

Signs of the Hour

Translated by Ahmed Abu Turaab

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Signs of the Hour and the False Prophet Mirza Ghulam Ahmad al-Qadyanee

Question: As regards the establishment of the Hour, there are lesser signs and major signs and especially Gog and Magog?

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)¹: Dividing the signs [of the Day of Judgement] into minor and major is a technical division [used] amongst the scholars and it is not something which has been reported from the Prophet (صلى الله عليه وسلم)², but when such terminology does not go against the Book nor the Sunnah then there is no problem [in using it]. No doubt the brother's question that what is said should be about the major signs of the Hour is by way of starting with the most important thing first and then the most important after that in knowledge.

There are many major signs but from the most important of them which the respected questioner made special reference to is the descent of Jesus (عليه الصلاة والسلام)³, at the end of time, his killing of the major Dajjaal, and then Gog and Magog after that. These are three of the major signs of the Hour: the descent of Jesus (عليه الصلاة والسلام), the appearance of Dajjaal, Jesus' (عليه الصلاة والسلام), killing him, and the appearance of Gog and Magog.

As for Jesus (عليه الصلاة والسلام), then his descent near the end of time is an Islaamic belief which it is incumbent upon every Muslim to take as religion before Allaah, and to worship Him through it, having faith and attesting to [the truth of] the Prophet (صلى الله عليه وسلم), by way of the numerous hadeeths which have been reported from him in the two Saheehs and other than them [regarding him]. From these is the Prophet's (صلى الله عليه وسلم), saying, **"Verily, Jesus the son of Mary will descend among you as a just judge. And so [he] will break the cross and kill the pigs, and wealth will become so abundant that no one will accept it. And a [single] prostration that day will be more beloved to a believer than the world and everything in it."**⁴ This is one of the many hadeeths in which the Prophet (صلى الله عليه وسلم), openly declared the descent of Jesus (عليه الصلاة والسلام), at the end of time, so it is obligatory that we know that the descent of Jesus (عليه الصلاة والسلام) at the end of time does not negate the end of Prophethood or the end of the message.

For there is a group of people known as Qadyanees and they call themselves Ahmadees trying to [falsely] portray that they are followers of Muhammad ibn Abdullaah (صلى الله عليه وسلم), the Prophet of Islaam. But in reality they associate themselves with their false prophet called Mirza Ghulam Ahmad. For this reason they misinterpret the descent of Jesus (عليه الصلاة والسلام), by saying that it means the coming of someone who resembles Jesus (عليه الصلاة والسلام) and by that they are referring to Mirza

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

³ (عليه الصلاة والسلام) (alayhi as-Salaat wa Salaam) Upon him prayer and peace

⁴ Saheeh Bukhaaree and Muslim.

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Ghulam Ahmad al-Qadyanee. So it is obligatory upon us to know the characteristics which have been reported about Jesus (عليه الصلاة والسلام), who will descend at the end of time and which were not fulfilled by Mirza Ghulam Ahmad al-Qadyanee and neither were they fulfilled by those other than him who claimed to be prophets or Imaam Mahdee.

Because one of the principal signs of Jesus (عليه الصلاة والسلام), is that he is Jesus (عليه الصلاة والسلام), the son of Mary not [just someone called] Jesus in general, rather he is the son of Mary, the Prophet of Allaah, (صلى الله عليه وسلم), the Prophet of the Children of Israaeel—this is the one who will descend and when he does he will not do so with a new Prophethood, nor with a new message. But he will descend and judge by the Sharee’ah of our Prophet Muhammad (صلى الله عليه وسلم), especially when Jesus (عليه الصلاة والسلام) descended after Moses (عليه الصلاة والسلام), to complete some of the laws which [Allaah’s] Wisdom of legislating determined that he should come with, or which Allaah sent down to Jesus (عليه الصلاة والسلام), after Moses (عليهما الصلاة والسلام).

And you all know that when the Prophet (صلى الله عليه وسلم), saw a page in the hand of Umar (رضي الله عنه)⁵ and asked him about it he replied that it was from the Torah so the Prophet (صلى الله عليه وسلم), questioned him about it and he replied, “A man from the Jews wrote it for me.” So he (عليه الصلاة والسلام), became angry and said, “**Are you confused as the Jews and the Christians were confused?! By the One in Whose Hand is my soul! If Moses were alive he would not have any choice but to follow me.**”⁶ Likewise Jesus (عليه السلام), if he were alive on the face of the earth the day the Prophet (صلى الله عليه وسلم) was sent, he would have had no choice but to follow the Prophet (صلى الله عليه وسلم).

And it is known that Allaah, the Blessed and Most High, took the Covenant from all of the Messengers and Prophets that if He sent Muhammad (صلى الله عليه وسلم), amongst them they would follow and support him. For this reason the descent of Jesus (عليه الصلاة والسلام) at the end of time does not negate the fact that the Prophet (صلى الله عليه وسلم), was the Seal of the Prophets and Messengers as the Lord of all Creation said, “**Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allaah and Seal [i.e., the last] of the Prophets ...**”⁷

He is the Seal of the Prophets before the descent of Jesus (عليه الصلاة والسلام) and after the descent of Jesus (عليه الصلاة والسلام).

For Jesus (عليه الصلاة والسلام) will descend and judge with the Book and the Sunnah, for this reason the Prophet (صلى الله عليه وسلم) said in a hadeeth, “**Verily, Jesus the son of Mary will descend among you as a just judge ...**” so he will judge with the Book and the Sunnah justly between the people not oppressing anyone. The proof for this is that he will break the cross which his followers have taken as [a means of] disbelief and tyranny, [something] Jesus (عليه الصلاة والسلام) did not order them with—far be it for him ever to do so—but after about one hundred years his followers deviated from the Law [Sharee’ah] of the Gospel [Injeel] and it, naturally, was Islaam, and there is no difference in Islaam as regards creed [‘Aqeedah]. For all of the Messengers, from the first to the last, from Adam, the first Prophet, to Muhammad, the last Prophet (عليه الصلاة والسلام)—all of them came with Islaam. The difference is only in some [specific] rulings.

So when Jesus (عليه الصلاة والسلام) descends as a just judge he will break the cross to confirm and establish for his followers that they are [standing] upon nothing and that they are upon manifest misguidance, likewise he will kill the pigs, i.e., he will judge [with the ruling that] it is forbidden to eat their meat and he will judge that they be annihilated and eradicated, confirming to those who claim to follow

⁵ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

⁶ Hasan. Reported by Ahmad (3/387) and Ibn Abee Aasim in As-Sunnah (1/27).

⁷ Soorah al-Ahzaab [33:40]

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him or who make the pig lawful [to eat] that it is not from him but rather from the monks who innovated laws for the people of their own accord.

So these [are the] matters [that] are from the characteristics of Jesus (عليه الصلاة والسلام), and from the most important of them is that peace and tranquillity will dominate and prevail over the people in those days such that all of the people will become affluent, satisfied with the rule of Islaam which Allaah will bring about of at the hands of Jesus (عليه الصلاة والسلام). For every single one of them would have acquired sustenance which pleases and satisfies him and by which his life in this world would be established—and not only to a moderate level, but rather to such an extent that a man, and all men will give *zakaah*, but he will not find a single person who will accept it from him. Because the people in his time will have become—by his judging with the Islaam of our Prophet Muhammad (صلى الله عليه وسلم)—all of them will have become rich, no poverty-stricken person will be found among them.

Trials only increased after the False Prophet

As for the prophet of Qadiyan, Mirza Ghulam Ahmad, then he came and the trials and tribulations continued to increase after him, and the humiliation of the Muslims increased day after day. So where is the peace and security of Jesus (عليه الصلاة والسلام), and the rule of Islaam such that all people become rich, no poverty-stricken person found among them? Especially [among] the people of India among whom this false claimant to Prophethood resided, they are from the poorest of the people on the earth. So the reality of the call of Ghulam Ahmad al-Qadyanee gives the lie to his claim of Prophethood and [to the delivery of a] message, putting aside the fact that he contradicted that which is fundamentally and necessarily known about the Religion: that there is no Prophet after Muhammad (عليه الصلاة والسلام). He (عليه الصلاة والسلام) said, **“Prophethood and the [delivery of any new] message have ceased. There is no prophet and no messenger after me.”** So everyone who claims Prophethood ... even if he philosophises about it as the Qadyanee did [saying] that Prophethood is of two types: Prophethood of revelation and Prophethood of legislation. So the Qadyanee claimed that the Prophethood which had ceased was that which legislates and that only that of revelation, which does not necessitate the Prophethood of legislation, is the one that will remain until the end of time.

And this is a lie.

Rather it is disbelief due to its opposing the texts of the Book and the Sunnah and opposing the consensus of the Ummah, since it is united [upon the fact] that there is no prophet after the Prophet (صلى الله عليه وسلم), so there is no difficulty for anyone [to accept] the descent of Jesus (عليه الصلاة والسلام), because Jesus (عليه الصلاة والسلام) will not come with a new Prophethood nor a new Legislation [Sharee’ah] nor new revelation.

He will instead come and judge with the Book and the Sunnah.

This is Jesus (عليه الصلاة والسلام) for whose [descent] at the end of time [i.e., at end of this worldly life] Allaah would have prepared the way through a man from the family of the Prophet (صلى الله عليه وسلم). And indeed [that man] is Muhammad the son of Abdullaah the Mahdee. This is the Mahdee which you hear much about, some of what you hear is correct and some things are not so.

And maybe you have heard from many people that there are those who reject the coming of the Mahdee. There is a book written by the famous author Ahmad Ameen called *The Mahdee and The Mahdaaweess*, in it he denies the coming of the Mahdee, and this equates to being a rejection of the authentic sayings of the Prophet (صلى الله عليه وسلم) reported in the books of the Sunnah: that Muhammad the son of Abdullaah the Mahdee will come before the descent of Jesus (عليه الصلاة والسلام) as the one who paves the way for Jesus (عليه الصلاة والسلام).

For more works of Shaykh al-Albaanee please go to www.albaanee.com

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From the sayings of the Prophet (صلى الله عليه وسلم), which speak about the Mahdee who will come before Jesus (عليه الصلاة والسلام) and meet him, is his saying (عليه الصلاة والسلام), **“The world will not end until Allaah sends a man whose name is the same as my name and whose father’s name is the same as my father’s name. He will fill the world with justice and fairness just as it had been filled with injustice and oppression.”**⁸ And from these hadeeths is the hadeeth, **“The Mahdi is from us, the people of the house [i.e., of the Prophet, from the family of the Prophet]. Allaah will prepare him in one night.”**⁹

Where will Jesus (عليه السلام) descend?

And they think that Jesus (عليه الصلاة والسلام), will come down at that minaret and they interpret that previous hadeeth, **“He will descend by the white minaret, [in the] east[ern part] of Damascus ...”** they explain this hadeeth [by saying that it is referring to] the minaret which is present today east of the Amawee mosque—and this is an incorrect explanation. That is because the Prophet (صلى الله عليه وسلم), said, **“He will descend by the white minaret ...”** and not from the [actual] minaret, and there is a big difference [between the two]. They say, “He will descend in the minaret, then he will come down to the mosque from the minaret,” and the Prophet (صلى الله عليه وسلم), says, **“He will descend by the white minaret ...”** Neither did he say, “East of the mosque ...” but rather, **“... [in the] east[ern part] of Damascus ...”** it is obligatory upon us not to add to the sayings of the Prophet (صلى الله عليه وسلم), that which is not from it.

So the Prophet (صلى الله عليه وسلم), spoke the truth: **“Jesus will descend by the white minaret, [in the] east[ern part] of Damascus ...”** And this differs with the passage of time: east Damascus at the time Damascus was conquered was close to the Amawee mosque, and you know that part of Damascus was taken peacefully and the other part through force. So the eastern gate which was east of the Amawee mosque was the end of [the city limit of] Damascus in those days. As for today, then as you can see in all cities that which was east is now west due to the spread of buildings and [only] Allaah knows where east Damascus will have spread to.

The point of proof here is that Jesus (عليه الصلاة والسلام) will descend and the prayer will have been established, the morning [fajr] prayer for Muhammad ibn Abdullaah [Imaam] Mahdee [to lead], so when he sees Jesus (عليه الصلاة والسلام), Imaam Mahdee will recognise him and ask him to go forward [to lead the prayer] but he will reply that no, I will not go forward.”

***Al-Fataawaa al-Muhimmah lil-Allaamah Muhammad Naasirud-Deen al-Albaanee, of
Salaahud-Deen Mahmood as-Sa’eed, pp. 288-291.***

⁸ An authentic hadeeth. Reported by Abu Daawood (4282) and at-Tirmidhee (2230) who said, “Hasan Saheeh.”

⁹ An authentic hadeeth. Reported by Ahmad (1/84), and Ahmad Shaakir (645) said, “Its chain of narration is authentic.” Also reported by Ibn Maajah (4075) and Shaykh al-Albaanee declared it to be hasan in As-Saheehah (2371).