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The Day of Judgment in Islamic Thought: Contrasting Views of Javed Ahmed Ghamidi and Ahlu Sunnah

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Author (s) :
Shabana Kaleem
PhD Scholar, Department of Islamic & Religious Studies, The University of Haripur, Haripur, Email: shabanaabbasi2000@gmail.com
Junaid Akbar
Associate Professor, Department if Islamic & Religious Studies, The University of Haripur, Haripur, Email: junaid.akbar@uoh.edu.pk
Muhammad Hayat Khan
Assistant Professor, Department of Islamic & Religious Studies, The University of Haripur, Haripur, Email: hayat.khan715@gmail.com

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Abstract:
Javed Ahmed Ghamidi, a prominent Muslim scholar, has garnered a significant following among Muslims globally, primarily due to his unique interpretations of Islam. His perspectives have sparked debate within the Islamic community, with some regarding him as a moderate muslim Scholar while others contend that his views diverge from orthodox beliefs, particularly concerning Hadith. This study critically examines Ghamidi's methodological approach to interpreting the "Signs of the Doomsday," a fundamental aspect of Islamic eschatology that pertains to the unseen and is inherently resistant to rational proof. By analyzing Ghamidi's published works and video lectures, this research analyzes his eschatological views against those of Ahlu Sunnah scholars. Ghamidi classifies the Signs of the Doomsday into two categories, asserting that the emergence of Yājūj and Mājūj (Gog and Magog) is a definitive sign already in progress. He discusses other signs, such as the splitting of the moon, the Dābbah al-Arḍ (the Beast of the Earth), and the sun rising from the west, referencing both Qur'anic texts and Hadith. Notably, however, Ghamidi challenges the widely accepted belief in the descent of Jesus ('Īsa), a conviction held by the majority of Sunni scholars based on consensus (Ijmā') and the continuous transmission of Hadith (Tawātur Lafẓī). This paper illuminates the methodological distinctions between Ghamidi's approach and traditional Sunni scholars. It emphasizes that while Ghamidi endorses sure eschatological signs lacking Qur'anic or Mutawātir Ḥadīth validation, his rejection of Jesus' descent significantly diverges from Ahlu Sunnah thought. Through this comparative analysis, the research contributes to the broader discourse on Ghamidi's interpretative methodology and its implications for contemporary Islamic scholarship.

***Keywords**: Javed Ahmed Ghamidi, Signs of the Doomsday, Islamic Eschatology, Descent of Jesus (Isa).*

Introduction

Many Muslim scholars teach and preach Islam uniquely, with Javed Ahmed Ghamidi being one of the most prominent. Ghamidi actively disseminates his views through books and social media. While many Muslims have widely accepted his interpretations, they have also sparked differing opinions among scholars. Some regard him as a Scholar (a scholar capable of independent reasoning in Islamic law).[1] In contrast, others disagree with his interpretations and reasoning, claiming that certain aspects of his beliefs are incorrect.[2]

As the Signs of the Doomsday (Day of Judgment) fall under the realm of the unseen (Maghībāt) and cannot be deduced through reason in Islamic theology,

this topic was chosen to evaluate Ghamidi's views and how they align with or differ from the positions of the Ahlu Sunnah.

The key questions addressed in this paper are as follows:

1. What are Javed Ahmed Ghamidi's views on the signs of the Doomsday, and do the Qur'an and hadith support these signs?
2. What are the similarities and differences between the views of Javed Ahmed Ghamidi and Ahlu Sunnah 'at regarding Ashrāṭ al-Sā'ah (the signs of the Doomsday)?

Literature Review

Existing research on this topic includes:

1. Dr. Mohammad Qasim Faktu, Ghāmadī Naẓriyāt kā Taḥqīqī wa Tanqīdī Jā'izah, (Dar al-Andalus, 2016)
1. Arsalan Mahmood, Qur'ān Majīd kā Mafhūm Muta'yyin krny my Ḥadīth kā Kirdār: Javed Ahmad Ghamidi kī Fikr kā Taḥqīqī Muṭāla'ah, MPhil Thesis, University of Management and Technology, Lahore, 2018
2. Humeira Iqtidar, "Is Tolerance Liberal? Javed Ahmad Ghamidi and the Non-Muslim Minority", *Political Theory 49, no. 3* (2021): 457-482
3. Abdullah Moola, "Javed Ahmad Ghamidi: An Introduction to a Prominent Hadith Denier", *The Muslim Skeptic* (2022)

In the above research, topics such as Javed Ahmad Ghamidi's views on the hadith and liberalism have been briefly examined. However, his views on Doomsday have not been thoroughly analyzed.

Methodology

This paper was developed following these guidelines:

- Javed Ahmad Ghamidi's views on the signs of Doomsday were gathered from his Tafsir al-Bayan, along with his books and videos shared on social media.
- The views of the Ahlu Sunnah regarding the signs of Doomsday were presented alongside Ghamidi's opinions, followed by a comparative analysis and commentary on both perspectives.
- The signs of the Doomsday, about whom Javed Ahmad Ghamidi did not provide in-depth discussions or elaborate explanations in his books or videos, are referenced the traditions (Aḥādīth) related to them only.

Introduction of Javed Ahmad Ghamidi

Javed Ahmad Ghamidi, a prominent Muslim scholar, was born in 1951 in a village near Pakpattan, Pakistan, where he received his early education. In 1972, he completed his bachelor's degree in English literature. Alongside his formal education, Ghamidi studied Persian and Sanskrit under various teachers. For over ten years, he studied the Qur'anic exegesis (Tafsir), Muw'aṭṭā Imam Malik, principles of Qur'anic interpretation (Tadabbur-i-Qur'ān), hadith, and modern philosophy under the guidance of Maulana Amin Ahsan Islahi.[3]

After completing his education, Ghamidi systematically delved into religious studies. He adopted a scholarly approach to writing and public discourse, establishing institutions to disseminate his ideas. These institutions include Dā'ira-tul-Fikr, Jāmia Al-Ḥamrā', Al-Ishrāq, and Al-Mawrid,[4] which continues to operate as a key center of his work.

Ghamidi explored various aspects of Islamic teachings in his writings, presenting his interpretations and viewpoints. He has authored several books, including a commentary on the Qur'an, in which he discussed numerous religious directives and offered his insights.

The Meaning and Significance of signs of Doomsday

"Ashrāṭ al-Sa'ah" refers to the signs of Doomsday, specifically the events and conditions expected to occur as the Day of Judgment approaches.[5] These "signs" act as indicators that signal the proximity of the Doomsday. While the Qur'an mentions the Doomsday at various places, the exact timing of its occurrence is known only to Allah. As stated in the Qur'an:

"Indeed, Allah [alone] has knowledge of the Hour, sends down the rain, and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted." (Luqmān: 34)

The Doomsday is mentioned numerous times in the Holy Qur'an. However, the specific details of these signs are elaborated in the hadith traditions, where the Prophet Muhammad (PBUH) described them comprehensively.

All the Prophets informed their nations about the signs of the Doomsday. The Prophet Muhammad (PBUH) similarly provided his Ummah with detailed knowledge of these signs to be spiritually and morally prepared for the Hereafter. Several traditions evidence his teachings to the Companions on these matters. One such narration is:

Abu Zayd Amr bin Akhtab reported: "The Messenger of Allah (PBUH) prayed Fajr with us, then ascended the pulpit and gave a sermon until midday. He informed us of all that had happened and will happen, and we remembered everything."[6]

This shows how the Prophet (PBUH) clearly explained the signs of the Doomsday and urged his followers to prepare for it by rectifying their actions.

Every religion in the world holds the belief that one day the world itself will come to an end. Each religion makes conjectures about this day, but none deny its arrival.[7] In Islam, this day has been explicitly foretold, and prior to its occurrence, certain events have also been prophesied.

The Muslim scholars also wrote extensively on the signs of the Doomsday. Their purpose was to highlight the importance of these signs and to make it clear that the message delivered by the Prophet Muhammad (peace be upon him) was not a mere story, but rather, these events will unfold before the Day of Judgment[8].

Types of Signs of Doomsday According to Ahlu Sunnah

In the Holy Qur'an, many signs that will occur near the Doomsday are mentioned, such as the splitting of the earth and the descent of Prophet Isa (Jesus), peace be upon him. Similarly, the Prophet Muhammad (PBUH) provided detailed descriptions of both the near and distant signs of the Doomsday.

Barzanjī, categorized the signs of the Doomsday into three types:

- **Distant signs:** These events indicate the eventual approach of the Doomsday but are expected to occur long before it.
- **Intermediate signs:** These secondary signs occur closer to the Doomsday but are not immediate indicators of its occurrence.
- **Imminent signs:** These are the final signs that will appear shortly before

the Day of Judgment, signaling its nearness and urgency.[9]

Javed Ahmed Ghamidi's Perspective on the Signs of Doomsday

Javed Ahmed Ghamidi, in his books, categorizes the signs of the Doomsday based on the Qur'an, hadiths, and ancient scriptures into two parts:

1. General Signs

According to Ghamidi, general signs are not mentioned in the Qur'an. These signs are instead found in various hadiths and relate to society's moral decline. The signs include widespread ignorance, adultery, drunkenness, and senseless violence, where even the innocent will be killed. Ghamidi argues that these general signs, while common in hadith traditions, are not referenced in the Qur'an itself. He views them as warnings about humanity's moral and ethical deterioration before the Doomsday.[10]

2. Specific Events and Incidents

Ghamidi refers to major, distinct events as the specific signs of the Doomsday. He emphasizes that while the Yājūj and Mājūj (Gog and Magog) are explicitly mentioned in the Qur'an, other significant signs are drawn from hadiths. In one hadith, the Prophet Muhammad (PBUH) is said to have mentioned ten key signs: the earth sinking in the east, west, and the Arabian Peninsula; the emergence of smoke; the appearance of the Antichrist; the Beast of the Earth; the rise of Yājūj and Mājūj; the rising of the sun from the west; a fire that will drive people from Eden; and a wind that will sweep people into the sea.[11]

According to Ghamidi, the signs of Yājūj and Mājūj are inevitable, as is mentioned in the Qur'an, whereas the other signs, while not found in the Qur'an, are based on various hadith traditions. He maintains that these specific events will indeed take place, even if they are only found in the hadiths.[12]

Ghamidi divides the signs of the Day of Judgment into these two categories, with particular emphasis on the certainty of Yājūj and Mājūj. He acknowledges the other signs of the Doomsday in his writings but asserts that they are based on hadith traditions rather than direct Qur'anic evidence.

In the following sections, we will further explore and compare Ghamidi's interpretation of these signs with the views held by the Ahlu Sunnah.

Comparison of the Opinions of Javed Ahmed Ghamidi and Ahlu Sunnah Regarding the Signs of the Doomsday

- **The Minor Signs: Immediate**

Distant signs refer to those already appearing, indicating the eventual approach of the Day of Doomsday.[13] Among these, the well-known signs are mentioned below.

1. The Mission of the Prophet Muhammad (PBUH)

Many scholars consider the sending of the Prophet Muhammad (PBUH) as one of the early signs of the approaching of Doomsday. It is seen as a pivotal event marking the beginning of the end times. Prophet Muhammad (PBUH) himself gave the news of this, as it was narrated from Saad bin Sahl that the Messenger of Allah (PBUH) indicated with two fingers that "I and Qayamat were sent together like this".[14]

According to the Ahlu Sunnah, the Prophet's mission is widely recognized as a distant sign of the Doomsday, symbolizing the transition into an era that brings humanity closer to the last hour of the universe.[15]

Javed Ahmed Ghamidi's View

In contrast, Javed Ahmed Ghamidi does not explicitly discuss the mission of the Prophet as a sign of the Doomsday in his general treatment of the topic. However, in his commentary on Surah Muhammad (47:18), he acknowledges that sending the Prophet Muhammad (PBUH) was a sign that the world was on the brink of a transformative change, symbolizing that humanity stood at the threshold of the end times. Ghamidi views this event as significant but focuses more on societal and spiritual transformation than directly linking it to the traditional eschatological signs.

In summary, both Ghamidi and the Ahlu Sunnah agree that the Prophet's mission marks an essential sign of the Doomsday. However, Ghamidi emphasizes its symbolic meaning of transformation, whereas traditional Sunni scholars treat it as a more explicit eschatological indicator.

2. Departure of the Messenger of Allah (PBUH)

According to various hadiths, the departure of the Messenger of Allah (PBUH) is included among the signs of the Doomsday. Awf bin Malik al-Ashja'ī narrates that the Prophet (PBUH) said, "One of the signs of the Doomsdayis my death."[16] This hadith highlights the Prophet's passing as a significant early indicator of the coming end times.

The research found no specific opinion from Javed Ahmed Ghamidi regarding this sign.

3. The Splitting of the Moon (Shaq al-Qamar)

Shaq al-Qamar, or the splitting of the moon, refers to the miraculous event in which the moon was reportedly split into two parts. According to various traditions, this occurred at the request of disbelievers during the time of the Prophet Muhammad (PBUH) as a sign of his truthfulness. Anas bin Malik mentions that this happened due to the demands of the residents of Makkah.[17] It is considered one of the signs of the approaching Doomsday. Hazrat Abdullah bin Mas'ud narrated that the moon was split during the time of the Prophet, who said, "Be a witness."[18]

Javed Ahmed Ghamidi, like the scholars of Ahlu Sunnah, affirms the occurrence of the splitting of the moon during the time of the Prophet (PBUH). Ghamidi writes that Allah presented miraculous signs, including the splitting of the moon, to conclusively prove the truth of the Prophet's message to the people.[19] According to Ghamidi, this event is acknowledged as an extraordinary sign that occurred during the lifetime of the Prophet.

4. The Fire of Hijaz (Nār-e-Hijāz)

It is narrated from Abu Huraira that the Messenger of Allah (PBUH) said:

"The Doomsday will not be established until a fire emerges from the land of Hijaz, and it will illuminate the necks of camels in Basra."[20]

Further details in Fatḥ al-Bārī mention that Umar bin Al-Khattab also reported a similar saying of the Prophet (PBUH), stating that the Doomsdaywill not come until a river of fire flows from one of the valleys of Hijaz, which will illuminate the necks of camels in Basra.[21]

Al-Nawawī, in his commentary on this hadith, explains that the fire mentioned is one of the significant signs of the Doomsday. He further notes that a great fire did

indeed emerge from Madinah during his time, which was seen as far as Syria and other surrounding cities.[22]

Al-Qurṭubī also writes that this fire occurred in Madinah in 654 AH following an earthquake. He believes it may be the same fire mentioned in the hadith.[23]

Similarly, Ibn Kathīr provides a detailed account, noting that historians recorded the emergence of a fire from the top of Madinah in 654 AD, which stretched over four miles in width. The fire's light was so intense that people could travel by its glow, and it lasted for a month. Many witnesses confirmed that the fire illuminated the necks of camels in Basra, as described in the hadith.[24]

The hadith foretold by the Prophet (PBUH) regarding the fire from Hijaz is believed by many scholars to have already manifested, as historical evidence supports this event.

According to Javed Ahmed Ghamidi, however, this fire has yet to appear and will emerge near the Doomsday. He holds that this fire will drive people together, gathering them in one place before the trumpet blowing that signals the final hour.[25]

Most scholars of Ahlu Sunnah believe this fire has already appeared, particularly in the incident of 654 AH in Madinah, as historians have described.

5. The Emergence of False Antichrists

Near the end of times, false antichrists (Dajjāls) will appear, claiming to be prophets. Various hadiths say approximately thirty false claimants will arise, spreading mischief. Hazrat Abu Hurairah narrated that the Messenger of Allah (PBUH) said, "The Doomsday will not occur until about thirty false Dajjāls appear, each claiming to be the Messenger of Allah."[26]

During the research, no specific opinion from Javed Ahmed Ghamidi regarding this sign of the Doomsday was found.

6. Increase in Earthquakes and Earthly Disturbances

Another significant sign of the Doomsdayis the increase in earthquakes and the shaking of the earth. After these events, there will be numerous natural disasters, including red storms and further destruction of the planet.

The hadiths also describe a decline in moral and religious values as a precursor to these signs. Trust will be treated as personal gain, zakat will be seen as a burden, and spiritual education will lose its importance, giving way to worldly education. Among other signs are the rise of loud, unruly behavior, the elevation of the most wicked individuals to leadership, and the prevalence of music. The later generations of the Ummah will curse their forefathers, and society will undergo significant distortions.[27]

No specific view of Javed Ahmed Ghamidi regarding these particular traditions was found in the research.

7. Land Subsidence in the East, West, and Arabian Peninsula

The sinking of the earth in the East, West, and the Arabian Peninsula has been identified in various hadiths as a significant sign of the Doomsday. Hazrat Huzaifa bin Asaid narrated that the Messenger of Allah (PBUH) said:

"The Doomsday will not come until ten signs appear: the sinking of the earth in the East, the sinking of the earth in the West, and the sinking of the earth in the Arabian Peninsula."[28]

The Prophet (PBUH) mentioned these as part of the ten major signs before the Doomsday.[29]

Javed Ahmed Ghamidi acknowledges these signs of the Doomsday. In his view, the sinking of the earth due to earthquakes and other natural disasters in various regions are extraordinary events that signify the approaching Day of Doomsday. He considers these events as unusual signs that will only be fully understood once they occur.[30]

- **Intermediate Signs**

Intermediate signs(Alamat Mutwsta) refer to those that have already appeared but have not yet reached their full culmination and are still ongoing.[31] Below are details of some well-known signs in this category.

1. **Pride in Building Mosques**

It is mentioned in hadiths that the Prophet Muhammad (PBUH) considered pride in the construction of mosques to be a sign of the Doomsday. Anas bin Malik narrated that the Prophet (PBUH) said:

"The time will come when people will take pride in the construction of mosques."[32]

While building mosques is a virtuous deed, this tradition warns against constructing mosques merely for the sake of pride and show. The research found no specific opinion from Javed Ahmed Ghamidi regarding this sign.

2. **The Emergence of Temptations**

The increase in temptations and trials signifies the Day of Doomsday. Zubair bin Adi narrated that the Prophet Muhammad (PBUH) advised patience, saying that a difficult time would come upon the people, followed by even worse periods, until they met their Lord.[33] Hazrat Abu Huraira also narrated that the Prophet (PBUH) said:

"Rush to do good deeds before the temptations arrive like night. A man will be a believer in the morning and a disbeliever by the evening, or a believer in the evening and a disbeliever by the morning, selling his faith for worldly gain."[34]

The research found no specific opinion from Javed Ahmed Ghamidi regarding this sign.

3. **The Disappearance of Knowledge and the Spread of Ignorance**

Among the signs of the Doomsday, the Prophet Muhammad (PBUH) foretold that knowledge would diminish while ignorance would become widespread. Anas bin Malik narrated that the Prophet said:

"One of the signs of the Doomsday is that knowledge will be taken away, and ignorance will become common."[35]

The rise of ignorance refers to the death of scholars, leaving people to appoint unqualified and ignorant individuals as leaders. These leaders will make decisions based on ignorance, misguiding themselves and others.[36]

In his book Meezan, Javed Ahmed Ghamidi mentions the spread of ignorance and the decline of knowledge as one of the signs of the Doomsday. However, he does not provide a detailed commentary on the specific nature of this sign.[37]

4. **The Prevalence of Cruelty and Immorality**

Another sign of the Doomsday is increased cruelty, particularly towards neighbors, and the widespread occurrence of immoral behavior. Amr bin Al-Aas narrated that the Prophet Muhammad (PBUH) said:

"The Doomsday will not come until cruelty towards neighbors becomes common and sins and obscenities spread, with people feeling no shame in committing them."[38]

No specific opinion from Javed Ahmed Ghamidi regarding this particular sign was found.

5. Abundance of Women

One of the signs of the approaching Doomsday is that the number of women will significantly outnumber men. Anas bin Malik narrated that the Prophet Muhammad (PBUH) said:

"Near Doomsday knowledge will be taken away, ignorance will spread, and the number of men will decrease while the number of women will increase, to the point where one man will be responsible for fifty women."[39]

Javed Ahmed Ghamidi acknowledges this sign under the general signs of the Doomsday, although he does not discuss it in detail. Nevertheless, he accepts this as one of the indications of the coming Doomsday.

6. Signs of the Doomsday Mentioned in the Hadith of Gabriel

The Hadith of Gabriel outlines several key signs of the approaching Doomsday, including:

1. A concubine giving birth to her mistress
2. Camel and goat herders taking pride in constructing and decorating their homes

These signs are significant and have been interpreted in various ways by scholars throughout history. Below are the explanations for each sign:

i. Concubine Giving Birth to Her Mistress

There are differing opinions on the meaning of this sign.

Hafiz Ibn Hajar interprets this as a metaphor for children's disobedience and says that this narration means a son disrespects his mother as if she were his servant. The child, who the mother once nurtured, becomes the dominant figure, abusing and demanding service from her, which is seen as a fulfillment of this prophecy.[40]

Al-Khaṭṭābī offers a different interpretation, suggesting that this sign refers to the supremacy of Islam and the dominance of Muslims over non-believers, where the children of disbelievers become captives and serve the Muslim community.[41]

According to Javed Ahmad Ghamidi, this sign symbolizes the liberation of Muslims from slavery.[42]

ii. Shepherds Competing in Building Tall Structures

The second sign refers to the transformation of society. People who were once poor herders will gain power and wealth, competing to construct elaborate and Skyscrapers. This signifies a reversal of social roles as the previously impoverished desert dwellers rise to prominence.[43]

Javed Ahmed Ghamidi believes this sign has already manifested, particularly in the Arabian Peninsula, where former shepherds have gained wealth and power by constructing towering buildings.[44]

Ghamidi views the signs mentioned in the Hadith of Gabriel as indicators of the nearness of the Day of Judgment, suggesting that many of these signs have already appeared.

- **Major Signs of Doomsday**

The signs of impending doomsday are becoming increasingly evident, marking the approach of a cataclysmic event that will unfold as the day of reckoning draws near.[45] Below, we elaborate on the specific signs associated with this event.

1. **The Dajjāl**

Various traditions speak of the Dajjāl 's arrival as the Doomsday approaches, with warnings about his ability to mislead humanity. Abu Hurairah narrates that the Messenger of Allah (PBUH) said:

"O Allah, I seek refuge in You from the torment of the grave, the punishment of Hellfire, the trials of life and death, and the deception of Christ the Dajjāl."[46]

In another account from Abu Hurairah, the Messenger of Allah (PBUH) stated:

"I do not describe Al-Dajjāl merely based on what the prophets of his time have said. He is one-eyed and will appear with attributes resembling Paradise and Hell. However, what he presents as Paradise is Hell, and I caution you about him just as I warned the people of Noah."[47]

The term "Messiah" is often associated with the Dajjāl, considered the false Messiah, while Jesus is regarded as the true Messiah of guidance. The Dajjāl, described as one-eyed, will lead people astray, and it is reported that all prophets warned their followers about this deceitful figure.[48]

Javed Ahmed Ghamidi interprets the Dajjāl as a sign of Doomsday. He suggests that the term "Dajjāl" refers to a liar and deceiver, indicating that before the Doomsday, an individual will falsely claim to be the Messiah. This figure will exploit the expectations surrounding the return of Christ held by Muslims, Jews, and Christians to mislead the masses.[49]

2. **The Descent of Christ**

The Muslim Ummah holds a unanimous belief that Christ (A.S.) was raised to heaven alive and will descend again near the time of judgment. Numerous hadiths support this belief, with scholars agreeing that these hadiths have reached a significant level of authenticity. Notable scholars, including Imam al-Tabari, Ibn Atiya Andalsi, Qazi Ibn Rushd, Hafiz Ibn Kathir, Hafiz Ibn Hajar Asqalani, Imam Shoukani, Allama Alusi, and Allama Zahid Al-Kawthari, have contributed to this discourse. Various companions, such as Abu Huraira (RA),[50] Abdullah Bin Masoud (RA),[51] Abdullah Bin Umar (RA),[52] Huzaifah Bin Aseed (RA),[53] Ibn Abbas (RA),[54] Nawas Bin Samaan (RA),[55] and Jabir Bin Abdullah (RA),[56] have narrated these hadiths. The total number of citations reaches seventy, including references from Sahih Ibn Hibban, Musnad Ahmad, and Sunan Arba'ah. The status and excellence of these companions are acknowledged in both the Qur'an and the teachings of the Prophet (PBUH). Allah states in the Qur'an:

"O Jesus, I have raised you up and purified you from those who disbelieved and made those who followed you above those who disbelieved until the Day of Resurrection" (Aal Imran: 55).

In Qurtubi's commentary, the pronoun "Innahu" in verse 61 of Al-Zukhruf refers to Jesus, suggesting that he is a sign of the Doomsday.[57] Hadiths also mention that the Messenger of Allah (PBUH) indicated that Doomsday would not occur until ten signs were fulfilled.[58]

Conversely, Javed Ahmad Ghamidi denies the notion of Christ's descent near doomsday, arguing that the traditions supporting this claim are incorrect. He

asserts that since the Qur'an references Christ multiple times, his return should be explicitly stated if it happens near the end times.[59]

Ghamidi elaborates on social media that when the Messenger of Allah (PBUH) listed the ten signs to his companions, the tenth sign was not the descent of Christ but rather the "flowing of the wind." This wind would gather and throw people into the sea. He notes that while some traditions mention Christ as the tenth sign, he does not accept this interpretation because other traditions indicate that Christ's descent will occur after the conquest of Constantinople. According to Ghamidi, this event took place in 1453 AD, suggesting that the related traditions may have been misrepresented or misunderstood.

Another reason to reject the tradition of Christ's descent is that the Qur'an does not explicitly refer to it.[60]

3. Gog and Magog

The emergence of Gog and Magog as we approach the Doomsday is described in detail in both the Holy Quran and Hadith. Hudhayfah bin Usayd narrates that the Messenger of Allah (PBUH) stated that the Doomsday will not be established until ten signs are fulfilled, including Gog and Magog.[61]

Their appearance is noted explicitly as one of the signs preceding the Day of Doomsday. Belief in all the signs of the Doomsday, as confirmed by the Messenger of Allah (PBUH), is essential.[62] Gog and Magog will be unleashed by Allah's command, sweeping through from all directions, causing devastation to both land and people. Allah will send insects to destroy them, leading to a stench on the earth from their decaying bodies.[63]

Javed Ahmed Ghamidi views Gog and Magog as a definitive sign of doomsday, asserting that the emergence of these figures has already begun and is nearing its peak.[64] They are descendants of Japheth, one of Noah's sons. The Quran indicates that Allah has granted each nation its opportunity throughout history; after the initial generations came the Semitic ones, and now we are in the era of Japheth's descendants. Ghamidi believes their descendants are currently taking control of the world, and the Quran foretells that a time will come when they emerge globally. At that moment, Hazrat Israfel will blow the trumpet, signaling significant events to unfold.[65]

4. The Sun Rises from the West

The sun will rise from the west as the Doomsday approaches. This phenomenon is mentioned in various traditions as one of the signs Doomsday.. The Messenger of Allah (PBUH) stated that Doomsday will not occur until the sun rises from the west. When this sign appears, people on earth will believe, but their faith at that moment will be of no benefit.[66]

Javed Ahmad Ghamidi believes in the literal occurrence of the sun rising from the west as a sign of the impending Doomsday. He suggests that this event could be both a metaphor and a reality, marking the closing of the door to repentance.[67]

5. A Land Animal (Dābbah al-Arẓ)

The emergence of Dābbah al-Arẓ is regarded as one of the significant signs of the Day of Doomsday. This creature is mentioned in the Holy Qur'an, where Allah Almighty states:

"And when the word came upon them, we brought forth a beast from the earth, saying to them, 'People do not believe in Our revelations'" (Al-Namal: 82).

Commentators have explained that this extraordinary animal will appear during the end times. Ibn Kathir's commentary suggests that it will emerge when people distort the true religion and will be capable of speaking to them.[68]

Abdullah bin Barida (RA) narrates from his father that the Messenger of Allah (PBUH) took him to a dry, sandy area near Makkah and said the animal would come out of there.[69]

The emergence of this creature will coincide with a time when people become transgressors, deny Allah's commands, and stray from the truth. Allah will bring forth a land animal that will speak to the people.[70]

According to Abu Hurairah (RA), the Holy Prophet (PBUH) mentioned that a box containing the ring and stick of Sulaiman (A.S.) would emerge. With this ring, the creature will illuminate the faces of the believers and mark the noses of the disbelievers. [71]

Javed Ahmed Ghamidi believes in Dābbah al-Arẓ, suggesting that the term could refer to any land animal or species. He posits that it may be possible for a creature to emerge from the earth, as all beings did at the beginning of creation.[72]

6. The Smoke (Al-Dukhān)

The emergence of smoke as a sign of Doomsday is also noted in various traditions. It is reported in a hadith that while the Companions were discussing Doomsday, the Messenger of Allah (PBUH) said that the Doomsday would not arrive until you witness ten signs: the sun rising from the west, the smoke associated with Gog and Magog, the sinking of the earth, and the fire of Hell gathering people together.[73]

Javed Ahmed Ghamidi believes in the eventual appearance of Dukhān (smoke). He views this as an extraordinary event that will capture the attention of the entire world. Ghamidi suggests that this smoke could signify a nuclear explosion or be a result of a scientific experiment.[74]

Signs of Doomsday Agreed upon by Both	**Signs of Doomsday denied by Ghamidi**	**Signs of Doomsday about Whom Opinion of Ghamidi Not Found**
The mission of the Messenger of Allah	The Descent of Christ	The departure of the Messenger of Allah (PBUH)
Shaq al-Qamar		The Appearance of False Antichrists
Fire of Hijaz (Nār-e-Ḥijāz)		Abundance of Earthquakes
Earth Eclipse		Building Mosques for the Pride
Spread of Ignorance and Abundance of Women		The Emergence of Temptations
Christ the Dajjal		Irrespective of Neighbors
Gog and Magog		

Dābbah Al-Arz		
The Smoke		

Findings of the Discussion

The findings of this paper are summarized as follows:

- Ghamidi accepts some signs of the Doomsday based on less frequent hadiths, yet he explicitly denies the descent of Christ, which is supported by more direct wording in the hadiths. This indicates a potential inconsistency in his interpretations.
- The article has not found clarity in Ghamidi's opinions regarding various signs of the Doomsday, such as the passing of the Messenger of Allah (PBUH) as a sign of the Doomsday, the emergence of false antichrists, the increase in earthquakes, the construction of mosques for pride, and various temptations. This lack of acknowledgment may stem from his confusion regarding the authentic hadiths, as he may view some of them merely as historical accounts or interpretations of the Messenger of Allah.
- Javed Ahmad Ghamidi regards the signs of Gog and Magog as only certain signs of the Doomsday in his book al Meezan and He believes that other signs are substantiated by hadiths. However, he declared some other signs in his tafsir as sign of the doomsday like Daba al-Arz and Shaq al-Qamar established from the Holy Qur'an. Which creates confusion about the number of certain signs of the doomsday according to him.
- According to Ghamidi, the signs of Doomsday which have occurred, include the birth of the Messenger of Allah (peace and blessings be upon him), the emergence of the maidservant, and the shepherds living in skyscrapers, the splitting of the moon, the initial emergence of Gog and Magog.
- The fire of Hijaz, the eclipse of the earth, the Dajjal, and the signs of the sun rising from the west did not appear yet.

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