

## Islam's view on the end times? ►

What is Islam's perspective on the end times?

### **Definition and Scope**

Islam's perspective on the end times—often referred to as Islamic eschatology—encompasses a set of core beliefs about the culmination of human history, the Day of Judgment, and the events leading up to resurrection. This end-time outlook is primarily informed by the Qur'an and the Hadith (sayings and traditions of the Prophet Muhammad). In these sources, the ultimate judgment of humanity, the resurrection of the dead, and the establishment of a final order under God's sovereignty are central themes.

Islamic eschatology outlines both major and minor signs preceding the Last Day. Among these are the appearance of the Mahdi (a guided leader), the emergence of the Dajjal (often compared to the Antichrist in popular discussion), the return of Jesus (Isa in Arabic), and the cosmic transformation that will herald divine judgment. While secondary differences exist among various Islamic sects (e.g., Sunni and Shia perspectives), the overarching framework shares many common elements across the broader Islamic tradition.

Below is a comprehensive thematic overview of Islam's end-time teachings, presented in an orderly sequence to address principal concepts, sources, and interpretations.

### **Primary Islamic Sources of Eschatology**

Islam's teachings on the end times derive mainly from:

1. **The Qur'an:** Passages in several surahs (chapters) discuss the Last Day (Yawm al-Qiyāmah). Surahs such as al-Qiyāmah (75), az-Zumar (39), and al-Kahf (18) include references to resurrection, judgment, and preparatory signs.
2. **Hadith Literature:** Collections like Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, and others contain numerous reports on the events preceding the Day of Judgment. They provide narrative details on figures like the Mahdi, Dajjal, and the return of Jesus.

**3. Commentaries and Scholarly Works:** Classical expositors like Ibn Kathir and al-Tabari have expanded upon Quranic and hadith sources, weaving together a more detailed eschatological narrative.

## **Major Signs of the Last Day**

Several well-known “major signs” (‘Alāmāt al-Kubrā) indicate the imminence of the Last Day in Islamic thought:

### **1. The Emergence of the Mahdi**

Islamic tradition describes the Mahdi as a pious leader who will restore justice and righteousness. He is expected to appear during a time of great turmoil. Although the specifics differ slightly between Sunni and Shia traditions-Shia Islam identifying the Mahdi more closely with the Hidden Imam-both emphasize his role in unifying believers and preparing the way for subsequent end-time events.

### **2. The Appearance of the Dajjal (Antichrist)**

Often referred to as the “false messiah,” the Dajjal is a deceiver figure who claims divinity. He performs apparent miracles to lead people astray. The hadiths describe him as a one-eyed individual with significant supernatural influence, stirring unrest throughout the world.

### **3. The Return of Jesus (Isa)**

A unique aspect of Islamic eschatology is its explicit acknowledgment of Jesus’s return. The Qur’an regards Jesus as a mighty prophet, and Islamic tradition asserts that he will descend from heaven, defeat the Dajjal, and bring peace and justice. During this period, Jesus is said to uphold true monotheism.

### **4. Gog and Magog (Yajuj wa Majuj)**

Derived from references in both the Qur’an (Surah al-Kahf) and the biblical narrative ([Ezekiel 38-39](#)), Gog and Magog appear in Islamic sources as destructive forces unleashed toward the end of times. Their release heralds widespread chaos, which is ultimately quelled by divine intervention.

## **5. The Great Cosmic Transformations**

In the last stages, the cosmos experiences profound upheaval-mountains crumble, seas burst forth, and the natural order dissolves. These cataclysmic events set the stage for the resurrection and final judgment, underscoring the absolute sovereignty of God over creation.

### **Minor Signs and Preparatory Events**

In addition to these major signs, Islamic tradition speaks of numerous minor signs (‘Alāmāt al-Sughrā). These can include moral, social, environmental, and political changes, such as widespread injustice, a decline in moral conduct, natural disasters, and certain cultural shifts interpreted as preludes to the greater upheavals. Some hadiths also highlight knowledge being taken away (e.g., through the death of scholars) and the spread of ignorance as indicators that the Last Day nears.

### **The Day of Judgment and Resurrection**

The heart of Islamic eschatology is the Day of Judgment, commonly termed Yawm al-Qiyāmah or Yawm ad-Dīn. At this time, all humanity is resurrected and stands before God to account for every deed. Reward and punishment are meted out based on righteous conduct and faithfulness, culminating in either paradise (Jannah) or hellfire (Jahannam). According to the Qur’an, God’s mercy and justice meet perfectly in this final reckoning (cf. Qur’an 3:185, 99:6-8, among others).

Muslim scholars emphasize this as a moment of divine fairness, where every atom’s weight of good and evil is laid bare. The exact nature of the resurrection body, though not precisely defined, is affirmed as a physical and spiritual re-creation of each person for final judgment.

### **Comparisons and Distinctions with Christian Concepts**

Islam’s end-time narrative shares a few parallels with Christian eschatology, especially regarding a climactic battle against an Antichrist-like figure (Dajjal) and a second coming of Jesus. However, Islam generally views Jesus as a

prophet who returns to affirm monotheism and rectify misunderstandings, rejecting the idea of his divine Sonship.

By contrast, within the pages of Scripture, Jesus is presented as the eternal Son ([John 1:1](#); [Hebrews 1:8-9](#)), whose atoning death, resurrection, and future return are central to the ultimate redemption story (cf. [John 11:25](#); [1 Thessalonians 4:16-17](#)). This biblical testimony asserts:

“In the beginning God created the heavens and the earth.” ([Genesis 1:1](#))

[Romans 10:9](#) further states:

“That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised Him from the dead, you will be saved.”

Such passages underscore the unique role of Jesus, not merely as a prophet or teacher, but as the resurrected Savior. Illustrative archaeological evidence—such as the early manuscript fragments cataloged in repositories like the Chester Beatty Library and the Bodmer Papyri—corroborates the consistent transmission of New Testament teachings on Jesus’s deity, crucifixion, and resurrection.

### **Archaeological and Historical Context**

While Islamic eschatology does not rely on archaeological findings in the same sense that Judeo-Christian texts have historically intersected with numerous discoveries (e.g., Dead Sea Scrolls supporting textual consistency of Old Testament prophecies; excavations in Israel lending insight into biblical geography), the Islamic tradition traces its own continuity through early Qur’anic manuscripts like the Birmingham Qur’an Manuscript. This document, carbon-dated to the early 7th century, offers insight into the dating of Islamic texts.

From a broader historical vantage point, these textual evidences exhibit how religious literature—both biblical and Qur’anic—has been preserved and transmitted over centuries. Even as these traditions differ on core theological claims, they converge on the assertion of a literal end to history and an ultimate accountability before the Creator.

## **Relevance to Understanding God and Creation**

Discussions of end times invariably connect to belief in a transcendent, personal God who orchestrates the universe's destiny. Within Islam, God (Allah) is portrayed as absolutely sovereign, orchestrating history toward a day of final justice. From a broader framework that considers design in nature, many have argued scientific findings-such as the precise constants of physics-point to a purposeful Creator. Proponents of intelligent design interpret geological data, fossil records, and intricate biological mechanisms as further evidence of a world fashioned by divine wisdom.

Although Islamic eschatology does not typically emphasize a specific timeline of the earth in terms of literal six-day creation or a young-earth viewpoint, the overarching principle remains that God is indeed the Designer and Sustainer of all. The faithful in Islam, Christianity, and Judaism alike generally uphold that the same God who began creation will conclude it according to His perfect will.

## **Conclusion**

Islam's view of the end times encompasses a rich tapestry of eschatological signs-major figures like the Mahdi and Dajjal, the momentous return of Jesus, and the cosmic transformations leading up to final resurrection and judgment. Scriptural texts and hadith traditions form the bedrock for these beliefs, illustrating a framework in which divine justice, mercy, and sovereignty come to the forefront of human destiny.

While these teachings share certain parallels with biblical prophecy, the Islamic depiction of Jesus's role and the nature of salvation stand in contrast to the New Testament witness, which declares Christ's divine Sonship and atoning sacrifice as the cornerstone of redemption. In this sense, the curiosity surrounding end times remains intrinsically tied to broader questions of God's identity and our standing before Him.

For those comparing the scriptural record with Islamic sources, it is instructive to note that manuscripts across centuries, archaeological discoveries, and philosophical inquiries into creation consistently point to the profound significance of how we view the Creator and the conclusion of world history. Regardless of tradition or background, end-time concepts echo humanity's

longing for justice, renewal, and the hope of ultimate redemption or reward at the close of the age.

# Signs of the End Times in Islamic Eschatology

By [Editorial Team](#) October 26, 2024

**Islamic eschatology** paints a vivid picture of the world's final days. But how close are we to these prophesied events? This question has intrigued scholars and believers for centuries, sparking intense debates and careful study of religious texts.

The Quran and Sunnah serve as the primary sources for Islamic **end times prophecies**. These sacred texts outline a series of signs and events that will herald the **Day of Judgment**. From **moral decay** to cosmic upheavals, the signs span a wide range of phenomena.

Interestingly, some Muslims believe we're already witnessing many of these signs. They point to current events and societal trends as evidence that the **end times** are upon us. But is this interpretation accurate, or are we simply seeing history repeat itself?

To truly understand the signs of the **end times in Islamic eschatology**, we need to delve deeper into the **prophecies** and their interpretations. Let's explore the fascinating world of Islamic apocalyptic narratives and what they mean for our present and future.

## **Key Takeaways**

- **Islamic eschatology** is rooted in the Quran and Sunnah
- End times signs include **moral decay**, wars, and supernatural events
- Key figures in Islamic apocalyptic narratives include the **Mahdi** and Jesus
- Some signs are believed to have already occurred
- Debates exist among scholars about the interpretation of these signs

## **Understanding Islamic Eschatology**

Islamic eschatology is a key part of Muslim belief. It shapes how Muslims see the world and live their lives. It comes from **Islamic apocalyptic literature**, the Quran, and Hadith.

### **Definition and Importance**

Islamic eschatology is about the end times in Islam. It talks about the **signs of the Hour**, important figures, and Judgment Day. It's very important for Muslims, affecting their daily lives and beliefs.

### **Key Concepts and Beliefs**

Important ideas in Islamic eschatology include **moral decay** and natural disasters. The **Mahdi**, **Dajjal**, and Jesus' return are also key. The Quran explains stages like Barzakh, Resurrection, Judgment, and eternal life in Paradise or Hell.

### **Sources of Knowledge**

The Quran and **Hadith prophecies** are the base of Islamic eschatology. Scholars like Ibn Kathir and Al-Ghazali have made big contributions. The Sahih al-Bukhari and Sahih Muslim have many stories about the end times and Judgment Day.

“The Last Hour will not come until the Quran returns to where it came from.” – Hadith from Sunan Ibn Majah

This vast collection of **Islamic apocalyptic literature** guides and inspires Muslims everywhere. It shapes their view of life's purpose and what comes after.

### **The Dunyā and Ākhirah Divide**

**Islamic cosmology** offers a unique view on **Dunyā** (the world we live in) and **Ākhirah** (the afterlife). This idea is key to Islamic belief. It shapes how Muslims see life and death.

### **Temporal vs. Spatial Understanding**

In Islamic thought, **Dunyā** and **Ākhirah** aren't just about time. They exist in different spaces. The Quran talks about **Ākhirah** many times, showing its big role in Muslim faith.

### **Interaction Between Worldly and Otherworldly Realms**

Islamic scholars talk about Barzakh, a place between **Dunyā** and **Ākhirah**. This idea shows how these realms are connected. The Quran says **Dunyā** is needed to follow God's will, showing how life and the afterlife work together.

### **Debates on Paradise and Hell**

There's debate on whether **paradise and hell** exist before Judgment Day. Some think they do, while others believe they'll start after judgment. Muslims believe in different levels of heaven and hell. Where you end up depends on your actions in **Dunyā**.

“People are of three types on the **Day of Resurrection**: pious believers, infidels, and disobedient Muslims.”

This division shows how important your actions in **Dunyā** are for your fate in **Ākhirah**. It highlights the connection between these realms in **Islamic cosmology**.

### **Signs of the End Times in Islamic Eschatology**

**Islamic prophecies** talk about many **Signs of the Hour** that signal the end times. These signs include moral decay and cosmic events. They help believers know when the **Day of Judgment** is coming.

The Quran and Hadith are key sources for Islamic eschatology. The Quran has some end-time **prophecies**, but the Hadith has more. Al-Bukhari, a famous Islamic scholar, confirmed 7,000 sayings in the Hadith as true. This makes the Hadith a vital part of Islamic prophetic knowledge.

Islamic traditions divide the **Signs of the Hour** into minor and major signs. Minor signs include:

- Increased ignorance about faith fundamentals

- Rise of false prophets
- Widespread apostasy
- Political corruption
- Imbalance in gender ratio, with fifty women for every man

Major signs of the Islamic **end times events** are dramatic:

- Appearance of the Antichrist (**Dajjal**)
- Return of Jesus (Isa) to defeat the **Dajjal**
- Invasion by Gog and Magog
- Cosmic events and natural disasters

These Signs of the Hour help believers understand and get ready for the events leading to the **Day of Judgment** in Islamic belief.

### **Minor Signs: Past and Present**

Islamic eschatology talks about many **minor signs of Judgment Day**. These signs include historical events, today's happenings, and changes in morals. Scholars say there are up to 48 minor signs, happening in the past, now, or in the future.

### **Historical Events as Fulfilled Signs**

Many historical events match what Islamic prophecy said would happen. The Muslim conquest of Jerusalem is a big example. Islamic traditions also talk about false prophets, saying about 30 will appear before the end.

### **Contemporary Phenomena Aligning with Prophecies**

Today's events often match what was predicted. For example, more people can read and tall buildings are being built by "barefoot shepherds." Also, natural disasters, especially earthquakes, are expected to grow as the end times near.

### **Moral and Social Changes**

Moral decay is seen as a sign of the end times in Islam. This includes more corruption, fights, and a drop in social values. The rise of tyrants spreading trouble is also predicted, showing the big challenges before Judgment Day.

“The final hour will not come until the river Euphrates discloses a mountain of gold, leading to a battle where 99 out of 100 people fighting over this gold will die.”

These signs give us a peek into Islamic eschatology. But, the exact time of Judgment Day is only known to Allah. Believers are urged to live righteously, not to guess about when it will happen.

### **Major Signs of the Last Days**

Islamic eschatology talks about several **major signs of Judgment Day**. These signs show the **Islamic apocalypse** is near. They are more clear and important than minor signs, signaling the Day of Judgment’s arrival.

Islamic sources say there are 10 major signs before the final Hour. These include:

- The appearance of the **Mahdi**, a guided leader
- The return of Jesus (Isa) in Damascus
- The emergence of the Dajjal, the Islamic Antichrist
- The rising of the sun from the west
- The appearance of the Beast of the Earth

Islamic scholars say these major signs will happen fast one after another. Once they start, the time left before Judgment Day will be very short.

“The Hour will not be established until you see ten signs: the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting, the descent of ‘Eesa ibn Maryam, Ya’jooj and Ma’jooj...”

This hadith shows how important these events are in Islamic apocalyptic stories. Muslims are urged to get ready spiritually and seek forgiveness before these signs appear. They mark the end times and the final reckoning.

### **The Role of Key Figures in Islamic Apocalyptic Narratives**

Islamic eschatology talks about several key figures. They play big roles in the events before the Day of Judgment. These figures shape the story of the end times and mean a lot to believers.

#### **The Mahdi: The Guided One**

The Mahdi is a key figure in Islamic apocalyptic beliefs. This righteous leader is expected to bring justice back to Earth. Many Muslims think the Mahdi will show up when the world is in chaos, uniting believers and getting the world ready for judgment.

#### **Jesus in Islam: The Return of Isa**

Jesus, known as Isa in Islam, is very important in Islamic end-time prophecies. Muslims believe Jesus will come back to Earth, playing a key role in the final days. His return is seen as a sign of the judgment coming and a time for spiritual renewal.

#### **The Dajjal: The Islamic Antichrist**

The Dajjal is seen as the Islamic version of the Antichrist. This figure is described as a false messiah who will spread corruption and deceit. Islamic traditions say the Dajjal will be defeated by Jesus, marking a big event before the Day of Judgment.

These key figures in Islamic apocalyptic narratives are symbols of hope, justice, and divine intervention. Their roles weave together, creating a rich tapestry of beliefs. These beliefs guide Muslims' understanding of the end times and their place in the cosmic order.

### **Natural Disasters and Cosmic Events**

**Islamic apocalyptic events** are key in the faith's teachings about the end times. The Qur'an talks about many natural disasters and signs in the sky as warnings of Judgment Day. These signs urge believers to get ready for the final reckoning.

Earthquakes are very important in Islam. The Qur'an says the earth will shake hard, mountains will fall, and seas will overflow. These big events are seen as part of Allah's plan to change the world before the end.

**Celestial signs** are big in **Islamic prophecies** of the end times. The Hadith talks about solar and lunar eclipses happening in strange ways. One big prediction is the sun rising from the west, which means Judgment Day is coming.

- Increased frequency of earthquakes
- Solar and lunar eclipses in unusual patterns
- Mountains crumbling and seas bursting forth
- The sun rising from the west

These natural disasters and cosmic events in Islamic tradition are not just random. They are seen as signs from Allah, telling us to think about our actions and turn to Him before it's too late. When believers see these signs, they remember that this world is temporary and that preparing for the afterlife is key.

## **The Day of Judgment in Islamic Belief**

The **Islamic afterlife** revolves around the **Day of Resurrection**. It's the end of life on earth and the start of eternal life. Muslims believe that on this day, all souls will be brought back to life to face God's judgment.

## **The Resurrection and Gathering of Souls**

The **Day of Resurrection** starts with the return of all souls. This happens when God calls them back to life. Souls from all times will come together for judgment.

## **The Weighing of Deeds**

On Judgment Day, every person's actions are carefully looked at. Good deeds are weighed against bad ones. This decides where a soul will end up in the afterlife.

## **Paradise and Hell**

Souls will either go to Paradise (Jannah) or Hell (Jahannam). Jannah is a place of eternal joy for the righteous. Jahannam is a place of punishment for those who lived wrong.

- Paradise is promised to those who die in Jihad
- Hell awaits those who rejected faith and committed evil deeds
- The Day of Judgment is considered the fifth article of faith in Islam

The Day of Judgment in Islam teaches us to be accountable for our actions. It encourages believers to live righteously. This way, they prepare for God's judgment.

## **Conclusion**

Islamic eschatology is filled with deep beliefs about the end times. It shows how these teachings shape Muslim views and beliefs. Events like the Dajjal's appearance and Isa's return are key to Islamic faith.

The signs of the end times help believers understand today's events. Events like the sun rising in the west and Ya'juj and Ma'juj's emergence are predicted. These remind us of the world's fleeting nature and the need for spiritual readiness.

Though Sunni and Shi'ite traditions have different views, Islamic eschatology's core is shared. The return of Jesus is a major event that brings together different Islamic schools. This view of the end times deeply influences Muslim thought, guiding their views on morality, social issues, and humanity's future.

## **Source Links**

- [Islamic eschatology](#)

- [Signs of the Islamic End Times](#)
- [Islamic eschatology | Islamic World Class Notes | Fiveable](#)
- [Islam – Eschatology, Judgment, Afterlife | Britannica](#)
- [Islamic eschatology](#)
- [Aakhirah](#)
- [PDF](#)
- [End Times in Islam: 6 Things You Should Know](#)
- [Islamic Eschatology](#)
- [Signs of the coming of Judgement Day](#)
- [Major Signs before the Day of Judgement \(Qiyamah\)](#)
- [48 signs of Qiyamah | IslamicFinder](#)
- [The End is Near: Minor and Major Signs of the Hour in Islamic Texts and Contexts](#)
- [Dealing With Claims of Signs of the End of the World in Islam](#)
- [The apocalyptic end of the world: the view from Islam](#)
- [Esoteric Apocalypse \(Qiyamah\): Isma‘ili Muslim Perspectives on the “End of the World” \(Part 1\)](#)
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