

3. *Ya'jooj and Ma'jooj*

Ya'jooj and Ma'jooj [Gog and Magog] are two tribes. Are they human beings, or are they a different creation? Are they sons of Adam? They are definitely sons of Adam. The evidence is in Bukhaari:

The Prophet said, "On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa'daik.' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet sallallahu 'alayhi wa sallam said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allahu-Akbar!" Then he said, "I hope that you will be) one-third of the people of Paradise." We again said, "Allahu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, "Allahu Akbar." [Bukhaari, 6/60/265]

Ya'juj and Ma'juj multiply so much that there is a narration that when one of them dies, they leave behind 1,000 descendents. This is a narration and it could be weak. Anyways, they multiply so much. Allah has mentioned in the Qur'an: "And when ya'juj and ma'juj come out, they would pour from every direction." Their numbers are huge.

Some other hadith that talk about ya'juj and ma'juj:

[...] He [Eesa] would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur", and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tibering and drink out of it. And when the last of them would pass, he would say: "There was once water there." Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinirs and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find

in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrian camels and they would carry them and throw them where God would will.

[The speaker said that Allah subhaana wa ta'aala would send worms upon ya'juj and ma'juj and it would enter their necks and kill them. It would be an epidemic. These two tribes would be exterminated. This does not solve the problem, however. 'Eesa and his followers would come out from Jerusalem, but there isn't a spot on the earth that isn't covered with the decomposed bodies of ya'juj and ma'juj. 'Eesa and the Muslims would make du'aa` to Allah again.]

Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. ... [Muslim B.41, #7015]

Qur'an tells us the story of dhul-Qarnayn. He was a king who lived thousands of years ago. He is not even in the books of history. These are very early times. Dhul Qarnayn is a king who ruled the inhabited part of the world at that time; that is how he has that name. Dhul Qarnayn means "two horns" and some mufasssireen say that means he rules the east and the west. Allah tells us the story in the Qur'aan of when he visited three places: the east, the west, and an area between two mountains.

Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron," Then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it. Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true." And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together. [18:93-99]

Some of the speaker's commentary on this ayah: (About the material poured on top of the damn/barrier). He poured on it Qitra. Now qitra is explained as either lead or copper. If you mix steel with lead or copper, you get either brass or bronze and both of them are better than if he left it as steel alone.

Allah says that he didn't only build the sadd (damn), but he build radam – something that seals off completely. A sadd is a horizontal barrier, so they could climb over. The people asked Dhul Qarnayn to build a sadd. Dhul Qarnayn went further – he did ihsaan (perfection). He built a radam that sealed them off completely. Therefore, we cannot really see them now. They are sealed off somewhere underground. They are somewhere in the east because RasulAllah sallallahu 'alayhi wa sallam told us. Dhul Qarnayn did such a good job.

Dhul Qarnayn says that even though it was the best he could do, one day they would be torn down.

We'll continue with the hadith: RasulAllah sallallahu 'alayhi wa sallam says that every day ya'juj and ma'juj are piercing through this barrier. One night, when they have just a little bit left, their leader would say, "Let's come back and finish it tomorrow." They will come back to find out that it has been sealed again. So they will come back and dig it all the way until they're almost there. They leave. They come the next day and they'll find it sealed as if it's new. RasulAllah sallallahu 'alayhi wa sallam says, until when their term is appointed. They would dig through it and their leader would say, "Tomorrow we're going to come back and inshaAllah we're going to complete digging it." So they will say inshaAllah and they will open up the seal the next day and come out.

During the time of RasulAllah sallallahu 'alayhi wa sallam, a small opening occurred in that seal. Because RasulAllah sallallahu 'alayhi wa sallam was smiling and suddenly his face changed. He said, "Today an opening was made in the seal of ya'juj and ma'juj." Therefore, there's already a small opening. One day, they will open it completely. [You can search it on the MSA site and you'll find loads of hadith talking about the small opening. Just search "gog and magog".]

RasulAllah sallallahu 'alayhi wa sallam says, they will come out and drink the water of the earth. People will run away from them. Then, when ya'juj and ma'juj think that they have killed everyone, they would point their weapons towards the sky and they would shoot. Their arrows would come back with blood on them and they would say, "We have killed everyone on earth and now we have killed everyone in the heavens." Look at their arrogance! Then Allah subhaana wa ta'aala would send on them worms that would kill them all. RasulAllah sallallahu 'alayhi wa sallam says, the animals of the earth would eat so much from their bodies that they would be fat and grateful.

In terms of ya'juj and ma'juj's location – we don't know where they are. They are not any population on earth and they are people we do not know of. People like to label certain peoples as ya'juj and ma'juj.

Ya'juj and ma'juj are also known amongst the people of the book – they are called gog and magog. There have been non Muslims who also labelled Muslims as gog and magog and vice versa. This is not correct.

4. Sinking of the Earth

The sinking of the earth could be an earthquake that is so violent that part of the earth is swallowed. In this hadith in Muslim, which mentions the ten signs of the Day of Judgment, RasulAllah sallallahu 'alayhi wa sallam says, "Three sinkings of the earth. One in the east, one in the west and one in the Arabian Peninsula."

These are major earthquakes. It could take entire parts of the world off of the face of the earth. For example, the continental divide is a very dangerous/unstable place. These events don't just happen like that, like most people think. They are predestined by Allah. Allah is testing the people; it is punishment for their sins.

Once there was an earthquake in Madinah. Then there was a second and third. They were very small earthquakes. 'Umar ibn AlKhattab stood on the mimbar and said to the people of Madinah, "Either you stop sinning or I will leave Madinah." 'Umar understood that this was because of the sins of the people. If it happened now, people would say that the second and third were aftershocks. 'Umar was saying it was because of their sins. Once the mountain of Uhud shook, RasulAllah sallallahu 'alayhi wa sallam said, "Don't move because on top of you is a nabi, a siddiq and two shuhadaa`."

5. The Smoke

There is an entire surah in the Qur'an – Surah ad-Dukhaan. Allah says: "Wait until smoke comes down from the heavens." This smoke is punishment for the non believers. We don't know more about the smoke. It will come down on the earth as a punishment for the non believers.

6. Rise of the Sun from the West

Allah says, "When some of the signs of Allah approach, then a soul that did not believe, their belief will not do them any good." The tafsir of this ayah is the rise of the sun from the west.

Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting."

RasulAllah sallallahu 'alayhi wa sallam says, the Day of Judgment will not occur until the sun rises up from the west. When that happens, everyone would believe. That is when belief would not give them any good. [Bukhaari]

If someone becomes a Muslim in that moment, their imaan will not do any good. That means, if someone who claims to be a believer but was not doing good, their good will not do them any good after the sun rises from the west. Therefore, after the sun rises from the west, your record of deeds will remain the same. If you were doing righteous deeds, the reward of those deeds would continue even if the sun rises from the west.

AlQurtubi explains this. He says that when the sun rises from the west, people would know it is the end. Therefore, it is just like death. When people are dying and they see the angel of death - can they make tawbah (repentance)? It is too late, the same thing here. When the sun rises from the west, people will know it is the end of the world. The door of tawbah is closed. No more tawbah will be accepted.

7. The Beast

Allah says: "And when the decree of Allah (or the Word of Allah) befalls them, we would send out to them a beast from the earth. It would talk to them. The people do not believe in Our signs." Tukallimuhum can be explained as talk to them or mark them. Ibn Abbaas says that both

meanings are correct. This beast would come out and talk to people: “You are a believer” “You are a nonbeliever” and it would stamp them.

What does it mean ‘the word of Allah would befall them’? AlQurtubi says, “The word of Allah befallas them means it is time for the punishment of Allah. Because of their extremism in corruption and evil and arrogance, and because they ignored the Signs of Allah and did not contemplate in them.”

Ibn Mas’ood says, “The word of Allah comes on them is when the scholars die and the knowledge dies and the Qur’an is lifted.”

Abu Hurayrah says that RasulAllah sallallahu ‘alayhi wa sallam says, “Three things, when they occur, no soul would benefit from imaan after that. 1) Rise of the sun from the west. 2) ad-dajjal. 3) The beast.” During the time of ad-dajjal, because there will be so much fitna. In the time of the beast, you will be stamped as a believer or a non believer.

There are more details in the following hadith, which can be found in Ahmad and AtTirmidhi, RasulAllah sallallahu ‘alayhi wa sallam said, “The beast would come out carrying the seal of Sulayman [Solomon] and the stick of Musa [Moses]. It would mark the face of the believer with Musa and would stamp the face of the nonbeliever with the seal of Sulayman. People would be eating together and they would say, ‘Give me this, believer’ or ‘Hand me this non-believer.’” Everybody has it written on their face. People would call each other, “ya kaafir” or “ya mu’min.”

Shaykh Ahmad Shaakir says that the hadith is authentic. Shaykh Albaani says that the hadith is da’eef because Albaani considers one of the narrators of the hadith to be weak, but Shaakir considers him to be strong and he says that AtTirmidhi and Ahmad have narrated from this man. Wallahu ‘Alam.

8. The Fire

The final sign of the Day of Judgment is the fire. RasulAllah sallallahu ‘alayhi wa sallam says, “And in the end, a fire would come out from Yemen, sending the people towards almahshar.” This is a fire that will push all of the people towards the holy land. This fire will continuously follow them until they go to almahshar. People will be running from it. Whoever is left behind, it will burn them. It follows them day and night. It will come out from Yemen.

RasulAllah sallallahu ‘alayhi wa sallam pinpointed the area and said it will come from the basin of ‘Adan. ‘Adan is laying in a crater of a volcano. There are many craters of volcanoes in ‘Adan. ‘Adan is a city of Yemen on the sea. There are a lot of craters in it.

AlMahshar is in shaam. RasulAllah sallallahu ‘alayhi wa sallam pointed towards ashShaam and said, “This is where you would be assembled.” In another hadith in Abu Dawood, RasulAllah sallallahu ‘alayhi wa sallam said, “There will be hijra after hijra. The best of people of the world will be in the place of the hijra of Ibraheem.” Where is that? Jerusalem, the holy land. What is the first hijra? From Makkah to Madinah. There will be another hijra, which is of the best people of the world, to Jerusalem. The other people who live during that time will be the worse of the people, and that is when the fire will gather them in AshShaam.

AshShaam is the area of Jerusalem, Syria, Palestine, Jordan and Lebanon. The most holy of it is Jerusalem. There are many ahaadith where RasulAllah sallallahu ‘alayhi wa sallam praised that place.

In one hadith in Musnad Imam Ahmad, Abu Dardaa` reports that RasulAllah sallallahu ‘alayhi wa sallam says, “I was sleeping and I saw a dream where the pillar of the Book [Qur’an] was taken away from me. And i thought it would be taken away from me. So I followed it and saw it placed in AshShaam. In the time of trials and tribulations (fitan), that is where Imaan will be.”

In another hadith in Tabarani, RasulAllah sallallahu ‘alayhi wa sallam says, “When I was in the trip of al Israa`, I saw a white pillar like a banner of war taken away from me and I asked the angels, ‘Where are you taking it?’ They said, ‘We are going to take it and place it in AshShaam.’”

Is this assembly of people in AshShaam the assembly of the day of judgment or is it a different assembly? Some of the scholars, like AlGhazaali, say that this is the assemble of the Day of Judgment. Most of the scholars, however, say that there are two assemblies: one that will be in this dunya and then the assembly in akhirah. They say that this assembly is in dunya. The people will be assembled in ashShaam, then that will be the end of the world. Then the people will be assembled in the akhirah. They use the ayah as proof: “When the earth will be replaced.” On the Day of Judgment, the earth and sun and everything will be replaced.

This is the end of the signs of the Day of Judgment.