117550 - Reconciling the hadeeth about al-Jassaasah and the hadeeth “Do you see this night of yours…”

the question

I heard that amongst the signs of the last hour that the Anti-Christ is alive until he comes out, the hadeeth of Tameem Ad-Daari. Another hadeeth of the prophet, peace be upon him, says what means that all those who are alive at that day will die within 100 years. The evidence is that there was no sahabi alive at 110 A.H. My question is how to understand both ahadeeth together? Why did the anti-Christ not die? May Allah protect you and us from his fitnah!.

Detailed answer

Praise be to Allah.

The hadeeth of Tameem al-Daari was narrated by Muslim in his Saheeh. It has been quoted in full in the answer to question no. 82643.

It indicates that the Dajjaal is alive at present, and was alive at the time of the Prophet (peace and blessings of Allaah be upon him), and that he will remain detained until permission is given to him to emerge. This does not contradict what is narrated in al-Saheehayn from ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him), who said: The Prophet (peace and blessings of Allaah be upon him) led us in ‘Isha’ prayer one night at the end of his life, then when he had said the salaam he stood up and said: “Have you seen this night of yours? One hundred years from now, there will no one left who is on the face of the earth.” Narrated by al-Bukhaari (116) and Muslim (2537).

This hadeeth is general in meaning and the hadeeth of Tameem is specific, therefore it is exempted from the general meaning of the hadeeth of Ibn ‘Umar; or the Dajjaal at that time was in the sea and not on land, so he was not included in the hadeeth of Ibn ‘Umar.

Al-‘Allaamah Muhammad al-Ameen al-Shanqeeti (may Allaah have mercy on him) said in Adwa’ al-Bayaan (3/397), responding to those who said that al-Khidr is still alive on the basis that the

general meaning of the words of the Prophet (peace and blessings of Allaah be upon him) does not include absolutely everyone, i.e., the words “there will no one left who is on the face of the earth”: Because the hadeeth about the emergence of the Dajjaal is a sound hadeeth, and that means that the Dajjaal is exempted from the general meaning of the hadeeth of Ibn ‘Umar. It is a hadeeth that is proven in al-Saheeh, from the words of Faatimah bint Qays (may Allaah be pleased with her), who heard the Prophet (peace and blessings of Allaah be upon him) say that Tameem al-Daari spoke to him, and that he liked what Tameem al-Daari told him, because it was in accordance with what he was telling his companions about the Dajjaal. Then he quoted the hadeeth of Tameem. Then he said:

This clearly states that the Dajjaal is alive on that island in the sea that is mentioned in the hadeeth of Tameem al-Daari, and that he will remain alive until he emerges at the end of time. This is a text which is specific in meaning and excludes the Dajjaal from the general meaning of the hadeeth which says that everyone would die within the next century. The established principle in usool is that the general meaning should be taken as such, and that whatever is excluded from it on the basis of a specific text is excluded from the general meaning, but the general meaning still remains applicable to all individuals for whom there is no evidence that they are excluded. As we have stated several times previously, this is the truth and is the view of the majority, and it applies to most of what is in the Qur’aan and Sunnah of general matters from which a few individuals are excluded on the basis of a specific text, but the general meaning remains applicable to the rest. End quote.

And Allaah knows best.