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## **Religion and the End of History**

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### **ABSTRACT**

This article examines the philosophy of end of history in relation to Abrahamic religions. The covenants of Prophet Muhammad, religion and the end of history are the unit of analysis and hypotheses are derived with parallel comparative and eschatological analyses on these three subjects. Prophet Muhammad's vision of a universal state with mutual coexistence with all the children of Adam is evident from his covenants with Jews and Christians. I argue that the end of history and message of Prophet Muhammad from his covenants cannot be understood if we cannot realize the story of Prophet Jesus. I demonstrate that Prophet Muhammad delivered the message of God (Allah) to establish a world where divided nations submit themselves to divine law and sovereignty of one true God. The similarities found in the study of covenants, Qur'an and The Bible, especially in relation to Prophet Muhammad's prophecies on end of history, Prophet Jesus as true Messiah in Islam and Prophet Muhammad's proclamation of his return before the end of history reveal findings that can set a precedent to establish common ground between Jewish, Christian and Muslim world in an age where secular humanism is the dominant ideology in global governance.

**Keywords:** *Covenants, Christianity, End of history, Islam, Judaism, Religion, Secular-humanism.*

### **Introduction**

A comprehensive scientific analysis on the subjects of this article requires an introductory framework so that the position of the thesis remains vivid and clear. This article aims to find out the commonalities between Jews, Christians and Muslims in relation to their view on the end of history. By establishing this area of research in the comparative analysis, the author then demonstrates that in order to find clarity about reality on religion and end of history it important to consider Prophet Muhammad's covenants with Jews and Christians of the world as a unit of analysis. The author studies that Prophet Jesus and his return prophesied by Prophet Muhammad can help us establish a mutual understanding between these "apparently" distinct civilizations (Ford, 2006). From the story of Prophet Jesus, we understand that those children of Israel who accepted him as the true Messiah would become Christians and those children of Israel who rejected him are today known as Jews (Kingsbury, 1994). On the other hand, the Muslims believe in all the prophets of God, including Prophet Jesus, Prophet David and Prophet Moses. To the non-Muslim world it is significant to understand the fact that if Muslims do not believe in the return of Prophet Jesus, they cannot be called as Muslims (Duran, 2008). Moreover, Jesus himself prophesied in front of his followers that the helper (Prophet Muhammad) will come if I depart 'for a while' (John 14:16) (John 16:7) (Qur'an 61:6). Then why there is no political debate, mutual understanding and

convergence between Jews, Christians and Muslims? To answer this research question, the author argues that the fundamental problem to achieve these tasks is the ideology of modern secular-humanism that is determining the geopolitics of civilization since the advent of modern nation state system (Coleman, 2010). For this task to be achieved, the execution of common understanding on Prophet Jesus and his return has to be achieved through state level and then through the international system. Since the Treaty of Westphalia in 1648, the ideology of secular-humanism has made the religion take a back seat in the world order (Tan, 2010). Today institute like the United Nations is the embodiment of the triumph of secular-humanism in the world statecraft. Apart from the Jewish civilization that has only one state – the holy state of Israel, the entire Christian and Muslim civilizations are divided into many countries where mostly sovereignty belongs to the Man not to the Lord most high as per the tall order of secular humanism (Tilly & Spruyt, 1995). Therefore, there is an anarchic situation for religion in a world where secular-humanism has marginalized it only to the individual level. From these established analogies we then move to understand the covenants and proclamation by the last prophet of God – Prophet Muhammad; who confirmed that Prophet Jesus is the true Messiah and he is returning to rule the world from Jerusalem before the end of history (Siddiqui, 2000). After analyzing the covenants and story of Prophet Jesus, the author put emphasis on the philosophy of end of history and its interpretation by the Jews, Christians, Muslims and Secular-humanists. This system of meaning will help us find clarity about reality that why Prophet Muhammad made covenants and why he wanted to protect the Jews and the Christians up until the end of history.

### **Religion and the Covenants of Prophet Muhammad**

The author in this section demonstrates that it is irrational and illogical to conceive the idea that Prophet Muhammad wanted a universal state exclusive of Jews and Christians. When we know the fact coming from *Sirah* of Prophet Muhammad that brought the glad tidings of the return of Prophet Jesus, how it is logical that he did not conceive of his followers as his own people? The study of his covenants, especially Prophet Muhammad's covenant with the Christian monks of Saint Catherine's Monastery cannot be ignored. Moreover, the Covenant of the Prophet Muhammad with the Monks of Mount Sinai, Christians of Najran, Persia, Assyrian Christians, Armenian Christians, Syriac Orthodox Christians and Coptic Christians etc. ensured mutual coexistence with all Muslims and it was the duty of the Muslims to defend the homes and places of worship of all religions (Morrow, 2019). The Jewish Covenants include, the Covenant of Madīnah where Prophet Muhammad did not discriminate between the Jewish tribes such as Banu 'Awf, Banu-an-Najjar, Banu-al-Harith, Banu Sa'ida, Banu Jusham, Banu al-Aws and Banu Tha'laba etc. and made sure through his covenant that they receive equal rights. Similarly, the Treaty of Maqna and the covenant of the Prophet Muhammad with Jews were not discriminatory or based on sectarian divide. In 1538, the copy of Prophet Muhammad's covenant with Christians of the world was founded and it was first published in 2013, the copy reads: "I took this initiative by sticking myself to the Covenant, pledged alliances and friendship to those who offered them from me and from all my Ummah. I grant them the Covenant of Allah and His Pledge and I placed them under the guardianship of His Prophets, His Chosen People, His Allies from among all the Believers and the Ummah over time". Therefore, it can be

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scientifically studied that Prophet Muhammad considers all humanity as children of Adam who should come under one divine law and one universal state.

The three most important actors in the Bible are Jesus, Mary, and the angel Gabriel. All three of them are prominent characters in the Qur'an along with Adam, Noah, Abraham, Moses, David and Solomon etc. Muslims cling to the belief that Prophet Jesus was a prophet of God and he was born to Virgin Mary (called 'Maryam' in Arabic) (Sanneh, 1984). She is one of the holiest mothers who holds singularly exalted place in Islam (Abd-el-Jalil, 1950). The only chapter in Qur'an named after a female is on Virgin Mary. Moreover, she is the only woman called by her name in Qur'an. Compared to New Testament of the Bible, Mary is mentioned far greater times in the Qur'an. As described in Christian New Testament, the Qur'an also explains his son 'Jesus', as the 'true Messiah' (Leirvik, 2010). Prophet Jesus in Qur'an is known by the appellation of 'Al-Maseeh' (Qur'an 3:45). Eleven times he has been referred as 'Al-Maseeh'. The title of 'The Messiah' is significant to Jews (J.Blidstein, 2008), Christians (Catholic Answers, 2020) and Muslims (Riffat, 1985). We need to keep this in mind that the term al-Maseeh originated from Hebrew word 'Mashiach' and 'Al-Maseeh' is an Arabic form of it. The word in Greek for these two aforementioned terms is Christ. Therefore, the etymology of these terms must be understood in its original language that is in Hebrew. In Hebrew 'Al-Maseeh' means the 'Anointed one' who is authorized and responsible to deliver the message of God and justice through divine law. The term 'Al' in Arabic is an article which explicitly refers to the English article 'The'. Therefore, 'Al-Maseeh' means 'The Messiah' and Jesus is 'the true Messiah' in both Christianity and Islam.

The study of the Bible and Qur'an shares same stance on the course of children of Israel that since the Babylonian captivity from 587 B.C., Israelites were hoping for a Messiah that would redeem them from slavery and bring them back to the holy land. "The Israelites were hoping for and expecting as "The Deliverer of the Jewish people (Daniel 9-24:27)." When Jesus the true Messiah came into this earth, God tested children of Israel as he was born by the word and will of God through Virgin Mary. During the emperorship of Marcus Pontius Pilatus in Roman Empire, the Jewish establishment consisting of Rabbis, Scribes or Pharisees rejected him as the true Messiah while some of the Jews accepted him who is today known as Christians (Elliot, 2007). Prophet Jesus' importance in Islam can be seen through his name being mentioned in 93 verses of Qur'an with plenty of titles attached such as "Son of Mary". He is the most mentioned Prophet in Qur'an after Prophet Moses. The Qur'an's viewpoint compared to the New Testament differs on two critically important subjects. First, Islam differs from the New Testament in rejecting Jesus was crucified or passed away on the cross. Secondly, Qur'an rejects Jesus as God, or the Son of God. The study of Islamic theology teaches us that Islam considers the story of Jesus in New Testament equivalent to heretical beliefs which could have been infiltrated by the enemies of Jesus. It is surprising to note that the story of Jesus in Bible today is exactly the same to the pre-Christian era Egyptian mythology, concerning God Horus (Murdock & Acharya, 2009). Compared to the story of Jesus in New Testament, Horus is said to be born of a virgin, had twelve disciples, performed miracles and rose from the dead and ascended into heaven (Wente, 1963). Islam rejects Egyptian mythological Gods and its entire mythology as the knowledge coming to children of Adam from Satan who is on a mission to lead humans astray from the one true God and his path defined in his divine law

(Rehman, 1967). When Prophet Moses came to children of Israel he rejected Egyptian heretical beliefs (Carr, 2012). Perhaps, this is why a new phenomenon was observed when Prophet Muhammad came as the messenger and Allah revealed “that he has revealed the Qur’an and he will protect his words” (Qur’an 15:9). Since 1441 years when this revelation came to Prophet Muhammad, Qur’an still remains the only holy book whose original text has not been altered.

It was Prophet Muhammad who revealed that the God of Moses, David and Jesus is the one true God. No one for 600 years knew until Prophet Muhammad came and revealed that Jesus did not die on the cross and he is returning to rule the world from Jerusalem by bringing justice to all the nations on the planet. The Quran explicitly describes to us, Jesus was neither crucified nor rose from the dead, but was rather saved by God (Qur’an 3:54-57). On one accession God says: “But they murdered him not, nor crucified him; it was only an appearance shown to them: Most certainly they murdered him not. Rather, God ascended him up to Himself (Quran 4:157-8).” In essence Islam says that both Jews and Christians surpassed the limits in relation to Christ. The Jews went astray by rejecting Jesus as ‘The promised Messiah and the Prophet of God’, and infiltration in the original message of Jesus in later centuries also resulted in misinterpreting Jesus as a God reincarnation on earth. It is regarding this explanation that God states in Qur’an: “O people of the Book (Jews and Christians) do not exceed the limits in your religion, nor say of Allah aught but the truth. The (true) al-Maseeh; Jesus son of Mary, was a Prophet (Messenger) of Allah” (Qur’an 4:171). In the context of end of history and the return of Jesus, Islam holds tight to the notion that he will complete his unfinished mission on his return. Islamic eschatology is mainly derived from the *Sirah* of Prophet Muhammad and the Hadith tradition. The return of the true Messiah is one of the major signs for all Jews, Christians and Muslims to appear before the end of history (Poston, 2010). On one occasion Prophet Muhammad says to his followers: “The last hour will not come until you see ten signs: the smoke; the False Messiah; the Beast; rising of Sun from West; the return of Jesus (the true Messiah); the Gog and Magog; and three earthquakes – one in the East, one in the West, and one in Arabia, at the end of which fire will erupt forth from the direction of Aden and drive people to the place of their final assembly” (Hosein, 2019). Similar to the revelations mentioned above in Qur’an, there are several hadiths which describes the return of Prophet Jesus. The messenger of Allah, Prophet Muhammad says: “Allah is going to descend Prophet Jesus who will return at the white minaret, on the east side of Damascus; his arms will be resting on the wings of two Angels. Every disbeliever who smells him will die, and his wind (breath) will go as far as he is able to see” (Sahih Muslim). In another occasion, Abdullah ibn Amr told that the Prophet Muhammad said: “The al-Maseeh-al-Dajjal (the False Messiah in Islam and Anti-Christ in Christianity) will show and rest (in the world) for forty days, Allah will then descend Isa ibn Maryam (Jesus the son of Maryam), who will chase the Al-Maseeh-Al-Dajjal and kill him (Sahih Muslim).” This monumental event where good will triumph over falsehood would also constitute the end of history.

### **The End of History**

In order to understand the end of history in relation to religious and secular phenomena it is important to comprehend what is history? What determines its beginning and an end? If history has a beginning and an end, then it means it has a process and it moves – historical process. The emergence of events determined by

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change in the society is what we known as history (Toynbee, 1934). The history is generally understood as a record of events but its elements such as; beginning, movement and an end are not ordinary units of analysis that should be studied in isolation. From theology, eschatology, secular idealism to present secular neo-neo debate in international relations, religious scholars and scientists are attempting to examine the course and destiny of human beings. Why we are here? How we have been evolving and what is our true form of final government where all humanity would live in eternal peace? If we talk about secular humanism, scientists have many theories through which they are contemplating how life began on the earth and how we have been evolving. Scientists believe that humans are the product of the nature and the natural evolution will continue to take place with a linear progression with no certain end of time (Dawkins, *The Selfish Gene*, 1976). Therefore, secular-humanists believe that nature of things and its evolution is linear in nature and will continue to take place; there is no defined time that represents end or death of civilization. Religion partially agreeing to this thesis has something more to say on history, especially in relation to timeline of monumental events. Religion says the history has witnessed prophets on this earth since the time of Adam and Eve. The message of no God but one true God has been delivered to mankind throughout the ages so that humans function in the society as per the divine law and not corrupt the society based on the knowledge by Iblis (Satan, Devil, Lucifer etc.). In the study of scriptures all the commandments from God have been divinely ordained to human beings with a very simple methodology to understand the world. Compared to secular-humanists with their varying “isms”, religion says that the world as we know it has two main substances that remain constant in all the elements and evolution of nature (Romans 12:21) (Qur’an 41:34). From God vs. Satan, good vs. evil, truth vs. falsehood, light vs. darkness, physics vs meta-physics, body vs. spirit, life vs. death, electrons vs protons and positive charge vs negative charge etc., the whole universe is divided into two factions where humans have been given a free will to make choices in their actions.

It is this free will and freedom for the human that is determining “change” which eventually determines the “movement” of our history (Pockett, 2007). Therefore, the humans have been given the divine law to remain on the path of good so to establish kingdom of heaven on the earth. On the other hand, Satan’s temptation since the origin of evil has also been affecting the course of human’s history. This is why a thesis of God will always be countered by an anti-thesis from Satan (Martin, 1983). If God says that sovereignty comes solely from me and my commands determine your conduct – religion, then its anti-thesis would be that man is sovereign and his law would determine the conduct of a society in all forms of governments on the earth – secular-humanism (Zaman, 2015). Therefore, understanding the basic substance of the subject and seeing both side of the coin is important to understand the larger picture. The study of scriptures the Qur’an explains that the origin of evil starts from the refusal of Iblis, also known as Shaytan (śāṭān in Hebrew), when Allah commanded the Angels and Jinns to prostrate in front of Adam. For his refusal Satan was cast out of Heaven by Allah, and he heralded that in vengeance he would spend eternity in an attempt to tempt humans to do evil. God reminds the children of Adam in Qur’an that remember the day when we commanded the Angels or Jinns to prostrate before you and they prostrated except Iblis (Satan). He rejected and became of disbelievers because of his arrogance (Qur’an 2:34). Similarly, in the study of Bible, Satan and his arrogance is shown as the cause of his casting out from

Heaven (Ezekiel 28-12:19) (Luke 10:18) (Peter 2:4) (Revelation 12:4). Since this event that brought change in the course of this universe, Satan devotes himself to refuse the path of God in all ways possible and is being tempting the humans to destroy all of the good that God has created in all the elements of nature. It means that humans lives move in between the path of good and evil where they have been given a free will to make choices.

In the context of movement of history, this free will of humans that is occurring change in the history has one more aspect in relation to meaning and clarity about reality. That aspect lies with the meaning of life or the human's quest for truth. Religion in the context of truth says that this movement of history will end on that day when good that comes with the command of God will triumph over falsehood that comes from the knowledge of Satan. Hence the war between good and evil, or the great controversy as commonly known in the Christianity theology is real, similar to what Islam has to say on this thesis. On the other hand, the author correlates the theology of end of history with the ideology of secular humanism. Humanists deny the notion or belief in a meta-physical or supernatural being such as God (Erickson, 2000). This is equal to the notion that atheists or agnostics put in their logical deduction to understand life. Secular humanists believe there is no afterlife and life beyond this material life is equal to believing in supernaturalism or dogma (Dawkins, *The God Delusion*, 2006). In relation to observation, their quest for truth solely relies on the philosophy of "seeing is believing." On knowledge, secular humanists believe that experiences of humans in the world and their rational thinking based on five senses determine all human knowledge that must be empirical to live by (Prendergast, 1997). They sideline the faith in commandments and reject the idea of knowledge that comes from God through his messengers or the holy books.

***Secular-humanism and the End of History.*** Most arguably the greatest philosopher of secular-humanism and history of modern western civilization is Georg Wilhelm Friedrich Hegel from Germany. Hegel brought forth the idea that history and its process begins with a thesis. This thesis causes or provokes an anti-thesis. And both of them are resolute, reconciled and reunited through a synthesis (Hegel, 1805). The synthesis in Hegel's philosophy of history shows an echelon point of history where change is determined by progress in the society. This movement of history brought by progress in the society thus experiences a constant increase and elevation. In Hegel's philosophy, this movement of history is in a pattern of constant linear path that is progressive in nature in relation to all human affairs in the society. According to the philosophy of Hegel, the unrivalled elevation and progress of the modern western civilization represents the synthesis that surpasses all forms of human government that preceded it. The fact that the west is progressive and in dominance, and it is still growing in its command in the world order, represents that its claim to secular-humanism or truth is valid and champions over all the truths that preceded it (McNeill, 1963). It also shows that all of the preceding nations or civilizations with their varying conceptions of truth concerning history, including Judaism, Christianity and Islam, are synthesized and reconciled. Therefore, the modern west and its ideology of secular-humanism have won over religion (Smith, 1967). Since the period of Renaissance, secular humanism played a major role in the reeducation of Jews, Christians and Muslims in Europe. This reeducation especially in Europe would eventually constitute what today we known as Modern Western Civilization

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– a godless civilization where God and His divine law is no longer exercised through the state apparatus (Peterson, 2019). Modern western civilization with its ideology of secular-humanism proclaims that it is the most progressive society the history has ever witnessed. Not only this, modern western civilization claims that it the best and the last form of human government that triumphs over all the systems of governments that preceded it (Rothbard & Newman , 2017). They cling to the notion that their civilization will continue to witness the progress and its triumph over other civilizations, their conceptions of truth in relation to secular ideology will never be surpassed by any other civilization. They believe the history has reached to its highest stage where the end, would justify their claim of truth.

Arnold Toynbee is one of those western philosophers who were not only a devote Christian but also who cherished the ideology of secular-humanism. His magnum opus work on the study of history accommodated both secular and Christian philosophy on the movement of history and conception of truth. This intellectual work from him contributed in the formal Judeo-Christian alliance of Europe that is dominant in the contemporary world order. Auguste Comte is known as the founder of the ideology of positivism. Comte believed that social evolution is based on three stages; 1- the theological stage 2- the meta-physical stage 3- the positivist stage, the final form of social evolution based on pure science (Comte, 1830). Comte studied the transition which took place when French Revolution broke the backbone of the Church in the West. He keenly observed the triumph of secularism over Christianity during the last decade of 18<sup>th</sup> century (Altschuler & Bakker, 2010). He later in his works brought forth the idea of a new form of society that would be completely scientific and would not need the will of God or prophecies to lead a dogmatic life. His ideas on the abolition of religion from state apparatus were similar to what Karl Marx brought in the communist manifesto (Robertson, 1966). After the French Revolution and Bolshevik revolution, Christianity was completely cornered from state affairs. Today, America is one of the leading countries where positivism is the dominant framework to understand reality of all forms of human affairs. It is the similar to secularism, anti-metaphysical or anti-religion where the source of all human knowledge is limited to sensory experience – based on five senses. American political scientist, Francis Fukuyama believed that the progress of modern western civilization and its triumph with liberalism constitutes the end of history (Fukuyama, 1922). However, Samuel P. Huntington has different viewpoint to this. He presented his thesis as clash of civilizations taking place before the end of history. Huntington believes that some civilizations with their heartlands still constitute exclusive life in it. He forecasts a clash between Islam and the West where he firmly believes that secular West will win over Islam (Huntington, 1996). With the triumph of West over Islam, the history will end. Today, since the event of 911 the world is experiencing this phenomenon.

***Jews and the End of History.*** The similarities between the Jewish and the Hindu conception of truth and the movement of history are astonishing. On the nature of state, both civilizations have only one state to prosper as nation. The holy state of Israel is the only state for Israel as commanded by God, while India is the only state for Hindus to prosper as nation. Both the Jewish and the Brahmin Hindu perceive of themselves as the ruling class of mankind (Keppens & Roover, 2020). They conceive of all non-Hindus or non-Jewish people as inferior. Therefore, both Jews and Hindus seek such a power structure in their respective states where political,

economic, social and ideological dominion of them over the rest must always remain intact and moving. In the present age, both Jews and Hindus are dreaming about the memory of a golden age when their power structures based on political, economic, social and religious will ruled the rest of civilization. Jews claim for their promised land (greater Israel), stretching from river Euphrates to river Nile. Hindus too cling to the idea of 'Akhand Bharat' (greater India) where once their Hindu gods and goddesses ruled Bharat. Both of these civilizations believe that their history will not end until they realize these territories and rule the world around them through their holy lands. Today, after the United States, Israel's most strategic ally in international relations is India. This common strategic philosophy concerning the end of history binds them together.

The story of Jews teaches us that the Children of Israel were expelled from their holy land around 2020 years ago. This period of exile represents dark period of the Jewish civilization until surprisingly they finally returned to their holy land to claim it as their own. It is important to note that since the Belfour Declaration during World War I, this momentous task by the Jews was achieved with help of European Jews (Adelson, 1995). The Jews had witnessed the highest stage of their history when Prophet David and Solomon ruled the world from the holy state of Israel. Jewish history after the golden age experienced two periods of Jewish breakaway from the covenant with God. Babylonian exile was the first period when King Nebuchadnezzar enslaved the Jews and took them to Babylon (around Euphrates River, Iraq). The second period commenced soon after when Jews rejected Jesus as the true Messiah and boasted that they had killed him, but they had killed him not (Qur'an 4:159). Therefore, the Jewish historical process is linear and regressive. But regression has always been punctuated by God's interventions which once brought the Jews back from Babylon to holy state of Israel, and which once again will fulfill a God's promise in relation to the advent of a Messiah through whom Jews would constitute the golden age of holy Israel. Jewish civilization holds tight to the view that Judaism has always been the dominant force which made great impacts upon the historical process at both the beginning and the end of history. Therefore, History is predominantly the history of the Jews (Schama, 2020). But history of civilization is particularly the history of the Jews in their special right to holy land which was given to them by God (Genesis 12:1-7). History will not end until the Jews have liberated the rest of the Promised Land beyond the present geography of the State of Israel. Therefore, Jewish historical process will not end until the validation of truth of Judaism triumphs.

However, in order for such triumph of Judaism to be achieved, firstly it would be essential for the Jewish nation to return to Israel to reclaim it as their holy land. This task has already been achieved. Secondly, a legal state of holy Israel must also be restored. This task had been achieved in 1948 under the charter of United Nations. Thirdly, the holy State of Israel will have to expand its territory to include the entire territory of the promised holy land, and the Temple of Solomon, commonly known as the Third Temple must be rebuilt. Fourthly, once again the state of Israel will have to become dominant state in the world order. Lastly, a prophesied Jew will arrive who would rule the world from Jerusalem by declaring himself the Messiah. When the Jewish people identify him to be the true Messiah and embrace him as such, that would essentially be the end of history for Jewish civilization. Today, Jews have returned to the holy state of Israel to reclaim it as their promised



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homeland. Finally, a state of Israel has been legally restored in the eyes of the Jews and the Temple of Solomon will be rebuilt in Jerusalem. Jews believe they have approached to that point of history where they would witness the arrival of Messiah. Both the Hindu and Jewish view of history stand to this common ground that they are about to witness the last stage of history. The end of historical process in both Hinduism and Judaism has impacted the state apparatus in such a way that secular nationalism in both states is being replaced by religious nationalism.

***Christians and the End of History.*** Christianity believes that all history before the birth of Jesus Christ was preliminary in nature. The Christian view of history hold firm to the belief that when history witnessed its zenith when God incarnated into the earth in person of Jesus (Bauckham, 2008). He is the 'son of God' and the second holiest person in the 'trinity'. Christian history would once again reach its climax when God will return to judge the mankind on the Judgement Day. The Christian view of history is similar to Jewish one in relation to divine interventions that brought change in the society. Christian and Jewish movement of history is also linear and regressive. On the nature of historical process, Christians believe that history will not end until another divine intervention with the 'Second Coming' of Jesus takes place (Dickey, 1910). With this monumental event of the return of Jesus, the Christian claim to the truth will validate everything. Therefore, to Christians, the history is the history of truth. That truth in Christianity is God, who came to this earth in human form to live in the person of his only son, Jesus. Christians believe that when God himself lived in the earth as person; therefore, that age in which he lived implied that it was the golden age of Christianity and that after his departure from earth, every following era experienced a historical decline determined by departure from truth, God.

Today there is a mutual understanding among Christians that the return of Jesus the Christ (i.e., the true Messiah in Islam) is just around the corner, and that we are constantly approaching the last age, or the end of history. Many non-European Christians are induced by the dominant European Judeo-Christian narrative that the birth of the holy state of Israel is indeed the fulfillment of a Biblical prophecy. Therefore, Christians not have a moral but also a religious obligation to support the cause of Israel and the return of Jesus. This can be empirically seen in the Bush administration since 2001. American offensive realists, John Mearsheimer and Stephen Walt studied this phenomenon in the domain of politics and concluded that without understanding the role of Israel lobby in United States we cannot understand U.S. foreign policy in the Middle East (Mearsheimer & Walt, 2007). Recently, with President Donald Trump administration in the U.S., we have witnessed unprecedented support to the cause of Israel. President Donald Trump's son in law, Jared Kushner is himself a Jew. The United States support to make Jerusalem the capital of Israel and international lobbying to convince the nation-states around the world to move their embassies to Jerusalem are all empirical units of analysis that backs this thesis. Despite this fact, that forging of Judeo-Christian alliance stands firm to the cause of Israel there are controversial views on the efficacy of this phenomenon. Famous American theologian and art critic and publisher, Arthur A. Cohen, in his thesis questioned the legality of the Judeo-Christian alliance and concept. He in his thesis suggested that the validity of this concept is legally wrong and it is nothing but a creation of the West for the purpose of political expediency (Arthur, 1971). As of current religio-political scenario in the West, Christian

resurgence and nationalism is greatly impacting the Christian political thought that have grave implications in the world order.

***Islam and the End of History.*** Muslims also believe in the end of history similar to Jews and Christians. Islam on the movement and end of history says that it is truth that is determining change in the society. Meaning the movement of truth is indeed the movement of history. Muslims believe in one true God, Allah. In Qur'an, Allah says: "That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood, and Allah 'alone' is truly the Most High, All-Great" (Qur'an 22:62). The Qur'an reveals, "And say, 'O Prophet,' "'These is' the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve..." (Qur'an 18:29). The Qur'an also explains everything in this universe and around us to be connected with Truth and there is a time limit to our dimension; "Do they not ponder about their own selves? God has created the heavens and the earth and all that is between them for a purpose and for an appointed time? Yet many deny they will ever meet with their Lord" (Qur'an, Rum, 30:8). Truth in Arabic and Urdu is known as al-Haq, which comes solely from Allah. The Qur'anic view on history explicitly means that conflict or the great controversy between good vs. evil or truth vs. falsehood determines the movement of history. The humans have been given the free will to make choices in their lives, this freedom in the divinely ordained to humans from Allah. It is this free will and freedom of choice that allows the work of Satan. Hence, trial, change in the society, movement of history and the end of history are caused through this limited but divine freedom to humans on this earth. "Say, truth is from your Allah (God). Let him who will, believe in it, and let him who will, reject it." (Qur'an 18:29). Therefore, Qur'an explicitly states that human beings are free to choose; "There shall be no compulsion in 'acceptance of' the religion. The right course has become clear from the wrong. So whoever disbelieves in 'Taghut' (knowledge of Satan) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing" (Qur'an 2:256). Hence, this self-control and right to freedom of choice gives ability to human's cause history to move in any direction. Therefore, Muslims denies both the Hindu cyclic view of history and the linear regressive or linear progressiveness of pure secular-humanists.

Furthermore, Islam believes divine intervention occurs when prophets of Allah are sent to guide the human beings. Muslims believe in all the prophets sent by Allah since the time of Adam and Eve. When the scriptures are revealed, through them, truth is revealed to the mankind that comes solely from Allah. In this historical process, the truth intervenes and determines the movement of history. These divine interventions and truth from the holy prophets thus constitute the zenith of history. Therefore, the golden age of Prophet Abraham, Prophet Moses, Prophet David, Prophet Solomon, Prophet Jesus and Prophet Muhammad, were all the landmark events of the Islamic historical process. On Prophet Jesus, Islam exclusively claims that Prophet Jesus' mission has not yet completed. The story of Jesus in Islam says, as he was 'apparently' killed by the disbelievers, however it was revealed by Allah in Qur'an after 600 years that he did not die on the cross rather rose to heaven by Me (Qur'an 4:159). I argue that the true Messiah is indeed one person, the Prophet Jesus (Isa ibn Maryam) who the Jews, Christians and Muslims have been waiting. Therefore, the theory that Messiah of Jews, Christians and Muslims is going to be three different persons will eventually lead us to wrong conclusion with catastrophic

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implications for the Jews, Christians and Muslims (Glickman, Abrams , & Gillman, 2013). I present this case that this wrong interpretation on Prophet Jesus (the true Messiah), would only support the cause of the anti-Christ or Al-Maseeh-al-Dajjal (the false Messiah). Islam on the end of history concludes that history will end when good will triumph over falsehood. It is Prophet Jesus, who would on his return to this earth, bring the good to mankind. And with this divine intervention he would fight against the false messiah sitting on the throne of Israel and eliminate the misery, tyranny and oppression from the face of the earth. This monumental event would most certainly bring the End of History of the people of the book.

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