

Lesson 21

Point Number 22

And to have *eemaan* in al-Maseehud-Dajjaal (the False Messiah).

The Explanation:

From the fundamentals of the *Ahlu-Sunnah wal-Jamaa`ah* is to have *eemaan* in al-Maseehud-Dajjaal. And he is a man from the descendants of Aadam who will emerge amongst the Jews, and the Jews will follow him. And he is the Mahdee who the Jews are awaiting, because everyone lays claim to the Mahdee (this awaited Messiah). The Jews lay claim to him, and their Messiah is the al-Maseehud-Dajjaal. The Shee`ah are awaiting for the Mahdee who is hidden in the cave, as they say, who is from the descendants of al-Husayn *radiyAllaahu `anhu*. Whereas the *Ahlu-Sunnah wal-Jamaa`ah*, they are waiting for the Mahdee whom the Messenger *sallAllaahu `alayhi wa sallam* foretold about in the authentic *aḥaadeeth* which are *mutawaatir* (reported in huge numbers) in meaning. And he will be a man from the family of the Messenger *sallAllaahu `alayhi wa sallam* from the family of al-Hasan ibn `Alee. He will emerge at the end of time and the Muslims will give him pledge (*bay`ah*). And he will fight *jihaad* in Allaah's cause. And he will fill the earth with justice. And he will lead the Muslims in Prayer. And whilst they are in that condition, al-Maseehud-Dajjaal will emerge. So the Muslims will continue to suffer from him until `Eesaa ibn Maryam *`alayhis-salaam* descends. So there are two Messiahs:

- the Messiah of misguidance and he is the Dajjaal,
- and (there is) Messiah of right guidance, and he is `Eesaa ibn Maryam *`alayhis-salaatu was-salaam*.

And al-Maseehud-Dajjaal, he is called al-Maseeh because of how quickly he can travel across the earth, because Allaah will make for him means that enable him to proceed quickly upon the earth to cause harm and to bring about evil and tribulations. And he is called ad-Dajjaal which is from the word *ad-dajal* which means falsehood, because the Dajjaal is the one who is extreme in *ad-dajal*, falsehood, because he is a great liar to the extent that he will claim that he is Allaah. And the people will be put to trial on account of him except for whomever Allaah makes firm. And there will be with him a garden and a fire. And he will work 'miracles', but they are supernatural events of devils; they are not *karaamaat* (miracles granted for righteous people), they are just supernatural events of the devils. Allaah will cause them to occur at his hand as a trial and as a test for the servants. So his danger is great; and therefore the Prophets warned against him. And the one who warned most against him is our Prophet Muḥammad *sallAllaahu `alayhi wa sallam*. And he commanded that we should seek refuge from his trial in our prayers in the last *tashahhud* when we seek refuge with Allaah from four: from the punishment of Hellfire and from the punishment of the grave and from the trials of life and death and from the trial of al-Maseehud-Dajjaal.

And his trial will be the greatest trial to occur upon the face of the earth, and Allaah's refuge is sought. This is al-Maseehud-Dajjaal. And whilst he is like that, and he will have caused hardship to the Muslims and harmed them and put them to trial, then the Messiah `Eesaa ibn Maryam will descend from heaven. And he will chase the Dajjaal and he will kill him and relieve the Muslims from him. And he will take charge of the affair, and he will bring about justice upon the earth. And he will break the cross and kill the pigs and no religion will remain except for the religion of Islaam. Judaism, Christianity and the religions of the disbelievers will be abolished and nothing will remain except for Islaam. And he will judge with the *sharee`ah*, revealed law, given to Muḥammad *sallAllaahu `alayhi wa sallam*. And he will be a follower of him, because there is no Prophet after Muḥammad *sallAllaahu `alayhi wa sallam*. So the Messiah will descend as a follower of the Messenger *sallAllaahu `alayhi wa sallam* and as one who judges by his revealed law, the *sharee`ah* of Islaam. This is what will occur with regard to the emergence of the Dajjaal and the descent of the Messiah.

And `Eesaa is called *Maseeh* (Messiah), it is said, because he would wipe upon a person suffering an ailment and he would be cured by the permission of Allaah. And this was from his miracles *`alayhis-salaatu was-salaam*, that he would wipe with his hand upon the blind and the leper and a person born blind and his illness would pass away by his wiping upon him *`alayhis-salaatu was-salaam*. So therefore he was called *al-Maseeh* with the meaning of one who wipes.

Point Number 23

And to have *eemaan* in the descent of `Eesaa ibn Maryam `alayhis-salaam. He will descend and he will kill the Dajjaal. He will marry and he will pray behind the one who will be in authority from the family of Muḥammad *sallAllaahu `alayhi wa sallam*. And he will die and the Muslims will bury him.

The Explanation:

His saying, **“And to have *eemaan* in the descent of `Eesaa ibn Maryam `alayhis-salaatu was-salaam (may Allaah extol him and grant him peace and security).”** And he will be from the major signs of the hour.

His **‘descent’**, meaning from heaven, because Allaah raised him up when the Jews wanted to kill him. And they came to him to kill him and to crucify him, and they entered upon him. Allaah raised him up from amongst them, whilst they were not aware, and he caused another man to look like him. So they killed that man thinking that it was the Messiah, and it was not him. He the Most High said:

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ﴾

(Explanation)

And they did not kill him and they did not crucify him but it was made to appear so to them

(Sooratun-Nisaa· (4), *ayah* 157)

So Allaah caused this man to resemble him. It is said that this man was the one who guided them to him, so therefore Allaah punished him. Or it is said that he was from the followers of `Eesaa from the disciples, that `Eesaa *alayhis-salaam* said to him, “You shall be given my appearance and Paradise shall be for you.” So the man had patience and he accepted this resemblance and being killed and being crucified, because he wanted Paradise through that.

His saying that, “**He will descend and he will kill the Dajjaal.**” He will kill the Dajjaal at the gate of Ludd. And it, Ludd, is a well-known place. `Eesaa ibn Maryam *alayhis-salaam* will chase the Dajjaal. When he (the Dajjaal) sees him, he will dissolve away, just as salt dissolves in water. Then he will draw close to him and strike him with his spear and kill him.

His saying, “**And he will marry and he will pray behind the one in authority from the family of Muḥammad *sallAllaahu `alayhi wa sallam***”. His saying, “**And he will marry,**” this occurs in some reports, however it is not established.¹ As for the fact that he will pray behind the Mahdee then this is established. The Mahdee will ask him to lead the Muslims in Prayer because he will descend at the time of the Fajr prayer. And the Muslims will be gathered for the prayer. So the Mahdee will request from him that

¹ This is related from Ibn `Abbaas. Refer to Fatḥul-Baari and `Umdatul-Qaari (Translator’s Note: two of the explanations of al-Bukhaaree).

Translator’s side point: Ibnul-Jowzee mentions such a report in al-`Ilal al-Mutanaahiyah, he mentions as a narration of `Abdullaah ibn `Amr as a ḥadeeth with regard to `Eesaa coming down and getting married. And Ibnul-Jowzee said, “This ḥadeeth is not authentic.” And Shaykh al-Albaanee said the same about this report in *ad-Ḍa`eefah* (no. 6562) that this report is *munkar*, meaning weak/contradictory to what is authentic.

The wording of that report is, that “Eesaa ibn Maryam will descend to the earth and he will marry and he will have offspring and he will remain for forty-five years. Then he will die and he will be buried along with me in my grave. So I and `Eesaa ibn Maryam will get up from one grave in between Aboo Bakr and `Umar.”

he should lead the Muslims in prayer. So the Messiah will say, “No some of you are Imaams for the rest.”² So he will pray behind the Mahdee.

And the one in charge he is the Mahdee. (His name will be) Muḥammad ibn ` Abdillaah (Muḥammad the son of `Abdullaah). His name will be the same as the Messenger *sallAllaahu `alayhi wa sallam* and the name of his father will be the like the name of the father of the Messenger. And he will be of the family (descendants) of al-Ḥassan ibn `Alee *radiyAllaahu `anhumaa*. They (the People of Knowledge) said, the wisdom, and Allaah knows best, is that al-Ḥasan *radiyAllaahu `anhu*, when he stepped down from the Khilaafah in favour of Mu`aawiyah in order to preserve the blood of the Muslims, then because of this, Allaah honoured him and made the Mahdee from his descendants.

His saying, “**And he will die and the Muslims will bury him.**” This is in the Qur-aan. He, the Most High, said:

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

(Explanation)

There is not anyone from the people of the Book except that he will believe in him before his (Eesaa's³) death.

(Sooratun-Nisaa· (4), *aayah* 159)

So he will die, just as the rest of mankind die.

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴾

(Explanation)

And We did not grant everlasting life to any human before you. So if you die, will they then live forever?

(Sooratul-Anbiyaa· (21), *aayah* 34)

² Reported by Muslim in his Saḥeeḥ from the ḥadeeth of Jaabir with the wording: So `Eesaa will descend and their leader will say, “Come and lead us in prayer.”

So he will say, “No, some of you (or one of you) will lead the others in Prayer as an honour from Allaah upon this nation.”

³ Translator's side point: As is authentic from Ibn `Abbaas *radiyAllaahu `anhumaa*, meaning before the death of `Eesaa ibn Maryam *alayhis-salaam*.

So he will die *`alayhiṣ-salaatu was-salaam* at the end of the life which Allaah has written for him. And the Muslims will bury him, just as they bury their dead.⁴

Point Number 24

And to have faith that *eemaan* is speech and action and intention and acting correctly. It increases and decreases. It increases as Allaah wishes and it can decrease until nothing remains of it.

The Explanation:

Al-eemaan in the language means *at-taṣḍeequl- jaazim* (definite affirmation) which is accompanied by faith and not affected by doubt. So it is said *aamana lahu* – meaning, 'he believed him'.

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا ﴾

(Explanation)

You will not believe us

(Soorah Yoosuf (12), *ayah* 17)

Meaning: you will not believe us.

﴿ فَأَمَّنَ لَهُ لُوطٌ ﴾

(Explanation)

And Loot believed in him

⁴ Translator's side point: A ḥadeeth which mentions that is reported by Aboo Daawood (no. 4324), a ḥadeeth of Aboo Hurayrah *radīyAllaahu `anhu* that the Prophet *sallAllaahu `alayhi wa sallam* said, "There is not between me and him (Eesaa ibn Maryam) a Prophet; and he will descend..." the ḥadeeth. At the end of the ḥadeeth there occurs: "And he will destroy the Maseehud-Dajjaal. And he will remain upon the earth for forty years. Then he will die and the Muslims will pray over him." (pray funeral prayer over him)" Shaykh al-Albaanee said about this ḥadeeth, "Ṣaḥeeḥ."

(Sooratul-`Ankaboot (29), *aayah* 26)

He believed his paternal uncle Ibraaheem *`alayhiṣ-ṣalaatu was-salaam*.

As for *eemaan* (true faith) in the legislation then it is: belief of the heart and expression upon the tongue and action upon the limbs. It increases with obedience and it decreases with disobedience. It will not be *eemaan* except with these things combined. So whoever believes with his heart, but does not believe with his tongue, then he will not be a believer. Because Allaah, the Majestic and Most High, said with regard to the disbelievers:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ

بِآيَاتِ اللَّهِ يَمْجَحِدُونَ ﴾

(Explanation)

We know that what they say grieves you, however they do not hold you to be a liar, but rather the wrongdoers just outwardly reject Allaah's signs.

(Sooratul-An`aam (6), *aayah* 33)

And He said with regard to Fir`own:

﴿ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ ﴾

(Explanation)

And you know that no one sent down these signs except for the Lord of the heavens and the earth.

(Sooratul-Israa· (17), *aayah* 102)

And He, the Majestic and Most High, said about the disbelievers who denied His signs:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾

(Explanation)

And they denied them outwardly but they were certain of them in themselves, doing so as a result of their wrongdoing and haughtiness.

(Sooratun-Naml (27), aayah 14)

So believing in the heart will not suffice, as is said by the Murji'ah; and it is not *eemaan*. And likewise *eemaan* upon the tongue also will not suffice, because this is the *eemaan* of the hypocrites, the *munaafiqeen*.

﴿ يَقُولُونَ بِاللِّسَانِ مَا لَيْسَ فِي قُلُوبِهِمْ ﴾

(Explanation)

They (the hypocrites) say upon their tongues that which is not in their hearts

(Sooratul-Fatḥ (48), aayah 11)

And having belief in the heart and speech upon the tongue, these two will not suffice also, as is said by some of the Murji'ah. This is not sufficient. There must be action upon the limbs. So the person who believes in his heart and upon his tongue, however he does not pray ever, and nor does he fast, nor does he perform the obligatory Hajj, nor does he do any action from the actions at all, this is a disbeliever. Even if he believes upon his tongue and speaks (upon his tongue) and has belief in his heart and bears witness to that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah. But however his leaving off action without any excuse, this will not make him a believer. Unless it is the case that he has left off action due to an excuse, such as a person who has been forced, or a person who forgets, or a person who is ignorant; and likewise the person who enters into Islaam and is not able to act, such that he accepts Islaam and then he dies in that condition. Then this person, his lack of action is not counted against him, because he was not able to act. And likewise the mentally handicapped; this person is not able to act. But as for the person who is able to act but he abandons it altogether, then he is not a *Mu'min* (not a believer).

Some of them add to the definition of *eemaan*, just as the author mentioned, a fourth matter: ‘following the Sunnah’. And they say *eemaan* is speech and belief and action and Sunnah, meaning, following the Sunnah, excluding by that the innovators, those who do not act upon the Sunnah, rather they only act upon newly introduced affairs. And this was mentioned by the author here in his saying, “**and intention and acting correctly,**” meaning acting upon the Sunnah. As for the person who does actions wrongly, acting upon innovations and false superstitions and newly introduced affairs, then he will not be a believer.⁵

‘And it increases through obedience.’ This is from the completion of the definition, that *eemaan* increases through obedience. And this is clear in the Qur-aan.

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

(Explanation)

And Allaah increases those who are guided in guidance

(Sooratul-Maryam (19), *ayah* 76)

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ﴾

(Explanation)

And when His *ayaahs* are recited to them, it increases them in *eemaan*

(Sooratul-Anfaal (8), *ayah* 2)

﴿ وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا ﴾

(Explanation)

And so that those who believe can increase in *eemaan*

⁵ Translator’s side point: Shaykh Saalih as-Suhaymee *hafizahullaah* said about this point (where Imaam al-Barbahaaree said that *eemaan* is: speech and action and *niyyah* [intention]), “Speech and action and belief’ and that is what the author *rahimahullaah* meant by his saying “and *niyyah*”, intention. So what is intended by *niyyah* is belief and attestation.”

(Sooratul-Muddaththir (74), *ayah* 31)

This clearly shows that *eemaan* increases through obedience.

‘And it decreases through sin/disobedience to Allaah’. Because something which can increase, then it can also decrease. And also there occurs in the hadeeth that the person who does not refuse an evil with his heart, then there is no *eemaan* even to the level of a mustard seed beyond that.⁶ So this shows that *eemaan* can become so weak that it becomes like a mustard seed. And there occurs in the authentic hadeeth that there will come out from the Fire whoever has in his heart the slightest slightest mustard seed of *eemaan*.⁷ So this proves that *eemaan* can become weak, until it is just like a mustard seed. And He the Most High said:

﴿ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ﴾

(Explanation)

On that day they were closer to disbelief than they were to *eemaan*

(Soorah Aali `Imraan (3), *ayah* 167)

With them their *eemaan* was weak, and it was closer to disbelief. So this shows that the *eemaan* can be so weak to the extent that a person can become closer to disbelief. And Allaah’s refuge is sought.

This is the meaning of his saying, “**and it can decrease until nothing remains of it.**” It can decrease until nothing remains from it. There may remain from it the amount of a mustard seed. And this will benefit the person on the Day of Resurrection. He will exit the Fire with it. And if there does not remain even a mustard seed, then he will be from the people of the Fire, those who will remain forever in it.

⁶ Reported by Muslim in his Saḥeeh as a hadeeth of `Abdullaah ibn Mas`ood *radīyAllaahu `anhu* and it contains (the saying of Prophet *sallAllaahu `alayhi wa sallam*),

“Whoever strives against them with his heart then he is a Believer. And there is no *eemaan* beyond that, not even a mustard seed.”

⁷ Reported by al-Bukhaaree (no. 6565) and Muslim (no. 193) as a hadeeth of Anas *radīyAllaahu `anh*.

Itḥaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Saalih ibn Fowzaan al-Fowzaan *hafizahullaah*

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Points discussed by Shaykh Saalih al-Fowzaan *hafizahullaah* in this excerpt include:

- descriptions of the Mahdee and the Dajjaal
- description of what will occur when `Eesaa *alayhis-salaam* descends
- evidence that `Eesaa *alayhis-salaam* will die
- the meaning of *eemaan* in the Arabic language, with proofs from the Qur·aan
- the meaning of *eemaan* in the Legislation
- just having belief in the heart is not sufficient, with proofs from the Qur·aan
- *eemaan* on the tongue alone is not sufficient, with proof from the Qur·aan
- belief in the heart and speech on the tongue are not sufficient without action
- a person who has no actions at all is not believer unless he has an excuse
- valid excuses for not acting include: being forced, forgetting, ignorance and inability
- proofs from the Qur·aan to show that *eemaan* increases through obedience to Allaah
- proofs to show that *eemaan* decreases
- if *eemaan* decreases to the amount of a mustard seed the person will still exit the Fire
- if not even a mustard seed of *eemaan* remains, the person will remain in the Fire for eternity