

فَصْلُ الْمَقَالَةِ

رَفَعِ عِيسَى حَيًّا وَنَزُولَهُ لِقَتْلِ  
الْمَسِيحِ الدَّجَالِ

THE DECISIVE WORD REGARDING  
the Ascension of Jesus



While He Was Still Alive and His Descent for the Purpose of Killing the Antichrist

By The Illustrious Salafi Scholar Dr. Muhammad bin Khaleel Harraas

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## THE DECISIVE WORD REGARDING the Ascension of Jesus

عَلَيْهِ السَّلَامُ

While He Was Still Alive and His Descent for the Purpose of Killing the Antichrist

By The Illustrious Salafi Scholar Dr. Muhammad bin Khaleel Harraas

رَحْمَةً

Former Teacher in the College of Islamic Religious Foundations  
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In the Holy City of Makkah

Translated by Abu Muhammad Naadir Al-Jamaiky

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# **Biography of Shaykh Muhammad Khaleel Harraas**

**Muhammad bin Khaleel Harraas**

**[Former] teacher in the College of Fundamentals of  
the Religion, Professor and President of the Division  
of Islamic Creed in The Department of Higher  
Studies in the College of Islamic Law in The Holy  
City of Makkah**

**1915-1975 Gregorian, 1335-1395 Hijri**

**Biography written by 'Abdul Fattah Salaamah, the  
President of the Division of Tafseer in the  
Department of Higher Studies in the Islamic  
University of Madinah, the Illuminated City**

## **His name**

He is the great and illustrious Imam, protector of the Sunnah and suppressor of bid'ah. The Scholar and Doctor Muhammad bin Khaleel Hasan Harraas [may Allah (ﷻ) have mercy on him]

## **His Birth and Upbringing**

He was born in 1915 CE, in the village of Sheen within the province of Qutoor in the region of Garbeeyah [Egypt]. He began his studies at the

## **Biography of Shaykh Muhammad bin Khaleel Harraas**

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University of Al-Azhar Ash-Shareef in the year of 1926 CE. He graduated from the College of Fundamentals of Islaam in 1940 CE. The subject of his thesis was "*Ibn Taymiyyah As-Salafi.*" Subsequently, he was employed as a teacher in the same college from which he graduated. Then, he was employed to teach Islamic Creed at the request of the eminent scholar 'Abdul 'Azeez bin 'Abdullah bin Baaz in the noble City of Makkah. He held this position as President of the branch of Islamic Creed in the College of Islamic Law in the University of Umm Al-Qura. This position was created specifically in order for him to direct it. (May Allah (ﷻ) have Mercy on him.)

### **His Belief**

His belief was in accordance with the Creed of the Salaf, and he clung to it fervently and championed it. Likewise, he was a thorn in the throats of innovators. The virtuous Shaykh Muhammad Rashaad Ash-Shafi'i said, regarding him, "Due to the fact that he spent the length of his life defending the noble, authentic narrations (ahadeeth) from the transgression of deniers of the Sunnah, he encountered a great deal of adversity from oppressors, numerous plots of innovators and atheistic practices of heretics, to an extent which [would be] unbearable, except for those who possess patience and forbearance. He was foremost in refuting their plots. Consequently, numerous attempts to assassinate him were carried out by extreme Sufis and rejecters of the Sunnah; however, Allah (ﷻ) was Ever-Aware of their conspiracies. So He (ﷻ) saved Shaykh Harraas in order that he would be a thorn in their throats.

## The Decisive Word Regarding Jesus (ﷺ)

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Shaykh Harraas placed a great deal of emphasis on writing books about [Islamic] Creed like *As-Sifaatul-Ilahiyah Inda Ibn Taymiyyah* and *The Explanation of Al-Aqeedah-Al-Waasitiyyah*, and *Ibn Taymiyyah As-Salafi*.

Recently, the researcher, Musa bin Waasil As-Sulamee, attained a Master's Degree in Aqeedah from the College of Da'wah and Usool Ad-Deen in the University of Umm Al-Qura in the noble City of Makkah. The subject of his thesis was "*Shaykh Khaleel Harraas and His Diligence Regarding the Conformation of the Aqeedah of the Salaf.*"

As Sulamee states, [the reason] he chose Harraas was because "Harraas' books contain a wealth of knowledge, are clearly written, and comprise an acute perception of the methodologies of those who oppose the Creed of the Salaf, as previously stated. Therefore, an illumination of such exhaustive works would assure tremendous good and blanketing benefit."

The researcher [As-Sulamee] concluded that Shaykh Harraas was distinguished in his command of deducing proofs from the texts of the Qur'an and the Sunnah, which attests to his capability and firm establishment upon knowledge. In addition to having passionate adherence to the Qur'an and Sunnah and his constant reference back to them, he used them as a judge in all affairs. Shaykh Harraas concerned[himself] with the fundamentals upon which the rhetoricians built their methodology regarding Creed. This [awareness of the rhetoricians' falsehood] is a beneficial way to know the Truth.

### **His Level of Knowledge**

He was greatly distinguished in the study of the Salafi Creed. Also, Shaykh Harraas had precise cognizance, and was well versed in the concepts of the different deviant groups. He had the capability to speak about subjects, which one would initially think, were from the most complicated matters of belief; however, the Shaykh had the ability to make obscure matters clear. A number of the senior Scholars who knew him, were his friends, respected him, and acknowledged his scholarly merit—such as the eminent Shaykh ‘Abdul ‘Azeez bin Baaz, who insisted that [Shaykh Harraas] teach in the noble city of Makkah after [the University of] Al-Azhar tried to put a stop to it. However, King Faisal requested and insisted that [Shaykh Harraas] teach in Makkah. Shaykh Harraas remained in that position [in Makkah] until Allah (ﷻ) took his soul. Also from those whose knew him were – the eminent Shaykh ‘Abdur Razzaaq Afeefi, the noble Shaykh ‘Abdur Rahman Al-Wakeel (the President of the Aqeedah Division in Umm Al-Qura University), the noble Shaykh, the Imam, Muhammad Haamid Al-Faqee, and many others.

### **The Scholars’ Praise of Him**

Numerous scholars, past and present, praised the Shaykh because he aided the Sunnah and its people, and crushed innovation and its people. The Scholars advised the people to read his books due to the tremendous benefit they contain. Among those scholars were, the likes of, the eminent Shaykh ‘Abdul ‘Azeez bin ‘Abdullah bin Baaz, the illustrious Shaykh Abdur

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Razzaaq Afeefi, the noble Shaykh Muhammad Naasirudeen Al-Albaanee, the virtuous Shaykh Muhammad bin Saalih Al-'Uthaymeen, the noble Shaykh Muhammad Haamid Al-Faqee, the illustrious Shaykh Muqbil bin Hadee Al-Waadi'ee, the noble Shaykh Muhammad Amaan bin 'Alee Al-Jaamee, the virtuous Shaykh 'Alee bin Naasir Al-Faqeehi and the noble Shaykh Abul Wafaa Darweesh.

### **His Students**

A prominent group of scholars sought knowledge from him, among them were:

1. Shaykh 'Alee bin Naasir Al-Faqeehi, former teacher at the Islamic University in Al-Madinah.
2. Shaykh Muhammad bin Salih Al-'Uthaymeen.
3. Shaykh Ahmad bin Atiyyah Al-Ghaamidee, teacher of Aqeedah in the Islamic University.
4. Shaykh 'Abdul Fattaah Salaamah, President of the Division of Tafseer in the Section of Higher Studies in Al-Madinah University.
5. Shaykh Dr. Muhammad Amaan bin 'Alee Al-Jaamee, former President of the Section of Aqeedah in the Islamic University.
6. Shaykh Dr. Mahmood Muhammad Mazroo'ah, Professor of Aqeedah at the University of Umm Al-Qura.

### His Death

The Shaykh died in September of 1975 after a ceremonious life of giving [da'wah]; he was noticeably active until the year he died wherein he gave a number of lectures in Tanta, Muhallah Al-Kubaraa, and the General Center of Ansaar As-Sunnah (Egypt). The last khutbah that he gave was entitled "Tawheed and the Importance of Returning Back to It." He passed away immediately following the khutbah, after rendering service to the Book of Allah (ﷻ) and the Sunnah of His Messenger (ﷺ).

And, the Messenger of Allah (ﷺ) was truthful when he said:

((إن الله لا يقبض العلم انتزاعاً يترعه بترعه من قلوب

الرجال إنما يقبض العلم بموت العلماء))

***"Indeed, Allah (ﷻ) will not seize the knowledge by removing it from the hearts of men. Rather, He will seize the knowledge by the death of the Scholars."***<sup>1</sup>

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<sup>1</sup>Meaning of the hadeeth from Muslim (2673) and Al-Bukhari (100) with a different wording.



## Author's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah (ﷻ), the Lord of all the worlds; the [favorable] ending is for the fearful; there is no enmity except upon the transgressors. I bear witness that there is no deity, truly worthy of being worshipped, except Allah (ﷻ) alone, without any partners—[this] is a testimony with which I [hope to] be liberated from the punishment on the Day of Judgment—a day in which neither money nor children will be of any benefit, a friend will not be useful to a friend whatsoever, and they will not be aided. On that day, the oppressor will bite down on his hands and say: Only if I had taken the path of the Messenger (ﷺ). “Woe to me! Had I not taken so-and-so as a companion, indeed he has diverted me from the remembrance [of Allah (ﷻ)] after it came to me. And the devil is a betrayer of mankind.”

I bear witness that Muhammad (ﷺ) is Allah's Slave, Servant and Messenger who conveyed the clearest message and clarified the revelation to the people so that they may contemplate. He left his nation upon a clear way, its night is like its day; no one deviates from it except that he is destroyed. May Allah (ﷻ) bestow

## Author's Preface

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prayer, peace, and blessings upon him, his family, and his rightly-guided companions.

To Proceed:

Since the beginning of this century [20<sup>th</sup>] or before it, there was a group calling to intellectual liberty. The group led a movement of [what they perceived to be] religious rectification and reviving correct religious understanding amid the Muslims. On the contrary, while doing so, this group resorted to denying a great deal of matters of the unseen, mentioned in irrefutable and authentic texts from the Qur'an and Sunnah. This is a matter that necessitates the affirmation [of those undeniable texts] and that which is indisputably-known in the Religion.

There was no source to support these people regarding this denial, except intellectual unruliness and deception. This philosophical Mu'tazalee trend, which is based upon empowering the intellect over the information from the Qur'an and Sunnah, became quite popular and influential to them. Their trouble spread until a number of misled people, who were enthralled by eloquence, brilliant surnames and nicknames, were influenced. In light of this [fact], I resolved that clarification was mandatory—[a clarification] with which I will be removed from the sin of concealment, for I am restoring justice. I am clarifying to those who have digressed from the methodology of guidance, that these affairs over which they dispute, are in fact conclusively and irrefutably established with evidences that do not allow argumentation or contention. Whoever tries to reject the evidences or permits their defamation is at great risk in his religion. At the same time, this wrongdoer has opened the door to criticism of issues

## The Decisive Word Regarding Jesus (ﷺ)

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without substantial support from the religion. With this [in mind], we are now in front of a limitless tidal wave of denial. Consequently, all matters of Aqeedah are [now] subject to the manipulation of desires and conflicting opinions.

I will try, Allah (ﷻ) willing, in this small treatise to convey the evidences from the Qur'an, the Sunnah, and the narrations of the Righteous Predecessors that pertain to the ascension of 'Eesa (Jesus (ﷺ)), peace and blessings be upon him, while alive and his descent to Earth close to the establishment of the Hour, and his killing of the Antichrist. This shall be enlightenment for our brothers and an excuse [for me] to Allah, the Almighty and Sublime.

﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ

بَيِّنَةٍ﴾

الأنفال: ٤٢

**“that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given).”<sup>2</sup>**

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<sup>2</sup> Al-Anfaal (8): 42

## Author's Preface

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I ask Allah, the Almighty, to benefit the Party of Truth and Eemaan with this treatise—and [I ask Him to] disgrace the People of Deviation and Disbelief with it. Verily He is All-Noble and All-Giving.

Muhammad bin Khaleel Harraas  
In the beginning of Rabee' Al-Awwal 1389 Hijri  
May 17, 1969

## Verses Regarding the Raising of Jesus (ﷺ)

### The First Verse

﴿ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ  
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ  
فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

آل عمران: ٥٥

And (remember) when Allah said: “O ‘Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ‘Iesa (Jesus) is Allah’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad (ﷺ), ‘Iesa (Jesus),

**Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”<sup>3</sup>**

Al-Haafidh bin Katheer said during the explanation of this verse—which is the summary of [his statement]: “explainers [of the Qur'an] disagree regarding the statement of Allah (ﷻ):

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

آل عمران: ٥٥

**...I will take you and raise you to Myself...**

Qataadah and others said that this is from [a linguistic structure called] post-positive and pre-positive, which means: Verily, I am raising you to Me and taking you, which means, after that.”<sup>4</sup>

‘Alee bin Abee Talhah said, on the authority of Ibn Abbaas (رضي الله عنه): “I will take you...” means “I will cause you to die”.

Muhammad bin Ishaq reported on the authority of someone without accusations, [who reported on] Wahab

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<sup>3</sup> Aali-‘Imraan (3):55

<sup>4</sup> Translators Note: In the Arabic language, usually the subject comes before the predicate. However, in this instance, it is opposite.

## The Decisive Word Regarding Jesus (ﷺ)

bin Munabbih who said, “Allah (ﷻ) took his [Jesus (ﷺ)] life for three hours from the beginning of the day in which he raised him up to Himself.” Ibn Ishaq said: “Christians claim that Allah (ﷻ) took Jesus’ (ﷺ) life for seven hours then brought him back to life.”

Ishaq bin Bishr reported on the authority of Idris, on Wahab, “Allah (ﷻ) gave him [Jesus] death for three days, then resurrected him, then raised him up”.

Matar Al-Warraaq said: “I will take you” means [to remove] from the worldly life and does not mean [actual] death. Ibn Jareer made a similar [statement], “to take Jesus (ﷺ) is to raise him up”. Most scholars said that take here [in this verse] means ‘sleep’.

Allah (ﷻ) says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

الأنعام: ٦٠

**It is He who takes your souls by night...<sup>5</sup>**

And Allah (ﷻ) says:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي

مَنَامِهَا﴾

الزمر: ٤٢

<sup>5</sup> Al-An'aam (6): 60



## Verses Regarding the Raising of Jesus (ﷺ)

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**It is Allah that takes the souls (of men) at death; and those that have not died, (He takes) during their sleep.<sup>6</sup>**

كَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ  
النَّوْمِ قَالَ: (الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا)

***The Messenger of Allah (ﷺ) would say when he would rise from sleep: "All praise is for Allah (ﷻ) who has given us life after he caused us to die..."<sup>7</sup>***

Ibn Abee Haatim said: "My father told us, Ahmad bin Abdur Rahman told us, Abdullah bin Abee Ja'far told us on the authority of his father, Ar-Rabee' bin Anas told us, on the authority of Al-Hasan who said, regarding the statement of Allah (ﷻ):

﴿إِنِّي مُتَوَفِّيكَ﴾

آل عمران: ٥٥

**... I will take you...<sup>8</sup>**

"This means a demise (taking) of sleep. Allah (ﷻ) raised Jesus (ﷺ) while he was asleep."

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<sup>6</sup> Az-Zumar (39): 42

<sup>7</sup> Al-Bukhari, (6312, 6314), Muslim (2711)

<sup>8</sup> Aali-'Imraan (3):55

## The Decisive Word Regarding Jesus (ﷺ)

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قال الحسن: قال رسول الله (ﷺ) ( ﷺ ) إن عيسى لم يميت  
وإنه راجع إليكم قبل يوم القيامة"

Al-Hasan said, "The Messenger of Allah (ﷺ) said to the Jews, "Verily Jesus (ﷺ) did not die, and verily he will return to you before the Day of Judgment".<sup>9</sup>

Allah's (ﷻ) saying:

﴿ وَمُطَهِّرَكُم مِّنَ الَّذِينَ كَفَرُوا ﴾

آل عمران: ٥٥

**...and clear you (of the falsehood) of those who disbelieve.**

This ["...clear you..."] means by raising you (Jesus (ﷺ)) to the heavens. Similarly, Ibn Katheer presented to us a host of explanations for the verse. Finally, he chose the opinion of the majority, which defines take with sleep. Ibn Katheer supported this opinion with two verses from the Qur'an, both of which mention take with the meaning of sleep. Likewise, he also used the hadeeth that names sleep as death and consciousness as revival. He supported this opinion with the statement of Allah (ﷻ) in Surah An-Nisaa':

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<sup>9</sup> Ibn Katheer mentioned it in his Tafseer (Vol. 1/367)

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ، قَبْلَ مَوْتِهِ﴾

النساء: ١٥٩

**And there is none of the People of the Book except [they] must believe in him before his death.<sup>10</sup>**

Ibn Katheer said regarding the pronoun in Allah's (ﷻ) statement:

﴿قَبْلَ مَوْتِهِ﴾

**before his death...**

[The pronoun] refers to Jesus (ﷺ), which means that everyone from the People of the Book will believe in Jesus (ﷺ)—and that will be at the time he descends to the Earth before the Day of Judgment, this [point] will be clarified later. At that time, all the People of the Book will believe in him, because Jesus (ﷺ) will discontinue the Jizyah (taxation that is taken from non-Muslims) and only Islam will be accepted.

Then Ibn Katheer reported on the authority of Ibn Abee Haatim as it relates to this opinion of Al-Hasan. Al-Hasan reported a hadeeth that is Marfoo'. We agree with Ibn Katheer that this opinion must be taken in order to understand the verse, because it coincides with the command of the Qur'an when referring ambiguous verses to clear ones, so they [the ambiguous

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<sup>10</sup> An-Nisaa' (4): 159

## The Decisive Word Regarding Jesus (ﷺ)

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verses] can be understood. Here, the phrase *take* is ambiguous because it could mean *take* as in death, *take* as in sleep or *take* meaning to seize and to collect. But, the wording “raise to Allah” is clearly understood and explicit in its meaning. Interpreting this [wording] with “raise the soul” or with “raise the status” is apostasy in regards to the verse and a distortion of [Allah’s] speech from its [proper] context.

Since this [point] is clear, what is suitable regarding “raise to Allah” from the meanings of *take* is the *take* which has the meaning of sleep not death.

Therefore, Jesus’ (ﷺ) raising to Allah (ﷻ) does not mean death. [This goes] along with the fact that raise means to purify Jesus (ﷺ) from the Jews and rescue him from their plot when they wanted to kill him with the estimated meaning that *take* is death. The glad tidings of purification and rescue will not be actualized based on *take* meaning death. Instead, [the meaning would be] Allah (ﷻ) helped the Jews in carrying out their objective, getting rid of Jesus (ﷺ) by way of [his] death or [his] murder.

How [then] would the [following] saying of Allah (ﷻ) be understood, if it were explained with *take* meaning death:

﴿ وَمَكْرُؤًا وَمَكَرَ اللَّهُ ﴾

آل عمران: ٥٤

**And (the disbelievers) plotted and planned, and Allah also planned...<sup>11</sup>**

By explaining *take* to mean death, would it be suitable that Allah (ﷻ) counters the plot of the Jews by killing Jesus (ﷺ) before they would kill him (ﷺ)? Or, [is it more suitable] that He (ﷻ) would raise him alive then send him down so he seeks revenge from those people who plotted against him and harmed him? Thus, he will fight them upon Islam—whosoever refuses, he will irrigate the earth with their blood, and whosoever submits, will be saved by that individual's Islam?

None of the narrations that were brought by Ibn Katheer—in which *take* is defined by death—are authentic or worthy of adherence.

The narration of 'Alee bin Abee Talhah is Munqati'ah. For Ibn Abee Talhah did not hear from Ibn Abbaas. [With that in mind], the narration of 'Alee bin Abee Talhah does not have the strength to oppose the plentiful narrations on Ibn Abbaas that depict Jesus (ﷺ) being raised up alive, and that he will descend from the heavens. Under the premise that these narrations are authentic, Ibn Abbaas must have meant by [narrating] them that Allah (ﷻ) would cause Jesus (ﷺ) to die during the end of time—after Jesus (ﷺ) descends to Earth, just as Qataadah mentioned.

It is known that the letter ' و ' here [in the verse] is being used as a conjunction. It does not mean order nor does it signify something being the end result or that He (ﷻ) killed him then brought him back to life similar to what was reported by Ibn Ishaahq, on the

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<sup>11</sup> Aali-'Imraan (3): 54

## The Decisive Word Regarding Jesus (ﷺ)

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authority of Wahab bin Al-Munabbih. As for the narration of Ibn Ishaq, on the authority of Wahab bin Al-Munabbih, it is so that the other narrations from him will be in agreement.

As for the narration of Ibn Ishaq on Wahab, this also does not amount to anything. Ibn Ishaq specializes in biographies; he is not a specialist of Hadeeth. And Wahab bin Munabbih used to be a Jew and then embraced Islam. It is known that those [people], who accepted Islam from the People of the Book, entered a lot of Israaeeliyaat [narrations] which they had with them regarded as the explanation of the Qur'an.

The fact that Wahab said: "Verily, Jesus (ﷺ) died for three hours, during those three hours he was raised to the heavens. Then his (ﷺ) life was returned to him after that."

Indeed, it was reported that Ibn Hazm, in connection with the death and the raising of Jesus (ﷺ), said regarding the [following] verse:

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

آل عمران: ٥٥

**...I will take you and raise you to  
Myself...<sup>12</sup>**

He did not disagree with the raising of Jesus (ﷺ); rather, he only opposed [Jesus' (ﷺ)] living due to his

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<sup>12</sup> Aali-'Imraan (3):55

## Verses Regarding the Raising of Jesus (ﷺ)

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[Ibn Hazm's] stern adherence to the apparent meanings of the [previous] phrase, which is the affair of Ath-Thaahiriyyah [the methodology of Ibn Hazm]. Therefore, only three [authentic] explanations remain regarding this verse:

1. The Majority's Opinion: Ibn Katheer chose this opinion and narrated it on the authority of Al-Hasan. This opinion defines take ("At-tawaffee") as sleep.
2. Qataadah's Opinion: This [opinion] means that there is a pre-positive and post-positive [function] in speech. The estimated meaning is: "Indeed, I will raise you to Me and take you," meaning after the descent.
3. Ibn Jareer's Opinion: This [opinion] defines At-tawaffee as raising and means "I will seize you from the Earth and take you with your body and soul." This explanation is attributed to Ibn Zayd and is the narration Ibn Katheer mentioned on the authority of Matr Al-Warraaq.

These three opinions all agree Jesus (ﷺ) was raised alive—although some are more authentic and more acceptable than others. The first opinion is the most authentic. It is the opinion of the majority, in succession, the opinion of Qataadah and then Ibn Jareer. And Allah knows best.



Second Verse

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ ﴾

النساء: ١٥٧ - ١٥٨

But they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and 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. 'Iesa (Jesus), son of Maryam (Mary)]<sup>13</sup>

Rather, Allah raised him up to Himself; and Allah is All Powerful, All Wise.<sup>14</sup>

Allah (ﷻ) makes the Jews liars regarding their claim of Jesus' (ﷺ) murder and crucifixion. Likewise, Allah

<sup>13</sup> An-Nisaa' (4): 157

<sup>14</sup> An-Nisaa' (4): 158

## Verses Regarding the Raising of Jesus (ﷺ)

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(ﷻ) informs—He is the most truthful informer—that an individual resembling Jesus (ﷺ) was presented to the Jews. In other words, Jesus’ (ﷺ) likeness was placed on a man from [either] his followers or his enemies. At that point, the Jews took that man, killed him, and crucified him assuming he was Jesus (ﷺ). Allah (ﷻ) then tells of the Jew’s uncertainty and confusion and they were not sure if that man was in fact Jesus (ﷺ). [Allah informs that] the Jews only assumed [all of] this—[and that] assumption [was] far from any certainty. Allah (ﷻ) then counters their claim of Jesus’ (ﷺ) murder and crucifixion by mentioning that He raised Jesus (ﷺ) to Himself. Finally, Allah (ﷻ) ends the verse with two of His noble names, Al-‘Azeez [All Powerful] and Al-Hakeem [All Wise], in order to exhibit dominance over His enemies by destroying their plot, to [demonstrate] wisdom behind His (ﷻ) plan to purify and rescue Jesus (ﷺ) by raising him to the heavens. The verse is explicit in the fact that Allah (ﷻ) raised Jesus (ﷺ) alive because Allah (ﷻ) mentions and affirms raising [Jesus (ﷺ)] in the same place He (ﷻ) negates [Jesus’ (ﷺ)] murder and crucifixion. If Jesus (ﷺ) died on Earth and was buried, and if raising means raising Jesus’ (ﷺ) soul or status (as deniers purport), mentioning the raising [of Jesus (ﷺ)] would not be appropriate in a context that negates the murder and crucifixion. That is because the [only] suitable [way] to negate Jesus (ﷺ) from being killed or crucified is to raise him alive not raising him dead. Otherwise, Allah (ﷻ) would have said, “...and they killed him not, nor did they crucify him. Rather, Allah (ﷻ) gave him death.”

And how did delusional individuals misconstrue the meaning of:

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾

النساء: ١٥٨

**Rather, Allah raised him up unto Himself.<sup>15</sup>**

Does it mean raising Jesus' (ﷺ) soul only? Allah (ﷻ) only mentioned [this] to falsify that which they claim of his death and crucifixion. [The notion] of a "raised soul" does not invalidate killing or crucifixion and [actually] joins the two [in plausibility] instead. Hypothetically speaking, if they had killed Jesus (ﷺ), his soul would have been raised to Allah (ﷻ). Realistically [and contrary to the previously mentioned erroneous thought], Allah's (ﷻ) news of raising Jesus (ﷺ) does not produce a feeling that Jesus (ﷺ) was specified with being raised. The [only] possible [way] Jesus (ﷺ) could be specified regarding being raised is that he would be raised alive, body and soul, because all of the Prophets' souls and all of the believers' souls are raised to Allah (ﷻ) after death. [In this regard], there is no difference between Jesus (ﷺ) and someone else. In that case, Jesus' (ﷺ) specification would not be evident. Then, Allah (ﷻ) finished the verse with His (ﷻ) saying,

﴿وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

النساء: ١٥٨

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<sup>15</sup> An-Nisaa' (4): 158

## Verses Regarding the Raising of Jesus (ﷺ)

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### **And Allah is All Powerful, All Wise.<sup>16</sup>**

The saying (i.e. verse) proves that this raising is a circumstance in which Allah's (ﷻ) majesty and wisdom are manifested. This manifestation would not be complete except that this circumstance (i.e. raising) be extraordinary and awe-inspiring. What spectacle or awe would Jesus' (ﷺ) death and soul-raising be—since this is, as we've stated, a general [rule] for all believers?

We will now analyze the statements of the Righteous Predecessors who explained the Qur'an in this regard.

Ibn Abee Hatim said:

“We were informed by Ahmad bin Sinaan, we were informed by Abu Mu'awiyah, on the authority of Al-'Amash, on the authority of Al-Minhaal bin 'Amr, on the authority of Sa'eed bin Jubair, on the authority of Ibn Abbaas who said, “At the time that Allah (ﷻ) wanted to raise Jesus (ﷺ) to the heavens, Jesus (ﷺ) came out to his companions and in the house there were twelve men from the disciples. Jesus (ﷺ) entered upon them from a well in the house while water dripped from his head. Then, he said [to them], “Indeed, from you are those who will disbelieve in me twelve times after believing in me.” Then he said, “Which one of you will my likeness be placed upon, be killed in my place, and be on my level with me?” One of the youngest boys from them stood up. Jesus (ﷺ) said to him, “Sit down”. After that, Jesus (ﷺ) repeated [the same request] to them, and the same boy stood up. Jesus (ﷺ) said to him, “Sit down.” Jesus (ﷺ) repeated [the same request] to them

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<sup>16</sup> An-Nisaa' (4): 158

## The Decisive Word Regarding Jesus (ﷺ)

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and the same boy stood up and said, "I will." Jesus (ﷺ) said, "You will be the one." Therefore, the young man was given Jesus' (ﷺ) likeness, and Jesus (ﷺ) was raised from a small window in the house to the heavens."

Ibn Abbaas said, "Then the demand [for Jesus (ﷺ)] from the Jews came. So the Jews seized the one resembling Jesus (ﷺ), killed him, [and] then crucified him. Consequently, some of disciples disbelieved in Jesus (ﷺ) twelve times after believing in him".

After narrating this Hadeeth, Ibn Katheer said:

"This chain is authentic back to Ibn Abaas. An-Nasaai reported on the authority of Abee Kuraib, on authority of Abee Mu'awiyah. Likewise, more than one of the Salaf mentioned the Hadeeth—[and mentioned] that Jesus (ﷺ) said to the disciples, "Which one of you will my likeness be placed upon, be killed in my place, and be my companion in paradise?"

Ibn Ishaq said:

I was informed by a man, who was Christian, then accepted Islam, when [the statement] from Allah (ﷻ) "...I will raise you to Myself.." came to Jesus (ﷺ), he said, "O disciples, which of you would love to be my companion in Paradise by resembling my person [to these people] and thus be killed instead of me?" Sirjus said, "I will, O Ruh of Allah!" Jesus (ﷺ) said, "Then, sit in my place." Sirjus sat down [in Jesus spot], and Jesus (ﷺ) was raised. Soon after, the Jews entered, they took Sirjus into custody and crucified him. Hence, Sirjus was the person they crucified and also the person whose appearance was made to look like Jesus' (ﷺ) to the Jews.

## Verses Regarding the Raising of Jesus (ﷺ)

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Ibn Jareer said, on the authority of Mujaahid:

“The Jews crucified a man who was made to look like Jesus, and Allah (ﷻ) raised Jesus (ﷺ) to the heavens alive.”

### The Third Verse

Allah (ﷻ) says:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ

الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾ (١٥٩)

النساء: ١٥٩

**And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.<sup>17</sup>**

Ibn Jareer said, “The people who explain the Qur’an differ concerning the meaning of that [i.e. the aforementioned verse]. Some of them say that [Allah’s] statement

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

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<sup>17</sup> An-Nisaa’ (4): 159

## The Decisive Word Regarding Jesus (ﷺ)

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**And there is none of the People of the Book but must believe in him before his death...**

means before Jesus (ﷺ) death. He directs that to the fact that all of them [People of the Book] will believe in him when he descends to kill the Antichrist. At that point, all religions will become one, and that [one] will be the upright religion of Islam, the monotheistic religion of Abraham (ﷺ).”

A mentioning of those who supported this [position]:

We were informed by Ibn Bashshaar, we were told by Abdur Rahman, on the authority of Sufyan, on the authority of Abee Husain, on the authority of Saeed bin Jubair, on the authority of Ibn Abbaas:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

**And there is none of the People of the Book but must believe in him before his death...**

[That] he said “This means before the death of Jesus, the son of Mary (ﷺ).”

Al-‘Aufee mentioned nearly the same [narration] on the authority of Ibn Abbaas. Abu Malik said regarding Allah’s saying:

﴿ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

**...but must believe in him before his death...**



## Verses Regarding the Raising of Jesus (ﷺ)

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“That is when Jesus, the son of Mary (ﷺ) descends (before his death (ﷺ)). [At that point], no one will remain from the People of the Book except that they believe in Jesus (ﷺ).”

Adh-Dhahhaaq said, on the authority of Ibn Abbaas:

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

**And there is none of the People of the Book but must believe in him before his death...**

“This [verse] specifically means the Jews, and Al-Hasan Al-Basree said that the verse meant An-Najaashee and his companions. Ibn Abee Hatim narrated both statements.”

Ibn Jareer said: Ya'qoob informed me, Abu Rajaa told us, on the authority of Al-Hasan:

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

**And there is none of the People of the Book but must believe in him before his death...**

“This will be before Jesus’ (ﷺ) death. [I swear] by Allah (ﷻ), Jesus (ﷺ) is alive right now with Allah (ﷻ). However, when Jesus (ﷺ) descends, they will all believe in him.”

After narrating the speech of Ibn Jareer, Ibn Katheer said: “Qataadah, Abdur Rahman bin Zaid bin Aslam, and others gave similar [sayings]. This saying is the

## The Decisive Word Regarding Jesus (ﷺ)

truth—as we will clarify using decisive evidence, by the will of Allah. In Him is the Trust, and upon Him is the reliance.”

After Ibn Katheer narrated, on the authority of Ibn Jareer, the saying of those who said, “Indeed, the pronoun in Allah’s saying:

﴿ قَبْلَ مَوْتِهِ ﴾

...before his death...

refers to People of the Book and not Jesus (ﷺ).” This means that there is not an individual from the People of the Book, whether Jew or Christian, except that he will believe in Jesus (ﷺ) before the death of that Jew or Christian. The [following explanation] resembles the previous [one]—[it is] the opinion of those who say the verse means every individual from the People of the Book will believe in Muhammad (ﷺ) before the demise of that individual Jew or Christian. Ibn Katheer said, “Afterwards, Ibn Jareer said, ‘the most authentic of these explanations is the first one, and that is [the meaning which states] there will not remain an individual from the People of the Book, after Jesus’ (ﷺ) descent, except that he will believe in Jesus—before Jesus’ (ﷺ) death.” No doubt, this explanation Ibn Jareer mentioned is correct. [It is correct] because the objective of the context, in these verses, is to falsify the claims [of the Jews] about Jesus’ (ﷺ) murder and crucifixion—and [also rebut] ignorant Christians who accepted the Jews’ claim. Thus, Allah (ﷻ) informed [in these verses] that the affair was not that way [as the Jews claimed]. On the contrary, Jesus’ (ﷺ) likeness

## Verses Regarding the Raising of Jesus (ﷺ)

was placed upon [an individual]. Therefore, the Jews killed the look-alike without realizing it. Allah then raised Jesus to Himself, and Jesus is still alive. And Jesus (ﷺ) will descend before Judgment Day. An abundantly narrated hadeeth was used to prove [all of] this—which we will mention soon, Allah willing. Jesus (ﷺ) will kill the Antichrist, break the cross, kill the swine, and leave off the Jizyah—meaning Jesus (ﷺ) will not accept it from the different religions. Rather, Jesus (ﷺ) will only accept Islam; [it is either that] or the sword. This noble verse informs that all the People of the Book will believe in Jesus (ﷺ) at that time, and all of them will see him as being truthful. In light of this [fact], Allah says (ﷻ),

﴿ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

**And there is none of the People of the Book but must believe in him before his death...**

This means before Jesus' (ﷺ) death; the Jews along with those who agree with them from the Christians claim that Jesus (ﷺ) was killed and crucified.

[Allah (ﷻ), then says:]

﴿ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

النساء: ١٥٩

**...and on the Day of Judgment he will be a witness against them.<sup>18</sup>**

This means [Jesus (ﷺ) will be a witness against them] by their deeds that he observed before being raised to the heavens—and [the deeds he will observe them doing] after he descends to Earth... Ibn Katheer said, “This verse means exactly what we’ve stated: that the context affirms Jesus’ (ﷺ) presence, his ongoing life in the heavens, and [confirms] that he will descend to Earth before Judgment Day to make liars out of both Jews and Christians—whose positions regarding Jesus (ﷺ) differ, clash, contradict, and oppose each other and are devoid of truth. Thus, the Jews were negligent, and the Christians were extreme [regarding Jesus (ﷺ)]. The Jews slighted Jesus (ﷺ) and his mother by accusing them of terrible things. The Christians lavished him with praise by making claims regarding him that are not befitting for him. In contrast to the Jews, the Christians raised his (ﷺ) status from prophecy to lordship. Allah is exalted, completely free, and sanctified from the sayings of both the Jews and the Christians. There is no deity worthy of worship except Him.” [This concludes Ibn Katheer’s statement.]

‘Abdullah Al-Ghamaaree said in his book *Establishing the Proofs Regarding the Descending of Jesus at the End of Time*:

“Attention: It has become clear from the evidences we have brought that the possibility of the pronoun in [Allah’s saying]:

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<sup>18</sup> An-Nisaa’ (4): 159

﴿مَوْتَهُ﴾

...his death...

returning back to the People of the Book is weak.

Also, the possibility of the pronoun in [Allah's saying]:

﴿يَهُ﴾

**In him**

meaning someone other than Jesus (ﷺ) is erroneous. Weak and erroneous possibilities cannot be [used as] evidence and cannot be implemented. There is no strength in holding on to something that isn't strong. Therefore, the noble verse serves as evidence and aid to what has already been mentioned, that Jesus (ﷺ) is alive and that he will descend. A phrase is sometimes a proof in itself. Other times, a phrase is a proof when supportive material is added to it. Moreover, all likelihoods [or scenarios] [extracted] from a phrase cannot make something a proof, contrary to the misgivings of many of those who do not consult the Science of Fundamental Principles."

# Verses Regarding the Descent of Jesus (ﷺ)

## The First Verse

Allah (ﷻ) says in Surah Aali-Imraan giving glad tidings to Maryam [regarding] Jesus:

﴿ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴾ ﴿٤٦﴾

آل عمران: ٤٦

**“He will speak to the people in the cradle and in maturity, and he will be one of the righteous.”<sup>19</sup>**

Allah (ﷻ) says in Surah Al-Maidah, speaking to Jesus (ﷺ):

﴿ إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَاٰلِدَتِكَ اِذْ اٰتٰتُكَ بِرُوْحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ﴾

المائدة: ١١٠

<sup>19</sup> Aali-'Imraan (3): 46

## Verses Regarding the Descent of Jesus (ﷺ)

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**(Remember) when Allah will say (on the Day of Resurrection). “O ‘Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh Al-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity;<sup>20</sup>**

Ibn Jareer narrated the [following] during the explanation of this verse:

[Ibn Jareer said,] “I was informed by Yunus, we were informed by Ibn Wahab, he said, “I heard him (i.e. Ibn Zayd) say—regarding the Allah’s (ﷻ) saying:

﴿ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ﴾

**“He will speak to the people in the cradle and in maturity...”**

“Indeed Jesus(ﷺ) spoke to them from the cradle, and he will speak to them when he kills the Antichrist—at that time he will be a man of mature age.”

Ibn Jareer also said, “I was informed by Yunus, we were informed by Ibn Wahab, who said Ibn Zayd said—regarding Allah’s (ﷻ) saying:

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

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<sup>20</sup> Al-Maidah (5): 110

آل عمران: ٥٥

**...I will take you and raise you to  
Myself...<sup>21</sup>**

Ibn Zayd said:

﴿مُتَوَفِّيكَ﴾

“I will take you...” (means [I] will) remove you. Ibn Zayd then said:

﴿مُتَوَفِّيكَ وَرَافِعُكَ﴾

“I will take you and raise you...” are synonymous.

Jesus (ﷺ) will not die until he kills the Antichrist. Thereafter, Jesus (ﷺ) will die. Ibn Zayd then read Allah's (ﷻ) saying:

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا﴾

**“He will speak to the people in the  
cradle and in maturity...”**

(Ibn Zayd said,) “Allah (ﷻ) raised Jesus (ﷺ) before he reached complete maturity. And Jesus (ﷺ) will descend as a man of mature age.”

Al-Husain bin Al-Fadl Al-Bajalee said: “Allah's (ﷻ) saying,

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<sup>21</sup> Aali-'Imraan (3):55



## Verses Regarding the Descent of Jesus (ﷺ)

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﴿وَكَهْلًا﴾

“...and in maturity...”

means that Jesus (ﷺ) will be a man of mature age after descending from the heavens, at the end of time. Jesus (ﷺ) will speak to the people and kill the Antichrist.”

Husain bin Al-Fadl said: “In this verse is a proof that Jesus (ﷺ), will descend to Earth.”

Tha’lab said, regarding Allah’s (ﷻ) saying:

﴿وَكَهْلًا﴾

“Jesus will descend to Earth as a mature man.”

The argument we have cited from Ibn Jareer is the widely accepted position of those who explain the Qur’an. All of them [commentators of the Qur’an] explain the verse with Ibn Jareer’s [argument] and use it as a proof of Jesus’ (ﷺ) decent. This is the indisputable truth for the saying of Allah (ﷻ):

﴿وَكَهْلًا﴾

“...and in maturity”

[The Arabic word] كهل (which is conjoined with the connected point of time [e.g. childhood] before it and they are both entering into the same ruling and its estimated meaning is: Jesus (ﷺ) spoke to people from the cradle as a child and will also speak to them as a mature man. If Jesus’ (ﷺ) speech immediately after

## The Decisive Word Regarding Jesus (ﷺ)

birth, during infancy, was a sign, then it is a must that, that which is conjoined with it, his speech in maturity is also a sign. Otherwise, there would not be a need to use this speech as evidence because adult speech is a common and customary matter. Thus, informing that a man will use “adult speech” [by itself] is not special, especially [informing of this] as a way of giving glad tidings. Therefore, it is a must that what is meant by this news is that his speech is in the period of maturity.

The majority of both hadeeth specialists and historians believe that Jesus (ﷺ) was raised at the age of 33 and will remain on Earth for 40 years after his descent—just as this [fact] comes in an authentic hadeeth. It is also said that Jesus’ (ﷺ) stay on Earth is going to be 24 years. Ibn Jareer reported on the authority of Ka’b Al-Ahbaar with an authentic chain. It was also said that the term of Jesus’ (ﷺ) stay on Earth will be 7 years, which will complete his age of 40. The first choice is correct.

### The Second Verse

Allah (ﷻ) says:

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ

الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

النساء: ١٥٩

**And there is none of the People of the Book but must believe in him before his death; and on the Day of**

## Verses Regarding the Descent of Jesus (ﷺ)

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**Judgment he will be a witness  
against them.<sup>22</sup>**

We have stated—citing Ibn Jareer—that the most correct explanation of this verse refers to Jesus (ﷺ) as being the pronoun in Allah’s (ﷻ) saying:

﴿قَبْلَ مَوْتِهِ﴾

**...before his death...**

Likewise, [we have stated that] when Jesus (ﷺ) descends, no living individual from the People of the Book will remain during that time except that he will believe in Jesus (ﷺ) and give him credence. That is because Jesus (ﷺ) will discontinue the Jizyah, and he will only accept Islam—otherwise, the sword. So, whoever refuses Islam, Jesus (ﷺ) will hasten towards them with the sword. Based on the premise that the pronoun refers to Jesus (ﷺ) [this is the correct position,] then his descent is a self-evident matter that rejects any doubt. [This matter is so] because the People of the Book are not going to ascend to the heavens in order to believe in Jesus (ﷺ). However, he (ﷺ) is going to descend to Earth, just as indisputably-authentic narrations explicitly state, which we will mention soon, Allah Willing.

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<sup>22</sup> An-Nisaa’ (4): 159

**The Third Verse**

Allah (ﷻ) says:

﴿وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا

صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

الزخرف: ٦١

**And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow Me: this is a Straight Way.<sup>23</sup>**

‘Abdullah Al-Ghamaaree said in his book, *Establishing the Proofs for the Descent of Jesus (ﷺ) at the End of Time*, at the discussion of this verse: “This means that Jesus (ﷺ) is a sign of the Last Hour. The Last Hour will be known by Jesus’ descent (ﷺ). So, have no doubt about it. The Prophet (ﷺ) explained the verse with the [same] meaning.

قَالَ ابْنُ حَبَانَ فِي صَحِيحِهِ: ذَكَرَ الْبَيَانُ بِأَنَّ نَزُولَ

عِيسَى ابْنِ مَرْيَمَ مِنْ أَعْلَامِ السَّاعَةِ: أَخْبَرَنَا مُحَمَّدُ بْنُ

الْحَسَنِ بْنِ الْخَلِيلِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَرَ، قَالَ

: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ

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<sup>23</sup> Az-Zukhruf (43): 61

## Verses Regarding the Descent of Jesus (ﷺ)

الرحمن ، عن عاصم ، عن أبي رزين ، عن أبي يحيى  
مولى ابن عفراء ، عن ابن عباس ، عن النبي صلى الله  
عليه وسلم في قوله : ( وإِنَّهٗ لَعَلَمٌ لِّلسَّاعَةِ (1) ) ، قال  
: « نزول عيسى ابن مريم من قبل يوم القيامة »

***Ibn Hibbaan said in his Saheeh, "In Mentioning the Proofs that the decent of Jesus (ﷺ), the Son of Mary, is from the Signs of the Last Hour":***

***We were told by Muhammad bin Hasan bin Khalil, we were informed by Hishaam bin 'Amaar, we were informed by Al-Waleed bin Muslim, we were informed by Shaybaan bin Abdur Rahman on the authority of 'Aasim on the authority of Abee Razeen, on the authority of Abee Yahya, the freed slave of Ibn 'Afraa, on the authority of Ibn Abbaas, on the authority of the Prophet (ﷺ) regarding Allah's saying (ﷻ):***

﴿ وَإِنَّهٗ لَعَلَمٌ لِّلسَّاعَةِ ﴾

***And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment)***

***He said, "The descending of Jesus (ﷺ), the son of Mary, will occur before the Day of Judgment." This chain is authentic.***

## The Decisive Word Regarding Jesus (ﷺ)

The narrators are all trustworthy. 'Aasim is from the well-known Scholars of Recitation.

Narrations similar to this hadeeth of the Prophet (ﷺ) also come on the authority of Ibn Abbaas, Abee Maalik, Al-Hasan, Mujaahid, Qataadah, As-Suddee, Adh-Dhahhaak, Ibn Zayd, and others. The narrations of these men are transmitted in the Tafseer of Ibn Jareer with different chains. All of the narrations candidly state that the verse means that Jesus' (ﷺ) descending will be before the Hour.

This is the only explanation to be applied. Any other explanation for the verse is impermissible.

There are proofs for this [argument]:

**Firstly:** As previously stated, this explanation is authentically reported on the Prophet (ﷺ).

**Secondly:** Surely, the context [of the verse] is regarding Jesus (ﷺ). Read Allah's (ﷻ) saying:

﴿ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا ءَأَلْهَمْنَا خَيْرًا أَمْ هُوَ مَا  
ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ  
إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ  
﴿٥٩﴾ وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

❦ وَإِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ فَلَا تَمْتَرُكُ بِهَا وَاتَّبِعُونِ هَذَا

صِرَاطٌ مُسْتَقِيمٌ ❦

الزخرف: ٥٧ - ٦١

And when the son of Maryam is quoted as an example [Jesus] is worshipped like their idols, behold! Your people cry aloud (laugh out at the example). And say: "Are our aaliha (gods) better or is he [Jesus]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He [Jesus] was not more than a slave. We granted Our Favour to him, and We made him an example to 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 ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa'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.**<sup>24</sup>

Hence, it is not permissible to change the meaning of the speech from its context, to another meaning, except with proof that makes it mandatory to accept it from evidences that are clearly sent down or a statement from the Messenger (ﷺ) in which proof can be established—just as Ibn Jareer mentioned previously.

**Thirdly:** If the pronoun was to return to other than Jesus (ﷺ), the way it was said then, that would necessitate weakness or feebleness in the phrase. The eloquence of the wise Book is far removed from that.

The eminent scholar, Ibn Katheer, said: “And Allah (ﷻ) said:

﴿وَأَنَّهُ لَعَلَّمُ لِّلسَّاعَةِ﴾

And (Jesus) shall be a Sign (for the coming of) the Hour. Ibn Ishaq’s explanation [of the verse] has already preceded. [Ibn Ishaq’s explanation states that] the verse identifies the things that Jesus (ﷺ) was sent with—reviving the dead, curing the blind and the leper, and other sicknesses—as the intended meaning of the pronoun. This is highly questionable. More inaccurate than this, is what Qataadah narrated on Al-Hasan Al-Basaree, Saeed bin Jubair states that the pronoun in:

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<sup>24</sup> Az-Zukhruf (43):57-61



﴿وَإِنَّهُ﴾

**And verily he...**

refers to the Qur'an. On the contrary, the pronoun refers to Jesus (ﷺ), for he is the subject that the context mentions—this is correct. Furthermore, Jesus' (ﷺ) descent before the Last Day is the intended meaning by [all of] this. As Allah (ﷻ) mentions:

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

النساء: ١٥٩

**And there is none of the People of the Book but must believe in him before his death...<sup>25</sup>**

This means before Jesus' death (ﷺ). Then on the Day of Judgment, Jesus will be a witness against them. The reading of the [following] verse supports this point:

﴿وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ﴾

**And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment):**

This means that Jesus' (ﷺ) exiting is a sign of the Last Hour before Judgment Day. The example of this was reported on the authority of Abee Hurairah, Ibn

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<sup>25</sup> An-Nisaa' (4): 159

## The Decisive Word Regarding Jesus (ﷺ)

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Abbaas, Abee 'Aaliyah, Abee Maalik, 'Ikramah, Al-Hasan, Al-Qataadah, Adh-Dhahhaak and others.

An indisputably-authentic number of narrations, narrated on the Messenger of Allah (ﷺ), report that he (ﷺ) informed of Jesus' (ﷺ) descent before Judgment Day—[and that Jesus (ﷺ)] will be a just leader and a fair judge.

Now we will cite the authentic narrations regarding Jesus' (ﷺ) descent. Even though all of the narrations are Aahaad, the collective relationship between them makes them indisputably authentic whereas the absolute soundness of the content is guaranteed. So, we say (and success is with Allah (ﷻ)).

# Ahadeeth Regarding the Descent of Jesus (ﷺ)

## The First Hadeeth

رَوَى الشَّيْخَانِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ  
لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرَ  
الصَّلِيبَ وَيَقْتُلَ الْخَنزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالَ  
حَتَّى لَا يَقْبَلَهُ أَحَدٌ حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا  
مِنَ الدُّنْيَا وَمَا فِيهَا

هذا اللفظ البخاري

***Al-Bukhari and Muslim transmitted [the following]. Narrated Abu Hurairah (رضي الله عنه) the Messenger of Allah (ﷺ) said, "By Him in Whose Hands my soul is, surely Jesus (ﷺ), the son of Mary, will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in***

***abundance so that nobody will accept it, and a single prostration to Allah (ﷻ) (in prayer) will be better than the whole world and whatever is in it.” This is Al-Bukhari’s wording.***<sup>26</sup>

As for Muslim, his wording of the Hadeeth is more complete:

وأما مسلم: فلفظه في أتم رواياته: وَالَّذِي نَفْسِي بِيَدِهِ  
لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ  
وَيَضَعَ الْجِزْيَةَ وَيَفِيضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ

***The Messenger of Allah (ﷺ) said: “By Him who my soul is in His hand, the son of Mary (peace upon him) will soon descend among you as a just judge. He will break the cross, kill the swine, and abolish the Jizya (taxation taken from the non-Muslims) and the wealth will pour forth to such an extent that no one will accept it.***<sup>27</sup>

و في رواية له بزيادة: حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ  
خَيْرًا مِنَ الدُّنْيَا وَمَا عَلَيْهَا

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<sup>26</sup> Sahih Al-Bukhari (3448)

<sup>27</sup> Al-Bukhari (2222/2476), Muslim (155)

## Ahadeeth Regarding the Descent of Jesus (ﷺ)

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And there is another narration of Muslim with the addition:

**“...to the point where one prostration is better than the world and everything in it...”**

Also, in the collections of Al-Bukhari and Muslim—after the Hadeeth was traced back to Abu Hurairah (رضي الله عنه)—the [additional] wording [is] “Then Abu Hurairah (رضي الله عنه) said, ‘If you wish, you can recite (this verse of the Holy Book):

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ

الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

النساء: ١٥٩

**And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.<sup>28</sup>**

The meaning of this sentence (i.e. the aforementioned verse): the narration of Abu Hurairah in the previous chain is a proof regarding Jesus (ﷺ) descending at the end of time, which gives credence to this narration and other than it. Similar to that which we will bring [as evidence], Inshaa Allah:

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<sup>28</sup> An-Nisaa' (4): 159

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا﴾

**And there is none of the People of the Book but must believe...**

“This is pertaining to Jesus before his death, and the people being referred to are the People of the book who will be present at the time of his descent. And all religions will be one.” That religion will be Islam, as mentioned. Ibn ‘Abbaas was firmly convinced by this meaning as Ibn Jareer narrated by way of Sa’eed bin Jubair, on his authority in an authentic chain. A discussion of this has proceeded in the explanation of the verse.

### **The Second Hadeeth**

روى الشيخان أيضا من حديث أبي هريرة قال رسول  
الله صلى الله عليه وسلم كيف أنتم إذا نزل ابن  
مريم فيكم وإمامكم منكم أخرجه البخاري في كتاب  
أحاديث الأنبياء في نزول عيسى عليه السلام و مسلم  
في آخر كتاب الإيمان في باب نزول عيسى ابن مريم  
حكما بشريعة نبينا صلى الله عليه و سلم و كذلك  
رواه أحمد

***It was also reported by Al-Bukhari and Muslim from the Hadeeth of Abu Hurairah***

## Ahadeeth Regarding the Descent of Jesus (ﷺ)

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(ﷺ): **“The Messenger of Allah (ﷺ) said, ‘What will be your state when the son of Mary (i.e. Jesus (ﷺ)) descends amongst you and there will be an Imaam from amongst you all?’”<sup>29</sup>**

Al-Bukhari compiled this Hadeeth in *“The book: Narrations of the Prophets Regarding Jesus’ (ﷺ) Descent.”* Likewise, Muslim quoted the Hadeeth at the end of *“The Book of Eemaan—Chapter: The Descent of Jesus (ﷺ), the Son of Mary, Ruling with our Prophet’s (i.e. Muhammad (ﷺ)) Legislature.”* Ahmad narrated a similar [version].

As you can see, both Al-Bukhari and Muslim agreed upon the wording of these two narrations with different chains on the authority of Abu Hurairah (رضي الله عنه). Every Muslim knows the narrations that Al-Bukhari and Muslim agree upon are the most authentic and trusted speech after the Book of Allah (قرآن), mighty and sublime.

Shaykh Ash-Shanqeeti, the author of the book, *Zaad Al-Muslim* regarding that which Al-Bukhari and Muslim agreed upon, said after narrating this Hadeeth:

“Note: believing that Jesus (ﷺ) is still alive at this very moment is a legislated obligation. And it is a must [to believe] that he will descend at the end of time and judge with the legislation of our Prophet (ﷺ). Likewise, Jesus (ﷺ) will fight in the path of Allah as this [information] has been reported with indisputable authenticity on the Truthful and Believed (i.e. the Messenger, peace and blessings upon him). Indeed it is

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<sup>29</sup> Al-Bukhari (3449), Muslim (155)

## The Decisive Word Regarding Jesus (ﷺ)

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mandatory to believe that, because Allah (ﷻ) informs in His noble Book, which cannot be approached by falsehood in any way, that the Jews did not kill Jesus (ﷺ) and that Allah (ﷻ) raised him. As Allah (ﷻ) says:

﴿ وَمَا قَتَلُوهُ يَقِينًا ﴾

النساء: ١٥٧

**...for surely; they killed him not.<sup>30</sup>**

﴿ بَل رَفَعَهُ اللَّهُ ﴾

النساء: ١٥٨

**Nay, Allah raised him...<sup>31</sup>**

Indeed, indisputably authentic narrations have been reported on the fact that has preceded, Jesus (ﷺ) will descend at the end of time as a just ruler. He will break the Cross, kill the swine, discontinue the Jizyah, and wealth will spread to a point, which no one will accept it. [There are other] explicit narrations regarding his decent and his time period alive on Earth after his decent. Furthermore, there is no authentic hadeeth of Jesus' (ﷺ) death that can possibly contend with the indisputably authentic narrations that affirm Jesus' (ﷺ) descent at the end of time.

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<sup>30</sup> An-Nisaa' (4): 157

<sup>31</sup> An-Nisaa' (4): 158



## Ahadeeth Regarding the Descent of Jesus (ﷺ)

Since the Qur'an informs that Jesus (ﷺ) was raised and not killed, the Prophet (ﷺ) clarified to us that Jesus (ﷺ) will descend at the end of time, and described Jesus' (ﷺ) condition after he descends with a detailed explanation that removes all other scenarios, it is obligatory that a Muslim believe in this manner. Whoever doubts in it is a disbeliever according to the consensus of the Muslim body. [He is deemed so] because this issue is one known by every Muslim out of bare religious necessity devoid of any dispute. And everything reported in it from the atheists and the ignorant is false and it is not befitting for anyone who has knowledge to turn to it.

### The Third Hadeeth

روى مسلم عن أبي الزبير أنه سمع جابر بن عبد الله  
يقول سمعت النبي صلى الله عليه وسلم يقول لا  
تزال طائفة من أمتي يُقاتلون على الحق ظاهرين إلى  
يوم القيامة قال فينزل عيسى ابن مريم صلى الله عليه  
وسلم فيقول أميرهم تعال صل لنا فيقول لا إن  
بعضكم على بعض أمراء تكرمه الله هذه الأمة

**Muslim reported in his Sahih: On the authority of Abee Az-Zubair, that he heard Jabir bin 'Abdillaah say "I heard the Prophet (ﷺ) say: There will always be a group from amongst my nation who will not cease fighting for the Truth and will be victorious**

till the Day of Resurrection. He said: Jesus (ﷺ), son of Mary, would then descend and their (the Muslims') leader would invite him to come and lead them in prayer, but he will say: "No, some amongst you are leaders over others. This is an honor from Allah for this Ummah." Reported by Muslim.<sup>32</sup>

#### The Fourth Hadeeth

روى مسلم عن نافع قال قال عبد الله بن عمر ذكر  
رسول الله صلى الله عليه وسلم يوماً بين ظهراني  
الناس المسيح الدجال فقال إن الله تبارك وتعالى  
ليس بأغور إلا إن المسيح الدجال أغور عين اليمنى  
كان عينه عنبة طافية قال وقال رسول الله صلى الله  
عليه وسلم أراني الليلة في المنام عند الكعبة فإذا  
رجل آدم كأحسن ما ترى من آدم الرجال تضرب  
لمتة بين منكبَيْه رجل الشعر يقطر رأسه ماءً واضعاً  
يديه على منكبَيْه رجلين وهو بينهما يطوف بالبيت  
فقلت من هذا فقالوا المسيح ابن مريم ورأيت وراءه  
رجلاً جعداً قططاً أغور عين اليمنى كأشبهه من رأيت

<sup>32</sup> Muslim (156)

مِنَ النَّاسِ بَابِنِ قَطَنِ وَأَضْعَا يَدَيْهِ عَلَى مَنْكَبِي رَجُلَيْنِ  
يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا قَالُوا هَذَا الْمَسِيحُ  
الدَّجَالُ

**Muslim reported on the authority of Naafi', he said 'Abdullah bin 'Umar (رضي الله عنه) said, "The Messenger of Allah (ﷺ) mentioned the antichrist in the presence of the people one day. Thus, the Messenger said, 'Verily, Allah is not blind in one eye. Most certainly, the antichrist is blind in his right eye, as if his eye is a swollen grape.' He said, "and the Messenger (ﷺ) said: 'I was shown in a dream this night that I was near the Ka'bah. There was a man with a complexion between black and white, one of the finest men that you ever saw. His locks of hair were falling on his shoulders. His hair was combed, and water trickled down from his head. He was placing his hands on the shoulders of two men as he circumambulated the House (i.e. Ka'bah). I said, "Who is he?" They replied, "Jesus, the son of Mary." And I saw behind him a man of sturdy build with intensely curly hair, blind in his right eye. He resembled Ibn Qatan more than anyone I've seen from the people. He was placing his hands on the shoulders of two men as he circumambulated the House. I said, "Who is**

## The Decisive Word Regarding Jesus (ﷺ)

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***this?” They said, “This is the Antichrist.”  
Reported by Muslim<sup>33</sup>***

The meaning of this hadeeth—which was reported by Muslim, with different chains, on authority of Ibn ‘Umar who saw the Prophet (ﷺ) in a dream and it’s known:

رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ

***“The dreams of the prophets are  
revelation.”<sup>34</sup>***

– what will the conditions be at the end of time as it relates to Jesus, the son of Mary – his descent, his circumambulation of the House, the Antichrist’s appearance and his circumambulation of the House. The Messenger’s (ﷺ) observation of them both in the same dream supports this meaning. After all, it is well known that Jesus (ﷺ) is going to kill the Antichrist—as this [fact] has already been mentioned [in the narrations] of hadeeth.

### **The Fifth Hadeeth**

روى مسلم في كتاب الحج في باب إهلال النبي صلى  
الله عليه وسلم وهدية: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ

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<sup>33</sup> Muslim (169)

<sup>34</sup> Al-Bukhari (137/259)

وَالَّذِي نَفْسِي بِيَدِهِ لَيُهْلَنَ ابْنُ مَرْيَمَ بِفَجِّ الرُّوحَاءِ حَاجًّا  
أَوْ مُعْتَمِرًا أَوْ لَيْثِيئَهُمَا

**Muslim reported in, the Book of Hajj, in the chapter, The Prophet's Declaration and His Guidance. On the authority of Abu Hurairah, on the authority of the Messenger of Allah (ﷺ), he said: "By the One, whom my soul is in his hand, the son of Mary will certainly make a declaration for Hajj, 'Umrah, or a combination between the two in the valley of Rauhaa." Similarly, Ahmad narrated this Hadeeth.<sup>35</sup>**

Ash-Shanqeeti says in his commentary of this hadeeth: "Is there evidence more explicit, regarding Jesus' (ﷺ) descent and that he's still alive, [more] than the Prophet (ﷺ) swearing that Jesus is going to declare intentions for Hajj or Umrah once or twice?"

### **The Sixth Hadeeth**

روى الإمام أحمد عن أبي هريرة قال : قال رسول الله  
صلى الله عليه وسلم : (( يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ فَيَقْتُلُ  
الْحَنْزِيرَ وَيَمْحُو الصَّلِيبَ وَتُجْمَعُ لَهُ الصَّلَاةُ وَيُعْطَى

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<sup>35</sup> Muslim (1252) & Ahmad (7231)

الْمَالِ حَتَّى لَا يُقْبَلَ وَيَضْعُ الْخِرَاجَ وَيَنْزِلَ الرُّوحَاءَ  
فَيَحْجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا))

قَالَ وَتَلَا أَبُو هُرَيْرَةَ

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

فَزَعَمَ حَنْظَلَةُ أَنَّ أَبَا هُرَيْرَةَ قَالَ يُؤْمِنُ بِهِ قَبْلَ مَوْتِهِ  
عِيسَى فَلَا أُدْرِي هَذَا كَلِمَةُ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَوْ شَيْءٌ قَالَهُ أَبُو هُرَيْرَةَ

**Imaam Ahmad reported on the authority of Abu Hurairah, he said: "The Messenger of Allah (ﷺ) said: 'Jesus, son of Mary will descend, kill the pigs, destroy the Cross, and a congregational prayer will be gathered for. So much wealth shall be disseminated that people will refuse to accept it. And Jesus will not accept the Jizyah. And Jesus will descend upon Rauhaa [valley]. Jesus, from there, will go to perform Hajj, Umrah, or combine between the two.'"**<sup>36</sup>

<sup>36</sup> Ahmad in his Musnad (7843). The eminent scholar Al-Albaani, in the story of the Messiah (pg.99), "As I said, its chain is authentic on the

**Abu Hurairah (رضي الله عنه) recited:**

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

**And there is none of the People of  
the Book but must believe in him  
before his death...**

**Hanthalah presumed that Abu Hurairah  
said, "They will believe in Jesus before his  
death." [Hanthalah said]: "And, I do not  
know if all of this is the Hadeeth of the  
Prophet (ﷺ) or something Abu Hurairah  
said."**

This was also reported by Ibn Abee Haatim, on the authority of his father, on the authority of Abee Musa Muhammad bin Al-Muthanna, on the authority of Yazeed bin Haaron, on the authority Sufyaan bin Husain, on the authority of Az-Zuh'ree.

### **The Seventh Hadeeth**

قال الإمام أحمد : حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا هَمَّامٌ قَالَ  
أَخْبَرَنَا قَتَادَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ عَنْ أَبِي هُرَيْرَةَ  
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَنْبِيَاءُ إِخْوَةٌ

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conditions of Muslim and he extracted from it the descent of Jesus at  
Rauhaa."

لَعَلَّتِ أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ وَأَنَا أَوْلَى النَّاسِ  
 بِعِيسَى ابْنِ مَرْيَمَ لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَإِنَّهُ نَازِلٌ  
 فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلًا مَرْبُوعًا إِلَى الْحُمْرَةِ  
 وَالْبَيَاضِ عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ  
 يُصِبْهُ بَلَلٌ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخَنْزِيرَ وَيَضَعُ الْجِزْيَةَ  
 وَيَذْعُو النَّاسَ إِلَى الْإِسْلَامِ فَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ  
 كُلَّهَا إِلَّا الْإِسْلَامَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ  
 الدَّجَالَ وَتَقَعُ الْأَمَنَةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأَسْوَدُ مَعَ  
 الْإِبِلِ وَالنَّمَارِ مَعَ الْبَقَرِ وَالذَّنَابُ مَعَ الْغَنَمِ وَيَلْعَبُ  
 الصَّبْيَانُ بِالْحَيَّاتِ لَا تَضُرُّهُمْ فَيَمُوتُ أَرْبَعِينَ سَنَةً ثُمَّ  
 يُتَوَفَّى وَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ. أخرجه أحمد

**Imaam Ahmad said: We were told by Affaan, we were told by Hammaam, we were informed by Qataadah, on the authority of Abdir Rahman, on the authority of Abee Hurairah, that the Prophet (ﷺ) said: "The Prophets are brothers [to each other]; 'Allaat: their mothers are different and their religion is one. And indeed I am most worthy of Jesus, the son of Mary, because there was not a prophet between him and me. And indeed Jesus will descend. So know him. He is neither tall nor is he short and**



***has between a red and white complexion. Upon him are two light yellowish garments. It is as if his head has water dripping from it, even if water was not poured [on his head]. He will destroy the cross, kill the pigs, will not accept the Jizyah, and call the people to Islam. During his time, Allah will destroy all other religions except Islam. Also, Allah will destroy the Antichrist during Jesus' time. Then safety will come down on Earth to the point where lions will be cared for along with camels, tigers with cows, wolves with sheep. Also, boys will play with snakes that will not hurt them. Thus, Jesus will stay forty years, pass away, and the Muslims will pray over him.***<sup>37</sup>

Similarly, Abu Dawood reported the hadeeth on the authority of Hudbah bin Khalid, on the authority of Hammaam bin Yahya. Also, Ibn Jareer reported the hadeeth on the authority of Bishr bin Mu'aadh, on the authority of Yazeed bin Haaron, and on the authority of Sa'eed bin Abee 'Arwoobah. Both chains are on the authority Qataadah, on the authority of Abdir Rahman bin Aadam, on the authority of Abu Hurairah.

### **The Eighth Hadeeth**

قال مسلم في صحيحه : حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا  
مُعَلَّى بْنُ مَنصُورٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ حَدَّثَنَا سُهَيْلٌ

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<sup>37</sup> Ahmad in his Musnad (9017). The eminent scholar Al-Albaani authenticated it in his Silsilah As-Saheehah (2182).

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ  
 أَوْ بِدَابِقٍ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ  
 أَهْلِ الْأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافَوْا قَالَتِ الرُّومُ خَلُّوا بَيْنَنَا  
 وَبَيْنَ الَّذِينَ سَبَّوْنَا مِنَّا نَقَاتِلُهُمْ فَيَقُولُ الْمُسْلِمُونَ لَا  
 وَاللَّهِ لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا فَيَقَاتِلُونَهُمْ فَيَنْهَزِمُ  
 ثُلُثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ ثَلَاثُهُمْ أَفْضَلُ  
 الشُّهَدَاءِ عِنْدَ اللَّهِ وَيَفْتَحُ الثُّلُثُ لَا يُقْتَنُونَ أَبَدًا  
 فَيَفْتَحُونَ قُسْطَنْطِينَةَ فَيَتَمَّا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ قَدْ  
 عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ إِنَّ  
 الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِكُمْ فَيَخْرُجُونَ وَذَلِكَ  
 بَاطِلٌ فَإِذَا جَاءُوا الشَّامَ خَرَجَ فَيَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ  
 يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ  
 مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّهُمْ فَإِذَا رَأَاهُ عَدُوُّ اللَّهِ  
 ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لَأَذَابَ  
 حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيَرِيهِمْ دَمَهُ فِي  
 حَرَبَتِهِ

**Muslim reported in his Sahih: 'I was told by Zuhair bin Harb, we were told by Ya'laa bin Mansoor, we were told by Sulaiman bin Bilaal, we were told by Suhail, on the authority of his father, on the authority of Abu Hurairah: "Allah's Messenger (ﷺ) said: The last hour will not be established until the Romans land at Al-'Amaq or in Daabiq. On that day, an army consisting of the best people on Earth will come from Medina [to counter them]. When they arrange themselves in ranks, the Romans will say, 'Give us access to those of us whom were taken as captives so that we fight them.' The Muslims will say, 'Nay, by Allah, we would never grant you access to our brothers for you to fight them.' They [the armies] will then fight. A third of the army [of Muslims] will run away, whom Allah will never forgive. A third [of the believers], which consists of the most excellent martyrs to Allah, [will be killed]. And a third that will never be put to trial [will win]. And they will conquer Constantinople. While they divide the spoils they would have already hung their swords on the olive trees Satan will yell out to them, "The Antichrist has assumed your places among your families!" They will then come out, but that [i.e. Satan's claim] is not true. And when they come to [the area of] Ash-Shaam, the Antichrist will come out, while they're preparing themselves for battle, drawing up the ranks. When the prayer is established**

*then Jesus, son of Mary, will descend and lead them in prayer. When the enemy of Allah sees Jesus, he will melt, just as salt dissolves in water. If he is left like that then he will dissolve until he is destroyed. However, Allah will kill the Antichrist by his hand. Hence, Allah will make the Antichrist's blood visible to them on Jesus' spear."<sup>38</sup>*

### The Ninth Hadeeth

قال أحمد حَدَّثَنَا هُشَيْمٌ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ عَنْ  
جَبَلَةَ بْنِ سُهَيْمٍ عَنْ مُؤْتِرِ بْنِ عَفَّازَةَ عَنْ ابْنِ مَسْعُودٍ  
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقِيتُ لَيْلَةَ  
أُسْرِي بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى قَالَ فَتَذَاكُرُوا أَمْرَ  
السَّاعَةِ فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ فَقَالَ لَا عِلْمَ لِي بِهَا  
فَرَدُّوا الْأَمْرَ إِلَى مُوسَى فَقَالَ لَا عِلْمَ لِي بِهَا فَرَدُّوا  
الْأَمْرَ إِلَى عِيسَى فَقَالَ أَمَا وَجِبْتُهَا فَلَا يَعْلَمُهَا أَحَدٌ إِلَّا  
اللَّهُ ذَلِكَ وَفِيمَا عَهَدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنْ الدَّجَالَ  
خَارِجٌ قَالَ وَمَعِيَ قَضِيْبَانِ فَإِذَا رَأَيْتَ ذَابَ كَمَا يَذُوبُ  
الرِّصَاصُ قَالَ فَيَهْلِكُهُ اللَّهُ حَتَّى إِنَّ الْحَجَرَ وَالشَّجَرَ

<sup>38</sup> Muslim (2897)

لَيَقُولُ يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ قَالَ  
 فِيهِلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ  
 قَالَ فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ  
 حَدَبٍ يَنْسِلُونَ فَيَطْنُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا  
 أَهْلَكُوهُ وَلَا يَمْرُونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ ثُمَّ يَرْجِعُ النَّاسُ  
 إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللَّهَ عَلَيْهِمْ فَيَهْلِكُهُمُ اللَّهُ  
 وَيُمِيتُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ نَسْنِ رِيحِهِمْ قَالَ فَيَنْزِلُ  
 اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ فَتَجْرِفُ أَجْسَادَهُمْ حَتَّى يَقْدِفَهُمْ  
 فِي الْبَحْرِ ففِيمَا عَهْدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنْ ذَلِكَ إِذَا  
 كَانَ كَذَلِكَ فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتَمِّمِ الَّتِي لَا يَدْرِي  
 أَهْلُهَا مَتَى تَفْجُوهُمْ بَوْلَادِهَا لَيْلًا أَوْ نَهَارًا

**Ahmad said:** 'We were told by Hushaim, on the authority of Al-'Awwaam bin Howshab, on the authority of Jabalah bin Suhaim, on the authority of Mu'thir bin 'Afaazah, on the authority of Ibn Masood , on the authority of the Messenger of Allah (ﷺ), he said': "I met Ibrahim, Moses, and Jesus during the night in which I was taken. They discussed the issue of the Last Hour. Thus, they referred their affair to Ibrahim. Ibrahim said, "I have no knowledge about it [i.e. the Last Hour]." So they referred their

*affair to Moses. He said, "I have no knowledge about it." At that point, they referred their issue to Jesus. He said, "As for the Last Hour's [actual] time, no one knows that except Allah. From what my Lord revealed to me, the Antichrist will come out and I will have two rods. When the Antichrist sees me, he will melt just as lead melts." Jesus [then] said, "Thus, Allah will destroy him when he sees me to the point that the stone and tree will say, 'O Muslim, there is a disbeliever under me. So come kill him!'" Jesus said, "Thus, Allah will destroy them. Then the people will return to their lands and regions. At that point, Gog and Magog will quickly exit from every high point. Gog and Magog will flatten the lands of the people. They will not come upon anything except that they obliterate it. And they will not pass water except that they will drink it." Jesus said, "Then the people will return and complain about Gog and Magog. So, I will supplicate to Allah against them. Thus, Allah will destroy them and cause them to die until Earth will reek of their rotten odor. Allah will then send down rain and their bodies will be swept away until they are thrown in the ocean. From that which has been revealed to me from my Lord, when [the situation] becomes like that, the last hour will be the example of a completely pregnant woman whose family does not know when she will surprise them*

***by giving birth, whether it will be night or day.***<sup>39</sup>

It was reported like this by Ibn Majah on the authority of Muhammad bin Bishshaar, on the authority of Yazeed bin Haaron, on the authority of Al-'Awwaam bin Howshab.

Shaikh Ahmad Shaakir said in his remarks regarding this hadeeth: Its chain is authentic. Jabalah bin Suhaim is a Taabi'ee, and he was seen to be trustworthy. Ahmad, Athawree, Shu'bah, Ibn Ma'een and others declared him to be trustworthy. Mu'thir bin 'Afaazah, Abul Muthanna Al-Koofee, is also trustworthy. Ibn Hibbaan mentioned him in [his book] *Ath-Thiqaat*. Al-Haakim said, "A group from the Tabi'een narrated on him." Al-Bukhari wrote a biography on him in [his book] *Al-Kabeer*. Al-Haakim also reported the hadeeth in [his book] *Al-Mustadarak*, by way of Yazeed bin Haaron, and he said: "the chain is authentic and they both [Al-Bukhari and Muslim] did not report it"—and Adh-Dhahabee agreed with him.

### **Tenth Hadeeth**

قَالَ الْإِمَامُ أَحْمَدُ حَدَّثَنَا زَيْدُ بْنُ هَارُونَ حَدَّثَنَا حَمَّادُ  
بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَبِي نَضْرَةَ قَالَ أَتَيْتُنَا  
عُثْمَانَ بْنَ أَبِي الْعَاصِ فِي يَوْمِ جُمُعَةٍ لِنَعْرِضَ عَلَيْهِ  
مُصْحَفًا لَنَا عَلَى مُصْحَفِهِ فَلَمَّا حَضَرَتِ الْجُمُعَةُ أَمَرَنَا

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<sup>39</sup> Ahmad in his Musnad (3546) & Ibn Majah (4081)

فَاغْتَسَلْنَا ثُمَّ أَتَيْنَا بِطَيْبٍ فَتَطَيَّبْنَا ثُمَّ جِئْنَا الْمَسْجِدَ  
فَجَلَسْنَا إِلَى رَجُلٍ فَحَدَّثَنَا عَنِ الدَّجَالِ ثُمَّ جَاءَ عَثْمَانُ  
بْنُ أَبِي الْعَاصِ فَقُمْنَا إِلَيْهِ فَجَلَسْنَا فَقَالَ سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ لِلْمُسْلِمِينَ ثَلَاثَةٌ  
أَمْصَارٍ مِصْرٌ بِمُلْتَقَى الْبَحْرَيْنِ وَمِصْرٌ بِالْحِيرَةِ وَمِصْرٌ  
بِالشَّامِ فَيَفْزَعُ النَّاسُ ثَلَاثَ فِرْعَانَ فَيَخْرُجُ الدَّجَالُ فِي  
أَعْرَاضِ النَّاسِ فَيَهْزِمُهُمْ مِنْ قِبَلِ الْمَشْرِقِ فَأَوَّلُ مِصْرٍ  
يَرُدُّهُ الْمِصْرُ الَّذِي بِمُلْتَقَى الْبَحْرَيْنِ فَيَصِيرُ أَهْلُهُ ثَلَاثَ  
فِرْقٍ فِرْقَةٌ تَقُولُ نُشَامُهُ نَنْظُرُ مَا هُوَ وَفِرْقَةٌ تَلْحَقُ  
بِالْأَعْرَابِ وَفِرْقَةٌ تَلْحَقُ بِالْمِصْرِ الَّذِي يَلِيهِمْ وَمَعَ  
الدَّجَالِ سَبْعُونَ أَلْفًا عَلَيْهِمُ السَّيِّحَانُ وَأَكْثَرُ تَبَعِهِ  
الْيَهُودُ وَالنِّسَاءُ وَيَنْحَازُ الْمُسْلِمُونَ إِلَى عَقَبَةِ أَفِيقٍ  
فَيَبْعَثُونَ سَرْحًا لَهُمْ فَيَصَابُ سَرْحُهُمْ فَيَشْتَدُّ ذَلِكَ  
عَلَيْهِمْ وَتُصِيبُهُمْ مَجَاعَةٌ شَدِيدَةٌ وَجَهْدٌ شَدِيدٌ حَتَّى إِنْ  
أَحَدَهُمْ لَيُحْرِقُ وَتَرَّ قَوْسِهِ فَيَأْكُلُهُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ  
نَادَى مُنَادٍ مِنَ الشَّجَرِ يَا أَيُّهَا النَّاسُ أَتَاكُمْ الْعَوْتُ  
ثَلَاثًا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ إِنَّ هَذَا لَصَوْتُ رَجُلٍ شَبَّعَانَ



وَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ صَلَاةِ الْفَجْرِ  
 فَيَقُولُ لَهُ أَمِيرُهُمْ رُوحَ اللَّهِ تَقَدَّمَ صَلِّ فَيَقُولُ هَذِهِ الْأُمَّةُ  
 أَمْرَاءُ بَعْضُهُمْ عَلَى بَعْضٍ فَيَتَقَدَّمُ أَمِيرُهُمْ فَيُصَلِّي فَيَذَا  
 قَضَى صَلَاتَهُ أَخَذَ عِيسَى حَرَبَتَهُ فَيَذْهَبُ نَحْوَ الدَّجَالِ  
 فَإِذَا رَأَهُ الدَّجَالُ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ فَيَضَعُ  
 حَرَبَتَهُ بَيْنَ تَنَدُوتِهِ فَيَقْتُلُهُ وَيَنْهَرِمُ أَصْحَابَهُ فَلَيْسَ يَوْمَئِذٍ  
 شَيْءٌ يُوَارِي مِنْهُمْ أَحَدًا حَتَّىٰ إِنَّ الشَّجَرَةَ لَتَقُولُ يَا  
 مُؤْمِنُ هَذَا كَافِرٌ وَيَقُولُ الْحَجَرُ يَا مُؤْمِنُ هَذَا كَافِرٌ

**Imaam Ahmad said: We were told by Yazeed bin Haaron, we were told by Hamaad bin Salamah, on the authority of 'Alee bin Zayd, on the authority of Abee Nadhrah. He said: We went to 'Uthmaan bin Abee Al-'Aas on the day of Jumu'ah in order to show him a copy of the Qur'an that we had. When the Jumu'ah [Prayer] came, he ordered us [to bathe]. So we bathed. He brought perfumes; so we applied the perfumes to ourselves. Then, we went to the Masjid and sat with a man. The man talked to us about the Antichrist. Then, 'Uthmaan bin Abee Al-'Aas came. We stood [and went] in his direction, and then we sat. He said: I heard the Messenger of Allah (ﷺ) saying, "The Muslims will have three cities: a city that will border Al- Bahrain, a city that will**

*border Al-Heerah, and a city that will border Ash-Shaam. The people will be frightened three times. Then, the Antichrist will exit amid a contingent of people. He will destroy whoever is in the direction of the East. The first city that will repel him is the city that borders Al-Bahrain. Its people will divide into three groups. A group will say, "We will wait and test him. We will see what he is." [One] group will join the Bedouins. [The other] group will join with the city that is near them. And the Antichrist will have seventy thousand people with him wearing armor. And most of those with him will be Jews and women. The Muslims will isolate themselves in Aqabah 'Afeeq. Thus, the Muslims will release their animals to graze, and the animals will be afflicted. Consequently, this will be hard on them and cause them great hunger and exhaustion—to the point where an individual from them will cook the string from his bow [i.e. archer's bow] and eat it. While this will be their state, a caller will call from the trees three times, 'O people! Help has come to you.' Some of them will say to the rest, 'verily this is the voice of a man whose stomach is full.' And Jesus, the son of Mary, will descend at the time of the Fajr Prayer. Their leader will say to him, 'Oh Ruh of Allah, go forward and lead in prayer.' Jesus will say, 'The leaders in this nation are mutual [leaders] over each other.' Hence their leader will go forward and lead the prayer. When he finishes the*

**prayer, Jesus will then get his spear and go towards the Antichrist. When the Antichrist sees Jesus, he will melt just as lead melts. Jesus will place his spear in the middle of the Antichrist's chest and kill him. Likewise, the Antichrist's companions will flee. On that day, no one will be able to hide from the Muslims to the point that the tree will say, 'O believer here is a disbeliever.' And the rock will say, 'O believer here is a disbeliever.'**<sup>40</sup>

Ahmad alone reported the hadeeth with this phrasing.

### **The Eleventh Hadeeth**

قَالَ مُسْلِمٌ فِي صَحِيحِهِ أَيْضًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذِ  
الْعَبْرِيِّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ النُّعْمَانَ بْنِ سَالِمٍ  
قَالَ سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُرْوَةَ بْنَ مَسْعُودٍ  
الثَّقَفِيَّ يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو وَجَاءَهُ رَجُلٌ  
فَقَالَ مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ تَقُولُ إِنَّ  
السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا فَقَالَ سُبْحَانَ اللَّهِ أَوْ لَا إِلَهَ

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<sup>40</sup>Ahmad in his Musnad (17,443). The eminent scholar Shaykh Al-Albaani, in his book *The Story of the Antichrist*, mentioned this hadeeth (pg. 95). The Shaykh said that all narrators from the chain are from the 'trustworthy' men of Muslim except 'Alee bin Zaid; he is Ibn Jad'aan and he is da'eef (weak).

إِلَّا اللَّهُ أَوْ كَلِمَةً نَحْوَهُمَا لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَ  
أَحَدًا شَيْئًا أَبَدًا إِنَّمَا قُلْتُ إِنَّكُمْ سَتَرُونَ بَعْدَ قَلِيلٍ أَمْرًا  
عَظِيمًا يُحَرِّقُ الْبَيْتُ وَيَكُونُ وَيَكُونُ ثُمَّ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَالُ  
فِي أُمَّتِي فَيَمُكْتُ أَرْبَعِينَ لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ  
شَهْرًا أَوْ أَرْبَعِينَ عَامًا فَيَبْعَثُ اللَّهُ عَيْسَى ابْنَ مَرْيَمَ كَأَنَّهُ  
عُرْوَةُ بَنِ مَسْعُودٍ فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمُكْتُ النَّاسُ سَبْعَ  
سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً  
مِنْ قِبَلِ الشَّامِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ  
مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ حَتَّى لَوْ أَنَّ  
أَحَدَكُمْ دَخَلَ فِي كَبَدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى  
تَقْبِضَهُ)) قَالَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ ((فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ  
السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا فَيَتَمَثَّلُ  
لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلَا تَسْتَجِيبُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا  
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ

حَسَنَ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا  
أَصغَى لَيْتًا وَرَفَعَ لَيْتًا

قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ  
فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ أَوْ قَالَ يُنَزِلُ اللَّهُ  
مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ نِعْمَانُ الشَّاكُّ فَتَنَبَّتْ مِنْهُ  
أَجْسَادُ النَّاسِ {ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ  
يَنْظُرُونَ} ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمُّوا هَلُمَّ إِلَى رَبِّكُمْ {  
وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ} ثُمَّ يُقَالُ : أَخْرِجُوا بَعَثَ النَّارِ  
فَيُقَالُ مِنْ كَمْ فَيُقَالُ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةَ  
وَتِسْعِينَ قَالَ فَذَلِكَ يَوْمٌ {يَجْعَلُ الْوِلْدَانَ شِيبًا} وَذَلِكَ  
{ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ } ((

**Muslim also said in his Sahih: We were told by 'Ubaidullah bin Mu'aadh Al-'Anbaree, we were told by my father, we were told by Shu'bah, on the authority of Nu'maan bin Saalim, he said: "I heard Yaqoob bin 'Aasim bin 'Urwah, Ibn Mas'ood 'Ath-Thaqafee, saying: I heard 'Abdullah bin 'Amr say: "A man came to him and said, "What is this hadeeth that you narrate in which you say the Last Hour will be established at such and such [time]?" 'Abdullah bin 'Amr then**

said, "Glorified is Allah" or "there is no deity truly worthy of being worshipped except Allah (ﷻ)" or a similar phrase. [‘Abdullah bin ‘Amr then said] "I had decided that I would not narrate anything to anyone ever. I only said that you will soon see a formidable event: the House (i.e. the Ka’ba) will be burned and this definitely will happen. He then said that Allah’s Messenger (ﷺ) said: "the Antichrist will appear in my nation. He will stay for forty. I do not know if he meant forty days, forty months or forty years. Then Allah (ﷻ), exalted is He, will send Jesus son of Mary, who will resemble ‘Urwah bin Mas’ood. Jesus (ﷺ) will seek him out and kill him. Then the people will remain for seven years, [in which] rancor will not exist between two individuals. Then, Allah will send a cold wind from the direction of Ash-Sham. No individual with an atom’s weight of good or Faith will remain on Earth. Even if some from amongst you were to enter into the middle of a mountain, the wind will reach him and cause his death." ‘Abdullah bin ‘Amr then said, "I heard this from the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: 'Only the wicked people will survive and they will be as reckless as birds and as savagely oppressive as beasts. They will never know goodness nor condemn evil. Then, Satan will come to them in human form and will say: "Won't you respond?" And they will say: "What do you order us?"

**Hence, Satan will command them to worship the idols and they will do so. While they are in this state their sustenance will be abundant and their living conditions will be good. Then, the trumpet will be blown, and no one will hear it except that he will bend his neck to one side and raise it from the other side.” The Messenger of Allah said: “and the first one to hear the trumpet will be a man who is fixing the tank meant for providing water for his camels. He will swoon and the other people will also swoon. Then Allah will send, or [the Messenger (ﷺ)] said ‘send down’, rain which resembles dew [or maybe he (ﷺ) said it would be like shade (Nu’maan, one of the narrators, was uncertain)]. Consequently, the bodies of mankind will sprout up:**

﴿ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ (٦٨)

**Then the second trumpet would be blown and they would stand up and begin to look (around).<sup>41</sup>**

**Then it will be said: O people, go to your Lord**

﴿وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾ (٢٤)

<sup>41</sup> Az-Zumar (39): 68

الصفات: ٢٤

***But stop them, for they must be asked<sup>42</sup>***

***Then it will be said: 'Bring out a group [of them] for the Hell-Fire.' And then it will be said: 'How many?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' The Messenger (ﷺ) said, 'That will be the day that turns the adolescent grey, and that is the day in which the shin will be exposed.'***<sup>43</sup>

It was reported by Muslim and Nasaa'ee in his Tafseer. Both chains are on the authority of Muhammad bin Bashshaar, on the authority of Ghundar, on the authority of Shu'bah, on the authority of Nu'maan bin Saalim.

The point of focus in this important hadeeth is his (ﷺ) saying, "Allah (ﷻ) will send Jesus (ﷺ), the son of Mary." "Send" does not mean resurrect from the dead. It means, however, that Allah (ﷻ) will send him down to Earth. So, this agrees with the rest of the narrations.

### **The Twelfth Hadeeth**

قَالَ الْإِمَامُ أَحْمَدُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ  
الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ نَعْلَبَةَ الْأَنْصَارِيِّ  
عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ عَنْ مُجَمِّعِ ابْنِ جَارِيَةَ

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<sup>42</sup> As-Saffaat (37):24

<sup>43</sup> Muslim (2940)



قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
يَقْتُلُ ابْنُ مَرْيَمَ الْمَسِيحَ الدَّجَالَ بِيَابِ لُدٍّ أَوْ إِلَى جَانِبِ  
لُدٍّ

**Imaam Ahmad said: We were informed by Abdur Razzaaq, we were informed by Ma'mar, on the authority of Az-Zuhree, on the authority of 'Abdillah bin 'Ubaidillah bin Tha'labah Al-Ansaaree, on the authority of 'Abdullah bin Zayd Al-Ansaaree, on the authority Mujammi' bin Jaariyah, he said I heard the Messenger of Allah (ﷺ) say, "The son of Mary will kill the Antichrist at the Gate of Ludd or beside [the Gate of] Ludd."<sup>44</sup>**

Al-Tirmidhi narrated it like this, on the authority of Imraan bin Husayn, Naafi' bin 'Uyainah, Abee Barzah, Hudhaifah bin Aseed, Abee Hurairah, Kaisaan, 'Uthmaan bin Abee Al-'Aas, Jaabir, Abee Umaamah, Ibn Mas'ood, 'Abdullah bin 'Amr, Samurah bin Jundab, An-Nawwaas bin Sam'aan, 'Amr bin 'Auwf, and Hudhaifah bin Al-Yamaan (رضي الله عنه) [all narrated] in this context.

Ibn Katheer said: "He [Imam Ahmad] intended, by [citing] their narration, to discuss Jesus (ﷺ) the son of Mary killing the Antichrist. As for the narrations that mention the Antichrist alone, they are plentiful. Those narrations are too abundant to be counted because of their dissemination and copious citation in hadeeth

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<sup>44</sup> Musnad (15,041)/Tirmidhi (2244)/ The eminent scholar Al-Albaani made it authentic in Sahih Al-Jami' (5462) & Tirmidhi Vol. 4 (515)

books of the Sihaah, the Hisaan, the Masaaneed, and elsewhere.”

**The Thirteenth Hadeeth**

قَالَ الإِمَامُ أَحْمَدُ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ عَنْ أَبِي  
الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ قَالَ أَشْرَفَ عَلَيْنَا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غُرْفَةٍ وَنَحْنُ  
نَتَذَاكُرُ السَّاعَةَ فَقَالَ لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْنَ عَشْرَ  
آيَاتٍ تُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدُّخَانُ وَالدَّابَّةُ  
وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَ نَزُولُ عِيسَى ابْنِ مَرْيَمَ  
وَالدَّجَالِ وَثَلَاثُ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَ خَسْفٌ  
بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَنَارٌ تَخْرُجُ مِنْ قَعْرِ  
عَدْنٍ تَسُوقُ أَوْ تَحْشُرُ النَّاسَ تَبَيَّتْ مَعَهُمْ حَيْثُ بَاتُوا  
وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا

***Imaam Ahmad said: We were informed by Sufyan, on the authority of Furaat, on the authority of Abee Tufail, on the authority Hudhaifah bin Aseed Al-Ghifaaree said: The Messenger of Allah (ﷺ) approached us from a room while we were remembering the Last Hour. He said, “The Last Hour will not be established until you see ten signs: the rising of the sun from the West, the smoke,***

***the beast, the exiting of Gog and Magog, the descent of Jesus the son of Mary, the Antichrist, and three eclipses—an eclipse in the East, an eclipse in the West, and an eclipse in the Arabian peninsula— and a fire that will emit from the depths of Adan. [That fire] will herd and gather the people, staying overnight with them wherever they sleep, and also remaining with them wherever they nap in the midday.***<sup>45</sup>

Likewise, Muslim reported this [narration], and the People of the Sunan reported it like this, from the Hadeeth of Firaat Al-Qazzaaz. He also narrated the hadeeth from the narration of ‘Abdul ‘Azeez bin Rafee’, on the authority of Abee At-Tufail, on the authority of Abee Sareehah, on the authority of Hudhaifah bin Aseed Al-Ghiffaaree as a Mawqoof narration.

### **The Fourteenth Hadeeth**

أَخْرَجَ مُسْلِمٌ فِي صَحِيحِهِ مِنْ حَدِيثِ النَّوَّاسِ بْنِ  
سَمْعَانَ الْكِلَابِيِّ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ فَخَفِضَ فِيهِ وَرَفَعَ حَتَّى  
ظَنَّاهُ فِي طَائِفَةِ التَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا  
فَقَالَ مَا شَأْنُكُمْ قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ  
الْغَدَاةَ فَخَفِضْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ

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<sup>45</sup> Muslim (2901)

التَّخْلِ فَقَالَ غَيْرِ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ إِنْ يَخْرُجُ  
وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجُ وَلَسْتُ  
فِيكُمْ فَاْمُرُوا حَجِيجَ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ  
مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِئَةٌ كَأَنِّي أَشْبَهُهُ بَعْدِ  
الْعَزْمِيِّ بْنِ قَطَنِ فَمَنْ أَدْرَكَهُ فَلْيَقْرَأْ عَلَيْهِ فَوَاحِ سُورَةِ  
الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا  
وَعَاثَ شِمَالًا يَا عِبَادَ اللَّهِ فَانْتَبِهُوا قُلْنَا يَا رَسُولَ اللَّهِ وَمَا  
لَبَنُهُ فِي الْأَرْضِ قَالَ أَرْبَعُونَ يَوْمًا يَوْمَ كَسَنَتِهِ وَيَوْمَ  
كَشَهْرِهِ وَيَوْمَ كَجْمَعَتِهِ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ قُلْنَا يَا  
رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَتِهِ أَتَكْفِينَا فِيهِ صَلَاةُ  
يَوْمٍ قَالَ لَا أَقْدِرُوا لَهُ قَدْرَهُ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا  
إِسْرَاعُهُ فِي الْأَرْضِ قَالَ كَالغَيْثِ اسْتَدْبَرْتُهُ الرِّيحُ فَيَأْتِي  
عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ  
السَّمَاءَ فَيُمْطِرُ وَالْأَرْضَ فَتَنْبِتُ فَتَرَوْحُ عَلَيْهِمْ سَارِحَتُهُمْ  
أَطْوَلَ مَا كَانَتْ ذُرًّا وَأَسْبَعَهُ ضُرُوعًا وَأَمَدَهُ خَوَاصِرُ ثُمَّ  
يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ  
فَيَصْبِحُونَ مُمَحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ

وَيَمُرُّ بِالْخَرِيبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ فَتَتَّبَعُهُ  
 كُنُوزَهَا كَيْعَاسِيبِ التَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِنًا شَبَابًا  
 فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْغَرَضِ ثُمَّ  
 يَدْعُوهُ فَيَقْبِلُ وَيَتَهَلَّلُ وَجْهَهُ يَضْحَكُ فَيَيْنَمَا هُوَ كَذَلِكَ  
 إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ  
 الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى  
 أَجْنِحَةِ مَلَكَينِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ  
 مِنْهُ جَمَانٌ كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا  
 مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى  
 يُدْرِكَهُ بَبَابٍ لُدًّا فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ  
 قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ  
 بِدَرَجاتِهِمْ فِي الْجَنَّةِ فَيَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ  
 إِلَى عِيسَى ابْنِ مَرْيَمَ قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ  
 بِقِيَّاتِهِمْ فَحَرَّرْتُ عِبَادِي إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ  
 وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلَهُمْ  
 عَلَى بُحَيْرَةِ طَبْرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ  
 فَيَقُولُونَ لَقَدْ كَانَ بِهِدِهِ مَرَّةٌ مَاءً وَيُحْصِرُ نَبِيُّ اللَّهِ

عِيسَى وَأَصْحَابَهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا  
 مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى  
 وَأَصْحَابَهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّغْفَ فِي رِقَابِهِمْ  
 فَيُصْبِحُونَ فَرَسَى كَنَفْسٍ وَاحِدَةٍ ثُمَّ يَهِيْطُ نَبِيُّ اللَّهِ  
 عِيسَى وَأَصْحَابَهُ إِلَى الْأَرْضِ فَلَا يَجِدُونَ فِي الْأَرْضِ  
 مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنُّهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ  
 عِيسَى وَأَصْحَابَهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ  
 الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ  
 اللَّهُ مَطْرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبْرٌ فَيَغْسِلُ الْأَرْضَ  
 حَتَّى يَتْرُكَهَا كَالزَّلْفَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَلْبَيْتِي تَمَرَّتْ  
 وَرُدِّي بَرَكَتِكَ فَيَوْمِنْدِ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ  
 وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ اللَّقْحَةَ  
 مِنَ الْإِبِلِ لَتَكْفِي الْفَنَامَ مِنَ النَّاسِ وَاللَّقْحَةَ مِنَ الْعَنَمِ  
 لَتَكْفِي الْفَخْدَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ  
 رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ  
 مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا  
 تَهَارَجَ الْحُمُرِ فَعَلَيْهِمْ تَقْوَمُ السَّاعَةُ

**Muslim reported in his Sahih on the authority An-Nawwaas bin Sam'aan Al-Kilaabee. He said that Allah's Messenger (ﷺ) mentioned the Antichrist one day in the morning. He described both the lowliness and magnitude of the Antichrist, so much so, that we assumed the Antichrist was within a cluster of date trees. When we went to the Messenger, he could see that [fear] in us. He said, "What is the matter with you?" We said, "O Messenger of Allah (ﷺ), you mentioned the Antichrist in the morning. You mentioned his lowliness and magnitude until we thought he was in a cluster of date trees." So he said, "Other things, besides the Antichrist, frighten me regarding you. If he exits, and I'm amongst you, I will be the victorious debater against him for you. And if he exits, and I'm not amongst you, [every] man will fend for himself. And Allah will care for every Muslim after I'm gone. The Antichrist is a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abdul 'Uzzaa bin Qatan. Whoever reaches him must recite the opening verses of Surah Al-Kahf. He will appear on the way between Syria and Iraq and will spread mischief right and left. So remain steady, O' slaves of Allah!" We said, "O Messenger of Allah, how long will he stay on Earth?" He said, "Forty days: One day like a year, one day like a month, and one day like a week. And the rest of the days will be like your days." We said, "O Messenger of Allah, will**

*one day's prayer suffice the prayers of the day that equals one year?" He said, "No. Estimate the time." We said, "O Messenger of Allah, how quickly will he travel through Earth?" He said, "Like a cloud driven by the wind. Thus, he will come to the people, invite them, and they will believe in him and answer to him. He will then command the sky, and rain will fall. And [he will command] the earth and crops will grow. Then, at the end of the day, their grazing animals will return to them with their humps very high, their udders full of milk, and their flanks meaty. The Antichrist will then come to another people and invite them, but they will reject him. Thus he will go away from them. At that point, those people will be afflicted by destitution and drought. Not a trace of their wealth will remain in their hands. So, he will walk through the wasteland and say to it, "Bring forth your treasures." The wasteland will submit its treasures before him as a queen bee would. He will then call a person brimming with youth, strike him with the sword, cut him into two pieces, separate them the length of the archer and his target. He will then call that young man, and he will approach with his face gleaming and laughing, this will be his situation. Allah will send the Messiah, son of Mary. He will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his*



*hands on the wings of two Angels. When he lowers his head, droplets will drip [from his head]. And when he lifts his head, beads will scatter like pearls. It will not be possible for the disbelievers to smell their own odor except that they will die. And the disbeliever's breath will reach where his vision stops. Jesus will then search for the Antichrist until he catches hold of him at the Gate of Ludd and will kill him. Then a people whom Allah had protected will come to Jesus, son of Mary. Thus, he will wipe their faces and inform them of their ranks in Paradise. And while this will be his situation, Allah will reveal to Jesus: "I have brought forth some of My slaves that no one will be able to defeat. So take my servants to At-Toor." And then Allah will send Gog and Magog. And they will swarm down from every slope. The first section of them will pass the lake of Tiberias and drink its entire content. And when the last section of them passes, they will say, "There was once water here." Jesus and his companions will be trapped to the point that a bull's head to one of them will be better than one hundred dinars to one of you today. At that point, Allah's Apostle Jesus and his companions will supplicate to Allah. Thus, Allah will send worms (that infest the noses of camels and sheep) in the necks of Gog and Magog. Hence, they will all die simultaneously like one individual soul. Allah's Apostle Jesus and his companions will then come down to*

*the land, and they will not find in the earth as much as an arm's length of space that is not filled with their putrefaction and stench [of Gog and Magog]. Allah's Apostle Jesus and his companions will, again, beseech Allah. Thus, Allah will send birds whose necks would be like those of long-necked camels. Hence, the birds will carry them away and throw them wherever Allah wills. Then Allah will send down rain. No house of clay or tent of skin will keep it out. Thus, it will wash away the earth until it would appear to be like a mirror. Then the earth will be told to bring forth its fruits and restore its blessing. As a result, on that day, a group of people will eat a (colossal) pomegranate and use its peel as a shade. Milk will be so abundantly blessed that one she-camel—either on the verge of giving birth or with milk—will suffice a group of people. And the sheep—on the verge of giving birth or with milk—will suffice a group of relatives. While this will be their situation, Allah will send a pleasant wind. Thus, it will take them by their armpits and thus take the soul of every Mu'min and Muslim. And the vilest people will remain. They will have sexual intercourse publicly in the sexual manner of donkeys. Thus, the Hour will be established upon them.”<sup>46</sup>*

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<sup>46</sup> Muslim (2937)

**The Fifteenth Hadeeth**

قَالَ أَبُو عَبْدِ اللَّهِ بْنِ مَاجَةَ فِي سَنَنِهِ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي رَافِعٍ عَنْ أَبِي زُرْعَةَ الشَّيْبَانِيِّ يَحْيَى بْنِ أَبِي عَنِ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَكْثَرَ خُطْبَتِهِ حَدِيثًا حَدَّثَنَا عَنْ الدَّجَالِ وَحَدَرْنَاهُ فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ لَمْ تَكُنْ فِتْنَةً فِي الْأَرْضِ مِنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ أَعْظَمَ مِنْ فِتْنَةِ الدَّجَالِ وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ وَهُوَ خَارِجٌ فِيكُمْ لَا مَحَالَةَ فَإِنْ يَخْرُجُ وَأَنَا بَيْنَ ظَهْرَانِكُمْ فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ وَإِنْ يَخْرُجُ مِنْ بَعْدِي فَكُلُّ حَجِيجٍ نَفْسِهِ وَإِنَّ اللَّهَ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ فَيَعِثُ يَمِينًا وَيَعِثُ شِمَالًا ، أَلَا يَا عِبَادَ اللَّهِ أَيُّهَا النَّاسُ فَانْتَبِهُوا وَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِلَّا هُ نَبِيٌّ قَبْلِي إِنَّهُ يَبْدَأُ فَيَقُولُ أَنَا نَبِيٌّ فَلَا نَبِيَّ بَعْدِي ثُمَّ يُشَنِّي فَيَقُولُ أَنَا رَبُّكُمْ وَلَا تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا وَإِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ وَإِنَّهُ

مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرُؤُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ أَوْ  
 غَيْرِ كَاتِبٍ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ مَعَهُ جَنَّةٌ وَنَارًا فَنَارُهُ جَنَّةٌ  
 وَجَنَّتُهُ نَارٌ فَمَنْ ابْتَلِيَ بِنَارِهِ فَلْيَسْتَعِثْ بِاللَّهِ وَلْيَقْرَأْ  
 فَوَاتِحَ الْكَهْفِ فَتَكُونَ عَلَيْهِ بَرْدًا وَسَلَامًا كَمَا كَانَتْ  
 النَّارُ عَلَى إِبْرَاهِيمَ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ لِأَعْرَابِيٍّ  
 أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ أَتَشْهَدُ أَنِّي رَبُّكَ  
 فَيَقُولُ نَعَمْ فَيَتَمَثَّلُ لَهُ شَيْطَانٌ فِي صُورَةِ أَبِيهِ وَأُمِّهِ  
 فَيَقُولَانِ يَا بُنَيَّ اتَّبِعْهُ فَإِنَّهُ رَبُّكَ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلِّطَ  
 عَلَى نَفْسٍ وَاحِدَةٍ وَيَنْشُرَهَا بِالْمِنْشَارِ حَتَّى تَلْقَى شِقَّتَيْنِ  
 ثُمَّ يَقُولَ انظُرُوا إِلَى عَبْدِي هَذَا فَإِنِّي أَبْعَثُهُ الْآنَ ثُمَّ  
 يَزْعُمُ أَنْ لَهُ رَبًّا غَيْرِي فَيَبْعَثُهُ اللَّهُ فَيَقُولُ لَهُ الْخَبِيثُ مَنْ  
 رَبُّكَ فَيَقُولُ رَبِّي اللَّهُ وَأَنْتَ عَدُوُّ اللَّهِ أَنْتَ الدَّجَالُ  
 وَاللَّهُ مَا كُنْتُ بَعْدَ أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ قَالَ وَإِنَّ  
 مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمَطِّرَ فْتُمْطِرَ وَيَأْمُرَ الْأَرْضَ  
 أَنْ تُنْبِتَ فْتُنْبِتَ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيَكْذِبُوهُ  
 فَلَا تَبْقَى لَهُمْ سَائِمَةٌ إِلَّا هَلَكَتْ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ  
 بِالْحَيِّ فَيُصَدِّقُوهُ فَيَأْمُرَ السَّمَاءَ أَنْ تُمَطِّرَ فْتُمْطِرَ وَيَأْمُرَ

الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ حَتَّى تَرُوحَ مَوَاشِيَهُمْ مِنْ  
 يَوْمِهِمْ ذَلِكَ أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ وَأَمَدَهُ خَوَاصِرَ  
 وَأَدْرَهُ ضُرُوعًا وَإِنَّهُ لَا يَبْقَى شَيْءٌ مِنَ الْأَرْضِ إِلَّا وَطْنُهُ  
 وَظَهَرَ عَلَيْهِ إِلَّا مَكَّةَ وَالْمَدِينَةَ فَإِنَّهُ لَا يَأْتِيهِمَا مِنْ نَقَبٍ  
 مِنْ نِقَابِهِمَا إِلَّا لَقِيَتْهُ الْمَلَائِكَةُ بِالسُّيُوفِ صَلَاتَهُ حَتَّى  
 يَنْزِلَ عِنْدَ الظَّرِيبِ الْأَحْمَرِ عِنْدَ مُنْقَطَعِ السَّبْحَةِ  
 فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَلَا يَبْقَى مُنَافِقٌ  
 وَلَا مُنَافِقَةٌ إِلَّا خَرَجَ إِلَيْهِ فَيَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي  
 الْكَبِيرُ خَبَثَ الْحَدِيدِ وَيُدْعَى ذَلِكَ الْيَوْمُ يَوْمَ الْخَلَاصِ  
 فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكْرِ يَا رَسُولَ اللَّهِ فَأَيْنَ  
 الْعَرَبُ يَوْمَئِذٍ قَالَ هُمْ قَلِيلٌ وَجُلُّهُمْ يَوْمَئِذٍ بَيْتِ  
 الْمَقْدِسِ وَإِمَامُهُمْ رَجُلٌ صَالِحٌ فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ  
 يُصَلِّي بِهِمُ الصُّبْحَ إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ  
 فَرَجَعَ ذَلِكَ الْإِمَامُ يَمْشِي الْقَهْقَرَى لِيَتَقَدَّمَ عِيسَى  
 فَيَضَعُ عِيسَى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ تَقَدَّمَ فَصَلِّ فَإِنَّهَا  
 لَكَ أَقِيمَتْ فَيُصَلِّي بِهِمْ إِمَامُهُمْ فَإِذَا انْصَرَفَ قَالَ  
 عِيسَى افْتَحُوا الْبَابَ فَيُفْتَحُ وَوَرَاءَهُ الدَّجَالُ مَعَهُ

سَبْعُونَ أَلْفَ يَهُودِيٍّ كُلُّهُمْ ذُو سَيْفٍ مُحَلِّي وَسَاجٍ  
فَإِذَا نَظَرَ إِلَيْهِ الدَّجَالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي  
الْمَاءِ وَيَنْطَلِقُ هَارِبًا فَيَقُولُ لَهُ عِيسَى عَلَيْهِ السَّلَامُ إِنَّ  
لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ  
الشَّرْقِيِّ فَيَقْتُلُهُ فَيَهْزِمُ اللَّهُ الْيَهُودَ فَلَا يَبْقَى شَيْءٌ مِمَّا  
خَلَقَ اللَّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلَّا أَنْطَقَ اللَّهُ ذَلِكَ الشَّيْءَ  
لَا حَجَرَ وَلَا شَجَرَ وَلَا حَائِطَ وَلَا ذَابَّةَ إِلَّا الْعَرَقْدَةَ فَإِنَّهَا  
مِنْ شَجَرِهِمْ لَا تَنْطِقُ إِلَّا قَالَتْ يَا عَبْدَ اللَّهِ الْمُسْلِمِ هَذَا  
يَهُودِيٌّ فَتَعَالَ أَقْتُلْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً السَّنَةُ كَنِصْفِ السَّنَةِ  
وَالسَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْيَوْمِ وَآخِرُ أَيَّامِهِ كَالشَّرْرَةِ  
يُصْبِحُ أَحَدَكُمْ عَلَى بَابِ الْمَدِينَةِ فَلَا يَبْلُغُ بَابَهَا الْآخَرَ  
حَتَّى يُمَسِّيَ فَقِيلَ لَهُ كَيْفَ نُصَلِّي يَا نَبِيَّ اللَّهِ فِي تِلْكَ  
الْأَيَّامِ الْقِصَارِ قَالَ تَقْدُرُونَ الصَّلَاةَ كَمَا تَقْدُرُونَ فِي  
هَذِهِ الْأَيَّامِ الطَّوَالِ ثُمَّ صَلُّوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِي  
أُمَّتِي حَكَمًا عَدْلًا وَإِمَامًا مُقْسِطًا يَدُقُّ الصَّلِيبَ وَيَذْبَحُ

الْحَنْزِيرَ وَيَضَعُ الْحَزِيَّةَ وَيَتْرُكُ الصَّدَقَةَ فَلَا يُسْمَى عَلَى  
 شَاةٍ وَلَا بَعِيرٍ وَتَرْتَفِعُ الشَّحْنَاءُ وَالتَّبَاغُضُ وَتُنزَعُ  
 حُمَةٌ كُلِّ ذَاتِ حُمَةٍ حَتَّى يُدْخِلَ الْوَلِيدُ يَدَهُ فِي الْحَيَّةِ  
 فَلَا تَضُرُّهُ وَتُفَرِّ الْوَلِيدَةُ الْأَسَدَ فَلَا يَضُرُّهَا وَيَكُونُ  
 الذَّنْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا وَتُمَلَأُ الْأَرْضُ مِنَ السَّلْمِ  
 كَمَا يُمَلَأُ الْإِنَاءُ مِنَ الْمَاءِ وَتَكُونُ الْكَلِمَةُ وَاحِدَةً فَلَا  
 يُعْبَدُ إِلَّا اللَّهُ وَتَضَعُ الْحَرْبُ أَوْزَارَهَا وَتُسَلَبُ قُرَيْشٌ  
 مُلْكُهَا وَتَكُونُ الْأَرْضُ هَا كَفَاثُورِ الْفِصَّةِ تُنْبِتُ  
 نَبَاتَهَا كَعَهْدِ آدَمَ حَتَّى يَجْتَمَعَ النَّفَرُ عَلَى الْقِطْفِ مِنْ  
 الْعِنَبِ فَيُشْبِعُهُمْ وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَانَةِ فَتُشْبِعُهُمْ  
 وَيَكُونُ الثَّوْرُ بِكَذَا وَكَذَا مِنَ الْمَالِ وَيَكُونُ الْفَرَسُ  
 بِالذَّرِيهَمَاتِ قِيلَ يَا رَسُولَ اللَّهِ وَمَا يُرْخِصُ الْفَرَسَ قَالَ  
 لَا تُرَكَبُ لِحَرْبٍ أَبَدًا قِيلَ لَهُ فَمَا يُغْلِي الثَّوْرَ قَالَ  
 تَحْرَثُ الْأَرْضُ كُلُّهَا وَإِنَّ قَبْلَ خُرُوجِ الدَّجَالِ ثَلَاثَ  
 سَنَوَاتٍ شِدَادٍ يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ يَأْمُرُ اللَّهُ  
 السَّمَاءَ فِي السَّنَةِ الْأُولَى أَنْ تَحْبِسَ ثُلثَ مَطَرِهَا وَيَأْمُرُ  
 الْأَرْضَ فَتَحْبِسَ ثُلثَ نَبَاتِهَا ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ

فَتَحْبِسُ ثُلْثِي مَطَرِهَا وَيَأْمُرُ الْأَرْضَ فَتَحْبِسُ ثُلْثِي نَبَاتِهَا  
 ثُمَّ يَأْمُرُ اللَّهُ السَّمَاءَ فِي السَّنَةِ الثَّلَاثَةِ فَتَحْبِسُ مَطَرَهَا  
 كُلَّهُ فَلَا تُقْطِرُ قَطْرَةً وَيَأْمُرُ الْأَرْضَ فَتَحْبِسُ نَبَاتَهَا كُلَّهُ  
 فَلَا تُنْبِتُ خَضِرَاءَ فَلَا تَبْقَى ذَاتُ ظِلْفٍ إِلَّا هَلَكَتْ إِلَّا مَا  
 شَاءَ اللَّهُ قِيلَ فَمَا يُعِيشُ النَّاسُ فِي ذَلِكَ الزَّمَانِ قَالَ  
 التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ وَيُجْرَى ذَلِكَ  
 عَلَيْهِمْ مُجْرَى الطَّعَامِ قَالَ ابْنُ مَاجَهٍ سَمِعْتُ أَبَا الْحَسَنِ  
 الطَّنَافِسِيَّ يَقُولُ سَمِعْتُ عَبْدَ الرَّحْمَنِ الْمُحَارِبِيَّ يَقُولُ  
 يَنْبَغِي أَنْ يُدْفَعَ هَذَا الْحَدِيثُ إِلَى الْمُؤَدَّبِ حَتَّى يُعَلِّمَهُ  
 الصَّبِيَانَ فِي الْكُتَابِ

**Abu Abdillah Muhamad bin Majah, said in his Sunan: We were told by 'Alee bin Muhammad, we were told by Abdur Rahmaan Al-Muhaaribee, on the authority of Ismaa'eel bin Abee Raafi', on the authority of Abee Zur'ah Ash-Shaybaani, Yahya bin Abee 'Amr, on the authority of Abee Umaamah Al-Baahilee, [who] said: the Messenger of Allah (ﷺ) gave us a sermon. The majority of his sermons which he addressed us with, discussed the Antichrist and he warned us from him. From his statement he said: "There has not been a tribulation on Earth—from the time that**



*Allah created the progeny of Adam—greater than the tribulation of the Antichrist. And I am the last of the Prophets. And you are the last of the nations. And he will exit from amongst you, undoubtedly. If he comes forth while I am amongst you, I shall contend on behalf of every Muslim. But if he comes forth while I am not amongst you, a man must contend on his own behalf. Indeed, Allah will take care of every Muslim on my behalf. The Antichrist will appear on the way between Ash-Sham and 'Iraq and will spread mischief right and left. O' slaves of Allah, O' people, remain firm. And indeed I will describe him for you with a description with which no prophet has depicted him before me: the Antichrist will start by saying, "I am a prophet." And there is no prophet after me. Next, the Antichrist will say, "I am your lord." And you will not see your Lord until you die. And indeed the Antichrist has a blind eye. And surely your Lord, Mighty and Sublime, does not have a blind eye. Verily 'disbeliever' is written between his two eyes, and every believer will read it whether he is literate or not. Indeed from his tribulations, he will have a paradise and a hellfire. His paradise will be hell, and his hell will be paradise. Whoever is tested with his hellfire must seek Allah's help and read the opening verses of Surah Al-Kahf. The fire will be cool and tranquil to that individual just as the fire was cool and tranquil to Ibrahim. And from his tribulations, he will say to a*

*Bedouin, "If I resurrected your mother and father, would you testify that I'm your lord?" The Bedouin will then say, "Yes".*

*At that point, a devil will appear to him in the image of his mother and father and say, "O son, follow him. For, indeed he is your lord." And from his tribulations, he will have power over an individual. Thus, he will saw him with a saw until he becomes two pieces. Then he will say, "Look at my slave. For, verily I will resurrect him now. Then he will claim he has a lord other than me [i.e. Antichrist] and Allah will resurrect that individual. And the wicked one (i.e. the Antichrist) will say to the resurrected man, "Who is your lord?" The man will say, "Allah is my Lord. And you are the enemy of Allah. By Allah, I have never been as insightful regarding you as I am today." And from his tribulations, he will command the sky to rain—and it will rain. And he will command the earth to produce and it will grow [plants]. And from his tribulations, he will pass a neighborhood. They will deem him a liar. Consequently, no single animal from their livestock will remain except that it is destroyed. And from his tribulations, he will pass a neighborhood. They will believe in him. Thus, he will command the sky to rain, and it will rain. He will order the earth to produce, and it will bring forth [plants] until their livestock, from that day forward, will become fatter, larger, and taller than ever in*

*their fleshiness—and more stocked with milk than ever before. There will not be any part of Earth that he will not cover except Makkah and Al-Madinah. Verily, he will not approach an entrance of the two cities' entry ways except that angels will meet him with brandished swords. [This will be so] until he descends at Adh-Dhuriab Al-Ahmar in a section of barren and salty land. At that point, Al-Madinah will quake under its people three tremors. Every male and female hypocrite will exit and head toward the Antichrist. Thus filth will be expelled from Al-Madinah just as billows expel the sediment from iron. And that day will be called the Day of Liberation."*

*Umm Shareek, the daughter of Abee Al-'Akar said, "O Messenger of Allah, where will the Arabs be on that day?" He said, "They will be small in number, and most of them, on that day, will be at Bayt Al-Maqdis [in Jerusalem]. And their leader will be a righteous man. As he will get ready to pray the Morning Prayer with them, Jesus (ﷺ), the son Mary, will descend. The leader will step backwards so that Jesus (ﷺ) may advance. Jesus (ﷺ) will place his hand between his shoulder blades and say, "Advance! For indeed, the prayer was established for you to lead and their Imaam will pray with them when he leaves." When he finishes the prayer, Jesus (ﷺ) will say, "Open the gate!" The gate will be opened,*

*and the Antichrist will be standing behind it along with seventy thousand Jews. All of them will have a teak ornamented sword. When the Antichrist looks at Jesus, the Antichrist will melt just as salt dissolves in water and flee in retreat. Jesus will say to him, "I will deliver a blow to you that you will not avoid." Jesus will catch him at the eastern Gate of Ludd, and he will kill the Antichrist. And Allah will defeat Jews. Nothing will remain from that which Allah, exalted is He, created that the Jews can hide behind except that Allah will make that thing speak—not a rock, a tree, a wall or an animal. Only the Gharqadah tree will not speak because it is their tree. [All of the aforementioned will not allow the Jews to hide] except that they will say, "O slave of Allah, here's a Jew. So come and kill him!" The Messenger (ﷺ) said, "Verily, his days will be forty years. One year will be like half a year. And a year will be like a month, a month will be like a day, and the rest of his days will be like sparks. One of you will begin the day at the gate of Al-Madinah and will not reach its other gate until nightfall."*

*It was then said to him, "How will we pray, O' Prophet of Allah, during those short days? He said, "Estimate the prayer the way in which you estimate it during the long days, and then pray." The Messenger of Allah (ﷺ) said, "Therefore, Jesus (ﷺ), the son Mary, will reside amongst my nation as*

*a just ruler and fair leader. He will destroy the cross, kill the pigs, abolish the Jizyah, abandon the collection of charity—whereas, a sheep or a camel will not be sought. Enmity and hatred will be lifted. All poisons will be stripped from every poisonous creature to the extent that a newborn will touch a snake and the snake will not harm him. A female newborn will chase a lion, and the lion will not harm her. The wolf will be with sheep as if the wolf is a sheepdog. And the Earth will be filled with peace the way a vessel is filled with water. There will only be one word; only Allah will be worshipped. War will lay down its burdens and Quraish's possessions will be seized. The earth will be like a container made of silver. The plants will grow like during the time of Adam to the extent that a group of people will gather upon pickled grapes and it will satisfy them. There will also be a group of people that will share a pomegranate and it will satisfy them. The price of an ox will fluctuate and the value of a horse will be pennies.*

*It was said "O Messenger of Allah, what will depreciate the value of horses?" The Messenger said, "They will never be ridden for war." It was said to him, "What will inflate the price of the ox?" The Messenger said, "It will cultivate all of the Earth. Surely, there will be three extremely difficult years before the coming of the Antichrist. During these years severe hunger will afflict*

*the people. In the first year, Allah will command the sky to withhold a third of its rain and He will command the earth to withhold a third of its vegetation. Then in the second year, Allah will command the sky, and the sky will withhold two thirds of its rain. And Allah will command the earth, and the earth will withhold two thirds of its vegetation. In the third year, Allah, Mighty and Sublime, will command the sky, and the sky will withhold all of its water. At that point, the sky will not release a drop and Allah will command the earth to withhold all of its vegetation. Thus, not a plant will grow. Consequently, there will not remain an animal with cloven hooves except that it perishes, save that which Allah Wills. It was said, "So what will keep people alive at that time?" He (ﷺ) said, "Saying 'There is no deity truly worthy of being worshipped except Allah', 'Allah is the Greatest', 'Glory to Allah', and 'All praise is for Allah'. That will flow through them like the path in which food travels."*

*Ibn Majah said, "I heard Abul Hasan At-Tanaafisee saying: "I heard Abdur Rahman Al-Muhaarebee say": "This Hadeeth should be given to teachers so that they may teach it to young children in schools."<sup>47</sup>*

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<sup>47</sup> Ibn Majah (4077). It was made da'eef by the eminent scholar Shaykh Al-Abaani in Sunan Ibn Majah (2/1359).

With that [said], there are several narrations on this topic, besides what we have mentioned. Some scholars have arrived at sixty narrations that vary between Marfoo', Mawqoof, and Mursal. However, we singled out this selection [of narrations] because it is the most authentic and well known. Indeed, Ibn Katheer, (may Allah have mercy on him) after mentioning his narrations regarding the generalities of these narrations, he said, "These narrations are reported on the Messenger of Allah (ﷺ) with indisputable authenticity on the authority of Abu Hurairah, Ibn Mas'ood, Uthmaan ibn Abee Al-'Aas, Abee Umaamah, An-Nawwaas bin Sam'aan, 'Abdullah bin 'Amr bin Al-'Aas, Mujammi' bin Jaariyah, Abee Shareehah, Hudhaifa bin 'Aseed (رضي الله عنه). In this is the proof regarding the description of his decent along with the place of his descent being Ash-Shaam, Damascus, more specifically, at the eastern minaret—and that will be during the time of the Morning Prayer."

# A Collection of Narrations from the Sahaabah and the Tabi'een Concerning the Descent of Jesus



1. Ibn Abee Shaibah reported on the authority of 'Abdullah bin 'Amr that he said, "Jesus, the son of Mary, will descend. When the Antichrist sees him, he will melt just as fat melts. He will kill the Antichrist. The Jews will depart from the Antichrist, and they will be killed—to the point where a rock will say to the Muslim, 'O slave of Allah, here is a Jew. So come and kill him!'"<sup>48</sup>
2. Ibn Asaakir reported on the authority of Ibn Mas'ood [who] said: "Verily the Messiah, the son of Mary, is coming before the Day of Judgment."
3. Al-Haakim reported and deemed authentic on the authority of Abee At-Tufail—and he is a companion—[who] said: "I was in Kufah. And it was said that the Antichrist had indeed exited. Therefore, we went to Hudhaifah bin 'Aseed. I said, "Indeed, the Antichrist has exited." He said "sit." So, I sat. Then, an announcement was made that the

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<sup>48</sup>Ibn Abee Shaybah (7/493)



[claim] was a lie. Hudhaifah then said, "If the Antichrist exited amongst you, small children would pelt him with pebbles. He will, instead, exit amongst a deficient number of people who are also irreligious and have discord, enmity and hatred amongst them. He will produce every spring for drinking, and the earth will coil up for him just like the bunching of the ram's fur. He will then come upon Al-Madinah and subdue those who are outside the city and hinder those who are inside. Then the Antichrist will come to the Mountain of Eeliyaa. Thus he will besiege a group of Muslims and he will say to them, "Are you waiting for this tyrant so that you may fight him to the point that you'll meet Allah or be given victory?" Therefore, they will gather in order to fight him. When they reach morning, Jesus (ﷺ), son of Mary, will be amongst them. Thus, Jesus (ﷺ) will kill the Antichrist and defeat his companions.<sup>49</sup>

4. Abd Ibn Humaid and Ibn Munthir reported on the authority Shahr bin Hawshab, on the authority of Muhammad bin 'Alee—he is the son of Ibn Al-Hanafeeyah—regarding Allah's (ﷻ) saying:

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

النساء: ١٥٩

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<sup>49</sup>Al-Haakim in Al-Mustadrak (4/574)

**And there is none of the People of the Book but must believe in him before his death...<sup>50</sup>**

He said, “There is no one from the People of the Book except that angels will come to him and beat his face and back.” Then it will be said to him, “O enemy of Allah, indeed Jesus (ﷺ) did not die. Verily, Jesus (ﷺ) was raised to the heavens, and Jesus (ﷺ) will descend before the last hour is established.” Thus no Jew or Christian will remain except that he will believe in Jesus (ﷺ).”

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<sup>50</sup> An-Nisaa' (4): 159

# A Number of Statements from Scholars and Imaams Who Speak Candidly about the Descent of Jesus (ﷺ)

Imaam Abu Ja'far At-Tahaawee said in his book, *The Creed of the People of the Sunnah*, "We believe in the coming of the blind-eyed Antichrist and the descending of Jesus (ﷺ), the son of Mary, from the heavens."

Ibn Abee Ya'laah, Al-Khalaal, and Ibn Al-Jawzee reported in *Al-Manaaqib* on the authority of Abdoos bin Malik Abee Muhammad Al-Ataar that he said: "I heard Abaa Abdillaah Ahmad bin Muhammad bin Hanbal saying, 'The foundations of the Sunnah, as it regards to us, are adherence to whatever the Companions of the Messenger of Allah (ﷺ) were upon, the patterning after them, and abandonment of innovation. And every innovation is a deviation. Likewise, [the foundations] include abandonment of disputing and argumentation about religion. The Sunnah to us is the narrations on the Messenger of Allah (ﷺ). Also, the Sunnah explains the Qur'an and it is evidence for the Qur'an. Furthermore, there is no analogical reasoning in the Sunnah and examples or likeness are not made for it. Neither logic nor desires can be used to comprehend the Sunnah. The Sunnah is adherence and abandonment of desires.'" [Until Imaam Ahmad says]:

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“...and the belief that the Antichrist is coming and that “disbeliever” is written between his eyes. And [the Foundations comprise] belief in the narrations that cover the Antichrist. The belief [in the fact] that this will happen, that the son of Mary (ﷺ) will descend, and that he will kill the Antichrist at the Gate of Ludd.”

Shaykh Abul Hasan Al-Ash'ari said in his book, *Muqaalaat Al-Islamiyyeen*, “A summary of the belief of the People of Hadeeth and Sunnah comprises the acknowledgement of Allah, His angels, His books, His Messengers, whatever has come from Allah, and that which trustworthy individuals reported on the Messenger of Allah (ﷺ). They do not reject anything from it. Also, [the Belief comprises] the acknowledgement that Allah is the one and only, Self-Sufficient deity. Allah did not take a wife or a son and that Muhammad is His servant and Messenger. And that the Paradise is real, the Fire is true, the Last Hour is coming undoubtedly, and Allah will resurrect the inhabitants of the graves. [The People of Hadeeth and Sunnah] affirm that Allah's Messenger (ﷺ) will intercede and that the intercession will be for those who have major sins from his nation. Likewise, they acknowledge the torment in the grave, the reality of the Prophet's Pond, the reality of the Bridge [over the Hellfire], the reality of Resurrection after death, the reality of Allah's (ﷻ) taking account of His slaves and the reality of the Standing in front of Allah [on the Day of Judgment]. The People of Hadeeth and Sunnah believe that Allah will remove a group of monotheists from the Fire—based upon narrations that cover this fact from the Messenger of Allah (ﷺ).” (Until Shaykh Al-Ash'aree said): “The People of Hadeeth and Sunnah

also believe in the Antichrist's exiting and that Jesus (ﷺ), the son of Mary, will kill him.”

Imaam Abu Bakr Al-Aajoori said in his book, *Ash-Sharee'ah*, which is a tremendous book in calling to the Methodology of the People of the Truth and Unity, “Chapter: the Belief in the descent of Jesus (ﷺ), the son of Mary, as a just Ruler, he will establish the truth and that he will kill the Antichrist”

حَدَّثَنَا الْفِرْيَابِيُّ قَالَ قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ بْنُ  
سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ  
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا  
فَلَيَكْسِرَنَّ الصَّلِيبَ وَلَيَقْتُلَنَّ الْخَنزِيرَ وَلَيَضَعَنَّ الْجَزِيَّةَ  
وَلَيَتْرُكَنَّ الْقِلَاصُ لَا يُسْعَى عَلَيْهَا وَلَيَذْهَبَنَّ الشَّحْنَاءُ  
وَالْتَبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُونَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ  
أَحَدٌ

**“We were told by Al-Firyaabee, he said we were told by Al-Qutaybah bin Sa’eed, he said we were told by Al-Layth bin Sa’ad, on the authority of Sa’eed bin Abee Sa’eed, on the authority of Ataa’ bin Meenaa, on the authority of Abu Hurairah (رضي الله عنه) who said, “The Messenger of Allah (ﷺ) said, ‘Indeed the son of Mary will descend and [be] a fair ruler. He will break the cross, kill the pigs,**

**and abolish the Jizyah. The young she-camel will be left without a rider. Enmity, hatred, and envy will be obliterated. People will be called to wealth and no one will accept it.**<sup>51</sup>

حَدَّثَنَا عمر بن أيوب السقطي قَالَ: حَدَّثَنَا محمد بن  
 يزيد أخو كدخوية قَالَ أَخْبَرَنَا وهب بن جرير قَالَ  
 حَدَّثَنَا هشام عَنْ قَتَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ عَنْ  
 أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 الْأَنْبِيَاءُ أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ، وَأَنَا أَوْلَى النَّاسِ  
 بِعَيْسَى ابْنِ مَرْيَمَ لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَإِنَّهُ نَازِلٌ  
 فَإِذَا رَأَيْتُمُوهُ فَأَعْرِفُوهُ فَإِنَّهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ  
 وَالْبَيَاضِ، كَانَ رَأْسُهُ يَقْطُرُ وَإِنْ لَمْ يُصْبِهِ بَلَلٌ وَإِنَّهُ يَدُقُّ  
 الصَّلِيبَ وَيَقْتُلُ الْخَنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيضُ الْمَالَ  
 وَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ حَتَّى يُهْلِكَ اللَّهُ فِي إِمَارَتِهِ  
 الْمَلِلَ كُلَّهَا غَيْرَ الْإِسْلَامِ وَحَتَّى يُهْلِكَ اللَّهُ عِزَّ وَجَلَّ  
 فِي إِمَارَتِهِ مَسِيحَ الضَّلَالَةِ الْأَعْوَرِ الْكَذَّابِ وَتَقَعُ الْأَمْنَةُ  
 فِي الْأَرْضِ حَتَّى يَرعى الْأَسَدُ مَعَ الْإِبِلِ وَالتَّمْرُ مَعَ الْبَقْرِ  
 وَالدَّبَابُ مَعَ الْغَنَمِ وَيَلْعَبُ الصَّيَّانُ بِالْحَيَّاتِ لَا يَضُرُّ

<sup>51</sup> Muslim (155)

بَعْضُهُمْ بَعْضًا يَلْبِثُ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى يُصَلَّى عَلَيْهِ

الْمُسْلِمُونَ

**We were told by ‘Umar bin Ayyoob As-Saqatee, he said we were told by Muhammad bin Yazeed, the brother Kadkhawayh, he said we were informed by Wahab bin Jareer, he said we were told by Hishaam, on the authority of Qataadah, on the authority of Abdir Rahman bin Aadam, on the authority of Abee Hurairah (رضي الله عنه), that the Prophet (ﷺ) said, “The mothers of the Prophets are different and their religion is one. And I am most worthy of Jesus, the son of Mary, because there was no prophet between him and I. Indeed, Jesus will descend. So, if you see him, know him. Verily, he is a man of medium size, and reddish-white complexion. It is as if his head has water dripping from it, even if water has not been poured on it. He will destroy the cross, kill the pigs, and discontinue the Jizyah. Money will be in abundance. And the people will fight in the name of Islam until Allah (ﷻ) will destroy all other religions except Islam during Jesus’ reign—and until Allah (ﷻ) will destroy the one-eyed lying Antichrist during Jesus’ reign. Safety will then come down on Earth to the point where a lion will be cared for alongside the camel, the tiger will be cared for alongside cows, and wolves will be cared for alongside sheep. And young boys will play with snakes—neither one of them**

**will harm the other. Jesus (ﷺ) will remain forty years then, die and the Muslims will pray over him.”<sup>52</sup>**

حدثنا سفيان عن الزهري عن سعيد بن المسيب عن  
 أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ: يوشك أن ينزل ابنُ مريمَ حكماً عادِلاً  
 وإماماً مقسطاً يكسر الصليبَ ويقتل الخنزيرَ ويضع  
 الجزيةَ ويفيض المالَ لا يقبله أحدٌ

**We were told by Sufyaan, on the authority of Az-Zuhree, on the authority of Sa’eed bin Musayyib, on the authority of Abu Hurairah (رضي الله عنه), that the Prophet (ﷺ) said, “The son of Mary is on the verge of descending as a fair judge and a just ruler. He will break the cross, kill the pigs, and will not accept the Jizyah. Money will be in abundance to the point that no one will accept it.”**

Muhammad bin Al-Hussain (he is Al-Aajoori) (may Allah have Mercy upon him) said, “Those who will fight alongside Jesus (ﷺ) are the nation of Muhammad (ﷺ). Those who will fight against Jesus, alongside the Antichrist, are the Jews. Thus, Jesus (ﷺ) will kill the Antichrist, and the Muslims will kill the Jews.

<sup>52</sup> Ahmad (9017)



## Statements from Scholars and Imaams

Then Jesus (ﷺ) will die, the Muslims will pray over him, and he will be buried with the Prophet (ﷺ), alongside Abu Bakr (رضي الله عنه) and 'Umar (رضي الله عنه)."

حدثنا أبو العباس عبد الله بن الصقر السكري  
قال: حدثنا إبراهيم بن المنذر الحزامي قال حدثنا عبد الله  
بن نافع الصائغ عن الضحاك بن عثمان عن يوسف  
بن عبد الله بن سلام عن أبيه قال: (الأقبر المنارية قبر  
النبي صلى الله عليه و سلم قبر أبي بكر (رضي الله عنه) و قبر  
عمر (رضي الله عنه) و قبر رابع يدفن فيه عيسى ابن مريم صلى  
الله عليه و سلم).

***We were told by Abul 'Abbaas 'Abdullah bin As-Saqr As-Sakraa, he said we were told by Ibraheem bin Munthir Al-Hazaamee, he said we were told by 'Abdullah bin Naaf'i As-Saa'igh, on the authority of Adh-Dhahhaak bin 'Uthmaan, on the authority of Yusuf bin 'Abdillah bin Salaam, on the authority of his father— who said, "The illuminated graves are the Prophet's (ﷺ) grave, the grave of Abu Bakr (رضي الله عنه), the grave of 'Umar (رضي الله عنه). Jesus (ﷺ), the son of Mary, will be buried in the fourth grave."***

The eminent Shaikh Muhammad bin Ahmad As-Safaareene As-Salafee Al-Hanbalee said in his book, *The Splendid Radiating Light*, "From them" meaning 'from the greater signs of the hour' is the third sign that

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the master messiah, Jesus (ﷺ), the son of Mary, will descend from the heavens. His descent is firmly established in the Book, the Sunnah, and the consensus of the Ummah.”

After citing some of the same verses and narrations that prove Jesus’ descent—that we’ve already reported—Shaikh As-Safaareene said, “As for the consensus, the entire (Muslim) nation agreed upon [the actuality of] Jesus’ descent. No one from the People of Legislation has differed regarding this. Only philosophers and atheists, whose objections do not count, deny Jesus’ descent. Verily, the Ummah’s consensus solidified that Jesus will descend and judge with the legislation of Muhammad. Jesus will not descend with a separate legislation when he comes down from the heavens—even though he is a prophet and he is described with prophecy.”

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**Three chapters containing refutations (from pages 55 to 80) were not translated from the original Arabic text. The original Arabic text was published by Daar Ash-Sharee’ah, in 2004 (1<sup>st</sup>Edition).**

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## The Chapter that Discusses the Wording of the Religious Ruling

[A discussion] was published in the magazine, Ar-Risalaah. Firstly, what is noticed is that the published question in the ruling was asked by someone regarding the view of the Noble Qur'an and the Pure Sunnah as it pertains to Jesus (ﷺ), is he, dead or alive? The questioner, despite being Qaadiyaanee and not believing in the Sunnah, he is asking about the Sunnah in the question as a ploy to hide his belief and complete his trickery. The individual giving the ruling, however, did not consider the Prophetic Sunnah at all and did not mention the Sunnah in the ruling except when rejecting it or denying it. Likewise, the answerer confined the discussion of Jesus (ﷺ) to three verses from three chapters in the Qur'an. The answerer built his ruling on whatever he desired by rejecting Jesus' descent, his living, and his raising. Therefore, he has erred in many ways.

**Firstly:** He did not adequately give the question its right. That is because he refused to utilize the Sunnah.

**Secondly:** He avoided verses from the Qur'an that discuss Jesus' living and descent. This is because the verses do not agree with his desires.

**Thirdly:** He attempted to explain the verses he cited without having knowledge of what was narrated on the Prophet (ﷺ) regarding the verses, which oppose what

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he said. He did this despite the fact that all scholars agree that the first thing that someone speaking regarding the explanation of the Qur'an must look to is, what has been narrated on the Prophet (ﷺ) or his companions. Thus, if there is something narrated [on the Prophet (ﷺ)], that individual does not bypass the Sunnah for something else.

**Fourthly:** The answerer has shown tremendous audacity in spurning the Sunnah completely—and by mentioning the Sunnah only on the side of the argument he opposes. This method does not grant honor to a Muslim because it blatantly opposes the obligatory obedience to the Messenger of Allah (ﷺ) and adherence to his speech—[a reality] that both textual and intellectual proofs agree upon. This is because Allah (ﷻ) made the obedience to the Messenger of Allah and adherence to his speech compulsory and made His Messenger (ﷺ) a proof over His slaves. However, the individual providing the fatwaa trivializes hadeeth in both his books and discussions. In his books and discussions, he only utilizes proofs from the Qur'an and uses the verses to satisfy his desires. Or he attempts to make the verses agree with his desires even when they do not support [his argument]. As for the Prophetic Sunnah, he does not bring it except as a refutation when they are weak or have an evil interpretation. After this, we will move on to the fatwaa, and we will find that the person who issued the fatwaa claims that the Noble Qur'an presents the affair of Jesus (ﷺ) and his last moments amongst his people in three different chapters in the Qur'an.

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And Jesus' (ﷺ) affair ending with his people, is the foundation that the one who issued the fatwaa desired and built his ruling upon. With this, his aim is that Jesus (ﷺ) has a beginning and an end with his people, the same as the rest of the messengers. Indeed, Allah (ﷻ) showed Jesus' (ﷺ) end with his people. The same way He showed the end of the messengers with their people. Therefore, there is no life, raising, or descending for him. This is the goal of his speech, which we have uncovered and clarified. However, he missed [the fact that] the one, who the Qur'an was sent down upon, is the one who informed of [Jesus'] life, ascent and descent; the same way he reported those matters in the revelation of the Qur'an. He also missed [the fact that] Jesus' (ﷺ) affair ending with his people does not negate Allah (ﷻ) from doing that which is permissible for him. [From the aspect] of raising Jesus alive, along with his descent at the end of time; it is not abnormal for one to expect the birth of a child from two parents. Likewise, [it is not abnormal that] Allah would create Jesus (ﷺ) from no father. Your Lord is capable of everything. Indeed, He, the Exalted, said:

﴿ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً ﴾

المؤمنون: ٥٠

**“We have created the son of Mary  
and his mother as a sign”.<sup>53</sup>**

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<sup>53</sup> Al-Muminoon (23): 50

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Clinging to the laws of the universe and judging the creator of it by these laws is a deficiency of the intellect and a defect in comprehension. We will suffice ourselves with the refutation of al-Ghamaaree. Indeed it is sufficient in actualizing what we meant by breaking down the Madhhab of those who deny the raising of Jesus (ﷺ) alive, and his descent at the end of time. The aim of that which they are clinging to is the apparent meaning of the phrase “التوفي” in His saying:

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

آل عمران: ٥٥

**...I will take you and raise you to  
Myself...<sup>54</sup>**

Along with the fact that the verse itself negates this apparent meaning, as we have already mentioned, since [Allah] coupled “التوفي” with raising Jesus to Him. It is known that the “*ascension*,” and “التوفي” with the meaning of death, do not agree. So it must be changed to another meaning that will coincide with it, one that does not contradict or negate. This is one of the meanings that we presented before. After that you only find them with weak doubts which they soil or cover with dust in the face of the clear explicit truth. The example of their saying:

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<sup>54</sup> Aali-'Imraan (3):55

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

الأنبياء: ٣٥

**“Every soul shall taste death.”<sup>55</sup>**

This affair in its entirety is not permissible to make it specific to Jesus or other than him. We say to them: Indeed, those who say Jesus (ﷺ) will be raised alive say, “He will come down and he will undoubtedly die.” Rather, some narrations have specified the place where he will be buried and there is no exception in the verse. Also their statements that Allah (ﷻ), the All Mighty says,

﴿ وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ ﴾

الأنبياء: ٣٤

**“We granted not to any human beings immortality”<sup>56</sup>**

Jesus (ﷺ) is a human being like the rest of mankind and if he remained alive until now, then that would mean immortality. This is negating that clear verse.

The answer: It is possible that the immortality in the verse could mean, initially remaining without death. There is no doubt that immortality, with this meaning, contradicts Jesus (ﷺ) and other than him being

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<sup>55</sup> Al-Anbiyaa (21): 35

<sup>56</sup> Al-Anbiyaa (21): 34

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immortal. It is possible what is meant by it is a lengthy stay. Also, this does not relate to the reality of Jesus (ﷺ) because his life,[from] that time, is not on earth. It [Jesus' life in the heavens] is not compliant to the path and the code of existence in the affair of the living. Furthermore, it [Jesus' life] is life with Allah (ﷻ). The dweller in that state of life does not feel any bodily needs from food, drink or similar to that. None the less, immortality in everything is relative to the extent [of that thing].

Khidr was more than 2000 years before Jesus(عليهما السلام). The Sufis along with the people of speech and rhetoric say, "He is still alive now." No one has ever said that his life necessitates immortality. Rather, he will inevitably die. From their doubts is the clever scheme, which their *shayaateen* attempt to put in the minds of the common people by saying to them, "How can his descent be a sign from the Signs of the Hour and the Qur'an has not mentioned anything about it?" In spite of the fact that the Qur'an mentioned the exiting of the beast, they will say, "Is the beast more virtuous than Jesus (ﷺ)?" Then they are purposefully heedless regarding everything which we presented from the explicit verses and narrations regarding Jesus' (ﷺ) descent. I see everyone who disputes in this affair after this clarification as an astray innovator, if not a disbeliever and we seek Allah's protection from that. It is mandatory that he is abandoned and stayed away from. This issue is not an issue in which the one who differs is excused. However, this is an issue upon which the Ummah has consensus and the evidences are numerous. Likewise, it is from the type of information for which there is no room for opinion or deduction. We ask Allah, the Most Glorified, that he makes us firm



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upon the belief of the people of the truth and from amongst the Saved Sect until the establishment of the Hour. We ask that He does not allow our hearts to go astray for indeed he is the Noble Protector.

**Muhammad bin Khaleel Harraas**

(May Allah (ﷻ) have Mercy upon him)

# Glossary

## A

**Aahaad (Hadeeth Terminology):** Linguistically is the report of one person. Legislativley is narration that does not meet the requirements of Mutawaatir.

**Adan:** A city in Yemen.

## F

**Fatwaa:** A religious ruling given by a scholar of the religion.

## H

**Hisaan:** Plural for hasan which means sound.

## I

**Israaeeliyat:** Transmitted reports from the Children of Israel, mostly from the Jews or Christians and these reports are divided into three types. The first type is what Islaam agrees with and bears witness to it being the truth. The second type is considered by Islaam to be untrue and witnessed to it being falsehood. The third type is what Islaam does not disagree with or deny so it is mandatory to refrain regarding it.

### J

**Jizyah:** Taxation taken from the people of the book (the Christians and the Jews) living in the land of the Muslims under Islamic Law.

### M

**Madhhab:** The different methodologies of deducing the different issues of fiqh.

**Marfoo' (Hadeeth Terminology):** Elevated; a narration traced directly to the Prophet (ﷺ). For example, "I heard the prophet (ﷺ) say ..." Note: There may be weak narrators in the chain.

**Masaaneed:** This is plural for musnad e.g the Musnad of Imaam Ahmad.

**Mawqoof (Hadeeth Terminology):** Stopped; this is a hadeeth in which the chain of transmission stops at the Sahaabah and does not reach the Messenger (ﷺ). A narration from a companion only. For example, "We were commanded to..."

**Mu'tazalee (Deviant Sect):** They attribute themselves to the deviant sect called the mu'tazilah who attribute themselves to Waasil bin 'Ataa, their leader. They believe that anyone who commits major sins is neither a Muslim nor a disbeliever; he is between the level of belief and the level of disbelief. If that person dies and has not made repentance, he is considered a disbeliever – he will be in the hellfire, remaining therein forever. The mu'tazilah also deny Allah's attributes.

**Munqati'ah (Hadeeth Terminology):** Broken; a break in the chain of narrators.

**Mursal (Hadeeth Terminology):**

1. General: Any break in the chain.
2. If the link between the successor and the prophet is missing. For example, when a successor says "The prophet said..."
3. Specific: When the tabi'een narrates straight from the prophet (ﷺ).

**Mutawaatir (Hadeeth Terminology):** A narration that has been reported by so many individuals that it is impossible that they all were to agree upon a lie.

## N

**Najaashee:** The Christian king of Ethiopia (Abyssinia) at the time of the Prophet (ﷺ) who accepted Islam and died upon it.

## Q

**Qaadiyaanee (Deviant Sect):** Those who are the followers of Ghulaam Ahmad. They believe that he is a prophet and he received revelation after the Prophet Muhammad (ﷺ).

## S

**Salafi:** One who has strict adherence to the Qur'an and the Sunnah of the Messenger of Allah (ﷺ) upon the

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understanding of the Righteous Predecessors who are the First Three Generations.

**Shaam:** The region of the Middle East comprising of the modern day countries – Lebanon, Jordan, Syria and Palestine.

**Shayaateen:** Devils.

**Sihaah:** Plural for saheeh which means authentic.

**Sunnah:** Comprises of all that, which the Messenger of Allah (ﷺ) said, that which he did of actions, and that which he remained silent upon, (as a sign of approval).

### T

**Thaahiriyyah:** This is the methodology of the eminent scholar Ibn Hazm who takes the evidences for their apparent meanings.

### U

**Ummah:** The general body of Muslims.

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If you observe any typos or translation and printing errors in our publication, please contact us by email at **[maktabah.ahlilhadeeth@gmail.com](mailto:maktabah.ahlilhadeeth@gmail.com)**. Insha Allah, we will incorporate the corrections in the next edition of the book.

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