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**THE JEWISH AND CHRISTIAN INFLUENCES IN THE ESCHATOLOGICAL
IMAGERY OF ŞAHİH MUSLİM**

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**A Thesis
in
The Department
of
Religion**

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ABSTRACT

THE JEWISH AND CHRISTIAN INFLUENCES IN THE ESCHATOLOGICAL IMAGERY OF ṢAḤĪḤ MUSLIM

Khaleelul Iqbal Mohammed

This study investigates the Jewish and Christian influences in the eschatological imagery of one of Islam's major sources of tradition literature, the compendium known as *Al-Jāmi' al-Ṣaḥīḥ* or *Ṣaḥīḥ Muslim*. The focus will be on five main areas: the intermediate state between death and resurrection, the second advent of Jesus Christ, the Antichrist, The Last Days, and Resurrection and Heaven.

The broad methodology will be to analyse the language of the Qur'ān without dogmatic refraction, and then compare that document's world view against the later Ḥadīth. If a difference is noted, Jewish and Christian literature will be examined for provenance. Given the fluidity of the Judaisms and Christianities in the Muslim lands of the first three centuries of Islam and the resultant difficulty in identifying any belief as being peculiar to a particular source, attempts will only be made at identifying concepts as generally Jewish and/or Christian, and examples will be cited to support this contention.

In conclusion, after a summary of the eschatological perspectives of the Qur'ān and the Ḥadīth, an attempt will be made to identify the specific genre of eschatology imaged in the latter.

ACKNOWLEDGEMENTS

David, according to a *baraita*, called Ahitophel "Master" even though the latter taught only him two things. Considering who Ahitophel was, and that the people who aided me in this thesis have taught me far more than just two things, each certainly deserves a term more laudatory than Master. Among them are:

- Dr. Taha Jabir Alalwani, whose own unpublished paper "Imitative Thought—Its Pros and Cons" was the inspiration for this thesis, and who has provided me with material not easily accessible to the Western researcher.
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I would not have felt qualified to undertake this thesis without the firm background in the classical Islamic Sciences that I obtained during the seven years I spent at the Language Institute and Shariah College of Imām Muḥammad bin Sa'ūd Islamic University in Riyadh. I express my sincerest gratitude to the government and people of Saudi Arabia for providing the generous scholarship that made those years and studies truly unique.

I thank my mother, brothers and sisters who have always been there for me. I also thank my daughters Zeinab, Safiyyah, and Hannah for being understanding and mature beyond their years. And I acknowledge with the deepest love, the debt that I owe to Zaimah who, by her ethereal patience and support, is living proof that the Holy One has honoured a mere mortal by making him the husband of an angel.

This work is dedicated to my father whose memory I shall always cherish, for he was my first hero, teacher, playmate, coach, and imam.

Khaleelul Iqbal Mohammed

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SYSTEM OF TRANSLITERATION USED IN THIS WORK

English	Arabic
'	أ
'	ع
th	ث
ṭ	ط
jh	ج
ḥ	ح
kh	خ
dh	ذ
ḍ	ض
sh	ش
ṣ	ص
ẓ	ظ
q	ق
gh	غ

ABBREVIATIONS USED IN THIS WORK

<i>A-NF</i>	<i>The Ante-Nicene Fathers</i>
<i>APOT</i>	<i>Apocrypha and Pseudepigrapha of the Old Testament</i>
<i>b.</i>	<i>bin or ibn</i>
<i>EB</i>	<i>Encyclopaedia Britannica, 1898 Ed.</i>
<i>EI</i>	<i>Encyclopedia of Islam</i>
<i>EJ</i>	<i>Encyclopedia Judaica</i>
<i>ER</i>	<i>Encyclopedia of Religion</i>
<i>JA</i>	<i>Journal asiatique</i>
<i>JB</i>	<i>Jāmi' al-Bayān</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>KJV</i>	<i>King James Version</i>
<i>MW</i>	<i>Muslim World</i>
<i>NEB</i>	<i>The New English Bible with Apocrypha</i>
<i>OCB</i>	<i>Oxford Companion to the Bible</i>
<i>Q</i>	<i>Qur'ān</i>
<i>SBE</i>	<i>Ṣaḥīḥ Bukhārī, English Translation</i>
<i>SM</i>	<i>Ṣaḥīḥ Muslim</i>
<i>SMET</i>	<i>Ṣaḥīḥ Muslim, English Translation</i>
<i>SSM</i>	<i>Ṣharḥ Ṣaḥīḥ Muslim of al-Nawawī</i>
<i>YA</i>	<i>Yusuf Ali's Translation of the Qur'ān</i>

CHAPTER 1

INTRODUCTION

The Qur'ān, like the Bible which it claims to confirm, has a well-developed eschatology. But if it never tires of hammering away at the inevitability of the Resurrection and the recompense to follow in the afterlife, it says nothing or little indeed of the interim between death and resurrection, intercession, and conditions that will presage the last things. This lacuna has instead been filled by Islam's most important source after the Qur'ān—the tradition literature known as *Ḥadīth*.

The development and recognition of such a literature is not something unique to Islam. Any religion, as it extends beyond its initial area of formation and becomes more of a *Gemeinde-Religiosität* (communal religion), is influenced and enhanced by political developments, customs and traditions of the new peoples that enter its fold. Typical examples are the development of the Persian and Greek elements in Judaism and the distinctive Greco-Roman flavouring in Christianity. This "bureaucratization"—to use the term coined by Weber for the transformation of tradition into canonical recognition under the aegis of the ruling party (Weber 1995:224-226)—occurred in Islam within its first three centuries, when its seats of learning were at Damascus and Baghdad.

Even though there were several other precedent religious traditions upon which to structure these new developments, much of the ḥadīth came from Jewish and Christian

material. This can be seen as a natural result of the Qur'ānic advice, for on two occasions that document exhorts the Muslims to ask the "People of Remembrance" (*ahl al-dhikr*) about the affairs that went on in the past (16.43, 21.7). This is an obvious reference to the Jews and Christians, albeit more indicative of the former, since the term is apparently derived from the Hebrew *zakhōr* (remember), used in an imperative form in Deut. 25.17, 32.7, Isa. 44.21, Micah 6.5 etc.

Early ḥadīth literature also encouraged the Muslims to "report from the Children of Israel, and there is nothing objectionable in that" (Kister, 1980:215-239). After Muḥammad's death, when the Muslims of the first three centuries were confronted with matters upon which the Qur'ān was silent, they quite often relied on the perceptions of their socially constructed universe, having access to Judeo-Christian material from within Islam through converts, and from without through the centres of Christian and Jewish learning in Syria and Babylonia, the successive seats of the caliphate.

In this thesis, I intend to examine some of the eschatological narrations in the collection of ḥadīth known as *Al-Jāmi' al-Ṣaḥīḥ* (The Authentic Compendium) or *Ṣaḥīḥ Muslim* for such Jewish and Christian source material. My selection of *Al-Jāmi' al-Ṣaḥīḥ* is not based on any uniqueness of the work except that it is seen by the vast majority of Muslims as being one of the only two absolutely authentic collections of ḥadīth. All of the narrations which I propose to examine are to be found in many of the other collections of ḥadīth in both the Sunni and Shia schools of thought. Considering the stipulated length and time of this research, and that the *Religionwissenschaft* world is generally acquainted with *Ṣaḥīḥ Muslim*, I do not see the need for any exhaustive discourse on the work meriting a separate chapter. I will therefore provide certain details in the remainder of this introduction

which will be structured under the following sub-headings:

- Significance of the Study
- Jewish and Christian Material in Islamic Traditions
- Muslim and his compendium
- Methodology of Investigation

SIGNIFICANCE OF THE STUDY

Traditional Muslim research on Jewish and Christian influences on ḥadīth does not meet the standards of Western scholarship since none of the numerous works I have examined provide any supporting provenance. Western scholarship on the same subject, pioneered by Geiger's 1834 thesis (*Was hat Mohammed as dem Judenthume aufgenommen?*) is generally rejected by the Muslim *'ulama* since it is assumed that Westerners who criticize the Ḥadīth have not had the benefit of classical training and are not aware of the finer points of certain ḥadīth sciences. This thesis will be unique in that, to the best of my knowledge, it will be the first time that a major ḥadīth collection is being examined for Jewish and Christian influences by someone with training in both traditional Islamic and Western sciences.

The scope of this research will be restricted to investigating the use of Jewish and Christian material in the formation of tradition and doctrine. In focusing on a primarily historical analysis however, I examine the claim made some Islamicists that the Qur'ānic world view is different in many respects from the world-views of later Islamic thought (McDonough, 1955:3). By thus attempting to disentangle the earlier Qur'ānic teachings from the later ḥadīth, I hope to partially fulfill what Fazlur Rahman designated as "a

desideratum of the first order" (1979:67).

JEWISH AND CHRISTIAN MATERIAL IN ISLAMIC TRADITION

I have already pointed out that the Muslims in the early centuries found legitimization from within the Qur'ān and the Ḥadīth for relating Judeo-Christian lore. This genre of narrations was known as "*Isra'īlīyāt*", and there is considerable evidence of the use of such material on the formation of early Islamic thought. Nabia Abbot places the major influence from the Jewish area of beliefs, and states that because of this, the Islamic traditions came to resemble the Mishna more than any other sacred literature of the People of the Book (1957: 2.8).

Initially *Isra'īlīyāt*, as the term suggests, was given to any story or event transmitted from an Israelite source—Israelite here derived from the other name of Jacob, and the implication being that the material came from his descendants—the children of Israel (el-Dhahabi, 1970: 586). As with any other narrations, they were classified into one of three main classifications: "true", "false" or "weak" —the first two terms being clear in their indication, and the last showing that a narration could, if supported by other proofs, be deemed acceptable (Yunus:1970:574).

It seems apparent that the Muslims began to imbibe the Judeo-Christian lore on such a large scale that it a counter-ḥadīth was made to negate the licence given by "Relate from the Children of Israel and there is no objection in that." Instead of the former permission given by him, the Prophet is now made to reject the Jewish narrations as shown in the following ḥadīth:

Umar said to the Prophet: We hear several tales from the Jews which we like; may we write them some of them down? Whereupon the prophet replied: Do you wish to rush to perdition as did the Jews and Christians? I have brought you white and

clean ḥadīths." (Goldziher, 1971:2.131).

If there had been an early period of symbiosis between the Muslims and the other People of the Book, this relationship deteriorated, and soon the term *Isra'īlīyāt* evolved to indicate any material that was regarded as folkloric from a non-Muslim source, and then to anything that was considered seditious to Islamic belief (Kubaisi, 1994:48). Since *Isra'īlīyāt* has acquired a pejorative connotation, and since such terminology has no place in objective research, I prefer to use the neutral "Jewish and Christian influences"; this too is because my examination for probable sources will not only be in the folklore, but in the canonical scriptures as well.

MUSLIM AND HIS COMPENDIUM

The scholars report that Muslim b. al-Ḥajjāj b. Muslim al-Qushayrī died in 261/875. They are not sure of his date of birth however, and tentatively put it at 206/821 (SSM 1.31). He travelled to all the major centres of learning and studied under the most renowned scholars of his day, including Aḥmad b. Ḥanbal, and Ishāq b. Rāhawaih and al-Bukhārī (ibid., 1.27ff.). He is one of the few scholars to be considered an authority on *'ilm al-'ilal* and wrote a book on the subject. His most famous work however is *al-Jāmi' al-Ṣaḥīḥ*, also known as *Ṣaḥīḥ Muslim*.

The work, along with that of al-Bukhārī, is considered as one of the two truly authentic sets of ḥadīth (pl. aḥādīth), and it is said the Muslim scholars are in total agreement that whatever is in the two is absolutely beyond the shadow of a doubt (Malakhātir, 1994: 85).

This claim, despite its wide acceptance, does not stand up to investigation. As

shown by Ḥassān ‘Abd al-Manān (1997:169ff.) several of the most prominent scholars found faults in the work, among them al-Dāraqutnī, Abu’l Faḍl b. Shuhaid, al-Hākīm, al-Khaṭīb al-Baghdādī, and ibn Hazm .

There is very little difference between *Sahīḥ Muslim* and *Sahih al-Bukhārī*. Muslim we are told, accepted a ḥadīth chain as complete if it could be established that the narrators could have met each other, whereas al-Bukhārī insisted on proof of their actually having met (SSM 1:47). In terms of arrangement, Muslim preferred to put each ḥadīth and its different chains under a specific heading, while al-Bukhārī could relate a the same ḥadīth in several different parts of his collection (ibid.).

The majority of opinion seems to favour al-Bukhārī as the better of the two, but Ibn Khaldūn reports that the Maghribi scholars preferred Muslim (1958:2.459). This is because his work is free from admixtures of material that is not sound, and because throughout he adheres to his established criteria of authenticity, whereas al-Bukhārī occasionally lapsed in this regard (ibid.).

Imam Muslim claimed to have analyzed 300000 aḥādīth before selecting, according to strict criteria for authenticity, 7571 of them. This count represents the different chains of transmission, and so if the same text is transmitted by two different chains, it counts as two aḥādīth. Counting the texts alone there are 3033 aḥādīth (al-Ṣalāḥ, 1987:101n), and in some of the later editions, the numbering follows this pattern. This is the system that will be used in my thesis. The reference text will be the five volume edition published in 1987 by ‘Izz al-Dīn Publishers in Beirut, with notes and corrigenda by Mūsa Shāhīn al-Ashīn and Aḥmad ‘Umar Hāshim.

The eschatological ḥadīth are not all in one chapter, but are scattered throughout

the collection. Since many of them are lengthy and contain material to which we will have to refer on several occasions, we identify them by number in the course of our research, and then narrate them in full in an appendix. Each number shall be preceded by 'SM' to avoid confusion between the ḥadīth of our source text and any other ḥadīth or quotation that we may make. Qur'ānic verses shall generally be prefixed by a 'Q' unless there is some other indication that the quote is from the Qur'ān.

METHODOLOGY:

Several considerations need be taken into account when formulating a methodology. It may be argued that there were other sources for Islamic traditions (Rahman, 1979: 85-99), or that Jewish and Christian elements themselves reflect the development of foreign ideas within Judaism and Christianity, and that the ultimate origin of a tradition may therefore be from outside the fold of those two religions. In view of the Qur'ānic verses and ḥadīth mentioned earlier, I contend that this research is concerned only with immediate influences, and if they represent filtration of earlier beliefs, they nonetheless came into Islam under the mantle of Judeo-Christian tradition. This research too will seek distinctive aspects of Judeo-Christian tradition, thereby avoiding the aspect of doubtful provenance.

Establishing whether a ḥadīth is of Qur'ānic or Judeo-Christian origin is not always an easy task. Islam's moral and spiritual outlook is similar if not the same, and to ascribe a Jewish and/or Christian source to a ḥadīth simply on the premise that the former antedates the latter is open to challenge. For this reason, I shall not examine material that may present this difficulty. Rather, on each of the topics to be covered, I have selected ḥadīth which I will compare against the Qur'ān to establish either a contrast between the two or the Qur'ān's

not dealing with the subject. Since the Qur'ān declares that it has not left out anything needed for religious guidance (6:38, 16:89), this maximalistic claim provides an *argument e silentio* against certain ḥadīth, and I shall refer to the argument by this name during the course of this research.

Once a ḥadīth, by the above methods is proven to be disharmonious with the Qur'ān, the next step will be to examine the Jewish and Christian sources for a possible provenance. Among the sources I will consider are The Bible, Pseudepigrapha and Apocrypha, the Babylonian Talmud and the Midrashim. There is no need to provide proof of the first three antedating the Qur'ān. The Babylonian Talmud was redacted in the first half of the sixth century (Lightstone, 1988:10), and therefore also predates the Qur'ān and ḥadīth. Other midrashim will be dated as they are referenced.

Since most Qur'ān translations are influenced by the dogmatic positions of the various translators, I shall use my own translations throughout unless where specified. Having thus elucidated the area of research and methodology, I will structure the remainder of this thesis thus:

- Chapter 2: The Grave
- Chapter 3: The Return of Jesus
- Chapter 4: Al-Masīḥ Al-Dajjāl
- Chapter 5: The Turmoil at the End of Time
- Chapter 6: Resurrection and Heaven.
- Chapter 7: Summary and Conclusion
- Appendix: All ḥadīth quoted.

CHAPTER II

THE GRAVE

The overwhelming amount—if not all—of the ḥadīth data on death, the grave and the interim between death and resurrection is remarkably similar to the *Ḥibbut ha-kever* and *Intermediate State* of Jewish and Christian lore. In this chapter we will examine the subject which S.G.F. Brandon notes was "probably the strangest and the most notable development of Muslim faith and practice" (1967:147). The lack of harmony between the Qur'ān and Ḥadīth on the subject led him to opine that the latter "certainly presupposes a view of the condition of death which differs from that which Muḥammad appears to have held. . . ." (ibid.). Several names have been given to this genre of Muslim writings—among them *aḥwāl al-Qabr* (the conditions in the grave) and *adhāb al-Qabr* (punishment of the grave).

THE QUR'ĀNIC VIEW OF DEATH

Every soul, we are told in Q3.185, must taste of death. This death is seen by the Qur'ān as a barrier that does not allow any possibility of return to the world of the living until the day when all the souls will be resurrected: " . . . behind them is a barrier (*barzakh*) until the day when they are resurrected." (Q23.100.) The later *muḥadithūn* gradually added

to the concept of the word *barzakh* until it came to be understood as simultaneously the time and place wherein every individual must wait between death and resurrection (Smith & Haddad, 1981:8). This development is evidenced by there being no references to *barzakh* in the canonical traditions (Eklund, 1941:22), even though, as noted earlier, they contain a vast amount of material on the intermediate state.

The probable authenticity of the ḥadīth about *barzakh* can only be established if it can be proven that death (*Mawt* from the root مـ و ت)—according to the Qur'ān—is a condition wherein there is some form of consciousness and perception. We will therefore examine the usage of the word which, with its derivative forms, occurs 165 times throughout the Qur'ān ('Abd al-Bāqī, 1982: 678-80). The following verses are examples from which we can attempt to form our answer:

How can you reject Allah seeing that you were dead, and He gave you life, then He will cause you to die, and will bring you again to life and to Him will you return. (2.28)

Thou bringeth the living out of the dead, and the dead out of the living. . . (3.27)

The human says: What! When I am dead, shall I be raised up alive? (19.66)

They say: When we die and become dust and bones, shall we be resurrected? (23.82; 37.16; 56.47)

Truly you cannot make the dead hear. . . (27.80, 30.52)

Nor are the living equal with the dead. Allah can make those whom he wishes listen. But you cannot make those who are in the graves hear. (35.22)

Even if we did send unto them angels, and the dead did speak unto them. . . they are not the ones to believe. (6.111)

Those who listen to be sure will accept; As to the dead, Allah will resurrect them; then will they be returned to him. (6.36)

Do they not see that Allah who created the heavens and the earth and never tired

from their creation is able to give life to the dead? Indeed, He has power over all things. (46.33)

These are things dead, lifeless. They have no perception of when they will be raised up. (16:21)

Can the person who was dead, to whom we gave life and a light whereby s/he can walk among human beings be like the person who is in the depths of darkness, from which s/he can never come out? (6.122)

Say: It is Allah who gives you life and gives you death, then He will gather you together for the day of Judgment about which there is no doubt. (45.26)

Then on the day of Judgment will you be resurrected. (23.16)

From the above verses, a singular unequivocal image manifests itself: death is the opposite of life; the dead, devoid of perception, cannot speak, nor can they hear. They have no understanding of what is happening around them since they are in the depths of darkness. Only with the resurrection on the day of Judgment will they be returned to consciousness and life to receive their recompense.

This view of the Qur'ān then is not unlike the predominant conception of death in some of the earlier books of the Tanakh, as is shown from:

The dead in Sheol are remembered no more, they are cut off from God's hand.
(Ps. 88.5)

They lie in dark places, in the deep, their thoughts perish. the dead praise not the lord, neither any that go down into silence.
The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. (Isa. 38.18)

As far as the punishment to come, the Qur'ān is also quite specific that any post-mortem chastisement will only occur after resurrection and reckoning. This is evidenced by the following verses:

And let me not be in disgrace on the day when they will be resurrected.

the day when neither wealth nor progeny will prevail.
But only the person that has come to Allah with a sound heart.
To the righteous the Gardens will be brought
And to the evildoers, the fire will be made to appear. (26.87-91)

When the sun is folded up, and the stars fall,, and the mountains vanish. . .
when the scrolls are laid open, when the world on high is unveiled, when
the blazing fire is kindled to its fullest, and when the garden is brought
near, then each soul shall know what it has brought forward. (81.1-14)

The dead then have no awareness whatsoever, nor is any questioning directed towards them while they are in the graves, for everything is in abeyance until the final collective resurrection when dreadful cosmological imbalances will occur, and judgment and sentencing will take effect.

Martyrs however enjoy a special status with their Lord, and because of their consciousness—albeit on a different dimension—are not regarded as dead. This is clearly shown from the following verses:

Do not say of those who are slain in the path of Allah that they are dead;
nay, they are alive but you cannot perceive this. (2.154)

Think not of those who are slain in the path of Allah as dead; Nay, they
live finding their sustenance in the presence of their Lord. (3.169)

Two verses of the Quran describe the state of the persons at death, when the angels take the lives of the righteous and the evildoers. Of the former, the Qur'ān describes the situation as one of tranquility, wherein the dying persons are told: "Peace be on you! Enter the garden because of the good that you did in the world"(16.32). Since the emphasis throughout the Qur'ān is that the entry to Paradise does not occur until after the resurrection, the meaning of verse 16.32 is simply to express that the believer greets death, or is greeted by the angels in a manner truly indicative of the Lord's pleasure, and that the experience of

death is not a fearful one.

For the rejectors of faith however, the situation is quite the opposite:

If Thou couldst see when the angels take the souls of the unbelievers;
They smite their faces and their backs saying: Taste the penalty of the
blazing fire. (Q8.50)

Since the casting into the fire will not occur until after the final judgment, the meaning of the verse is to indicate that the unbeliever dies in a state of terror, knowing that s/he did not do good deeds to warrant entry into Heaven, and that now there is no opportunity to return and change things. The immediate feeling is tantamount to a hellish torment, and from the verse it would appear that at the actual experience of leaving the world of the living, there is some sort of punishment inflicted — pain that can only be felt by the living, for since the dead cannot hear, speak or otherwise perceive, there would be no point in the angels administering any immediate postmortem castigation.

Several of the traditionists, in an effort to find scriptural vouchsafement for their narrations, cited Qur'ānic verses that apparently contradict what we have just proven. Smith and Haddad identify these verses as: 6.93, 71.25, 40.46, 8.52, 9.102, 14.32, 25.21, 32.21, 40.11, 47.29, and 52.47 (1981: 32, 208). We shall limit our examination to the first three, since only by the most forced and transparent eisegesis can the others be construed as substantiating the traditionist argument.

Verse 6.93:

Who is more wicked than the one who invents a lie against Allah, or says that "I have received inspiration" when he has received none, or one who says: I can reveal the like of what Allah has revealed. If you could see how the wicked do fare at the flood of confusion at death! The angels stretch forth their hands saying: Get yourselves out of this (predicament). This

day you shall receive your reward—a penalty of shame, for you used to tell lies against Allah, and scornfully to reject His signs.

In translating the above verse, Yusuf Ali (YA:319f.), basing his translation on the dogmatic refraction of the traditional exegeses, has opted for the translation of "*Akhrijū anfusakum*" as "Yield up your souls" instead of my rendering of "Get yourselves out of this (predicament). The angels however take the souls of the humans (Q 8.50); the latter have no choice in the matter. Ordering the humans to give up their souls therefore is meaningless if taken in concord with the theme and language of the Qur'ān.

The penalty of shame indicated in the verse is quite different to the punishment of the fire they are supposed to undergo in Hell. The earlier part of the verse tells us that these people claimed divine properties by stating that they could produce the like of what Allah has revealed. For such people, the Qur'ān clearly states that their punishment will be on a particular day::

And if you are in doubt about that which we have revealed to our servant,
Then produce a sura like it. . . And if you cannot do it, and ye surely cannot, then
fear the Fire whose fuel is humans and stones, which is prepared for those who
reject faith. (Q2.23-24)

Verse 6.93 then is not an indication of any form of punishment in the grave, but rather warns of a pain that is inflicted in the last stages of life immediately prior to the taking of the soul, i.e. in the state of dying. The malefactors claimed to be divine; now they have to die like all other mortals, and then be forgotten, suffering the ignominy of being relegated to becoming bones and dust. From their positions of pride and false claims they now face the harsh reality so succinctly versified by 'Adī b. Hātim:

After all their prosperity, their royal estate and their dominion, they vanished into
graves yonder:
Then they became like dry leaves, which are swept away by the east wind and by

the west.

(Bevan, 1904:21)

Verse 71.25:

Because of their sins, they were drowned, and were made to enter the fire. And they found none to help them in place of Allah.

If the above verse is treated atomistically, it could give the impression that the entry into the fire was immediate upon their drowning. The Qur'ān however states on several occasions that the consignment to the fire will only be after sentencing on the Day of judgment--as in 52.13, 29.25 and 26.87-91. The most explicit reference is probably 26.87-91 which read thus:

And let me not be in disgrace on the Day when they will be resurrected—
The Day wherein neither wealth nor progeny will prevail
But only the one who comes to Allah with a sound heart
To the righteous the garden will be brought
And to those of evil, the fire will appear.

Understood in light of the foregoing then, verse 71.25 therefore indicates that since at the time of their death, the people of Noah were still rejecting God, they died as those who on the day of judgment would have to enter the fire.

Verse 40.46:

They will be exposed to the Fire morning and evening,
And on the day of the Hour, (it will be said): Cast the people of Pharoah into the severe penalty.

This is perhaps the strongest argument for the proponents of Qur'ānic sanction for punishment in the grave (Shawkānī, 1993: 4.702). The verse gives the impression that there is a chronological order of events and that before the day of Judgment, the people of Pharoah

will be exposed to torment in the morning and evening.

The exegetes however explained the verse in several ways, but in following the traditional method, did not employ a fully thematic approach to understanding the verse. Some ventured the explanation that, as is quite frequent in Arabic literature, the sequence of the actions of exposure and casting does not require the order implied in the literal reading of the verses. The meaning, if taken vis à vis other verses would be :

And on the day of the Hour, (it will be said): Cast the people of pharoah into the severe penalty; they will be exposed to the Fire morning and evening (ibid.)

That this position is correct is evident if we consider the subsequent verses which read:

Behold, they will dispute with each other in the Fire. The weak ones (who followed) will say to those who had been arrogant: "We but followed you: Can you then take (on yourselves) from us some share of the fire?" Those who had been arrogant will say: "We are all in this (Fire)! Truly Allah has judged between his servants!" (Q40.47-47; Trans. YA).

The last sentence indicates that the Fire to which they are exposed is one that has come about after Allah's judgment—which as the Qur'ān never fails to remind us, is after the Final Hour, the Day of Reckoning.

To further underline the matter, the Qur'ān states:

He will go before his people *on the day of judgment*
and lead them into the fire.
And base indeed is the place to which they are led!(11.98)[italics mine].

We find therefore that from a thematic approach, the Qur'ān is insistent that the punishment and placement in the fire will occur *only after the Judgment*. It is impossible then for Pharoah and his people to be exposed to it before the final resurrection and

reckoning.

It is quite significant that in the section on Qur'ānic exegesis, *Sahīḥ Muslim* does not contain any ḥadīth to explain the verses which the traditionists use to bolster their position. This seems to be telling evidence that the use of Qur'ānic verses to support the theory was developed over a period of time, and that Imam Muslim either did not accrue any weight to the claims of proof from the Qur'ān, or that contemporaneous traditions did not meet his criteria of acceptability.

THE JUDEO-CHRISTIAN VIEWS ON LIFE IN THE INTERMEDIATE STATE:

If some verses from the Bible point to death being a state of oblivion, as do Ps. 6.5, 88.5, 115.17, Isa. 38.18, Eccl. 9.5, others indicate a different vision. The dead were buried with their kin as is evident from several different instances, such as Genesis 25.8, 1 Kings 2.10, 2 Kings 11.43 etc. The normative practice was to inter the dead in the family tomb, and only Rachel (Genesis 35.19-20) was not buried in this manner. The family tomb, as Simcha Raphael notes, is the central symbol for understanding the early biblical understanding of the hereafter (1994:45). The motivation of this emphasis on burial with the family members is not solely out of sentimental respect for the physical remains but rather "an assumed connection between proper sepulture and the condition of happiness of the deceased in the afterlife" (Brichto, 1994:26). The works of Enoch 1(22.9), 4 Ezra (7.75), and Psalms (44. 14,15) are concerned in part with souls which are in some form of purification for their way to heavenly Jerusalem. Simcha Raphael's "Jewish Views of the Afterlife" (1994) is a thorough dealing with Jewish lore on the *Ḥibbut ha kever*, and he proves that it was a well developed area dating back to the days of the redaction of the Talmud. Even though some

of the Midrashic material may come from sources that post-date the founding of Islam, they are based on earlier reports supposedly coming from the pre-Islamic rabbis as outlined in Chapter 1.

Since the early Christian ideas have their foundation in Jewish antecedents, the idea of a conscious intermediate state appears quite early in the Patristic writings. Evidence has been cited from various texts, among them 2 Macc. 12. 39-45, Matt. 12.31, 1 Cor. 3:11-15, Isa. 66.15-16, Mal. 3.2-3 etc. Tertullian (c. 200 C.E.), Lactantius (c. 306 C.E.), and Augustine (c. 398 C.E.) all spoke about the matter (Chambers, 1902:27ff), showing that the good are in a place of rest, whereas the evil are in a place of torment, all awaiting a final judgment.

The Hades of the Gospels corresponds exactly to the *Barzakh* of the Ḥadīth, for as Chambers points out, the translation of Hades into Hell is a mistake (1902,44). From Luke 16:19-27, we can see that Hades is divided into two parts: Abraham's Bosom for the righteous (Luke 16.22) and another part for the damned, such as the rich man who was there in anguish. Lazarus and the rich man were then to be seen as not in the ultimate Heaven or Hell, but in the afterdeath state prior to the final judgment.

THE ḤADĪTH:

The 33 narrations that we have selected for investigation are as follows: SM584-590, 903, 904, 905, 920, 927, 928, 929, 931, 932, 933, 956, 963, 1887, 1913, 2372, 2663, 2723, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874. The main points that can be extrapolated are:

-Moses fought with the angel of death

- There is a postmortem life review and questioning in the grave
- The dead are punished in their graves
- The martyrs live in heaven in the bodies of green birds.

These points will be discussed as subheadings wherein the possible sources will be explored.

MOSES FIGHT WITH THE ANGEL OF DEATH

As Schwarzbaum observed, this legend has been extremely problematic for the Muslim theologians and traditionists over the centuries—because it diametrically opposes the very essence of obedience and submission to Allah's will which is best exemplified by the Prophets (1982:32). The angels we have shown earlier (summa 13; Q16.32) greet the believers making the death experience one of tranquility. The antecedents of the story then could not have come from the Qur'ān. Legends of Moses defying the angel of death are detailed only in Jewish folklore, as reported by Ginzberg (1938:3.471), Rappoport (1966: 354 ff.) and Bialik (1992:101-104). The gist of the story is that Samael, the angel of death, was ordered to take the soul of Moses who apparently did not as yet want to meet his creator. When the horrible looking angel appeared before him then, he became very angry and struck him with his staff, blinding him. Subsequently, God himself promised to take Moses' soul, and the latter then committed himself to this unique honour.

There is a functional consensus of opinion among the scholars that the Muslim version is an adaptation of the Jewish antecedents. Bialik and Ginzberg have identified the sources as being, among others, early Petirat Moshe, Deuteronomy Rabbah 7.10, 11.5,10, Tanhuma Va-et' hannan 6, and Yalkut, Va'et hannan 821. Of these Petirat Moshe and

Deuteronomy Rabbah antedate the Islamic tradition literature, while the others, although later, is based on older sources that precede Islam.

THE POSTMORTEM LIFE REVIEW AND THE QUESTIONING IN THE GRAVE

Ḥadīth SM2866 notes that at when someone dies, the angels give that person a review of her/his life and the recompense s/he has merited. Muslim also reports that two angels perform this task. This idea of questioning developed in stages, as shown by John MacDonald (1965:27). Initially there was one angel, then this angel was identified as Rumān, then there were two angels who were unnamed, but by the time of Tirmidhī, they were given the names of Munkar and Nakīr (ibid.)

If according to the Qur'ān however, the dead cannot hear or speak, and are totally without consciousness, then any concept of their interrogation must come from sources other than that book. In Taanit 11a, we find that "When a man departs to his eternal home, all his deeds are shown before him and he is told: Such and such a thing you have done, in such and such a place on that day." Macdonald also traces the idea to the 4th Century Apocalypse of Paul which states: "I looked and saw a man about to die, and before he departed the world, there stood by him holy angels and evil ones."

Ḥadīth SM2870 and 2872 put the number of the questioning angels at two: these angels are identified in Jewish tradition as the angel of death and Dumah (Shabbat 152b, Hagigah 5a and Berakhot 18b). Muslim does not identify them, and since the idea of disguised or unidentified angels visiting the tomb is to be found in Pesikta Rabbati 2:3 (dated at 6th/7th century: *EJ*: 13.335) and Ketubbot 104a, John Macdonald suggests that the later names of Munkar and Nakīr given to them in tradition may be taken to mean

"unknown or disguised." (1965:8). Whatever Arabic appellations and finishing touches may have been given to the angels to totally Islamicise the legend, it seems evident that the sources are from the from the Apocalyptic, Talmudic and Midrashic imagery.

THE DEAD ARE PUNISHED IN THEIR GRAVES:

In most of the ḥadīth on the subject, the questions and/or information are put in the mouth of a Jewish person. We see therefore that 'Ā'isha supposedly claims that a Jewish woman alleges that the dead are punished in the graves. Muḥammad denies it (in some traditions), while in others he says that only the Jews will be punished. That Muḥammad could deny that there is punishment in the grave in one ḥadīth, while in another claim that he could hear the dead being punished clearly points to the development of a concept which initially did not find acceptance among those more attentive to the Qur'ānic view.

In Berakoth 62a, it states that "just as the dead are punished, so too the funeral orators are punished and those who answer after them." The ḥadīth took this tradition and made it seem that because of the weeping of the mourners, the dead are punished. Such a position however was clearly at odds with the Qur'ānic statement that none shall bear the punishment of another, and so we see 'Ā'isha being made to explain the ḥadīth in several different narrations, some concordant with Berakoth 62a (cf. SM931), and others with the obviously polemic stance that this ruling only applies to the Jews (SM933, 927). Yet, although only the Jews are supposed to be punished, we find Muḥammad supposedly praying and exhorting his followers to pray to God to protect them (the Muslims) against the torment of the grave.

THE MARTYRS LIVE IN HEAVEN IN THE BODIES OF GREEN BIRDS

As we explained earlier, the Qur'ān does not regard the martyrs as dead, and puts that they are with their Lord in a state that the living cannot perceive (summa, p.12). The Qur'ānic view of those who are killed in the path of the Lord is remarkably similar to that of Revelation 6. 9,10:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

If the Qur'ān agrees however with the view of the Book of Revelations that the martyrs are with their Lord, it leaves the matter there. The ḥadīth (SM1887) however claims that the souls of the martyrs are in the bodies of green birds in Paradise. This narration is remarkably similar to Greek Apocalyptic Baruch which states:

And I saw a mountainous pillar, and in the middle of it a pool of water. And there were in it multitudes of birds of all birds, but not like those here on earth. But I saw a crane as great as great oxen; all the birds were great beyond those in the world. And I asked the angel : What is the plain, and what the pool, and what the multitudes of birds around it? And the angel said: Listen Baruch! The plain which contains in it the pool and other wonders is the place where the souls of the righteous come when they hold converse, being together in choirs . (3 Baruch 10, [APOT])

The ḥadīth makes some changes in the scenario, colouring the birds green and putting chandeliers and trees instead of a plain as in Baruch. This however can be seen as the inevitable metamorphosis that is deliberately made to occur in adaptation to obscure the actual origin of the story.

CONCLUSION:

As we have shown, the finer details of resurrection would have been something new to many of the early Muslims. The concept of some sort of temporary existence after death seems to have however been present among some of them (Guillaume 1986:9; Henninger, 1981: 10). Such people, in encountering the Jewish and Christian material would have found a fertile ground for maintaining their pre-Islamic belief. These aḥādīth indicate that the Arabs were well aware of the Rabbinic notion that punishment in Gehenna was only for a limited period of time (Shabbat 33b) , and this is also noted by the Qur'ān in 2.80. Adapting the antecedent traditions therefore served a two-fold purpose: they provided details to fill the Qur'ānic lacunae, and they also furnished material for polemic against the People of the Book.

CHAPTER III

THE SECOND ADVENT OF JESUS CHRIST

Muslim narrated several lengthy aḥādīth that clearly show the return of Jesus. Most of these aḥādīth have as a shared theme the description of the Antichrist and accounts of the war that is to take place between the two. Since the Antichrist and the war are dealt in sufficient detail as to warrant specific examination in subsequent chapters, we have only selected for our present analysis information from seven aḥādīth. The profile may be summarised as follows:

- His appearance at the near the end of time will be one of ten signs (SM2901)
- Jesus will come as a just judge, break the cross, kill the pig and abolish the jizya, and wealth will be so plentiful, none will want to accept it. (SM155).
- He will descend on the wings of two angels in Damascus (SM2937).
- He will not lead the the prayer (SM156).
- He will descend among the Muslims and will lead them in prayer (SM 2897).
- He will make the Ḥajj and 'Umra, declaring his ritual intention from the valley of Rawḥā' (SM1253).
- He will kill with his breath (SM2940).
- He will live for seven years after defeating the Antichrist, an during this time there will be no rancour between two persons (SM2940).

COMPARING THE JESUS OF THE QUR'ĀN AND THE JESUS OF ḤADĪTH

Jesus' coming again must be based on the *a priori* belief that he did not die on the cross and still lives, since, as Ṭabarī pointed out, were Jesus come again after having died once before, it would mean that he died two deaths (JB: 6.458). This is clearly against Q30.40 which states: "Allah will cause you to die, then again will give you life. . . "

Muslim however, throughout his entire collection, does not relate a single ḥadīth pertaining to the crucifixion nor any to show that Jesus did not die but was taken up to heaven. He also does not give any hint that he may have, like some scholars, shared the view that certain verses of the Qur'ān could be used to show that Jesus did not die but was taken up to Heaven where he awaits until his return. Many commentators, using Ṭabarī's tafsīr as a matrix rely on two verses in support of this theory. The verses are as follows:

- (1) Behold! Allah said: "O Jesus! I will cause thee to die and raise thee to Myself and purify thee of those who disbelieve; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute. (3.55)
- (2) Nay. Allah raised him up unto himself and Allah is exalted in Power, Wise.(4.158)

Read without the refraction of the ahadith however, the verses do not support any concept of Jesus being taken up alive. In verse 3:55, the statement "I will cause thee to die" (*mutawaffika*) cannot be used to mean anything other than death being the cessation of life as normally understood. The word, in its various forms are used throughout the Qur'ān to mean death (8.50, 10.104, 16.70, 32.11, 39.42), and there is no factor in 3.55 that

necessitates it being understood in other than its literal meaning.

"Raise" (*rafa'a*) is used in both the physical and abstract sense in both the Qur'ān and classical Arabic, with no one usage being considered as literal and the other figurative. As such it falls into the category of "*Lafẓ mushtarak*"—a term having shared meanings, such meaning (s) to be deduced from context (Shalabī, 1986: 434-441). On several occasions in the Qur'ān *rafa'a*—or its derivative forms—is used to mean exalt and extol as in 2:253, 6.165, 7.176, 19.57, 24.36. This usage is not specific to the Qur'ān; of the pre-Islamic poet, Imru'l Qais, it was said:

If he praised, he raised (*rafa'a*)
If he condemned, he debased.
(al-Manāwī, 1938:2.186).

Read in context of the entire subject matter, the "raising" meant in the verse is without a doubt, one of status. If one considers that the crucifixion was a punishment administered by the Romans to the lowest class of criminals (Kearney & Regan, 1908:3.312), and that the penalty was imposed on Jesus to insult and debase him, then God's foiling of their plans can only be seen as doing the opposite: causing Jesus to be extolled and honoured till the end of time.

In view of the foregoing, we do not see any discussion of the weaker arguments for a second advent as being germane to a research of this scope. Professor Mahmoud Ayoub with his own admirable scholarship has discussed these in *Towards an Islamic Christology* (1980:91-121) and *The Qur'ān and its Interpreters* (1992:2.169ff).

Muslim, as we have shown earlier, did not relate a single ḥadīth on the subject of the crucifixion. Certainly it could not have been because there were none available, since his contemporary Ṭabarī, relates several in connection with the verses just analyzed (*JB*: 6.458).

We posit however that Muslim chose not to report ḥadīth on the matter in following his conditions of reporting which in his own words is, "I have not placed everything that I consider to be authentic herein, rather I have placed that on which there is consensus" (SSM: 1.68). The ahadith on the matter then were not agreed upon. This position is supported by Ṭabarī's own views on the ahadith, since he, despite relating them, does not rely on them fully to explain the verses.

The first ḥadīth (SM 2901) reported shows what verse was used to allow for a second appearance of Jesus Christ. It also shows that the verses earlier discussed and used by the exegetes were not understood in any other meaning than the clear Arabic and according to the interpretation we provided earlier. Instead, Abū Hurairah, we are told, refers to verse 4.159. This verse is problematic however as there are several differences of opinion as to whom the italicised pronouns in the verse refer to: "And certainly among the people of the book are those who must believe in *him* believe in him before *his* death." Shawkānī shows that some commentators felt that the pronouns refer to the person from among the people of book; others felt they refer to Jesus (Shawkānī: 1.805). Whatever the different views however, the general opinion is that the verse refers to Jesus' second coming, at which time no one from among the people of the book will die until after believing in Jesus, or that Jesus will not die until after everyone from the people of the book believes in him.

This interpretation is clearly discordant with the latter part of the verse, for it continues, ". . . and on the day of Judgment, he will be a witness against them." If the matter pertains to Jesus' second coming, and at that time all the people of the book will believe in him, why then would Jesus testify against them? The only explanation for Jesus' adversarial stance is that, according to the Qur'ānic account, all who heard his ministry knew even

before Jesus died, that he was indeed a man of God and a prophet. This is conceivably one of the reasons why Jesus will be against them. Another reason is explained in Q 5.117 where God will ask him if he ordered the people to worship him to which he will respond:

I was a witness over them as long as I was among them, but when you caused me to die, you were the watcher over them, and you are a witness over all things. (5.116)

There are therefore two parties against whom Jesus will stand: those who plotted his destruction, and those who in their over-zealousness after his death, made him into a figure of worship. In light of this, the alleged extrapolation of Abu Hurairah must be seen as erroneous.

Muslim does not offer the verse Q43.61 "Indeed he is a sign of the hour" to support his ḥadīth of Jesus' return. He could not have used the verse, as has done some exegetes, since the Qur'ān acknowledges Jesus as the Messiah who spoke of Muḥammad's coming. The correct interpretation of the verse is, as shown in McDonough's thesis, that Jesus was a sign of the hour in that he delivered a warning that the Hour would surely come (1955: 28).

The Qur'ānic image of Christ then puts him at the stage of an "Inaugurated eschatology." This term, used mainly by the Christian theologians, indicates that Jesus fulfilled some of the aspects of the end in his time, but that there were other elements yet to come (Nelson, 1993:193). Among these elements would be the coming of the prophet to the Arabs.

From the foregoing therefore, it can be seen that the Qur'ān does not provide any basis for the belief in a second coming of Christ. Not only is there an *argumentum e silentio*, but there are verses that actually totally negate any possibility of such an

occurrence. If Muḥammad is indeed the seal of prophets (33.40), then Jesus returning after him would negate such a seal. The general response to this is that Jesus will not be coming as a prophet, but rather as a just judge (SSM: 18.288). Such a view however means that the honour of prophecy is something that can be given and removed—a concept that is not advocated anywhere in the Qur'ān. Even if for argument's sake we were to allow the possibility of it happening in the case of other individuals, this cannot happen in the case of Jesus. The following verses are proof of this:

- (1) (And remember) when the angels said: O Mary! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near [unto Allah]. (3.45)
- (2) He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet. (19.30)

There is no need for elucidation as both verses are absolutely clear that the office of Messiahship and prophecy remain unchanged. To take away the office of prophecy would be to reduce his degree of excellence—something clearly discordant with 3.45. Clearly then, the claim that Jesus will return as a non-prophet is an unfounded one.

Verse 61.6 shows that Jesus prophesied Muḥammad's messengership by stating. "After me will come a messenger whose name is Aḥmad." The prepositional phrase "after me" literally means what it says i.e., "after my departure." The term would not be proper if Jesus were planning a return appearance, for this would then force Muḥammad's coming again—giving room to the chaotic situation of *ad infinitum* reappearances of both prophets.

The final argument we wish to show for the specific lack of Qur'ānic support for a return is that the document throughout maintains the mortality of all its prophets. To dissuade and repel any claim for divinity of any of its prophets the Qur'ān claims:

Jesus the Messiah is nothing but a messenger; the messengers before him have passed away. (5.75)

Muhammad is not but a messenger; *the* messengers before him have passed away. If he dies or is killed will you turn back upon your heels? (3:133) [italics mine]

Since Jesus preceded Muhammad, he must therefore be of the messengers who have passed away, and the use of the definite article makes this clear.

Hadith SM155 shows that Jesus will come to the Muslims and act according to the Islamic Shari'ah. But Jesus, by the words attributed to him in the Qur'an, came only to the Children of Israel as is evident from:

And He will teach him (Jesus) the Scripture and wisdom, and the Torah and the Gospel.

And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. . . (3.48,49)

Jesus therefore had no other mandate except to be a Messiah to the children of Israel, and the ahādith therefore contradict the Qur'an. To have to come and break the cross, even if we interpret the concept figuratively, would mean that the Qur'anic verse "This day I have perfected for you your religion and completed my favour upon you" (5.3) has no function.

Hadith SM156 and SM2897 are contradictory since the first has Jesus declining to lead the prayer, and the other showing him actually being the leader. Such clear contradiction leaves no room for the harmonization solution so favoured by the traditionalists. In view of what we have pointed out earlier that Jesus was only sent to the children of Israel, the aspect of him being taxed with the Hajj, as in SM1253 is clearly against the Qur'an. Strangely, the ḥadīth pinpoints the place where Jesus will supposedly make his ritual declaration for entering the Hajj, but does not indicate what type of pilgrimage he will perform. SM2901, 2937, and 2940 are all, by the arguments adduced above, to be seen as

clearly against the Qur'ānic *weltanschauung*.

Since Jesus is not seen in Judaism as the Messiah, the idea of his return could not have sprung from a Jewish source. The Qur'ān as we have also shown, while recognising him as the Messiah, does not entertain any concept of a second advent. Christianity is the only religion then that preaches his reappearance, all the aḥādīth on the subject must be seen to stem from Christian material, with some alterations to make them acceptable to the Muslim outlook. Our next task will be to identify the possible specific sources of these aḥādīth .

IDENTIFYING THE POSSIBLE SOURCES

From ḥadīth SM155, we learn not only that Jesus will be a judge, but that he will abolish the *jizya*. This is according to the image presented in Matt. 25.31-36, 1 Cor. 4.5, Acts 10.42, and John 5.27 where Jesus will come to judge the entire human race, punishing those who rejected him (2 Thess. 1.7-10), and rewarding those who followed him (Mark 13.27). The *Jizya* is a sign of domination and since every kind of domination, authority and power will be abolished according to 1 Cor. 15.24-25. The breaking of the cross and the killing of the pig seem to be Muslim interpretations of 2 Cor. 5.10.

Ḥadīth SM2937 places Jesus' descent in Damascus. Several reasons could be adduced for this location. Damascus was the centre of Eastern Christianity and even before Islam provided the source of most of the Arab information on Christianity. The early Muslim-Christian dialogue was apparently limited to the Damascene Church, as shown by N. A. Newman's work on the subject (1993). Since the Antichrist is Syrian, as stated by Lactantius in the 4th century (Pohle, p.113) it seems evident that Jesus should defeat him

at his place of surfacing. It is also possible that the ḥadīth was used as part of the Abbaside political machinery since Damascus was the seat of the Umayyad caliphate.

The ḥadīth mentions that Jesus will descend on the wings of two angels—a seemingly strange detail. According to Acts 1.10, when Jesus was ascending, there were two men in white apparel who informed the people that Jesus would return the same way he went. These men, from a ḥadīth viewpoint, were certainly angels. The verse in Acts certainly appeals to the traditionist perception of angelic succour, as is shown in a ḥadīth reported by Sa'd b. Abī Waqqās:

On the day of the battle of Uhud, on the right and on the left of the Prophet were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards. (SBE. 5.384, 7.716).

We do not see that these two angels are a reinterpretation of the two witnesses that are supposed to spread the news of Jesus' coming and fight alongside him as in Revelation 11.3,4. This is because those witnesses will die, and the angels are exempt from that, at least in the terrestrial theatre.

The last part of SM2937 states that Jesus breath will reach as far as the eye can see, and that the odour of such breath will kill the disbelievers. This is the very image presented in 2 Thess. 2.8 wherein we are told that Jesus will destroy with the breath of his mouth, and annihilate by the radiance of his coming.

The last ḥadīth SM2940 is perhaps the clearest indication of familiarity with the Jewish and Christian apocalyptic literature. The narrator is 'Abdullah b. 'Amr b. al- Āṣ who was supposed to have in his possession the literature which studied. In typical apocalyptic presentation, he takes an oath to remain silent, and then mentions the burning of the Ka'aba. Since the earliest records we have of the ḥadīth are all after the event of the burning, we can

refer to the prophecy as a case of *vaticinia ex eventu*. Ṭabarī tells us that the Sanctuary was burned on 5 Rabi al-Awwal, 64 (October 31, 683), at which time Zubair was being besieged by the forces of Yazīd, son of Mu‘awīya (Tārīkh: 5.498). To see the sign of the burning as something to precipitate the unfolding of the eschatological events is very much in concert with 2 Thess. 1.7 which shows Jesus coming down from heaven with angels blazing fire to start the events to the final countdown.

The final part of the ḥadīth that shows the absence of rancour and reign of righteousness after Jesus' victory is the Gospel adaptation of the prophecies in Isa. 11. 6-10, 32.1, Jer. 33.14-26, Ezek. 37.24-28 as shown in 2 Pet. 3.13 and Rev. 21.3-4. Muslim does not detail the matter further--but the narrations of his contemporary, Ibn Mājah (d.273/886) show that the scholars of the period were relying on the prophecies of Revelation and Isaiah, as proven by Richard Bell (1968:202ff.).

The period of seven years as shown in the ḥadīth however is a clear departure from the millennium prophesied in Rev. 20.1-7. This can be explained by the Revelation accounts, as do all the other Gospel accounts, showing Jesus as being equal with God in exercising this judgment. The strict monotheism of Islam would not have tolerated importation of this belief even in popular aspects of that religion. The different periods of reign as reported by the ḥadīth can be seen as being drawn from the Jewish messianic traditions which, as in Sanhedrin 99a, show varying periods.

CONCLUSION

Newman shows that the Gospels were all translated into Arabic by 639 C.E. (1953:17), and this therefore gave the Muslims access to actual written sources in addition

to the oral reports they already knew. His argument is extremely strong since these translations were specifically done at the request of the Muslim rulers, and for obvious use in what may be considered the then study of comparative religion. Yet however, though the possibility of such importation from these sources does exist, it must be pointed out that many of the early Muslims came from Christian backgrounds. They too could be seen as the source for the historical and messianic views about Jesus and the Islamic ḥadīth adaptation in a quasi-soteriological role.

Chapter IV

Al-Masīḥ al-Dajjāl

Although there is no mention of the Antichrist in the Qur'ān, the ḥadīth is replete with descriptions about this eschatological opponent of Jesus, known by the Arabicised term of *al-Masīḥ al-Dajjāl*.¹ *Dajjāl*, as the 'ulama struggle to explain, means "to deceive," and the title is given to the one who will falsely lay claim to divine lordship (al-Darwīsh: 3.105). This term does not appear in the Qur'ān or, to the best of our research, in any pre-Islamic Arabic literature. And the explanation offered by the scholars relies on concepts supplied in the information of other ḥadīth rather than any lexical derivation. In ḥadīth SM7, the plural form *dajjālūn* is used in place of *Kadhābūn* (liars) to indicate that the words are synonymous. But then in ḥadīth SM157, we find the strange compound usage of "*dajjālūn kadhābūn*"--a clear indication that the word *Dajjāl* needs to be qualified in order to be understood. The full term of *al-Masīḥ al-Dajjāl* has created problems for the doctors of dogma. Why should Jesus be a Christ (*Masīḥ*), when he was a guide to truth, and his opponent be given the same title when he is the guide to falsehood? They have provided

¹Jane Smith and Yvonne Haddad mentions that there are some who identify the Beast of the Earth in Q27.82 as the *Dajjāl* (1981:68). This view must however be considered, in the language of the 'ulama as "*lā yu'tado bihi*" — not worth any consideration. This is because the language in the verse points out the Beast as an agent of God acting against the wrongdoers, and not itself a doer of evil. None of the classical exegeses explain the Beast to be the *Dajjāl*. The farthest they have gone is to identify it as the spy (*al-Jassāssa*) of the Antichrist (Shawkānī: 4.218).

several answers, some clearly ridiculous, others seeking some orthographic differentiation.

Obviously unaware of the symbolism of the appellation in Christianity, the medieval scholars claimed that one of the *Dajjāl*'s eyes would be covered, and that anyone plagued by such a defect is known as *Masīḥ* (SSM:2.590). Probably realising that this would have severe implications for the Qur'ān's claim in 19.21,31 that Jesus was a blessing from God, others felt that in the case of the *Dajjāl*, the word should be *Missīḥ*, or *Misīḥ* (ibid.). Other scholars, such as al-Wāhidī, Abū 'Ubaid and al-Laith opined that the word (*Masīḥ*) was imported from Hebrew and changed in its Arabicised form (ibid.).

This lack of agreement on the actual meaning of term in its entirety, as well as the admission that the word is of foreign origin we feel adequately proves Richard Bell's view that the term was imported from the Syriac *Meshīha Daggālā*, the False Christ, or the Antichrist, of Christian expectations (1968:202). The Encyclopedia of Religion also reports that the Syrian Christian beliefs were the sources of the Islamic idea of the *Dajjāl* (1.321-23)). Esposito in like manner reports that the entire Antichrist concept was imported from Christian apocalyptic legends (Esposito, 1995: 440). In view of this consensus of opinion, we do not feel that any additional research is needed to prove the origins of the Islamic beliefs. The aim of this chapter will be to identify the features of the *Dajjāl* and trace the specific sources. To do this however, we need to get an idea of the Christian belief, and the antecedents of that belief.

The Antichrist in Christian Belief

The word "Antichrist" occurs only in the Johannine epistles 1 John 2.18,22; 4.3 and 2 John 7. The usage of the term there however does not suggest that a new idea is being

preached. 1 John 2: 18 states that, ". . . You have heard that the Antichrist shall come, even now there are many antichrists." Clearly the writer[s] of those letters was[were] referring to concepts from earlier traditions known to the people. Scholars have argued at great length about the identity of such traditions. Despite the differences as seen in the writings of R. H. Charles (1920:2.81ff.), G. C. Jenks (1991) and I. J. Peerbolte (1996), there seems to be agreement that the idea was structured on a Christocentric adaptation of earlier traditions. The concept is enriched by writings taken from Macc. 1&2, Dan. 7.8, 8.8-14, 2 Thess. 2.3, Rev. 13.4-18 and probably from apocryphal and midrashic material, some of which are no longer extant..

By the latter part of the second century, these traditions had evolved into all the perceived opponents of Christ and Christianity being subsumed under the concept of a single eschatological opponent, the Antichrist, that cursed creature who would initiate the series of events leading to God's intervention and the return of Jesus.

Since Daniel and Maccabees provided some of the material for the portrait of the Antichrist, it is important to note that the person identified in Daniel and the Maccabees was Antiochus IV who gave himself the surname *Epiphanes* which in Greek means "the visible god" (Grayzel, 1968:63). In 164 B.C.E., near the end of the struggle of the Judean Jews under the leadership of the Maccabees, the work attributed to Daniel was done, and said to be a prophecy that had been previously undiscovered (Fox, 1992:98f.)

DAJJĀL ACCORDING TO SAḤĪḤ MUSLIM

The 45 aḥādīth about the *Dajjāl* are SM 7, 157, 158, 165, 166, 169, 171, 587, 588, 589, 590, 809, 903, 905, 1379, 1380, 2152, 2525, 2867, 2897, 2899, 2900, 2901, 2920,

2923, 2924, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2942, 2943, 2944, 2945, 2946, 2947.

There is a great deal of contradiction amongst the ḥadīth, and this we feel shows a development of the tradition within Islam, taken from the various non-Muslim sources which also mirror this contradiction. SM169 for instance, tells us that the *Dajjāl* is blind in the right eye, whereas SM2934 indicates that he will be blind in the left eye. An attempt at harmonization is made by claiming that both eyes will be defective—the left one blind, and the right like a floating grape because of a growth like a tegument over it (SMET: 4.1515). The text of SM169 however shows that it is the right eye that is blind, and that it is also like a floating grape, thus refuting the harmonization.

SM169 indicates that the *Dajjāl* was seen circumambulating the Ka'ba, but SM1379, 2924, 2927 tell us that he cannot enter Mecca or Medina. This, Nawawī states, is because the *Dajjāl* is allowed enter the sanctuary before the manifestation of his evil (SSM 1.590). Yet however, SM 2942 shows that he is chained on an island, awaiting the time of release. SM2937 shows him making his appearance between Syria and Iraq, but 2944 explains that he will surface in Isfahan.

SM1380 tells us that the *Dajjāl* will perish in Syria, but SM2937 indicates that Jesus will kill him in Lod. In none of the commentaries we have examined has any attempt been made to explain this contradiction. SM2152 has Muḥammad comforting Mughīrah b. Shu'bah and telling him that the *Dajjāl* cannot harm him (Mughīrah), but yet in SM2946 we find that the *Dajjāl* is the worst evil to befall the earth since the time of Adam to the Final Hour. Mughīrah mentions no reason why he should not have to worry, except that the *Dajjāl* is nothing in the eyes of God. In SM2937 Muḥammad supposedly tells his

companions that as long as he is alive, he will be their defender against the *Dajjāl*, but that after his death, it will be every person for him/herself. An apparent harmonization can be therefore made with SM2946, and a claim made that refuge should therefore be sought after Muḥammad's death. But this harmonization is negated by SM2867 in which the prophet allegedly instructs his companions to seek refuge in Allah from the evil of the *Dajjāl*—during his lifetime, despite his having supposedly assured them earlier that they would have nothing to fear as long as he was present.

The discordance of the ḥadīth with each other make them inadmissible as probative sources. David Halperin makes an argument for authenticity of some of the aḥādīth that concern Ibn Ṣayyād, pictured in the traditions as a Jewish convert living in Medina (1976:213-225). Halperin's contention is that Muḥammad's behaviour in the Ibn Ṣayyād material is awkward, and that since there is no identifiable political or sectarian tendency, it is inconceivable that the traditionalists could have fabricated the story. Reports of Ibn Ṣayyād's death, and the obvious problems these create for his identity with an eschatological figure seem to prove that he did indeed exist.

This argument however falls short on several points. In the first place, as Nawawī indicates, identifying Ibn Ṣayyād is a problem for the ulama. Bukhārī, in his biographical dictionary of the Companions, *al-Tārīkh al-Kabīr* does not even mention him (1987). A Da'ūd claims he died on the day of Harra (1988, 2.435), but the ḥadīth in Muslim shows that he died as a Muslim and was buried in Medina. Ibn Ḥajar al-Asqalānī, the famous ḥadīth scholar and compiler of one of the most authoritative biographical dictionaries of Muḥammad's companions, claims that Ibn Ṣayyād's tribal ancestry was not known, and refuses to recognise him as a companion on the premise that if he were indeed the *Dajjāl*,

then he could not have died as a Muslim (1939:3.135ff.). He also claims that even though Ibn Ṣayyād may have accepted Islam, it has not been ascertained that he did so during the lifetime of Muḥammad and therefore does not merit the designation *Ṣaḥābī* (ibid.). Ibn Ḥajar's accounts are long after the time that Ibn Ṣayyād was supposed to have lived, and the obvious problem he has with identifying the latter, except for pejorative details that show him to be the expected *Dajjāl*, is proof enough that "historical" details were manufactured in the most telling example of what Amos Funkenstein defined as "counter-history" (Funkenstein 1993:36).

Even though Muḥammad's behaviour in the Ibn Ṣayyād ḥadīth may seem by modern standards to be embarrassing, we need to realize that the aḥādīth were not coined for non-Muslim perusal—and the focus therefore was on Ibn Ṣayyād's false claims. Nonetheless, the scholars have explained Muḥammad's attempted eavesdropping as the legal right of the authority to listen to the ravings of a madman to clearly understand and diagnose his condition. Far from being seen as embarrassing then, the ḥadīth has provided the basis for evidence collection in both medicine and law.

As to the question: Who would have invented the story and why? (Halperin, p.219), we posit that the polemic function is the answer. Creating personages to fulfill political and polemic purposes was not a skill unfamiliar to the early doctors of tradition. As has been shown elsewhere, the notorious Ibn Saba, the supposed Jewish precursor of Shiism never existed (Mohammed, 1997: 8; Chirri, 1986:45ff.); Murtaza al-Askari. has identified 150 such manufactured personalities in his famous work on the companions of Muḥammad (1980). Having not only thus answered Halperin's question regarding motive, but also having established opportunity for the creation of a spurious character, we hazard that Ibn

Ṣayyād must be regarded as another of the fictitious names mentioned to disparage the Jews and the Jewish persona, or a deliberate pejorative recasting of an actual figure.

In light of the foregoing, we do not see the need to further discuss the contradictions of the narrations. Since the traditions on the Antichrist are in general repetitive, we shall in attempting to trace the sources and circumstances for particular hadith, focus on the major, agreed-upon facets. As the list of the aḥādīth have been provided above, we shall not refer to individual narrations unless absolutely necessary. Each point will be initially listed as a heading and then examined for its possible sources, as well as examined for its adaptation to the Islamic tradition.

THE *DAJJĀL* IS A SIGN OF THE HOUR

The millenarian rule of neither the Jewish nor the Christian messiah can be inaugurated unless the arch-enemy is defeated. This then is a necessary occurrence for the occurrence of the hour. This concept is stressed in several passages of the Bible and the Apocryphal material. An example of the Biblical source is in 2 Thess. 2.3 where it states: *For that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition.*

THE *DAJJĀL*'S PHYSICAL APPEARANCE.

His distinctive features are his long, curly hair, his corpulence and his being one-eyed with that eye like a floating grape. He will have the letters "كفر" i.e. Kāfir (Misbeliever) written between his eyes and will move swiftly, like a wind-driven rain cloud. Depending on the various personalities perceived by the writers of the old books as the

Antichrist, the descriptions often varied. Since the Muslim traditions represent a melange of such material, it is difficult to specify any single Jewish or Christian story as being the direct source. The error committed by W. R. Taylor (1943:191-202) in attempting to identify the Armilos of Midrash Wayyôsha' as the prototype of the *Dajjāl* demonstrates the pitfalls of such an enterprise. That particular midrash describes Armilos as bald headed— whereas a significant feature in the Muslim traditions is that the *Dajjāl* is curly-haired and extremely hirsute.

In its ascription of baldness, Midrash Wayyôsha' is actually quite distinctive from most of the other sources from which the *Dajjāl* could have been imaged. Jean-Marc Rosenstiehl, in attempting to prepare a composite image from several pseudepigraphic writings shows that only the Coptic Apocalypse of Elijah agrees with Wayyôsha' regarding this trait (Rosenstiehl, 1967: 55).

There seems to be no difference of opinion regarding his corpulence (ibid). The one description of his being of lean stature comes from a Latin manuscript for which Rosenstiehl does not provide any dating. Rosenstiehl's sources also show an absolute consensus of the Antichrist having distinctive eyes (ibid.) In some of those sources, both eyes are maladed, which may have led to the confusion noted earlier in the traditions. Most of the ḥadīth however point to being influenced by material as in Zech. 11. 17: . . . *the sword shall be upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.* (KJV).

One ḥadīth in particular that relates to the eye is of importance to show that the immediate influence on the Muslim descriptions was from Christian sources. In ḥadīth SM2940, 2943 the *Dajjāl* is said to be one-eyed whereas God is not. These recensions show

a new development: whereas his main eschatological enemy is Jesus, the *Dajjāl* is now portrayed as being a direct opponent of God. This, we posit, is an unconscious importation of the concept of Jesus being the divine son of God, and the Antichrist imitating him in every way, thus fooling the inattentive followers. .

The writing of "كفر" between his eyes is a clear adaptation of the Revelation of Esdras and The Revelation of John which both state. "And in his face (is) an inscription "Antichrist." (A-N F :VIII.572- 582). Their source is obviously Revelation 13:18: "Let him who has understanding calculate the number of the Beast, for it is the number of a man: His number is 666." The significance of this number is very much debated, but one early explanation has it being a numerological code for Nero—the total coming from the letters for Kaesar Nero according to the following explanation: Nun (50) plus resh (200) plus waw (6) plus nun (50) plus qoph (100) plus samekh (60) plus resh (200) equals 666 (Berkouwer, 1972:280; *EB*, 1898: 2.125).

The movement of the *Dajjāl*, said to be as swift as that of a wind-driven rain cloud, cloud, can be derived from the references to his size of feet and length of stride. Here again too, as in the Revelations of Esdras and John (A-NF:VIII.572ff.), the Antichrist's feet are said to be two spans huge. Rosenstiehl's analysis of the Pseudepigraphal material also show there is agreement on the large size of the feet, the specific measurements being the same as those of Esdras and John (1967: 58-59).

HIS THAUMATURGY:

The *Dajjāl* will be able to perform miracles, even to the point of killing a person and restoring him to life. He will command the crops of those who believe in him, and plentiful

harvests will result. Their livestock will produce many offspring, and abundant supplies of milk. He will be able to make the barren ground give up treasures, and will have with him mountains of bread and rivers of water. Many will be deceived by his miracles.

Revelation 13.13 points out that he will be able to make fire come down from heaven. In the Revelation of Esdras, we are told that the Antichrist is the one who says that he is the son of God, and he will make stones into bread and water into wine. The Ascension of Isaiah, Section IV, says that ". . . *the power of his miracles will be manifested in every city and region.*" (APOT)

The image of the *Dajjāl* in the Muslim traditions as being a thaumaturge is another indication that the direct sources for those ḥadīth are Christian. The imagery of the enemy of God in the Jewish sources, as Daniel, Maccabees and Ezekiel, is that of a blasphemer, even one who declares himself as god—but never that of a miracle worker.

HIS RELIGION AND PLACE OF EMERGENCE.

According to the traditions, the *Dajjāl* is Jewish, and will invite people to false doctrines. We have already shown the discrepancy between the ḥadīth regarding his emergence, said in SM2937 to be between Iraq and Syria, and in SM2944 to be in Isfahan, at the head of an army of 70000 Jews.

Irenaeus identified him as Jewish (Against Heresies 5:30.2 A-NF), and until the recent trend towards political correctness, this opinion (drawing on elements from Deut. 33.22, Gen. 49.17 and Jer.16), was generally accepted. Several reasons have been given for this concept. The very term "Antichrist" indicated that the perceived figure would be Jewish. The Jews, in awaiting a Messiah other than Jesus, must necessarily give that title to

a pretender—an Antichrist.

The terminology in Daniel: 11.37, wherein it states that the evil person will not regard the "God of his fathers" is considered as an expression peculiar to Jews, since were the Antichrist initially identified as a pagan, God would not have pointed out the rejection of the God of his fathers as a point of condemnation (Jeffrey, 1994:41). The ḥadīth all seem to have drawn upon these sources in forming its profile of the religious background of the *Dajjāl*. A claim may be made that, after 135 C.E. , the Jews were no longer a threat, and there were no conditions present at the time of the early muḥadithūn to warrant identification of the "greatest evil to befall the earth since Adam to the Hour" as Jewish. This claim however is not tenable, for it must be remembered that Muḥammad's early battles were against the Jews. This effect of this inimical relationship was not lost on the early Muslim scholars. Al-Jāḥiẓ (d. 869 C.E.) analyzed the reasons why Muslims preferred the Christians to the Jews, noting among them the rancour of the early relations, and the fact that the Christians in Ethiopia had on the other hand been quite hospitable to the Muslims (al-Jāḥiẓ, 1993: 699-709). It is not pertinent here to detail al-Jāḥiẓ' analysis, and it suffices to say that the Muslims of the time of the writing of ḥadīth did not look upon the Jews with any great deal of affection. Since the Muslims, as shown earlier, imported the belief of the second advent from Christianity, and since Christ's opponent was cast in the caricature of the Jewish Messiah, the Muslims therefore accepted the story.

The pinpointing of the *Dajjāl* in Isfahan at the head of 70000 Jews was a mix of imported belief and circumstance. We say "imported" because Ephraem Syrus had preached that the Antichrist would arise in Isfahan (*EB*, s.v. "Antichrist"). When the Jewish pseudo-messiah Abū 'Isa al-Isfahānī gathered his forces in revolt against the Muslims during the

caliph ‘Abdul Malik (685-705 C.E.) at a time when there was a fight for power between two rivalling caliphs, it was seen as a tumultuous event (Goitein, 1964: 169). Abū ‘ Isa's revolt not only came at a time of crisis, but his claims were stupendous and warranted attention. He claimed to have ascended to heaven, where he had met Muḥammad, and been anointed by God (Wasserstrom, 1995:74). Isfahan was a very well developed Jewish city, and this circumstance, along with his Jewishness may have led to the creation of ḥadīth to rouse the Muslim armies, frustrated by internecine strife, to quick action.

HIS LENGTH OF SOJOURN:

He will stay on the earth for forty days, a day like a year, a day like a month etc (SM 2937). "Forty" in this ḥadīth forms the basis of the time limit, and its strange wording shows again the different influences under which the composite was formed. In the Jewish and Christian prophecies, the same problem of timing manifests itself. The Qumran scrolls dictate a forty year eschatological war between the sons of light and the sons of darkness (Seltzer 1980:175). Most of the other prophecies however speak of a forty month war. In Daniel 7:25 where we are told for example, that he will have authority for "a time and times and the dividing of time." "Time" as referred to here, was the period in the Hebrew calendar from Pentecost to Pentecost, or one year (Hutchings, n.d.,163). This therefore translates as three and a part of a year. Daniel 12.7 however, is more specific and puts the period a three and a half years, which is clearly source for Rev. 12.14; 13.5. Commentators have made several calculations in explaining apparent discrepancies between this period and the 1260 days of Rev. XI.3, XII.6, or the 1290 days of Daniel XII.11. Since the Muslim calendar is a lunar one however, and the maximum amount of days in a month is thirty, the

argument as to any particular limit, with this amount of error estimation would not be something that would concern the ḥadīth scholars.

THE JASSĀSSA

The Antichrist will have a spy, which it seems will be the witness or false prophet. Muslim in his section on *Tafsīr* does not refer to the Beast of the Earth as being this spy, and the attempts of his contemporaries to link the verse to the Jassāssa must be seen as not having enough credibility to warrant mention in his narrations. The ḥadīth seems to be a clear adaptation from Revelation.

HIS CURRENT WHEREABOUTS

In the extremely long ḥadīth (SM2942) attributed to Tamīm al-Dārī, a convert from Christianity, the Antichrist and his spy are reported as being chained on an island in the Mediterranean. E.J. Jenkinson (1930: 50-55) postulates that the ḥadīth is the result of a possible confusion with the Polyphemus and Prometheus of Greek mythology. Since there is agreement on the fact that the Christian image of the Antichrist is based on Jewish antecedents, and as shown by Glasson, there are several Greek elements in Jewish eschatological ideas (1961), Jenkinson's theory is extremely probable. A further discussion is not deemed pertinent since we are not attempting to find the ultimate source of the Antichrist/ *Dajjāl* imagery. Our research is rather aimed at an immediate influence, and we do not think that the Muslim traditionists had to look directly to the Greeks for material.

The description of being fettered and bound seems extremely similar to The Revelation of Esdras which points to the Antichrist as being:

... a man bound with chains. And I asked: who is this? And he said to me: This is he who said, "I am the son of God that made stones bread and water wine. (A-NF 8.572).

CONCLUSION:

The focus on the Antichrist as a Jew we have noted, and as Moshe Perlman has also shown, can be traced to a direct impact of the attitudes and notions brought by Christian converts into Islam (1974:106). The particularly long ḥadīth pertaining to the *Dajjāl* and his alleged spy is attributed to Tamīm al-Dārī, a Christian convert to Islam. Even if we question the veracity of his having reported such a narration, the mere fact that his name is mentioned, as well as the fact that his Christian origins are noted by the scholars, is evidence that when credibility was sought, it was done by putting the narrations into the mouths of the People of the Book.

CHAPTER V

THE TIME OF TURMOIL AND WAR

Jesus having come and as a sign of the end inaugurated the final countdown (Q43.56), the hour is, according to the Qur'ān, quite close at hand (Q33.63, 46.17). Even though the Qur'ān does not present a "realised eschatology" in the fullest meaning of that Christian terminology, its message is a similar one. The Kingdom of God may not have come with Muḥammad, but the conquest of Mecca had meant the final victory (Q110), and since religion had been completed and perfected (Q5.3), there are no more signs to come, no warners to be expected .

The ḥadīth however, in importing the ideas of the Second Advent and the Antichrist, also brought in the concomitant concept of the final battle between the two enemies. In this chapter we examine the ḥadīth on their conflict, as well as some other related battles and cosmological phenomena.

THE ḤADĪTH IMAGERY

Our investigation focuses on the following ḥadīth: SM157, 1380, 2886, 2891, 2899, 2902, 2904, 2920, 2921, and 2922. From them we can deduce that:

- There would be violent turmoil, among them famine, landslides, and a great fire from Yemen.
- There would be terrible fighting, wherein only one out of every 100 would remain

alive.

-The *Dajjāl* would be killed at Lot (Lydda).

-The *Dajjāl* would be killed in Syria.

-The conflict will focus around Jerusalem.

-In a battle wherein the Muslims would wreak horrible slaughter on the Jews, even the stones would speak, giving up the Jews attempting to hide behind them to the Muslims.

FAMINE, LANDSLIDES, AND THE GREAT FIRE

When Jesus was asked what would be some of the signs of the end, he supposedly replied that *nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.* (Mt. 24.7; Mk. 13.8, cf. Lk. 21.11, [KJV]).

The ḥadīth attempt to describe the earthquakes in some detail claiming as in SM2901 that they will occur in three places. Whether this is specified to ascribe prophetic knowledge to some events that had recently occurred before the ḥadīth narration is uncertain, but as shown previously in the matter of the burning of the Ka'aba it is certainly possible (summa, p.33).

The aḥādīth never provide us with a Scriptural quote, and in view of the many Judeo-Christian traditions about the signs of the end, it is difficult to pinpoint any specific books or sources. Our aim here is simply to show that image was there and the references used are mainly illustrative, deeming to reflect the general picture. Material from the Apocryphal literature seems to have been used in abundance, and in many cases the hadith imagery as a whole seems remarkably closer to Apocryphal books rather than the Bible. An example is the following passage from the *Assumption of Moses*:

Then shall the earth quake, and it shall be shaken unto the ends thereof and the high mountains shall be brought low, and shall be shaken, and the valley shall sink down. The sun shall no more give her light, and shall be turned into darkness. The horns of the moon shall be broken, and shall be wholly turned into blood.
[X.1-10. *APOT*]

The Syriac *Apocalypse of Baruch* in Chapter 27 divides the different stages of the travail into twelve, stating that in the fifth, there will be hunger and drought, in the sixth, revolutions and terrors, in the ninth, the falling of the fire from heaven (*APOT*). When we consider that all of these events are related to occur at about the same time a thoroughly Muslim Jesus is supposed to do battle with a Jewish *Dajjāl* then the most overwhelming probability seems to rule in favour of a Syriac Christian provenance like Baruch or Assumption of Moses if not those books themselves.

THE TERRIBLE FIGHTING AND BLOODSHED

The Messianic image of the Tanakh and the Gospels depicts horrible fighting to come:

For I will gather all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. [Zech. 14.2 *KJV*]

In the Gospels too, the war is spoken of as:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.[Matt. 24.21 *KJV*]

Faced with such an abundant harvest of eschatological literature from which to benefit, and the series of wars that beset the Muslim state, the *muḥadithūn* apparently took and altered such material as they saw appropriate. These adaptations served the double purpose of explaining events in a way that was seemingly not discordant with the Qur'ānic lacunae and

also provided polemic ammunition against the perceived opponents of Islam.

THE KILLING OF THE ANTICHRIST

There are two different ḥadīth on the killing of the *Masīh al-Dajjāl*, and they cannot be reconciled. One narration (SM2937) mentions that he will be killed in Lot, located in present day Israel, whereas the other SM1380 places the site of his defeat and death in Syria. E.J. Jenkinson states that the siting of Lot is from an earlier adaptation of the myth of St. George and the dragon, positing that *Dajjāl* is a possible corruption of Dagon (1930:50-55). Such findings indicate that there was an evolution in the Antichrist idea. Making Jerusalem the final site of the conflict, rather than Mecca or Medina, is enough to show a Judeo-Christian influence, with more emphasis on Christian sources, since the hero is Jesus and the villain seen as a Jew.

The ḥadīth that Mecca and Medina are immune from the evil of the *Dajjāl* reflects unawareness of the full significance of the role of Jerusalem in Biblical tradition. This was the site of the Temple, and in having the final battle with it as the prize, it would be the reestablishment of the site of God's elect on the Promised Land.

THE SPEAKING STONES

Hadith SM2921 and SM2922 tell of the stones that will call out to the Muslim if any Jews try to hide behind them on the day of the great battle. Pinpointing the Jews as the eschatological opponents may be seen as the result of accepting polemical literature of the Jewish-Christian debate (summa, p.48). Some narrations also show the need to give an

eschatological explanation to the armed movements of pseudo-messiahs such as Abū 'Isa (p.45), for he did come out of Isfahan at the head of a huge army, hence the creation of the story of the *Masīh al-Dajjāl* emerging in Isfahan at the head of 70000 Jews, all of them wearing prayer shawls.

In IV Esdras, it states that:

Then shall the sun shine suddenly at night time, and the moon in the day time; the stones will cry aloud, the nations shall rise up. . . [v.4-5]

Habakkuk 2 similarly states *For the stone shall cry out of the wall, and the beam out of the timber shall answer it* [2.11 KJV]. The manner of stones speaking seems to be a peculiar theme in hadith, and it is recorded in some traditions that even the stones used to greet Muḥammad. The Muslims were provably familiar with Habakkuk, since Abū Ḥasan Mūsā al-Riḍā (d. 817 C.E.), the eighth imam of Shias quoted extensively from that book in his debate with the Christians and Jews at the court of al-Ma'mūn (Mohammed 1997b:36).

CONCLUSION

If we take the ḥadīth into thematic consideration, we find that the details reflect current historical crises during the Abbaside caliphate. Sometime between 685-692 C.E. Abū 'Isa had risen in rebellion in Isfahan claiming to be the Jewish Messiah (Goitein 1964:165-168). His aim was to head for Jerusalem, and his uprising presented a threat to the Caliph 'Abd el-Mālik who had his own battle with a rival faction. In such circumstances, the tradition making him the Antichrist seemed appropriate. As shown also, the polemic was based on earlier Christian concepts which gave a Jewish identity of the eschatological son of perdition.

CHAPTER VI

RESURRECTION AND HEAVEN

Throughout the Qur'ān, one message becomes clear: that death is not the end of all things, and that on a day soon to come, amidst terrible cosmological destruction, the Hour will arrive. The dead will be resurrected from their decayed bones, and then all will stand before the Lord to answer from their deeds on earth (Q99:7,8) . Those who do good will receive reward, and those who do evil shall receive their punishment. In its effort to instil this message in the hearts of the believers, the Qur'ān relies most of all on repetition and graphic imagery.

The events that are supposed to occur on the day of Judgment are found mostly in the last chapters of the Qur'ān, and some of the suras bear names indicative of their main subject:

- al-Wāqiah* : the Inevitable (Q56)
- al-Ḥashr*: the Gathering (Q59)
- al-Ḥāqqah*: the Inevitable Reality (Q69)
- al-Qiyāmah*: the Resurrection (Q75)
- al-Naba'a*: the Tidings (Q78)
- al-Takwīr*: the Folding-up (Q81)
- al-Infītār* : the Cleaving Asunder (Q82)

al-Inshiqāq: the Rending Asunder (Q84)

al-Ghāshiyah: the Overwhelming Event (Q88)

al-Zalzalah: the Earthquake (Q99)

al-Qāri'ah : the Great Calamity (Q101)

The after-judgment details are found too throughout the document. The sinners we are told will receive horrible punishments, and the righteous will live in heaven in the most magnificent splendour and delight. The ḥadīth too offers much detail, some of them quite different to the Qur'ān regarding resurrection and heaven. In this chapter, we discuss some of these ḥadīth under subheadings taken from a preliminary summary in point form.

THE ḤADĪTH IMAGERY

Our investigation focuses on the following aḥādīth: SM183, 191, 195, 247, 315, 400, 1059, 1822, 2289-2305 incl., 2496, 2792 and 2955. From them we get the following summary:

- That the humans will be resurrected from the bone at the base of the spine.
- That in the interim between questioning and the passing of judgment, the believers will have access to a huge cistern known as *al-Kawthar*.
- There will be a bridge known as *Ṣirāt*, and the sinners will not be able to cross it, but will fall off it into the fire. The righteous will cross it into heaven.
- There will be a banquet in heaven consisting of ox and fish liver.

THE RESURRECTION FROM THE SPINAL BONE

The Arabs had denied any resurrection, thinking it impossible that they would be brought back to life after they had decayed into dust and bones (17:49). To this, the Qur'ānic

response was:

Be stones or Iron--
Or any matter that you think will be hardest. . .
(You shall still be raised). (17:50,51)

This basic message is reinforced in Sura Maryam thus:

The human says: When I am dead, shall I be raised up alive?
But does s/he not know that we created him/her before out of nothing?
(19:66,67)

From the above verses then, we see that the *creatio ex nihilo* applies as well to the resurrection, and therefore there is no idea of bones being used as the base for recreation. Yet however, the ḥadīth ascribed to Abū Hurairah (SM2955) tells us that the earth would consume every part of the human except the spinal bone, and that it is from this part of the body that he would be recreated on the final day. The idea of the backbone being the base part for the resurrection is found in several midrashim, among them Eccl. Rabbah² 8.5, Gen. Rabbah³ 28.3, Lev. Rabbah⁴ 18.1. The story runs thus:

Hadrian, may his bones be ground, asked Rabbi Joshua ben Hananiah: In the time to come, from what part of the body will the Holy One cause man to blossom forth? R. Joshua said: From the nut in the spinal column. Hadrian said: How do you know that? Then and there, R. Joshua had such a nut brought and put into the fire, but it was not burned. He put it into water, but it did not dissolve. He tried to grind it between millstones, but it was not to be ground. He put it on an anvil and struck it with a hammer--the anvil was split apart, the hammer broke and the nut of the spinal cord remained intact. (Trans. from Bialik et al.).

The name given to the "nut of the spinal column" is *Luz*, and the reason for this nomenclature has been postulated by Kohler to point to a connection between the Biblical

²Redacted in 8th century (*EJ* 6.355).

³Redacted in about 425 C.E. (*EJ* 7.399).

⁴Redacted in the fifth century. (*EJ* 2.147).

legend of Luz in Judges 1.26, the fabulous city where death could not enter, and the tree of the Osiris resurrection cycle (1918:288). Wherever the Jewish legend may have come from, either Abū Hurairah or whoever imputed the narration to him seems to have been quite familiar with the midrashic legend, since the ḥadīth puts the base of the bone as the one part of the body that is indestructible.

THE FABULOUS CISTERN OF *KAWTHAR*:

On the day of Judgment, in all the chaos and travail that will be going on, Muḥammad is supposed to have access to the cistern known as *Kawthar*. Only the observing Muslims will be allowed to drink from it, and the others who try to get to it will be chased away. When Muḥammad will object to this, he will be told that these people came after him, and did things of which he was unaware, and that such things prevent them from now participating in its joy.

Support from the ḥadīth is sought from the Qur'ān through SM400 which tells that one day, the Prophet recited Chapter 108: *al-Kawthar*, and asked his companions if they knew what the term meant. When they said that they did not, he explained that it is a fountain that he would be given on the day of resurrection.

Before examining the veracity of the claim to Qur'ānic reference, it need be pointed out that the aḥādīth on the subject are contradictory. Sometimes the fountain is described as being available on the day of Resurrection; the idea that some people will be turned away from it implies that it will be something accessible before the entry into heaven, since those who are in heaven will supposedly have no restrictions. But then other variations of the ḥadīth, SM400a for example, clearly state that the fountain will be in Paradise.

The exegesis of the sura *al-Kawthar* (108) can only be understood if we examine all of its three verses which run thus:

Indeed we have given thee *al-Kawthar*.
So pray to your Lord and make sacrifice (of an animal).
For in this matter of yours—he will be the tailless one.

The brevity of the Sura and the obvious oneness of its theme precludes any probability that the different verses could have been revealed over a space of time in circumstances not related to each other. The word "*kawthar*" comes from the root *kthr* meaning "to increase, to multiply." It is rendered as an obvious opposite to "the tailless one" (*Abtar*) in the final verse. *Abtar* was used in Muḥammad's day to denote someone who had no progeny, and therefore no one to carry on his line, and so having none to follow him, was called tailless (Shawkānī: 5.716). The Sunnite works on *tafsīr* are generally agreed on this (ibid.), but somehow they seem to studiously ignore the revolutionary message that lies within the verses. As Ali Shariati pointed out, Fāṭima, the daughter of Muḥammad, was that *Kawthar* (Shariati, 1981:129). For the verses do not state that Muḥammad will be given many sons or daughters; rather the linguistic message is that he will be given a *kawthar* to do that. Fāṭima was his only daughter to produce children who, as acknowledged by both Sunni and Shia scholars, rose to prominence in the Islamic world.

What the chapter is declaring quite simply is that Muḥammad, unlike what his opponents assume, will not die without someone to carry on his name. In an Arab environment, where sons were supposed to be the ones to do this, the message was a unique underlining of the reforms which this Arab prophet wished to put into motion. Muḥammad's extreme protectiveness of Fāṭima and the regard he gave to her indicate without a doubt that he perceived her to be that *kawthar*.

It is beyond the scope of this thesis to examine why exactly the main body of Muslims chose to accept the ḥadīth on the Cistern even though the political developments that occurred immediately Muḥammad's death indicate that Fāṭima sought to have her husband and children assume the mantle of leadership. Suffice it to say that by the 3rd/9th century, Muslim reported the ḥadīth without any variation as to the new meaning of the term, albeit with variations that have been noted above.

Support for a concept that was not spelled out clearly in the Qur'ān was found quite easily in the Judeo-Christian apocryphal material, and following are some of the possible sources:

In 1 Enoch 22, the *merkabah* panorama is described thus:

1. And thence I went to another place, and Uriel showed me in the west another great mountain of hard rock.
2. And there were four hollow places in it, deep and very smooth, three of them were dark, and one bright, and there was a fountain of water in its midst. . . .
8. Then I asked about him and the judgment for all and I said: why is one separated from the other?
9. And he answered me and said to me: these three places were made in order that they might separate the spirits of the dead. And thus the souls of the righteous have been separated; this is the spring of water and it is the light . (Tr. Michael Knibb).

The same thought is expressed in Zechariah:

On that day, a fountain shall be opened for the line of David and for the inhabitants of Jerusalem, to remove all sin and impurity.[13.1 *NEB*]

The imagery in both these apocryphal sources are concordant with the idea of the fountain being a place of refreshment or cleansing, and therefore prior to judgment. The structure of ḥadīth that place the *Kawthar* in Paradise would seem to represent a later state in evolution of the narration. Presenting the Fountain as being something special to Muḥammad can be seen too as a desire to totally islamise the concept, obliterating thereby

any trace of Judeo-Christian origin.

THE ŞIRĀṬ (BRIDGE)

Most researchers, while admitting that the Şirāṭ concept is alien to the Qur'ānic world view, ascribe the origin of the tradition to Persian influence derived from the Chinvat bridge of Zoroastrianism (Smith and Haddad, 1981:78; Ma'súmián, 1995:24). The Zoroastrian idea, while it may have been the basic idea and indeed the source of the legend, influenced Judaism to a great degree, and the later Christian ideas came from Judaism (ER 2.311). The Muslim traditionists then, in relating the Jewish and Christian legends, certainly relied on the Persian base idea, but the influences with which our research is concerned are immediate rather than distant.

Şirāṭ is used on several occasions in the Qur'ān to mean simply a path or a way, as in the first chapter: *Guide us to the path of the righteous*. Hadith SM2496 attempts to use Q19:71 to show that everyone will have to pass over a bridge. This rendering reflects an eisegesis that does not follow the entire trend of the section on the chapter. The verse referred to "Not one of you is there but that will be exposed to it" is not an address to humankind at large, but rather a direct and ominous warning to the misbelievers, and "it" in the verse refers to the fire of hell.

Smith and Haddad also discuss two other usages in the Qur'ān (36:66, 37:23-24), as they point out, both are indefinite. The 'Şirāṭ' in both cases represents an abstract path, that of righteousness or evil, and in no way reflects the physical, horrific bridge of the ḥadīth.

The Bridge concept also occurs in both Christian and Jewish literature. In 2 Esdras it is written:

He said to me: Imagine a sea set in a vast open space, spreading far and wide, but the entrance to it narrow like a gorge of a river. In anyone is determined to reach this sea, whether to set eyes on it or to gain command of it, he cannot arrive at its open waters, except through the narrow gorge. Or again, imagine a city built in a plain, a city full of everything you can desire, but the entrance to it narrow and deep, with fire to the right and deep water to the left. There is only one path, between the fire and the water, and that is wide enough only for one man at a time. If some man had been given this city as a legacy, how can he take possession of his inheritance except by passing through these dangerous approaches. This is the only way my Lord, I agreed. (7.6).

Ephraem Syrus also speaks of the cross of Christ as a bridge leading over the abyss with its menacing fire (Knight, *ER* 2:311). The dialogues of Gregory I (540-604), also tell of a bridge this one over a stinking river into which any evil person who tries to cross tumbles (Dialogues 4.36). The image of the Chinvat bridge does exist in Zoroastrianism, and it is probably that the idea was the source for the Judeo-Christian ideas. Knight, we feel, is correct when he suggests that the concept entered Islam through these latter religions. This is because, as explained earlier, the Qur'ān and Ḥadīth sanctioned reporting from the People of the Book. It must also be remembered that the ḥadīth formation took place mostly in Syria and Iraq—centres of Christian and Jewish influence.

The structure of the ḥadīth also gives a clue as to its most probable source. In the longer narration on the subject, SM315, a Jew supposedly comes to Muḥammad and asks him certain questions. The Jew, in *Ṣaḥīḥ Muslim*, is identified only as a rabbi; in *Ṣaḥīḥ al-Bukhārī*, he is identified as 'Abdullah b. Salām (Bukhārī 4:546). Even if one were to argue that it is probable that 'Abdullah b. Salām did not actually say the words, but that the ḥadīth was imputed to him, the mere aspect of the transmission chain using his name shows that vouchsafement was being sought from a Jewish source. The Muslims it would appear, were familiar that the Jews had this tradition among themselves.

The remainder of the ḥadīth is also an indication of its more probably Jewish source. ‘Abdullah b. Salām (or an unidentified Jew if we follow Muslim's narration) asks questions are about the Bridge, food, and genetics—what determines the sex of the child. All these are themes familiar to Judaism. The segment of the ḥadīth on genetics seems to be a corruption of R. Isaac b. Ammi's words: "If a woman is first to emit the semen, she has a male child, and if the male is the first to do it, then she bears a female child" (Niddah 24b). The ḥadīth reverses the order, ascribing the male child to when the man's emission prevails. The other part on food will be dealt with in the subsequent sub-heading, and the bridge as we must now conclude, seems to be of a more Judaic origin. The idea of the bridge occurs too in the Yalkut of Isaiah and in Pesikta Rabbati, but these are of post-Islamic dating. Yet they are based on traditions that antedate Islam, and they at best reflect a tradition that continued.

THE HEAVENLY BANQUET

The Qur’ān, coming to a people surrounded by the harsh aridity of the desert, speaks in several verses of its wondrous springs and sumptuous fare. These things in the world to come are described as:

Not a person knows what delights of the eye are kept from the eyes
a reward for what they did. (Q 37.17)

‘Abdullah bin Mas‘ūd supposedly claimed to have checked in the Torah and found the same thing written (al-Haithamī, entry 3340). This is probably the verse which occurs in Isaiah:

For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what flesh he hath prepared for thee that waiteth for him. (64.4 KJV).

Of the fare for the righteous in the Hereafter, the Qur’ān says, among its many verses

on the subject:

For them is a sustenance determined, fruits which they will enjoy with honour and dignity. In Gardens of Felicity, facing each other on thrones of dignity. Round will be passed a cup from a clear flowing fountain
Crystal white, of a taste delicious to those who drink thereof
Free from headiness, and no intoxication afflicting its drinkers. (37:41-47).

And with fruits, any that they may select
And the flesh of fowls, any that they may desire.(56:20-21).

Ḥadīth SM315 and SM2792 however report some details which, while they describe a wonderful feast, provide data that cannot be supported from anywhere in the Qur'ān. The first meal will be the caul of the fish liver, and after that, they would be fed from a bullock (SM315). Ḥadīth 2792 combines the meals, giving the name of *Balām* to the fish liver, and furnishing the additional data that bread will also be a part of the repast.

In both aḥādīth, the first thing that stands out is that a Jew is featured; in the first ḥadīth he asks Muḥammad the details and confirms them; in the second, he provides the details and Muḥammad confirms them. This ḥadīth, covered in our investigation on the bridge, has already been classified as of Jewish influence. The fish and ox are not in any way presented in the Qur'ān as a feast for the inhabitants of Heaven; if one wanted to stick to the literal version of its verses, the only non-vegetarian fare on the ethereal menu would be poultry, as shown from Q 56:20-21.

In the Bible, two huge beasts are mentioned: Leviathan and Behemoth. Leviathan is mentioned in Isa. 27.1, Ps. 74-14, 104.26, and also in Job 3.8, 41.1,25-32. Job 40.15-24 mentions the Behemoth which "eats grass an an ox." In the book of Job , the question is asked:

Shall the companions make a banquet of him? Shall they part him among the merchants? (41.6).

The verse was explained by the Rabbis thus:

And God created the great sea monsters (Gen 1.21), Leviathan the bolt straight serpent and Leviathan the coiled serpent, so said R. Yohanan.

R. Judah said in the name of the Rav: All that the Holy One created in His world, He created male and female, and if they had mated with each other, (their numerous progeny) would have destroyed the entire world, all of it. What did the Holy One do? He castrated the male and killed the female, preserving her in salt for the righteous in the world to come. Also the Behemoth, which daily eats up the grass of a thousand hills, He created male and female. And if they had mated with each other, (their numerous progeny) would have destroyed the world, all of it. What did the Holy One do? He castrated the male and froze the female, preserving her in salt for the righteous in the world to come. [Baba Bathra 74b]

There is also the explanation of Rabba who said in the name of Rabbi Yohanan that:

The Holy One, blessed be His name, will in the time to come, make a banquet for the righteous from the flesh of Leviathan, for it is said "Companions make a banquet of it. (Ps. 50.6). "Kerah" is used to mean a banquet, for it is said: *and He prepared a great banquet and they ate and drank.* (Kings 6.23) [Baba Bathra 75a]

The ox of the ḥadīth is clearly Behemoth, and the fish liver coming from the preserved liver of the female Leviathan. The need for details of the repasts in heaven, and the information being given canonical rating when placed in Muslim and Bukhārī are further evidence of Weber's theory of bureaucratization.

CONCLUSION

On occasion, the Qur'ān uses the words *Jannat 'adnin* (see 98.8) and *Jahannam* (see 98.6) to describe Heaven and Hell respectively. The words are clear arabisations of *Gan Eden* and *Gehinnom*--the former being the garden described in Gen. 2-3, and the latter, the valley of Ben Hinnon, spoken of in 2 Kings 23:10 and Jeremiah 7:32 (Seltzer, 1980:785).

That Muḥammad should have used the terms in the Qur'ān and yet, without any opposition, make the claim that the diction is pure Arabic (16:103), indicates beyond the shadow of a doubt that the words indicating the Judeo-Christian concept of Heaven and Hell were part and parcel of the Arab consciousness in the sixth century. When the Muslims in Iraq and Syria traced the origins of the words, they apparently tried to gain as much information about the two final abodes of the humans. This they gleaned from the Rabbis and priests, and then put the words in the mouth of Muḥammad to give sanction to their teachings.

CHAPTER VII

SUMMARY AND CONCLUSION

The eschatological imagery of Saḥīḥ Muslim has been examined by primarily comparing the pristine Qur'ānic language against the later traditions, and then finding the source of those traditions from elements of Jewish and Christian literature. The scope of the research was limited to five areas only: the Grave, the Second Advent, the Antichrist, the Turmoil and Wars at the end of time, and finally, Resurrection and Heaven.

Of the 106 aḥādīth examined, it was found that all had sources in Jewish and Christian concepts since the aspect of a conscious intermediate state, a second advent, the Antichrist, end of time turmoil, and the feast of ox and fish liver are all alien to the Qur'ānic view. The aspect of Jesus coming again, making his appearance in Syria, and then fighting against an Antichrist that, according to tradition, is of Jewish origin, was an inheritance from the Christian lore and polemic literature. The aspects of the feast in Paradise, said to be from the Leviathan and Behemoth, were traced to Rabbinic traditions.

During the course of the research, the cogency of theories formulated by earlier researchers became manifest. Lightstone for example, argues that " a community's perceptions and mapping of the world is enhanced by the mutually reinforcing character of the various structured systems comprising the group's socially constructed universe" (1994:252). The two main centres of Islamic learning and the seats of the Caliphate, were

Syria (Damascus) and Babylonia (Baghdad), the first a predominantly Christian stronghold, and the latter, a Jewish one. The debates that went on at the court of Ma'mūn and the osmotic transfer of ideas that occur seem to have done so with unabated strength for a long period. The inhabitants of what were formerly Jewish and Christian strongholds may have been under the rule of the Muslims, but in the role of the vanquished forming doctrine, their ideas and world-views became very much a part of the Islamic thought.

It may be argued that parallelism of traditions does not necessarily mean that the later are derived from the earlier, and that in the course of the thesis, no theories were advanced to show why and how the Jewish and Christian material could have found its way into the Islamic repertoire. Discussion of the various theories was not done because of the reason that it was not deemed cogent. The mere fact that there should be a genre of traditions classified as "Isrā'īliyāt" shows that the early scholars acknowledged that use of Jewish and Christian material. The ḥadīth and Qur'ānic verses were quoted to show the allowance that facilitated the grounds for such importation. Several scholars have also proven the use of this importation in Islamic folklore, but their theories as to exactly how such importation occurred are all structured upon conjecture which often displays sectarian leanings. The theories of Bell, Torrey, Geiger, and Andrae have points of strength, but their various theories cannot be all correct. Their conjecture, as Professor Goitein tells us, is the modern form of legend, and the thrust of this thesis is to examine imported legend rather than create new ones.

Considering the remarkable fluidity of the different Judaism and Christianities in early Islam, it was not put forward that any specific book should be the source, but examples of literature demonstrating the distinctive Jewish and/or Christian flavouring vis à vis a Qur'ānic weltanschauung were provided.

McDonough's idea of the usage of the language and concepts of modern Bible critics to explain the Qur'ānic eschatology was employed, and the stage of Jesus prophethood thus seen as an "Inaugurated Eschatology." The stage brought in by Muḥammad's being the final messenger, while it may not correspond in all aspects of Christian "realized eschatology" can nonetheless be considered as being functionally so, since Muslims now know that the Hour is nigh, that it can come in the twinkling of an eye, and that at that time, God's supreme justice will prevail. The eschatology of Saḥīḥ Muslim on the other hand, in contrast to the Qur'ānic world-view is to be termed as "consistent"—only concerned with what will happen in the future (Nelson, *OCB*:192-194).

Seltzer's findings on the differences between classical prophecy as opposed to apocalyptic prophecy (1980:159-162) allow for an identification of many of the traditions as being in the latter genre. Classical prophets proclaimed their messages in public whereas the apocalyptists made their messages known by claiming private access to older books. In Ḥadīths SM2152, 2891, 2939, 2940, the various claims being made for exclusive knowledge on certain aspects make this genre very distinct.

Another difference between classical prophecy and the apocalyptic—or rather Qur'ān and Ḥadīth—can be seen in the view of history. The Qur'ān makes man the shaper of their own destinies (*One who purifies his/her soul has indeed succeeded, and one who corrupts it has indeed failed* [Q91.9,10]), whereas the Ḥadīth makes the future something fatalistic, with certain events unfolding in a preordained chronological inevitability.

Yet a third difference is to be observed in the tours of heaven and hell. The Qur'ān is very strong in its rhetoric about what lies in store for the believers and the misbelievers,

but it is general in its categorization: the good will receive the most wondrous bounties, whereas the bad will endure the most horrendous punishments. The Ḥadīth literature describes in detail which food will be the first repast of the inhabitants of the Paradise, and for the different types of sins each will merit.

If the Qur'ān was silent on apocalyptic prophecy, the Jewish and Christian traditions had developed a huge corpus of material in the area. The Muslims, relying on the Qur'ānic verses and supporting ḥadīth to seek information from the People of the Book, made use of the data provided by early converts and from the dialogues that went on between them and the representatives of the Christian and Jewish faiths.

In the course of the research then, it has been found that the Qur'ān does indeed give a different world-view that is different from the later aspects of Muslim thought. Vajda's statement therefore that the ḥadīth represents the evolution of a political movement or development of a custom among other things is therefore to be regarded as essentially correct.

Postulations by other researchers however have had to be either abandoned or accepted only in part. Taylor's idea that the Antichrist legend of Islam is based on Midrash Wayyôsha' must be seen as a too hasty attempt to attribute an antedating source to an Islamic development. The Antichrist of Muslim legend is extremely hirsute whereas the Antichrist of Wayyôsha' is bald. Rosenstiehl, in his research on the Antichrist imagery in several traditions, has presented several sources more likely to be the source of the Islamic picture. Because the eschatological son of Perdition is a figure common to both Judaism and Christianity, identification of any one specific literary source is problematic, as discussed earlier.

The Messianic idea is also a shared concept between the two religions, and if Islam took some aspects of Jewish Messianism, it was tempered by a heavy admixture of Christian polemic. Goitein's view then, that the Messianic tradition (1964:195) in ḥadīth is based on Judaic material is to be seen as limited to the Mahdi, an idea that Muslim does not report. Some messianic material was transferred to Jesus, and it is inconceivable that Jewish sources would have had the Messiah—or his main acolytes—emerging in Syria, the centre of Eastern Christianity, as imaged in the ḥadīth.

The Qur'ānic eschatology is in all aspects as defined by the Oxford dictionary, namely "the department of theological science concerned with the four last things: death, judgment, heaven and hell." The newer concepts in the ḥadīth literature of the Second Advent and the Turmoil and Wars to come denote a genre of material that is specific to Jewish and Christian theology.

In making Jerusalem the final site of the triumph over good and evil, in completely taking Mecca out of this eschatological picture, the ḥadīth left the domain of classical eschatology and entered partially into what Buchanan termed "synteleology". This he defined as the expectation of the end of an undesirable political era to be followed by the Kingdom of God on this earth, centred around Jerusalem" (1967: xxiii).

This research, in selecting Saḥīḥ Muslim, attempted to pioneer a disentanglement of Qur'ānic thought from that of later tradition. In pointing out the difference between pristine text and later interpretation, refracted by dogma and tradition, and the canonical status given to this later tradition, ample evidence was found for "the bureaucratization" theory of Weber, the source being, in this case, Jewish and Christian material.

It is inevitable that such research will become more widespread, for the numerous

contemporary "back to Islam" movements, while nothing new in concept, consist of a generation of Muslims who are now far more literate than in earlier times. This, as McDonough pointed out, changes the authority of those who used to be sole interpreters of the Qur'ān (1984:82-83). The views of the classical exegetes are now open to questioning that would have been unthinkable in earlier times. Arabcentric and dogmatic refractions can be left aside for concentration on the actual rhetoric and historical analyses of documents.

This thesis only focused on a specific area of Saḥīḥ Muslim for Jewish and Christian provenance and showed that several eschatological concepts have no foundation in the Qur'ān. The Zoroastrian, Buddhist, Gnostic and other influences need to be investigated in a similar setting, where devoid of tendentiousness and restriction, benefit can be made of modern research techniques. It is almost certain that paying attention to Professor Fazlur Rahman's "desideratum of the first order" will produce a change in Muslim theological and eschatological outlook.

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APPENDIX

TEXTS OF THE ḤADĪTH REFERENCED IN THE THESIS

The translations that follow are mostly taken from the translation of Saḥīḥ Muslim done by Abdul Hamid Siddiqui. In very few instances I have substituted my own to stick to the language of the text rather than the translations which seek to give an air of modern terminology to some tradition terminology.

The number at the beginning of every hadith is the reference, and the name alongside it is that of the companion to whom the narration was ascribed, s/he having ostensibly related the hadith from the Prophet.

The CDROM off which some of the hadith were copied, like the English Translation of Siddiqi, does not have many diacritic marks. As such, these marks are omitted in this section.

7 Abu Hurairah

The Messenger of Allah said: Towards the end of time, lying dajjals will come to you, saying things which you did not hear, nor your fathers. So be careful so that you be not lead astray and into corruption.

155 Abu Hurairah

The Messenger of Allah said: By the one in whose hand is my life! It is inevitable that the son of Mary will descend among you as a just Judge. He will break the cross, kill the pig, abolish the jizya; there will be so much wealth that none will accept it.

In a variation reported by az-Zuhri, there is "An impartial imam and a just judge." In the recension of Yunus, "just judge" is mentioned without "impartial imam", and in the recension of Ṣāliḥ, "impartial judge" is mentioned, in agreement with the transmission of al-Laith. There is some interpolation in the hadith of al-Laith: "and at that time one prostration will be better than the world and all in it, and then Abu Hurairah added, "*read if you wish Certainly among the people of the book are those who must believe in him (Jesus) before his death.*"

156 Jabir ibn Abdullah

I heard the Messenger of Allah say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.

157 Abu Hurairah

The Messenger said: The hour will not come until the sun rises from the place of its setting. And on that day even if all the people were to affirm their faith, it would not be of avail to any who did not previously believe, or who did not derive any good from his/her belief. The last hour would not come until there is much bloodshed.

158 Abu Hurairah

The Messenger of Allah observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the Beast of the earth.

165 Ibn Abbas

The Messenger of Allah, while narrating his night journey, observed: Musa was man of tall stature as if he were one of the people of Shanu'a, and Jesus was a well-built person having curly hair. He also mentioned Malik, the guardian of Hell, and Dajjal.

166 Abdullah b. Abbas

The Messenger of Allah passed through the valley of Azraq, and he asked: Which valley is this? They said: This is the valley of Azraq. He observed: (it seems) as if I am seeing Moses coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am! At your service). Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed: (I feel) as if I am seeing Yunus (Jonah)--(peace be upon him), son of Matta, on a well-built red dromedary, with a cloak of wool around him and the rein of his

dromedary is made of the fibres of date-palm. He is calling upon Allah saying: Here I am! At your service, my Lord! Ibn Hanbal said in the hadith narrated by him: Hushaym said that the meaning of khulbah was the fibre of the date-palm.

169 Abdullah b. Umar

The Messenger of Allah said: I found myself one night near the Ka'bah, and I saw a man with wheat complexion amongst the most fair complexioned men that you ever saw. He had the most beautiful hair you ever saw, and he had combed it. Water was trickling down from them. He was leaning on two men, or on the shoulders of two men, and he was circumambulating the Kaaba.

171 Umar b. al-Khattab

The Messenger of Allah said: I was sleeping when I saw myself circumambulating the Kaaba, and I saw there a man of fair complexion with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is the son of Mary. Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind in one eye as if his eye was a swollen grape. I asked: Who is he? They said: He has close resemblance with ibn Qatan amongst men.

182 Abu Hurairah

The people said to the Messenger of Allah: O Messenger of Allah, shall we see our Lord on the day of Resurrection? He responded: Do you feel any trouble in seeing the moon when it is full? They said no. He asked them about the sun, if they had trouble seeing it when there was no cloud over it. When they answered in the negative, he said: Verily you will see God as you see the sun and the moon. God will gather people on the day of Resurrection and say: Let every people follow what they used to follow. Those who worshipped the sun would follow it, those who worshipped the moon would follow it, those who worshipped devils would follow them. The Muslim nation alone would be left behind and there would be hypocrites among it. Allah would then come to them in a form other than His own and would say to them: I am your Lord. They would say: We take refuge in Allah

from thee. We will stay here until our Lord comes to us, and when He does, we would recognise him. After this, Allah would come to them in His own form and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell. I and my Umma would be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! Grant safety! Grant safety! In Hell, there would be long spikes like the thorns of Sa'dan. Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: Verily those thorns would be like the thorns of Sa'dan, but none knows their size except Allah. When Allah would finish judging His servants, and because of His mercy decide to spare from Hell as many as He pleases

183 Abu Sa'id al-Khudri

The people said to the Messenger of Allah: O Messenger of Allah, shall we see our Lord on the day of Resurrection? He responded: Do you feel any trouble in seeing the moon when it is full? They said no. He asked them about the sun, if they had trouble seeing it when there was no cloud over it. When they answered in the negative, he said: Verily you will see God as you see the sun and the moon. On the day of Resurrection, a crier will announce: Let every people follow what they used to follow. Then all those who worshipped stones and idols besides Allah would fall into the fire till only the righteous, the condemned, and some of the People of the Book who worshipped Allah would be left. Then the Jews would be summoned, and asked: What did you worship? They would say: We worshipped Uzair, son of Allah. It would be said to them: You lied. Allah never had a spouse or a son. What do you want now? They would say: We feel thirsty our Lord. Quench our thirst! They would be sent in a direction and asked: Why do you not go there to drink water? They would be pushed towards the fire, and they would find that what they assumed to be water is actually fire, and they would fall in it. Then the Christians would be summoned, and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of God. And it would be said to them: You lie. Allah never took a spouse or had a son. Then it would be asked of them: What do you want? They would respond: We are thirsty our Lord! Quench our thirst! They would be pointed in a direction and asked: Why do you not go there to get some water? And they would be gathered and

pushed towards it, but it would be a mirage, and they would fall into the Fire, till none is left except those who worshipped Allah, and are either pious, or sinful. The Lord of the Worlds, Glorified and Exalted, would come to them in a form recognizable to them and say: What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them. We however did not associate our-

selves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee, and do not associate anything with Allah. They would repeat it twice or thrice till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognize Him? They would say: Yes, and then the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted to prostrate themselves. But there would remain none who used to prostrate out of fear of the people and outward show, but Allah would make his back as one piece, and whenever such a person attempts to prostrate, he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they would say: O God, keep safe, keep safe. It was asked: Messenger of Allah! What is this bridge? He said: The void, in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and known as Sa'dan. The believers would then pass over in the twinkling of an eye, like lightning, and wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the Fire of Hell till the believers will find rescue from the Fire. By the One in whose hand is my Life, there will be none among you more eager to claim a right than the believers on the day of Resurrection for saving their brethren in the Fire who would say: O our Lord! They were fasting along with us, and praying and performing pilgrimage. . .

191 Jabir b. Abdullah

When asked about the day of Resurrection, he said: We would come on the day of

Resurrection like this, like this, and see carefully that which concerns "elevated people." He said: Then the people would be summoned with the idols they worshipped one after another. . . every person would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah wills. . .

195 Abu Hurairah and Hudhaifa

The Messenger of Allah said: Allah, the Blessed and the Exalted would gather the people. The believers would stand still till the Paradise would be brought near them. They would come to Adam and say: O our father! open for us the paradise. . .

The people would be made to stand on the left and right of the bridge, and the first of you would pass over with the speed of lighting. . . and the quickness of the people would be according to their deeds, and your Apostle would be standing on the Bridge saying: Save my Lord! Save! The deeds of the servants would be failing in strength, till a man would have to crawl. And on the Bridge would be hooks, suspended and ready to catch anyone who they are required to catch. Some would succeed in crossing, and some would pile up in hell. By Him in whose hand is the life of Abu Hurairah! It would take 70 years to fathom the depth of hell.

247 Abu Hurairah

The Messenger of Allah said: My cistern has its dimensions wider than the distance between Aylah and Aden, and its water is whiter than ice and sweeter than honey diluted with milk. Its cups are more numerous than the numbers of the stars. Verily I shall prevent the faithless people from there just as a man prevents the camels of the people from trespassing on his waterhole. They said: Messenger of Allah! Will you recognize us on that day? He said: Yes. You will have distinctive marks which nobody among the people will have; you would come to me with the blazing foreheads, bright hands and feet on account of the traces of ablution.

315 Thauban

One of the rabbis of the Jews came and said: Peace be upon you O Muḥammad. I

pushed him back so hard that he nearly fell. Upon this, he said: Why do you push me? I said: Why don't you say "O Messenger of Allah"? The Jew said: We call him by the name which was given to him by his family. The Messenger of Allah said: My name is Muḥammad, so given by my family. The Jew said: I have come to ask you something. The Messenger of Allah said: Should this thing be of benefit to you if I tell you? The Jew said: I will lend my ears to it. The Messenger of Allah then drew a line with the help of a stick he had with him and then said: Ask. The Jew asked: Where would the humans be on the Day in which the earth would change into another earth and the heavens as well? The Messenger of Allah said: They would be in the darkness beside the Bridge. The Jew said: Who amongst the people would be the first to cross? He said: They would be the poor among the refugees. The Jew said: What would constitute their breakfast when they enter paradise? The Prophet said: The caul of fish liver. The Jew said: What would be their food after this? The Prophet said: A bullock which was fed in different quarters of Paradise would be slaughtered for them. The Jew said: What would be their drink? The Prophet said: They would be given drink from a fountain called Salsabil. The Jew said: I have come to ask you about a thing which none but an apostle or two men know besides the apostle. The Prophet said: Would it be of benefit if I answered you? The Jew said: I will lend ears to that. I have come to ask you about the child. The Prophet said: The reproductive substance of the man is white and that of the woman yellow; when they have intercourse, and the male's substance prevails upon the female's substance, it is a male child that is created by Allah's decree. And when the female substance prevails upon the male's, then it is a female child that is created by Allah's decree. The Jew said: What you have said is true; verily you are an Apostle. He then turned and went away. The Messenger of Allah said: He asked me about such and such things of which I had no knowledge until Allah gave me that.

400 Anas

The Messenger of Allah said: A Sura has just been revealed to me and then recited: *In the name of Allah, the Beneficent, the Merciful. Indeed we have given thee al-Kawthar. O pray to your Lord and make sacrifice (of an animal). For in this matter of yours--he will be the tailless one.* The Prophet said: Do you know what *al-Kawthar* is? We said: Allah and His Messenger know best. The Holy Prophet said: It is a Cistern which my Lord, the Exalted

and Glorious has promised me, and there is an abundance of good in it. It is a Cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from it, and I would say: My Lord! He is one of my people. The Lord would reply: You do not know that he innovated new things after you.

400a Anas b. Malik

The same as 400, except that on the hadith narrated by Mushir, Prophet said: *al-Kawthar* is a cistern which my Lord, the Exalted and the Glorious has promised me in Paradise. There is a tank over it, but he made no mention of the tumblers being like the number of stars.

584 Aisha

The Prophet (peace be upon him) entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah (peace be upon him) trembled (on hearing this) and said: It is the Jews only who would be put to trial. Aisha said: We passed some nights and then the Messenger of Allah (peace be upon him) said: Do you know that it has been revealed to me: "You would be put to trial in the grave"? Aisha said: I heard the Messenger of Allah (peace be upon him) seeking refuge from the torment of the grave after this.

585 Abu Hurairah

I heard the Messenger of Allah (peace be upon him) seeking refuge from the torment of the grave after this (after the revelation).

586 Aisha

Two old Jewesses came to me in Medina and said: The people are punished in their graves. I contradicted them, and was nothing to make me believe them. They went away, and the Messenger of Allah came and I said: There came to me two old Jewesses of Medina, and said that the people of the grave would be punished. He said: They told the truth, they would be tormented so much that the animals would listen to it. She said: Never did I see him

afterwards but seeking refuge in his prayer from the torment of the grave.

587 Aisha

I heard the Messenger of Allah seeking refuge from the Dajjal in prayer.

588 Abu Hurairah

The Messenger of Allah said: When anyone of you makes his tashahud in prayer, he should seek refuge in Allah from four trials and should say: O Allah! I seek refuge in Thee from the torment of hell, from the torment of the grave, from the trial of life and death and from the evil of the Masih al-Dajjal.

589 Aisha

The Messenger of Allah used to supplicate in his prayer thus: O Allah! I seek refuge in Thee from the torment of the grave, from the trial of the Masih al-Dajjal, from the trial of life and death. O Allah, I seek refuge from sin and debt. . .

590 Ibn Abbas

The Messenger of Allah used to instruct us to say: O Allah! We seek refuge with Thee from the torment of the grave, torment of Hell and the trial of the Dajjal, and I seek refuge with Thee from the trial of life and death.

Muslim reported: It has reached me that Tawus said to his son: Have you made this supplication in your prayer? The boy said no. Tawus then said: Go and redo the prayer.

809 Abu Darda

Allah's Messenger said: If anyone memorises the first ten verses of Sura al-Kahf, then he will be protected from the Dajjal.

903 Amra

A Jewess came and asked Aisha for something and said: May Allah protect you from the punishment in the grave. Aisha then said: O Messenger of Allah! Will people be punished in the graves? He replied: May Allah protect us! He rode one morning and the sun

eclipsed. Aisha said: I came on in the company of women in the mosque from behind the rooms. The Messenger of Allah dismounted and come to the place where he used to pray. He stood up and the people arranged themselves behind him. He stood for a long time, then bowed for a long time, came up from that and stood for a long time, less than for the time he spent reciting Qur'ān in the first standing. He then bowed again, but lesser than the first bowing. When he raised his head, the eclipse had passed, and he said: I saw you being punished in the grave as much as the turmoil of the Dajjal. Amra said: I heard Aisha say: I listened after this to the Messenger of Allah seeking refuge from the torment of the Fire and the torment of the grave.

904 Jabir b. Abdullah

The sun eclipsed one day during the life of the Messenger of Allah. . . he observed four prostrations and then said: All these things were brought to me which you will be made to enter. The Paradise was brought to me till I was so close to it that if I had intended to pluck a bunch of grapes from it, I would have got it, or perhaps he said: I intended to pluck it but my hand could not reach it. The hell was brought also and in it I saw a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food or set it free to eat the vermin. . .

905 Asma

The hadith is essentially the same as the preceding except it has in it that: It was revealed to me that you would be tried in the graves, something like the turmoil of the Dajjal. Each of you would be brought and it would be said: What is your knowledge of this man? . .

920 Umm Salamah

The Messenger of Allah (peace be upon him) came to AbuSalamah (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it. Some of the people of his family wept and wailed. So he said: Do not supplicate for yourselves anything but good, for angels say "Amen" to what you say. He then said: O Allah, forgive AbuSalamah, raise his degree among those who are rightly guided,

grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.

927 Abdullah b. Umar

When Hafsa wept for Umar as he was about to die, he said: Don't you know that the Messenger of Allah has said: The dead is punished because of the family's weeping over it?

928 Ibn Abi Mulaika

. . . Ibn Umar said: I heard the Messenger of Allah say: The dead is punished because of the lamentations of his family. . . Umar also said: Don't you know, or did you not hear that the Messenger of Allah said: The dead is punished because of the lamentation of his family. . . Aisha said: I swear by Allah that Allah's Messenger never said that the dead would be punished because of his family's lamenting for him. What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah who has caused laughter and weeping. No bearer of a burden will bear another's burden. When the words of Umar and his son were conveyed to Aisha, she said: You have conveyed to me the words of those who are not liars, but sometimes the hearing misleads.

929 Ibn Abi Mulaika

. . . When Umar was wounded, Suhaib came wailing, and Umar said: O Suhaib, do you wail for me when the Messenger of Allah has said that the dead would be punished for the lamentation of his family?. . Ibn Abbas said: When Umar died, I made a mention of it to Aisha, and she responded: May Allah have mercy upon Umar! I swear by Allah that His Messenger never said that Allah would punish the believer because of the weeping of his family. Rather he said: Allah would increase the punishment of the unbeliever because of the weeping of his family over him. Aisha then added: The Qur'ān is enough for you, for it states: No soul shall be made to bear the burden of another. Thereupon Ibn Abbas said: It is Allah who has caused laughter and weeping. By Allah! Ibn Umar said nothing.

931 Abdullah ibn Umar

The Messenger of Allah (peace be upon him) said: The dead is punished because of the lamentation of the living.

932 Hisham

It was mentioned to Aisha that Ibn Umar has narrated a hadith from the Messenger of Allah that the dead would be punished in the grave because of the lamentation of his family over him. Upon this she said: He has missed the point. The Messenger of Allah said: He is punished for his faults or for his sins, and the member of his family are wailing for him now. . .

933 Ali b. Rabia

The first who was lamented upon in Kufa was Qarar b. Ka'b. Mughira b Shuba said: I heard the Messenger of Allah saying: He who is lamented upon would be punished on the day of Judgment because of this.

956 Abu Hurairah

A black woman used to sweep the mosque. The Messenger of Allah missed her and inquired about her. The people said that she had died. He asked why they had not informed him, and it appears as if they had treated her as a person of little account. The Prophet directed them to lead him to her grave, and then prayed for her and said: Verily these graves are full of darkness for their dwellers. The Mighty and Glorious Lord illuminates them for their occupants by reason of my prayer over them.

963 Awf b. Malik

The Prophet (peace be upon him) said prayer on the dead body, and I remembered his prayer: 'O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the

grave and the torment of the Fire." (Awf ibn Malik) said: I earnestly desired that I were this dead body.

1059 Anas b. Malik

When on the Day of Hunayn Allah conferred upon His Apostle (peace be upon him) the riches of Hawazin (without armed encounter), the Messenger of Allah (peace be upon him) set about distributing to some people of Quraysh one hundred camels. Upon this they (the young people from the Ansar) said: May Allah grant pardon to the Messenger of Allah (peace be upon him) that he bestowed (these camels) upon the people of Quraysh, and he ignored us, whereas our swords are still dripping blood. Anas ibn Malik said: Their statement was conveyed to the Messenger of Allah (peace be upon him) and he sent (someone) to the Ansar and gathered them under a tent of leather. When they had assembled, the Messenger of Allah (peace be upon him) came to them and said: What is this news that has reached me from you? The wise people of the Ansar said: Messenger of Allah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allah grant pardon to the Messenger of Allah (peace be upon him) that he gave to the Quraysh and ignored us (despite the fact) that our swords are besmeared with their blood. Upon this the Messenger of Allah (peace be upon him) said: I give (at times material gifts) to persons who were quite recently in the state of unbelief, so that I may incline them to truth. Don't you feel delighted that people go with riches whereas you should go back to your places with the Apostle of Allah? By Allah, that with which you return is better than that with which they return. They said: Yes, Messenger of Allah, we are pleased. The Holy Prophet said too: You will find marked preference (in conferring of the material gifts) in future, so you should show patience until you meet Allah and His Messenger and I shall be at the Hawd Kawthar. They said: We show patience.

1253 Abu Hurairah

The Messenger of Allah said: By Him in whose hand is my life! The son of Mary will make the ritual declaration for entering the hajj at Rawha, either as a hajj, or a umra, or both.

1379 Abu Hurairah

The Messenger of Allah said: There are at the approaches of Medina angels so that plague and Dajjal shall not penetrate it.

1380 Abu Hurairah

Allah's Messenger (peace be upon him) said: Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will perish.

1822 Jabir b. Samurah

It has been narrated on the authority of Amir ibn Sa'd ibn Abu Waqqas who said: I wrote (a letter) to Jabir ibn Samurah and sent it to him through my servant, Nafi', asking him to inform me of something he had heard from the Messenger of Allah (peace be upon him). He wrote to me (in reply): I heard the Messenger of Allah (peace be upon him) say on Friday, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled by twelve Caliphs, all of them being from the Quraysh. I also heard him say: A small force of the Muslims will capture the white palace, the palace of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) imposters. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I shall be your forerunner at the Cistern (expecting your arrival).

1887 Abdullah

It has been narrated on the authority of Masruq who said: We asked Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord...." (iii.169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls of the martyrs live

in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more can we desire? We eat the fruit of Paradise wherever we like. Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy cause once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven).

1913 Salman al-Farisi

I heard the Messenger of Allah say: Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave.

2152 Mughirah b. Shu'bah

None else had asked more questions from Allah's Messenger about the Dajjal than I, but he simply said in a (light mood): My son, why are you worried because of him? He will not harm you. I said: The people think that he would have with him rivers of water and mountains of bread, whereupon he said: He would be more insignificant in the sight of Allah than all these things (belonging to him).

2289 Jundab

The Messenger of Allah said: I shall be there at the Cistern before you.

2290 Sahl

The Messenger of Allah said: I shall go to the Cistern before you and he who comes to drink and he who drinks would never feel thirsty, and there would come to me a people whom I would know and who would know me. Then there would be an intervention

between me and them. Abu Hazim and Numan heard it and I narrated this hadith to them, and said: Is it what you heard Sahl saying? He said: Yes.

2291 Numan

And I also bear witness that I heard it from Said al-Khudri also, but he made this addition: that the Prophet would say: These are my followers, but it would be said to him: You do not know what they did after you, and I will say to them: Woe to him who changes his religion after me.

2292 Amr b. al-As

The Messenger of Allah said: My Cistern is as wide and broad so much so that it requires a month's journey to go circumambulate it. Its sides are equal and its water whiter than silver, and its odour more fragrant than that of musk, its jugs placed around it are like stars in the sky. He who drinks from it would never feel thirsty afterwards.

2293 Asma b. Abu Bakr

Allah's Messenger said: I would be at the Cistern and I would be seeing those that came after me from amongst you, but some people would be prevented before reaching me. I would say: My Lord! They are my followers and belong to my Umma, but it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, but turned back upon their heels.

2294 Aisha

The Messenger of Allah said while with his companions: I would be at the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: My Lord! They are my followers, and people of my umma. And He would say: You do not know what they did after you; they kept on turning back on their heels after you.

2295 Um Salama

I heard the people mentioning the Cistern, but I did not hear it from the Messenger of Allah. One day, while a girl was complaining to me I heard the prophet say: O People! Thereupon, I said to the girl: Get behind me. She said: The Holy Prophet has addressed men only and has not addressed the women. I said: I am amongst the people also. Allah's Messenger then said: I shall be before you at the Cistern and therefore be careful lest one of you should come to me and be driven away like a stray camel. I would ask the reasons and it would be said to me: You do not know what innovations they did after you. And I would say to them: Woe to you.

2296 Uqba b. Amir

On the day that the Messenger of Allah went out to pray over the fallen at Uhud, then went from there and ascended the pulpit then said: I shall be before you at the Cistern. I shall be a witness and I see now it is as if I have been given the keys to the treasures or the keys of the earth, and by Allah, I do not fear that you should commit polytheism after me, but I fear rather that you shall compete for the treasures of the earth.

2297 Abdullah

The Messenger of Allah said: I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying: My Lord! They are my friends, and it would be said: You do not know what innovations they made after you.

2298 Hāritha

He heard the Messenger of Allah saying that his cistern would be as extensive as the distance between San'ā and Medina. Mustawrid (one of the narrators) said: Did you not hear anything about the utensils? When he replied in the negative, Mustawrid answered: You would find that the utensils would be like stars.

2299 Ibn Umar

Allah's Messenger said: There is before you a Cistern and the distance between its two sides is as it is between Jarbā' and Adhruh.

2300 Abu Dharr

Abu Dharr said to Allah's Messenger: What about the vessels of that Cistern? He said: By Him in Whose Hand is the life of Muḥammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between Amman and Aylah, and its water is whiter than milk and sweeter than honey.

2301 Thauban

The Messenger of Allah said: I would be pushing back the crowd of people from my Cistern. I would strike the people of Yemen with my staff until the water of the fountain would spew forth on them. He was asked about its breadth. He said: From this place of mine to Amman, and he was asked about the drink, and he responded: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise, one from gold and the other from silver.

2302 Abu Hurairah

The Messenger of Allah said: I would drive people away from my Cistern the way that stray camels are driven away.

2303 Anas b. Malik

The Messenger of Allah said: My cistern would be as extensive as the distance between Aylah and San'a of Yemen, and there would be jugs in it like the stars in the sky.

2304 Anas b. Malik

The Messenger of Allah said: Some men from my companions would be coming to

the Cistern, and when I would see them and they would come forth, they will be prevented before reaching me. I will say: My Lord! My companions! My companions! And it will be said to me: You do not know what they innovated after you.

2305 Jabir b. Samurah

Allah's Messenger said: Behold, I shall be present ahead of you on the Cistern, and the distance between its different sides would be like that between San'a and Aylah, and its jugs would be like stars in the sky.

2372 Abu Hurairah

The angel of death was sent to Moses to inform him of his Lord's summons. When he came, Moses boxed his ear and his eye was knocked out. The angel of death came back to his Lord and said: You have sent me to a servant who did not want to die. Allah restored his eye to the proper place and then said: Go back to him and tell him that if he wants, he must place his hand on the back of an ox, and he would be granted as many years as the area of hairs covered by his hand. Moses said: My Lord! What would happen then? He said: You must die. He said: Then let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon, Allah's Messenger said: If I were there, I would show you his grave beside the road at the red mound.

2496 Umm Mubashshir

Umm Mubashshir heard Allah's Apostle (peace be upon him) as saying in presence of Hafsa: God willing, the people of the Tree would never enter the Fire of Hell - one amongst those who owed allegiance under that. She said: Allah's Messenger, why not? He scolded her. Hafsa said: "And there is none amongst you but shall have to pass over that (narrow Bridge)" (19:71). Thereupon Allah's Apostle (peace be upon him) said: Allah, the Exalted and Glorious, has said: "We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there" (19:72).

2525 Abu Hurairah

Since I heard three things from the Messenger of Allah, my love for Banu Tamim is never on the wane. He said that they would put up strong resistance against the Dajjal. When Zakat was brought, he said: This is the charity of our people, and there was a slave girl of Aisha's who had come from the Banu Tamim. Allah's Messenger said: Set her free, for she is from the children of Ismail.

2663 Umm Habiba

The Messenger of Allah said. . . Were you to ask Allah to provide you refuge from the torment of the Hell fire, or from the torment of the grave, it would have been good for you. . .

2723 Abdullah b. Mas'ud

Allah's Messenger used to supplicate in the evening. . . O Allah, we seek refuge in Thee from the torment of the Hell fire and the torment of the grave.

2792 Abu Sa'id al-Khudri

Allah's Messenger said that the earth would turn into a single bread on the day of resurrection, and the Almighty would turn it in his hand as one of you turns a loaf while on journey. It would be a feast arranged in the honour of the people of Paradise. A person from among the Jews came to the Prophet and said: Abu'l Qasim! May Allah be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the day of resurrection? The Prophet said: Do it. The man said: The earth would become one single bread. Then Allah's Prophet looked at him and laughed till his molars showed. The man then again said: May I tell you about that with which they would season it? The Prophet said: Do it. The man said: Their seasoning would be *bālām* with fish. The companions said: What is *bālām*. He said: Ox and fish, from whose huge livers 70000 people would be able to eat.

2866 Ibn Umar

Allah's Messenger said: When anyone of you dies, he is shown his seat morning and evening: if he is among the people of Paradise or Hell. . .

2867 Zaid b. Thabit

Allah's Apostle was going towards the dwellings of Banu al-Najjar, riding his horse. It shied and he nearly fell. He found four, five, six graves there. He said: Who amongst you knows about those lying in the graves. A person said: I do. Thereupon, the Prophet said: In what state did they die? He said: They died as polytheists. The Prophet said: These people are undergoing torment in their graves. If it were not that you would stop burying your dead in the graves on listening to the torment in the grave to which I am listening, I would have certainly made you hear that. Then he turned towards us and said: Seek refuge from the torment of hell. . . from the torment of the grave. . . from the turmoil. . . the Dajjal. . .

2868 Anas

The Messenger of Allah said: If you would not abandon burying your dead, I would have asked Allah that He make you listen to the torment of the graves.

2869 Abu Ayyub

The Messenger of Allah said: It is the Jews who are being punished in their graves.

2870 Anas b. Malik

When the servant is placed in the grave and his companions retrace their footsteps, and he hears the noise of the footsteps, two angels come to him and make him sit up and then ask him: What do you know about this person? If he is a believer, he would say: I bear witness that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the hell, for Allah has substituted it for one in Paradise. He would be shown both seats. . .

2871 Al Bara b. Azib

Allah's Apostle said: *Allah grants steadfastness to those who believe in Him with*

steadiness was revealed in connection with the torment in the grave.

2872 Abu Hurairah

When the soul of a believer leaves (his body) it is received by two angels who take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour (and added) that the dwellers of the sky say: Here comes the pious soul from the side of the Earth. Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He says: Take it to its Lord, the Exalted and Glorious. He says: Take it to its destined end. If he is a non-believer, when it (the soul) leaves the body--Hammad mentioned of its foulSMell and its being cursed--the dwellers of the sky say: There comes a dirty soul from the side of the Earth, and it should be said: Take it to its destined end. Abu Hurairah reported that Allah's Apostle put a thin cloth, which he had, upon his nose while referring to (the foulSMell) of the soul of a non-believer.

2873 Narrated by Anas b. Malik

We were with Umar between Mecca and Medina so that we might begin to look for the new moon. I was a man with sharp eyesight, so I could see it, but none saw it except myself. I began to say to Umar: Don't you see it? But he could not see it. Thereupon Umar said: I shall soon be able to see it (when it shines more brightly). I lay in bed. He then mentioned to us of the people of Badr and said: Allah's Apostle (peace be upon him) showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This will be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Apostle (peace be upon him) had indicated for them. Then they were all thrown in a well, one after another. Allah's Apostle (peace be upon him) then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found what Allah and His Apostle had promised you? I have, however, found absolutely true what Allah had promised me. Umar said: Allah's Apostle said: How can you talk as bodies without souls in them. Thereupon he said: You cannot hear more distinctly than (they can) what I say, but with the exception that they have no power to make any

reply.

2874 Anas ibn Malik

We were with Umar between Mecca and Medina so that we might begin to look for the new moon. I was a man with sharp eyesight, so I could see it, but none saw it except myself. I began to say to Umar: Don't you see it? But he could not see it. Thereupon Umar said: I shall soon be able to see it (when it shines more brightly). I lay in bed. He then mentioned to us of the people of Badr and said: Allah's Apostle (peace be upon him) showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This will be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Apostle (peace be upon him) had indicated for them. Then they were all thrown in a well, one after another. Allah's Apostle (peace be upon him) then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found what Allah and His Apostle (peace be upon him) had promised you? I have, however, found absolutely true what Allah had promised me. Umar said: Allah's Apostle (peace be upon him) said: How can you talk as bodies without souls in them. Thereupon he said: You cannot hear more distinctly than (they can) what I say, but with the exception that they have no power to make any reply.

2886 Abu Hurairah

The Messenger of Allah said: There will be a time of turmoil in which the one who sits will be better than the one who stands, and the one who walks will be better than the one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it his resort.

2891 Hudhaifa

Allah's Messenger stood before us one day and he did not leave anything unsaid about what would happen up to the last hour. Those who had to remember them preserved them in their minds, and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I remember them when

anyone makes a narration of them just as a person who is lost to one's recollection is brought back to memory on seeing his face.

2897 Abu Hurairah

Allah's Apostle said: The Last Hour will not come until the Romans land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people on Earth at that time will come from Medina (to oppose them). When they arrange themselves in ranks, the Romans will say: Do not stand between us and those (Muslims) who took prisoners from among us. Let us fight them. The Muslims will say: Nay, by Allah, we shall never turn aside from you and from our brethren so that you may fight them. They will then fight and a third (part) of the army, whom Allah will never forgive, will run away. A third (part of the army), which will be constituted of excellent martyrs in Allah's eyes, would be killed. The third who will never be put on trial will win and they will be the conquerors of Constantinople. As they are busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan will cry: The Dajjal has taken your place among your families. They will then come out, but it will be of no avail. When they reach Syria, he will come out while they are still preparing themselves for battle, drawing up the ranks. Certainly, the time of prayer will come and then Jesus (peace be upon him), son of Mary, descend and will lead them in prayer. When the enemy of Allah see him, it will (disappear) just as salt dissolves in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely. Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

2899 Abdullah ibn Mas'ud

He (Abdullah ibn Mas'ud) was sitting reclining against something, and he said: The Last Hour will not come until the people divide inheritance and rejoice over booty. Then He said pointing towards Syria, with a gesture of his hand like this: The enemy will muster strength against the Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? He said: Yes, and there will be a terrible fight. The Muslims will prepare a detachment (for fighting unto death) which will not return unless victorious. They will fight until darkness intervenes. Both sides will return without being victorious and both

will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return unless victorious. When it is the fourth day, a new detachment from the remnant of the Muslims will be prepared and Allah will decree that the enemy will be routed. They would fight such a fight the like of which has not been seen, so fierce that even if a bird were to pass their flanks, it would fall down dead before reaching the other end. (There will be such a large scale massacre) that when counting will be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance can be divided? They will be in this very state when they will hear of a calamity more horrible than this. A cry will reach them: The Dajjal has taken your place among your offspring. They will therefore throw away what is in their hands and go forward, sending ten horsemen as a scouting party. Allah's Apostle said: I know their names, the names of their forefathers and the colour of their horses. They will be the best horsemen on the surface of the Earth on that day or among the best horsemen on the surface of the Earth on that day.

2900 Nafi' b. Utbah

We were with Allah's Apostle on an expedition when there came to Allah's Apostlesome people from the west. Dressed in woollen clothes, they stood near a hillock and met Allah's Apostle as was sitting. I said to myself: I had better go to them and stand between him and them so that they may not attack him. Then I thought that perhaps there were secret negotiations going on between them. However, I went to them and stood between them and him and remember four of the words (on that occasion), which I repeat (on the fingers of my hand), that he (Allah's Apostle p.) said: You will attack Arabia and Allah will enable you to conquer it, then you will attack Persia and He will cause you to conquer it. Then you will attack Rome and Allah will enable you to conquer it, then you will attack the Dajjal and Allah will enable you to conquer him. Nafi said: Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) was conquered.

2901 Hudhayfah b. Usayd Ghifari

Allah's Apostle came to us all of a sudden as we were (busy in a discussion) He said:

What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the Smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary, The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

2902 Abu Hurairah

The Messenger of Allah said: The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels from Basra.

2904 Abu Hurairah

Allah's Messenger said: The famine would break not out because of the drought, but there would be a famine despite heavy rainfall as nothing would grow from the earth.

2920 Abu Huraira

Allah's Apostle (peace be upon him) said: You have heard of the city, one side of which is inclined and the other is on the coast (Constantinople). They said: Yes, Allah's Apostle (peace be upon him). Thereupon he said: The Last Hour will not come until seventy thousand people from Banu Isra'il attack it. When they land there, they will neither fight with weapons nor shower arrows but will only say: "There is no god but Allah and Allah is the Greatest," and one side of it will fall. Thawr (one of the narrators) said: I think that he said: The area on the coast. Then they will say for the second time: "There is no god but Allah and Allah is the Greatest," and the other side will also fall. They will say: "There is no god but Allah is the Greatest," and the gates will be opened for them and they will enter. They will be collecting spoils of war and distributing them among themselves when a noise will be heard and it will be said: Verily, the Dajjal has come. Thus they will leave everything there and turn to (confront) him.

2921 Ibn Umar

Allah's Messenger said: You will fight against the Jews and you will kill them until

a stone would say: Muslim there is a Jew behind me, come and kill him.

2922 Abu Hurairah

The Messenger of Allah said: The last hour will not come unless the Muslims will fight against the Jews until the Jews would hide themselves behind a stone or a tree, and the tree or stone would say: O Muslim! O servant of Allah! There is a Jew behind me, come and kill him. The tree Gharqad however will not say, for it is a tree of the Jews.

2923 Abu Hurairah

Allah's Messenger said: The last hour would not come until there would arise 30 impostors, liars, and each one of them would claim that he is a messenger of Allah.

2924 Abdullah b . Mas'ud

We were along with Allah's Apostle (peace be upon him) that we happened to pass by children amongst whom there was Ibn Ṣayyād. The children made their way but Ibn Ṣayyād kept sitting there (and it seemed) as if Allah's Apostle (peace be upon him) did not like it (his sitting with the children) and said to him: May your nose be besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am the messenger of Allah. Thereupon Umar ibn al-Khattab said: Allah's Apostle (peace be upon him) permit me that I should kill him. Thereupon Allah's Apostle (peace be upon him) said: If he is that person who is in your mind (Dajjal), you will not be able to kill him.

2927 Abu Said al-Khudri

I accompanied ibn Ṣayyād to Mecca and he said to me: I understand from the people that they think I am the Dajjal. Have you not heard Allah's Messenger as saying: He will have no children. I said: Yes. Thereupon he said: But I have children. Have you not heard Allah's Messenger saying: He would not enter Mecca and Medina? I averred. He said: I have been born in Medina and now I intend to go to Mecca. By Allah, I know the birthplace, the

abode, and his current whereabouts. Abu Said said: This caused me to regard Ibn Ṣayyād with suspicion.

2928 Abu Sa'id al-Khudri

Allah's Apostle (peace be upon him) asked Ibn Ṣayyād about the earth of Paradise. Thereupon he said: AbulQasim, it is like a fine white musk, whereupon he (the Prophet) said: You have told the truth.

2929 Muḥammad b Munkadir

I saw Jabir swearing that Ibn Ṣayyād was the Dajjal. I said: Do you swear so by Allah's name? He said: I heard Umar so doing, and the Holy Prophet did not disapprove of it.

2930 Ibn Umar

Allah's Messenger went with him to a company of persons and there was Umar b. al Khattab amongst them. They saw Ibn Ṣayyād as a young boy just on the threshold of adolescence playing with the children near the battlement of Bani Muawiya. He did not notice the Prophet until the latter struck him on the back with his hands. He said: Ibn Ṣayyād, don't you bear witness that I am the Messenger of Allah? Ibn Ṣayyād said: I bear witness that you are the messenger of the gentiles. Ibn Ṣayyād said: Do you bear witness that I am the Messenger of Allah? The prophet rejected this and said: I affirm my faith in Allah and in His messengers. Then Allah's Messenger said: What do you see? Ibn Ṣayyād said: Either a liar and two trustworthy men, or vice versa. Allah's Messenger said: You have been confounded! Allah's Messenger said: I conceal something from you and Ibn Ṣayyād said: It is a dukh. Thereupon Allah's Prophet said: May you be disgraced! you would not be able to go beyond your rank. Umar said: let me strike his neck. Allah's Messenger said: If he is the same one who will appear near the Last Hour, you would not be able to kill him, and if he is not, then it is not good for you to kill him. Sometime later, the Prophet went to some palm trees where he was. He wanted to hear something from Ibn Sayyad, and so he hid himself

behind a tree, for Allah's messenger saw him in a bed wrapped up in a blanket murmuring something. But Ibn Sayyad's mother saw the Prophet, and she said: Saf, Muḥammad is here. Thereupon, Ibn Sayyad jumped up and the Prophet said: Had she left him alone, the matter would have become clear. The Prophet then stood up, praised Allah and said: You must know that the Dajjal is one eyed and your Lord is not. There would be "infidel" written between his eyes, and everyone who resents his evil would be able to read. Also know that none of you would be able to see Allah until he dies.

2931 Ibn Umar

Allah's Messenger went with him to a company of persons and there was Umar b. al Khattab amongst them. They saw Ibn Sayyad as a young boy just on the threshold of adolescence playing with the children near the battlement of Bani Muawiya. He whispered something, and the prophet tried to get close to listen. But Ibn Sayyad's mother informed him and he woke up. The prophet said: Had she let things happen, the matter would have become clear.

2932 Nafi

Ibn Umar met ibn Said on some of the narrow paths of Medina and said something that so enraged the latter that he was speechless. ibn Umar went to Hafsa and informed her about this whereupon she said: May Allah have mercy upon you. Why did you try to provoke him? Do you not know that it is extreme anger that will set off his corruption?

2933 Anas b. Malik

Allah's Messengersaid: There is never a prophet who has not warned his umma about the the one eyed liar. Behold, he is one-eyed and your Lord is not. On his forehead are the words كافر.

2934 Hudhaifa

Allah's Messenger said: Dajjal is blind in the left eye with thick hair and there would be a garden and fire with him, and his fire would be a garden and his garden a fire.

2935 Hudhaifa

I know more about you as tho what there would be along with the Dajjal. There would be along with him canals flowing with water, one having fire within it, and what you see as water would be fire, and what you see as fire would be water. So he among you who is able to see that and is desirous of water should drink from that which he sees as fire.

2936 Abu Hurairah

The Messenger of Allah said: May I not inform you about the Dajjal which no apostle of God has narrated to his people? He would be blind and he would bring with him an image of Paradise and Hell fire and what he would call as Paradise would be hell fire and vice versa.

2937 Al-Nawwas b. Sam'an

Allah's Apostle mentioned of the Dajjal one day in the morning. He sometimes described him as insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) on our faces, he said: What is the matter with you? We said: Allah's Apostle you mentioned the Dajjal this morning (sometimes describing him) as insignificant and sometimes very important, until we began to think he was present in some (nearly) part of the cluster of the date-palm trees. So he said: I harbour fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not among you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (the Dajjal) will be a young man with twisted, cropped hair, and a blind eye. I compare him with AbdulUzza ibn

Qatan. He who among you will survive to see him should recite over him the opening verses of Surah al-Kahf (xviii). He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of Allah! Adhere (to the path of Truth). We said: Allah's Apostle (peace be upon him), how long will he stay on Earth? He said: For forty days, one day like a year, one day like a month, one day like a week, and the rest of the days will be like your days. We said: Allah's Apostle (peace be upon him) will one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer). We said: Allah's apostle (peace be upon him) how quickly will he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He will come to the people and invite them (to a wrong religion); they will affirm their faith in him and respond to him. He will then give a command to the sky: there will be rainfall upon the Earth and it will grow crops. Then in the evening, their pasturing animals will come to them with their humps very high, their udders full of milk and their flanks distended. He will then come to another people and invite them. But they will reject him so he will go away from them; they will have a drought and nothing will be left with them in the form of wealth. He will then walk through the desert and say to it: Bring forth your treasures. The treasures will come out and gather before him like a swarm of bees. He will then call someone in the flush of youth, strike him with the sword, cut him into two pieces and (make these pieces lie at the distance which is generally between the archer and his target. He will then call (that young man) and he will come forward laughing with his face gleaming (with happiness). It will at this very time that Allah will send Christ, son of Mary. He will descend at the white minaret on 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, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odour of his body will die and his breath will reach as far as he is able to see. He will then search for him (Dajjal) until he catches hold of him at the gate of Ludd and kills him. Then a people whom Allah had protected will come to Jesus, son of Mary, and he will wipe their faces and inform them of their ranks in Paradise. It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then Allah will send Gog and

Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: There was once water there. Jesus and his companions will then be besieged here (at Tur, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinars. Allah's Apostle (peace be upon him), Jesus, and his companions will supplicate Allah, Who will send to them insects (which will attack their necks) and in the morning they would perish as one single person. Allah's Apostle (peace be upon him), Jesus, and his companions, then come down to Earth and they will not find on Earth as much space as a single span that is not filled with putrefaction and stench. Allah's Apostle (peace be upon him), Jesus, and his companions will then beseech Allah who will send birds whose necks would be like those of Bactrian camels and they will carry them away and throw them where Allah wills. Then Allah will send rain which no house of mud-bricks or (tent of) camel-hair will keep out and it will wash the Earth until it resembles a mirror. Then the Earth will be told to bring forth its fruit and restore its blessing and, as a result thereof, there will grow (such a big) pomegranate that a group of people will be able to eat it and seek shelter under its skin, a dairy cow will give so much milk that a whole party will be able to drink it. The milking camel will give such (a large quantity of) milk that the whole tribe will be able to drink from it, and the milking-sheep will give so much milk that the whole family will be able to drink from it. At that time Allah will send a pleasant wind which will soothe (people) even under their armpits. He will take the life of every Muslim and only the wicked will survive who will commit adultery like asses and the Last Hour would come to them.

2938 Abu Said al-Khudri

Allah's Messenger one day gave a detailed account of the Dajjal and among the things he said was: that he would not be allowed to enter the mountain passes in Medina. So he will alight at some of the barren tracts near Medina and a person would be the best of men or among the best would say to him: I bear testimony that you are Dajjal and about whom Allah's Messenger had informed us. The Dajjal would say: What is your opinion if I kill this person then I bring him back to life; even then you will not harbour doubt in this matter. They would say: No. He would then kill the man and afterwards restore him to life. Then he would say: By Allah! I had no better proof than that you are the Dajjal. Dajjal

would then attempt to kill him but he would not be able to do that.

2939 Mughira b. Shuba

None asked Allah's Messenger more about the Dajjal than I did. He said: You should not worry, for he will not be able to harm you. I said: Allah's Messenger, it is alleged that he would have with him mountains of food and rivers of water. Thereupon the Messenger of Allah replied: He would be insignificant in the eyes of Allah even with all of this.

2940 Abdullah b. Amr

Someone came to him and said: What is this hadith that you narrate that the Last Hour will come at a certain time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or words to the same effect). I have decided that I shall not narrate anything to anyone now. I have only said that you will see after some time an important event: that the (sacred) House (Ka'bah) will be burnt and it definitely happen. He then reported that Allah's Messenger (peace be upon him) said: The Dajjal will appear in my Ummah and he will stay (in the world) for forty--I cannot say whether he meant forty days, forty months or forty years. Allah will then send Jesus, son of Mary, who will resemble Urwah ibn Mas'ud. He (Jesus Christ) will chase him and kill him. Then people will live for seven years, during which time there will be no rancour between any two persons. After that Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach that place also and cause your death. I heard Allah's Apostle (peace be upon him) as saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. Then Satan will come to them, in human form, and would say: Don't you respond? They will say: What do you order us to do? He will command them to worship the idols but, in spite of this, they will have an abundance of sustenance and lead comfortable lives. Then the trumpet will be blown and he who hears it will bend his neck to one side and raise it from the other side. The first one to hear that trumpet will be the person who is busy in setting right the cistern meant for supplying water to the camels. He will faint and the other people will also faint. Then Allah will send or He will cause to be

sent rain which will be like dew and there will grow out of it the bodies of people. Then the second trumpet will be blown and they will stand up and begin to look (around). Then it will be said: O people, go to your Lord. They will be made to stand there and they will be questioned. Then it will be said: Bring out a group (of them) for the Hell-Fire. It will be asked: How much? It will be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire. That will be the day that will make the children old because of its terror and that will be the day about which it has been said: "On the day when the shank will be uncovered".

2942 Fatimah b. Qays

Amir ibn Sharahil al-Sha'bi said: Fatimah bint Qays was among the first emigrant women. I asked her to narrate to me a hadith which she had heard directly from Allah's Apostle (peace be upon him) and there was no extra link between them. She said: Very well, if you like, I am prepared to do that. He said to her: Well, do so and narrate it to me. She said: I married the son of Mughirah and he was a chosen young man of Quraysh at that time, but he fell as a martyr in the first Jihad (fighting on the side of Allah's Apostle (peace be upon him)). When I became a widow, AbdurRahman ibn Awf, one of the group of the companions of Allah's Apostle. sent me a proposal of marriage. Allah's Apostle (peace be upon him) also sent me such a message for his freed slave, Usamah ibn Zayd. It had been conveyed to me that Allah's Apostle (peace be upon him) had said (about Usamah): He who loves me should also love Usamah. When Allah's Apostle (peace be upon him) talked to me (about this matter), I said: My affairs are in your hands. You may marry me to anyone you wish. He said: You had better move now to the house of Umm Sharik. Umm Sharik was a rich lady from among the Ansar. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I shall do as you wish. He said: Do not do that because Umm Sharik is a woman who is very frequently visited by guests and I do not like your head to be uncovered or removed from your shank and the strangers may catch sight of that which you abhor. You had better move to the house of your cousin, Abdullah ibn Amr ibn Umm Maktum. He was one of the Banu Fihr branch of the Quraysh, and he belonged to that tribe (to which Fatimah) belonged. So I moved to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be

observed in the mosque (where) congregational prayer (is observed). So I set out towards the mosque and observed prayer with the Allah's Apostle (peace be upon him) and I was in the row of the women which was near the row of men. When Allah's Apostle (peace be upon him) had finished his prayer, he sat on the pulpit, smiling, and said: Every worshipper should remain sitting in his place. He then said: Do you know why I have asked you to assemble? They said: Allah and His apostle know best. He said: By Allah, I have not made you assemble for exhortation or for a warning. I have detained you here because Tamim Dari, a Christian who came and accepted Islam, told me something which agrees with what I was telling you about the Dajjal. He narrated to me that he had sailed in a ship with thirty men of Banu Lakhm and Banu Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small rowing-boat and landed on that island. There was a beast with long thick hair (and because of this) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasah. They said: What is al-Jassasah? It said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurried on till we came to that monastery and found a well-built person there with his hands tied to his neck and iron shackles gripping his legs by the ankles. We said: Woe to you, who are you? He said: You soon come to know about me, but tell me who you are. We said: We are people from Arabia and we embarked upon a boat but the waves had been driving us for one month and they brought us near this island. We took to the rowing-boats and landed on this island. Here a beast with profusely thick hair met us and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al-Jassasah. We said: What is al-Jassasah? It said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baysan. We said: In which respect do you seek information about it? He said: I ask you whether these trees bear fruit or not. We said: Yes. Thereupon he said: I think these will not bear fruit. He said: Inform me about the lake of Ṭabarīyyah? We said: What do you want to know about it? He said: Is there water in it? They said: There is an abundance of water in it. Thereupon he

said: I think it will soon dry up. He again said: Inform me about the spring of Zughar. They said: What do you want to know about it? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is an abundance of water in it and the inhabitants (of Medina) irrigate (land) with its help. He said: Inform me about the unlettered Prophet; what has he done? We said: He has left Mecca and has settled in Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How does he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they show obedience to him. I am going to tell you about myself. I am the Dajjal and will be soon permitted to leave. So I shall leave and travel in the land, and shall not spare any town where I shall not stay for forty nights except Mecca and Medina: these two (places) are prohibited (areas) for me and I shall not attempt to enter either of them. An angel with a sword in his hand will confront me and bar my way and there will be angels to guard every road leading to it. Then Allah's apostle (peace be upon him) striking the pulpit with the help of the end of his staff said: This implies Tayba meaning Medina. Have I not told you an account (of the Dajjal) like this? The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatimah bint Qays) said: I preserved it in my mind (this narration from Allah's Messenger (peace be upon him)).

2943 Anas b. Malik

The Messenger of Allah said: There will be no land which would not be overcome by the Dajjal except Mecca and Medina, and there would be no passages leading to them which would not be guarded by angels arranged in rows. The Dajjal would appear in a barren place near to Medina, it would tremor twice and then every unbeliever and hypocrite would exit and go to him.

2944 Anas b. Malik

Allah's Apostle (peace be upon him) said: The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls.

2945 Umm Sharik

I heard Allah's Apostle (peace be upon him) said: The people would run away from the Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then on the day? He said: They would be small in number.

2946 Abu Qatadah

We used to go to Imran b. Husayn passing in front of Hisham b. Amir. He, one day, said: You pass by me (in order) to go to some persons but (amongst the living persons) none remained in the company of Allah's Apostle (peace be upon him) more than I and none knows more hadiths than I. I heard Allah's Apostle (peace be upon him) said: There would be no creation (creating more trouble) than the Dajjal right from the creation of Adam to the Last Hour.

2947 Abu Hurairah

Allah's Apostle (peace be upon him) said: Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one you or the general turmoil.

2955 Abu Hurairah

The Messenger of Allah said: Between the two blowings of the trumpets there would be forty. The people asked: Abu Hurairah, what do you mean by forty? He said: I cannot say anything. They said: Do you mean 40 months? He said: I cannot say anything. They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause water to descend from the sky and they will sprout like vegetables. The only thing in a man which would not decay would be one bone from which the whole frame would be remade on the day of Resurrection.