

AN ANALYTICAL EXAMINATION OF METAPHYSICAL TENETS ACROSS REVEALED FAITHS

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ABSTRACT

Upon entering the world, individuals are often confronted with fundamental existential inquiries: Who am I? How do I find my purpose? What does the future hold? These inquiries inevitably lead to further contemplation. Delving into the metaphysical and supernatural doctrines of revealed religions, we discern a common thread: the concept of "existence." Many aspects transcend human comprehension, existing beyond tangible perception. However, delving into these realms encompasses more than mere study of the divine and immaterial. Throughout history, humanity has sought guidance to navigate life's complexities. Hence, prophets were sent in every era to illuminate the path for mankind. These messengers conveyed the divine message through revelation, opening new vistas of understanding. The Torah, Psalms, the Gospel, and the Holy Qur'an stand as celestial scriptures, offering guidance on all facets of human existence. They expound upon unseen phenomena such as the soul, angels, demons, paradise, and inferno. Since antiquity, humanity's inherent curiosity has driven exploration of the unknown. Extensive discourse and literature have addressed these supernatural realms. In this discourse, we undertake an analysis of the metaphysical doctrines found within Judaism, Christianity, and Islam.

Keywords: Universe, soul, angel, devil, metaphysics, religion, Judaism, Christianity, Islam, God, revelation.

INTRODUCTION

The whole universe that exists all around us and of which we are an important part is called the material universe and its science or its knowledge is called physics. However, in the supernatural conceptions of the divine religions, there are many things beyond the human intellect. Man can think about them, but not everyone can see them in the world. For example: soul, angel, jinn / devil, resurrection, heaven, hell, Satan, etc. Metaphysics is a translation of the Greek term metaphysics. For the first time, the term was used to refer to Aristotle's writings, which dealt with supernatural knowledge rather than physics.

Well known author James Burnett Mondobba writes in his book Ancient Metaphysics:

“Metaphysics is a science of abstruse, and of remote from common apprehension, that even the subject of it is not easily understood

by those who are not accustomed to abstract thinking. And, accordingly, I observe, that Aristotle, in more than one passage of his metaphysics, has been at great pains to explain what his subject is, and, for that purpose, has made several nice definitions, of which I will not take notice at present; but will set out with one which is obvious, and made by everyone; I mean the definition betwixt body and mind, and which, at the same time, is mod comprehensive; for everything in

nature is either body or mind, or their accidents."¹

But remember, this does not mean the study of immaterial things. Rather, we'll only describe here the things that exist in the three divine religions; Judaism, Christianity and Islam.

Key words: Metaphysics, universe, religion, Judaism, Christianity, Islam, supernatural, divine,

1.Soul/Spirit:

The body and the soul are inseparable in the world. The body provides the basis for the soul and the soul provides the foundation for the body. There are many details about the soul in the divine religions.

1.1. Concept of spirit/soul in Judaism:

Referring to the concept of soul and its various forms in Judaism, Dr. Boaz Chohen writes in his book *Everyman's Talmud*:

*"The soul, we informed, is called by five names: Nephesh, Rauh, Neshmah, Jechidah, and Chayyah."*²

Referring to the creation of Adam in the book of Genesis, the concept of the transfer of the soul in his body is as follows:

*"And God ... was breathed and the man got alived."*³

The same view is supported by the Scriptures of the Prophets in the Bible, where the author advises young people:

*"Who knows if the human soul goes up and down ..."*⁴

From the above description, it is clear that the soul is actually a part of the essence of God. Since this essence of God is spiritual and non-physical, it is not

possible for the soul to die. The conclusion is that in Judaism the concept of "soul" exists as a whole.

1.2. Concept of Soul in Christianity:

Analyzing the Christian teachings, there are also concepts similar to Judaism, as Paul mentions in his first letter to the Corinthians about the transfer of the soul to Adam.⁵ The famous author John Hick is of the opinion that the soul refers to the human selfness, which he feels.⁶

Moreover, he writes about the Christian concepts of soul:

*"The Christian concept of soul on earth in the body."*⁷

According to some Christian authors, the time between death and resurrection is called the intermediate period when the human soul will be returned to the human body.⁸

The famous pastor John Goldingay, describing the state of the soul after death, writes:

*"The life of a human being -- disappears and returns to the God who is rūah."*⁹

Study of Christian literature reveals that after the death of a human being, the soul is transferred from body to another place and remains there for a certain period of time, after which it will be transferred back to the human body.

1.3. Concept of Soul in Islam:

An analysis of Islamic teachings reveals that the soul is in fact the command of Allah Almighty. Imam al-Ghazali (d. 505 AH) wrote about the soul:

*"جسم لطيف منبعه تجويف القلب الجسماني فينتشر بواسطة العروق الضواري الى سائر اجزاء البدن"*¹⁰

¹ Monboddoo, James Burnett, *Ancient Metaphysics* (Edinburgh: J. Balfour & Co., 1779) p.1-2

² Boaz Chohen, Dr., *Everyman's Talmud* (New York: E. P. Dutton & Co., Inc. 1949), p.74

³ New King James Version of the Holy Bible (USA: HarperCollins Publishing, Inc. 1990), Genesis, 2: 7

⁴ New King James Version of the Holy Bible, opt. cit., Genesis, 3:21

⁵ New King James Version of the Holy Bible, opt. cit., Corinthians 15:45

⁶ John Hick, *Death and Eternal Life* (USA: Westminster John Knox Press, 1994), 38, 211

⁷ Ibid

⁸ Tibor Horvath, S. J., *Eternity and Eternal life* (Canada: Wilfrid Laurier University Press, 1993) p.108

⁹ John Goldingay, *Old Testament Theology Israel's Faith* (USA: Intervarsity Press, 2016), Volume. 2, p. 640

¹⁰ Ghazālī, Muhammad bin Muhammad, *Ihyā-ul-Ulūm* (Beirut: Dār-ul-Mārifah, 1407H) 3/3

"The soul is a subtle body, the source of which is the heart, which penetrates every part of the body through the veins and veins in the body."

When the polytheists of Makkah inquired about the soul, Allah Almighty said:

*"قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي"*¹¹

"Say: The soul is by the command of my Lord."

So, to answer the question about the soul, the Holy Prophet was instructed to tell them that the soul belongs to the command of my Lord, that is, they do not belong to the world of creation, but to the world of matter. It is not a thing but it is only in the knowledge of Allah Almighty.

The conclusion is that the soul is a subtle body and is opposite to the elemental body which is present in all the organs of the body. Its example is like fire in coal and fire in coal. The soul also has two eyes, ears, hands and feet; on the contrary, the likeness of every organ of the soul is present in the human body.

Our comparative study reveals that the concept of human inwardness (soul, soul and body) is present in all three divine religions. This concept has not developed all of a sudden, but that from the very beginning people knew something about the soul.

2. Angels:

The People of the Book were not only aware of the existence of angels, believing in them, being helped by them, coming to different prophets on their behalf, and inflicting torment on different nations. They also used to express openly.

2.1. Concept of Angels in Judaism:

It is known from the ancient Jewish books that angels are translated from the Hebrew and Greek word

"angel" which means messenger. The true meaning of angel is well understood from:

*"From a Greek word meaning -- to humanity."*¹²

Sometimes angels meet in person and give messages or orders. As the Bible also mentions the meeting of the angel with Hazrat Sarah.¹³ Abraham, on the occasion of the angel's arrival at his house, said to him:

*"Lord, God of heaven, who brought me a wife for my son from ..."*¹⁴

From this verse, it is clear that the angels are mentioned in great detail in the Old Testament.

In the same way, in the book of Genesis, an angel met Hazrat Hājah at a fountain.¹⁵

This meeting and message are also mentioned in detail in Numbers 22: 22-35. A similar meeting is mentioned by Zechariah (the Bible calls him a monk while the Qur'an calls him a prophet).¹⁶

2.2. Concept of Angels in Christianity:

The names of different angels are found in the Holy Book (New Testament). The name of Hazrat Gabriel is found in the Bible in the incident of the good news of Jesus to Hazrat Maryam.¹⁷

The Gospel of Matthew also mentions Joseph bin Dawood (whom the Bible calls the husband of Mary, although the Qur'an calls Mary a virgin and testifies to her purity through Jesus, when he says that I am Jesus). Mention of Maryam's son dream is also found.¹⁸

Michael is mentioned in the parable of the woman and the dragon in John's Revelation as if the angels were fighting the dragon.¹⁹ That is to say, by mentioning the famous angels, the importance of these angels has been mentioned in the Bible.

From the above arguments, it is clear that Judaism and Christianity have the concept of angels and they are also aware of their actions as well.

¹¹ Al-Asrā, 17:85

¹² Stephen L. Harris, *Understanding the Bible* (USA: McGraw Hill Education, 6th ed. 2002) G-3

¹³ New King James Version of the Holy Bible, opt. cit., Genesis, 16:7

¹⁴ Ibid, 24:7

¹⁵ Ibid, 16:7-12

¹⁶ New King James Version of the Holy Bible, opt. cit., Zechariah, 1: 11-20

¹⁷ Ibid, 1: 26

¹⁸ New King James Version of the Holy Bible, opt. cit., Matthew 1: 20-21

¹⁹ New King James Version of the Holy Bible, opt. cit., Revelation 7:12

2.3. Concept of Angels in Islam:

Belief in angels is part of beliefs in Islam. For example, Allah Almighty commanded the believers:

“Believers, believe in Allah and His Messenger, and in the Book which Allah has sent down to His Messenger, and every book, but that which He has revealed before. Who created Allah and His angels and His books and His apostles and the day disbelieved in the Hereafter, he went astray and went far away from the right path.”²⁰

This verse makes it clear that without faith, man falls into the abyss of disbelief and turns away from faith and becomes a traveler to hell. It should be noted that the angels have been created by Allah Almighty Himself and various matters have been assigned to them. Allah says:

“Praise be to Allah, the Originator of the heavens and the earth, And He is the appointing authority of angels as messengers. (Such angels) who have two, three and four arms. He adds to the structure of His creatures as He wills. Surely Allah has power over all things.”²¹

Angels are very beautiful and perfect. They do not neglect their responsibilities. As He says:

*”وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّى إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ”²²*
“And He is the Omnipotent over His servants, and He sends a guard over you, even when death comes to one of you, you will die.”

Hazrat Jābir bin Abdullah had narrated that he heard from the Holy Prophet, from the interruption of the chain of revelation in the middle... Then Allah Almighty revealed this verse of Surah Al-Muddassir.. till Fah'jur.²³

According to the information we get from the study of supernatural concepts regarding the

angels, of the three religions, angels are the light creatures of Allah who are subject to His commands and do not deviate from His commands.

3. Devil:

Devil/Satan is also one of the metaphysical concepts that does not appear but is seen as a creature that attracts evil. The concept of Satan is found in all three divine religions.

3.1. Concept of Devil in Judaism:

According to the Bible, he causes troubles and sufferings, just as David counted the nation of Israel when Satan arose:

“And Satan rose up against Israel, and provoked David to number Israel. He said to the chiefs of the people, ‘Go and count Israel from Beresbeh to Dan, and tell me so that I may know their number.’”²⁴

From the above quotation from the Bible, it is clear that it was God's prerogative to count the people while Satan deceived David and forced him to count the people. In the same way, the Bible presents Satan as the accuser. As, it is stated:

“And he showed me this ... Isn't this the secret that will come out of the fire?”²⁵

That is, he blamed Joshua, God's chosen high priest. The Bible sometimes refers to the serpent as Satan who incited Adam and Eve to eat the fruit of the tree.

3.2. Concept of Devil in Christianity:

Many Christian scholars believed that the Devil was once a beautiful angel named Lucifer who disobeyed God and fell from grace. This assumption that he is fallen taken from the book of Isaiah in the Bible which says:

“How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations.”

²⁰ Al-Nisā, 4:136

²¹ Al-Fātir, 35:1

²² Al-An'ām, 6:61

²³ Bukhari, Muhammad bin Ismāil, Al-Jāme Al-Sahih, Book: altafsir, (Riyadh: Dār-us-Salām, 2000AD) H:4926

²⁴ New King James Version of the Holy Bible, opt. cit., Chronicles, 21: 1-2

²⁵ . New King James Version of the Holy Bible, opt. cit., Zechariah, 3: 1-2

Some Biblical scholars, however, claim Lucifer isn't a proper name but a descriptive phrase meaning "morning star."²⁶ But this name stuck to the Devil and called often referred as Lucifer. We find numerous names of the Devil in the Christian literature: besides Lucifer, he may be referred to as the prince of darkness,²⁷ Beelzebub,²⁸ Mephistopheles, Lord of the Flies,²⁹ the

Antichrist,³⁰ Father of Lies,³¹ Moloch³² or simply Satan.

Two years before the birth of Jesus Christ, Satan (the Devil) was known to be the axis of evil and an opponent of divine forces. According to the Bible, the war between God and Satan continues and will continue until God eliminates the power of evil, Satan. In the Gospels of Mark and Luke Jesus is shown facing Satan's temptations as follows:

"And immediately the Spirit sent him into the wilderness. And he was tempted of the devil in the wilderness forty days, freeing himself from the wild beasts, and the angels serving him."³³

"And the devil kept testing him ... so he was separated from him for a while."³⁴

With God's help in the above quotation from the Bible, Christ defeated all the suffering that Satan brings. Christ has made it clear that defeating Satan is possible only with God's help.

3.3. Concept of Devil in Islam:

From the Islamic point of view, Satan is a creature that is invisible, but it is second to none in

misleading human beings. Satan was created from fire and he was not an angel but one of the jinn, as mentioned in Surah Al-Kahf about the prostration of angels and Iblis was told that he was one of the jinns.³⁵

In another place Allah says:

"وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ"³⁶

Satan incites man to sin and enslaves him to evil, but the believers are not deceived by it, as the Almighty says:

"إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."³⁷

He dominates those who go astray and incline towards sin. Almighty Allah says:

"إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَايِبِينَ"³⁸

"Surely, your bus will not run on those who are my true servants. Your bus will run only on those who go astray who follow you."

A study of the three divine religions reveals that the concept of Satan's metaphysics is similarly one of the common concepts.

4. Resurrection

4.1. Judaism's Concept of Resurrection:

The concept of resurrection is very clearly stated in the Bible. In ancient times people in Israel used to bury their dead and believed that their souls would move to a dark place. They called this place 'Sheol' or 'Hades'. The book of Exodus states:

"Didn't I protect him ... and keep him sealed in my basement? Nearby he's in the throes of ruin."³⁹

²⁶ James D. G. Dunn, John William Rogerson, Michigan: Eerdmans Publishing Company, 2003, p.511

²⁷ New King James Version of the Holy Bible, opt. cit., Ephesians, 6:12

²⁸ New King James Version of the Holy Bible, opt. cit., Luke, 11:18-19; 2 Kings, 1:2

²⁹ New King James Version of the Holy Bible, opt. cit., Matthew, 12:24

³⁰ New King James Version of the Holy Bible, opt. cit., 1 John, 2:18-22; 4:1-6; 2 John, 1:7-11

³¹ New King James Version of the Holy Bible, opt. cit., John, 8:44

³² New King James Version of the Holy Bible, opt. cit., 1 Kings, 11:7; Leviticus 18:21; Jeremiah 32:35

³³New King James Version of the Holy Bible, opt. cit., Mark, 1: 12-13

³⁴ New King James Version of the Holy Bible, opt. cit., Luke, 4: 2-13

³⁵ Al-Kahaf, 18:50

³⁶ Al- Hajr, 15:27

³⁷ Al-Nahl, 16:99

³⁸ Al- Hajr, 15:42

³⁹ New King James Version of the Holy Bible, opt. cit., Exception, 32: 34-35

From the above verse it is clear that Allah has appointed a day of recompense which the Jews are convinced of and that day will not pass away.

And it will continue to come. As it is noted:

The book of Exodus states:

*"So, if I refuse my sword ... and I will repay those who hate me."*⁴⁰

The day of resurrection is so beautifully portrayed that the day will come and Allah will judge and punish the sinners and they will not be able to escape.

This is stated in Ezekiel:

*"And the settlements that are inhabited are desolate ... you will know that I am in the Lord."*⁴¹

The Day of Judgment is described in Isaiah:

*"He will repay them for their deeds."*⁴²

This proves that the day will come when God will punish the guilty while those who disobey God's commands will be severely punished.

4.2. Concept of Resurrection in Christianity:

Matthew's answer to the question of the resurrection of the dead and the resurrection is as follows:

*"But the resurrection of the dead ... Am I the God of Abraham, Isaac, and Jacob?"*⁴³

How will the dead be resurrected on the Day of Resurrection and then they will be called to account?

John describes the scene of the Hour as follows:

*"Don't be surprised because the time has come ... for the Day of Judgment."*⁴⁴

Regarding the Day of Resurrection, it has been said that on the Day of Resurrection, the Day of Resurrection will be established for the true and the false people.⁴⁵

From the above arguments it is clear that the day will come when all people will be brought out of the graves and after that their deeds. There will be

reckoning and those who do good deeds will be rewarded and those who do bad deeds will be punished.

4.3. Concept of Resurrection in Islam:

Belief in the Hereafter is the basic belief of Islam. After the Oneness of Allah, faith is incomplete without it. As stated in Surah Al-Baqarah:

*"وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ
ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ"*⁴⁶

"And fear the Day when you will return to Allah, and each person will be fully recompensed for his deeds, and no one will be wronged."

Prophet Muhammad said (looking at the slave) about various questions about the Hour:

*"ان يعيش هذا، لم يدركه الهرم،
قامت عليكم ساعتكم"*⁴⁷

"It will not reach old age until the Hour comes upon you."

The narration of this hadith is narrated by Ibn Kathīr as follows:

*"This means changing the times and moving from one world to another, so whoever dies is in the Hereafter."*⁴⁸

Doomsday is apparently the catalyst for a united Khundia and their subsequent emergence as a galactic power. And will be presented in the court of Allah for retribution and punishment.

5. Heaven/Paradise

5.1. Concept of Heaven in Judaism:

There is a description of the word heaven in the description of the creation of the universe as described in the Bible. Some texts show that Paradise and Hell exist in this world and some texts show that Paradise and Hell belong to the Hereafter and Adam will be admitted to Paradise and the gates of Paradise will be opened for him and he He was told to eat all

⁴⁰ Ibid, 32:41

⁴¹ Ibid, 12:20

⁴² New King James Version of the Holy Bible, opt. cit., Isaiah, 59:18

⁴³ Matthew, 22: 31-32

⁴⁴ New King James Version of the Holy Bible, opt. cit., John, 5: 28-29

⁴⁵ Ā'māl, 24:15

⁴⁶ Al-Baqarah, 2: 281

⁴⁷ Muslim, *Al-Jame Al-Sahih*, Chapter Qurb-us-Sā'ah, No. 2952

⁴⁸ Ibn Kathīr, *Al-Nihayah fī Fitnah fī fitnah Al-wāqeah fī Ākhir-uz-Zamān*, 31/1

the fruits of Paradise except the tree that recognizes good and evil.⁴⁹ In the same way, after eating the forbidden fruit of Adam, Allah Almighty sent him out of Paradise and into the world.⁵⁰

The prophet Isaiah, referring to the blessings of Paradise, said:

"From time immemorial no one has heard, no one has heard, and no eye has seen a god other than you, who can do anything for those who wait for him."⁵¹

That is, there are blessings that no one knows about, no one has heard of, and no eye has seen them. A study of Isaiah makes it clear that heaven will be a brand-new place, where good people will stay.⁵² In the same way, we get the statement that Allah will arrange a special banquet for His special servants in a special place.⁵³

5.2. Concept of Heaven in Christianity:

In Matthew, we find the explanation that Jesus said to his disciples that if you support the truth then you will get paradise.⁵⁴

In the same way, with regard to entering Paradise, we are told in the Bible that only a few people will enter it, most of them will not be able to enter it.

The Bible says:

"Enter through the narrow door ... there are few who find it."⁵⁵

The feast of the people of Paradise will be held in Paradise and the people of Paradise from all sides will come and participate in this feast.⁵⁶

Means, all those who enter Paradise will be given a great feast. Heaven and its golden and jeweled construction, we also see in detail in Revelation the blessings of God and the water of life (*Āb-i-Hayāt*) and the condition of those who enter it.⁵⁷

⁴⁹ New King James Version of the Holy Bible, opt. cit., Genesis, 2: 8-17

⁵⁰ Ibid, 3:24

⁵¹ New King James Version of the Holy Bible, opt. cit., Isaiah, 64: 4

⁵² Ibid, 65:17

⁵³ Ibid, 25: 8-9

⁵⁴ New King James Version of the Holy Bible, opt. cit., Matthew 5:20

5.3. Concept of Heaven/Paradise in Islam:

In Islam, the concept of Paradise and Hell is very clear, but according to the prevailing view, both of them exist. The Qur'an mentions many attributes of Paradise, such as: Who will get this Paradise and for what reason? We find this in the Qur'an as follows:

*"وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةَ أَوْ رَتَّبْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ."⁵⁸*

"This is the Paradise which you have inherited. You have been rewarded for what you used to do."

The blessings that the people of Paradise will receive in Paradise will be forever, not of a temporary nature, but they will never be deprived of the blessings that will be given to them.

The Almighty says:

*"يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ
لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ. خَالِدِينَ فِيهَا أَبَدًا إِنْ أَلَّهِ عِنْدَهُ
أَجْرٌ عَظِيمٌ."⁵⁹*

From these two verses, it is clear that Paradise is a place of blessings to be given to the believers and they will live in it forever.

A view of the people of Paradise entering Paradise is drawn in the Qur'an as follows:

*"وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى
إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلِّمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ."⁶⁰*

"And (as for) those who guard (against evil) of their Lord, they shall be driven to the garden, in groups, until they reach it, and its gates are already opened; They will say, "Peace be upon you, be very good, enter it forever."

A study of the Bible and the Qur'an makes it clear that paradise is a supernatural concept that the three divine religions believe in and that those who enter it have the same conditions.

⁵⁵ Ibid, 7:13-14

⁵⁶ New King James Version of the Holy Bible, opt. cit., Luke, 13: 29-30

⁵⁷ New King James Version of the Holy Bible, opt. cit., Revelation, 21: 1 - 27

⁵⁸ Al-Āraf, 7:43

⁵⁹ Al-Toubah, 9: 21-22

⁶⁰ Al-Zumur, 39:73

6. Hell

Hell is one of the most important metaphysical concepts in which the followers of all three divine religions fully believe that the day will come when the guilty will be punished and they will suffer a torment where they will not be saved and the criminals will be punished in a secluded place.

6.1. Concept of Hell in Judaism:

The account of Hell in the Holy Book says that God will regularly observe who is good and who is useless and then the fire of His wrath will burn in the useless.⁶¹

The above verse of the Torah bears a witness to the fact that the concept of Hell has existed among the Jews from the very beginning. The oral Torah of the prophet Isaiah describes the concept of Hell as follows:

*"Tofat has been prepared for a long time ... it will burn like a spring of sulfur."*⁶²

He added:

*"Then they will go out and hate the corpses of those people ..."*⁶³

That is, it is a blazing fire that will never be extinguished and it is prepared for the disobedient.

6.2. Concept of Hell in Christianity:

In his sermon, Jesus explains to the audience what the scene of Hell will look like. It is states:

*"That pure ... wrath of God's wrath will continue to rise forever."*⁶⁴

In the Holy Book (New Testament) Hell is described as a place of judgment and torment where Allah will admit the wicked and there, they will suffer severe punishment.⁶⁵

Similarly, Luke's cry for a reduction in the torment of the inmates of Hell is as follows:

⁶¹ New King James Version of the Holy Bible, opt. cit., Exception, 32: 20-23

⁶² New King James Version of the Holy Bible, opt. cit., Isaiah, 30:33

⁶³ Ibid, 24:66

⁶⁴ Mukāshfah, 14: 10-11

⁶⁵ New King James Version of the Holy Bible, opt. cit., Matthew 5:22

*"He is in the midst of the spirit world ... I am tormented in this fire."*⁶⁶

A study of the Bible tells us that hellfire will abide forever.⁶⁷ Jesus warned people that if you commit sin, you will be thrown into hell.⁶⁸

6.3. Concept of Hell in Islam:

Hell is one of the supernatural concepts that every Muslim firmly believes in. The Qur'an says about the fire of Hell that it will scorch your faces.

*"تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالْحِوَارِ"*⁶⁹

"The fire will lick the skin of their faces and their jaws will come out."

It is also mentioned in Surah Al-Humazah that the people of Hell enter Hell and then close its doors.

*"إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ. فِي عَمَدٍ مُمَدَّدَةٍ"*⁷⁰

"They will be covered and closed. They will be surrounded by high pillars."

In the Qur'an, describing the food of the inmates of Hell, Allah says:

*"إِنَّ شَجَرَةَ الزَّقُّومِ. طَعَامُ الْآثِمِينَ. كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ."*⁷¹

"The tree of Zaqqūm will be the food of the sinners, it will boil in its belly like boiling water and boiling oil."

From the above, it is clear that all the followers of the holy Book believe in the hardships of Hell, the fire, the food and drink of the people of Hell, etc., and they believe that there will come a time when they will be thrown into the fire and there he will be put in the shackles of the fire.

Conclusion:

Here we have very briefly described the metaphysical concepts that the three divine religions believe in, and those who believe in them even today in the same way that the followers of these religions believed in the

⁶⁶ New King James Version of the Holy Bible, opt. cit., Luke, 16: 23-24

⁶⁷ New King James Version of the Holy Bible, opt. cit., Matthew 25:41

⁶⁸ Ibid 23:33

⁶⁹ Al-Mo'minūn, 23: 104

⁷⁰ Al-Humazah, 8-9

⁷¹ Al-Dukhān, 44: 43-45

beginning. It is the demand and requirement of present time that for the sake of universal peace and harmony, the followers of all three divine religions should come nearer to each other and solve their problems together. So that, with their mutual cooperation, their social, financial and all other problems be solved and consequently, this world should become an earthly paradise.