

Major Signs of the Hour



- Emergence of the Dajjaal
- The descent of 'Eesa
- The appearance of Ya'jooj and Ma'jooj
- Three major landslides
- The Smoke
- The emergence of the Beast
- Rising of the sun from its place of setting
- A fire which will drive the people to their place of gathering



..... Major Signs of the Hour

Introduction

The signs of the Hour may be divided into minor and major. We have discussed 131 minor signs of the Hour, and now we will discuss the major signs which will come immediately before the Hour.

The major signs of the Hour will come subsequently to one after another, like beads falling from a broken necklace; if the first of them appears, the appearance of the Mahdi, the others will subsequently follow.

'Abd-Allah ibn 'Amr ؓ narrated that the Prophet ﷺ said, "The signs are like beads on a string; if the string is cut, they will fall one after another."⁽¹⁾

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Signs will appear, one after another, like one bead after another on a string."⁽²⁾

This does not mean that minor signs of the Hour will not appear between the major signs. For example, the Mahdi can appear afterwards some minor signs can appear, then the Dajjaal will appear, and so forth. Allah knows best.



(1) Recorded by Ahmad. Its Isnaad includes 'Ah ibn Zayd, whose Hadeeth is Hasan. It was classed as Saheeh by Ahmad Shaakar and Al-Albaani.
(2) Recorded by Al-Tabaraani in *Al-Awsat*, classed as Saheeh by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 3210

Major Signs of the Hour

MAJOR SIGNS

(1)

THE DAJJAAL (FALSE MESSIAH)

131

The appearance of the Mahdi

Toward the end of time there will exist a great amount of corruption, the spread of injustice, the strong usurping the rights of the weak, and the prevalence of evil people. The believers will hope for a new dawn that will relieve them from this darkness which has filled the earth. Allah will then give permission for Muhammad ibn 'Abd-Allah Al-Hasan Al-'Alawi, the Mahdi, to appear.

- Who is the Mahdi?
- What will be the cause of his appearance?
- From where will he appear?
- Is he alive now?
- What will he do?
- Who will be his followers?

There are many questions that come to mind when hearing the name Mahdi. We will answer them in a clear and brief manner.

His description

Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said, "The Mahdi is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years."⁽¹⁾

"High forehead" can mean that his hair has receded from the front of his head or that his forehead is wide.

"Prominent nose" means that it will be long with a pointed tip and bent in the middle; he will not be flat nosed.

We will discuss below how long he will rule.

His attributes

His name will be the same as the name of the Prophet ﷺ, and his father's name will be the same as that of the Prophet's father. His name is Muhammad ibn 'Abd Allah, a person from the family of the Prophet, descended from Al-Hasan ibn 'Ali ؓ.

The wisdom behind his being descended from Al-Hasan ؓ

Al-Hasan was appointed Caliph after the martyrdom of his father 'Ali ibn Abi Taalib ؓ. The Muslims had two leaders:

- Al-Hasan in Iraq, the Hijaz, and elsewhere Mu'awwiyah ibn Abi Sufyan ؓ in Syria and its environs.
- Al-Hasan ؓ ruled for six months and then gave up the caliphate to Mu'awwiyah ؓ without any worldly returns; doing it for the sake of Allah, and to unite the Muslims under the authority of a single leader, and to avoid bloodshed. Allah rewarded him

(1) Recorded by Abu Dawood (no. 4285) with a *Sahchh Isnaad*

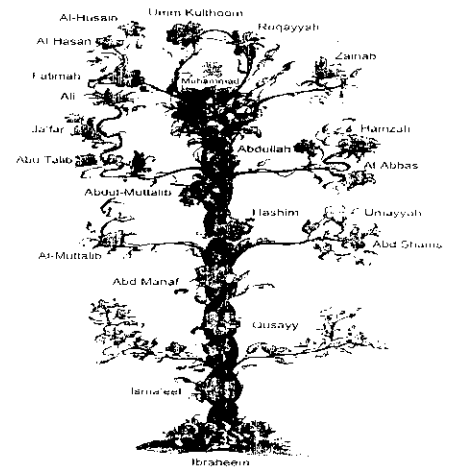
His name and lineage

His name is Muhammad ibn 'Abd-Allah Al-Hasani Al-'Alawi. He will be a descendant of the family of the Prophet ﷺ from Faatimah through Al-Hasan ibn 'Ali ؓ.

Ibn Mas'ood ؓ narrated that the Prophet ﷺ said,

"Even if only one day was left of this world, Allah would make that day long so that He could send a man who is of me or of my family, whose name is the same as my name and whose father's name is the same as my father's name."⁽¹⁾

Lineage of the Prophet ﷺ



The reason for his appearance

Toward the end of time after the spread of corruption, the prevalence of evil and wrongdoing, and the lack of justice a righteous man will appear. Through his hands Allah will set right the affairs of this *Ummah*. This man is known to *Ahl Al Sunnah* as the Mahdi. People will gather around him and he will lead the believers in a number of battles; he will be a leader and a ruler.

(1) Recorded by Al Tirmidhi and Abu Dawood, classed as *Sahchh* by Shaykh Al-Islam Ibn Taymiyah in *Muntaaj Al Sunnah*, 4:211

for that [by making the Mahdi come from his descendants]. Whoever gives up something for the sake of Allah, Allah will give him or his descendants something more."⁽¹⁾



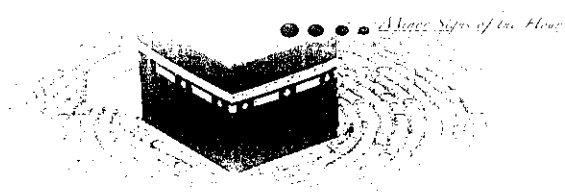
The length of his rule

He will rule the Muslims for seven years, during which the earth will be filled with justice as it was filled before him with injustice and oppression.

During his time the *Ummah* will enjoy great blessings; the earth will bring forth its vegetation, the sky will send down rain, and wealth will be given without measure. We will quote the *Hadeeths* concerning that later.

(1) Ibn Al Qayyim: *Al Mawa'iz Al Maw'ee'ah*, p. 151





From where will he appear?

The Mahdi, Muhammad ibn 'Abd Allah Al-Hasan Al-'Alawi, will appear from the east. When he emerges he will not be alone, rather Allah will support him with people from the east who will strive alongside him to support Islam, as mentioned in the *Hadeeth*.

When will he appear?

Toward the end of time there will be turmoil among people; the Caliphs three sons will fight over the treasure of the Ka'bah, each wanting to capture it for himself, but none of them will succeed.

At that point the Mahdi will appear in Makkah and he will become famous among the people, and allegiance will be sworn to him by the Ka'bah, with a pledge to hear and obey and follow him.

Thawbaan ؓ narrated that the Messenger of Allah ﷺ said, "Three will fight one another for your treasure, each one of them being the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I [Thawbaan] do not remember, then he said, "When you see him, then pledge your allegiance to him even if you have to crawl over the snow."⁽¹⁾

(1) Ibn Katheer said (in *Al-Nihayah*, p. 26). It was narrated only by Ibn Maajah, and this *Isnaad* is *Qawiy Saheeh*. Al-Boosayri said (in *Al-Zawa'id*, p. 1-442). The men of this *Isnaad* are *Saheeh* and *Thiqat*. It was narrated by Al-Haakim in *Al-Mustadrak*, 4:463-1880, and he said it is *Saheeh* according to the conditions of Al-Bukhaari and Muslim. Others classed the *Hadeeth* as *Dadeeth*, such as Ahmad and Al-Dhahabi in *Al-Mizaan*. Ibn Al-Bawzi deemed it to be fabricated.

Commentary on the Hadeeth:

"Each one of them being the son of a caliph," means three men each of whom will have followers. The father of each of these men will be a king, so he will seek power like his father's kingdom.

"Your treasure" refers to the treasure of the Ka'bah, which is gold, and its treasure is said to be beneath it. Or it may mean power, namely ruler ship and the caliphate. It was also said that it is the treasure of the Euphrates, which is a mountain of gold that will be uncovered when the water level of the Euphrates drops [and changes its course].⁽¹⁾

QUESTION:

How can we reconcile his appearing in Makkah with the coming of the black banners from the east or Khorasan?

Why is the flag that the Mahdi will carry black?

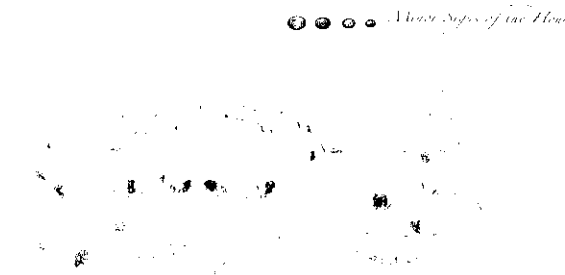
Ibn Katheer said, "He will be supported by people from the east who will establish his authority. Their flags will be black because it is a colour that indicates dignity, as the banner of the Messenger of Allah ﷺ was also black and it called Al-'Uqab."⁽²⁾



Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said,

"There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally

(1) This has been discussed above, *Minor Sign* no. 96.
(2) *Al-Nihayah*, p. 27



among the people; there will be plenty of livestock and the Ummah will become great. He will live for seven or eight [afterwards]."⁽¹⁾ According to another narration, "Nothing good will remain in life after he is gone."⁽²⁾

This indicates that after the death of the Mahdi, evil and a great deal of turmoil will once again appear.

Imam Ibn Baaz said, "The matter of the Mahdi is well known and there are abundant *Hadeeths* concerning him, which are *Mutawaatir* and support one another. More than one of the scholars stated that they are *Mutawaatir*, and that is with regard to the meaning, not the wording, because there are so many different *Isnaads*, versions, texts, and wordings. This indicates that this promised person is something proven; his appearance is real and his name will be Muhammad ibn 'Abd Allah Al-'Alawi Al-Hasani, one of the descendants of Al-Hasan ibn 'Ali ؓ. His rule will be a mercy from Allah to this Ummah toward the end of time. He will appear and establish justice and truth, and forbid oppression and injustice. Through him Allah will bless the Ummah in terms of justice, guidance and support for the people."⁽³⁾

(1) Recorded by Al-Haakim with a *Saheeh Isnaad*.
(2) Recorded by Ahmad in *Al-Musnad*, its *Isnaad* is *Dadeeth*.
(3) Quoted from *Al-Radd 'ala man kadhallaba bi'l-Ahadeeth Al-Saheehah Al-Wa'adah fi'l-Mahdi*, by Shaykh 'Abd Al-Muhsin Al-Badi - may Allah preserve him - p. 157-159.

Hadeeths narrated concerning the Mahdi

There are authentic *Hadeeths* which mention the appearance of the Mahdi. These *Hadeeths* are of two types:

- Those which mention him by name.
- Those which only mention his attributes.

I shall quote here some of these *Hadeeths*, which are sufficient to establish that he will appear as one of the signs of the Hour.

The number of *Hadeeths* narrated about the Mahdi are fifty, some of which are *Saheeh*, or *Hasan*, and others are *Dadeeth* but supported by corroborating evidence.

The number of other reports are twenty-eight.

Al-Safaareeni⁽¹⁾, Siddeeq Hasan Khan⁽²⁾ and Al-Hafiz Al-Aaburi⁽³⁾ stated that the *Hadeeths* regarding the Mahdi reach the level of being *Mutawaatir*.

1. Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said, "There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally among the people, there will be plenty of livestock and the Ummah will become great. He will live for seven or eight [years]."⁽⁴⁾

2. Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said, "I give you the glad tidings of the Mahdi. He will be sent when people are divided and there are earthquakes; he will fill the world with justice and fairness just as it was filled with injustice and

(1) *Lawaami' Al-Anwaar Al-Bahiyah*, 2/84.
(2) *Al-Idha'ah li ma kaana wa ma yakoona bayna Yadayi Al-Saa'ah*, 112-113.
(3) Quoted from him and approved by Ibn Al-Qayyim in *Al-Manaar Al-Muneej*, p. 142.
(4) *Al-Mustadrak Al-Haakim*, 4/537-538. He said, "This is a *Hadeeth* with a *Saheeh Isnaad*, although they [Al-Bukhaari and Muslim] did not record it," and Al-Dhahabi agreed with him.

oppression. The inhabitants of heaven and the inhabitants of earth will be pleased with him, and he will divide wealth equally."

He said,

"Allah will fill the hearts of the Ummah of Muhammad by means of his justice, until he will tell the caller to call out, 'Who is in need of wealth?' and none of the people will respond except one man. The Mahdi will say, 'Go to the storekeeper and tell him that the Mahdi commands you to give me wealth.' So he [the storekeeper] will say to him, 'Scoop it up,' then when he has taken what he scooped up, he will say, 'I am the greediest of the Ummah of Muhammad; why can I not be content as they are content?' So he will try to give it back but it will not be accepted from him, instead it will be said to him, 'We will never take back anything that we gave away.' It will remain like that for seven, eight, or nine years, then there will be no good in living after he is gone, or there will be no good in life after he is gone."⁽¹⁾

"Scoop up," means take with both hands without counting.

"When he acquires what he scoops up," means that when he collects the money and determines the quantity he has before him so that he can take it away.

3. 'Ali ؑ narrated that the Prophet ﷺ said,

"The Mahdi is one of us, from our family; Allah will prepare him in one night."⁽²⁾

Perhaps what is meant by the words, "Allah will prepare him in one night" is that Allah will prepare him to become the caliph and will guide and inspire him, and give him the attributes of leadership and wisdom, which he did not possess before.

It is said that the words, "Allah will prepare him in one night," means that He will prepare him and raise him in status in one night or in one hour of the night, so that the decision makers will agree upon his caliphate.⁽³⁾

This means that the Mahdi, Muhammad ibn 'Abd Allah, will not know himself that he is the Mahdi referred to in the *Hadeeths* until

(1) *Al-Musnad*, 3/37, its men are *thiqaat*. See *Mayma' Al-Zawaa'id*, 7/313-314.

(2) *Al-Musnad*, 2/58, with a *Saheeh Isnaad*.

(3) Stated by Mulla 'Ali Al-Qaani in *Al-Mirqaat*, 5/180.

the people swear allegiance to him and unite behind him. He will not be seeking caliphate and will never think that he was qualified for it. Hence the people will swear allegiance to him when he is reluctant.

The words, "Allah will prepare him in one night" does not mean that he will [initially] be misguided and sinning and then Allah will guide him in one night and he will start to lead the people. Not at all, because the Mahdi will lead the people on the basis of legislative knowledge, and he will judge between them and issue religious verdicts, resolve their disputes, and lead them in battle. This knowledge cannot be given in one night unless it is through revelation, and revelation is for the Prophets only, even though he is not a prophet.

Hence it may be that what is meant by Allah preparing him in one night is that He will make him confident that he is the Mahdi being referred to in the *Hadeeths*, and he will be given qualities of leadership.

4. Umm Salamah ؓ narrated that the Messenger of Allah ﷺ said, "The Mahdi is from my family, a descendant from Faatimah."⁽¹⁾

"From my family," means one of the people of the Prophet's household and his descendants.

5. Jaabir ؓ narrated that the Prophet ﷺ said,

"Eesa ibn Maryam will descend and Mahdi, who is their ruler, will say, 'Come and lead us in prayer.' He will say, 'No, they are leaders of one another,' as an honour from Allah to this Ummah."⁽²⁾

This *Hadeeth* means that the Dajjal will appear during the time of the Mahdi; 'Eesa ؑ will descend [from heaven] and kill the Dajjal, and the Mahdi will still be leading the believers. So 'Eesa and the rest of the believers will pray behind the Mahdi.

6. Abu Sa'eed Al-Khudri ؓ narrated that the Messenger of Allah ﷺ said,

"The one behind whom 'Eesa ibn Maryam ؑ will pray is one of us."⁽³⁾

(1) *Sunan Abi Dawood*, 11/373, with a *Saheeh Isnaad*.

(2) Recorded by Al-Harith ibn Abu Usamah in his *Mhtasad* with a *Jayyid Isnaad*, as stated by Ibn Al-Qayyim in *Al-Manaar Al-Muneef* (p. 137-138), and it has corroborating evidence in *Al-Saheeh*.

(3) Recorded by Abu Na'eem in *Kitaab Al-Mahdi*. Al-Mannaawi quoted it in *Fayd Al-Qadeer* (6/17) with a *Saheeh Isnaad*.

What is meant here is that the Mahdi will be leading the people in prayer as their *Imam*, and among those who would be praying behind him will be 'Eesa ibn Maryam ؑ.

7. Ibn Mas'ood ؓ narrated that the Prophet ﷺ said,

"If there was only one day left in this world, Allah would lengthen it so that He could send during it a man who is from me or from my family; his name is the same as my name and his father's name is the same as my father's name."⁽¹⁾

His name will be Muhammad ibn 'Abd Allah. This is a refutation of the Shi'ah who say that his name will be Muhammad ibn Al-Hasan Al-Askari.

What is meant by "send" is cause to appear.

In the *Hadeeth of Fitr* (one of the narrators of the *Hadeeth*) says,

"If there is only one day left in this world, Allah would send a man who will be from my family to fill it with justice as it was filled with injustice."

According to another narration, "This world will not cease to exist, or come to an end, until the Arabs are ruled by a man from my family whose name will be the same as my name."⁽²⁾

The words, "until the Arabs are ruled" mean that he will rule over the Muslims, whether they are Arabs or non-Arabs.

However, the Arabs are mentioned [specifically] here because he will begin with them. He will appear in Makkah and Madeenah, and the Arabs there will follow him and then all the Muslims will follow him.

Additionally, any who reads the Qur'an, understanding it, and has knowledge of the Arabic language is considered an Arab.⁽³⁾

8. Zurr ibn 'Abd Allah ؓ narrated that the Prophet ﷺ said,

"The Hour will not begin until a man from my family, who will have the same name as mine, takes up a position of leadership."⁽⁴⁾

9. 'Ali ؑ narrated that the Messenger of Allah ﷺ said,

"Even if only one day was left, Allah would send a man from my family to fill it with justice, as it was filled with injustice."

According to another narration, "If there were only one day left of this world, Allah would send a man who would be one of us⁽¹⁾, to fill it with justice just as it was filled with injustice."⁽²⁾

These *Hadeeths* all clearly state that the Mahdi will be called Muhammad ibn 'Abd-Allah, they mention his name and his attributes.

There are a number of *Hadeeths* which may be interpreted as referring to the Mahdi.

10. Jaabir ؓ narrated that the Prophet ﷺ said,

"Soon no *Qafeez* or *Dirham* will be brought to the people of Iraq." We asked, "How will this occur?" He said, "Because of the non-Arabs [Al-'Ajam] who will prevent it."

Qafeez was a unit of measurement used by the people of Iraq, as we say Saa', kilogram, or ton.

Dirham was a silver coin which was in circulation in the past.

"Because of the non-Arabs [Al-'Ajam]." The word '*Ajam*' originally referred to the non-Arab, whether he spoke Arabic or not, then the word came to refer to the Persians.

Then the Prophet ﷺ said,

"Soon no *Dinar* or *Mudi* will come to the people of Syria."

We asked, "How will that happen?" He said, "Because of the Romans."

The *Dinar* was a gold coin.

The *Mudi* was the unit of measurement used by the people of Syria, as we say saa', kilogram, or ton.

(1) Meaning, from the family of the Prophet ﷺ.

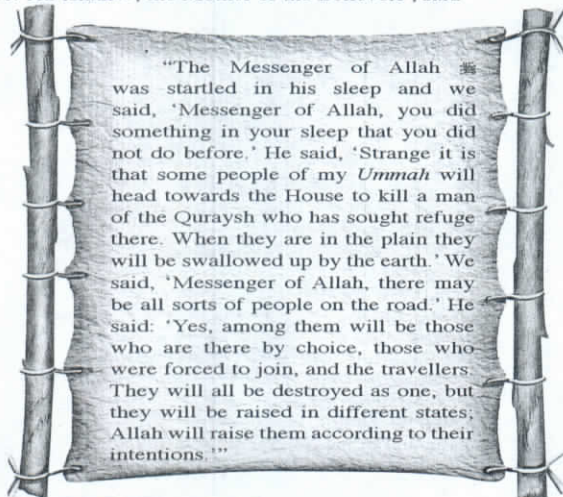
(2) Recorded by Abu Dawood, 4/107, *Kitaab Al-Mahdi*. Its *Isnaad* is *Qawiy*.

Then he fell silent for a moment, and then said, "Toward the end of my *Ummah*, there will be a caliph who will scoop up wealth without counting it."

Al-Jareer, the narrator, said, "I said to Abu Nadrah and Abu'l-'Ala', 'Do you think that that was 'Umar ibn 'Abd Al-'Azeez?' They said, 'No.'"⁽¹⁾

This refers to the Mahdi, based on the evidence of the *Hadeeths* quoted above which mentioned his name. This is because of the large amount of booty and many conquests that will occur during his time, as well as his generosity and showing kindness to all.

11. 'Aa'ishahؓ, the Mother of the Believers, said



(1) Narrated by Muslim, 2913.

What is meant is that the destruction of this army will happen all at once, and they will all be swallowed by the earth. They will stand before Allah in different states on the Day of Resurrection, some will go to Paradise and others to Hell, based on their deeds and intentions.⁽¹⁾

12. Abu Hurayrahؓ narrated that the Prophet ﷺ said,

"Allegiance will be sworn to a man between the Rukn and the Maqaam;⁽²⁾ no one will violate the sanctity of the House except its people (ie., the Muslims). They will violate it, and do not ask how much destruction will befall the Arabs. Then the Abyssinians will come and demolish it and it will never be rebuilt after that, and they are the ones who will take out its treasure."⁽³⁾

13. Abu Hurayrahؓ narrated that the Prophet ﷺ said,

"How will you be when the son of Maryam descends among you and your Imam is one of you?"⁽⁴⁾

The Imam being referred to here is the Mahdi, Muhammad ibn 'Abd-Allah, [and this is evident] based on the *Hadeeth* of Jaabirؓ which was mentioned previously [as no. 5].

14. Jaabir ibn 'Abd-Allahؓ narrated that the Prophet ﷺ said,

"A group among my *Ummah* will continue to fight for the truth and will prevail until the Day of Resurrection. 'Eesa ibn Maryam will descend and their leader will say, 'Come and lead us in prayer,' but he will say, 'No, you are leaders of one another,' as an honour from Allah to this *Ummah*."⁽⁵⁾

The one being referred to here is also the Mahdi, their leader who will lead them in prayers.

(1) Narrated by Al-Bukhaari, 4/284, 285; Muslim, no. 2884

(2) This refers to the Mahdi, and will be discussed in detail below, Minor Sign 131.

(3) We have discussed above the meaning of the sanctity of the Ka'bah being violated by its people, and the story of the destruction of the Ka'bah, above, Minor Sign 126. The *Hadeeth* was narrated by Imam Ahmad (2/291) with a *Saheeh Isnaad*

(4) Al-Bukhaari, 6/358; Muslim, 2/193.

(5) Narrated by Ahmad in *Al-Musnad*, 3/384; Muslim, 1/193.

Note

The fact that 'Eesaؑ will pray behind the Mahdi does not imply that the Mahdi is superior to him, as even Prophet Muhammad ﷺ prayed behind Abu Bakrؓ during his final illness,⁽¹⁾ and he prayed behind 'Abd Al-Rahmaan ibn 'Awfؓ.⁽²⁾

So 'Eesaؑ will pray behind a man from the *Ummah* of Muhammad ﷺ to show that he has come down as a follower of Muhammad ﷺ, ruling according to his Law. Afterwards, the Mahdi will pray behind 'Eesaؑ and will become one of his soldiers.

15. Jaabir ibn Samurahؓ said,

"I entered upon the Prophet ﷺ with my father, and I heard him say, 'This matter will not end until there has been among them twelve caliphs. Then he said something that I could not hear, and I said to my father, 'What did he say?' He said: 'All of them will be from the Quraysh.'"⁽¹⁾ (Narrated by Muslim, 79/80)

Ibn Katheer said,

"This *Hadeeth* indicates that there will inevitably be twelve just caliphs; however, they are not the twelve Imams of the Shi'ah of whom many had no authority or power. These caliphs will be from the Quraysh who will be just rulers."⁽²⁾ (*Tafseer Ibn Katheer*, 6/78)

(1) Narrated by Al-Tirmidhi. *Saheeh*.

(2) Narrated by Al-Shaafa'i in his *Musnad* and by Muslim in his *Saheeh*.

16. Hafsahؓ narrated that the Messenger of Allah ﷺ said,

"An army will seek to attack this House; when they are in a plain, the middle of them will be swallowed by the earth; the front [of the army] will call out to the rear, then they will be swallowed, and there will be no one left but one fugitive who will relate the story."⁽¹⁾ (Recorded by Muslim, 4/2209)

"Fugitive" here means that one man will be saved from being swallowed by the earth and he will relate to the people about the army which was swallowed.

17. Umm Salamahؓ, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said,

"A dispute will occur following the death of a caliph, and a man from Madeenah will flee to Makkah. Some of the people of Makkah will come to him and against his will, and will swear allegiance to him

between the Corner (i.e., Black Stone) and the Maqaam. An army will be sent against him from Syria, which will be swallowed by the earth in Al-Bayda', between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him. Then a man will rise from Quraysh whose maternal uncles are from Kalb. He will send an army against (the Mahdi) and (the Mahdi's followers) will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdi) will divide the wealth and rule the people in accordance

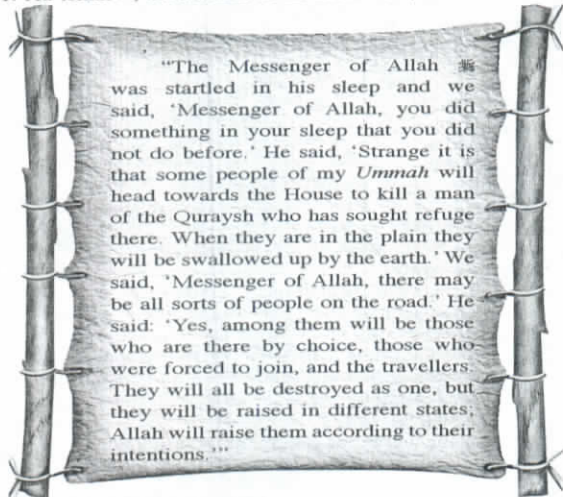


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The Imam being referred to here is the Mahdi, Muhammad ibn 'Abd-Allah, [and this is evident] based on the *Hadeeth* of Jaabir رضي الله عنه which was mentioned previously [as no. 5].

14. Jaabir ibn 'Abd-Allah رضي الله عنه narrated that the Prophet ﷺ said,

"A group among my *Ummah* will continue to fight for the truth and will prevail until the Day of Resurrection. 'Eesa ibn Maryam will descend and their leader will say, 'Come and lead us in prayer,' but he will say, 'No, you are leaders of one another,' as an honour from Allah to this *Ummah*."⁽⁵⁾

The one being referred to here is also the Mahdi, their leader who will lead them in prayers.

(1) Narrated by Al-Bukhaari, 4/284, 285; Muslim, no. 2884

(2) This refers to the Mahdi, and will be discussed in detail below, Minor Sign 131.

(3) We have discussed above the meaning of the sanctity of the Ka'bah being violated by its people, and the story of the destruction of the Ka'bah, above, Minor Sign 126. The *Hadeeth* was narrated by Imam Ahmad (2/291) with a *Saheeh Isnaad*.

(4) Al-Bukhaari, 6/358; Muslim, 2/193

(5) Narrated by Ahmad in *Al-Musnad*, 3/384; Muslim, 1/193.

Note

The fact that 'Eesa عليه السلام will pray behind the Mahdi does not imply that the Mahdi is superior to him, as even Prophet Muhammad ﷺ prayed behind Abu Bakr رضي الله عنه during his final illness,⁽¹⁾ and he prayed behind 'Abd Al-Rahmaan ibn 'Awf رضي الله عنه.⁽²⁾

So 'Eesa عليه السلام will pray behind a man from the *Ummah* of Muhammad ﷺ to show that he has come down as a follower of Muhammad ﷺ, ruling according to his Law. Afterwards, the Mahdi will pray behind 'Eesa عليه السلام and will become one of his soldiers.

15. Jaabir ibn Samurah رضي الله عنه said,

"I entered upon the Prophet ﷺ with my father, and I heard him say, 'This matter will not end until there has been among them twelve caliphs.' Then he said something that I could not hear, and I said to my father, 'What did he say?' He said: 'All of them will be from the Quraysh.'" (Narrated by Muslim, 79/80)

Ibn Katheer said,

"This *Hadeeth* indicates that there will inevitably be twelve just caliphs; however, they are not the twelve Imams of the Shi'ah of whom many had no authority or power. These caliphs will be from the Quraysh who will be just rulers." (*Tafseer Ibn Katheer*, 6/78)

(1) Narrated by Al-Tirmidhi. *Saheeh*.

(2) Narrated by Al-Shaafa'i in his *Musnad* and by Muslim in his *Saheeh*.

16. Hafsa رضي الله عنها narrated that the Messenger of Allah ﷺ said,

"An army will seek to attack this House; when they are in a plain, the middle of them will be swallowed by the earth; the front [of the army] will call out to the rear, then they will be swallowed, and there will be no one left but one fugitive who will relate the story." (Recorded by Muslim, 4/2209)

"Fugitive" here means that one man will be saved from being swallowed by the earth and he will relate to the people about the army which was swallowed.

17. Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said,

"A dispute will occur following the death of a caliph, and a man from Madeenah will flee to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and will swear allegiance to him



between the Corner (i.e., Black Stone) and the *Maqaam*. An army will be sent against him from Syria, which will be swallowed by the earth in Al-Bayda', between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him. Then a man will rise from Quraysh whose maternal uncles are from Kalb. He will send an army against (the Mahdi) and (the Mahdi's followers) will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdi) will divide the wealth and rule the people in accordance



with the Sunnah of the Prophet, Islam will become established on earth and he will remain for seven years, then he will die and the Muslims will offer the funeral prayer for him." According to another narration [the length of his rule will be, "nine years."⁽¹⁾

"Al Bayda", between Makkah and Madeenah" refers to a desert between Makkah and Madeenah.

"Whose maternal uncles are from Kalb," that is the tribe of Kalb, which is one of the well known tribes of the Arabs.

"Will prevail over them," means they will defeat them and be victorious over them.

"Islam will become established on earth, (lit. "will lay its neck on the ground")," the strength of Islam is likened to the image of a camel which has sat on the ground and laid its neck on it as well.

The *Hadeeths* concerning the Mahdi are proven and there is no doubt regarding them. They were narrated by thirty Companions and reported by the leading scholars of *Hadeeth*, in the books of *Sunnah* and *Ahsn al-Ahadeeth*.

(1) Recorded by Abu Dawood with an *Ismal* with which there is nothing wrong. It is supported by many other *Sahih Hadeeths*.

They were quoted as evidence by the scholars, to such an extent that belief in the appearance of the Mahdi has become a consensus in the beliefs of *Ahl Al Sunnah* wa'l-Jama'ah. Many scholars stated that the *Hadeeths* regarding the Mahdi are *Mutawaatir*, as related by *Imam* Al-Safareeni⁽¹⁾, Al-Shawkaani⁽²⁾ and Muhammad Siddeeq Khan⁽³⁾.

A brief look at some of those who claimed to be the Mahdi

Studying history, the periods of dispute and injustice that the Muslims have gone through, and the spread of injustice caused by people in authority, we find that some men have appeared who claimed to be the Mahdi and some people believed them. Some of these people are:

1. The Raafidis claim that they are waiting for the Mahdi, who is the last of their twelve *Imams*. According to them, his name is Muhammad ibn Al-*Hasan* Al-*Askari*. They believe that he is one of the descendants of Husayn ibn 'Ali, and not the descendants of *Hasan* ibn 'Ali.

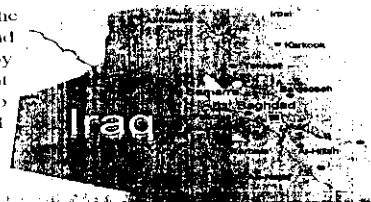
They believe:

- That he entered the tunnel of Samurra⁽¹⁾ more than one thousand years ago, in the year 260 AH.
- When he entered the tunnel he was five years old, and he has been living in this tunnel since that time; he has not died and he will emerge at the end of time.

(1) *Tawassut* Al-Anwaar Al-Bal'iyah, 2:80

(2) Recorded from him in *Al-Ithaa'ah li-Ashraaf Al-Sa'ah*, p. 114

(3) *Al-Ithaa'ah*, p. 115



- They believe that he is present in all regions and knows about people's situations, but he is hidden from sight and cannot be seen.

These words of theirs are from their foolishness which has no evidence or proof, or any rational argument [behind them]. It is contrary to the law of Allah concerning people: the Prophets and Messengers of Allah are the best of people before Allah, and Allah caused them to die. How can Allah cause His Prophets and Messengers to die, yet the Raafidi Mahdi remains alive for a thousand years, as they claim!

Additionally, what is the reason for his absence and hiding for such a long period of time when he is still alive? Why doesn't he emerge and enjoin what is good and forbid what is evil, when the *Ummah* today is in the greatest need of it?

Ibn Kathir⁽²⁾ said, concerning the Mahdi Muhammad ibn 'Abd Allah mentioned in the *Hadeeths*, "He, meaning the Mahdi of *Ahl Al Sunnah*, will appear from the east, not from the tunnel of Samurra, where the ignorant Raafidis claim he is presently and await his emergence toward the end of time. This is a kind of delirium and a great deal of misguidance from Satan, as there is no evidence or proof for it either from the *Qur'an*, the *Sunnah*, or rational thought; there is no advantage or benefit in this idea.

2. 'Abd Allah ibn Saba' claimed that 'Ali ibn Abi 'Eaalib⁽³⁾ was the awaited Mahdi, he also claimed that he would come back to this world.

3. Al-Mukhtaar ibn 'Ubayd Al-Thaqafi claimed that Muhammad ibn



Tunnel of Samurra

Al-Hanafiyah, who died in 81 AH, was the awaited Mahdi. Muhammad ibn Al-Hanafiyah was Muhammad ibn 'Ali ibn Abi 'Eaalib⁽⁴⁾, who is called Ibn Al-Hanafiyah after his mother, Khawlah bint Ja'far, who was from the tribe of Bann Haneefah.

4. The Kaysani sect, who were followers of Kaysan, the freed slave of 'Ali⁽⁵⁾, were a group of Shi'ah who believed that their *Imam*, Muhammad ibn Al-Hanafiyah, encompassed all knowledge and therefore agreed that the entire religion was obedience to only one man. This led them to misinterpret the pillars of Islam to refer to some men, so they stopped practicing them; they claimed that 'Abd Allah ibn Mo'aawiyah ibn 'Abd Allah ibn Ja'far ibn Abi 'Eaalib Al-Hanashim Al-Qinashi was the Mahdi.

5. Muhammad ibn 'Abd Allah ibn Al-*Hasan* ibn 'Ali ibn Abi 'Eaalib (who was known as Dhu'l-Nafs Al-Zakiyyah, d. 145 AH) was a man who fasted and prayed the voluntary night prayer a great deal. During his own era, some people were confused about him and thought that he was the Mahdi, and he had a movement and followers. He tried to put the affairs of the Muslims straight, but the 'Abbasids, who were rulers at that time, fought against him with an army of ten thousand fighters, and put an end to his movement. Dhu'l-Nafs Al-Zakiyyah had rebelled against the 'Abbasid Caliph Al-Mansoor, during whose reign oppression and injustice were widespread.

6. Another individual who claimed to be the Mahdi was 'Ubayd Allah ibn Maymoon Al-Qadlaah (d. 325 AH), whose grandfather was a Jew. He was the leader of the Qaramitah who killed many Muslims and stole the Black Stone in 317 AH; they were worse disbelievers than the Jews and Christians.

His children attained power and took control of Egypt, the Hijaz and

Syria. They falsely claimed to belong to *Ahl al-Bayt*, and claimed to be descendants of Faatimah ؑ, hence they were also called the Fatimids.

They banned the Shaafa'i courts and built graves and tombs. Great calamities befell the Muslims because of them.

The Qaraanitatih pretended to be Muslims, but in fact they were heretics, far different from other religions and sects. Their religion was a mixture of Magianism, whose followers worship fire, and the pagan Sabian religion, whose followers worshipped the stars.

Ibn Katheer said: "The rule of the Fatimids lasted for more than two hundred and eighty years, and 'Ubayd Allah Al Qaddaah claimed to be the Mahdi and built the city of Al Mahdiyyah."⁽¹⁾

7. Another individual who claimed to be the Mahdi was Muhammad ibn 'Abd Allah Al-Barbari, who is known as Ibn Toomart. He appeared in the year 514 AH and claimed that he was an 'Alawi, i.e., descended from 'Ali ibn Abi Taalib ؑ, and fabricated a lineage going back to Al-Hasan ibn 'Ali ؑ.

He gained power by oppressive and unjust means, and he employed a number of tricks by which he deceived the people, trying to prove that he had some extraordinary feats or miracles. One of his tricks was to hide men in graves; he would then come with a group of people showing them a miracle. He would shout, "dead ones, respond to my call!" They would reply, "You are the infallible Mahdi..." and so on. As he would be afraid of them telling others about the trick, so he would destroy the graves with them in it, burying them alive.

8. Another individual who claimed to be the Mahdi was Muhammad Ahmad ibn 'Abd Allah Al-Sudani (d. 1302 AH/1885 CE), who was a Sufi. He ruled over Sudan and was famous for his asceticism. He claimed to be the Mahdi when he was 38 years old, and leaders and the scholars of the tribes supported him.

He claimed that anyone who doubted that he was the Mahdi becomes a disbeliever in Allah and His Messenger, and other nonsensical claims.

(1) *Al-Bidaayah wa'l-Nihayah*, 12/331.

Even though he achieved some success fighting against the British Christians, however, reality proved that he was not the Mahdi promised in the *Hadeeths*; rather he was one of the pretenders.



9. Another individual who claimed to be the Mahdi was Muhammad ibn 'Abd-Allah Al-Qahtani, who appeared in Riyadh, Kingdom of Saudi Arabia. It was said that he saw a dream which he interpreted as him being the awaited Mahdi. Some people swore allegiance to him and they fortified themselves in *Masjid Al-Haram* in 1400 AH/1980 CE, an event which is known as *Fitnat Al-Haram*, and which ended with him being killed.

Guidelines on dealing with those who claim to be the Mahdi

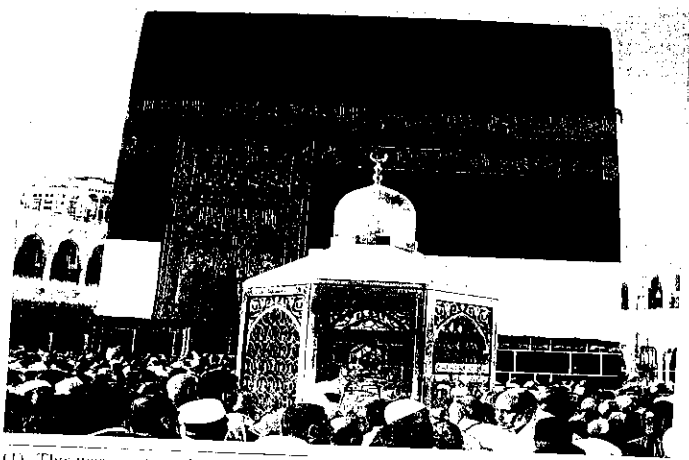
Our rejection of those who claim to be the Mahdi does not mean that we disbelieve in the *Hadeeths* that speak of the Mahdi. But we must differentiate between believing in the *Hadeeths* about the Mahdi, which are authentically reported from the Prophet ﷺ, and our judgement as to whether so and so is the Mahdi. The Prophet ﷺ did not leave the issue without any guidelines; rather he mentioned signs and guidelines by which we may recognise the Mahdi without any doubt. These include:

1. The Mahdi will not call people to himself, or call for allegiance to him; rather the people will swear allegiance to him although he is reluctant.
2. The name of the Mahdi will be the same as the name of the Prophet ﷺ, Muhammad ibn 'Abd-Allah.
3. His lineage will go back to Al-Hasan ibn 'Ali ؑ.

4. He will have certain physical characteristics that are mentioned in the *Hadeeth* (a high forehead and a prominent nose).

The circumstances in which he will appear:

- a. A dispute following the death of a caliph.⁽¹⁾
- b. The earth will be filled with oppression and injustice.
- c. There will be fighting among three sons of caliphs.
- d. He will be righteous and pious, with legislative knowledge and wisdom.
- e. He will appear in Makkah and allegiance will be sworn to him between the *Rukn* and the *Maqam*.



(1) This was mentioned in a *Hadeeth* of which the *Isnaad* is subject to some doubt.

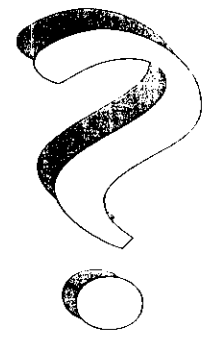
QUESTION:

What makes a person claim that he or someone else is the Mahdi?

By examining the stories and biographies of those who claimed to be the Mahdi, it is clear that:

Some of them wanted to become prominent rulers, so they falsely claimed to be the Mahdi, even though none of the signs of the Mahdi appeared in them at all, such as 'Ubayd-Allah Al-Qaddaah and Ibn Toomart.

There was uncertainty about some of them, and people thought that this person was the Mahdi, such as Muhammad ibn 'Abd-Allah Dhu'l-Nas Al-Zakiyyah, who rebelled and gained followers, and then became clear that he was not the Mahdi. Some of them became famous and there were many dreams concerning them, and people thought that this man was the Mahdi, such as Muhammad ibn 'Abd Allah Al-Qahtani.



A brief discussion of the issue of dreams

Dreams cannot be relied upon to make decrees and decisions concerning the *Ummah* or even things of less importance than that.

Once Shurayk ibn 'Abd Allah Al-Qadhi entered upon the caliph Al-Mahdi, and Al-Mahdi looked upset and sounded angry with him. Shurayk asked, "What is upsetting you, Ameer Al-Mu'mineen?" Al-

Mahdi said,

"Last night I dreamt that you were stepping on my seat. I asked the dream interpreter and he told me that you hate me and are plotting against me." Shurayk said, "Ameer Al-Mu'mineen, by Allah your dream is not like the dream of Ibraaheem عليه السلام and your interpreter is not like Yoosuf عليه السلام."

This clear answer from Shurayk Al-Qadhi to the caliph had to do with a dream concerning one man, so what do you think if the dream has to do with the future of the entire *Ummah*?

A father dreamt that he was slaughtering his son and he slaughtered him!

Once I read about a man in Africa who saw himself slaughtering his son in a dream. The next morning he went to his son, laid him down and slaughtered him; he was expecting that the boy would be ransomed with a great sacrifice (i.e. a ram) as Allah ransomed Ismaa'eel.

When this ignorant man was asked about his action, he said,

"I did that following the example of Ibraaheem عليه السلام." But when Ibraaheem dreamt that he was slaughtering his son Ismaa'eel, he said:

﴿يٰۤاِبْرٰهِيْمُ اِنِّىۤ اَرٰى فِىۤ الْاَنْۢبَاِ اَنْۢ اَذۡبَحَكَ فَاَنْظُرۡ مَاذَا كَرِهَ رَبِّىۤ قَالَ يٰۤاِبْرٰهِيْمُ اقۡعَلۡ مَا تَوۡمَرُۢمۡ سَتَجِدۡنِىۤ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰدِقِيۡنَ ﴿۱۱۳﴾ فَلَمَّا اَتَمَّهَا وَكَلَّمَهُ لَحِيۡمۡنَ ﴿۱۱۴﴾ وَتَوَقَّظَ اَنْۢ يَّذۡبَحَہِمۡ ﴿۱۱۵﴾ قَدۡ سَدَقَ الرَّبُّ بِمَا اٰتٰكَ لَئِىۤ اَكۡفِيۤكَ بَرۡزِىۤ الْعٰلَمِيۡنَ ﴿۱۱۶﴾ اِنَّكَ هٰذَا لَمُوۤاۤءِجٌ اَلۡبَطُوۤاۤءُ النَّبِيۡنَ ﴿۱۱۷﴾ وَتَوَقَّظَ بِذِجۡ عَظِيۡمٍ ﴿۱۱۸﴾﴾

"O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think! He said: 'O my father! Do that which you are commanded, Insha' Allah (if Allah wills), you shall find me of As-Saabiroon (the patient)."

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the

side of his forehead for slaughtering);

We called out to him: 'O Abraham!

You have fulfilled the dream! Verily, thus do We reward the *Muhsinoon* (good-doers).

Verily, that indeed was a manifest trial.

And We ransomed him with a great sacrifice (i.e. كَبِشْرًا a ram)" [As Saaffaat 37:102-108]

This is the extreme of ignorance. How can you compare the dream of an ignorant person like this with the dream of a Prophet who received revelation?

If the dream is good, then praise Allah for it and be happy; if it is bad, then seek refuge with Allah from its evil and it will not harm you.

Guidelines:

If a person claims to be the Mahdi, does not meet the description and the Dajjaal has not emerged during his time, then he is an impostor and a liar. If a man claims that he is 'Eesa ibn Maryam عليه السلام and the Dajjaal has not appeared before him, then he is an impostor and a liar.

We should view the issue of the Mahdi on a fair basis without any exaggeration.

According to *Ahl Al-Sunnah wa'l-Jamaa'ah*, the Mahdi is no more than a Muslim ruler who will spread justice, but he is not infallible.⁽¹⁾

Some of the scholars denied the idea of the Mahdi, including the following:

Ibn Khaldoon

Ibn Khaldoon was uncertain with regard to the issue of the Mahdi, and criticised the *Hadeeths* that were narrated concerning him; he said, "As you can see, none of these *Hadeeths* are free of weakness or flaws except a few."⁽²⁾

(1) See 'Aqeedat Ahl Al-Aithar fi'l Mahdi Al-Muntazar, by Shaykh Al-'Abbaal
(2) See *Muqaddimat Tareekh Ibn Khaldoon*, 1/574.

Muhammad Rasheed Rida

He said, "As for the contradictions in the *Hadeeths* concerning the Mahdi, they are very clear and obvious, and reconciling between the reports is difficult. Those who deny this idea are many and the doubts about it are quite clear. Hence the two Shaykhs, *Al-Bukhaari* and *Muslim*, did not mention the reports on Al Mahdi in their *Saheehs*, and many of the Muslim scholars regarded the *Hadeeths* about the Mahdi as being weak."

Abmad Ameen

He said, "This statement of the Mahdi is a myth, and serious bad consequences resulted from it in the lives of the Muslims."⁽¹⁾

'Abd-Allah ibn Zayd Aal Mahmood

He said, "The claim of the Mahdi, from beginning to end, is based on blatant lies and false beliefs and is basically a myth that was circulated; many *Hadeeths* were fabricated about this idea so as to scare and terrify people."⁽²⁾

Muhammad Fareed Wajdi

He said, "With regard to the *Hadeeths* that are narrated about the awaited Mahdi, those who study them with insight will not find any reservation in saying that the Messenger of Allah ﷺ was above saying them, because they contain exaggeration, and predictions with regard to dates, and ignorance of people's affairs, and contrary to the natural laws of Allah. This makes one feel, when first reading these *Hadeeths*, that they were fabricated by misguided people who were supporters of some leaders who were seeking the position of caliph in the Arab lands or North Africa."⁽³⁾

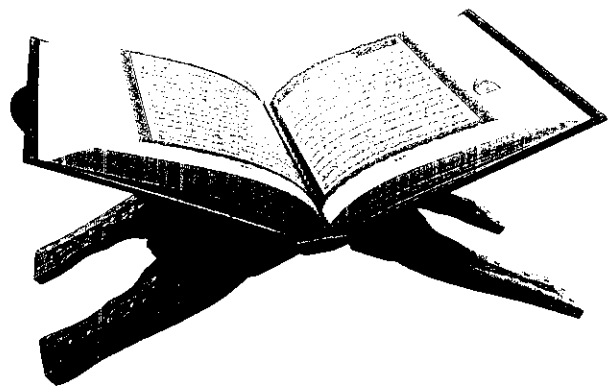
Their argument is based on the following points:

1. The Qur'an did not mention the Mahdi; if this idea were true, Allah would have mentioned him in the Qur'an.

(1) See *Duha Al-Islam*, 4/244.

(2) From his essay, *La Mahdi yuntaazar ba'da Al-Rasool Khayr Al-Bashar*, p. 58

(3) *Dua'irat Ma'arif Al-Qarn Al-Ishreen*, 10/181



The answer to this is that the Qur'an does not mention all the signs of the Hour; it does not mention the Dajjaal or the land-slides that will occur toward the end of time, and other events. Rather all that is mentioned in the *Sunnah*, and as long as it is proven in the *Sunnah*, it is sufficient. Allah says regarding His Prophet:

﴿وَمَا يَطۡلُقُ عَنِ اَمۡرِىۡ﴾

"Nor does he speak of (his own) desire." [Al-Najm 53:3]

The Prophet ﷺ said, "I have been given the Qur'an and something similar to it."⁽¹⁾ So long as the Prophet ﷺ mentioned it and affirmed it, it is an established part of the religion.

2. The *Hadeeths* are not in the *Saheeh* collection of Bukhaari and Muslim

The answer to this is that the *Saheehs* of Bukhaari and Muslim do

(1) Recorded by Al-Bukhaari

not include all the *Hadeeths* of the Prophet ﷺ and the narrators of the *Sunnah*, other than Al Bukhaari and Muslim, are prominent scholars; we also have many ways of distinguishing authentic *Hadeeths* from weak ones. If a *Hadeeth* is *Saheeh*, we must accept it, whether it is in the books of Bukhaari and Muslim or elsewhere. Additionally, Bukhaari and Muslim narrated *Hadeeths* about the Mahdi through description, without stating his name, as mentioned previously when discussing the *Hadeeths* concerning the Mahdi.

3 We do not want to open the door to people who claim to be the Mahdi

The answer to this is that if we keep the matter within the legislative guidelines, that door will not be opened. The Mahdi has certain physical characteristics and will appear at a certain time and during certain circumstances, as discussed previously, which can only apply to one man, the true Mahdi.

Finally...

Does believing in the Mahdi mean that we should give up *Da'wah* (calling people to Islam) and striving?

With the conflict between good and evil, the appearance and spread of corruption, and the weakness of the call to goodness in many countries, despair and hopelessness have taken over the hearts of many Muslims, and they have begun to await the arrival of the Mahdi who will lead them to victory.

So they stopped striving and calling people to Islam, kept quiet and failed to enjoin what is good and forbid what is evil, they have become reluctant to seek and spread knowledge, or even to do business or work, or develop the land, they say to themselves, "It will be soon, this is the time when the Mahdi will appear."

The proper way of understanding the *Hadeeths* concerning the signs of the Hour, such as

- The *Hadeeths* about the Mahdi, through whom Allah will support His religion.
- The *Hadeeths* about the Muslims fighting the Jews and their victory over them.
- The *Hadeeths* about the Muslims fighting the Roman Christians, and their victory over them. And so forth.

The proper way to deal with them is by realizing that these signs and others are glad tidings for the believers in helping them develop patience, and reassuring them that the religion is protected and will prevail.

Nevertheless, we should act in accordance with what Islam has enjoined in general, which is to support the religion of Islam, defend Muslim lands, establish *Jihad* for the sake of Allah, and fight to raise the banner of Islam. We should not sit idle, waiting for victory to come down from heaven or to emerge from the earth without any effort on our part.

The Muslims today must prepare to fight the Jews and expel the Christians who are occupying Muslim lands, and not sit idle in humiliation, waiting for the Mahdi to emerge to save us. Rather we should unite and support our religion, and if the Mahdi appears we will support him.



Categories of the Signs of the Hour

The signs of the Hour may be divided into two categories:

Major signs

Minor signs: These are of two types

(a): Signs that occur far earlier than the Hour

These are signs that have already appeared and finished; they are minor signs because the time in which the occurred is far earlier than the beginning of the Hour. Examples are the sending of the Prophet ﷺ, the splitting of the moon, and the emergence of a great fire in Makkah.⁽¹⁾

(b): Middle signs

(Those which are neither earlier nor close to the Hour)

These are signs which have appeared but have not yet concluded, instead they are increasing, there are many of these types. They are also minor signs, which we shall see below, include: the slave woman giving birth to her mistress, the naked and barefoot shepherds competing in the construction of lofty buildings, and the emergence of thirty impostors who claim to be prophets.⁽²⁾

Major signs

The Hour will follow after the appearance of these signs. These are ten major signs, none of which have yet appeared.

Hudhayfah رضي الله عنه related that the Prophet ﷺ once came out to us while we were talking to one another, and said,

"What are you talking about?" They said, "We are talking about the Hour." He said, "It will not begin until you see ten signs." He mentioned them as:

1. The smoke
2. The Dajjal
3. The Beast
4. The rising of the sun from its place of setting
5. The descent of 'Eesa ibn Maryam عليه السلام
6. Ya'juj and Ma'juj

Three landslides:

1. A landslide in the East
2. A landslide in the West
3. A landslide in Arabia
4. The final sign will be a fire which will emerge from Yemen and drive the people to their place of gathering.⁽³⁾

Some other *Hadeeths* mention the Mahdi, the destruction of the Ka'bah, and the disappearance of the Qur'an from the earth. We will discuss the *Hadeeths* on these topics below.⁽⁴⁾

(1) These will be discussed under Minor Signs 1, 3 and 13

(2) These signs will be discussed under 19, 21 and 11

(3) Narrated by *Abulim*, from the *Hadeeth* of Hudhayfah ibn Usayd. These signs will be discussed in the second part of the book, the Major Signs of the Hour

(4) These signs will be discussed under Minor Signs 131, 126 and 121

Introduction

Allah creates what He wills and chooses portents and signs which indicate that the Hour is imminent.

One of these signs is the Dajjaal (False Messiah)

- Who is the Dajjaal?
- Does he exist at present?
- Has anyone seen him before?
- What are his attributes?
- What will be the causes of his appearing?
- What is the great anger that he will have?
- What are the mistaken beliefs concerning him?

DAJJAAL

Who is the DAJJAAL



He is one of the sons of Adam (i.e., human), to whom Allah granted extraordinary abilities which no other human will have; Allah granted these to him in order to test people's faith. The Prophet ﷺ warned us against following him in his misguidance, and he told us about his physical attributes and character.

We shall discuss the Dajjaal here because knowledge of something is better than ignorance of it. Hudhayfah ibn Al-Yaman ؓ used to inquire from the Messenger of Allah ﷺ about the evil lest he live to see it⁽¹⁾

The Dajjaal is the greatest trial that the Prophet ﷺ feared for his *Ummah*, and he has warned us concerning him, because of the confusion and turmoil that he will bring, as well as his claim to be the Lord of the Worlds!

If we know the attributes of the Dajjaal and the manner of being safe from him, Allah will protect from his evil.

Why is he called Al-Maseeh Al-Dajjaal?

He is called *Maseeh* because his left eye is "wiped" (*Almisooh*) He is one eyed and can only see out of that eye.

It is said that he is called *Al-Maseeh* because he will wipe (*Yamsuh*) the earth, meaning, he will go everywhere.

It is also said that [he is called so] because one side of his face will have no eye or eyebrow.

He is called the Dajjaal because he *Dajjala*, meaning uses trickery and fraud. Trickery or fraud is worse than lying. So he is an impostor, a liar, and a trickster.

(1) Recorded by Al-Bukhaari

What claims will the Dajjaal make?

The Dajjaal will claim to be the Lord of the Worlds and will call people to believe in it, and is why the Prophet ﷺ said, "The Dajjaal is one eyed, and you Lord is not one eyed."⁽¹⁾ We will discuss that in detail later. He will also have specious arguments and tricks with which he will deceive people.

The story of Ibn Sayyaad

There lived in Madeenah during the time of the Prophet ﷺ a Jewish boy named Ibn Sayyaad, about whom the Prophet ﷺ was not certain whether he was the Dajjaal or not. There was an incident that occurred between him and the Prophet ﷺ. 'Abd-Allah ibn 'Umar ؓ narrated that 'Umar ibn Al-Khattaab ؓ along with a group of men accompanied the Messenger of Allah ﷺ to Ibn Sayyaad and found him playing with some boys by the battlement of Banu Maghaadah. At that time Ibn Sayyaad was approaching puberty. He did not notice anything until the Messenger of Allah ﷺ tapped him on the back with his hand and said to him, "Do you bear witness that I am the Messenger of Allah?" Ibn Sayyaad looked at him and said, "I bear witness that you are the Messenger of the unlettered." Then Ibn Sayyaad said to the Messenger of Allah ﷺ, "Do you bear witness that I am the messenger of Allah?"

(1) Recorded by Al-Bukhaari, *Kitaab Al-Fitan*, 8:103; Muslim, *Kitaab Al-Fitan wa Ashraat Al-Saa'ah*, 4:22-48

The Messenger of Allah ﷺ gave up on him and said, "I believe in Allah and in His Messengers."

Afterwards, the Messenger of Allah ﷺ asked him, "What do you see?" Ibn Sayyaad said, "A truth-teller and a liar come to me." The Messenger of Allah ﷺ said, "You have been confounded." Then the Messenger of Allah ﷺ said to him, "I am hiding something in my mind from you."⁽¹⁾ Ibn Sayyaad said, "It is *Al-Dukh*"⁽²⁾ The Messenger of Allah ﷺ said, "May you be disgraced and dishonoured, you will never go beyond your station!"⁽³⁾ 'Umar ibn Al-Khattaab ؓ said, "O Messenger of Allah, let me strike his neck." The Messenger of Allah ﷺ said, "If he is him, you will never be able to overpower him, and if he is not him, there is no good for you in killing him."

Saalim ibn 'Abd-Allah related, "I heard 'Abd-Allah ibn 'Umar ؓ say, 'Afterwards the Messenger of Allah ﷺ and Ubayy ibn Ka'b Al-Ansaari ؓ went to the palm trees where Ibn Sayyaad was. When the Messenger of Allah ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Sayyaad before

(1) "I am hiding something in my mind from you," meaning, the Prophet ﷺ was hiding a word in his mind to see if Ibn Sayyaad could guess what it was. The word was *Dukhaan* (smoke)

(2) *Al-Dukh*: Ibn Sayyaad tried to say *Al-Dukhaan* but was not able to, so he said *Al-Dukh*. Ibn Sayyaad had *Jinn* who would relate to him things but they were not able to find out what was in the Prophet's mind, however, they neatly got the word right.

(3) "May you be disgraced and dishonoured, you will never go beyond your station," meaning, you will never be any more than you are, rather you are no more than a smooth sayer, impostor, and trickster

Ibn Sayyaad saw him. The Messenger of Allah ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Sayyaad saw the Messenger of Allah ﷺ hiding among the trunks of the palm trees and said to Ibn Sayyaad, "Saaf – which was the name of Ibn Sayyaad – here is Muhammad!" Ibn Sayyaad jumped up and the Messenger of Allah ﷺ said, "If she had left him the matter would have become clear."⁽¹⁾

Abu Sa'eed Al Khudri ؓ narrated that the Messenger of Allah ﷺ, Abu Bakr ؓ and Umar ؓ met him, meaning Ibn Sayyaad, on one of the streets of Madeenah, and the Messenger of Allah ﷺ said to him, "Do you bear witness that I am the Messenger of Allah ﷺ?" He said, "Do you bear witness that I am the messenger of Allah?" The Messenger of Allah ﷺ said, "I believe in Allah, His angels, and His Books. What do you see?" He said, "I see a throne over the water." The Messenger of Allah ﷺ said, "You are seeing the throne of *Iblees* over the sea. What else do you see?" He said, "I see two truth-tellers and one liar, or two liars and one truth teller." The Messenger of Allah ﷺ said, "He has been confounded (2) I leave him alone."⁽³⁾

Abu Sa'eed Al-Khudri ؓ said, "We set out for *Hajj* or '*Umrah* and Ibn Saa'id was with us. We halted and the people scattered, and he and I were left. I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said, 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said, 'Drink, Abu Sa'eed.' I said, 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand. He said, 'Abu Sa'eed, I was thinking of taking a rope and hanging it from a

(1) "If she had left him the matter would have become clear," meaning, if his mother had let us get closer to him without him realizing, it would have become clear to us whether he was the Dajjaal or not.
This *Hadeeth* was recorded by Muslim.

(2) Meaning, Satan comes to him and confuses him.

(3) Recorded by Muslim.

tree, then strangling myself because of what the people are saying about me. Abu Sa'eed, if there is anyone who is unaware of the *Hadeeth* of the Messenger of Allah ﷺ, it is not you, O Ansaar. Aren't you among the most knowledgeable of the *Hadeeth* of the Messenger of Allah ﷺ? Didn't the Messenger of Allah ﷺ say, "He is sterile and will have no children?" But I have left my children behind in Madeenah. Didn't the Messenger of Allah ﷺ say: "He will not enter Madeenah or Makkah?" but I have come from Madeenah and am heading for Makkah."⁽¹⁾

Abu Sa'eed Al-Khudri ؓ said, "I was about to accept his explanation, then Ibn Sayyaad said, 'But, by Allah, I know where he was born and I know where he is now, meaning the Dajjaal.'" Abu Sa'eed said, "I said to him, 'May you perish for the rest of the day!'"⁽²⁾

The correct scholarly view is that Ibn Sayyaad was not the Dajjaal, but he was one of the impostors and tricksters; he was a soothsayer and had devils who related to him things. Some reports were narrated about events at the end of his life, with Abu Sa'eed Al Khudri ؓ and others, which may be understood as meaning that he repented and set his affairs straight. Allah knows best.

The reason why the Dajjaal is not mentioned in the Qur'an

The Dajjaal is the greatest *Fitnah* or trial that the Prophet ﷺ feared for his *Ummah*. Hence he and all the Prophets warned their nations about him. The Prophet ﷺ enjoined upon us at the end of every prayer to seek refuge with Allah from the *Fitnah* of the Dajjaal.

In the Qur'an, Allah mentions a number of signs of the Hour, both major and minor, such as the splitting of the moon. He said,

﴿أَفَدَّتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١)﴾

"The Hour has drawn near, and the moon has been cleft asunder."
[Al-Qamar 54:1]

(1) Recorded by Muslim

He also mentioned Ya'jooj and Ma'jooj:

﴿حَتَّىٰ إِذَا فُجِّجَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

"Until, when Ya'jooj and Ma'jooj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound."
[Al-Anbiya' 21:96]

Despite all the signs, Allah does not mention the Dajjaal by name in the Qur'an what can be the reason behind this?

Several things may be said in response to this:

He is mentioned in the Verse of Allah,

﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ﴾

"The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before."

[Al-An'am 6:158]

The Prophet ﷺ said, "There are three things which, when they appear, it will do no good for a person to believe then if he did not believe before: the Dajjaal, the Beast, and the rising of the sun from the west."⁽¹⁾

There are references to the descent of 'Eesa ibn Maryam ؑ in the Qur'an, when Allah says,

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) or a Jew's or Christian's] death (2) (at the time of the appearance of the angel of death)."

[Al-Nisa' 4:159]

(1) Recorded by Al-Tirmidhi, from Abu Hurayrah, and classed as *Sahih*.

(2) (4:159) "Before his death," has two interpretations – either it is before Jesus' death after his descent from the heavens, or the death of a Jew or a Christian, when at the time of the appearance of the Angel of Death he will realize that 'Eesa (Jesus) was merely a Messenger of Allah and had no share in Divinity.

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ (٧) وَقَالُوا

أَلْهَمْنَا خَيْرًا أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَبِيثُونَ (٨) إِنْ هُوَ

إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ (٩) وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكَ

مَلَكًا فِي الْأَرْضِ تَتَلَفُونَ (١٠) وَإِنَّهُ لَوَعْدٌ لِنَّاسٍ فَلَا تَحْمُرْكُم بِهَا﴾

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). And say: 'Are our Aadhihah (gods) better or is he ['Eesa (Jesus)]?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ['Eesa (Jesus)] was no more than a slave.

We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Eesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection)"] [Al-Zukhruf 43:57-61]

It is true that 'Eesa ؑ will be the one to slay the Dajjaal; mentioning 'Eesa ؑ here implies mention of the Dajjaal.

Hadeeths which indicate that the emergence of the Dajjaal is one of the signs of the Hour

Hudbayfah ibn Usayd Al-Ghifari narrated that the Prophet ﷺ said,

"The Hour will not begin until ten signs have appeared: the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting..."⁽¹⁾

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

(1) Recorded by Muslim

"There are three things which, when they appear, no good will it for a person to believe then if he has not believed previously, nor earned good [by performing righteous deeds] through his Faith: the rising of the sun from its place of setting, the Dajjaal, and the Beast of the earth."⁽¹⁾

The Dajjaal is the greatest *Fitnah* that will ever appear on the face of the earth

Imraan ibn Husayn ؓ narrated that the Prophet ﷺ said, "Between the creation of Adam and the onset of the Hour there is no creation that has more impact than the Dajjaal."⁽²⁾

Ibn Umar ؓ narrated that the Prophet ﷺ stood up before the people and praised Allah as He deserves, then he mentioned the Dajjaal and said,

"I warn you about him, and there is no Prophet who did not warn his people [concerning him]; but I shall tell you something concerning him that no Prophet ever told his people: He is one-eyed and Allah is not one-eyed."⁽³⁾

Al Nawwaas ibn Sam'aan ؓ narrated that the Messenger of Allah ﷺ said,

"It is something other than the Dajjaal that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf; if he emerges when I am not among you, then each man must deal with him on his own behalf. Allah will take care of every Muslim on my behalf."⁽⁴⁾

Events before the appearance of the Dajjaal

Naa'fi' ibn 'Uthbah ibn Abi Waqqaas ؓ narrated that the Messenger of Allah ﷺ said,

"You will fight in the Arabian Peninsula and Allah will enable

- (1) Recorded by Muslim
- (2) Recorded by Muslim.
- (3) Recorded by Al-Bukhaari
- (4) Recorded by Muslim.

you to prevail over it; then (you will fight in) Persia and Allah will enable you to prevail over it; then you will fight in Byzantium and Allah will enable you to prevail over it; then you will fight the Dajjaal and Allah will enable you to prevail over it." meaning, the place where the Dajjaal is and the people who are with him.⁽¹⁾ Mu'aadh ibn Jabal ؓ narrated that the Messenger of Allah ﷺ said, "When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear."⁽²⁾

Before the appearance of the Dajjaal many wars between the Muslims and the Roman Christians will occur, and the Muslims will prevail.⁽³⁾ Dhu Mikhbar ؓ narrated that one of the companions of the Messenger of Allah ﷺ said,

"You will make peace with the Romans in a secure truce, and you will fight with them against an enemy who is behind you, and you will be victorious, seize booty, and become safe. Then you will return and camp in a meadow where there are mounds. A Christian man will raise the cross and say, 'The cross has prevailed.' A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle."⁽⁴⁾ Some of them added,

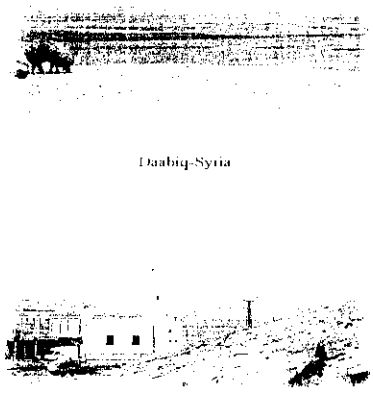
"The Muslims will go to their weapons and fight, and Allah will honour that band with martyrdom."

- (1) Recorded by Muslim
- (2) This Hadeeth has been discussed above under Minor Signs 108 and 109
- (3) See above, Minor Sign 105
- (4) Refers to the great battle in which many will be slain. The Hadeeth was recorded by Muslim (and Abu Dawood)



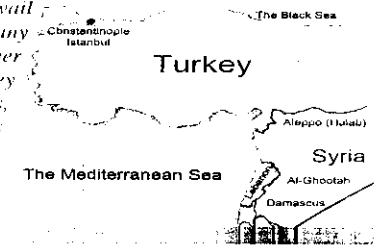
Another Hadeeth contains details about this battle:

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "The Hour will not begin until the Romans camp at Al-A'maq or Daabiq⁽¹⁾, and an army composed of the best people on earth at that time will go out from the city⁽²⁾ to meet them. When they arrange themselves in ranks, the Romans will say: 'Do not stand between us and those who were taken captive from us; let us fight them.' [This indicates that there will have been previous wars between the Muslims and the Romans, and the Muslims were victorious and took captives from the Romans, and the captives became Muslim and joined the Jihad]. The Muslims will say: 'No, by Allah, we will never let you reach our brothers.' Then they will fight them, and one third [i.e., of the Muslim army] will flee, whose repentance will never be accepted by Allah; one third [of the Muslims] will be killed, and they are the best of martyrs before Allah; and one third [i.e., the remaining third will conquer the land



- (1) The village of Daabiq is one of the historical villages in the region of Akhtareen, near Aleppo in northern Syria, only 10 km from the Turkish border. It is famous for agriculture, especially wheat, lentils and potatoes. The river Quwayq flows through it in winter and spring. It was one of the border points of the Muslims at all stages of history and here the great battle will take place.
- (2) Meaning the city of Damascus

and seize booty] will prevail, and will never succumb to any *Fitnah*, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Satan will shout out among them, 'The Messiah [the Dajjaal] has taken your place among your families.' So they will march [i.e., head towards the Dajjaal], but that will be a false alarm [i.e., these words of the Satan will be false]. When they reach Syria, he [meaning the Dajjaal] will emerge."⁽³⁾



Other events that will precede the appearance of the Dajjaal Abu Umaamah Al Baahili ؓ that the Messenger of Allah ﷺ said, "Before the Dajjaal appears there will be three difficult years in which the people will suffer severe famine. In the first year Allah will command the sky to withhold one third of its rain and the earth to withhold one-third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce and nothing will grow. Everything that provides shade will die, except whatever Allah wills." This means that all the trees will die except for a few. It was said, "What will the people live on at that time?" He said, "Tahleel, Takbeer and Tahmeed,⁽²⁾ which will take the place of food for them."⁽³⁾

- (1) Recorded by Muslim.
- (2) Tahleel: saying *La ilaha illa Allaah* (There is no god but Allah); Takbeer: saying *Allaahu akbar* (Allah is Most Great); Tahmeed: saying *Al hamdu Lillaah* (All praise be to Allah).
- (3) Recorded by Ibn Maajah; there is some doubt concerning its *Isnaad*.



Something that will precede his appearance

Raashid ibn Sa'd said, "When Astakhar⁽¹⁾ was conquered, a caller called out, 'The Dajjaal has appeared!' Sa'b ibn Juthaamah met them and said, 'If you did not say that, I would not have told you that I heard the Messenger of Allah ﷺ say,

"The Dajjaal will not appear until people forget about him, and until the Imams stop mentioning him on the Minbar (pulpit)."⁽²⁾

Physical description of the Dajjaal

- He will be short and will walk with his toes turned in and a gap between his calves.
- He will have curly hair (neither fine nor straight).
- His hair will be thick.
- He will be blind in one eye which will look like a floating grape. He will be one eyed, and his left eye will not function.
- He will be white.

(1) Astakhar: a city in Persia, one of the oldest and most famous cities of Persia, it was the place where the Persian kings lived and had their storehouses.

(2) Recorded by 'Abd Allah ibn Ahmad from a report narrated from Baqiyyah from Safwaan ibn 'Amr. It is *Saheeh* as stated by Ibn Ma'een and Baqiyyah. Its men are *Thiqaat* (trustworthy).

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between Syria and Iraq and Allah knows best.

Nawwaas ibn Sam'aan ؓ narrated that the Prophet ﷺ said, regarding the Dajjaal, "*He will emerge in Khillah, between Syria and Iraq.*" Meaning, a place on the road between Syria and Iraq.

The story of Al-Jassasah and the Dajjaal

'Aamir ibn Sharaaheel Al-Sha'bi Sha'b Hamdaan narrated that he asked Faatimah bint Qays ؓ, the sister of Al-Dahhaak ibn Qays, who was one of the earliest *Muhaajir* women, "Related to me a *Hadeeth* that you heard directly from the Messenger of Allah ﷺ." She said,

"If you wish, I will do that." He said to her, "Yes, tell me." She said: "I heard the voice of the caller of the Messenger of Allah ﷺ, saying: Al salaatu jaami'ah (prayer is about to begin), so I went out to the mosque and I prayed with the Messenger of Allah ﷺ. I was in the women's row that was closest to the people. When the Messenger of Allah ﷺ had finished his prayer, he sat on the Minbar and he was smiling. He said, 'Let each person stay in the place where he just prayed.' Then he said, 'Do you know why I called you together?' They said, 'Allah and His Messenger know best.' He said, 'By Allah, I did not call you together for something good or for some alarming news.⁽¹⁾ I have called you together because Tameem Al Daari was a Christian and he came and swore allegiance and became Muslim, and told me something which agrees with what I was telling you about the Dajjaal (false Messiah). He told me that he sailed in a ship with thirty men of Lakhm and Judhaan and they were tossed by the waves of the sea for a month. They came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassaasah." They said:

(1) Meaning, I did not call you together because of some wealth or provision to divide among you, or for some fear or war for which I want to ask for your help.

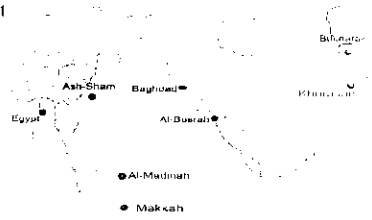
- He will have a wide forehead.
- Written between his eyes will be the letters *kaaf, fa', ra'*. Every believer will be able to read it, whether he is literate or illiterate.
- He will be sterile and have no children

We may sum up the above description of the Dajjaal by noting that he will be a short man, with a large build, and a big head. Both of his eyes will have defects: the right eye will be blind and look like a protruding grape, and the left eye will have skin over it. He will have thick curly hair, white skin, a wide gap between his shins or thighs, and between his eyes will be written the word *Kaafir* (disbeliever).

The place where he will emerge

Abu Bakr ؓ narrated that the Messenger ﷺ said,

"The Dajjaal will emerge from a land in the East called Khorasan⁽¹⁾, and he will be followed by people with faces like hammered shields."⁽²⁾

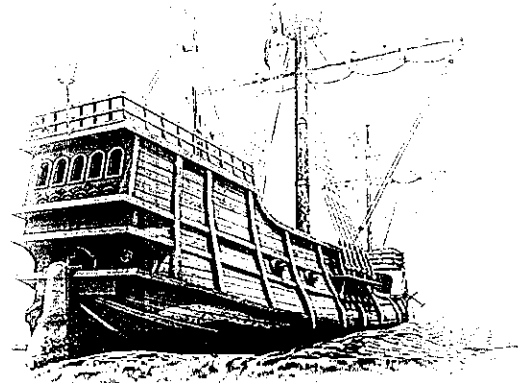


He will first appear and become famous in a place

(1) A large city which is located in present day Iran.

(2) Faces like hammered shields: because they will be broad and round and fleshy. This is the same description that the Prophet ﷺ gave of Ya'juj and Ma'juj. The *Hadeeth* was recorded by Muslim.

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"What is Al Jassaasah?" It said, "People, go to this man in the monastery⁽¹⁾ for he is keen to know about you."

He (the narrator) said, "When it named a man for us we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck and his legs bound from the knees to the ankles with iron shackles. We said, 'Woe to you, who are you?' He said, 'You will soon find out about me; tell me who you are.' They said, 'We are people from Arabia who embarked on a ship, but the sea became wild and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing-boats and landed on this island. We were met by a beast with a great

(1) The original meaning of a monastery is a place where monks isolate himself for worship; however, here it means a place that is isolated and remote.

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deal of hair and we could not tell his front from his back. We said, "Woe to you, what are you?" It said, 'I am Al-Jassaasah.' We said, "What is Al-Jassaasah?" It said, 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it because we could not be sure that it was not a devil.'

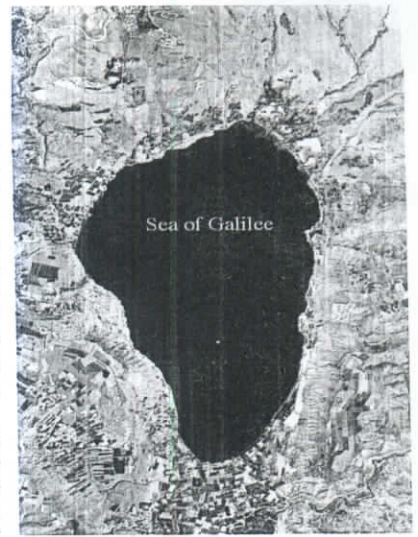
He (that chained person) said, 'Tell me about the date-palm trees of Baysaan.⁽¹⁾ We said, 'What do you want to know about them?' He said, 'I am asking you whether these trees bear fruit.' We said, 'Yes.' He said, 'Soon they will not bear fruit.' He said, 'Tell me about the Tiberias⁽²⁾.' We said, 'What do you want to know about it?' He said, 'Is there water in it?' They said, 'There is a great deal of water in it.' He said, 'Soon it will dry up.' Then he said, 'Tell me about the spring of Zughar⁽³⁾ (which is in the south of Syria).' They said, 'What do you want to know about it?' He said, 'Is there water in the spring and do the people grow crops with the water of the spring?' We said to him, 'Yes, there is plenty of water

- (1) Baysaan: a city on the western side of the Jordan basin, south west of Tiberias
 (2) Tiberias: between Jordan and Palestine
 (3) Zughar: A village in Syria on the banks of the Dead Sea (the Sea of Zughar). Ibn Al-Atheer said: Zughar is a spring in Syria, in the area of Al-Balqa' (Al-Nihaayah, 2/204). Some people call the Dead Sea the "Sea of Zughar", after an oasis nearby. We have included a picture of the Dead Sea under Minor Sign 95.



in it and the people grow crops with its water.' He said, 'Tell me about the Prophet of the unlettered; what has he done?' We said, 'He has left Makkah and has settled in Yathrib (Madenah).' He said, 'Do the Arabs fight against him?' We said, 'Yes.' He said, 'How did he deal with them?' We told him that he had prevailed over the Arabs in his vicinity and they had shown obedience to him.' He said to us, 'Has it really happened?' We said, 'Yes.'

He said: 'If it is so that is better for them that they show obedience to him. Now I will tell you about myself. I am the Dajjal and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taybah (Madenah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword



in his hand, who will bar my way, and on every route there will be angels guarding it."

She said,

"Then the Messenger of Allah ﷺ struck the Minbar with his staff and said, 'This is Taybah, this is Taybah, this is Taybah,' meaning Madeenah. 'Did I not tell you this before?'

The people said, 'Yes.' [The Prophet ﷺ said,] 'I liked the story of Tameem because it agrees with what I used to tell you about him and about Makkah and Madeenah. But he is in the Syrian Sea (Mediterranean) or the Yemeni Sea (Arabian Sea). No, rather he is in the east, he is in the east, he is in the east,' and he pointed towards the east with his hand.⁽¹⁾" She said, "I memorized this from the Messenger of Allah ﷺ."

I have read what some authors have written about the Dajjal, and how they make a connection between the existence of the Dajjal and the infamous Bermuda Triangle which is still a mystery.

The facts about the Bermuda Triangle and its connection to the Dajjal

Talking about the Bermuda Triangle is like talking about myths and fairy tales.

(1) To the east of Madeenah, the City of the Messenger of Allah, lie Iraq and Iran.

Geographical location

The Bermuda Triangle is located in the western Atlantic, south east of the state of Florida, USA. More precisely, this area takes the form of a triangle that stretches from the Gulf of Mexico in the west to the Leeward Islands in the south then to Bermuda (which is a group of three hundred inhabited islands, with a population of sixty-five thousand), then from the Gulf of Mexico to the islands of the Bahamas.



A map showing the location of Khorasan in the east, from which the Dajjal will appear, and the location of the Bermuda Triangle in the west, where some people think the Dajjal is now!

Disappearances in the Bermuda

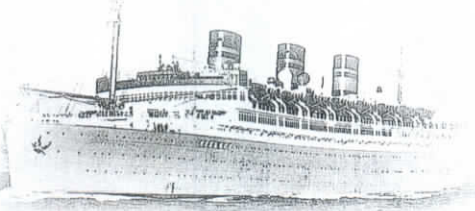
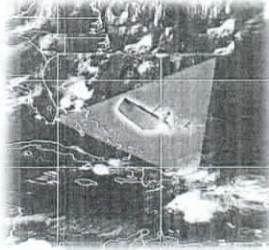
In a certain area of the northwest Atlantic lies the Sargasso Sea, the waters of which are known for the presence of a certain kind of seaweed called sargassum, which floats in huge quantities that form obstacles to shipping.

The Sargasso Sea is also distinguished by being completely calm; wind and air currents are rare in this region. It has also been called the Sea of Terror and the graveyard of the Atlantic. Search missions have been carried out, looking for ships, boats and submarines dating back to various times that are resting on the bottom of the sea.

The beginning of disappearances in the Bermuda

In 1850 more than fifty ships disappeared in or near this area. Some of the captains managed to send messages at the moment of danger; these messages were unclear and mysterious and no one could understand them.

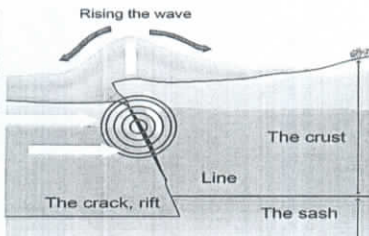
Most of these ships that disappeared belonged to the USA. The first of them was the *Insurgent*, which disappeared with three hundred and forty on board. This was followed by the disappearance of the submarine *Scorpion* in 1968 AH, with ninety-nine crew members on board.



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Explanation for the mystery of this triangle

There is a theory that makes a connection between earthquakes and what happens in the Bermuda Triangle. This theory says that movement of the earth at the bottom of the ocean generates huge, violent, sudden waves which cause ships to plunge to the bottom of the ocean within a few moments. With regard to aeroplanes, these earthquakes create shockwaves in the atmosphere that lead to planes losing balance and the pilot not being able to control them.



Another theory speaks of the magnetic field and its connection to what happened in the Bermuda Triangle. When planes pass over the Bermuda Triangle, the needles on the gauges swing back and forth and move randomly. The same thing happens to the ship's compass. This is indicative of the presence of a magnetic force or some other force that is very strong and strange.



"The tsunami that struck Indonesia and neighbouring regions in 2004 as a result of an earthquake or shift at the bottom of the ocean".

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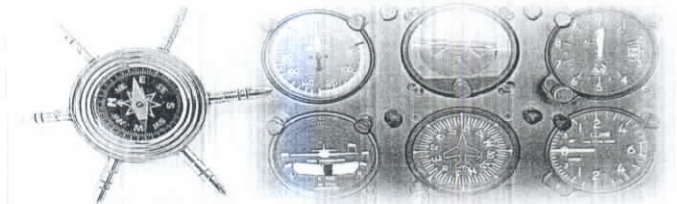
Disappearance of aircraft

The disappearances also affected the sky over the Atlantic Ocean, as planes began to disappear when flying in the skies over the Atlantic or, more precisely, the skies over Bermuda.

In 1945 CE, five planes set out from the US state of Florida, flying together in triangle formation and heading towards some debris of a shipwreck that was floating on the sea. While the airbase was waiting for a message from the group so they could tell them where to land and issue other instructions, the base received a strange message from the leader of the group which said: "Captain (Lieutenant Charles Taylor) calling the base: we are in an emergency situation and it seems that we are completely off course. I cannot see land and I cannot identify where we are. I think we are lost in space; everything is strange and totally confusing. I cannot identify any direction; even the ocean in front of me looks very strange and I cannot describe it." Afterwards, radio contact between the base and the group was lost.

Other planes have also disappeared.

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Left: "A kind of ship's compass" / Right: "Gauges on an airplane"]

Indications that the appearance of the Dajjal is imminent

The small number of Arabs

Umm Shurayk ؓ narrated that she heard the Prophet ﷺ say,

"The people will flee from the Dajjal in the mountains." Umm Shurayk ؓ asked, "Messenger of Allah, where will the Arabs be on that day?" He said, "They will be few."⁽¹⁾



The great battle and the conquest of Constantinople

It was narrated from Mu'aadh ibn Jabal ؓ that the Messenger of Allah ﷺ said:

"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjal will appear."⁽²⁾

- (1) Recorded by Muslim. This has been discussed in detail above Minor Sign 84.
- (2) Recorded by Ahmad, Abu Dawood, and Al-Tirmidhi.

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Naafi' ibn 'Utbah narrated,

"We were on a campaign with the Messenger of Allah ﷺ and some people came to him ﷺ from the west wearing woollen clothes; they met him by a hillock. They were standing and the Messenger of Allah ﷺ was sitting. I said to myself that I should go and stand between them and him, lest they assassinate him. Then I said [to myself that] perhaps it is a private conversation between them. So I went and stood between them and him, and I memorized four statements which I can count on my fingers. He said, 'You will fight in the Arabian Peninsula, and Allah will enable you to prevail over it; then (you will fight in) Persia, and Allah will enable you to prevail over it; then you will fight in Byzantium and Allah will enable you to prevail over it; then you will fight the Dajjaal, and Allah will enable you to prevail over him.'⁽¹⁾

Withholding of rain and vegetation

Before the emergence of the Dajjaal there will be three years of drought.

Abu Umaamah Al Baalili ؓ narrated that the Prophet ﷺ said, "Before the appearance of the Dajjaal there will be three difficult years in which the people will suffer severe famine. In the first year Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will



(1) Recorded by Muslim. This has been discussed above in Minor Sign 106.

How will the Dajjaal emerge?

We have seen above in the *Hadeeth* related by Tameem Al-Daari ؓ, which tells of the Dajjaal and Al Jassaasah; the Dajjaal has been detained up till now on an island in the sea, and was alive during the time of the Prophet ﷺ. He is a man with a large build, and was seen by Tameem Al Daari with thirty other men. He saw him chained up and a conversation occurred between those men and him (the Dajjaal). He told them that he was the Dajjaal and that he would emerge one day because of a single instance of anger, meaning, he would break the chains and emerge.⁽¹⁾

The cause of his appearance

Ibn 'Umar ؓ said, "I met Ibn Saa'id⁽²⁾ on one of the roads of Madeenah, and I said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn 'Umar ؓ entered upon Hafsa bint 'Umar ؓ, who had already heard about it, and she said to him, 'May Allah have mercy on you! What do you want from Ibn Saa'id? Do you not know that the Messenger of Allah ﷺ said, 'He will emerge because of a single instance of anger?''⁽³⁾

He will travel rapidly around the world

The Prophet ﷺ was asked about the speed with which the Dajjaal will travel through the earth. He said, "Like a cloud driven by the wind."⁽⁴⁾ What is meant is that the Dajjaal will travel rapidly through all regions of earth.

Jaabir ؓ narrated that the Prophet ﷺ said,

"The Dajjaal will emerge when people's religious commitment are low and they have turned away from knowledge. He will have forty days during which he will travel about: one day like a year, one day like a month, one day like a week and the rest of his days like your days. He will have a donkey and the distance between

- (1) This has been discussed in detail above.
- (2) Ibn Saa'id, meaning, Ibn Sayyaad.
- (3) Recorded by Muslim.
- (4) Recorded by Muslim.

command the sky to withhold two-thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, He will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allah wills."⁽¹⁾

A lot of tribulations

'Abd-Allah ibn 'Umar ؓ narrated,

"We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations and spoke at length about them, until he mentioned *fitnat Al-ahlaas* (a tribulation which will be lengthy and intense). Someone asked, 'Messenger of Allah, what is *fitnat Al-ahlaas*?' He said, 'People will flee and will lose their property and families. Then will come *fitnat Al-sarra*' (a tribulation caused by luxury and a life of ease), which will be caused by a man from among my family, who will claim that he is of me, but he will not be of me, for my friends are the pious. Then the people will unite under a man like a hip bone over a rib (i.e., unstable).⁽²⁾ Then will come the huge tribulation, which will not leave anyone of this Ummah without giving him a slap. When it is said that it is over, it will be extended, and a man will be a believer in the morning and a disbeliever in the evening, until the people are split into two camps: the camp of faith in which there will be no hypocrisy, and the camp of hypocrisy in which there will be no faith. When that happens, then expect the Dajjaal on that day or the next."⁽³⁾

The appearance of thirty liars

Samurah ibn Jundub ؓ narrated that the Prophet ﷺ said: "By Allah, the Hour will not begin until thirty liars have emerged, the last of whom will be the one-eyed Dajjaal whose left eye is abraded."⁽⁴⁾

- (1) Recorded by Ibn Maajah; its *Isnaad* is subject to some doubt, but there is corroborating evidence in the *Hadeeth* of Asma' bint Yazeed Al-Ansaariyyah, which was recorded by Ahmad and Abu Dawood.
- (2) This has been discussed in detail above. See Minor Signs 99, 100, 101.
- (3) Recorded by Abu Dawood; discussed above in Minor Sign 101.
- (4) Recorded by Ahmad, Ibn Hibbaan, Ibn Khuzaymah, and Al-Haakim, who classed it as *Saheeh*. This has been discussed above under Minor Sign 11.

its ears will be forty cubits. He will come to the people and say: 'I am your Lord.' But your Lord is not one-eyed. Written between his eyes will be [the letters] kaaf, fa', ra', and every believer will read it whether he is literate or illiterate. He will pass by every water source except Madeenah and Makkah, which Allah will forbid to him, and angels will stand at their gates."⁽¹⁾

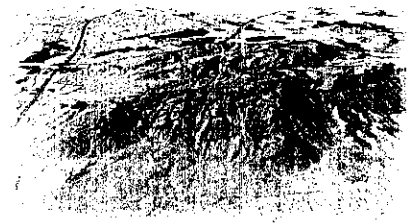
Places to which the Dajjaal will go

Anas ؓ narrated that the Prophet ﷺ said, "There is no city but the Dajjaal will enter it except for Makkah and Madeenah."⁽²⁾

The Dajjaal will never be permitted to enter Makkah or Madeenah. He ؓ said,

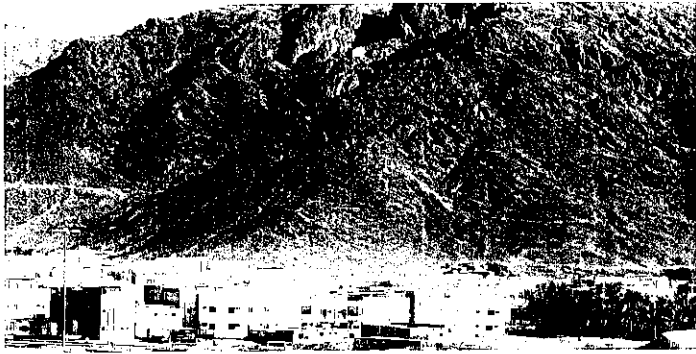
"On the roads leading to Madeenah there are angels; the plague and the Dajjaal will never enter it."⁽³⁾

He ؓ said, "The Dajjaal will come from the east, heading towards Madeenah, until he comes and camps behind Uhud."⁽⁴⁾



According to another narration, "He will climb Uhud and look towards the Prophet's Mosque, and will say to his followers who are around him, 'Do you see the white palace?' -- meaning the Prophet's Mosque. Then when he comes behind Uhud, he will be met by the angels, who will turn his face towards

- (1) Recorded by Ahmad and by Al-Haakim in *Al-Mustadrak*, who classed it as *Saheeh*. Al-Haythami said in *Majma' Al-Zawaa'id*: "It was recorded by Ahmad with two *Isnaads*; one them contain the men of *Saheeh*."
- (2) Agreed upon.
- (3) Agreed upon.
- (4) Recorded by Al-Bukhaari.



Syria, which is where he will perish, which is where he will perish."⁽¹⁾

According to another narration from Mihjan ibn Al-Adra', the Messenger of Allah ﷺ addressed the people and said, "The day of salvation, and what is the day of salvation? The day of salvation, and what is the day of salvation? The day of salvation, and what is the day of salvation?" three times. It was asked of him, "What is the day of salvation?" He said, "The Dajjaal will come and climb Uhud and look at Madeenah, then he will say to his companions, 'Do you see this white palace? This is the mosque of Ahmad.' Then he will come to Madeenah, but on every road leading into it he will find an angel with his sword raised. He will come to the salt marsh of Al-Juruf and pitch his tent there. Then Madeenah will be shaken with three earthquakes and no hypocrite, man or woman, and no evildoer, man or woman, will be left but will go out to him. That is the day of salvation."⁽²⁾

He ﷺ said,

"There will be no part of the earth left that the Dajjaal does not enter, except for Makkah and Madeenah; on every road leading to them

(1) Recorded by Muslim.

(2) Recorded by Ahmad. Its *Isnaad* is *Hasan*, and some of it is mentioned in *Al-Saheehayn*.

In the story of Tameem Al Daari and his meeting with the Dajjaal and Al-Jassaasah, it says that the Dajjaal said to Tameem and his companions, "Soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taybah (Madeenah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it."

The turmoil (*Fitnah*) of the Dajjaal

Examples of his turmoil

Hudhayfah ibn Al Yamaan ؓ narrated that the Prophet ﷺ said, "He will have with him a garden and a fire, but his fire will be a garden and his garden will be fire."⁽¹⁾ He said, "He will have with him water and fire, but his fire will be cool water and his water will be fire."⁽²⁾ He said, "I know what the Dajjaal will have with him. He will have two flowing rivers, one that appears to the eye to be clear water and one which appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire."⁽³⁾

According to another narration, "Let him go to the river which he



(1) Narrated by Muslim.

(2) Agreed upon.

(3) Narrated by Muslim.

will be angels standing guard. So he will camp in the salt marsh."

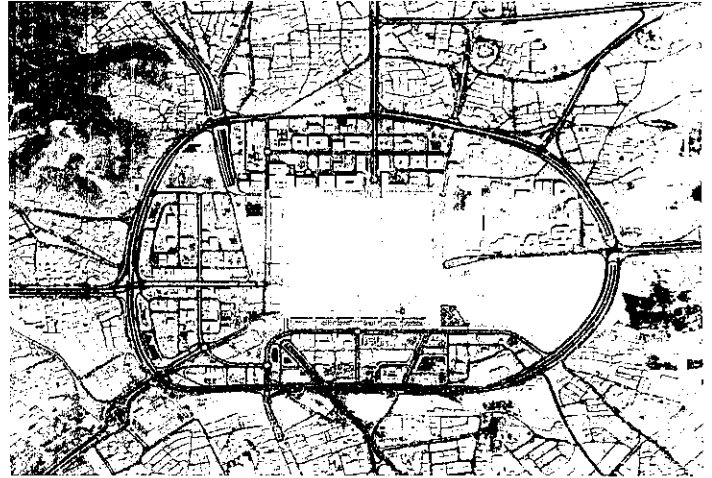
According to another narration,

"He will stop at the red hill at the end of the salt marsh. Madeenah will be shaken with its people three times, and every Kaafir or hypocrite will come out of it."

The salt marsh is salty ground; most of the land in Madeenah is like that, but the most salty area is located in the north of the city.

Al-Juruf is a place on the outskirts of Madeenah, three miles north of the city.

To sum up the above: the Dajjaal will camp behind Uhud in the salt marsh and pitch his tent there, at the end of Al-Saadiqiyah, north of Thawr. In this area there are a few small, reddish hills, and the one who sees them remembers the words of the Prophet ﷺ.



Aerial view of the Prophet's Mosque, which looks as if it is a white palace.

thinks is fire and close his eyes, then lower his head and drink from this fire, for it is cool water."⁽¹⁾

According to another narration, he ﷺ said,

"As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that which he thinks is fire, for it is sweet, cool water."⁽²⁾

He will be able to influence inanimate objects and animals.

Al Nawwaas ibn Sam'aan ؓ narrated that the Prophet ﷺ said, "He will come to a people and call them, and they will believe in him. Then he will command the sky and it will rain, and he will command the earth and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were and their udders full and their flanks stretched. Then he will come to another people and call them, and they will reject what he says, so he will leave them and they will be afflicted with drought [which will destroy their land and crops]. He will pass by ruins and say, 'Bring forth your treasure, and its treasure will follow him like a swarm of bees.'⁽³⁾

He will say to the Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say, "Yes." Then two devils will appear to him in the form of his father and mother and will say, "O my son, follow him, for he is your Lord."⁽⁴⁾



He will call a youthful man and sever him in two, then the Dajjaal will say to the people, "Look at this slave of mine, I shall resurrect

(1) Narrated by Muslim.

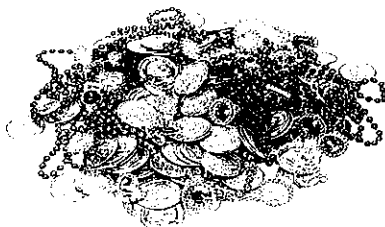
(2) Recorded by Muslim.

(3) Recorded by Muslim.

(4) Recorded by Ibn Maajah and Al-Haakim, who classified it as *Saheeh* according to the conditions of Muslim. It was also classified as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami*.

him, and he will claim that he has a Lord other than me." The Dajjaal will then command him to rise, alive, and he will get up; [he] will have been given life by Allah and not the Dajjaal, but the Dajjaal will think that he brought him back to life and placed the two [severed] halves

back together again. Then the evil one will say, "Who is your Lord?" He [the man] will say, "My Lord is Allah and you are the enemy of Allah; you are the Dajjaal."⁽¹⁾



Incorrect beliefs about the Dajjaal

That he will have a mountain of bread and food at a time when there will be starvation in the world.

Al-Mugheerah ibn Shu'bah رضي الله عنه narrated, "No one asked the Messenger of Allah ﷺ about the Dajjaal more than me. I asked him about him and he said, 'My son, why are you concerned about him? He will never harm you.' I said, 'They are saying that he will have a river of water and a mountain of bread.' He said, 'He is too insignificant before Allah for that.'"⁽²⁾

(1) We will discuss the story of this young man further when we discuss the ways of protection against the Dajjaal.
(2) Agreed upon.

(people) whose faces are like hammered shields."

What is meant by "like hammered shields" is that their heads will be small and their faces will be oval or round and flat, their cheekbones will be prominent and the way in which their eyes and nose are formed makes it look as if the centre of the eyes sticks out.

Describing their faces as being like hammered shields means that the faces of these people who will follow the Dajjaal will be wide and fleshy.

Why will most of the followers of the Dajjaal be Jews?

Answer:
Because the Jews will believe that he is the Messiah that they have been waiting for!



A group of Jews wearing shawl-like garments.

The Jews believe that Allah has promised them a king for whom they await, he will be from the progeny of David (Dawood) and he will come and establish a state for the Jews. In their books they call him Mashiach (Messiah).

Part of the prayer rituals of the Jews includes supplication for the false messiah (Dajjaal) to emerge. They single out the night of the Jewish feast of Passover for special prayers to this effect.

It says in the Talmud:

"When the Messiah comes, the land will produce unleavened bread, garments of wool and wheat with grains the size of a large bull's kidneys. At that time power will be restored to the Jews and all the nations will

The followers of the Dajjaal

Undoubtedly the Dajjaal – with his ability to tempt and confuse, and his use of various methods of misleading people, attracting them to follow him, and making them believe that he is divine – will be followed by many people, hoping for what he has with him fearing what he has, or out of eagerness to fight Islam and the Muslims. Among these people will be the Jews.



Anas ibn Maalik رضي الله عنه narrated that the Prophet ﷺ said,

"Seventy thousand Jews of Isfahan⁽¹⁾ will follow the Dajjaal, wearing shawl-like garments."⁽²⁾

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"The Dajjaal will camp at Khooz⁽³⁾ and Kirmaan⁽⁴⁾ with seventy thousand



A Jewish rabbi wearing a shawl-like garment (Tallit) - Taylasan (shawl-like garment).

(1) Isfahan: an Iranian city in central Iran, approx. 340 km south of Tehran. According to official sources it has 25-30,000 Jewish inhabitants. The area covered by the city of Isfahan is 105,937 km². For more information, see www.israajewish.com

(2) Shawl like garments (Taylasan, sing. Taylasan): a kind of garment that is worn over the head and hangs down over the rest of the body. The Hadeeth was recorded by Muslim.

(3) Khooz, nowadays this region is called Khoozastan, in western Iran.

(4) Kirmaan: a region in south east Iran.

serve that Messiah and submit to him. At that time, for every Jew there will be twenty-eight hundred servants and three hundred and ten states under his authority, but the Messiah will not come until after the rule of the evildoers ends, and the awaited one of the Jewish nation will not emerge until he is certain of the coming of Israel. That nation will be the one that dominates all others when he comes."⁽¹⁾

The disbelievers and hypocrites

Anas ibn Maalik رضي الله عنه narrated that the Prophet ﷺ said, "No part of the earth will be left except that the Dajjaal will enter and prevail over it, except for Makkah and Madeenah. All the roads leading to them will have an angel standing guard on it. He [the Dajjal] will camp in the salt marsh and Madeenah will be shaken with its people three times, and every disbeliever or hypocrite will come out of it."⁽²⁾

We have discussed the meaning of this Hadeeth previously.

The ignorance of the Bedouin

Abu Ummamah narrated that the Prophet ﷺ said, in a lengthy Hadeeth,

"Part of his Fitnah (trial) will be that he will say to a Bedouin, 'What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?' He will say, 'Yes.' Then two devils will appear to him in the form of his father and mother and will say, 'My son, follow him, he is your Lord.'"⁽³⁾



A group of Bedouins sitting under a tent.

(1) Quoted from *Al-Kanz Al-Marsood fi Qawaa'id Al-Tahmid*, Ch 7, *Al-Maseeh wa Sittan Al-Yahood*

(2) Agreed upon.

(3) Recorded by Ibn Maajah and Al-Haakim, who classed it as *Saheeh*

People with faces like hammered shields

Abu Bakr ؓ narrated that the Messenger ﷺ said,

"The Dajjaal will emerge from a land in the East called Khorasan,⁽¹⁾ and he will be followed by people with faces like hammered shields."⁽²⁾



Women

The Prophet ﷺ said, *"The Dajjaal will camp in the salt marshes and most of those who go out to him will be women; a man will go to his relatives, to his mother, daughter, sister, and paternal aunt, and tie them up for fear that they will go out to him."⁽³⁾*

We have discussed the location of the salt marsh above.

How long the Dajjaal will stay

The Prophet ﷺ was asked about the length which the Dajjaal would stay on earth. He said, "Forty days: one day like a year, a day like a month, a day like a week, and the rest of his days will be like your days."⁽⁴⁾

The Companions asked, "Messenger of Allah, on that day which is like a year, will the prayers of one day be sufficient for us?" He said, "No, it will not be sufficient. Work out the times (for prayer)."⁽⁵⁾

(1) A large city which now is located in Iran

(2) Recorded by Ahmad; Al Tirmidhi, who classified it as *Hasan*; Ibn Maajah; Al Haakim, who classified it as *Saheeh* and Al-Dhahabi agreed with him, Al Albaani also classified it as *Saheeh* in *Saheeh Ibn Maajah*.

(3) Recorded by Ahmad. Shaykh Al Albaani said in *Qissat Al-Maseeh Al-Dajjaal* (p. 88) Its *Isnaad* would be *Hasan* were it not for the fact that Muhammad ibn Ishaq used the word 'an (from) when narrating it

(4) Agreed upon.

(5) What is meant by the phrase, "work out the times (for prayer)" is: After dawn breaks, when the time that is usually between *Fajr* and *Zuhr* every day has passed, then pray *Zuhr*, when the time that is usually between *Zuhr* and 'Asr has passed, then pray

Knowing the names and attributes of Allah

The Dajjaal is one-eyed and Allah, may He be Glorified and Exalted, is not one eyed; rather Allah is beautiful and above having any shortcomings; He is holy and above having any faults.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١)

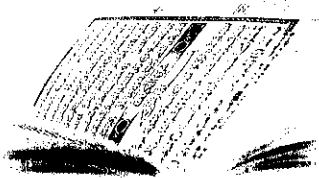
"There is nothing like Him, and He is the All-Hearer, the All Seer." [Al Shoorah:42:11]

Reciting the opening Verses of Soorat Al-Kahf, which are the first ten Verses

Abu'l-Darda' ؓ narrated that the Prophet ﷺ said,

"Whoever memorises ten Verses of Soorat Al-Kahf will be protected from the turmoil of the Dajjaal."⁽¹⁾

These ten Verses are:



﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ فَيَسَّوْنَهُ لَكُمْ بَيِّنَاتٍ مِّنْ لَّدُنْهُ وَيُنَشِّرُ الَّذِينَ يَكْفُرُونَ إِلَيْكُمْ وَتَكْفُرُونَ إِلَيْكُمْ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ بِمَا نَصَّحْنَاكَ اللَّهُ فَمَا لَمْ يُعَذِّبْنَا بِذُنُوبِنَا إِذَا جِئْنَاكَ بِآيَاتِهِ لَيَّا بَاهِمُمْ كِبْرًا ﴿٢﴾ وَنُنذِرَ الَّذِينَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ بِمَا نَصَّحْنَاكَ اللَّهُ فَمَا لَمْ يُعَذِّبْنَا بِذُنُوبِنَا إِذَا جِئْنَاكَ بِآيَاتِهِ لَيَّا بَاهِمُمْ كِبْرًا ﴿٣﴾ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ بِمَا نَصَّحْنَاكَ اللَّهُ فَمَا لَمْ يُعَذِّبْنَا بِذُنُوبِنَا إِذَا جِئْنَاكَ بِآيَاتِهِ لَيَّا بَاهِمُمْ كِبْرًا ﴿٤﴾ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ بِمَا نَصَّحْنَاكَ اللَّهُ فَمَا لَمْ يُعَذِّبْنَا بِذُنُوبِنَا إِذَا جِئْنَاكَ بِآيَاتِهِ لَيَّا بَاهِمُمْ كِبْرًا ﴿٥﴾ وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ بِمَا نَصَّحْنَاكَ اللَّهُ فَمَا لَمْ يُعَذِّبْنَا بِذُنُوبِنَا إِذَا جِئْنَاكَ بِآيَاتِهِ لَيَّا بَاهِمُمْ كِبْرًا ﴿٦﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٧﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنَّا وَمِنَّا بَلْ هُمْ كَافِرُونَ ﴿٨﴾ وَإِذْ أَوْىءَ الْقَوْمُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿٩﴾﴾

(1) Recorded by Muslim

How to be safe from the turmoil of the Dajjaal

Keep away and avoid meeting him

Imraan ibn Husayn narrated that the Prophet ﷺ said,

"Whoever hears of the Dajjaal, let him go far away from him; by Allah a man will come to him thinking that he is a believer, and he will follow him because of the confusion that he causes in him."⁽¹⁾

The meaning of the *Hadeeth* is that whoever hears of the emergence of the Dajjaal should keep far away from him and not go near him, because a man will come to the Dajjaal thinking that he has strong faith, then will become one of his followers and supporters because of the confusion the Dajjaal will cause [in him] through the use of magic, bringing the dead back to life, and so on.

Umm Shurayk ؓ narrated that the Prophet ﷺ said,

"People will flee from the Dajjaal to the mountains."⁽²⁾

During that time, the Muslims will have a ruler (i.e., a caliph), the Mahdi who will be a just caliph.

Seeking the help of Allah

Abu Umaamah Al-Baabili narrated that the Prophet ﷺ said,

"Whoever is tested with his fire, let him seek the help of Allah."⁽³⁾



'*asr*, when the time that is usually between '*asr* and *maghrib* has passed, then pray *maghrib*; and so on with '*isha*' and '*fajr*, then *Zuhr*, then '*asr*, then *Maghrib*, and so on, until that day is over. See *Sharh Al-Nawawi 'ala Muslim*. The *Hadeeth* is recorded by Muslim.

(1) Recorded by Ahmad, Abu Dawood in *Al-Sunan*, Al-Haakim in *Al-Mustadrak*. Classified as *Saheeh* according to the conditions of Muslim by Al-Haakim, and was classified as *Saheeh* by Al-Albaani in *Saheeh Abi Dawood*.

(2) Recorded by Muslim

(3) Recorded by Ibn Maajah in *Al-Sunan*. There is some doubt concerning its *Isnaad*

In the Name of Allah, the Most Gracious, the Most Merciful.

"All the praises and thanks be to Allaah, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'an), and has not placed therein any crookedness.

2. *(He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah - Islamic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).*

3. *They shall abide therein for ever.*

4. *And to warn those (Jews, Christians, and pagans) who say, 'Allah has begotten a son (or offspring or children).'*

5. *No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie.*

6. *Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).*

7. *Verily, we have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allaah's sake and in accordance to the legal ways of the Prophet ﷺ].*

8. *And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).*

9. *Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our signs?*

10. *(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: 'Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!'"*

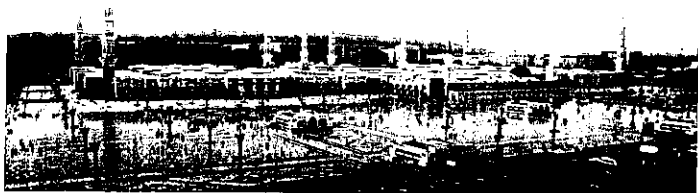
[Al-Kahf 18:1-10]

Al Nawwaas ibn Sam'aan ؓ narrated that the Prophet ﷺ said, "Whoever among you lives to see him, let him recite the opening Verses of Soorat Al Kahf to him."⁽¹⁾

The reason for this:

It is said that in the opening Verses of this Soorah Allah gives protection to the People of the Cave from the tyrant who wanted to harm them.

It is also said that these ten Verses relate the wonders of the story of the People of the Cave and how they were saved, so the Muslims should remember that when facing the Dajjaal.



Reciting Soorat Al-Kahf in its entirety

Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said, "Whoever recites Soorat Al-Kahf as it was revealed, and is alive when the Dajjaal appears, he will never have any power over him and he will not have any way to tempt or confuse him."⁽²⁾

Fleeing to one of the two holy sanctuaries and seeking refuge there

The Dajjaal will not enter Makkah or Madeenah.

(1) Recorded by Muslim

(2) Recorded by Al-Haakim who said it is Saheeh according to the conditions of Mu-him. Also classified as Saheeh by Al-Albaani in Al-Silsilah Al-Saheehah, no. 2651

Arming oneself with Islamic knowledge

Islamic knowledge combined with faith in Allah, may He be glorified and exalted, is a weapon against all turmoil, including the turmoil of the Dajjaal. The Prophet ﷺ mentioned to us the story of the heroic believing youth of Madeenah confronting the Dajjaal, which shows us the importance of knowledge and faith in protecting oneself from the turmoil.

Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said,

"The Dajjaal will come but it will be forbidden for him to enter the mountain passes of Madeenah. He will go to the salt marshes near Madeenah and on that day a man will go out to him who is the best of people. He will say to him, 'I bear witness that you are the Dajjaal about whom the Messenger of Allah ﷺ spoke.'

The Dajjaal will say to the people who are around him, 'If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?' They will say, 'No.' So he will kill him then bring him back to life according to another report, he will strike him with a sword and cut him in



Image of salt-marsh



Seeking refuge with Allah from the turmoil of the Dajjaal at the end of the prayer

This occurs in the Tashahhud before the Tasleem [which ends the prayer], one says, "Allaahuinna inuu a'oodhu bika min 'adhaab Al-naar wa min 'adhaab Al-qabri wa min fitnati'l-mahya wa'l-mamaat wa min fitnat Al-Maseeh Al-Dajjaal (O Allah, I seek refuge in You from the torment of the Fire, the torment of the grave, the turmoil of life and death⁽¹⁾, and the turmoil of the Dajjaal)⁽²⁾"

Further explanation about the Dajjaal so that people may protect themselves from him

Al-Sa'b ibn Juthaamah ؓ narrated that the Prophet ﷺ said, "The Dajjaal will not emerge until people no longer mention him,"⁽³⁾ meaning, until no one mentions the Dajjaal or discusses him; when people forget him and his characteristics, and forget to warn about him — and a great amount of turmoil exists — then the Dajjaal will appear.



(1) The turmoil of life refers to what a person will endure throughout his life of temptation from this world and its whims and desires, or being tested with lack of patience. The turmoil of death refer to the test a person goes through when he dies, or it may refer to the turmoil of the grave, i.e. the questioning of the two angels. What it means is seeking refuge from the troubles of the questioning and the torment of the grave.

(2) Agreed upon

(3) Recorded by 'Abd Allah ibn Al-Mad, classified as Saheeh by Al-Haythami in Al-Mu'ama' Al-Zawaa'id, 7/646

Picture Nearby salt-marsh



two -- then he will call him and he (the young man) will come, with a cheerful face, smiling. He (the young man) will say: 'By Allah, I was never more certain of you than I am now!'

According to another narration,

"The Dajjaal will emerge and a man from among the believers will go towards him, and he will be met by armed men, who are the bodyguards and supporters of the Dajjal. They will say to him, 'Where are you going?' He will say, 'I am going to this one who has emerged.' They will say to him, 'Don't you believe in our lord?' He will say, 'There is nothing hidden about our Lord.'⁽¹⁾ They will say, 'Kill him.' They will say to one another, 'Didn't your lord forbid you to kill anyone without his consent?' So they will take him to the Dajjaal and when the believer sees him, he will say, 'People, this is Al-Maseeh Al-Dajjaal whom the Messenger of Allah ﷺ mentioned.' The Dajjaal will order that

(1) Meaning, if I see the Dajjaal I will know from his attributes that he is the Dajjaal

he be made to lie spread eagled on the ground. He (the Dajjaal) will say, 'Take him and strike him on the head,' and he will be beaten severely on his stomach and back. Then he will say, 'Do you not believe in me?' He will say, 'You are the false messiah.' Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the Dajjaal will walk between the two pieces and will say to him, 'Get up,' and he will stand up straight. Then the Dajjaal will say to him, 'Do you believe in me?' He will say, 'It has only made me more certain about you.' The believer will then say: 'People, he will not do it to anyone after me.' Then the Dajjaal will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper and he will not be able to harm him. Then he will take hold of his hands and feet and throw him, and the people will think that he threw him into Hell, but he will be thrown into Paradise."

The Messenger of Allaah ﷺ said, "This will be the greatest of martyrs before the Lord of the Worlds."⁽¹⁾

NOTE

This *Hadeeth* indicates the importance of learning religious knowledge. If this young man did not have prior knowledge of the characteristics of the Dajjaal, he would not have realised that this was the Dajjaal. Hence, everyone who confronts the people of falsehood must be armed with knowledge.

This young man will be certain that this is the Dajjaal, and that he will never kill anyone else after him. This young man will be a seeker of knowledge who will have studied *Hadeeth* and will know that he is the young man referred to.

(1) Narrated by Muslim.

The death of the Dajjaal

He will die in the land of Al-Shaam (Greater Syria).

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "The Dajjaal will come from the east,⁽¹⁾ heading for Madeenah, until he camps behind Uhud. Then the angels will cause him to head towards Syria, and then he will die."⁽²⁾

The one who kills the Dajjaal will be 'Eesa ibn Maryam

Majma' ibn Jaariyah ﷺ narrated that the Messenger ﷺ said, "The son of Maryam will kill the Dajjaal at the gate of Ludd."⁽³⁾

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "While they (i.e. the Muslims) are preparing to fight and forming ranks, the *Iqaamah* will be given and 'Eesa ibn Maryam will descend."

According to another narration, "He (i.e., 'Eesa ﷺ) will descend to the white minaret in the east of Damascus, wearing two garments lightly perfumed with saffron, placing his hands on the wings of two angels. When he lowers his head it will drip and when he raises it, it will scatter drops like pearls. Every disbeliever who is within the range of his breath will die." The breath of 'Eesa ﷺ will reach as far as he can see, in the sense that the disbelievers within the radius of the distance that he can see will die.

The Prophet ﷺ told us that when 'Eesa ﷺ descends, the Muslims

(1) We have seen above that he will emerge from Khilafah between Syria and Iraq, from the direction of Khorasan
(2) Recorded by Muslim
(3) Ludd: a town close to Jerusalem, in Palestine. The *Hadeeth* was recorded by Al-Tirmidhi who said it is *Hasan Saheeh*

Preparing for war against him, as the believers will do at that time

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "While they (i.e. the Muslims) are preparing to fight and forming ranks, the *Iqaamah* (the call commencing the prayer) will be given and 'Eesa ibn Maryam will descend."⁽¹⁾

Hudhaylah ibn Usayd ﷺ narrated that the Prophet ﷺ said, regarding the emergence of the Dajjaal and the preparation of the Mahdi and his companions to fight them,

"He will come to Madeenah and defeat those who are outside the city and prevent those who are inside from leaving. Then he will go to the mountain of Echiya' (Bayt Al-Maqdis or Jerusalem), where he will besiege a band of Muslims and the believers will go through a very hard time. Those who are in charge of them will say, 'What is keeping you from fighting this tyrant until you meet Allah or He grants you victory?' They will agree to fight him, and in the morning they will awake to find 'Eesa ibn Maryam with them."⁽²⁾

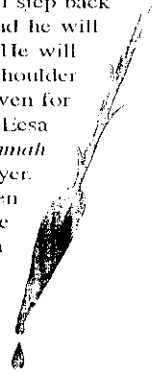
What the Muslim should do if he meets the Dajjaal

Abu Umaamah Al-Baalili ﷺ narrated that the Prophet ﷺ said, "Between his eyes will be written (the word) *Kaafir*, which every believer will read. Whoever among you meets him, let him spit in his face and recite the opening Verses of Al-Kahf. He will be given power over one of the sons of Adam, whom he will kill and then bring back to life."⁽³⁾

Abu Qilaabah narrated from one of the Companions that the Prophet ﷺ said, "After you will come the misguided liar, whose head from behind will appear very curly. He will say, 'I am your Lord.' Whoever says, 'You are lying, you are not our Lord; rather Allah is our Lord and in Him we put our trust, to Him we repent and we seek refuge with Allah from you,' he will have no control over him."⁽⁴⁾

(1) Narrated by Muslim.
(2) Narrated by Al-Haakim, who said it is *Saheeh*. Al-Dhahabi said it is *Saheeh* according to the conditions of Al-Bukhaari and Muslim.
(3) Narrated by Al-Haakim, who said it is *Saheeh* according to the conditions of Muslim.
(4) Recorded by Ahmad with a *Hasan Isnad*.

will have gotten ready for prayer, and their leader and *Imam* will be the Mahdi. When their *Imam* goes forward and is about to lead them in *Fajr* prayer, 'Eesa ﷺ will descend and the *Imam* will step back from his place, because 'Eesa ﷺ is superior to him and he will want the one who is more virtuous to lead the prayer. He will step backwards, but 'Eesa ﷺ will put his hand on his shoulder and say, "Go forward and pray, for the *Iqaamah* was given for you." (This is an honour from Allah to this *Ummah*, that 'Eesa ibn Maryam ﷺ will be led in prayer by a man of the *Ummah* of Muhammad ﷺ.) So their *Imam* will lead them in prayer. When he has finished the prayer, 'Eesa ﷺ will say, "Open the gate," so they will open it and behind it will be the Dajjaal with seventy thousand Jews, each carrying an adorned sword and wearing a greenish cloak. When the Dajjaal looks at him, he will start to melt as salt melts in water. He will run away, and 'Eesa ﷺ will catch up with him at the gate of Ludd (which is a well-known place in Palestine, in which the Jews today have built a military base).⁽¹⁾ He will kill him and the evil one will dissolve like salt in water. 'Eesa ﷺ will catch up with him and strike him with



Gghaiqaad Tree

a spear that he has in his hand; he will show them the traces of his blood on the spear.⁽²⁾

Allah will defeat the Jews, and there will be nothing left that Allah has created behind which a Jew could hide, but Allah will cause that thing to speak except for Al-Gharaqad (the box-thorn),

(1) Its location has been shown on the previous page
(2) Meaning, the spear with which he will kill the Dajjaal.

which is one of the trees of the Jews.⁽¹⁾

Majma' ibn Jaariyah ؓ reported that the Prophet ﷺ said, "He will come to Madsenah and defeat those who are outside the city and prevent those who are inside from leaving. Then he will go to the mountain of Eeliya' (Bayt Al-Maqdis or Jerusalem), where he will besiege a band of Muslims and the believers will go through hard times. Those who are in charge will say, 'What is keeping you from fighting this tyrant until you meet Allah or He grants you victory?' They will agree to fight him, and in the morning they will awake to find 'Fesa ibn Maryam ؑ amongst them. When he [Fesa ؑ] raises his head from bowing, he will say, 'Sami'a Allahu liman hamidah (Allah hears those who praise Him). Allah has killed the Dajjal and the Muslims have prevailed.' He will kill the Dajjal and defeat his companions, until even the trees, rocks and mud say, 'believer, here is a Jew beside me, kill him.'⁽²⁾

According to another narration, "He will catch up with him at the gate of Ludd and kill him."⁽³⁾

'Fesa ibn Maryam ؑ will then come to the people whom Allah protected from the Dajjal. He will wipe their faces and tell them of their ranks in Paradise. While he is doing this, Allah will reveal to 'Fesa ؑ, "I have caused some slaves of Mine to emerge whom no one has the power to withstand; take My servants to Al Toor for protection."

[The emergence of some slaves] is in reference to Ya'juj and Ma'juj, whom we will discuss in detail later.⁽⁴⁾

The toughest people against the Dajjal

Abu Hurayrah ؓ said, "I still love Banu Tameem⁽⁵⁾ after three things that I heard the Prophet ﷺ say about them. I heard the Messenger of Allah ﷺ say, 'They will be the toughest against the Dajjal.' When their Zakaah (obligatory purifying alms) arrived, he said, 'This is the Zakaah of our people.' A female captive from their tribe was with 'Aa'ishah ؓ

(1) Recorded by Ibn Maajah with a *Hasan* Isnaad.

(2) Recorded and classified as *Saheeh* by Al-Haakim in *Al-Mustadrak*.

(3) Recorded and classified as *Saheeh* by Al-Haakim in *Al-Mustadrak*.

(4) See Major Sign no. 4.

(5) Banu Tameem, a well-known Arab tribe.

and the Messenger of Allah ﷺ said, 'Set her free, for she is one of the children of Ismaa'eel.'⁽¹⁾

'Ikrimah ibn Khaalid said, "One of the Companions of the Prophet ﷺ told me that mention was made of Tameem in the presence of the Prophet ﷺ. A man said, 'This tribe of Banu Tameem was slow concerning this matter.' The Messenger of Allah ﷺ turned to Muzaynah and said, 'A people to whom these ones belong can never be slow.'⁽²⁾

A man said, "These people of Banu Tameem are late with their Zakaah." Some red and black camels of Banu Tameem were brought and the Prophet ﷺ said, "These are the camels of my people."

A man criticised Banu Tameem in the presence of the Prophet ﷺ, so he said, "Do not say anything but good about Banu Tameem, for they will have the longest spears against the Dajjal."⁽³⁾

(1) Agreed upon.

(2) Narrated by Ahmad. Al-Haythami said in *Majma' Al-Zawa'id*: Its men are the men of *Saheeh*.

Tameem bin Murr bin Add bin Tabkhaah bin Iyyas bin Mudar bin Nizar bin Ma'add bin Adnan



Genealogy of Banu Tameem

Those who deny that the Dajjal will emerge

In the past, some misguided groups, such as the Mu'tazilah and Jahamis, denied that the Dajjal would emerge.

Among those who denied it in modern times are the following:

Shaykh Muhammad 'Abduh⁽¹⁾

He said, "The Dajjal is a metaphor for the spread of myths, trickery, and charlatany."⁽²⁾

Muhammad Fabeem Abu 'Aybah⁽³⁾

In his commentary on the *Hadeeths* in Ibn Kathir's book *Al-Malaahim*⁽⁴⁾ concerning the Dajjal, he said, "This [refers to] the spread of corruption and evil."

Some said that he will emerge but he will not have with him any confusing matters such as a garden or a fire. One of those who said this was the scholar Muhammad Rashid Rida.⁽⁵⁾ He was a man of knowledge and virtue, but he was mistaken with regard to this issue, because not believing in any of the signs of the Hour is a grievous error.

Ibn 'Abbaas ؓ said, "'Umar ibn Al-Khattaab ؓ delivered a speech

(1) Muhammad 'Abduh ibn Hasan Khayr-Allah, from the family of Al-Turkmani, the Mufti of Egypt of his era. He died in Alexandria in 1905 and was buried in Cairo. See *Al-A'laam* by Al-Zarkah, 6/252.

(2) Quoted from him by the author of *Tafseer Al-Manaar*, 3/317.

(3) The editor of the book by Ibn Kathir: *Al-Nihaayah fi'l-Fitan wa'l-Malaahim*.

(4) See 1/118-119.

(5) Muhammad Rashid ibn 'Ali Rida ibn Muhammad Shams Al-Deen ibn Muhammad Baha' Al-Deen ibn Mullah 'Ali Khateefah Al-Qalamoon. His origins lay in Baghdad and he was a descendant of Al-Fusayn ؓ. He was born and raised in Al-Qalamoon (near Tripoli in Lebanon). He studied in Al-Qalamoon and in Tripoli. He then travelled to Egypt in 1315 AH, where he stayed close to Shaykh Muhammad 'Abduh and learned from him. He died suddenly in a car accident when he was returning from the Suez to Cairo.

His most famous legacy was the magazine *Al-Manaar*, of which 34 volumes were published, and his *Tafseer Al-Qur'aan Al-Kareem* (12 vols.), which he did not complete. See *Al-A'laam* by Al-Zarkah, 6/126. His words about the Dajjal appear in *Tafseer Al-Manaar*, 9/490.

in which he praised and glorified Allah, and then said, 'After you there will be people who will reject stoning, the Dajjal, intercession, the punishment of the grave and the belief that some people will be brought out of Hell after they have been burnt.'⁽¹⁾

The words, "[they] will reject stoning" mean that they will reject stoning the married adulterer.

The words, "the belief that some people will be brought out of Hell after they have been burnt" means that they deny the idea of intercession for some of those who believed in *Tawheed* but entered Hell, believing that they will not be brought out of it.

We will conclude our discussion

of the Dajjal with five things:

1. Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said, "Shall I not tell you what I fear more for you than the Dajjal? Hidden *Shirk*, in which a man gets up and prays, making his prayer beautiful because he notices someone watching him."⁽²⁾

Showing off is a serious matter. It refers to a man who performs a righteous deed with the aim that the people should notice and praise him. This is hidden *Shirk* which renders good deeds invalid. It will be said on the Day of Resurrection to those who show off: "Go to those to whom you showed off your actions in the world, and see whether you find any reward with them."⁽³⁾

2. Abu Dharr ؓ narrated that the Prophet ﷺ said, "Apart from the Dajjal, what I fear most for my *Ummah* is misguided leaders."⁽⁴⁾

The danger posed to the *Ummah* by the leaders of misguidance is very serious. If the leader's influence on the people is misguided, those who are under him will also be misguided. The leaders of misguidance may be worldly leaders such as kings, emirs and ministers, or they may be religious leaders such as scholars and callers to the religion. When

(1) Recorded by Ahmad in his *Musnad*; there is some doubt concerning its *Isnaad*.

(2) Recorded by Ahmad and Ibn Maajah; classified as *Hasan* by Al-Albaani in *Saheeh Al-Targheeb wa'l-Tarheeb*, 27.

(3) Recorded by Ahmad. Al-Haythami said in *Majma' Al-Zawa'id* (1/102), "Its men are the men of *Saheeh*."

(4) Recorded by Ahmad, classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 1989.

misguided leaders are in a position of leadership all their affairs will be corrupt

3. 'Imraan ibn Husayn ؓ narrated that the Prophet ﷺ said, "There will always remain a group among my *Ummah* fighting to support the truth, prevailing over those who oppose them, until the last of them fight the *Dajjaal*."⁽¹⁾



It seems that the movement of *Jihad* in this *Ummah* is an ongoing movement, the first and last of which are of the same nature, and *Jihad* will never cease until the last of this *Ummah* fights the *Dajjaal*.

4. Steadfastness at times of turmoil is one of the basic principles of the *Share'ah*. Hence the Prophet ﷺ said, when mentioning the turmoil of the *Dajjaal*, "Slaves of Allah, be steadfast."⁽²⁾

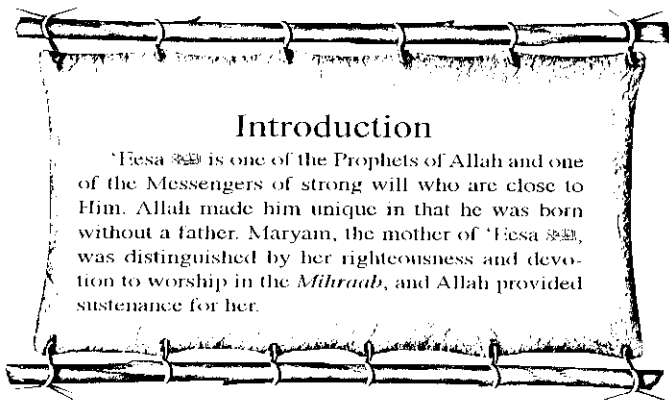
We should not feel pessimistic nor lose our confidence because of the *Hadeeths* about the turmoil; rather we should be keen to increase our faith and steadfastness.

5. We may infer from the *Hadeeth* concerning the *Dajjaal* and other events that fighting toward the end of time will be done with sharp weapons, such as swords and spears, and on horseback.⁽³⁾

(1) Recorded by Ahmad and Abu Dawood from the *Hadeeth* of 'Imraan ibn Husayn ؓ, classified as *Saheeh* by Al-Haakim, and Al-Dhahabi agreed with him.

(2) Recorded by Muslim from the *Hadeeth* of Al-Nawwas ibn Sam'aan.

(3) We have discussed this above under Minor Sign 109.



Introduction

'Eesa ؑ is one of the Prophets of Allah and one of the Messengers of strong will who are close to Him. Allah made him unique in that he was born without a father. Maryam, the mother of 'Eesa ؑ, was distinguished by her righteousness and devotion to worship in the *Mihraab*, and Allah provided sustenance for her.

Allah says:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْمِرِمُ أَي لَيْسَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ رَزَقُنِي مِنْ نِشَاءٍ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

"Every time he [Zakariya] entered *Al-Mihraab*⁽¹⁾ to (visit) her, he found her supplied with sustenance. He said: 'O Maryam (Mary)! From where have you got this?' She said, 'This is from Allah.' Verily, Allah provides sustenance to whom He wills, without limit" [Aal 'Imraan 3:37].

Zakariya ؑ had made a special place for her in the mosque, which none entered except her. She would worship Allah there night and day. Every time the Prophet Zakariya ؑ entered her place of worship, he would find her with summer fruits during the winter and winter fruits during the summer. He asked her, "From

(1) *Al-Mihraab*: a praying place or a private room

MAJOR SIGN

(2)

THE DESCENT OF 'EESA ؑ

where have you got these?" and she replied, "These are from Allah," meaning, it is provision granted by Allah. He provides sustenance to whom He wills, without limit.

﴿هُوَ مِنْ عِنْدِ اللَّهِ﴾

"This is from Allah," i.e., it is provision granted by Allah.

﴿رَزَقُنِي مِنْ نِشَاءٍ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

He provides sustenance to whom He wills, without limit.

The glad tidings of the angels to Maryam. Allah, may He be Exalted, says,

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَطَهَّرَكِ وَأَمْطَلَكِ عَلَى نِشَاءٍ أَلْتَكْفُرِينَ ﴿١٤﴾ يَنْمِرِمُ أَفْتَنِي لِرَبِّكِ وَأَسْجُدِي وَأَذْكُرِي مَعَ الرَّاكِعِينَ ﴿١٥﴾﴾

"And (remember) when the angels said: 'O Maryam (Mary)! Verily,

Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Aalameen (mankind and Jinn) (of her lifetime). 'O Mary! Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Raaki'oon (those who bow down).'" [Aal 'Imraan 3:42-43]

Here Allah tells us that the angels gave glad tidings to Maryam ؑ that Allah had chosen her from all the women of her era, to have her give birth to a child without a father; she was given the glad tidings that he would be a noble Prophet:



The *Mihraab* of Zakariya ؑ was destroyed in the famous fire of al-Aqsa and was rebuilt later. It is not certain whether this is the place meant in the Holy Qur'an

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا﴾

"He will speak to the people, in the cradle and in manhood."

i.e. [Aal 'Imraan 3:46]

That is, in his infancy he would call them to worship Allah alone without any partner or associate, which he would also do in adulthood. This was an indication that he would reach adulthood and call people to Allah. She was enjoined to do a great amount of worship, submit herself with obedience, and to prostrate and bow, so that she would be deserving of this honour and offer thanks for this blessing. It has been said that she would stand in prayer until her feet would become swollen. May Allah be pleased with her and have mercy on her and her mother and father. Anas ؓ narrated that the Messenger of Allah ﷺ said,

"It is enough for you to know about the virtue of four women of this world: Maryam bint 'Imraan, Aasiyah the wife of Pharaoh, Khadeejah bint Khuwaylid and Faatimah bint Muhammad."⁽¹⁾

The story of Maryam's bearing of 'Eesa ﷺ

When the angels spoke to her and gave her the glad tidings of Allah choosing her and of His bestowing on her the gift of a righteous son, who would be a noble Prophet, honoured, and supported with miracles, she was astounded at the birth of a child without a father, as she had no husband. But the angels told her that Allah is able to do all things; if He decrees a matter, He simply says to it "Be" and it is.

She accepted that, turned to Allah and surrendered to His command. She knew that this was a great test for her, and people would speak about her as they would not know the facts of the situation; rather they would only see things as they appeared, without thinking.

She would only go out of the mosque during her menses or for some necessary reason, such as bringing water or food.

She went out for some reason and withdrew, meaning she secluded

(1) Recorded by Al-Tirmidhi, classified as *Saheeh* by Al-Albaani in *Al-Silsalah Al-Saheehah*, 2/349

herself in a place east of Al Masjid Al Aqsa, when Allah sent the trustworthy Angel Jibreel ؑ.

﴿فَتَشَبَّهَ لَهَا بَشَرًا سَوِيًّا﴾

"And he appeared before her in the form of a man in all respects."

[Maryam 19:17]

When she saw him, "She said,

﴿قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا﴾

"Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah'" [Maryam 19:18]

Meaning, if you are righteous and fear Allah, then accept my seeking refuge with Him from you and leave me alone.

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾

"[He] said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son' [Maryam 19:19]

The angel addressed her, saying: I am not a man; I am an angel whom Allah has sent to give you a righteous son. "She said,

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ﴾

"How can I have a son" i.e., how can I have a son or a child,

﴿وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

"when no man has touched me, nor am I unchaste"? - i.e., when I have no husband and I am not one of those who commit immoral actions. "He said,

﴿قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ﴾

"So (it will be), your Lord said: "That is easy for Me (Allah)". The angel responded to her amazement at the idea of having a son by saying: It is a promise from Allah, that He will create from you a son,

﴿هُوَ عَلَىٰ هَيْئٍ﴾

"That is easy for Me (Allah)"

i.e., it is easy for Him, for He is able to do all things. And the words

﴿وَلَنَجْعَلَنَّكَ آيَةً لِلنَّاسِ﴾

"And (We wish) to appoint him as a sign to mankind"

mean, We will make his creation a sign of Our total and perfect power to create in any way We will. Therefore, Allah:

- created Adam ؑ without a male or a female
- He created Hawwa' from a male without a female
- He created 'Eesa ؑ from a female without a male
- He created the rest of mankind from a male and a female.

Allah says,

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

"And Maryam (Mary), the daughter of 'Imraan who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rookh [i.e. Jibreel (Gabriel)]." [Al-Tahreem 66:12]

Jibreel ؑ blew into the opening of her chemise, and that breath entered her uterus and she became pregnant immediately as a woman becomes pregnant from intimate relations with her husband. When the Rookh breathed into her, he did not do it directly, rather he breathed into the opening of her chemise, and from there it entered her uterus, as Allah says,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

"And We breathed into (the sleeve of her shirt or her garment) through Our Rookh [i.e. Jibreel (Gabriel)]." [Al-Tahreem 66:12]

And He says:

﴿فَعَمَلَتْهُ فَانْتَبَتْ بِهٖ مَكَانًا خَصِيًّا﴾

"So she conceived him, and she withdrew with him to a far place." [Maryam 19:22]

When Maryam ؑ became pregnant, she was grieved on account of it and she knew that people would talk about her. When her pregnancy began to show, she withdrew from people and stayed away from them, and went to a far place.

The birth of 'Eesa ﷺ

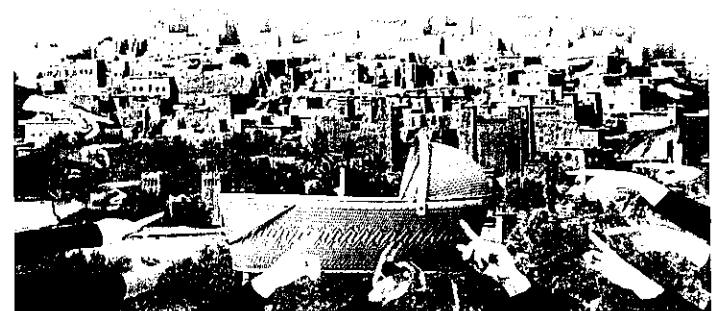
Allah says,

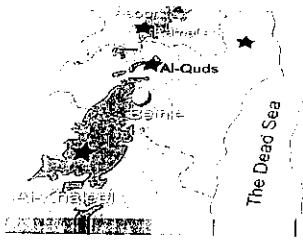
﴿فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ

مَدْفُونًا مَدْفُونًا﴾

"And the pains of childbirth drove her to the trunk of a date palm. She said: 'Would that I had died before this, and had been forgotten and out of sight!'" [Maryam 19:23]

That is, the pains of labour drove her to the root of a palm tree in Bethlehem and she wished for death, because she knew that people would not believe her; rather they would accuse her if she came to them with an infant in her arms; she was regarded as one of the devout worshippers in the mosque, descended from Prophets and from a religious family. She was so worried of this that she wished that she had died prior to all





of that happening, or that she had never been created in the first place.

﴿فَتَادَّبَهَا مِنْ تَحْتِهَا﴾

"Then [he] cried unto her from below her"

referring to 'Eesa ﷺ who called out to her,

﴿أَلَا تَحْزَنِي قَدْ جَعَلَ رَبِّي خَتَمَكَ سَرِيًّا﴾

"Grieve not: your Lord has provided a water stream under you" meaning, He has placed a river beneath you

﴿وَهَرَىٰ إِلَيْكَ يَجْعَلُ الْخِلْعَةَ تُسْقِطُ عَلَيْكَ رَطْبًا حَيْثَ (٢٥) أَقْبَلِي وَأَسْرَبِي وَفَرَىٰ عَيْثًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦)﴾

"And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you. So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.'" [Maryam 19:25, 26]

That is, eat and drink, and then pick up your child and go to your people, if you see any one gesture to them that you have vowed a fast from speaking for the Most Gracious.

﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيْلًا قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا خَاتَمَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا (٢٨)﴾

"Then she brought him (the baby) to her people, carrying him. They said: 'O Mary! Indeed you have brought a thing Fariyy (a mighty thing). 'O sister (i.e. the like) of Haroon (Aaron)! Your

father was not a man who used to commit adultery, nor your mother was an unchaste woman.'" [Maryam 19:26-27] Fariyy refers to a serious evil action

'Eesa ﷺ speaks in the cradle

When things became difficult for Maryam ﷺ and she felt distressed because of what her people were saying

﴿فَأَشَارَتْ إِلَيْهِ﴾

"Then she pointed to him" [Maryam 19:29], telling them to speak to him. They responded:

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٣٠)﴾

"How can we talk to one who is a child in the cradle?", meaning, how can you tell us to seek an answer from a nursing infant in his cradle who has no discernment?

Allah caused 'Eesa ﷺ to speak,

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣١) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣٢)﴾

"He ['Eesa (Jesus)] said: 'Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet;'"

'And He has made me blessed wheresoever I be, and has enjoined on me Salaah (prayer), and Zakaah, as long as I live."

'And dutiful to my mother, and made me not arrogant, unblest.

"And Salaah (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" [Maryam 19:30-33]

These are the first words spoken by 'Eesa ibn Maryam ﷺ:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ﴾

"He ['Eesa (Jesus)] said: 'Verily, I am a slave of Allah'", he did

not say I am the son of God, because Allah, may He be glorified and exalted, is One with no partner or associate; He has no wife or child.

Glory be to the One Who gave to each thing its form and nature, then guided it aright (cf. 20:50).

This is the reality of 'Eesa ﷺ. Allah says

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٢١) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَ ۗإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٢٢)﴾

"Such is 'Eesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Eesa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: 'Be!' and it is." [Maryam 19:24-25]

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (٢٣)﴾

"Verily, the likeness of 'Eesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' — and he was" [Aal 'Imraan 3:59]

Allah blessed 'Eesa ﷺ and said,

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَيْكَ إِذْ أَنْتَ كَارِيحٌ مَرْجُومٌ فَأَنْزَلْنَاهُ فِي الْقُرْآنِ الْحَكِيمِ وَأَلْمَمْنَا بِهِ بِالنُّفُوسِ وَالْأَبْجَادِ وَإِذْ نَخَلْنَا مِنْ الْقَلْبِ كَهَيْئَةِ الطَّلِقِ بِإِذْنِ مَنْ فَتَنَّا فِيهَا فَتَكُونُ طَبْرًا بِإِذْنِي وَنُفُوسٍ أَلْمَمْنَا بِإِذْنِي وَإِذْ نَحْنُ السَّمَوَاتِ بِإِذْنِي وَإِذْ صَفَّيْتُ بَيْنَ إِسْرَائِيلَ عَنكَ إِذْ جَاءَهُم بِالْبَيِّنَاتِ فَصَالَ الَّذِينَ كَفَرُوا بَيْنَهُمْ إِنَّ

هَٰذَا إِلَّا سِحْرٌ مُبِينٌ (٢٤) وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامِنًا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ (٢٥)﴾

"(Remember) when Allah will say (on the Day of Resurrection). 'O 'Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rooḥ-ul Qudus [Jibreel (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Tawraat (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

"And when I (Allah) inspired Al-Hawariyyoon (the disciples) [of 'Eesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." [Al Maa'idah 5:110-111]

'Eesa ﷺ foretold the coming of Muhammad ﷺ. Allah, may He be glorified and exalted, said,

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ الْوَعْدِ وَأَنبَشِرُ رَسُولًا بِأَن يَأْتِيَ مِنْ بَعْدِي أَحَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُبِينٌ (٢٦)﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'" [Al Saff 61:6]

Evidence for the descent of 'Eesa عليه السلام

We have seen above that Allah took 'Eesa up to heaven when the Jews came to kill him. The legislative evidence indicates that he will descend toward the end of time, which is one of the signs of the Hour. There is great deal of evidence concerning this descent occurring:

Evidence from the Qur'an

Allah says,

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّوكَ ﴿٥٧﴾ وَقَالُوا يَا لَيْسَ شَيْءٌ أَحَدٌ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَبِيثُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ كُنَّا لَجْعَلْنَا مِنْكَ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٦٠﴾ وَإِنَّهُ لَمَنْ لَيَسَاءَ فَمَا تَمَتَّرَكَ بِهَا وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٦١﴾﴾

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). And say: 'Are our Aaalihah (gods) better or is he ['Eesa (Jesus)]?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ['Eesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Eesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise)."[Al-Zukhruf -43:57-61]

they killed that man]), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Eesa (Jesus), son of Maryam (Mary)] But Allah raised him ['Eesa (Jesus)] up (with his body and soul) unto Himself (and he ﷺ is in the heavens). And Allah is Ever All Powerful, All Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being [before his ['Eesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Eesa (Jesus)] will be a witness against them." [Al-Nisa' 4:157-159]

With regard to the words,

﴿إِلَّا لِيُؤْمِنَنَّ بِهِ﴾

"must believe in him" and

﴿قَبْلَ مَوْتِهِ﴾

"before his death", most of the *Mufasssireen*⁽¹⁾ said that the pronouns in these phrases refer to 'Eesa ibn Maryam ﷺ.

Abu Maalik said concerning the words,

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death"; "That is when 'Eesa ibn Maryam ﷺ comes down there will remain none from the People of the Book who will not believe in him."⁽²⁾

Ibn Kathir said,

"Allah relates to us that it did not occur as it appeared; rather it appeared that way to them, so they killed the one who was made to resemble 'Eesa ﷺ, but they did not realise that. Allah tells us that He

(1) See: *Tafseer Al-Tabari*, 9/379; *Tafseer Al-Baghawi*, 2/307; *Tafseer Ibn Kathir*, 1/187; *Ahwa' Al-Bayam* by Al-Shanqeeti, 7/231
(2) Narrated by Al-Tabari in *Al-Tafseer*, 9/380

The words, ﴿وَإِنَّهُ لَمَنْ لَيَسَاءَ فَمَا تَمَتَّرَكَ بِهَا﴾

"And he shall be a known sign for (the coming of) the Hour" mean: 'Eesa ﷺ is one of the signs of the Hour.

﴿وَإِنَّهُ لَمَنْ لَيَسَاءَ فَمَا تَمَتَّرَكَ بِهَا وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

"And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it (i.e. the Day of Resurrection)" means: do not doubt it.

﴿وَاتَّبِعُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

"And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise)."

Ibn 'Abbaas ؓ said, "And he shall be a known sign for (the coming of) the Hour" refers to the appearance of 'Eesa ﷺ before the Day of Resurrection.⁽¹⁾

Al-Tabari said, "What is meant is that the appearance of 'Eesa ﷺ is a sign by which they will come to know that the Hour is near, because his appearance is one of its signs and his descent to earth is a sign of the end of this world and the beginning of the Hereafter."⁽²⁾

Allah says,

﴿إِنَّمَا وَقَوْلُهُمْ إِنَّا قَتَلْنَا آلَ مَرْيَمَ بَنِي مَرْيَمَ رَسُولَ اللَّهِ وَمَا صَلَّيْنَاهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْهَاجِ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٦﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٧﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٨﴾﴾

"And because of their saying (in boast), 'We killed Messiah 'Eesa (Jesus), son of Maryam (Mary), the Messenger of Allah,' but they killed him not, nor crucified him, but it appeared so to them the resemblance of 'Eesa (Jesus) was put over another man (and

(1) Narrated by Ahmad in his *Musnad*, classed as *Saheeh* by Ahmad Shaakir

(2) *Tafseer Al-Tabari*, 21/631

took him up to Him, he is still alive and will descend before the Day of Resurrection as indicated in the *Mutawaatir Hadeeths* which we will quote. He will kill the Dajjal, break the cross, kill the pigs, and abolish the *Jizyah*, meaning, he will not accept it from anyone of a different religion; rather he will not accept anything but Islam or the sword. This Verse tells us that all the People of the Book will believe in him at that time, and none of them will fail to believe in him."⁽¹⁾

Evidence from the Sunnah

Hudhayfah ibn Usayd ؓ said,

"The Prophet ﷺ looked at us while we were talking and asked, 'What are you talking about?' We said, 'We are talking about the Hour.' He said, 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam, Ya'juj and Ma'juj, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula. The last [sign] will be a fire that will emerge from Yemen and drive the people to their place of gathering."⁽²⁾

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

"By the One in Whose hand is my soul, the son of Maryam ﷺ will soon descend among you as a just judge, he will break the cross, kill the pigs, and abolish the *Jizyah*; and wealth will become so abundant that no one will accept it, until a single prostration will be better than this world and everything in it."⁽³⁾

According to another narration, "By Allah, the son of Maryam will certainly come down as a just judge. He will break the cross, kill the pigs, and abolish the *Jizyah*; the young she camels will be left alone and no one will show any interest in them. Spite, mutual hatred, and mutual envy will disappear; when they are called (to be give) wealth, no one will accept it."⁽⁴⁾

(1) *Tafseer Ibn Kathir*, 2/154

(2) Recorded by Muslim

(3) Agreed upon

(4) Recorded by Muslim



Explanation of the meaning of the *Hadeeth*

"Break the cross": The cross is well known; it is a symbol of Christianity and is on which the Christians claim that 'Eesa ﷺ was crucified. 'Eesa ﷺ will put an end to it.

"And kill the pigs": The pig⁽¹⁾ is a known animal which is forbidden

(1) The pig is a scavenger and lazy. It eats plants, animals, dead bodies, and garbage. It also eats its own excrement and the excrement of other animals. The fact that 'Eesa ﷺ will kill the pigs, does not mean that Allah did not create pigs for a reason, not every animal that Allah created is permissible to eat. Allah created dogs, wolves, mosquitoes, and flies, not to be eaten but for another purpose in life. Similarly, Allah created the pig for a reason, but it is forbidden to eat it in all religions.

In Islam:
Allah says

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ أَشْطَرَ غَيْرِ بَاطِلٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْكَ إِذَا أَقْبَرْتَهُ بِغَيْرِ اللَّهِ عَفْوَرٌ رَحِيمٌ﴾

"He has forbidden you only the *Maytah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful." [Al-Baqarah 2:173]

﴿وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ أَشْطَرَ غَيْرِ بَاطِلٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْكَ إِذَا أَقْبَرْتَهُ بِغَيْرِ اللَّهِ عَفْوَرٌ رَحِيمٌ﴾

"He has forbidden you only *Al-Maytah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is *Oft-Forgiving, Most Merciful*." [Al-Nahl 16:115]

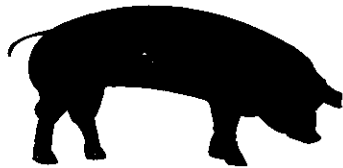
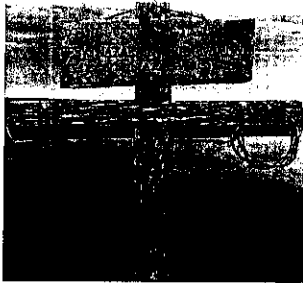
In Judaism

In the Torah it says

- "The pig is also unclean, although it has a split hoof, it does not chew the cud. You are not to eat their meat or touch their carcasses." Deuteronomy 14:8
- "And the pig, though it has a split hoof completely divided, does not chew the cud, it is unclean for you. You must not eat their meat or touch their carcasses;

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the People of the Book who live in Muslim lands in return for protecting them and giving them access to amenities. This is the utmost justice, as *Zakaah* is taken from Muslims. After 'Eesa ﷺ descends and judges between people, he will not accept any other religion but Islam. That



does not mean that 'Eesa ﷺ will force them to accept Islam; rather they will enter it willingly, because

when the Christians who claim that they are followers of 'Eesa ﷺ see him coming and speaking to them, that will remove from their hearts the belief that 'Eesa ﷺ is the son of God, and they will believe in the true religion, as Allah says,

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ. قَبْلَ مَوْتِهِ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) ﷺ or a Jew's or a Christian's] death." [Al-Nisa' 4: 159]

That is, after 'Eesa ﷺ descends the People of the Book will believe in him before his death. Whoever does not believe in 'Eesa ﷺ, will be fought against.

According to a narration, "the call will be one,"⁽¹⁾ meaning, at the time of 'Eesa ﷺ, the call will be one, in reference to Islam, and there will no longer be any other religion, no Hinduism, no Buddhism, no

(1) Recorded by Ahmad in his *Musnad*, classified as *Hasan* by Al Arna'oot in his commentary on the *Musnad*

in Islam to eat. 'Eesa ﷺ will issue orders to eliminate all pigs, emphasising the prohibition of eating them.

"He will abolish the *Jizyah*": The *Jizyah* is a tax taken collected from

they are unclean for you' Leviticus 11:7-8.

In Christianity:

In the New Testament it says:

- "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." Acts 10:14
- "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my mouth.'" Acts 11:8

The Seventh Day Adventist Christians do not eat pork.

Hinduism also forbids eating pork. High caste Hindus regard it as shameful to eat pork, it is only the low castes and the (so called) Untouchables who eat pork.

Zoroastrians also avoid eating pork.

Buddhists never touch pork.

In the Chinese Book of Rites there is the proverb: "A respectable man does not eat the flesh of pigs or dogs."

The pig is also a transmitter of a number of diseases to humans.

Researchers in the last twenty years have made a connection between man's behaviour and thought, and what he eats. They concluded that we can change his behaviour by changing his food. They found that those who eat unhealthy foods commit offences more than those who eat healthy foods. In the youth care centres they found that increasing fruits and vegetables made the inmates more responsive to rules and regulations.

The pig lives in and eats garbage. In addition to this it is an animal that does not care what other male pigs do with its mate, it has no jealousy, unlike other animals which defend their females. Eating pork has an effect on the eater, who becomes weak and does not defend his womenfolk, he does not care at all.

Allah has described pork as being *Rijz*. *Rijz* is something filthy. The pig transfers many dangerous germs to man, as the pig carries no less than 450 contagious diseases. It also plays an intermediate role in the transmission of seventy-five diseases which may affect man, other than the regular diseases that may be caused by eating its flesh, such as carcinoma of the liver, indigestion, atherosclerosis, alopecia, sterility and memory loss. The one who eats pork also becomes insensitive and apathetic, with no sense of protective jealousy concerning his womenfolk, as stated above.

More than sixteen diseases are transmitted to man from pigs by eating pork and its by products.

Thirty-two diseases may be contracted by mixing with and raising pigs, and handling their by-products and waste, the most serious of which include anthrax, foot and mouth disease, septicaemia, Japanese fever and so on.

Twenty eight diseases are transmitted through contamination of food and drink with the waste of pigs.

Judaism, no Christianity, no Sikhism, no Zoroastrianism, etc.

"A single prostration will be better than this world and everything in it," means, the people will be keen to pray and perform all acts of worship, because they will not hope to live a long life, they will have no interest in worldly matters and they will be certain that the Day of Resurrection is close at hand. Additionally, there will be abundant provision, so the Muslim will not be distracted from Allah's worship by seeking to earn a living.

"The young she-camels will be left alone and no one will show any interest in them." This refers to the young female camels which are very desirable and the most precious wealth of the Arabs. The people will leave and ignore them, and they will not show any interest in raising them, feeding them or dealing in them.

Jaabir ؓ narrated that the Prophet ﷺ said, "'Eesa ibn Maryam will descend and their ruler the Mahdi will say, 'Come and lead us in prayer.' He will say, 'No, they are leaders of one another,' as an honour from Allah to this *Ummah*."⁽¹⁾

Abu Sa'eed Al Khudri ؓ narrated that the Prophet ﷺ said, "He is one of us behind whom 'Eesa ibn Maryam will pray."⁽²⁾

Mutawaatir evidence for the descent of 'Eesa ﷺ

There are *Mutawaatir* narrations from our Prophet ﷺ concerning the descent of 'Eesa ﷺ. This was mentioned by Imam Ahmad ibn Hanbal⁽¹⁾, Abu'l-Hasan Al-Asf'ari⁽²⁾, Al-Tabari⁽³⁾, Ibn Kathir⁽⁴⁾, Al-Safaareeni⁽⁵⁾ and Al-Shawkaani in *Al-Tawdeeh fi ma ja'a fi'l-Muntazar wa'l-Dajjal wa'l-Maseeh*.

(1) Recorded by Al-Harith ibn Abu Usamah in his *Musnad* with a *Jawid Isnad*, as stated by Ibn Al-Qayyim in *Al-Munawwar Al-Muntazir* (p. 147-148), and it has corroborating evidence in *Al-Saheeh*.

(2) Recorded by Abu Na'eem in *Kutub Al-Huda*; quoted by Al-Manaawi in *Fawa'id Al-Qadeer* (6/17) with a *Saheeh Isnad*.

(3) See *Tabaqaat Al-Hanaabilah*, 1:211-243.

(4) *Maqalaat Al-Islamiyyeen wa'l-Khulaf Al-Musalleen*, 1:445.

(5) *Tafseer Al-Tabari*, 3/291.

(6) *Tafseer Ibn Kathir*, 7/223.

(7) *Lawaami 'Al-Anwaar Al-Bahiyah*, 1/94-95.

Ibn Katheer said concerning the *Hadeeths* about the descent of 'Eesa ؑ: "There are *Mutawaatir Hadeeths* from the Messenger of Allah ﷺ which provide proof about how and where he will descend: in Syria, specifically Damascus, by the eastern minaret. That will happen when the *Iqamah* is being given for the *Fajr* prayer. He will kill the pigs, break the cross, and abolish the *Jizyah*, and he will not accept anything but Islam. This is what is mentioned in the two *Saheehs*. The Prophet ﷺ foretold us that and affirmed it, referring to the laws of that time, as obstacles will be removed and confusion will be dispelled from their hearts; all of them will enter Islam, following 'Eesa ؑ and at his hands.

Hence Allah says,

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ. قَبْلَ مَوْتِهِ. وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

'And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) ؑ or a Jew's or a Christian's] death.'

[Al Nisa' 4:159]

This Verse is like the Verse in which Allah says,

﴿وَأَنَّهُ لَمَاءٌ لِّلسَّاعَةِ﴾

'And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour.' [Al Zukhruf 43:61]

meaning, he will be a signal of the approach of the Hour, because he will descend after the appearance of the Dajjal, through his hands Allah will kill the Dajjal; during his time Allah will send Ya'juj and Ma'juj, and through his supplication Allah will kill them.⁽¹⁾

The *Ummah* is unanimously agreed on the descent of 'Eesa ؑ as being one of the signs of the Hour and no one disagrees with that except those whose view is at odds, to whom no one pays attention, and whose difference counts for nothing.

(1) *Al Bidaayah wa'l Nihayah*, 9/179

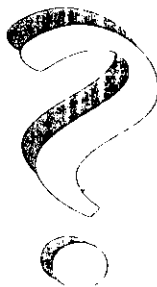
who has the least bit of knowledge."⁽²⁾

Shaykh Ahmad Shaakir said, "The descent of 'Eesa ؑ toward the end of time is something concerning which the Muslims do not differ, because of the authentic narrations from the Prophet ﷺ regarding it. This is something that is well known and established in Islam, the one who denies is not a believer."⁽³⁾

Shaykh Muhammad Naasir Al Deen Al Albaani said, "It should be noted that the *Hadeeths* concerning the Dajjal and the descent of 'Eesa ؑ are *Mutawaatir* and we are obliged to believe in them. We should not be deceived by those who claim that they are *Ahad Hadeeths*, for they are ignorant of this branch of knowledge. There is no one among them who has researched the issue, for if he had done so, he would have found them to be *Mutawaatir*, as testified by the leading scholars of this branch of knowledge, such as Al-Hafiz Ibn Hajar and others. It is unfortunate indeed that some who are not specialized in this field have dared to speak about it, especially when the matter has to do with religion and belief."⁽⁴⁾

Is 'Eesa ؑ regarded as belonging to the *Ummah* of Muhammad ﷺ?

'Eesa ؑ is one of the Prophets and Messengers of strong will, and has a high status before Allah. He also has a sort of companionship, as he met the Prophet ﷺ during the *Mi'raaj* (ascension to Heaven) and believed in him, and he will die believing in him



(1) See *Al Ithaa'ah lima kaana wa ma yakuon bayna Yaday Al Sa'ah*, by Siddeeq Khan, p. 160

(2) *Tafseer Al Tabari*, 6: 160, commentary by Shaykh Ahmad Shaakir

(3) *Shah Al 'Aqeedah Al Tahhaawiyah*, commentary by Shaykh Al Albaani, p. 265

QUESTION:

When 'Eesa ؑ descends, will he rule according to the Laws of Muhammad ﷺ or will he bring a new law?

ANSWER:

Answer: Imam Al Saffareeni said concerning the descent of 'Eesa ؑ at the end of time,

"The *Ummah* has unanimously agreed that he will descend, and none of the Muslims disagree concerning it. Rather it was only denied by the philosophers and the heretics, whose difference of opinion counts for nothing. The consensus of the *Ummah* is that 'Eesa ؑ will descend and rule in accordance with the Law of Muhammad ﷺ, and he will not bring with him an independent law when he comes."⁽¹⁾

Siddeeq Hasan Khan said, "The *Hadeeths* about his descent are numerous. Al Shawkaani quoted twenty nine *Hadeeths* - *Saheeh, Hasan* and *Dha'eef* but supported by corroborating reports - including what is mentioned in the *Hadeeths* about the Dajjal and *Hadeeths* about the Mahdi. We may add to that the reports narrated from the Companions, which are regarded as *Marfoo'*, because there is no room for a Companion to speak of such matters on the basis of personal opinion. Then he quoted them and said: All the reports that we have quoted reach the level of being *Mutawaatir*, as is obvious to anyone

(1) *Tawaani' Al Anwaar Al Bahiyah*, 1/94-95

In the *Hadeeth* of the *Mi'raaj*, our Prophet Muhammad ﷺ said, "Then he took me up until we came to the second heaven, and he asked for it to be opened (Jibreel ؑ asked the guards of heaven to open up its gates). It was said, 'Who is this?' He said, 'Jibreel. It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his mission begun?' He said, 'Yes.' It was said, 'Welcome to him; blessed is the one who has come.' Then it was opened, and when I entered, I saw Yahya and 'Eesa, who are maternal cousins. He said, 'This is Yahya and 'Eesa, greet them with Salaam.' So I greeted them and they returned the greeting. Then they said, 'Welcome to the righteous brother and righteous Prophet.'"⁽¹⁾

What do Christians believe about the descent of 'Eesa ؑ?

The Christians believe that 'Eesa is the son of God, exalted is Allah above that. They believe that he was killed and crucified, and that he ascended to heaven three days after his crucifixion, that he is seated beside his father, the Lord, and that he will descend at the end of time. We have discussed his ascension above, and stated that he was not killed or crucified, rather it was made to appear so.

The People of the Book are agreed on two messiahs:

The Messiah of guidance, who is one of the descendants of David (Dawood ؑ), namely 'Eesa ؑ.

The messiah of misguidance (Antichrist), the People of the Book say that he is descended from Yoosuf ؑ. This is the Dajjal.

The Christian belief about 'Eesa ؑ

differs from the Muslim belief in several ways:

The Christians believe that 'Eesa ؑ is the son of God, but this is

(1) Agreed upon

(2) See *Al Jawaab Al Saheeh li-man baddala Deen Al Maseeh*, by Shaykh Al Imam Ibn Taymiyah, 2: 187

false. The correct belief is that he is a human, a slave of Allah and a Messenger.

The Christians believe that Jesus crucified and killed Jesus, but this is false. The correct view is that they did not kill him or crucify him.

The Christians believe that Jesus was taken up to heaven three days after his crucifixion, but this is false. Rather he was taken up to heaven without being crucified or killed.

The circumstances in which Jesus will descend

The Muslims will have just ended a great battle with the Christians and conquered the city of Constantinople, regaining it from Christian rule. We have seen above that the Muslims will conquer it by means of *Talfeel* and *Takbeer*, not by means of weapons, and Satan will call out that the Dajjal has emerged, so the Muslims will go back from Constantinople to Damascus, which will be the base camp of the Muslims. After that the messiah of misguidance, the Dajjal, will truly emerge and he will travel through the earth and cause great turmoil.⁽¹⁾

According to another detailed narration the Messenger of Allah said, while speaking of the Dajjal,

"He will come to the salt marsh (cultivated land) of Madeenah, but he will be forbidden to enter it. Madeenah will be shaken with its inhabitants by one or two earthquakes, and from it every hypocrite, male and female, will go out to him. Then the Dajjal will head towards Syria, until he comes to some of its mountains. He will besiege them and the rest of the Muslims at the top of one of the mountains of Syria. The Dajjal will besiege them, camping at the bottom of the mountain, and this turmoil will carry on for a long time, until one of the Muslims will say, 'Muslims, how long will you be like this, with the enemy of Allah camping in your land like this? You have one of two things: either Allah will cause you to die as martyrs or He will cause you to prevail!' So they will swear to fight to the death with..."

(1) We have discussed the turmoil of the Dajjal in detail above, Major Sign 1.

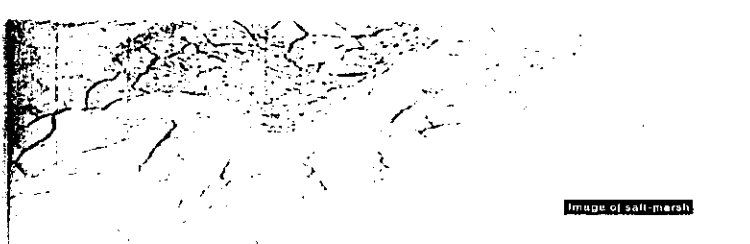


Image of salt marsh

an oath that Allah knows will be sincere from their hearts.

Then darkness will overcome them in which a man will not be able to see his own hand. The son of Maryam will descend, and the cover will be lifted from their eyes and they will see among them a man wearing his shield.⁽²⁾ They will say, 'Who are you, O slave of Allah?' He will say, 'I am the slave of Allah and His Messenger, and His Rooh, His Word, 'Eesa ibn Maryam. Choose one of three things: Either Allah will send against the Dajjal and his troops a punishment from heaven, or He will cause the earth to swallow them, or He will cause your weapons to strike them and prevent their weapons from striking you.'

They said, 'Messenger of Allah, this [last option] is more pleasing to our hearts.' On that day, you will see a huge and tall Jew, who eats and drinks a great deal, unable to hold his sword because of his trembling. They will get up to fight them and will prevail over them, and the Dajjal will melt as lead melts when he sees the son of Maryam; 'Eesa will catch up with him and kill him.'⁽³⁾

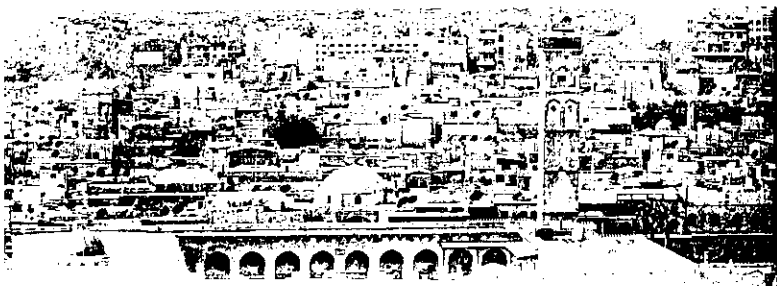
The story of how Jesus will kill the Dajjal has been discussed in detail above.⁽⁴⁾

(1) What is meant is that these believers will be determined to fight the Dajjal. While they are like that, just before *Fajr* prayer, the *Iqaamah* for prayer will be given and the *Imam* will step forward to lead the prayer, but before the initial *Takbeer* is given it will suddenly go dark, when the darkness vanishes they will see among them Jesus ibn Maryam dressed for war.

(2) Recorded by Al-Hakim in his *Jawami*. Ibn Kathir said, "Our Shaykh Al-Dhahabi said this *Hadeeth* has a strong (*Qawiy*) *Isnad*."

(3) See, Major Sign 1.

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How and where will Jesus descend?

He will come down at the white minaret in the east of Damascus, wearing two garments dyed with safflower and saffron, resting his hands on the wings of two angels.

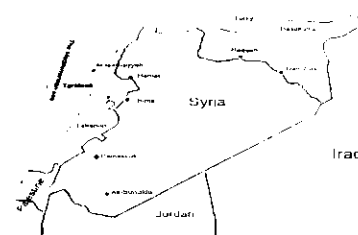
Ibn Kathir said, "The most well known view concerning the place where he will come down is that he will come down on the white minaret in the east of Damascus; he will come down when the *Iqaamah* for prayer has been given, and the *Imam* of the Muslims will say to him, 'Rooh of Allah, go forward (and lead the prayer).' He will say, 'You should go forward, for the *Iqaamah* was given for you.'"

According to another narration, [he will say], "You are leaders of one another" as an honour from Allah to this *Ummah*.

Ibn Kathir said, "The minaret was rebuilt in our time, in 741 AH, of white



safflower



stones, it was built from the wealth of the Christians who had burned down the minaret in that place. This is one of the clear signs of Prophethood, as Allah decreed that this white minaret should be built with Christian wealth so that

'Eesa ibn Maryam will descend to it, and he will kill the pigs, break the cross and not accept the *Jizyah* from them.'⁽¹⁾

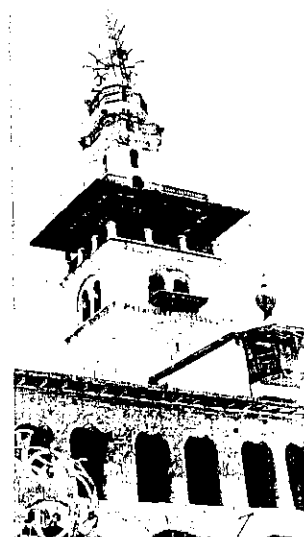
I have visited the white minaret in the east of Damascus myself⁽²⁾, which is famous among the people there as the minaret to which Jesus will descend, and I took a picture of it. It is located at the entrance to a marketplace, not above a mosque. Most of the inhabitants of the quarter where it is located are Christians. I have put its picture here. Whether this is the minaret to which Jesus will descend or another minaret, Allah knows best.

It was also said that Jesus will descend to one of the minarets of the Umayyad Mosque (Al-Jami' Al-Umawi) in Damascus. Allah knows best.

We cannot say anything for certain concerning that.

(1) *Al-Nihayah fi'l-Fitan wa'l-Malahim*, 1/192.

(2) That was in 1412 AH/1992 CE.



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Physical attributes of 'Eesa ﷺ

The Prophet ﷺ described 'Eesa ﷺ and highlighted the circumstances in which he will descend, so that the matter will be clear and will not cause any confusion.

He is a man who is:

- of average height, neither tall nor short
- the colour of his skin is reddish white
- his chest is broad
- his hair is straight, as if his head is dripping water when it is not wet at all
- the one who most resembled him was 'Urwah ibn Mas'ood Al-Thaqafi (1)

Abu Hurayrah (2) narrated that the Prophet ﷺ said,

"On the night on which I was taken for the Night Journey (Isra'), I met Moosa (عليه السلام) and I met 'Eesa." The Prophet ﷺ described him [Eesa] by saying, "He is of average height and reddish, as if he had come out of the bath."⁽¹⁾

Ibn 'Abbaas (2) narrated that the Prophet ﷺ said,

"I saw 'Eesa, Moosa and Ibraaheem (عليه السلام). As for 'Eesa, he was reddish, with wavy hair and a broad chest."⁽²⁾

Abu Hurayrah (2) narrated that the Messenger of Allah ﷺ said,

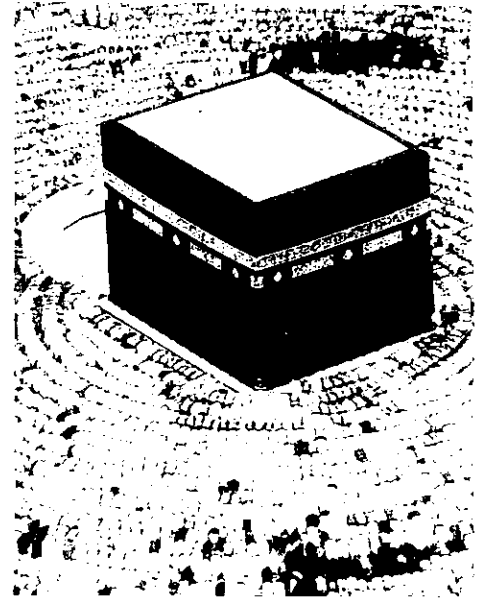
"I remember when I was in the Hijr and Quraysh were asking me about my Night Journey. They asked me things about Bayt Al Maqdis of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allah raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. I remember when I was among a group of the Prophets, and I saw Moosa (عليه السلام) standing and

praying. He was a well-built man, as if he was one of the men of Sham'ah. And I saw 'Eesa ibn Maryam (عليه السلام) standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah ibn Mas'ood Al-Thaqafi. I saw Ibraaheem (عليه السلام) standing and praying, and the closest in resemblance to him whom I have seen is your companion – meaning himself (ﷺ). The time for prayer came and I led them in prayer.

When I had finished praying, a voice said, 'Muhammad, this is Maalik, the keeper of Hell, greet him with Salaam.' I turned to him and he greeted me first."⁽¹⁾

He (ﷺ) said,

"I had a dream last night at the Ka'bah. I saw a dark man who was the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and



(1) Agreed upon

(2) Recorded by Al-Bukhaari

(1) Recorded by Muslim

his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I asked, 'Who is this?' They said, '[This is] the Messiah, the son of Maryam.' Behind him I saw a man with curly hair, blind in his right eye; the person whom I have seen who most resembles him is Ibn Qatari⁽²⁾, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I asked, 'Who is this?' They said, 'This is the Dajjaal."⁽¹⁾

Some may be confused and wonder how 'Eesa (عليه السلام) could meet the Dajjaal, because when the Dajjaal sees 'Eesa (عليه السلام), he will melt as lead melts. Indeed, how can the Dajjaal be at the Ka'bah, when it is forbidden for him to enter Makkah?

The answer is:

This was seen in a dream. The Prophet ﷺ dreamt it; it is not something that will actually occur.



(1) Referring to 'Abi LAI 'Uzza ibn Qutan ibn 'Amr Al-Khuzaa'i

(2) Agreed upon

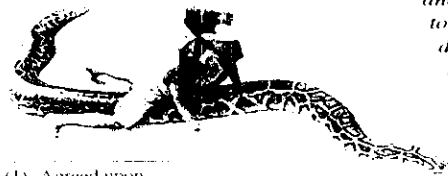
The deeds of 'Eesa (عليه السلام) and what will happen during his time

After 'Eesa (عليه السلام) descends and kills the Dajjaal, the situation of the believers will become stable, 'Eesa (عليه السلام) will have a number of missions that he will undertake, and several things will happen during his time:

- He will rule according to Islam and the people will submit to Islamic legislation; he will put an end to deviant religions.
- Abu Hurayrah (2) narrated that the Prophet ﷺ said, "By the One in Whose Hand is my soul, soon the son of Maryam will descend among you as a just ruler. He will break the cross, kill the pigs, and abolish the *Jizyah*."⁽¹⁾
- The word of Allah will be supreme, the religions of the Jews and Christians will be shown to be false and the *Jizyah* will be abolished.
- The Dajjaal will be killed.
- He will judge between people and spread justice and peace.

Abu Hurayrah (2) narrated that the Prophet ﷺ said,

*"The Prophets are brothers from different mothers; their mothers are different but their religion is one. I am the closest of the people to 'Eesa ibn Maryam, because there was no Prophet between me and him. He will descend, and when you see him you will recognise him: a man of average height, reddish white, wearing two light yellow garments, as if his head is dripping although it is not wet. He will break the cross, kill the pigs, and abolish the *Jizyah*. He will call the people to Islam and Allah will put an end to all other religions during his time. During his time Allah will destroy the Dajjaal, and security will prevail throughout*



(1) Agreed upon

the earth, until lions graze with camels, tigers with cattle, wolves with sheep, and children will play with snakes but they will not harm them. He will stay for forty years, then he will die and the Muslims will offer the funeral prayer for him."⁽¹⁾

- **The spread of prosperity and security**
- **The demise of the power of Quraysh**

Abu Umaamah Al-Baalili رضي الله عنه narrated that the Prophet ﷺ said, "*Eesa ibn Maryam عليه السلام will be a just judge and ruler among my Ummah. He will break the cross, slaughter the pigs, impose Jizyah and abandon Zakaah. No one will be appointed to (collect the Zakaah of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will not harm him; a baby girl will make a lion run away and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allah. War will cease and Quraysh will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of*



(1) Recorded by Ahmad and Al-Haakim, who said that its *Isohad* is *Saheeh* although they (Al-Bukhaan and Muslim) did not narrate it. Al-Dhahabi agreed with him

grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few dirhams."⁽²⁾

- **Resentment and grudges will be taken away**

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "*How good life will be after the descent of the Messiah. The sky will be given permission to rain and the earth will be given permission to give forth its vegetation, to such an extent that if you were to throw your seeds on a smooth stone, they will grow; if a man passes by a lion it will not harm him, and if he steps on a snake it will not harm him. You will not bear grudges against one another, or envy one another, or hate one another.*"⁽³⁾

- **Cessation of war and fighting**

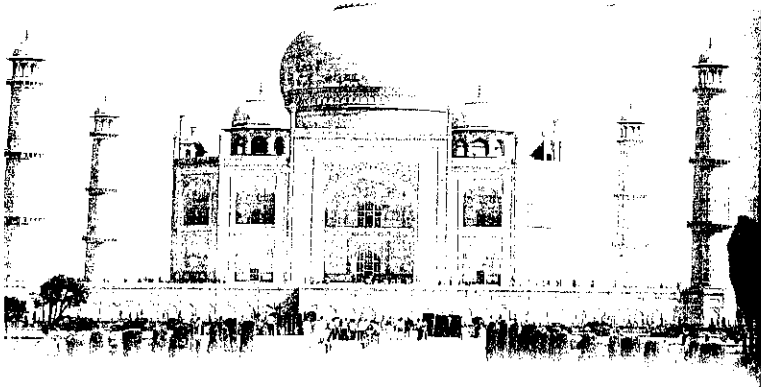
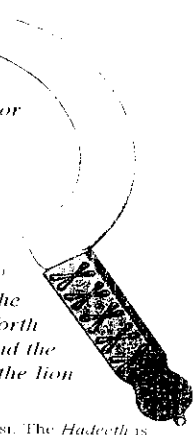
Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "*Eesa ibn Maryam will come down as a just ruler and fair judge. He will break the cross and kill the pigs. Peace will prevail: swords will be used as sickles⁽⁴⁾ and every poisonous creature will lose its venom; the sky will send down its rain and the earth will bring forth its blessings, until a child will play with a snake...and the wolf will graze with the sheep and not harm them; the lion will graze with the cattle and not harm them.*"⁽⁵⁾

(1) Recorded by Ibn Maajah, Ibn Khuzaymah, Al-Diya' Al-Maqdisi. The *Hadeeth* is subject to some doubt

(2) Recorded by Al-Daylami in *Musnad Al-Firdaws*, classified as *Saheeh* by Al-Abaani in *Al-Silsilah Al-Saheehah*, 4/589.

(3) The sickle is a tool used to cut plants. What is meant is that with the disappearance of disbelief, cessation of war and the spread of security, prosperity, and peace of mind, people will not need their swords, so they will use them as sickles to harvest crops

(4) Recorded by Ahmad in his *Musnad*. Al-Haythami said in *Majma' Al-Zawa'id* "Its men are the men of *Saheeh*"



The status of those who will be with 'Eesa ibn Maryam عليه السلام

Thawbaan رضي الله عنه narrated that the Prophet ﷺ said, "There are two groups from my Ummah whom Allah will protect from the Fire: a band who will conquer India and a band who will be with 'Eesa ibn Maryam."⁽¹⁾



(1) Recorded by Al-Nasaa'i and classified as *Saheeh* by Al-Abaani in *Al-Silsilah Al-Saheehah*, 4/570

The reason why 'Eesa عليه السلام and no one else will descend

You may wonder why 'Eesa عليه السلام, and no other Prophet, has been chosen to descend to the earth toward the end of time?

There are several scholarly views as to the reason why 'Eesa عليه السلام will descend and no one else:

- To refute the Jewish claim that they killed 'Eesa عليه السلام. Allah will show that to be a lie and that he is the one who will fight them and kill their leader the Dajjal. Al-Hafiz Ibn Hajar thought this view more likely to be correct than any other.⁽¹⁾
- 'Eesa عليه السلام found in the Gospel the virtue of Muhammad ﷺ, as Allah says:

﴿ وَمَنْ هُوَ فِي الْإِنْجِيلِ كَرِيحٍ أَخْرَجَ سَطْفًا، فَتَازَرَهُ، فَاسْتَقْبَلَ فَاسْتَوَىٰ عَلَىٰ سَوْفَةٍ ۝ ﴾

"But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem." [Al-Fath 48:29]

So he prayed to Allah to make him one of them and Allah answered his prayer. Thus, He has kept him alive until he will come down toward the end of time, to renew what had been forgotten of the religion of Islam with which Muhammad ﷺ was sent.

- 'Eesa عليه السلام will descend from heaven because his death has not occurred; [when it does occur] he will be buried in the earth, because the one who is created from dust cannot die anywhere but on earth, and should be buried there. His descent will occur at the same time as the Dajjal emerges, and 'Eesa عليه السلام will kill him
- He will come down to expose the lies of the Christians, he will explain the falseness of their claim that he is the son of God. Allah will wipe out all religions except for Islam during his time. He will break the cross, kill the pigs, and waive the *Jizyah*.

(1) See *Fath Al-Baari*, 6/568

- Between the two Prophets, 'Eesa and Muhammad ﷺ, there is a sort of connection, because our Prophet Muhammad ﷺ said, "I am the closest of the people to 'Eesa ibn Maryam; there is no Prophet between me and him."⁽¹⁾ So the Messenger of Allah ﷺ is the person most closely connected to 'Eesa. 'Eesa ﷺ foretold that Muhammad, the Messenger of Allah ﷺ, would come after him, and 'Eesa called the people to believe in Muhammad ﷺ and accept him. Allah says,

﴿وَلَمَّا قَالَ يَا مَرْيَمُ ابْنِي آتَمَّ إِلَهُكَ بِمَا رَبَّبْتِ وَلَمْ يُغْنِ عَنْكَ وَجْهِي أَنْ تَأْمُرِي بِرَأْسِي وَرَبَّبْتِي وَأَنْتِ كَتَّابٌ خَلِيدٌ﴾
 ﴿وَمُبَشِّرًا رَشْرَبًا يَا مَرْيَمُ أَنْحَدْنَا بِحَبْلِ الْجَمَلِ إِذْ جَاءنَا بِهِمْ بِآيَاتِنَا فَالَوْ كُنَّا سِوَهُمْ لَكُنَّا مِنْ أَتَابِطِهِمْ﴾⁽²⁾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [Torah] which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."⁽³⁾ [Al-Saff 61-6]

In the *Hadeeth* it says: "They said,

'Messenger of Allah, tell us about yourself.' He said, 'Yes. I am [the answer to] the prayer of my father Ibraaheem and [the fulfilment of] the glad tidings of my brother 'Eesa.'⁽⁴⁾

Our Prophet Muhammad ﷺ asked us to convey his *Salaam* to 'Eesa ﷺ

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "Soon the Messiah 'Eesa ibn Maryam will come down as a fair judge and just ruler. He will kill the pigs and break the cross, and the call will be one; convey to him my *Salaam*, or convey to him *Salaam* from the Messenger of Allah." When Abu Hurayrah ﷺ

(1) Recorded by Ahmad from Abu Hurayrah. Al-Munawwir said, "With a *Hasan Isnaad*."
 (2) Recorded by Ahmad in his *Ahmad*.

was dying, he said, "Convey my *Salaams* to him."⁽¹⁾

According to another report, Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"I hope that I live long enough to meet 'Eesa ibn Maryam. If death comes to me sooner, whoever among you meets him, let him convey my *Salaams* to him."⁽²⁾

How long will 'Eesa ﷺ stay on earth after he descends?

'Eesa ﷺ will stay for forty years, during which the people will live in prosperity, peace, and justice. This is indicated by the *Hadeeth* of Abu Hurayrah ﷺ, quoted above, in which the Prophet ﷺ said,

"The Prophets are brothers from different mothers; their mothers are different but their religion is one. I am the closest of the people to 'Eesa ibn Maryam, because there was no Prophet between me and him. He will stay for forty years, then he will die and the Muslims will offer the funeral prayer for him."⁽³⁾

Abu Hurayrah ﷺ, commenting on the words,

﴿وَأَنَّهُ لَمَلَكٌ مَلَائِكَةٍ﴾

"And he shall be a known sign for (the coming of) the Hour"⁽⁴⁾ [Al-Zukhruf-43-61]

When 'Eesa ﷺ appears, he will stay on earth for forty years which will be like four years, and he will do *Hajj* and 'Umrah."⁽⁵⁾

(1) Recorded by Ahmad. Al-Haythami said in *Al-Saheeh*. Some of it was narrated by Ahmad. Its *Isnaad* includes Kathir ibn Zayd, whom Ahmad and a number of others regarded as trustworthy, but Al-Nasa'ee and others classified him as *dha'eef*. The rest of its men are *Thaaqut* (trustworthy).
 (2) Recorded by Ahmad. Al-Haythami said, "It is *Marfoo'* and *Mawqoof*, and its men are the men of *Saheeh*."
 (3) Recorded by Ahmad and Al-Haakim, who said that its *Isnaad* is *Saheeh* although they (Al-Bukhaari and Muslim) did not narrate it. Al-Dhahabi agreed with him.
 (4) Recorded by 'Abd ibn Haneed. It comes under the heading of *Marfoo'* because such comments cannot be spoken on the basis of personal opinion.



The Hajj of 'Eesa ﷺ

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "By the One in Whose Hand is my soul, the son of Maryam will certainly enter *Ihram* in the valley of Al-Rawha', as a pilgrim performing *Hajj* or 'Umrah, or both."⁽¹⁾

Meaning, 'Eesa ﷺ will enter *Ihram* for *Hajj* from the valley of Al-Rawha', which is a road between Makkah and Madaenah; his *Ihram* will be for either for *Tamattu'*, 'Umrah and *Hajj*, exiting *Ihram* between them, or he will do both together (*Qiraan*).

According to another narration from Abu Hurayrah ﷺ who related that the Prophet ﷺ said,

"'Eesa ibn Maryam will come down as a fair judge and a just ruler; he will travel through a valley as a pilgrim for *Hajj* or 'Umrah, or both. He will come to my grave and greet me with *Salaam*, and I shall return his greeting." Abu Hurayrah said, "Son of my brother, if you see him, say, 'Abu Hurayrah ﷺ sends you his *Salaams*."⁽²⁾

(1) Recorded by Muslim.
 (2) Recorded by Al-Haakim, who said, "This *Hadeeth* has a *Saheeh Isnaad* although they (Al-Bukhaari and Muslim) did not narrate it."

MAJOR SIGN

(3)

THE EMERGENCE OF

YA'JOOJ
 AND
 MA'JOOJ

Introduction

Ya'jooj and Ma'jooj are two great tribes, descendants of Adam (i.e., they are human beings), as is mentioned in the *Hadeeth* of the Prophet ﷺ. Their physical attributes are mentioned in an exaggerated manner in some books, for instance, it has been stated that some of them are extremely short statured and small and others are extraordinarily tall, some of them can spread one ear on the ground, lie on it and cover themselves with the other ear [like a blanket], and so on. However, there is no basis for these claims.

Undoubtedly, they are the progeny of Adam ﷺ and are just like other human beings. It is narrated that during the period of Dhu'l-Qarnayn they caused a great deal of mischief and trouble on earth, so their neighbours asked Dhu'l-Qarnayn to create a barrier between them and these tribes, in order to prevent them from reaching them and wreaking havoc in their land, and Dhu'l-Qarnayn complied with their request.

The Prophet ﷺ informed us that at the end of time, after 'Eesa ﷺ is sent down to earth again, the Ya'jooj and Ma'jooj will emerge and spread throughout the earth. They will besiege 'Eesa ibn Maryam ﷺ and the believers who are with him on the mountain of Bayt Al-Maqdis (Jerusalem), leading to a period of great hardship for the believers.

Allah will afflict the Ya'jooj and Ma'jooj with a worm that will eat their necks, causing them all to perish simultaneously, as one man. Thus, Allah will protect 'Eesa ﷺ and his companions from their evil. These events are discussed in detail below.

The story of the building of the barrier restraining Ya'jooj and Ma'jooj

Allah tells the story of the righteous king Dhu'l-Qarnayn:

﴿يَوْمَ نَبِّئُكَ نَسْأَلُكَ عَنِ الْبَيْتِ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾
 ﴿فَلَمَّا أَتَىٰ الْبَيْتَ قَالَ إِنَّا أَنشَأْنَاهُ بَيْنَ يَدَيْهِمَا جَبَلَ مَدَنٍ مِّنْ لَّدُنِّي يَصْعَدُ فِيهِ جُنُودٌ مِّنَّا لَا يُغْنِي عَنْكَ الْجِبَلَ إِذْ تُفِطِنُ فِئْتَانِ مِن مَّا بَيْنَ يَدَيْهِمَا لِيُحِطَّ بِذُنُوبِكُمْ ۖ وَلِيُعَذِّبَ الَّذِينَ يَكْفُرُونَ ۗ الْبَيْتَ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾
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"Then he [Dhu'l-Qarnayn] followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

They said: 'O Dhu'l-Qarnayn! Verily, Ya'jooj and Ma'jooj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?'

He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

'Give me pieces (blocks) of iron,' then, when he had filled up the gap between the two mountain cliffs, he said: 'Blow;' then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.'

So they [Ya'jooj and Ma'jooj (Gog and Magog people)] could not scale it or dig through it" [Al-Kahf 18:92-97]

Who was Dhu'l-Qarnayn?

He was a believing, righteous king. However, he was not a Prophet according to the preponderant and most correct view of the scholars. He was called Dhu'l-Qarnayn because he travelled to lands in the East and the West

where [it is narrated] the horn of the Shaytaan (Satan) rises and disappears. He is someone other than Alexander the Macedonian (Alexander the Great), because Alexander was a disbeliever and his era was much later than that of Dhu'l-Qarnayn. It is believed that a period of more than two thousand years elapsed between the two. And Allah knows best.

Allah mentioned his story in *Soorat Al-Kahf*, narrating his travels throughout the earth. Let us pause to take a closer look at the Verses which speak of his story with Ya'jooj and Ma'jooj.

﴿يَوْمَ نَبِّئُكَ نَسْأَلُكَ عَنِ الْبَيْتِ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾

"Then he [Dhu'l-Qarnayn] followed (another) way." means: He followed a third path, between the East and the West, that brought him to the North, where there were high mountains.

﴿فَلَمَّا أَتَىٰ الْبَيْتَ قَالَ إِنَّا أَنشَأْنَاهُ بَيْنَ يَدَيْهِمَا جَبَلَ مَدَنٍ مِّنْ لَّدُنِّي يَصْعَدُ فِيهِ جُنُودٌ مِّنَّا لَا يُغْنِي عَنْكَ الْجِبَلَ إِذْ تُفِطِنُ فِئْتَانِ مِن مَّا بَيْنَ يَدَيْهِمَا لِيُحِطَّ بِذُنُوبِكُمْ ۖ وَلِيُعَذِّبَ الَّذِينَ يَكْفُرُونَ ۗ الْبَيْتَ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾

"Until, when he reached between two mountains" means: Until he,

accompanied by his troops, reached a region with two great mountains, at the edge of the lands of the Turks, neighbouring Armenia and Azerbaijan

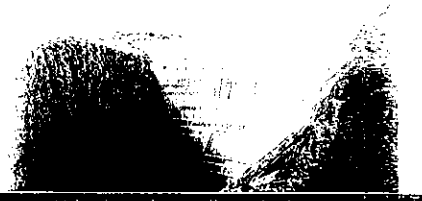
There was a gap between the two mountains, through which the Ya'jooj and Ma'jooj used to emerge in the land of the Turks, where they would wreak havoc, destroy the crops and annihilate the people.⁽¹⁾

After the Turks saw the immense power of Dhu'l-Qarnayn, they concluded that he was a capable and righteous man, so they asked him to build a barrier for them that would effectively block Ya'jooj and Ma'jooj from attacking them through the mountain pass. In return,

(1) Mukhtasar Tafseer Ibn Kathir 3/9

they offered to pay him some wealth that they had accumulated

However, Dhu'l-Qarnayn volunteered to build the barrier for them without accepting any remuneration in return; hoping for a reward from Allah. He considered the easiest way to build the barrier would be by filling



"A barrier or dam similar to the description of the barrier built by Dhu'l-Qarnayn"

in the gap between the two mountains, and asked the people to help him

﴿فَأَعِينُونِي بِقُوَّةٍ أَلْحِقْ بَيْنَهُمَا جَبَلًا مَّدَنٍ مِّنْ لَّدُنِّي يَصْعَدُ فِيهِ جُنُودٌ مِّنَّا لَا يُغْنِي عَنْكَ الْجِبَلَ إِذْ تُفِطِنُ فِئْتَانِ مِن مَّا بَيْنَ يَدَيْهِمَا لِيُحِطَّ بِذُنُوبِكُمْ ۖ وَلِيُعَذِّبَ الَّذِينَ يَكْفُرُونَ ۗ الْبَيْتَ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾

"So help me with strength (of men), I will erect between you and them a barrier."

He placed pieces of iron between the two mountains, then he said to the people:

﴿فَأَنْشَأُوا﴾ "Blow", i.e., blow with the bellows,

﴿فَلَمَّا أَتَىٰ الْبَيْتَ قَالَ إِنَّا أَنشَأْنَاهُ بَيْنَ يَدَيْهِمَا جَبَلَ مَدَنٍ مِّنْ لَّدُنِّي يَصْعَدُ فِيهِ جُنُودٌ مِّنَّا لَا يُغْنِي عَنْكَ الْجِبَلَ إِذْ تُفِطِنُ فِئْتَانِ مِن مَّا بَيْنَ يَدَيْهِمَا لِيُحِطَّ بِذُنُوبِكُمْ ۖ وَلِيُعَذِّبَ الَّذِينَ يَكْفُرُونَ ۗ الْبَيْتَ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾

"then when he had made them (red as) fire", i.e., when he had made the piled up pieces of iron like fire by heating them, "he said

﴿فَلَمَّا أَتَىٰ الْبَيْتَ قَالَ إِنَّا أَنشَأْنَاهُ بَيْنَ يَدَيْهِمَا جَبَلَ مَدَنٍ مِّنْ لَّدُنِّي يَصْعَدُ فِيهِ جُنُودٌ مِّنَّا لَا يُغْنِي عَنْكَ الْجِبَلَ إِذْ تُفِطِنُ فِئْتَانِ مِن مَّا بَيْنَ يَدَيْهِمَا لِيُحِطَّ بِذُنُوبِكُمْ ۖ وَلِيُعَذِّبَ الَّذِينَ يَكْفُرُونَ ۗ الْبَيْتَ الَّذِي بَنَىٰ دَاوُدَ وَسُلَيْمَانُ يُعِندُكَ عِلْمًا مَّا كُنْتَ تَعْلَمُ ۗ﴾

'Bring me molten copper to pour over them', i.e., he asked for molten copper to pour over them so that they would stick together, and become like a solid mountain. As a result, the evildoers of the Ya'jooj and Ma'jooj would not be able to climb over the barrier because of its height, and they would not be able to penetrate through it at the bottom because it was solid and thick. Thus, by constructing this strong barrier, Dhu'l-Qarnayn blocked the way for Ya'jooj and Ma'jooj

Who are Ya'jooj and Ma'jooj?

- It is said that Ya'jooj and Ma'jooj are two foreign names like Taloot and Jaloot.
- It is also said that the names of Ya'jooj and Ma'jooj are derived from the saying *Ajjat Al-naar*, meaning the fire became intense. This is because they are an evil nation who will burn and wreak destruction throughout the earth.
- It is also said that the names are derived from the phrase *Al-ma' Al Ajjuj*, which refers to very salty water.
- It is said that the names are derived from the word *Al Ajj*, which refers to running very fast.

What is the religion of Ya'jooj and Ma'jooj? Did the message of the Prophet ﷺ reach them?

According to Al-Hafiz Ibn Hajar, the view that is most likely held as correct is that the Ya'jooj and Ma'jooj are two tribes descended from Yaafith ibn Nooh (Japheth son of Noah)⁽¹⁾. Thus, they are descended from Adam ﷺ and Hawwa'. This is indicated by the report narrated from 'Imraan ibn Husayn ؓ, that the Prophet ﷺ was on one of his journeys, and the people with him got separated. He raised his voice, reciting these two Verses:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّكَ زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١٠٦﴾
تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ
حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَئِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿١٠٧﴾﴾
“(O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursing,

(1) Ibn Hajar: *Fath Al Baari*, 13:106.

hard and be of good cheer, for by the One in Whose hand is the soul of Muhammad, you will be with two creations who are never joined to anything except that they prevail in numbers [over the others]: Ya'jooj and Ma'jooj and those of the sons of Adam and the sons of *Iblees* who are doomed.” At this, the Companions felt relieved.

Then the Prophet ﷺ said:

“Strive hard and be of good cheer, for by the one in Whose hand is the soul of Muhammad, in relation to the people, you are like a black spot on the side of a camel, or like a small circle on the foreleg of a beast.”⁽¹⁾

Their huge number

It was narrated from 'Abd-Allah ibn 'Amr that the Prophet ﷺ said: “Ya'jooj and Ma'jooj are sons of Adam. If they were allowed to come out, they would cause mischief and ruin people's lives, and not one of them would die before leaving behind one thousand or more of his offspring. Behind them are three nations: Taawud, Taarees and Misk.”⁽²⁾

It was narrated that 'Abd-Allah ibn 'Amr ؓ said, “Allah, may He be glorified and exalted, divided creation into ten parts: nine parts are the angels and one part is the rest of creation. Then He divided the angels into ten parts: nine parts of them glorify Allah night and day, never tiring, and one part conveys His message. Thereafter, He divided creation into ten parts: nine parts are the *Jinn* and one part is the progeny of Adam ﷺ. And He divided the progeny of Adam ﷺ into ten parts; nine parts are Ya'jooj and Ma'jooj and one part is the rest of humankind.”⁽³⁾

This report contains the words of 'Abd-Allah ibn 'Amr ibn Al 'Aas.

(1) Narrated by Ahmad and Al-Tirmidhi, who said, a *Saheeh Hasan Hadeeth*. It was also narrated by Al-Bukhaari and Muslim from the *Hadeeth* of Abu Sa'eed Al Khndri.
(2) Narrated by Al-Tabaraani in *Al Kabear* and *Al-Awsat*. Al-Haythami said in *Majma' Al-Zawaa'id* (8/6), and its men are *Thiqat* (trustworthy). Al-Albaani deemed it to be *Munkar*, as it says in *Al-Silsalah Al Da'eefah*, 9/159.
(3) Narrated by Al-Haakim, who said this is a *Hadeeth* with a *Saheeh Isnaad*, although they (Al-Bukhaari and Muslim) did not narrate it and Al-Dhahabi agreed with him.



and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” [Al-Hajj 22:1-2]

When the Companions heard this, they started urging their horses forward, as they realized that the Prophet ﷺ wanted to convey something. When they reached the Prophet ﷺ he said:

“Do you know what day that is? That is the day when Adam will be called by his Lord, may He be blessed and exalted: ‘O Adam, send forth the group who are destined for Hell.’ He will say: ‘O Lord, who are the group who are destined for Hell?’ He will say: ‘From every thousand, nine hundred and ninety nine will be in Hell and one will be in Paradise.’”

Imraan said: On hearing this, the despair of the Companions was so great that they could not even muster a smile after this. When the Prophet ﷺ noticed their state, he said “Strive

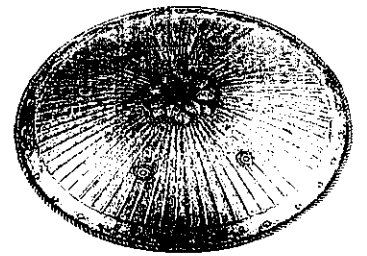


It is not a *Hadeeth* that can be attributed to the Prophet ﷺ and it is not recognized as *Marfoo'* [a narration that is directly attributed to the Prophet ﷺ, including his words, acts, or explicit approval, regardless of the condition of its chain of narrators], because 'Abd-Allah ibn 'Amr ؓ was known for adopting reports from Jewish sources (*Israa'eeliyyaat*) and sometimes quoting them. However, I have quoted it here because it is relevant to the context.

Their physical description

It was narrated by Khaalid ibn 'Abd-Allah ibn Harmalah that his maternal aunt said,

“The Messenger of Allah ﷺ addressed the people with a band tied around his head because he had been stung by a scorpion. He said: ‘Are you saying that there is no enemy? You will continue to fight until Ya'jooj and Ma'jooj come, with broad faces, small eyes and reddish black hair; they will come rushing and spreading out from every hill, with their faces looking like hammered shields.’”



“A shield: It is held by the fighter to protect him against strikes from swords and axes.”

Their faces are likened to hammered shields because they are broad, round like shields and fleshy.

“Rushing and spreading out from every hill” means from every high place; they will emerge and quickly spread throughout the earth.

How will they break through the barrier?

We have seen above that the Ya'jooj and Ma'jooj are two tribes who caused mischief and trouble, until Dhu'l-Qarnayn built a barrier which prevented them from reaching the people who lived in the areas

surrounding them. They are undoubtedly behind the barrier, eating, drinking and living their lives in their usual manner and they will continue trying to destroy this barrier, digging, boring and striving hard until it is decreed for them to emerge.

It was narrated from Abu Hurayrah ؓ that the Prophet ﷺ said concerning the barrier:

"They are digging every day, but when they nearly breach it, the one in charge of them says, 'Go back, you can continue tomorrow.' And Allah restores it, making it stronger than it was before. (This will continue) until, when their time comes and Allah wills to send them against the people, the one who is in charge of them will say, 'Go back, you can continue tomorrow if Allah wills!'" This time he will say, "if Allah wills." So they will come back (the next day) and will find it as they left it. So they will bore through it and emerge against the people. They will drink water (to the point that the supply of water is almost exhausted) and the people will flee from them, then they will shoot their arrows towards heaven and they will come back stained with blood."⁽¹⁾

From this Hadeeth we learn three things:

Allah has prevented them from digging continuously, night and day, for if they were to do that, they might have been able to break free.

He has prevented them from trying to climb the barrier with a ladder or scale it by any other means. This means that Allah did not guide them or teach them these actions; perhaps they tried to go over the barrier but could not do so because it is high and smooth.

He will not guide them to say "if Allah wills (*In Sha Allah*)" until the appointed time comes and the Day of Resurrection is at hand.

According to the *Hadeeth*, among them are skilled people and others who are invested with power and authority, as well as subjects who obey those who rule over them. There are also some people among

(1) By saying "if Allah wills", they will delegate their affair to Allah, not to themselves.
 (2) Narrated by Ahmad, Al-Tirmidhi and Al-Hakim, who said: It is *Sahih* according to the conditions of the two *Shaykhayn* [Al-Bukhaari and Muslim], and Al-Dhahabi agreed with him.

them who have some knowledge of Allah and recognize and affirm His power and will.

It is possible that the phrase "if Allah wills" will be spoken by the one who is in charge of them, without knowing what it means, and he will attain his goal [of breaking through the barrier] by the blessing of these words.⁽¹⁾

Texts which speak of Ya'jooj and Ma'jooj

Qur'anic Verses, Allah says:

وَيَذَلُّونَهُ عَنِ ذِي الْقَرْيَتَيْنِ قُلْ سَأَتْلُوهُنَّ مَا لَهُنَّ مِنَ الْقُرْآنِ وَإِنَّا لَمَكْتُبُونَ
 الْوَيْسُ وَيُؤْتِيهِمْ مِنْ كُلِّ شَيْءٍ سَبِيحًا ﴿١٠٤﴾ فَأَنْبَعُ سَبِيحًا ﴿١٠٥﴾ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَحِذَاءَ
 الْقَرْيَةِ فِي غَيْبٍ مَحْتَدٍ وَوَجَدَ عِندَهَا قَوْمًا قُلْنَا يَا الْقَرْيَتِ إِمَّا أَنْ نَكُفِّرَنَّ بَوْمٍ
 نَحْنُ نَحْنُ ﴿١٠٦﴾ قَالَ آمَنَّا مِنْ ظُلْمِ فَسُوفَ نَعْدِيهِ ثُمَّ رَدُّوا إِلَيْ رَبِّهِمْ فَمَا بَالُ الْمُكْفُرِينَ ﴿١٠٧﴾ وَأَمَّا مَنْ
 آمَنَ وَجَمَلَ صَلَاتَهُ فَالَّذِي خَرَأَ أَلْحَسَنَ وَسَقُولُ لَهُ مِنْ أَمْرٍ آتِيًّا ﴿١٠٨﴾ ثُمَّ أَنْبَعُ سَبِيحًا ﴿١٠٩﴾ حَتَّى
 إِذَا نَبَعُ مَطْلَعِ الشَّمْسِ وَحِذَاءَ الشَّلْعِ عَلَى قَوْمٍ لَمْ يَجْعَلْ لَهُمْ دُونَهَا سَلًّا ﴿١١٠﴾ كَذَلِكَ وَقَدْ
 أَحْسَنَّا بِنِسَاءِ خَيْرًا ﴿١١١﴾ ثُمَّ أَنْبَعُ سَبِيحًا ﴿١١٢﴾ حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَوَجَدَ مِنْ دُونِهَا
 قَوْمًا لَمْ يَكُفِّرُوا بِنَفْسِهِمْ قَوْلًا نُبِيًّا قَالُوا يَا بَنِي الْعَرَبِ إِنَّا بِكُمْ لَسَّامُونَ فِي الْأَرْضِ
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ أَنْ يَجْعَلَ لِيَنَّا وَبَيْنَهُمْ سَدًّا ﴿١١٣﴾ قَالَ مَا مَكْنُونٌ فَيَوْمَ ذِي قَعْدٍ
 يَأْتِيهِمْ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿١١٤﴾ مَا تَأْتِيهِمْ رِجْرِمٌ لَحَدِيدٍ حَتَّى إِذَا سَاوَى بَيْنَ الضَّلَّاتِينَ قَالَ أَنْفِخُوا
 حَتَّى إِذَا جَعَلَهُ نَارًا فَالْمَأْتُونُ أَوْفَرَجَ عَلَيْكَ بَحَابِرًا ﴿١١٥﴾ فَمَا أَسْطَعَا عُمْرًا أَنْ يَطَّهَّرُوهُ وَمَا
 أَشْفَقُوا لَهُ نَفْسًا ﴿١١٦﴾ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ تَعْدَى جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدًا رَبِّي حَقًّا
 ﴿١١٧﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجًا فِي الْبَعثِ وَنَفِخَ فِي السُّنُورِ ﴿١١٨﴾ هَمَجْنَهُمْ جَمْعًا ﴿١١٩﴾

(1) See *Fath Al-Baari*, 13:109



"And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story.' Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): 'O Dhul-Qarnain! Either you punish them, or treat them with kindness.' He said: 'As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).' But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions). Then he followed another way. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun. So (it was)! And We knew all about him (Dhul-Qarnain). Then he followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'jooj and Ma'jooj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.' Give me pieces (blocks) of iron.' Then, when he had filled up the gap between the two mountain-cliffs, he said: 'Blow; then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.' So they [Ya'jooj and Ma'jooj (Gog and Magog people)] could not scale it or dig through it. (Dhul-Qarnain) said: 'This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.' And on that

Day [i.e. the Day Ya'jooj and Ma'jooj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together." [Al-Kahf 18:83-99]

The words,

﴿لَا يَكُفِّرُونَ بِقَوْمِهِمْ قَوْلًا نُبِيًّا﴾

"a people who scarcely understood a word" mean. They did not understand the words of anyone who spoke to them except with a great deal of difficulty and at a very slow pace.

And Allah says

﴿حَتَّى إِذَا فُجِّجَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

"Until, when Ya'jooj and Ma'jooj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound" [Al-Anbiya' 21:96].

﴿مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

The words "and they swoop down from every mound" mean: They will descend from every high place; they will emerge quickly and spread throughout the earth.



Hadeeths

It was narrated from Umm Al Mu'mineen Zaynab bint Jahsh رضي الله عنها that the Messenger of Allah ﷺ entered upon her in a panic, saying:

"There is no god but Allah, woe to the Arabs from an evil that has approached. Today a (hole) like this has been opened in the barrier of Ya'jooj and Ma'jooj,"

and he made a circle with his thumb and forefinger.

She said,

"I said, 'O Messenger of Allah, will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'"⁽¹⁾

It was narrated that Abu Hurayrah رضي الله عنه said,

"Today a (hole) like this has been opened in the barrier of Ya'jooj and Ma'jooj."

And he [the narrator] held up his fingers to indicate ninety.⁽²⁾

It was narrated from Abu Sa'eed Al Khudri رضي الله عنه that the Prophet ﷺ said:

"Allah will say: 'O Adam!' and he will say, 'Here I am at Your service, and all goodness is in Your hand.' He will say: 'Bring forth those who are to be sent to Hell.' He will say, 'Who are those who are to be sent to Hell?' He will say: 'From every thousand, nine hundred and ninety female will abort, and the people will appear intoxicated although they are not. But the punishment of Allah is severe.'"

They said,

"O Messenger of Allah, which of us will be that one?" He said, "Be of good cheer, for there will be one man from among you and one thousand from among Ya'jooj and Ma'jooj." Then he said, "By the One in Whose hand is my soul, I hope that you will be one quarter of the people of Paradise," and they said, "Allahu Akbar!" Then he said, "I hope that you will be one third of the people of Paradise," and they said, "Allahu Akbar!" Then he

(1) Agreed upon.

(2) Narrated by Muslim

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A view from the summit of Mount Tabor, overlooking the city of Jerusalem
Mount Tabor in Palestine, 826 metres above sea level

of Adam and the sons of Iblees who are doomed." Then they felt relieved. Then he said: "Strive hard and be of good cheer, for by the one in Whose hand is the soul of Muhammad, in relation to the people, you are like a black spot on the side of a camel, or like a small circle on the foreleg of a beast."⁽¹⁾

The Prophet ﷺ said, speaking of the portents of the Hour and the descent of 'Eesa عليه السلام and his ruling the people:

"Whilst they are like that, Allah will reveal to 'Eesa عليه السلام: 'I have caused some slaves of Mine to emerge whom no one has the ability to fight. So take My slaves to safety in Al-Toor.'"

It was narrated from Al Nawaas ibn Sam'aan رضي الله عنه that the Messenger of Allah ﷺ said: "And Allah will send Ya'jooj and Ma'jooj, who will swarm down from every slope. The first of them will pass by the Lake of Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here."⁽²⁾

Lake Tiberias is sometimes called the Sea of Galilee (Bahr Al-Jaleed) or the Lake of Galilee. It is a small lake in the north of occupied Palestine.

(1) Narrated by Ahmad and Al-Tirmidhi, who said: a *Saheeh Hasan Hadeeth*. It was also narrated by Al Bukhaari and Muslim from the *Hadeeth* of Abu Sa'eed Al Khudri رضي الله عنه

(2) Narrated by Muslim.

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said, "I hope that you will be half of the people of Paradise," and they said, "Allahu Akbar!" Then he said, "Among the people you are like a black hair on the hide of a white bull, or like a white hair on the hide of a black bull."⁽¹⁾

It was narrated from 'Imraan ibn Husayn رضي الله عنه, that the Prophet ﷺ was on one of his journeys, and the people with him got separated. He raised his voice, reciting these two Verses:

﴿يَأْتِيهَا النَّاسُ أَتْفُؤًا رَدَّيْكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَوْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ نَرَوْنَهَا نَدْهَلُ كُلُّ مُرْسِعَةٍ عَمَّا أَرَبَتْ وَنَضَعُ كُلُّ ذَاتِ حَمَلٍ غَمْلَهَا وَنَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

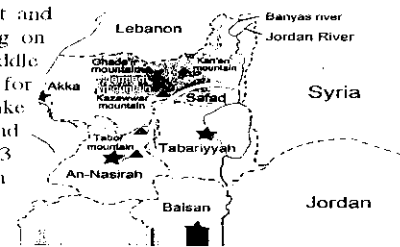
The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [Al-Hajj 22:1-2]

When his companions heard that, they started urging their horses forward, as they realized that he wanted to say something. When they reached him he said:

"Do you know what day that is? That is the day when Adam will be called by his Lord, may He be blessed and exalted: 'O Adam, send forth the group who are destined for Hell.' He will say: 'O Lord, who are the group who are destined for Hell?' He will say: 'From every thousand, nine hundred and ninety nine will be in Hell and one will be in Paradise.'" 'Imraan said, His companions despaired so much that they could not even smile. When he noticed that he said: "Strive hard and be of good cheer, for by the One in Whose hand is the soul of Muhammad, you will be with two creations who are never joined to anything but they prevail in numbers: Ya'jooj and Ma'jooj and those of the sons

(1) Agreed upon.

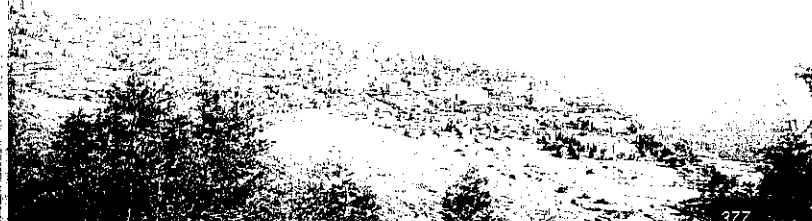
The River Jordan enters it and flows out of it, continuing on its course through the middle of the Jordan Valley. As for its size, the length of Lake Tiberias is 23 kilometres and at its broadest point it is 13 kilometres across. Its depth does not exceed 44 metres, and it is 210 metres above sea level.



Then the Prophet ﷺ said:

"Then they will march until they come to the mountain of Khumar, which is the mountain of Bayt Al-Maqdis, and they will say: 'We have killed those who are on earth; now let us kill those who are in heaven.' They will shoot their arrows into the sky, and Allah will send their arrows back to them smeared with blood. Then the Prophet of Allah 'Eesa عليه السلام and his companions will be besieged until the head of the bull of one of them will be better than one hundred dinars for one of you today. The Prophet of Allah 'Eesa عليه السلام and his companions will beseech [Allah], and Allah will send worms in their necks, and they will all perish as one in the morning. Then the Prophet of Allah 'Eesa عليه السلام and his companions will come down to the earth and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench."

Lake Tiberias



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The Prophet of Allah 'Eesa ؑ and his companions will beseech Allah, and Allah will send birds like the necks of Bactrian camels which will carry them and throw them wherever Allah wills. Then Allah will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: Bring forth your fruits and restore your blessing. On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people. Then whilst they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every believer and every Muslim. The most evil of people will be left and they will fornicate like donkeys and upon them the Hour will come."

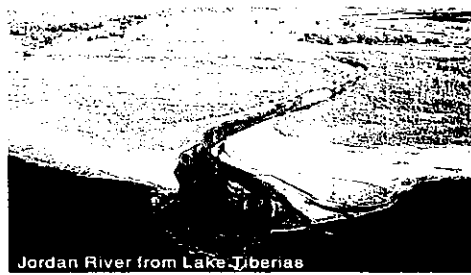
According to another report: " 'Eesa ؑ and his companions will beseech Allah, and Allah will send to them birds like the necks of Bactrian camels,

which will carry them and throw them into deep holes, and the Muslims will use their bows and arrows and quivers as fuel for seven years (1)

It was narrated that 'Abd Allah ibn Mas'ood ؓ said, "On the night on which the Messenger of Allah ﷺ was taken on the Night Journey, he met Ibraaheem, Moosa and 'Eesa ؑ, and they discussed the Hour. They referred the matter to 'Eesa ؑ, and he mentioned the killing of the Dajjaal, then he said, "The people will go back to their countries(2), then news will come to them of Ya'jooj and Ma'jooj, who will swarm down

(1) Narrated by Al-Tirmidhi, it is *Saheeh*

(2) i.e., after they flee from the Dajjaal in the mountains and elsewhere, 'Eesa ؑ will kill the Dajjaal and the people will go back to their countries and houses, then they will receive the news of Ya'jooj and Ma'jooj



Ma'jooj] to die and the earth will be filled with their stench. The people will urge me and I will call upon Allah, and the sky will send down water which will carry them and throw their bodies in the sea."(3)

It was narrated from Abu Hurayrah ؓ that the Prophet ﷺ said, when speaking of Ya'jooj and Ma'jooj: "They will emerge against the people and drink the water, and the people will flee from them. They will shoot their arrows into the sky, and they will come back stained with blood, and they will say: 'We have defeated the people of Earth and we have defeated those who are in heaven and overpowered and prevailed over them!' Then Allah will send against them a worm in their necks, and they will die. By the One in Whose hand is the soul of Muhammad, the beasts of the earth will grow fat on their flesh."(4)

Dha'eef (weak) Hadeeths that have been narrated concerning them (Ya'jooj and Ma'jooj)

There are many Verses and *Hadeeths* about Ya'jooj and Ma'jooj, but some Dha'eef (weak) *Hadeeths* are well known among the people. I will quote them here to highlight and discuss them.

(1) Narrated by Al-Haakim in *Al-Mustadrak*, 4:188-189, he said: Its *Isnaad* is *Saheeh* although they [Al-Bukhaari and Muslim] did not narrate it, and Al-Dhahabi agreed with him in *Al-Talkhees*. It was also narrated by Imam Ahmad in *Al-Musnad*, 1:189-190 with commentary by Ahmad Shaakir, who said its *Isnaad* is *Saheeh*.

(2) Narrated and classed as *Hasan* by Al-Tirmidhi and Ibn Maajah. Narrated and classed as *Saheeh* by Al-Haakim, and Al-Dhahabi agreed with him in *Al-Talkhees*.

It was narrated that Hudhayfah ibn Al-Yamaan ؓ said, "I asked the Prophet ﷺ about Ya'jooj and Ma'jooj and he said: 'Ya'jooj is a nation and Ma'jooj is a nation, each nation is four hundred thousand nations, of whom no man dies until he has seen one thousand males from his loins before him, each one carrying a weapon.' I said, 'O Messenger of Allah, describe them to us.' He said: 'They are of three types, one of which is like Al-Arz (cedar).' I said, 'What is Al-Arz?' He said: 'A tree in Syria, which is one hundred and twenty cubits tall.' Then the Prophet ﷺ said: 'These are the ones that cannot be confronted by any means of planning or power. Another type has one ear that he lays on the ground and lies on it, and he covers himself with the other. They do not pass by any elephant or beast or camel or pig but they eat it, and if one of them dies, they eat him. Their vanguard will be in Syria and their rearguard in Khorasan. They will drink the rivers of the east and Lake Tiberias.'"(5)

Their destruction

Ya'jooj and Ma'jooj will remain, men, women and children, spreading mischief, killing people, violating sacred lands out of arrogance and transgression, until their disbelief (Kufr) goes so far that they will shoot arrows towards heaven, so as to overcome those who are in heaven as they overcame those who are on earth. No one will be safe from them except those who fortify themselves in strongholds or go into hiding.

Among those who fortify themselves will be 'Eesa ؑ and the believers who will be with him, who will suffer a great deal of hunger, want and exhaustion.

At that time, 'Eesa ؑ and his companions will turn to Allah as mentioned above in the *Hadeeths*, and Allah will send against Ya'jooj and Ma'jooj a worm in their necks, and they will die. Then Allah will send birds, like the necks of Bactrian camels, which will carry the bodies

(1) Al-Haythami said (8/6) It was narrated by Al-Tabaraani in *Al-Awsat*, its *Isnaad* includes Yahya ibn Sa'eed Al-'Ataani, who is *Dha'eef* (weak).

of Ya'jooj and Ma'jooj and throw them where Allah wills.

Then Allah will send rain to wash the earth, and it will leave it smooth and clean, and it will be said to the earth: "Bring forth your fruits and bring forth your blessings."

It was narrated from Abu Sa'eed Al-Khudri ؓ that the Prophet ﷺ said:

"Ya'jooj and Ma'jooj will be set free and they will emerge against the people as Allah, may He be exalted, says: 'and they swoop down from every mound' [Al-Anbiya' 21:96], and they will spread mischief throughout the earth. The Muslims will retreat to their cities and fortresses, taking their livestock with them. [Ya'jooj and Ma'jooj] will drink the water of the earth, until some of them will pass by a river and drink what it contains, until they leave it dry, and those who come after them will pass by that river and say: 'There was water here once.'"

Then he (the Prophet ﷺ) said:

"Then, when is none of the people left but has fled to a fortress or city, one of them [Ya'jooj and Ma'jooj] will say: 'We have finished with the inhabitants of earth, now what is left is the inhabitants of heaven.' Then one of them will shake his spear then hurl it towards the heaven, and it will come back stained with blood, i.e., as a test for them from Allah. Then whilst they are like that, Allah will send against them a worm in their necks like the worm that infests the noses of sheep, and they will die and no sound will be heard from them. Then the Muslims will say: 'Is there not a man who will offer himself for the sake of Allah and go and see what happened to the enemy?' One of them will decide to do that, seeking reward with Allah by sacrificing himself and expecting to be killed. He will go down and find them dead, lying on top of one another and he will call out: 'O Muslims, be of good cheer for Allah has sufficed you against your enemy.' They will come out of their cities and fortresses, and let their flocks graze, but they will have nothing to graze on except their flesh, and they will grow fat

on it as if they were grazing on vegetation better than any they ever found."⁽¹⁾

According to the report narrated from 'Atiyah Al-'Awfi from Abu Sa'eed رضي الله عنه, the Prophet صلى الله عليه وسلم said:

"They will kill everyone on earth except those who seek refuge in fortresses. When they have finished with the people of Earth, they will turn to one another and say: 'All that is left is those who are in the fortresses and those who are in heaven.' They will shoot their arrows, which will come back stained with blood, and they will say: 'We have now got rid of those who are in heaven, and what is left is those who are in the fortresses.' They will besiege them until the siege becomes very difficult. Then whilst they are like that, Allah will send against them a worm in their necks which will break their necks, and they will fall dead, one on top of another. Then a man among them -- i.e., one of the companions of 'Fesa رضي الله عنه who are besieged with him -- will say: 'Allah, the Lord of the Ka'bah, has killed them.' They will say: 'This is only a trick that they are doing; if we go out to them, they will kill us as they killed our brothers.' He will say: 'Open the gate for me.' His companions will say: 'We will not open it.' He will say: 'Lower me down on a rope.' When he gets down, he will find them dead."⁽²⁾



(1) Narrated by Ahmad, Ibn Maajah and Al-Haakim who said: A *Hadeeth* that is sound according to the conditions of Muslim, although they [Al-Bukhaari and Muslim] did not narrate it.

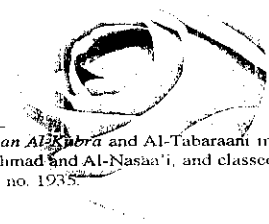
(2) This *Hadeeth* was narrated by Ahmad ibn Muneer, and 'Atiyah Al-'Awfi is *Dha'eef* (weak), but the *Hadeeth* has many corroborating reports.

There will be no killing after Ya'jooj and Ma'jooj

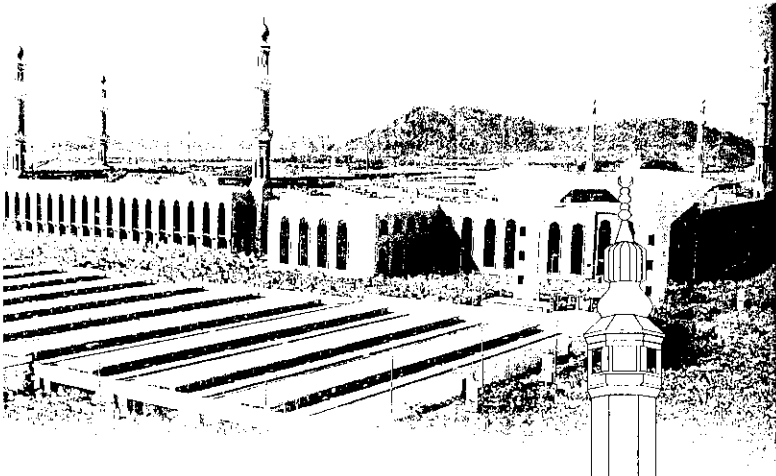
After Allah destroys Ya'jooj and Ma'jooj, there will be no one left except the believers, and blessings and goodness will become widespread, their hearts will be pure and there will no longer be any fighting or war.

It was narrated that Salamah ibn Nufayl رضي الله عنه said: "Whilst we were sitting with the Prophet صلى الله عليه وسلم, a man came to him and said, 'O Messenger of Allah, the horses have been neglected and weapons have been laid down. Some people are saying that there is no fighting and that war has ceased.' He صلى الله عليه وسلم said:

"They are lying. Now is the time for fighting. Some of my Ummah will continue to fight for the sake of Allah, not being harmed by those who oppose them. Allah will cause some people to deviate so that they [those who are fighting for the sake of Allah] can get provision from them, and they will continue fighting until the Hour begins. War will never cease until Ya'jooj and Ma'jooj emerge."⁽¹⁾



(1) Narrated by Al-Nasaa'i in *Al-Sunan Al-Kubra* and Al-Tabaraani in *Al-Kabeer*. A similar version was also narrated by Ahmad and Al-Nasaa'i, and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 1935.

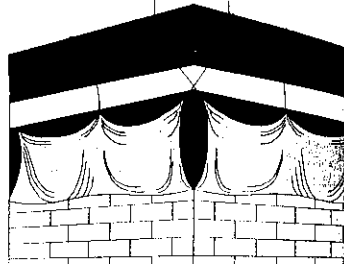


Hajj will continue after Ya'jooj and Ma'jooj

It was narrated from Abu Sa'eed Al-Khudri رضي الله عنه that the Prophet صلى الله عليه وسلم said:

"Hajj and 'Umrah to the House (the Ka'bah) will continue after Ya'jooj and Ma'jooj emerge."⁽¹⁾

(1) Narrated by Al-Bukhaari.



Has anyone seen the barrier that Dhu'l-Qarnayn built to block Ya'jooj and Ma'jooj? Can anyone see it?

It was seen by one of the Companions. Al-Bukhaari says, in a *Mut'allaq Majzoom* report: A man said to the Prophet صلى الله عليه وسلم, "I have seen the barrier like a striped garment." The Prophet صلى الله عليه وسلم said, confirming the soundness of this description: "You have seen it."

Ibn Hajar said: "This *Hadeeth* was attributed to the Prophet صلى الله عليه وسلم by Ibn Abi 'Umar via Sa'eed ibn Abi 'Aroobah, from Qataadah, from a man of Madeenah, who said to the Prophet صلى الله عليه وسلم, 'O Messenger of Allah, I have seen the barrier of Ya'jooj and Ma'jooj.' He said: 'How did you see it?' He said, 'I like a striped garment with red and black stripes.' The Prophet صلى الله عليه وسلم said, confirming that: "You have seen it."⁽¹⁾

Al-Haafiz Ibn Katheer رحمته الله mentioned the story of the barrier and the attempts of some kings to reach it: "The caliph Al-Waathiq⁽²⁾, during his reign, sent one of his commanders with an expedition to look for the barrier and describe it to him when they came back. They travelled from land to land, kingdom to kingdom, until they reached it and they saw how it was built of iron and copper. They said that they saw in it a huge gate with large locks, and they saw bricks or stones and people building a tower. It had guards appointed by neighbouring kingdoms and it was high and splendid and nothing was as high as it, not even the mountains around it. Then they went back to their own country after an absence of more than two years, during which they saw tornadoes and wonders."⁽³⁾ Al-Haafiz Ibn Katheer رحمته الله could not find any *Isnaad* for this story and he did not comment on it. Allah knows best about it.

(1) *Fath Al-Baari*, 10:129

(2) Al-Waathiq ruled the 'Abbaasid state from 227 to 242 AH; he was the ninth 'Abbaasid caliph.

(3) See *Al-Bidaayah wa'l-Nihayah*, 11:26





Does the barrier of Dhu'l-Qarnayn have any connection to the Great Wall of China⁽¹⁾ ?

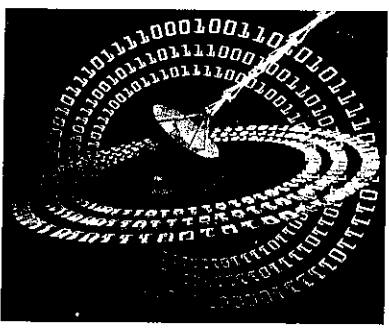
There are several differences between the barrier of Dhu'l-Qarnayn and the Great Wall of China.

1. The barrier built by Dhu'l-Qarnayn was built to prevent attacks

(1) The Great Wall of China is the longest structure ever built, it is 6400 km long. It was built by hand, starting in the fourth century BCE and not completed until the beginning of the seventeenth century CE. The Chinese built the wall to protect their northern border against attack. The wall stretches across northern China from the eastern coast across the northern central region of China. Parts of it have been destroyed and repaired throughout the years. The main part of the wall is 3460 km long, 7.5 metres high and 7.5 m wide at the bottom, narrowing to 4.6 m at the top. There are watchtowers every 180 metres along the wall. Large parts of it were destroyed over the centuries, and the Communists rebuilt three parts of the wall, beginning in 1949 CE when they took over the country. The Chinese no longer use this wall for defence.

Why haven't satellites discovered the barrier of Ya'jooj and Ma'jooj?

No one can know all areas on earth except Allah, Who encompasses all things with His knowledge. The fact that we have not discovered the location of the barrier of Ya'jooj and Ma'jooj or of the Dajjaal or other creatures does not mean that they do not exist at all. Allah may have prevented people from seeing Ya'jooj and Ma'jooj and the barrier, or He may have put things to prevent people from reaching them, as

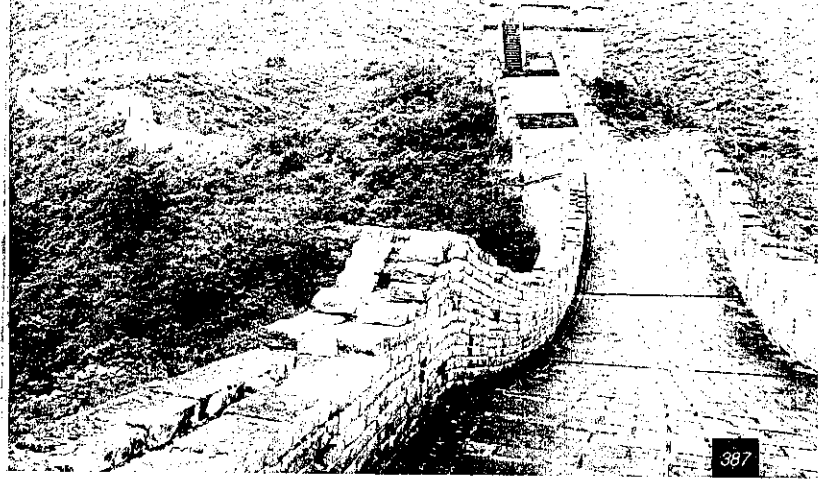


happened to the children of Israel when Allah decreed that they should wander in the wilderness⁽¹⁾, so they were lost for forty years in a small area, and people did not know of them until their period of wandering

(1) i.e. a time when they were lost and could not find a way or settle with peace of mind. The story of the wandering of the Children of Israel occurred when Allah saved Moosa عليه السلام and his people. Moosa عليه السلام said to them, "Enter the holy land (Palestine) which Allah has assigned to you." [Al-Maa'idah 5:21] But they refused to enter it and said, "O Moosa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter." They said that in the land were people who were strong and tyrannical, and that they would never enter it. When they refused to enter that land that Allah had assigned to them, Allah said "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land." So they remained wandering for forty years; in the morning they would wake up in one place, then they would keep walking until night came, then they would find themselves in the same place as the night before, and they did not know where they were headed all day long, travelling on foot with their flocks. Despite that they did not go far, rather they were going around in circles in one place in a desolate desert for forty years. Allah sent this punishment against them because of their stubbornness when they were told to enter the holy land and refused, and they said: *You and your Lord go and fight; we will stay here.*

by Ya'jooj and Ma'jooj, the wall built by the Chinese emperors was built to protect their kingdoms.

2. The materials used in the barrier mentioned in the Qur'aanic Verse were iron and copper, the materials used in the Great Wall of China were stones and bricks.
3. The barrier of Ya'jooj and Ma'jooj was built between two mountains to block the opening between them which was the only available route; the Great Wall of China is the barrier built on mountain tops and mountain passes and it extends from the east of China for thousands of miles to the west.
4. The barrier of Ya'jooj and Ma'jooj cannot be breached until Allah gives permission at the end of time; the Great Wall of China has already collapsed in some locations and people come in and go out through it, and have even destroyed some parts of it.



ended. Allah is able to do all things and He has set a time for all things. He says:

﴿وَكَذَّبَ بِدِينِهِ لِقَوْمِكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبَأٍ مَّسْفُوفٍ وَسَوَىٰ تَمَكُونٍ ﴿٦٧﴾﴾

"But your people (O Muhammad عليه السلام) have denied it (the Qur'an) though it is the truth. Say: 'I am not a Wakeel (guardian) over you.' For every news there is a reality⁽¹⁾ and you will come to know." [Al-An'am 6:66-67]

The only reason why the earlier generations did not discover what has been discovered by later generations is that Allah has set an appointed time for all things.⁽²⁾

Finally, Al Qaadi 'Iyaad said: "With regard to the *Hadeeths* about Ya'jooj and Ma'jooj, we must believe these reports as they were narrated, because the emergence of Ya'jooj and Ma'jooj is one of the signs of the Hour. It is narrated in the reports concerning them that no one will have the ability to fight them because of their huge numbers; they will besiege the Prophet of Allah, 'Eesa عليه السلام and the believers with him who escaped from the Dajjaal. He will pray against them and Allah will destroy them all by means of a worm in their necks. Their stench will annoy the earth and the believers, so 'Eesa عليه السلام and his companions will call upon their Lord and Allah will send birds to carry them wherever Allah wills."⁽³⁾

Are the Muslims obliged to fight them?

The answer is: No, because of the story of 'Eesa عليه السلام mentioned above; Allah will say to 'Eesa عليه السلام:

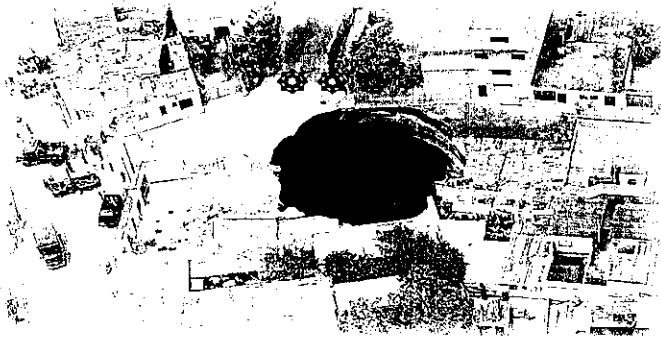
"I have caused some slaves of Mine to emerge whom no one has the ability to fight. So take My slaves to safety in Al Toor."⁽⁴⁾

(1) For every news there is a reality i.e. for everything there is an appointed term and for every deed there is a recompense

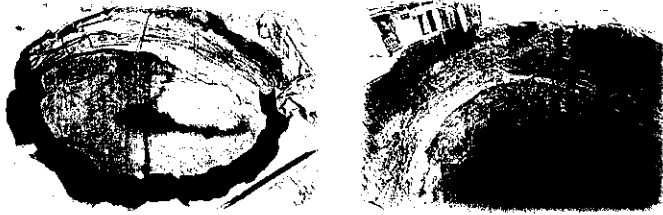
(2) In our discussion of the Dajjaal, we noted that the Bermuda Triangle is still a mystery that baffles scientists despite the development of means of discovery

(3) Narrated from him by Al-Qaadi in *Mirqaat Al-Musaabeeh Sharh Mishkaat Al-Musaabeeh*, 1/16

(4) Narrated by Muslim. Details of that have been discussed above



"A landslide that occurred in a Danish street; it is not from the landslides referred to as one of the portents of the Hour."



"Another picture of the same landslide"

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Introduction

Among the major signs of the Hour spoken of by the Prophet ﷺ are three great landslides which will terrify the people and have a great impact.

Meaning of landslide

A landslide occurs when the ground splits and what is on that land disappears inside it.

During the past and in the present era there have been different kinds of landslides of varying strength and size, but the landslides referred to in the *Hadeeths* will be of a different nature and news of them will spread far and wide.

The three landslides mentioned in the *Hadeeths*, which are among the portents of the Hour and will happen at the end of time, are spoken of in a number of texts.

Hadeeths about the landslides

It was narrated that Hudhayfah ibn Usayd Al-Ghifari ؓ said, "The Prophet ﷺ looked out over us when we were talking and said:

'What are you talking about?' They said, 'We are talking about the Hour.' He said: 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam ؑ, Ya'juj and Ma'juj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that

MAJOR SIGN

4,5 AND 6

THREE LANDSLIDES



will be a fire which will emerge from Yemen and drive the people to their place of gathering."⁽¹⁾

Hadeeths which speak of a particular landslide

In some reports, the specific place and cause of one of the major landslides are mentioned, which is the landslide that will occur in the Arabian Peninsula.

It was narrated from Umm Salamah ؓ, the wife of the Prophet ﷺ, that the Prophet ﷺ said:

"There will be a dispute following the death of a caliph, and a man from Madeenah will go out, fleeing to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and they will swear allegiance to him between the Corner (i.e., Black Stone) and the Maqaam. An army will be sent against him from Syria, which will be swallowed up by the earth in Al Bayda"⁽²⁾, between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him."⁽³⁾



(1) Narrated by Muslim.

(2) Al-Bayda' is the desert.

(3) Narrated by Ibn Hibban and is *Sahih*. It has been stated above in the discussion on the Mahdi (Minor Sign 131) that the landslide will occur in Al Bayda' which is a desert between Makkah and Madeenah.

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Hadeeths about other landslides that occurred as punishment for sin

It was narrated from Abu Umaamah ؓ that the Prophet ﷺ said:
"Some people of this Ummah will stay up at night, eating and drinking and being entertained, then in the morning they will have been transformed into pigs and the land will be made to swallow up some tribes of them along with their houses. In the morning (the people) will say: 'The tribe of so and so was swallowed up by the earth last night, the house of the tribe of so and so was swallowed up by the earth.' Stones will be sent against them, and a devastating wind will blow them away, as those who came before them were blown away because of drinking alcohol, consuming Riba (usury), wearing silk, keeping singing girls and severing ties of kinship."

He [the narrator] said: And he mentioned something else but I forgot it.⁽¹⁾

(1) Narrated by Al-Haakim who said: "It is a *Saheeh Hadeeth* according to the conditions of Muslim."

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entering this city from its salt-flats, wharves and marketplace in which people would gather to buy and sell, he also warned him against going to the gate of its unjust rulers, because of what would happen to the city of landslides, pelting with stones, shaking of the land and transformation.

He advised him to go to the outskirts of Basrah, because they would be far away from the destruction.

It was narrated from Naafi' that a man came to Ibn 'Umar ؓ and said, "So and so sends his *Salaam* to you." He said, "I have heard that he has introduced innovations (into Islam). If he has indeed introduced innovations, then do not convey my *Salaam* to him, for I heard the Messenger of Allah ﷺ say: 'There will be among my *Ummah* - or among this *Ummah* - transformations (of people into animals), landslides and hails of stones from the sky.' That was concerning all *Al Qadar*."⁽¹⁾

These *Hadeeths* describe various types of landslides that will befall this *Ummah*.

With regard to the three major landslides that will happen at the end of time, in the first *Hadeeth* quoted above there is a description of where and why one of these landslides will happen. The other two landslides will happen at the end of time, but I have not come across any *Hadeeth* that describes where and why they will happen. And Allah knows best.



(1) Narrated by Ibn Maajah and Al-Tirmidhi - it is *Saheeh*.

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It was narrated from Ibn 'Umar ؓ that the Prophet ﷺ said:

"Among my Ummah some will be swallowed by the earth, some will be transformed and some will be pelted with stones."⁽¹⁾

It was narrated from Ibn 'Umar ؓ that the Prophet ﷺ said:
"Whilst a man was walking, dragging his Izar (lower garment) out of pride, he was swallowed up (by the earth) and will continue sinking into the Earth until the Day of Resurrection."⁽²⁾

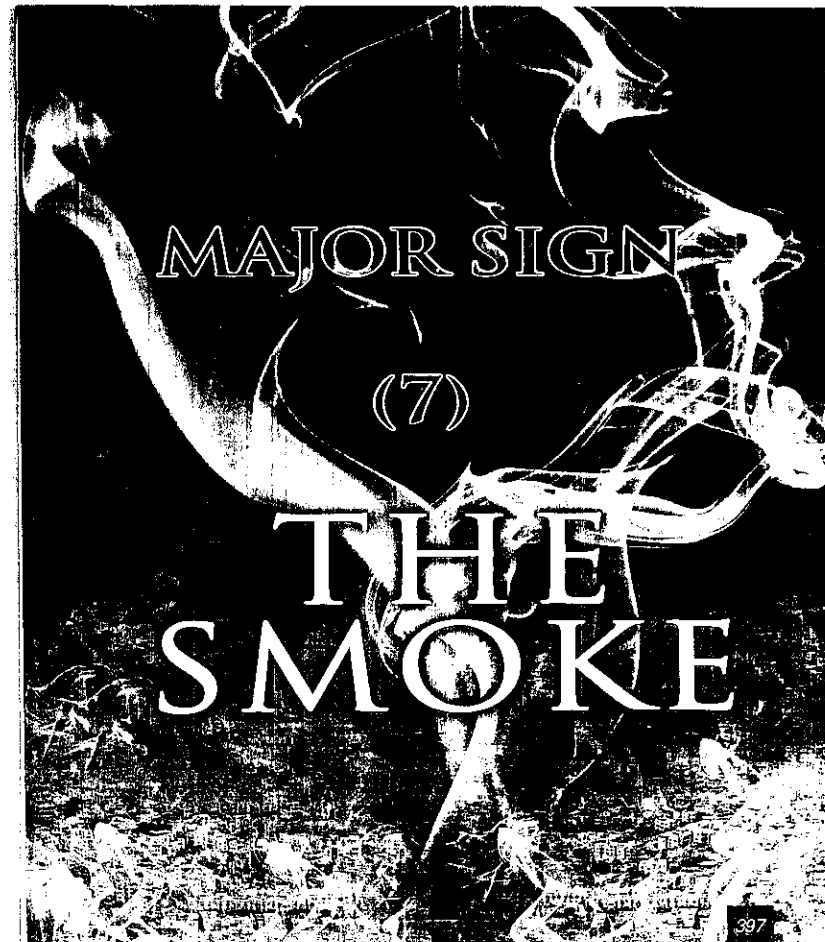
It was narrated from Anas ؓ that the Prophet ﷺ said to him:
"O Anas, the people will establish cities and one of them will be called Al-Basrah or Al-Busayrah. If you pass through it or enter it, then beware of its salt flat, its wharves, its marketplace and the gate of its governors. You should keep to its outskirts, for there will be landslides and falls of stones from heaven in it, and people who will spend the night and become monkeys and pigs in the morning."⁽³⁾

In this *Hadeeth*, the Prophet ﷺ told us that people would establish cities, including a city called Basrah, and he warned Anas ؓ against

(1) Narrated by Al-Haakim, who said: "If Abu'l Zubayr heard it from 'Abd Allah ibn 'Umar, then it is *Saheeh* according to the conditions of Muslim, although they [Al-Bukhaari and Muslim] did not narrate it."

(2) Narrated by Al-Bukhaari from the *Hadeeth* of Ibn 'Umar ؓ. It was also narrated by Al-Bukhaari and Muslim from the *Hadeeth* of Abu Hurayrah ؓ.

(3) Narrated by Abu Dawood, classed as *Saheeh* by Al-Albaani



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Introduction

There are various signs of the Hour; some of them are related to the earth, such as landslides and famines; some have to do with people, such as large numbers of women and small numbers of men; some have to do with morals, such as the spread of *Zina* (unlawful sexual intercourse), and some have to do with the skies and heavenly bodies, and celestial signs such as the smoke

- What is meant by the smoke?
- Has this sign happened?
- What is the wisdom behind it?

The basic principle with regard to this sign of the Hour is the passage in which Allah says

﴿فَأَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَمُوسَىٰ وَهَارُونَ وَجَاءَهُمُ الْمَاءُ حَمِيمًا﴾
 ﴿يَسْأَلُ النَّاسُ هَذَا عَذَابَ آلِ يَمِينَ﴾
 ﴿عَنَّا الْعَذَابَ إِنَّا مُؤْتُونَ﴾
 ﴿هَآءِهِمْ رُسُلٌ مُّبِينٌ﴾

It was narrated that Masrooq ibn Al-Ajda said: "We were sitting with 'Abd-Allah ibn Mas'ood رضي الله عنه, when a man came to him and said, 'O Abu 'Abd Al-Rahmaan, there is a storyteller by the gates of Kindah who is telling stories, he claims that when the sign of *Al-Dukhaan* (the smoke) appears, it will take the souls of the *Kuffaar* and it will afflict the believers with something like a cold.' 'Abd Allah رضي الله عنه sat up angrily and said, 'O people, fear Allah! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: 'Allah knows best,' for it is a greater sign of knowledge for one of you to say, when he does not know, 'Allah knows best.' Allah, may He be glorified and exalted, said to His Prophet صلى الله عليه وسلم:

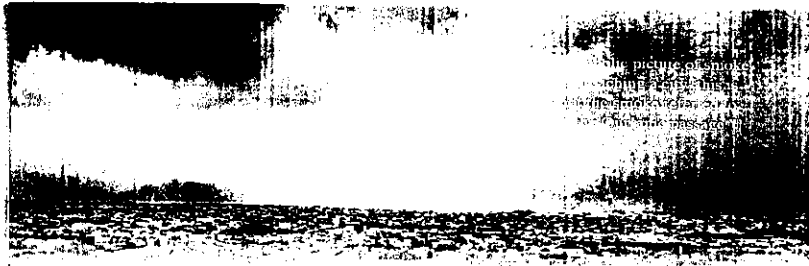
﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾

"Say (O Muhammad صلى الله عليه وسلم): No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifoon (those who pretend and fabricate things which do not exist)."

[Saad 38-86]

When the Messenger of Allah صلى الله عليه وسلم saw the people turning away from him, he said: "O Allah, seven like the seven (years of famine) of Yousuf."⁽¹⁾ Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger.⁽²⁾

(1) The authors of *Seerah* said: When the Messenger of Allah صلى الله عليه وسلم saw that the people were turning away from him, he said: "O Allah, seven like the seven (years of famine) of Yousuf." Then a famine befell them and they were compelled to eat dead meat, animal skins and bones. Abu Sufyaan and some of the people of Makkah came to him and said, "O Muhammad, you claim that you have been sent as a mercy and now your people are dying, pray to Allah for them." The Messenger of Allah صلى الله عليه وسلم prayed for them, and rain descended and continued for seven days. Then the people complained that there was too much rain, so the Prophet صلى الله عليه وسلم said: "O Allah, around us and not on us," and the clouds shifted from above his head and rained on the people around them.
 (2) i.e. the Prophet صلى الله عليه وسلم prayed against them, asking Allah to send upon them what befell the people of Egypt at the time of Yousuf عليه السلام seven years of drought, hunger and famine, with no rain, as Allah says



"Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment. (They will say): 'Our Lord! Remove the torment from us, really we shall become believers!' How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them."
 [Al-Dukhaan 44:10-13]

Differences of scholarly opinion on what is meant by the smoke referred to in the Qur'an

There are two scholarly views concerning this matter, as follows

1. Some scholars are of the view that this smoke is what befell the Quraysh of hardship and hunger when the Prophet صلى الله عليه وسلم prayed against them as they did not respond to him. They began to lift their gaze towards the sky but they did not see anything except something like smoke, because of the severity of the hardship they were going through. This was the view of 'Abd Allah ibn Mas'ood رضي الله عنه and he was followed in that by a number of the early generation. Ibn Jarreer Al-Tabari رحمته الله thought this view more likely to be correct.⁽¹⁾

(1) See *Tufseer Al-Tabari*, 11/228

One of them would look at the sky and see something like smoke."⁽¹⁾

Ibn Mas'ood رضي الله عنه also said: "Five things have come to pass: The inseparable, permanent punishment⁽²⁾, the Romans⁽³⁾, the seizure (punishment)⁽⁴⁾, the moon⁽⁵⁾ and the smoke."⁽⁶⁾

2- Many scholars are of the view that the smoke is one of the awaited signs that have not come yet, and it will happen close to the Day of

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَسَدْتُمْ مَذْرُوءَهُ فِي سَنَةٍ إِذَا عَلَيْهَا إِنَّمَا تُغْلَبُونَ ﴿١٠﴾ ثُمَّ يَأْتِي مِنَ الْبَحْرِ مَاءٌ فَسَبَّحُوا بِحَمْدِ رَبِّكَ سُبْحَانَ الْعَالَمِينَ﴾

"[Yousuf (Joseph)] said, 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.'

'Then will come after that, seven hard (years), which will devour what you have laid by in advance for them (all) except a little of that which you have guarded (stored)'" [Yousuf 12:47-48]

- (1) Agreed upon
- (2) The inseparable, permanent punishment is mentioned in the Verse, ﴿فَمَا كَانَتْ تَسْتَوْفُونَ بِذُنُوبِكُمْ إِنَّمَا تَرْجُونَ﴾

"But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)" [Al-Furqaan 25:77].

- (3) i.e. the punishment is *Mubaa'at* and will not be delayed under any circumstances
- (4) This is a reference to the Verse in which Allah says,

﴿إِنَّ إِلَهَ الْفَارُوقِ﴾

"Alif-Laam Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." [Al-Room 30:1-3]

- (5) This is a reference to the Verse in which Allah says

﴿يَوْمَ تَغْلِبُ السُّيُوفُ الْكَلْبَةَ﴾

"On the Day when We shall seize you with the greatest seizure (punishment) Verily, We will exact retribution." [Al-Dukhaan-44:16].

- (6) What is meant by the greatest seizure (punishment) is the Battle of Badr. This is a reference to the Verse in which Allah says: "The Hour has drawn near, and the moon has been cleft asunder" [Al-Qamar 54:1]. We have discussed the splitting of the moon above. Minor Sign 3. Narrated by Al-Bukhaari and Muslim

Resurrection. This was the view of 'Ali ibn Abi Taalib, Ibn 'Abbaas and Abu Sa'eed Al-Khudri ؓ.

Al-Haafiz Ibn Katheer ؓ thought this view more likely to be correct, and he quoted the *Hadeeths* mentioned above as evidence for this sign.

Some of the scholars were of the view that these reports may be reconciled, and they said that there are two smokes: one of them has already appeared and there remains the other one which will occur at the end of time. With regard to the first sign, which has already appeared, it is what Quraysh saw that looked like smoke, but it was not the real smoke that will appear along with the other signs and is one of the portents of the Hour.

Ibn Mas'ood * used to say: "There are two smokes, one of which has already occurred⁽¹⁾. The other, when it happens, will fill the area between heaven and earth, but the believer will not feel anything except something like catarrh; as for the disbeliever, it will penetrate his ears."⁽²⁾

The correct view is that the smoke is one of the awaited signs that have not happened yet. This is what is to be understood from the Qur'an. Allah says,

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾

"Then wait you for the Day when the sky will bring forth a visible smoke." [Al-Dukhaan 44:10].

i.e., obvious and visible smoke will appear in the sky, and will be seen by everyone.

With regard to what Ibn Mas'ood mentioned about what befell

(1) i.e., referring to what the Quraysh saw
(2) See: *Al-Iadhiirah*, p. 655

did not sleep at all last night, until morning came. I said: 'Why?' He said: 'They said that a comet appeared and I feared that the smoke had begun, so I did not sleep until morning came.'⁽¹⁾

The relevant point in this report is that Ibn 'Abbaas ؓ was afraid of the smoke because it is one of the signs of the Hour.



Quraysh, that was only something imaginary that they saw because of hunger and exhaustion. In the Verse, Allah says.

﴿يَغْشَى النَّاسَ﴾

"Covering the people" [Al-Dukhaan 44:11],

i.e., it will cover them in a real sense; the [following words] words "this is a painful torment,"

mean: it will be said to the people when the smoke has scared them:

﴿هَذَا عَذَابٌ أَلِيمٌ﴾

"This is a painful torment."

Hadeeths about the smoke

It was narrated that Hudhayfah ؓ said,

"The Prophet ﷺ looked out over us when we were talking and said:

"What are you talking about?" They said, 'We are talking about the Hour.' He said: 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjal..."⁽¹⁾

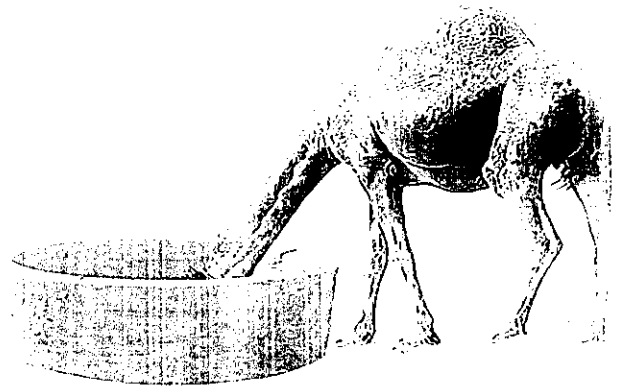
It was narrated from Abu Hurayrah ؓ that the Prophet ﷺ said:

"Hasten to do good deeds before six signs appear: The rising of the sun from its place of setting, the smoke, the Dajjal, the Beast, the death of one of you and the Day of Resurrection."⁽²⁾

It was narrated that 'Abd Allah ibn Abi Mulaykah said,

"I went in the morning one day to Ibn 'Abbaas ؓ and he said, 'I

(1) Narrated by Ahmad and Al-Tirmidhi; it is *Saheeh*.
(2) Narrated by Muslim



MAJOR SIGN (8) THE BEAST

(1) Narrated by Ibn Jarir and Ibn Abi Haatim. Ibn Katheer said: Its *Isnaad* back to Ibn 'Abbaas (ؓ) is *Saheeh*.

Introduction

At the end of time, when corruption becomes widespread and evil prevails and people get used to that, everything will be topsy-turvy and the believers will be mixed with the hypocrites and the Muslims with the *Kaafirs*. At that time, Allah will give permission for the Beast to appear.

- What is the Beast?
- When and where will it appear?
- What will its mission be?

Verses which speak of the Beast

Allah says:

﴿وَإِذَا وَقَع الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (٢٨)

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayaat (Verses of the Qur'an and Prophet Muhammad ﷺ)"

[Al-Naml 27:82]

With regard to the meaning of the words,

﴿تُكَلِّمُهُمْ﴾ "to speak to them"

it was said that it means it will address them, or it will wound them -- the latter was the reading of Sa'eed ibn Jubayr, 'Aasim Al-Jahdari and Abu Raja' Al-'Utaaridi, who understood the word Taklimuhum as meaning: it will wound them.⁽¹⁾

There is no *Saheeh Hadeeth* which gives a description of this Beast. Al-Mawaardi and Al-Tha'labi mentioned some strange things about its

(1) The root *Kalama* may mean to speak or to wound, hence the different interpretations. [Translator]

description for which there is no proof, such as the idea that its head will be the head of a bull and its ears will be the ears of an elephant, and so on.

However, we know some of its attributes:

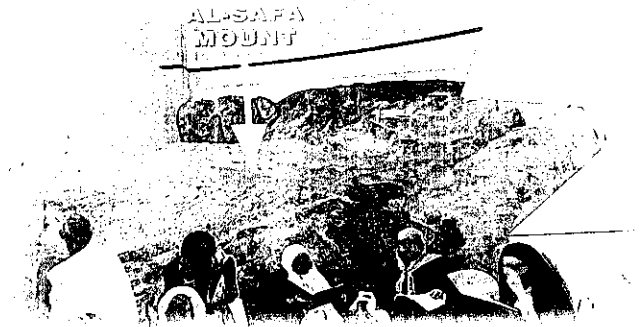
- it will be a real beast
- it will speak to the people
- it will emerge from the earth.

Where will it emerge?

- It is said that it will emerge from Mount Safa in Makkah
- It is also said that it will emerge from beneath the Ka'bah
- It is said that it will emerge in the desert.

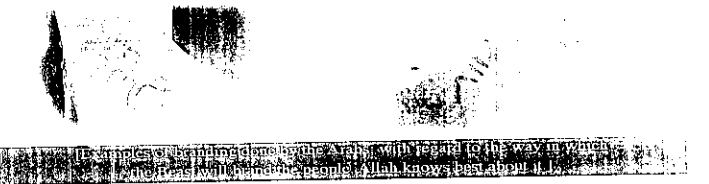
However, there is no proof or *Saheeh Hadeeth* about where it will emerge.

Thus we say [regarding it]. We believe that it will emerge as Allah has informed us, but we do not know from where it will emerge.



asked, "From whom did you buy it?" and he will say, "From one of the branded people."⁽¹⁾

- How will this branding be done, and will it be permanent?
- Will subsequent generations have that mark?
- After the Beast brands the people and truth becomes distinct from falsehood and believers from disbelievers, what will happen?



What is the real nature of the Beast?

- It was said that it is a man who will debate with the people, but this is false.
- It was said that it is the she camel of Saalih عليه السلام.
- It was said that it is the offspring of the she-camel of Saalih عليه السلام.

What will the Beast do?

It will say to the people: "Mankind believed not with certainty in Our Ayaat", as it says in the Verse:

﴿وَإِذَا وَقَع الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (٢٨)

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayaat (Verses of the Qur'an and Prophet Muhammad ﷺ)." [Al-Naml 27:82]

It will brand the people

It was narrated that Abu Umaamah رضي الله عنه said, the Prophet ﷺ said: "The Beast will emerge and brand the people on their noses, then the people will mix until a man will buy a camel and will be

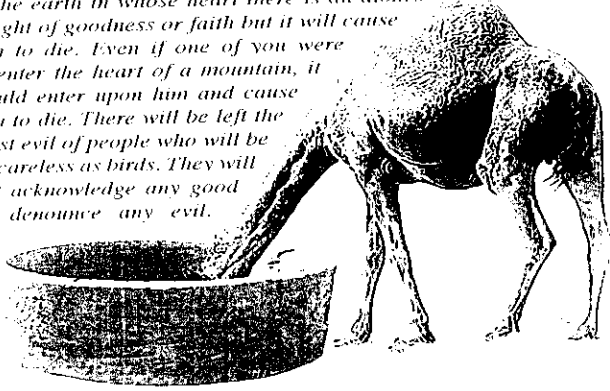
The people will continue [to deal with each other] in this manner for a while, until one man will call out to another, saying "O believer" or "O disbeliever."

Thereafter, when Allah wills that the Hour should begin, He will send a pleasant breeze which will take the souls of the believers, because the Hour will only come upon the most evil of people; the believers will not be grieved by the greatest terror (cf. 21:103).

It was narrated from 'Abd-Allah ibn 'Amr رضي الله عنه that the Prophet ﷺ said: "The Dajjal will appear among my Ummah and he will stay for forty. I do not know if it is forty days, or forty months, or forty years. Then Allah will send 'Eesa ibn Maryam, who looks like 'Urwah ibn Mas'ood, and he will pursue him and kill him. Then the people will remain for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Syria and there will be no one left on the face

(1) Al-Haythami said: It was narrated by Alunad and its men are the men of 'Umar ibn 'Abd Al-Rahmaan ibn 'Atyyah, who is *Thiqah* (trustworthy)

of the earth in whose heart there is an atom's weight of goodness or faith but it will cause him to die. Even if one of you were to enter the heart of a mountain, it would enter upon him and cause him to die. There will be left the most evil of people who will be as careless as birds. They will not acknowledge any good or denounce any evil.



Then the Shaytaan will appear to them and will say: 'Will you not listen to me?' They will say: 'What do you command us to do?' He will command them to worship idols, but despite that they will have ample provision and a good life. Then the Trumpet will be blown and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon and all the people will swoon.⁽¹⁾

According to a report narrated by Abu Hurayrah رضي الله عنه, the Prophet صلى الله عليه وسلم said:

"Allah will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart is the weight of a grain or the weight of an atom but it will take his soul."⁽²⁾

After this wind comes, only the most evil of people will be left, and the Hour will come upon them.

- (1) Narrated by Muslim
 (2) Narrated by Muslim

Introduction

One of the signs of the Hour that will be seen by the young and old alike is the sudden change in the movement of the stars and planets.

One morning, whilst the people are expecting the sun to rise from its usual place in the east, as it has done since Allah created it, the sun will suddenly rise from the west --i.e., it will rise from its place of setting. At that time the gate of repentance will close forever.

Verses about the sun rising from its place of setting

Allah says:

﴿هُلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيَّتِهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ ﴿١٥٨﴾﴾



MAJOR SIGN

(9)

THE RISING OF THE SUN FROM ITS PLACE OF SETTING

"Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: 'Wait you! we (too) are waiting.'" [Al-An'aam 6:158]

Hadeeths about the sun rising from its place of setting

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said: "There are three things, when they appear, no good will it do to a person to believe then, if he did not believe before, nor earned good (by performing deeds of righteousness) through his Faith: the rising of the sun from its place of setting, the Dajjal and the Beast of the earth."⁽¹⁾

The reason why the gate of repentance will close is that in many ways, faith is based on belief in the Unseen. When the sun rises from its place of setting, belief will be based on what one is seeing with one's own eyes and will no longer be based on Unseen matters, so it will be like the faith of Pharaoh when he realized that he was drowning.

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said: "The Hour will not begin until... the sun rises from its place of setting. When it rises and the people see it, they will all believe, but that will be at the time when no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith (cf. 6:158). And the Hour will begin when two men have spread a garment between them but they will not be able to sell it or fold it. The Hour will begin when a man has milked his she-camel and taken

- (1) Narrated by Muslim.

away the milk, but he will not be able to drink it. And the Hour will begin when a man is repairing a trough but he will not be able to give his animals water from it.⁽¹⁾ And the Hour will begin when a man has raised a morsel of food to his mouth but will not be able to eat it."⁽²⁾

It was narrated from Abu Dharr رضي الله عنه that the Prophet صلى الله عليه وسلم said:

"Do you know where this sun goes?" They said, "Allah and His Messenger know best." He said:

"It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and go back whence you came.' Then in the morning it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and go back whence you came.' Then in the morning it rises from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting."

He صلى الله عليه وسلم said:

"Do you know when that will be? That will be when 'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith' [Al-An'aam 6:158]."⁽³⁾

It was narrated from 'Abd-Allah ibn 'Amr رضي الله عنه that the Prophet صلى الله عليه وسلم said:

"The first signs of the (Dajjal's) appearance will be the rising of

(1) i.e., a man will repair his trough with clay, filling in the cracks, so that he can fill it with water and let his animals drink from it, but the animals will not drink from it before the Hour begins.

(2) i.e., the Hour will begin before he can put that morsel of food in his mouth, or before he can chew it or swallow it.

(3) Narrated by Muslim.

the sun from its place of setting and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after."⁽¹⁾

QUESTION:

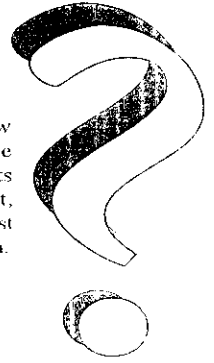
Some may be confused and wonder how come the Prophet صلى الله عليه وسلم in this *Hadeeth* said that the first sign would be the rising of the sun from its place of setting and the emergence of the Beast, whereas in other *Hadeeths* it says that the first sign will be the Dajjal or the Mahdi and so on.

How can we reconcile these *Hadeeths*?

Ibn Hajar said:

"What is most likely to be correct when we put all these reports together is that the appearance of the Dajjal will be the first of the major signs which mark a change in the situation in general throughout the earth, which will end with the death of 'Eesa ibn Maryam عليه السلام; and the rising of the sun from its place of setting will be the first of the major signs which announce a change in the heavens above, which will end with the onset of the Hour. Perhaps the emergence of the Beast will happen on the day when the sun rises from its place of setting. Muslim narrated from 'Abd-Allah ibn 'Amr that the first of the signs will be the rising of the sun from its place of setting and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will come soon after that."

(1) Narrated by Muslim.



The command to hasten to do good deeds

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said:

"Hasten to do good deeds before six things happen: the rising of the sun from its place of setting, the smoke, the Dajjal, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

We have discussed some of the meanings of this *Hadeeth* above.



MAJOR SIGN

(10)

FIRE

WHICH WILL BE THE FIRST
THE PEOPLE TO GATHER AT
PLACE OF GATHERING



Fire which will drive the people to their place of gathering

The last of the signs and portents of the Hour will be a fire that will emerge in Yemen and drive the people to the land of gathering and bring them all together there. The land of gathering is a flat, white land, like a loaf of bread made from pure flour of a uniform colour, such that there will be no distinguishing mark on it that could be used as a landmark by anyone.

- What will the fire look like?
- How will it emerge?
- From where will it emerge?
- What will happen after that?



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Messenger of Allah ﷺ said: 'Jibreel has just informed me about these matters.' 'Abd-Allah ibn Salaam ؓ said, 'He is the enemy of the Jews among the angels.'⁽¹⁾ The Messenger of Allah ﷺ said: 'The first sign of the Hour is a fire that will gather the people together from the east to the west. The first food that the people of Paradise will eat will be the caudate (extra) lobe of fish-liver. As for the child resembling one parent or another, when a man has intercourse with his wife, if the man's discharge precedes the woman's discharge, the child will resemble the man, and if the woman's discharge precedes the man's, the child will resemble the woman.' ['Abd-Allah] said: 'I bear witness that you are the Messenger of Allah...'⁽²⁾

(1) The Jews said to the Prophet ﷺ, "There is no Prophet who does not have someone who brings him news. Tell us about your companion."

He ﷺ said: "Jibreel ؑ"

They said, "Jibreel is the one who brings down punishment, war and fighting. He is our enemy. If you had said Mikaa'eel who brings down mercy, vegetation and rain, it would be a different matter." Then Allah revealed the words:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِينَ ﴿١٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾﴾

"Say (O Muhammad ﷺ): 'Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawraat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

'Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Mikaa'eel (Michael), then verily, Allah is an enemy to the disbelievers'.

[Al-Baqarah 2:97-98]

(2) Narrated by Al-Bukhaari.

Hadeeths about this fire

It was narrated that Hudhayfah ibn Usayd Al-Ghifaari ؓ said, "The Prophet ﷺ looked out over us when we were talking and said: 'What are you talking about?' They said, 'We are talking about the Hour.' He said: 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam ؑ, Ya'jooj and Ma'jooj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula, and the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering."⁽¹⁾

According to another report:

"And a fire which will emerge from the furthest part of Aden and drive the people."⁽²⁾

It was narrated from 'Abd-Allah ibn 'Umar ؓ that the Prophet ﷺ said:

"A fire will emerge before the Day of Resurrection from the sea of Hadhramawt or from Hadhramawt, and it will gather the people." They said, "What do you instruct us to do, O Messenger of Allah?" He said: "I advise you to go to Syria."⁽³⁾

It was narrated that Anas ؓ said,

"When 'Abd-Allah ibn Salaam heard that the Messenger of Allah ﷺ had come to Madeenah, he came to him and said, 'I am going to ask you about three things which no one knows except a Prophet. What is the first Sign of the Hour? What is the first food that the people of Paradise will eat? And how is it that a child may resemble either his father or his maternal uncles?' The

(1) Narrated by Muslim.

(2) Narrated by Muslim.

(3) Narrated by Ahmad - Saheeh.

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It was narrated from 'Abd-Allah ibn 'Amr ؓ that the Messenger of Allah ﷺ said:

"The first signs will be the rising of the sun from its place of setting, and the emergence of the Beast before the people in the forenoon. Whichever of them comes before the other, the other is close at hand."⁽¹⁾

QUESTION:

How can we reconcile between the signs of the Hour mentioned above and the Hadeeth which says that the first sign will be the fire?

ANSWER:

The signs meant here are those that herald the onset of the Hour, not the signs that indicate that it is near. This is supported by the words in another report narrated by Al-Bukhaari: "What is the sign of the beginning of the Hour?" -- i.e., the onset of the Hour.

CAUTION

This fire which will gather the people is something other than the fire that was to appear in the Hijaz, by which the necks of the camels in Busra would be illuminated. This fire appeared in the seventh century AH, and is one of the minor signs of the Hour.⁽²⁾

(1) Narrated by Muslim.

(2) We have discussed this above *Minor Sign* 13.

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How it will gather the people

It was narrated from Abu Hurayrah ؓ that the Prophet ﷺ said:

"The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night and it will rest with them when they take a rest, and will be with them morning and evening."⁽¹⁾

This indicates that this fire is not intended to burn people; rather it is only meant to drive them to the land of gathering in Syria. When the people move it will follow them and when they stop to rest or sleep, it will stop. When they wake up from their nap, it will advance towards them and drive them on. Then when they stop for the night, it will stop too, and in the morning when they move on, it will move on with them, driving them forward, until it brings them to Syria.

It was narrated from Abu Dharr ؓ that the Prophet ﷺ said:

"The people will be gathered on the Day of Resurrection in three groups: those who will be fed and clothed, and will be riding; those who will be walking and running; and those who will be dragged by the angels on their faces." One of them said, "These two groups we know, but what about those who will be walking and running?" He ﷺ said: "Allah will cause their mounts to contract diseases until there are no mounts left, to such an extent that a man who has a splendid garden would give it up in return for a weak old camel with a small saddle, but he will not be able to find one."⁽²⁾

(1) Narrated by Al-Bukhaari

(2) Narrated by Ahmad and Al-Nasaa'i; it is a *Saheeh Hadeeth*.

Appendix A (Story of *Khawaarij*)

The story of the debate between Ibn 'Abbaas ؓ and the *Khawaarij*. 'Abd-Allah ibn 'Abbaas ؓ said, "When the *Khawaarij*, who numbered six thousand, withdrew and entered some land and agreed that they would rebel and fight against 'Ali ibn Abi Taalib ؓ, people would come to him and say, "Ameer Al-Mu'mineen, the people have rebelled against you." He would say to them, "Let them be, for I will not fight them until they fight me, and they will do so." One day, during the *Zuhr* prayer I said to him, "Ameer Al-Mu'mineen, delay the prayer until it is cooler, so that I might enter upon these people and speak to them." He said, "I fear for you." I said, "Do not worry." I was a good-natured man and did not bother anyone, so he gave me permission. I put on clothes that were the finest that Yemen had to offer, and I combed my hair and entered upon them in the middle of the day. I entered upon the people and I had never seen anyone who appeared to have striven more in worship than them. Their foreheads bore calluses because of [numerous] prostration and their hands were like the knees of camels; they wore clean chemises and they looked tired because of staying up all night. I greeted them with *Salaam*, and they said, "Welcome, Ibn 'Abbaas, what brings you here?" I said, "I have come to you from the *Muthaafireen* and *Ansaar* and from the son-in-law of the Messenger of Allah. Among them the Qur'an was revealed and they are more knowledgeable about its interpretation than you." Some of them said, "Do not argue with Quraysh, for Allah, may He be glorified and exalted, says,

"Nay! But they are a quarrelsome people." [Al-Zukhruf 43-58]

Two or three of them said, "We will speak to him." I said, "Tell me what you are upset about with the son-in-law of the Messenger of Allah ﷺ and the *Muthaafireen* and *Ansaar*, among whom the Qur'an was revealed; not one of them is among you, and he [Ali] knows best about its interpretation." They said, "There are three things." I said, "Tell me." They said, "The first is that he left the issue of judgement to men concerning a matter of religion, and Allah says,

"The decision is only for Allah." [Al-An'am 6:57]

What does man have to do with ruling when Allah has said this?" I said, "This is one. What else?" They said, "Second, he fought and killed but did not take captive the women of his opponents or take any booty. If they are believers, why is it permissible for us to fight them and kill them but not permissible for us to take captive their women?" I said, "And what is the third?" They said, "He has erased his title of *Ameer Al-Mu'mineen*, if he is not *Ameer Al-Mu'mineen* then he must be *Ameer Al-Kaafireen* (Leader of the Disbelievers)." I said, "Do you have anything else to say?" They said, "That is all." I said to them, "As for you saying that he left the issue of judgement to men concerning a matter of religion, I shall recite to

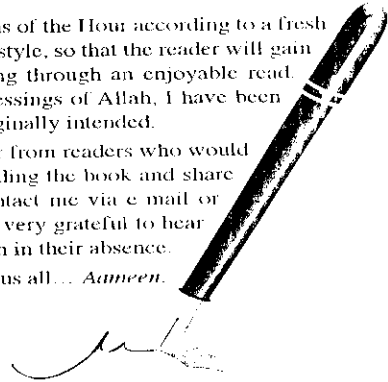
Conclusion

All praise is for Allah, may He be exalted, for enabling and helping me complete this book. I ask Allah to benefit people through it and to purify the intention behind writing it and make it sincerely for His sake alone.

I have tried to discuss the signs of the Hour according to a fresh perspective and in an interesting style, so that the reader will gain beneficial knowledge while going through an enjoyable read. I hope that with the help and blessings of Allah, I have been guided to achieve what I had originally intended.

I would be very happy to hear from readers who would like to express their views regarding the book and share any comments. Readers can contact me via e-mail or text message (SMS). I would be very grateful to hear from them and will pray for them in their absence.

I ask Allah to help and guide us all... *Aameen*.



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you from the Book of Allah that which contradicts this, and if it contradicts what you say, will you recant?" They said, "Yes." I said, "Allah delegated His ruling to men with regard to something worth one quarter of a *Dhuhm*, which is the price of a rabbit. And he recited the Verse

"Kill not the game while you are in a state of Ihraam [for Hajj] or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you." [Al-Maa'idah 5:95]

Moreover, with regard to a woman and her husband, [Allah says],

"If you fear a breach between them (mann (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers." [Al-Nisa' 4:35]

I adjure you by Allah, is the ruling of men with regard to reconciling between people and sparing their blood more important than the ruling on a rabbit or a case of marriage? Which one do you think is more important?"

They said, "This is more important." I said, "I have answered this point?" They said, "Yes." I said, "With regard to your saying that he fought and did not take captive the women or take any booty, would you take your mother 'Aa'ishah ؓ captive? By Allah, if you say that she is not our mother, you have gone out of Islam and by Allah if you were to say that you would take her captive and regard her as permissible like any other woman, you have gone out of Islam. Either way it is misguidance, because Allah says,

"The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage)." [Al-Ahzab 33:6]

I have answered this point?" They said, "Yes." I said, "As for your saying that he has lost the title of *Ameer Al-Mu'mineen*, I shall quote something that you will accept: On the day of Al-Hudaybiyah, the Prophet made a treaty with the *Mushrikeen*, Abu Sufyaan ibn Harb and Suhayl ibn 'Amr. He said to 'Ali ؓ, "Write a document for them." So 'Ali ؓ wrote, "This is what was agreed by Muhammad the Messenger of Allah." The *Mushrikeen* said, "By Allah, we do not know that you are the Messenger of Allah, if we knew that you were the Messenger of Allah, we would not have fought you." The Messenger of Allah ﷺ said, "O Allah, You know that I am Your Messenger. Ease it, 'Ali, and write, "This is what was agreed by Muhammad ibn 'Abd-Allah." By Allah, the Messenger of Allah was better than 'Ali and he erased his title himself."

Two thousand of them recanted and the rest of them rebelled and fought. Recorded by 'Abd Al-Razzaaq in *Al-Musannaf* and Al-Haakim in *Al-Mustadrak*, Al-Haakim classed it as *Saheeh* according to the conditions of Muslim.

