

THERE HAS BEEN NO AFFLICTION, NOR WILL THERE BE UNTIL THE HOUR IS ESTABLISHED. GREATER THAN THAT OF THE DAJJAL... ASSUREDLY ALLAH, THE MOST HIGH, IS NOT ONE-EYED, BUT

INDDED THE FALSE MESSIAH (AL-MASIH AL-DAJJAL) IS ONE-EYED/BLIND IN HIS RIGHT EYE. WITH HIS EYE RESEMBLING A FLOATING GRAPE...

THE DAJJAL WILL BE ONE-EYED, BLIND IN HIS LEFT EYE, AND WILL HAVE THICK HAIR. HE WILL HAVE A PARADISE AND A FIRE WITH HIM,

BUT HIS PARADISE WILL BE HIS FIRE AND HIS FIRE WILL BE HIS PARADISE. FORTY DAYS, ONE DAY LIKE A YEAR, ONE DAY

LIKE A MONTH, ONE DAY LIKE A WEEK, AND THE REST OF THE DAYS LIKE YOUR DAYS... HOW FAST WILL HE TRAVEL THROUGH THE

EARTH? LIKE THE CLOUDS WHEN THEY ARE DRIVEN BY THE WIND. HE WILL COME TO SOME PEOPLE AND

CALL THEM, AND THEY WILL BELIEVE IN HIM AND RESPOND TO HIM, THEN HE WILL COMMAND

THE SKY TO RAIN, AND THE EARTH TO PRODUCE VEGETATION, AND THEIR CATTLE WILL

RETURN BACK TO THEM IN THE EVENING, WITH THEIR HUMPS VERY

HIGH, AND THEIR UDDERS FULL OF MILK, AND THEIR FLANKS (SIDES) STRETCHED... FROM HIS FITNAH IS THAT HE WILL

SAVY TO A BEDOUIN, 'DO YOU THINK THAT IF I RESURRECT YOUR FATHER AND MOTHER FOR YOU, WOULD YOU THEN

TESTIFY THAT I AM YOUR LORD?' ... HE WILL RESPOND, 'YES'. ... THEN TWO SHAAMAS (DEVILS)

WILL TAKE THE APPEARANCE OF HIS FATHER AND MOTHER, AND WILL SAY TO HIM, 'O MY SON! FOLLOW

(AND BELIEVE IN) HIM, FOR VERILY HE IS YOUR LORD ... THEN HE WILL COME TO ANOTHER PEOPLE AND WILL CALL THEM,

BUT THEY WILL REJECT HIM, SO HE WILL LEAVE THEM AND THEY WILL BE STRICKEN WITH FAMINE. LEFT

WITH NO WEALTH IN THEIR HANDS, HE WILL PASS BY RUINS AND WILL SAY, 'BRING FORTH YOUR TREASURE! - AND THE TREASURE WILL FOLLOW HIM LIKE A SWARM OF BEES.

THEN HE WILL CALL A MAN OVERFLOWING IN YOUTH, AND WILL STRIKE HIM WITH A SWORD AND CUT HIM IN

TWO, THEN (HE WILL PLACE THE PIECES APART FROM ONE ANOTHER) THE DISTANCE OF

AN ARCHER FROM HIS TARGET, THEN HE WILL CALL HIM, AND

THE YOUNG MAN WILL COME FORWARD SMILING, WITH HIS FACE HINING... SEEK PROTECTION WITH YOU

FROM THE FITNAH OF THE DUNYA (MEANING: THE FITNAH OF THE DAJJAL)... THE DAJJAL WILL EMERGE AMONG MY UMMAH AND

WILL STAY FOR FORTY... THEN ALAH WILL SEND ISA IBN MARYAM, WHO RESEMBLES 'URWAH IBN MAS'UD, AND

HE WILL SEEK HIM, AND KILL HIM... THE DAJJAL WILL EMERGE AT A TIME WHEN

RELIGIOUS COMMITMENT IS LOW AND KNOWLEDGE HAS DECREASED... THEN ISA IBN

MARYAM WILL DESCEND JUST BEFORE DAWN AND WILL CALL PEOPLE, SAYING,

O PEOPLE, WHAT IS PREVENTING YOU FROM COMING OUT AGAINST THIS EVIL LIAR? ...

THEY WILL SAY, THIS MAN IS A JINNEE. THEN THEY WILL SET OUT, AND BEHOLD

THEY WILL SEE ISA IBN MARYAM, THE IOANAH WILL BE GIVEN FOR THE PRAYER,

AND IT WILL BE SAID TO HIM, 'GO FORWARD (TO LEAD THE PRAYER), O SPIRIT OF ALLAH,

HE WILL SAY, LET YOUR INAM GO FORWARD AND LEAD YOU IN PRAYER,

WHEN HE HAS PRAYED THE MORNING (GAYR) PRAYER, THEY WILL GO OUT TO MEET

HIM (THE DAJJAL) AND WHEN HE SEES THE GREAT LIAR, HE WILL START

TO DISSOLVE LIKE SALT IN WATER, ISA WILL GO TO HIM AND KILL HIM

THE DAJJĀL

AND THE RETURN OF JESUS

by Yusuf ibn Abdullah ibn Yusuf al-Wabil



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE DAJJĀL
& THE RETURN OF JESUS

“There has been no affliction, nor
will there be until the hour is
established, greater than
that of the Dajjāl.”

AḤMAD [3/292]

THE DAJJĀL

& THE RETURN OF JESUS

by
Yūsuf ibn ‘Abdullāh ibn Yūsuf al-Wābil

Translated by Abū ‘Abdullāh



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Transliteration Table

Consonants, Arabic

initial: unexpressed medial and final:

| | | | |
|------|------|-------|-----|
| ء' | د d | ض ḍ | ك k |
| ب b | ذ dh | ط ṭ | ل l |
| ت t | ر r | ظ ḏ | م m |
| ث th | ز z | ع 'c' | ن n |
| ج j | س s | غ gh | ه h |
| ح ḥ | ش sh | ف f | و w |
| خ kh | ص ṣ | ق q | ي y |

Vowels, diphthongs, etc.

Short: اَ a اِ i اُ u

long: آ ā أُ ū إ ī

diphthongs: أو aw

أى ay

THE MEANING OF THE WORD MASĪH

ABŪ ‘ABDULLĀH AL-QURTUBĪ has mentioned twenty-three opinions regarding the derivation of this word;¹ while the author of *al-Qāmūs* has extended it to fifty.²

This word is applied to someone who is either very truthful (*al-Ṣiddīq*) or to someone who is a misguiding habitual liar (*al-Dalīl al-Kathab*).

Therefore, *al-Masīh* (Messiah) ‘Isā ibn Maryam (*‘alayhis-salām*) is the very truthful; while *al-Masīh al-Dajjāl* is the misguiding habitual liar.

So Allāh has created two messiahs, both are in complete contrast of to the other.

‘Isā ibn Maryam (Jesus the son of Mary) is the *Masīh* of guid-

¹ See: ‘*al-Tadbkīra*’, [p.679].

² See: ‘*Tartīb ul-Qāmūs*’ [4/239]. The author of *al-Qāmūs* has stated that he has mentioned these opinions in his book: ‘*Sharh Mashāriqul al-Anwār*’ and others.

ance, who healed the blind, the lepers, and gave life to the dead by Allāh's permission. Whereas the false messiah (*al-masīḥ al-dajjāl*) - may Allāh curse him - is the messiah of misguidance who will subject mankind to trial and tribulations, by means of the signs that he will be given. For instance, bringing down rain, reviving the earth with vegetation and other miracles besides these.

Moreover the Dajjāl is called *al-Masīḥ* because one of his eyes is *mamsūḥ* (lit. 'wiped'; smoothed or abraded), or because he will travel throughout the (entire) earth (*yamsabu*) in forty days.³

The former view is more correct, due to what is mentioned in the ḥadīth narrated by Muslim from Anas ibn Mālik, who said:

'The Messenger of Allāh (ﷺ) said:

وَأَنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ

"The Dajjāl will be blind (*mamsūḥ*) in one eye, and between his eyes will be written 'kāfir'..."⁴

³ See: '*al-Nihāyah-fi-gharibi-ḥadīth*' [4/326-327] and '*lisān ul-'Arab*' [2/594-595].

⁴ Ṣaḥīḥ Muslim: *Kitāb ul-Fitan wa 'asharāt al-Sā'ab, bāb dbiker ul-Dajjāl*, [18/61] with '*Sharḥ al-Nawwawī li Muslim*.'

THE MEANING OF THE WORD DAJJĀL

AS FOR THE WORD DAJJĀL, then it is taken from their saying: ‘*Dajjala al-ba’ir* (he tarred the camel)’, that is, he smeared and coated it in tar. Hence its original meaning is mixing, so one would say: ‘*dajala*’ he coated and mixed.¹ Consequently, the Dajjāl is one who mixes and confuses (truth with falsehood), who lies habitually and also who comes with miraculous feats.

Moreover, the word is on the measure of (*fa’āla*) which is one of the forms (in Arabic) which conveys doing the action of the original verb intensely. Therefore the Dajjāl’s deception and lies will be severe and in abundance.²

Its plural is *Dajjālūn* and according to Imām Mālik *Dajājila*, which is a broken plural.³

¹ See: ‘*lisān ul-‘Arab*’ [11/236-237] and ‘*Tartīb ul-Qāmūs*’ [2/152].

² See: ‘*an-Nihāyah-fi-gharibi-hadīth*’ [2/152].

³ See: ‘*lisān ul-‘Arab*’ [11/236].

Al-Qurtubī has mentioned that the word Dajjāl in the (Arabic) language is applied in ten different senses.⁴

Furthermore, the word Dajjāl has become such a distinguished name, applied only to the one-eyed lying *masīh*, that when Dajjāl is mentioned nothing besides it comes to mind.

He is also called Dajjāl for he covers truth with falsehood, or because he covers and conceals his disbelief (*kufṛ*) to the people; by way of lying, falsifying (the truth) and deceiving. It is also said due to him covering the matter via the great number of his gathering.^{5,6}

And Allāh knows best.

⁴ See: '*al-Tadhkira*' [p.657].

⁵ The people who will believe in him and following him.

⁶ See: '*lisān ul-'Arab*' [11/236-237] and '*Tartīb ul-Qāmūs*' [2/152].

THE DESCRIPTIONS OF DAJJĀL AND THE NARRATIONS RELATING THEM

THE DAJJĀL WILL BE A MAN from among the sons of Ādam. He has many descriptions, as occurs in the *ahādīth*. In order to familiarise people about him and to warn them of his evil. So when he appears, the believers will recognise him and will not succumb to his *fitnah*¹. On the contrary, they will have exact knowledge concerning his descriptions, which the Truthful One (the Prophet ﷺ) has informed us about. These descriptions will distinguish him from other people. He will deceive only one who is ignorant, whose wretchedness has been decreed. We ask Allāh to preserve us.

¹ *Fītnah*: pl. *fitan*., trials, tribulations, civil strife.

The *fitnah* (trial, tribulation) of the Dajjāl will be the greatest *fitnah* ever, seen from the time that Allāh created Ādam until the onset of the Day of Judgement, and this will be because of the power that Allāh will permit him to have, of working great miracles that will amaze and confuse the people. There are *ahādīth* that describe how he will have a 'paradise' and a 'hell', but his paradise will in fact be a hell, and vice versa. He will have rivers of water and mountains of bread. He will command the sky to rain, and it will rain, and he will command the earth to bring forth its produce, and it will bring forth its produce. The treasures of the earth will follow him, and he will travel though the earth at great speed, like rain driven by the wind.

From these descriptions are:

- He will be a young man
- With a ruddy (reddish) complexion,
- Most enormous (not necessary in height)
- Short in stature,
- Pigeon-toed
- With thick curly hair,
- A wide forehead,
- An extremely broad upper chest,
- He will be hunchbacked
- Blind or defective (*mamsūb*) in the right eye, this eye will be neither (*nā'tiāb*) bulging (in its socket) nor (*jabrāu*) sunken (from its socket), but will be more like a floating grape.
- Upon his left eye there will be a thick piece of skin (*ṣafarah*).²
- Written between his eyes will be 'Ka fa' ra' or (K-F-R)', in separable (Arabic), or 'kāfir', inseparable, which will be read by every Muslim, literate or illiterate.
- Another of his descriptions will be that he will be a barren man with no child born to him

Here are some authentic narrations in which the above descriptions are mentioned.

They are also form part of the evidence (*dalīl*) which prove that the Dajjāl will (definitely) appear:

² A piece of flesh, which grows from the outer part of the eye which sometimes extends to the black part (of the pupil) and covers it. See '*al-Nihāyah-fi-gharibi'l-badīth*' [3/157 and 4/279].

1. From ‘Abd-Allāh ibn ‘Umar (may Allāh be pleased with them both), who said: ‘The Messenger of Allāh (ﷺ) said:

بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أُطَوِّفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ
أَدْمٌ سَبِيطُ الشَّعْرِ بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأْسُهُ مَاءً أَوْ
يُهْرَاقُ رَأْسُهُ مَاءً قُلْتُ مَنْ هَذَا قَالُوا هَذَا ابْنُ
مَرْيَمَ ثُمَّ ذَهَبَتْ أَلْتَقَيْتُ فَإِذَا رَجُلٌ أَحْمَرٌ جَسِيمٌ
جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ كَأَنَّ عَيْنَهُ عَيْنَةٌ طَافِيَةٌ
قُلْتُ مَنْ هَذَا قَالُوا الدَّجَالُ أَقْرَبُ النَّاسِ بِهِ شَبَهًا
ابْنُ قَطَنِ

“Whilst I was sleeping, I saw myself performing *Tawāf* around the Ka’bah, when I saw a dark man with straight hair, standing between two other men, with water dripping from his head. I asked, ‘Who is this?’ They said, ‘The son of Maryam.’ Then I turned and saw a ruddy-complexioned man, well built, with curly hair, blind in his right eye, with his eye looking like a floating grape. I asked, ‘Who is this?’ They said, ‘This is the Dajjāl.’ The person who looks most like him is Ibnu Qatan.”^{3, 4}

³ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fitan*, *bāb dhikr ul-Dajjāl*, [13/90] with *al-Fath*. Ṣaḥīḥ Muslim, *Kitāb ul-Imān*, *bāb dhikr al-Masih ibn Maryam wa l-Masih ul-Dajjāl*, [2/237] with ‘*Sharḥ al-Nawawī li Muslim*.’

⁴ Ibn Qatan: His name is ‘Abdul-‘uzzah ibn Qatan ibn Amr al-Khuzā’ih. His mother was Hāla bint Khuwaylid, he has no companionship and died in *Jāhiliyah*. As for that which is narrated that he said to the Prophet (ﷺ): ‘Will my resemblance to him, harm me?’ He (ﷺ) replied: ‘No, you are a Muslim and he is a *Kafir*.’

Then this is a weak addition from the narration of al-Mas‘ūdī who confused it with another narration. See ‘*Taliq Ahmad Shakir ‘alā Masnad Ahmad*’ [15/30-31], ‘*Al-Isābah fī tamyiz al-Sabābah*’ [4/239] and ‘*Fath ul-Bārī*’ [6/477, 13/101].

2. It was also narrated from Ibn ‘Umar (may Allāh be pleased with them both) that the Messenger of Allāh (ﷺ) mentioned the Dajjāl to the people and said:

إِنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّ الْمَسِيحَ
الدَّجَّالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عَيْنَةٌ
طَافِيَةٌ

“Assuredly Allāh, the Most High, is not one-eyed, but indeed the false messiah (*al-masīh al-dajjāl*) is one-eyed, blind in his right eye, with his eye resembling a floating grape...”⁵

3. In the lengthy ḥadīth narrated by al-Nawwās ibn Sam‘ān (may Allāh be pleased with him) it says: the Messenger of Allāh (ﷺ) mentioned the Dajjāl one morning. Sometimes he described him as insignificant and sometimes he described him as so significant that we thought that he was in the cluster of date-palm trees...

One of the descriptions of the Dajjāl is that he was described as:

إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِيَةٌ كَأَنِّي أَشَبَّهُهُ بِعَبْدِ
الْعَزَّى بْنِ قَطَنٍ

“He will be a young man with very thick curly hair, with his (right) eye floating. It is as if he looks like ‘Abd al-‘Uzza ibn Qatan.”⁶

⁵ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fitan, bāb dhikr ul-Dajjāl*, [13/90] with *al-Fath*. Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/59] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁶ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/65] with ‘*Sharḥ al-Nawwawī li Muslim*.’

4. It was narrated from ‘Ubādah ibn al-Sāmit (may Allāh be pleased with him) that the Messenger of Allāh (ﷺ) said:

إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَعْوَرُ
مَطْمُوسُ الْعَيْنِ لَيْسَ بِنَائِيَةٍ وَلَا حَجْرَاءَ فَإِنْ أَلَيْسَ
عَلَيْكُمْ فَاعَلَمُوا أَنْ رَبِّكُمْ لَيْسَ بِأَعْوَرَ

“The Dajjāl will be a short (in stature), pigeon-toed, with thick curly hair. He will be one-eyed, being neither (*nā’tiah*) bulging (from its socket) nor (*jabrāu*) sunken (in its socket), but will be more like a floating grape. If you become confused about him, then know, assuredly that your Lord is not one-eyed.”⁷

5. Abū Hurayrah (may Allaah be pleased with him) said: ‘The Messenger of Allāh (ﷺ) said:

وَأَمَّا مَسِيحُ الضَّلَالَةِ فَإِنَّهُ أَعْوَرُ الْعَيْنِ أَجْلَى
الْجَبْهَةِ عَرِيضُ النُّحْرِ فِيهِ دَقٌّ

“...As for the false *masīh* of misguidance, then certainly he will be one-eyed, with a wide forehead and broad upper chest, and he will be hunchbacked...”⁸

6. And in the ḥadīth of Hudhayfah (may Allāh be pleased with him) said: ‘The Messenger of Allāh (ﷺ) said:

⁷ Sunan Abū Dāwūd, [11/443] with ‘*Ann ul-Ma’ būd.*’ This ḥadīth is ṣaḥīḥ - see: ‘*Ṣaḥīḥ al-Jāmi’ al-Sagħir*’, [2/317-318, no. 2455].

⁸ *Musnad* of Imām Aḥmad [15/27-30] with Aḥmad Shākir’s checking who said: ‘Its chain of transmission is ṣaḥīḥ’, also declared ḥasan by ibn Kathīr.

الدَّجَّالُ أُعْوَرُ الْعَيْنِ الْيُسْرَى جُفَالُ الشَّعْرِ مَعَهُ
جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ

“The Dajjāl will be one-eyed, blind or defective in his left eye, and very hairy. He will have with him a paradise and a hell, but his hell will be a paradise and his paradise will be a hell.”⁹

7. According to the ḥadīth of Anas (may Allāh be pleased with him), the Prophet (ﷺ) said:

إِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ

“...and between his eyes will be written ‘*kaḥfīr*.’”¹⁰

According to another report:

ثُمَّ تَهَجَّاهَا ك ف ر يَقْرُوهُ كُلُّ مُسْلِمٍ

“Then he pronounced ‘*kaḥfa’ ra*’ (individually); every Muslim shall read it.”¹¹

According to a report narrated by Ḥudhayfah (may Allāh be pleased with him), the Prophet (ﷺ) said:

يَقْرُوهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ

⁹ Ṣaḥīḥ Muslim, *Kitāb ul-Fītan wa ‘asbarāt al-Sā’ah, bāb dbiker ul-Dajjāl*, [18/59] with ‘*Sharḥ an-Nawwawī Li Muslim*.’

¹⁰ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fītan, bāb dbiker ul-Dajjāl*, [13/91] with *al-Fatḥ*. Ṣaḥīḥ Muslim, *Kitāb ul-Fītan wa ‘asbarāt al-Sā’ah, bāb dbiker ul-Dajjāl*, [18/59] with ‘*Sharḥ al-Nawwawī li Muslim*.’

¹¹ Ṣaḥīḥ Muslim, *Kitāb ul-Fītan wa ‘asbarāt al-Sā’ah, bāb dbiker ul-Dajjāl*, [18/59] with ‘*Sharḥ al-Nawwawī li Muslim*.’

“This will be read by every believer, literate or illiterate.”¹²

This inscription which will be between the eyes of the Dajjāl is true and real,¹³ according to the obvious meaning of the narrations relating them. It should not pose any difficulty that some people will observe this inscription, to the exclusion of others. Even if the individual is illiterate, ‘...and that is because Allāh will create the ability of discernment in the eyesight, for the believing servant when and how He wishes to do so. Thus, the believer will observe it with the (clear) vision of his eyes, despite of him being illiterate, while the disbeliever will not see it even if he is literate. As the believer sees the evidences (of the truth)¹⁴ with the insight of his vision, as opposed to the disbeliever. Consequently, Allāh will create for the believer (the ability of) discernment, without prior learning, because in that time extraordinary things will be happening.’¹⁵

al-Nawawī said: ‘The correct view upon which those who have researched (thoroughly) this issue is that this inscription is to be taken, according to its obvious meaning, which is that it is a true (and a real) inscription, Allāh will make it a (great) sign and a proof from the many clear cut signs, disclosing (the Dajjāl) *kufr* (disbelief), his *kathib* (lie) and rendering him futile;¹⁶ which Allāh

¹² Ṣaḥīḥ Muslim, [18/61] with ‘*Sharḥ al-Nawawī li Muslim.*’

¹³ As opposed to those who say that it’s meaning is allegorical... See ‘*Sharḥ al-Nawawī li Muslim.*’ [18/60-61] and ‘*Fath ul-Bārī*’ [13/100].

¹⁴ i.e., that Allāh, His Angels, His Messengers, His Books, the Hereafter etc are true. TN

¹⁵ See ‘*Fath ul-Bārī*’ by Ibn Ḥajr al-‘Asqallānī [13/100].

¹⁶ i.e., that he is the Lord of all creation.

the Most Sublime, will manifest to every Muslim, literate or illiterate. And will conceal it, from whomever He wishes to put to trial, or to become from the wretched; and there is no reason why this should be impossible.’¹⁷

8. From his descriptions, too, is that which has come in the ḥadīth of Fātimah bint Qays (may Allāh be pleased with her), in the story of *al-Jassāsah*, in which Tamīm al-Dārī (may Allāh be pleased with him) said;

فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ
إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلَقًا وَأَشَدَّهُ وَثَاقًا

“...So we hastened quickly (with him) till we reached the monastery, and there behold! We saw the most enormous human we had ever seen, most severely fettered with chains...”¹⁸

9. Similarly, in the ḥadīth of ‘Imrān ibn Ḥusayn (may Allāh be pleased with him) who said: ‘I heard the Messenger of Allāh (ﷺ) say:

مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنْ
الدَّجَّالِ

“There is no creation, since the creation of Ādam until the Hour is established, more enormous than

¹⁷ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab*, *bāb dbikr ul-Dajjāl*, [18/50] with ‘*Sharḥ an-Nawwawī Li Muslim.*’

¹⁸ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab*, *bāb dbikr ul-Dajjāl*, [18/81] with ‘*Sharḥ al-Nawwawī li Muslim.*’

the Dajjāl.”¹⁹

10. And as for the Dajjāl bearing no children, then that is due to what occurs in the ḥadīth of Abū Sa‘īd al-Khudrī (may Allāh be pleased with him), in his story with Ibn Sayyād, for he said to Abū Sa‘īd al-Khudrī:

أَلَسْتُ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّهُ لَا يُوَلِّدُ لَهُ قَالَ قُلْتُ بَلَى

“Did you not hear the Messenger of Allāh (ﷺ) say that he will have no child? ...” Abū Sa‘īd replied, ‘Yes, of course...’²⁰

¹⁹ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/50] with ‘*Sharḥ al-Nawwawī li Muslim.*’

²⁰ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/50] with ‘*Sharḥ al-Nawwawī li Muslim.*’

Harmonising between the various narrations, concerning the description of the eyes of Dajjāl

It has been observed in the preceding reports that some of them describe his right with *a'war*,²¹ while in some his left eye is described with *a'war*, and all of these narrations are (*ṣaḥīḥ*) authentic...

al-Ḥāfiẓ ibn Ḥajr held the view that the ḥadīth of 'Abdullāh ibn 'Umar cited in both al-Bukhārī and Muslim - in which his right eye is described with *a'war* is more stronger than the narration in Ṣaḥīḥ Muslim - in which his left eye is described with *a'war*, because something agreed upon its authenticity is more stronger than something besides it.²²

al-Qādī 'Iyād said: 'Both eyes of the Dajjāl are defective, because all the narrations (about him) are (*ṣaḥīḥ*) authentic. So the eye which is effaced (*matmūsaḥ*), also and defaced (*mamsūḥ*), is the '*a'war* - that is the eye whose vision has gone, which is the right eye: As occurs in the ḥadīth of 'Abdullāh ibn 'Umar. Whereas on the left eye there will be a thick piece of skin (covering it), which will be protruding, which is also defective. So the Dajjāl in reality, is one eyed in both - that is, impaired. For (linguistically) one who is *al-a'war* is considered defective. Consequently, both of the Dajjāl's eyes are impaired, one due to its sight being removed (completely), and the other because of its defectiveness.'

²¹ Blindness, being one eyed.

²² See '*Fath ul-Bārī*', [13/97].

al-Nawawī concerning this reconciliation (of the previous narrations) said: 'It is excellent.'²³

Similarly Abū 'Abdullāh al-Qurtubī approved of it²⁴ as well.²⁵

²³ See '*Sharḥ al-Nawwawī li Muslim.*', [2/235].

²⁴ Al-Qādi 'Iyād's reconciliation.

²⁵ See '*at-Tadhkiru*' [p.679].

IS THE DAJJĀL ALIVE NOW? AND WAS HE PRESENT IN THE TIME OF THE PROPHET (ﷺ)?

IS THE DAJJĀL ALIVE NOW? And was he present in the time of the Messenger of Allāh (ﷺ)?

Before answering these two questions it is imperative firstly, to know about Ibn Sayyād, was he the Dajjāl or someone else (besides him)?

And secondly, if the Dajjāl is someone other than Ibn Sayyād then is he alive now, before he appears with his great (*fitan*) trials and tribulation, or not?

IBN SAYYĀD

HIS NAME IS Sāfi, it is also said ‘Abd-Allāh ibn (the son of) Sayyād or Sā’id.¹

He was one of the Jews of Madīnah, and it was also said that he was one of the Anṣār.

He was young at the time when the Prophet (ﷺ) came to Madīnah.

Ibn Kathīr has mentioned that he embraced Islām, and his son ‘Umāra was from the leaders of the *Tābi’īn*, whom the likes of Imām Mālik narrated from and others (besides him).²

al-Dhahābī has given his biography in his book, *‘Tajrīd asmā is-*

¹ See *‘Fath ul-Bārī*, [3/220], [6/164], and *‘Umda tu’l-Qarī Sharḥ Ṣaḥīḥ al-Bukhārī*, [8/170], [14/278-303] by Badr-ul-Dīn al-‘Aynī, Dar-ul-fikr edition, and *‘al-Niḥāyah al-Fitan wa’l-Malāḥim*, [1/128], and *‘Sharḥ al-Nawawī li Muslim*, [18/46], and *‘Awn ul-Ma’ūd*, [11/478], and *‘Ithāf ul-Jamā’ah* [2/63-64], and *‘at-Tasrib bima Tawābr fi nuzūl il-Masīb*, [p. 183-185] with Shaykh ‘Abdul-Fattāḥ’s notes.

² See *‘al-Niḥāyah al-Fitan wa’l-Malāḥim*, [1/128], checked by Dr Taha Zinī.

Sabāba’, he said ‘Abdullāh ibn Sayyād ibn Shāhīn³ mentioned him and said: ‘He is Ibn Sā’id; his father was a Jew. And ‘Abdullāh was born one eyed, circumcised - about whom it was said, that he is the Dajjāl. Then he embraced Islām (after the Prophet’s (ﷺ) death), so he is a *Tābi’i*, who had a vision.’^{4,5}

Similarly, al-Ḥāfiẓ ibn Ḥajr has chronicled him in ‘*Al-Isābah*’, and cited what al-Dhahābī mentioned, but added: ‘...from his progeny is ‘Umāra ibn ‘Abdullāh ibn Sayyād - who was from amongst the best of the Muslims. From the close companions of Sa’id ibn ul-Musayyib. Mālik and others narrated from him.’

Then al-Ḥāfiẓ ibn Ḥajr mentioned a number of *ahādīth* pertaining to Ibn Sayyad - which shall be shortly mentioned.

He then said: ‘All in all, no meaning is alluded to (i.e., the narrations which mentions him) that Ibn Sayyād is from amongst the Companions. For if he is the Dajjāl, then he can never be a Companion, because he will die as a *kāfir*. But if he is not, then

³ He is al-Ḥāfiẓ Abu Ḥafs ‘Umar ibn Aḥmad ibn ‘Uthmān ibn Shāhīn al-Baghdādī, the admonisher, the exegetist (of the Qur’ān). He was from the great memorizers of hadith and from the great vessels of knowledge - who penned many writings - predominantly in *Tafsīr* and History (*Tārīkh*). He died in the year 375AH - may Allāh have mercy on him. See his biography in ‘*Shahbarāt ul-Ṭhabab*’ [3/17], and ‘*Al-A’lām*’, [5/40] of Zarkalīs.

⁴ That is - He saw the Prophet (ﷺ) before he was a Muslim, but embraced after his (ﷺ) death.

⁵ See ‘*Tajrīd asmā’ ul-Sahābah*’, [1/319 no. 3366] by al-Ḥāfiẓ al-Dhahābī, published by Dar-ul-Ma’rifah, Beirut.

he is like one who met the Prophet and was not a Muslim.’⁶

However, if he embraced Islām afterwards, then he is a Tābi’ī who has a vision as al-Dhahābī said.

Additionally, Ibn Ḥajr has given the biography of ‘Umāra ibn Sayyād in his book *‘Tadhīb ul-Tadhīb’* - so he said: “Umāra ibn ‘Abdullāh ibn Sayyād al-Anṣārī - Abū Ayyūb al-Madani. Who reported from: Jābir ibn ‘Abdullāh, Sa’īd ibn al-Musayyib, Atā ibn Yassar. Those who reported from him: Al-Daḥḥāk ibn ‘Uthmān al-Kuzāmī, Imām Mālik ibn Anas and others besides them two.’

Ibn Ma‘īn and al-Nisā’ī said: ‘Trustworthy (*thiqa*).’

Ibn Sa’d said: ‘He was trustworthy (*thiqa*) who never had narrated many ḥadīth.’

Abū Ḥātim said: ‘He was (*Ṣāliḥ ul-ḥadīth*) good (narrator) of ḥadīth.’

Moreover, Imām Mālik ibn Anas would not put anyone before him in terms of excellence. They would say, ‘We are Banū Ushayhib ibn al-Najjār but Banū Najjār stopped them saying this. So today they are allied to Banū Mālik ibn Najjār and no one knows who they descend from.’⁷

⁶ See *‘Al-Isābah fī Tamayiz al-Sabābah’*, (in the section) of who’s name is ‘Abdullāh, [3/133 no.6609]; by al-Ḥāfiẓ ibn Ḥajr al-‘Asqalānī.

⁷ See *‘Tadhīb ul-Tadhīb’*, [7/417 no. 681].

His state of affairs

Ibn Sayyād was a Dajjāl (a liar), who used to fortune-tell, sometimes what he said came true, and most of the times it did not. News of which soon dispersed amongst the people, till it became wide spread that he is the Dajjāl. As shall be mentioned when the Prophet (ﷺ) scrutinised him.

The Prophet (ﷺ) scrutiny of him

When the matter of Ibn Sayyād became prevalent, that he is the Dajjāl. The Prophet decided to examine and scrutinise his condition. So he went to him secretly, in order not to be recognized by Ibn Sayyād - hoping that he may hear something from him (disclosing his condition). He used to direct certain questions to him - which would thereby expose his true reality.

Sālim ibn 'Abd-Allāh informed me that Ibn 'Umar (may Allāh be pleased with him) informed him that 'Umar set out in a group of men with the Prophet (ﷺ), in the direction of Ibn Sayyād, and they (eventually) found him playing with some boys near the battlement⁸ of Banu Maghālah.⁹ At the time Ibn Sayyād was on the threshold of puberty.

He was unaware (of the Prophet's presence) until the Prophet (ﷺ) struck him on the back with his hand and he said to Ibn Sayyād:

⁸ 'Battlement' refers to a structure like a fortress.

⁹ *Maghālah* was a tribe of the Anṣār. See *Fath ul-Bārī*, [3/120].

أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ قَبِيلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبْيَانِ عِنْدَ أُطْمِ بَنِي مَغَالَةَ وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُطْمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ ثُمَّ قَالَ لِيَا ابْنَ صَيَّادٍ تَشْهَدُ أَيُّ رَسُولٍ اللَّهُ فَنظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْهَدُ أَيُّ رَسُولٍ اللَّهُ فَرَفَضَهُ وَقَالَ آمَنْتُ بِاللَّهِ وَبِرَسُولِهِ فَقَالَ لَهُ مَاذَا تَرَى قَالَ ابْنَ صَيَّادٍ يَا تَيْبِي صَادِقٌ وَكَانِبٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَّ عَلَيْكَ الْأَمْرُ ثُمَّ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي قَدْ خَبَأْتُ لَكَ خَيْبِيًّا فَقَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ فَقَالَ اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُمْ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ يَكُنْهُ فَلَنْ نُسَلِّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَنَا خَيْرٌ لَكَ فِي قَتْلِهِ

“...Do you bear witness that I am the Messenger of Allāh?”

Ibn Sayyād looked at him and said, “I bear witness that you are the Messenger of the *ummīyīn*¹⁰,” and continued, “Do you bear witness that I am the messenger of Allāh?”

He rejected it and said, “I believe in Allāh and His Messengers.” Then he asked him, “What do you see?” Ibn Sayyād said, “(Sometimes) a truthful one comes to me and (sometimes) a liar comes.”

¹⁰ That is - the unlettered ones, i.e., the Bedouin Arabs.

The Prophet (ﷺ) responded, “You are confused.” Then the Prophet (ﷺ) said to him, “I am concealing something from you (so what is it?).”

Ibn Sayyād said, “It is *al-dukh*”¹¹

The Prophet (ﷺ) said to him, “Be off with you! You will never go beyond your rank.”

Thereupon ‘Umar (may Allāh be pleased with him) said, “Permit me to strike his neck (kill him), O Messenger of Allāh.”

The Prophet (ﷺ) said, “If he is he (the Dajjāl), then you will not be able to overpower him, and if he is not (the Dajjāl), then there is no good in you killing him.”¹²

In another narration the Prophet (ﷺ) said to him;

مَا تَرَى قَالَ أَرَى عَرِشَنَا عَلَى الْمَاءِ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى عَرِشَ إِبْلِيسَ
عَلَى الْبَحْرِ وَمَا تَرَى قَالَ أَرَى صَادِقِينَ وَكَاذِبًا
أَوْ كَاذِبِينَ وَصَادِقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَيْهِ دَعْوُهُ

¹¹ Referring to *Sūrah al-Dukhān* (the Smoke), however, he cut it short according to way of the fortunetellers; as the Prophet (ﷺ) said, “They (the *Jinn*) would pass the information back down until it reaches the lips of magician or fortuneteller. Sometimes a meteor would overtake them before they could pass it on. If they passed it on before it on before being struck, they would add to it a hundred lies.’ Also ‘Ā’ishah reported that when she asked Allāh’s Messenger (ﷺ) about fortunetellers, he replied that they were nothing. She then mentioned that the fortunetellers sometimes told them matters, which were true. The Prophet (ﷺ) said: ‘That is a bit of truth which the *Jinn* steals and cackles in the ear of his friend; but he mixes along with it a hundred lies.’ [Ṣaḥīḥ al-Bukhārī]. T.N.

¹² Ṣaḥīḥ al-Bukhārī, *Kitāb al-Jana’iz*, [3/317]; with ‘*Fath ul-Bārī*’.

“And what do you see?”

He said: “I see a throne over water.”

Thereupon the Messenger of Allāh (ﷺ) said: “You see the throne of *Iblīs* upon the ocean - and what else do you see?”

He said: “I see two truthful (one) and a liar or two liars and one truthful (one).”

Thereupon Messenger of Allāh (ﷺ) said: “Leave him. He has been confused.”¹³

Ibn ‘Umar (may Allāh be pleased with him) said:

انطلقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ وَهُوَ يَحْتَلُّ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ فَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ يَعْنِي فِي قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ أَوْ زِمْرَةٌ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ فَقَالَتْ لِبَائِنِ صَيَّادٍ يَا صَافٍ وَهُوَ اسْمُ ابْنِ صَيَّادٍ هَذَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَارَ ابْنُ صَيَّادٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَرَكَتَهُ بَيْنَ

“After that the Messenger of Allāh (ﷺ) and ‘Ubayy ibn Ka’b set off to go to some date-palm trees where Ibn Sayyād was. The Prophet (ﷺ) concealed himself in order to hear something from Ibn Sayyād, before Ibn Sayyād would see him. The Prophet (ﷺ) saw him lying on his bed with a velvet blanket around him

¹³ Ṣaḥīḥ Muslim, *Kitāb ul-Fītan wa ‘asharāt al-Sā’ah, bāb dhikr ibn Sayyād* [18/49-50] with *‘Sharḥ al-Nanmawī li Muslim.*’

from which was coming a murmuring sound.”¹⁴

The mother of Ibn Sayyād saw the Messenger of Allāh (ﷺ) concealing himself behind the trunk of the palm-tree and said, “O Sāf!” - which was (also) his name - “Muḥammad (ﷺ)! Is here”

Ibn Sayyād jumped up and the Prophet (ﷺ) said, “If she had left him alone, things would have been made clear.”^{15, 16}

Abū Dhār (may Allāh be pleased with him) narrates:

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِي
إِلَى أُمِّهِ قَالَ سَلِّهَا كَمْ حَمَلْتِ بِهِ قَالَ فَأَتَيْتُهَا
فَسَأَلْتُهَا فَقَالَتْ حَمَلْتِ بِهِ اثْنَيْ عَشَرَ شَهْرًا قَالَ ثُمَّ
أُرْسَلَنِي إِلَيْهَا فَقَالَ سَلِّهَا عَنْ صَنِيعِهِ حِينَ وَقَعَ
قَالَ فَرَجَعْتُ إِلَيْهَا فَسَأَلْتُهَا فَقَالَتْ صَاحَ صَنِيعَهُ
الصَّبِيِّ ابْنَ شَهْرٍ ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا قَالَ
خَبَأْتُ لِي خَطْمَ شَاةٍ عَقْرَاءَ وَالذُّخَانَ قَالَ فَأَرَادَ
أَنْ يَقُولَ الذُّخَانَ فَلَمْ يَسْتَطِعْ فَقَالَ الذُّخُ الذُّخُ

‘Allāh’s Messenger (ﷺ) dispatched me to Ibn Sayyād’s mother and said: “Ask her how long did she bear him for?” When I reached her I asked her.

She said: “I was pregnant with him for twelve months.”

The Prophet (ﷺ) then sent me again and said: “Ask

¹⁴ ‘From which was coming a murmuring sound’, means, a low voice, or moving the lips as in speech, or speaking in an indistinct manner. See ‘*Fath ul-Bārī*’, [3/220-221] for the commentary on the above ḥadīth in *Kitāb al-Janā’iz*.

¹⁵ Ṣaḥīḥ al-Bukhārī, *Kitāb al-Janā’iz*, [3/318]; with ‘*Fath ul-Bārī*’.

¹⁶ That is - whether Ibn Sayyād was the Dajjāl or not.

her about his (first) cry when she delivered him?” I returned to her and asked her.

She said: “He cried/screamed like a month old child.” Then the Prophet (ﷺ) went himself and asked Ibn Sayyād. “Indeed, I am concealing something from you, (so what is it)?”

He replied: “You are concealing from me a dust stricken snout (*katm*)¹⁷ of a sheep (*afrā*) and *al-Dukhān*.”

He intended to say *al-Dukhān* but was unable to, but instead said: “*al-Dukh*, *al-Dukh*.”

So the Prophet (ﷺ) examined (and scrutinized) him in order to know the truth concerning his affair.

And what is intended by *al-Dukhān* (the Smoke) here is Allāh’s the Sublime’s statement:

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

“Then wait you for the Day when the sky will bring forth a visible smoke.”

[*Sūrah al-Dukhān*: 10]

For it occurs in the narration of Ibn ‘Umar, reported by Imām Aḥmad:

¹⁷ *Musnad* of Aḥmad [5/148], Ibn Ḥajr said concerning its chain of transmission ‘Ṣaḥīḥ.’ See ‘*Fath ul-Bārī*’, [13/325].

Al-Ḥaythamī said: ‘It is reported by Aḥmad, al-Bazzār and at-Tabarānī in ‘*Al-Awsat*’. The men in the chain of Aḥmad are the same men of Ṣaḥīḥ al-Bukhārī, except al-Ḥārith ibn Ḥusyra who is ‘*thiqa*’ trustworthy and reliable. See ‘*Majma‘ Az-zawā‘id*’ [8/2-3].

إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا وَخَبَأَ لَهُ (يَوْمَ تَأْتِي
السَّمَاءُ بِدُخَانٍ مُبِينٍ)

“I am concealing something from you.’ Which was,
‘Then wait you for the Day when the sky will
bring forth a visible smoke.’”

[*Sūrah al-Dukhān* : 10]¹⁸

Ibn Kathīr has said: ‘Indeed Ibn Sayyād use to divulge (in the matters of the unseen) as the fortunetellers used to - that is - on the tongues of the Jinn; who abbreviate speech. For this reason he said: ‘*al-Dukh*, *al-Dukh*’ implying *al-Dukhān*. It was then that Allāh’s Messenger (ﷺ) recognized (the basis of) his matter (*mādda*), and that it is devilish, and there upon replied: “Be off with you! You will never exceed your rank.”¹⁹

His Death

Jābir (may Allāh be pleased with him) reported:

‘We lost Ibn Sayyād on the day (battle) of al-Harrah.’²⁰

Ibn Ḥajr has authenticated this report, while he declared weak the opinion of those who say, Ibn Sayyād died in Madīnah, and that they uncovered his face and prayed on him.²¹

¹⁸ *Musnad* of Aḥmad [5/148], ḥadīth (no.6360) with Aḥmad Shākīr’s checking who said: ‘Its chain is ṣaḥīḥ (authentic).’

¹⁹ See ‘*Tafsīr ibn Kathīr*’, [8/234].

²⁰ Sunan Abū Dāwūd [11/479], with “*Aww ul-Ma’būd* .

²¹ See ‘*Fath ul-Bārī*’ [13/328].

IS IBN SAYYĀD THE GREAT DAJJĀL?

THE DISCUSSION CONCERNING THE (various) states of Ibn Sayyād and the Prophet (ﷺ) scrutiny of him has preceded. Which collectively show that the Prophet (ﷺ) was undecided regarding the reality of Ibn Sayyād, because it was not revealed to him by revelation (*wahy*) whether he was the Dajjāl or not.

‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) swore that he was the Dajjāl in the presence of the Prophet (ﷺ), and the Prophet (ﷺ) did not disapprove of that. Many of the Companions held the same view of ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) and used to swear to that effect that Ibn Sayyād is the Dajjāl, as is established from Jābir, Ibn ‘Umar and Abū Dharr.

Muḥammad ibn al-Munkadir¹ said:

¹ He is Abū ‘Abdullāh Muḥammad ibn al-Munkadir ibn ‘Abdullāh ibn al-Hadaẓr ibn ‘Abdul-‘uzzah al-Taymī. A *tābi’i*, one of the distinguished Imāms, who narrated (directly) from some Companions and died in the year 131AH. See his biography ‘*Tadhīb al-Tadhīb*’, [9/473-475].

رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنْ ابْنَ
الصَّائِدِ الدَّجَّالِ قُلْتُ تَحْلِفُ بِاللَّهِ قَالَ إِنِّي سَمِعْتُ
عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَلَمْ يُنْكِرْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ

“I saw Jābir ibn ‘Abd-Allāh swear by Allāh that Ibn al-Sā’id was the Dajjāl. I said, ‘Do you swear by Allāh?’ He said, ‘I heard ‘Umar ibn al-Khaṭṭāb swear to that effect in the presence of the Prophet (ﷺ), and the Prophet (ﷺ) did not disapprove of that.’”²

And from Nāfi³ who said:

كَانَ ابْنُ عُمَرَ يَقُولُ وَاللَّهِ مَا أَشْكُ أَنْ الْمَسِيحَ
الدَّجَّالَ ابْنَ صَيَّادٍ

“Ibn ‘Umar used to say: ‘By Allāh, I do not doubt that *al-Masīḥ al-Dajjāl* is (other than) Ibn Sayyād.’”⁴

On the authority of Zayd ibn Waḥb⁵ who said: ‘that Abū Dharr

² Ṣaḥīḥ al-Bukhārī, *Kitāb al-‘Abtisām bi Kitābi wa’l-Sunnab*, [13/223] with *al-Fath*. Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt as-Sā’ab, bāb dbikr ibn Sayyād* [18/52-53] with *‘Sharḥ al-Nawmawī li Muslim*.’

³ He is Abu ‘Abdullāh, al-Faqīh, al-Madānī, the freed slave of Ibn ‘Umar who fell to his lot in some of his expeditions, who narrated from many Companions. He was reliable and trustworthy (*thiqa*), who had many narrations and died in the year 119AH. See his biography *‘Tadhīb al-Tadhīb’*, [9/473-475].

⁴ Sunan Abū Dāwūd [11/483], Ibn Hajr said: ‘Its chain of transmission is authentic.’ *‘Fath ul-Bārī’*, [13/325].

⁵ He is Abū Sulaymān, Zayd ibn Waḥb, al-Juḥanī, al-Kūfi. He set out to meet the

(may Allāh be pleased with him) said:

قَالَ أَبُو ذَرٍّ لَنْ أُحْلِفَ عَشْرَ مِرَارٍ أَنَّ ابْنَ صَائِدٍ
هُوَ الدَّجَالُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْلِفَ مَرَّةً وَاحِدَةً
أَنَّهُ لَيْسَ بِهِ

“...It is more beloved to me, that I swear ten oaths (by Allāh) that Ibn Sayyād is the Dajjāl, than to swear once that he is not.”⁶

And from Nāfi‘, who said:

لَقِيَ ابْنَ عُمَرَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ
فَقَالَ لَهُ قَوْلًا أَعْضَبَهُ فَاثْتَفَخَ حَتَّى مَلَأَ السَّكَّةَ
فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا فَقَالَتْ لَهُ
رَحِمَكَ اللَّهُ مَا أَرَدْتَ مِنْ ابْنِ صَائِدٍ أَمَا عَلِمْتَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا
يُخْرَجُ مِنْ غَضَبِي بَعْضُهَا

Ibn ‘Umar (may Allāh be pleased with him) met Ibn Sayyād on one of the paths of Madīnah, and said to him something which made him so angry that he swelled up and filled the entire path. Ibn ‘Umar went to Ḥafsah (may Allāh be pleased with her) and told her about this.

=

Prophet (ﷺ), however, the Prophet (ﷺ) died, while he was on his journey. He reported from many Companions, like, ‘Umar ibn al-Khaṭṭāb, ‘Uthmān ibn Affān, ‘Alī ibn Abī Tālib, Abū Dharr and others (may Allāh be pleased with them). He was reliable and trustworthy (*thiqah*), who narrated many aḥādīth. He died in the year 96AH (may Allāh have mercy upon him).

⁶ Reported by Imām Aḥmad, its verification has preceded.

She said, “May Allāh have mercy upon you! Why did you upset Ibn Sayyād? Do you not know that the Messenger of Allāh (ﷺ) said: “Verily, he (the Dajjāl) will emerge when something makes him very angry?””⁷

Nafi‘ reported that Ibn ‘Umar (may Allāh be pleased with him) said:

قَالَ ابْنُ عُمَرَ لَقِيْتُهُ مَرَّتَيْنِ قَالَ فَلَقِيْتُهُ فَقُلْتُ
لِبَعْضِهِمْ هَلْ تَحَدِّثُونَ أَنَّهُ هُوَ قَالَ لَا وَاللَّهِ قَالَ
قُلْتُ كَذَّبْتَنِي وَاللَّهِ لَقَدْ أَخْبَرْتَنِي بِبَعْضِكُمْ أَنَّهُ لَنْ
يَمُوتَ حَتَّى يَكُونَ أَكْثَرَكُمْ مَالًا وَوَلَدًا فَكَذَلِكَ هُوَ
زَعَمُوا الْيَوْمَ قَالَ فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ قَالَ فَلَقِيْتُهُ
لَقِيَةً أُخْرَى وَقَدْ نَفَرْتُ عَيْنُهُ قَالَ فَقُلْتُ مَتَى فَعَلْتَ
عَيْنَكَ مَا أَرَى قَالَ لَا أَذْرِي قَالَ قُلْتُ لَا تَذْرِي
وَهِيَ فِي رَأْسِكَ قَالَ إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي
عَصَاكَ هَذِهِ قَالَ فَتَخَرَّ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ
قَالَ فَرَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصَا
كَانَتْ مَعِيَ حَتَّى تَكَسَّرَتْ وَأَمَّا أَنَا فَوَاللَّهِ مَا
شَعَرْتُ قَالَ وَجَاءَ حَتَّى دَخَلَ عَلَيَّ أُمَّ الْمُؤْمِنِينَ
فَحَدَّثْتَهَا فَقَالَتْ مَا تُرِيدُ إِلَيْهِ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ إِنْ
أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضِبُهُ

“...I met Ibn Sayyād twice and said to some of them (his friends): Are you discussing that it is him (that Ibn Sayyād is the Dajjāl).

They said: “By Allāh, it is not so.

I said: You told me the truth; by Allāh some of you

⁷ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asbarāt al-Sā’ab, bāb dhikr ibn Sayyād* [18/57] with ‘*Sharḥ al-Nawwawī li Muslim.*’

informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Sayyād talked to us. I then departed and met him again for the second time and his eye had swollen.

I said: What has happened to your eye?

He said: I do not know.

I said: It is in your head and you do not know about it?

Ibn ‘Umar said: If Allāh so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allāh, I was not aware of it. He then came to the Mother of the Believers Hafsa (may Allāh be pleased with her) and narrated it to her.

She said: What concern do you have with him? Don’t you know that Allāh’s Messenger (ﷺ) said that the first thing (by the incitement of which) he would come out before the public would be his anger?”⁸

Ibn Sayyād used to hear what the people used to say about him. He was apparently upset by this accusation that he was the Dajjāl, he tried to defend himself that he was not the Dajjāl, and he quoted as evidence the fact that the descriptions of the Dajjāl described by the Prophet (ﷺ) did not apply to him.

For in the ḥadīth of Abū Sa‘īd al-Khudrī (may Allāh be pleased with him) who said:

⁸ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asbarāt al-Sā’ah, bāb dhiker ibn Sayyād* [18/57-58] with ‘*Sharḥ al-Nawwawī li Muslim.*’

خَرَجْنَا حُجَّاجًا أَوْ عُمَرَاءَ وَمَعَنَا ابْنُ صَائِدٍ قَالَ
فَنَزَلْنَا مَنَزَلًا فَتَفَرَّقَ النَّاسُ وَبَقِيْتُ أَنَا وَهُوَ
فَاسْتَوْحَشْتُمْ مِنِّي وَحَسَنَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ
قَالَ وَجَاءَ بِمَنَاعِيهِ فَوَضَعَهُ مَعَ مَنَاعِي فَقُلْتُ إِنَّ
الْحَرَّ شَدِيدٌ فَلَوْ وَضَعْتُهُ تَحْتَ تِلْكَ الشَّجَرَةِ قَالَ
فَفَعَلَ قَالَ فَرَفَعْتُمْ لَنَا عَنَّمْ فَانْطَلَقَ فَجَاءَ بِعَسٍ
فَقَالَ اشْرَبْ يَا سَعِيدِ فَقُلْتُ إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ
حَارٌّ مَا يَبِي إِلَّا أَنِّي أَكْرَهُ أَنْ اشْرَبَ عَن يَدِهِ أَوْ
قَالَ أَخَذَ عَن يَدِهِ فَقَالَ يَا سَعِيدِ لَقَدْ هَمَمْتُ أَنْ
أَخَذَ حَبْلًا فَأَعْلَقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَبِقُ مِمَّا يَقُولُ لِي
النَّاسُ يَا أَبَا سَعِيدٍ مَنْ خَفِيَ عَلَيْكَ حَدِيثٌ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَفِيَ عَلَيْكُمْ مَعَشَرَ
النَّاصِرِ أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ قَدْ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ كَافِرٌ وَأَنَا مُسْلِمٌ
أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
هُوَ عَقِيمٌ لَا يُؤَلِّدُ لَهُ وَقَدْ تَرَكْتُ وَوَلَدِي بِالْمَدِينَةِ
أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ
وَأَنَا أُرِيدُ مَكَّةَ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ حَتَّى كَذَبْتُ
أَنْ أُعْذِرَهُ ثُمَّ قَالَ أَمَا وَاللَّهِ إِنِّي لَأَعْرِفُهُ وَأَعْرِفُ
مَوْلِدَهُ وَأَيْنَ هُوَ الْآنَ قَالَ قُلْتُ لَهُ تَبَّ لَكَ سَائِرَ
الْيَوْمِ

‘...In fact (the only thing wrong was) that I did not want to drink from his hand, or take anything from his hand.

He said: ‘Abū Sa‘īd, Indeed I have been thinking that I should take a rope and suspend it from a tree, and hang myself, because of what the people are saying about me. O Abū Sa‘īd, does anyone know more about ḥadīth than you Anṣār? Are you not one of the most

knowledgeable of people about the ḥadīth of the Messenger of Allāh (ﷺ)? Did not the Messenger of Allāh (ﷺ) say that the Dajjāl is a *kaḥfīr*, and I am a Muslim? Did not the Messenger of Allāh (ﷺ) say that he would be barren, with no children, and I have left my child behind in Madīnah? Did not the Messenger of Allāh (ﷺ) say that he will never enter Madīnah or Makkah, but I have left Madīnah and am headed for Makkah?’

...I was about to accept his excuses, however, he then said, ‘But, by Allāh! Verily I know who he is ⁹ and I know where he will be born, and (I know) where he is now.’

I responded, ‘May you perish for the rest of the day!’ ¹⁰

According to another report, Ibn Sayyād said:

أَمَّا وَاللَّهِ إِنِّي لَأَعْلَمُ الْآنَ حَيْثُ هُوَ وَأَعْرِفُ أَبَاهُ
وَأُمَّهُ قَالَ وَقِيلَ لَهُ أَيَسْرُكَ أَنْكَ ذَاكَ الرَّجُلُ قَالَ
فَقَالَ لَوْ عَرَضَ عَلَيَّ مَا كَرِهْتُ

‘By Allāh! Indeed I know where he is right now and I know his father and mother.’

It was said to him, ‘Would it not delight you to be that man?’

He replied, ‘If it were offered to me, I would not refuse.’ ¹¹

⁹ Or ‘I know who the Dajjāl is’, while the first rendering is literal.

¹⁰ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asbarāt al-Sā’ab, bāb dhiker ibn Sayyād* [18/51-52] with ‘*Sharḥ al-Nawwawī li Muslim.*’

¹¹ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asbarāt al-Sā’ab, bāb dhiker ibn Sayyād* [18/51] with ‘*Sharḥ al-Nawwawī li Muslim.*’

There are other reports concerning Ibn Sayyād which I have not mentioned in order, not to make the discourse too lengthy. Moreover some scholars, like Ibn Kathīr, Ibn Ḥajr and others, have disproved of them due to their weak chains of transmission.¹²

The narrations concerning Ibn Sayyād have confounded (some) scholars; his affair difficult posing difficulty to reconcile. Some of the scholars say: 'That he is the Dajjāl using what has preceded as evidence - that is - the taking of oaths by some of the Companions that he is the Dajjāl. Further, what had transpired between him and Ibn 'Umar and Abū Sa'īd (may Allāh be pleased with them). While some scholars hold the view that Ibn Sayyād was not the Dajjāl - advancing the ḥadīth of Tamīm ad-Dārī (may Allāh be pleased with him) as their evidence. Before I cite the statements of both groups, I will (first) mention the ḥadīth of Tamīm in its entirety. Imām Muslim narrates with his chain of transmission to 'Āmir ibn Sharāhīl Sha'ba¹³ - Sha'bi -of Hamdan - reported that he asked Fatimah bint Qays, the sister of Daḥḥak ibn Qays, she was one of the first *Muhajirāt* (emigrants):

¹² See '*An-Nihāyah/al-Fitan wal-Malāhim*', [1/127] with Taha Zaynees checking, and '*Fath ul-Bārī*', [13/326].

¹³ He is the Imām, the great memoriser, 'Āmir ibn Sharāhīl or 'Āmir ibn 'Abdullāh ibn Sharāhīl, ash-Sha'bī, al-Hamyarī. Born in the 6th year of 'Umar ibn al-Khaṭṭāb's *Khilāfab*. He narrated (directly) from many Companions. He used to say: 'I have not written black (ink) upon white (paper) and nor has any man narrated a ḥadīth to me, except that I memorized it.' He died after 100AH at the age of ninety, (may Allāh have mercy upon him). See '*Tadhīb al-Kamāl*' by al-Mizzī, [2/643] and '*Tadhīb al-Tadhīb*' [5/65-69].

حَدَّثَنِي حَدِيثًا سَمِعْتِيهِ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُسْتَبَدُّهُ إِلَى أَحَدٍ غَيْرِهِ فَقَالَتْ
لَنْ شَيْئًا لَأَفْعَلَنَّ فَقَالَ لَهَا أَجَلُ حَدِيثِي فَقَالَتْ
نَكَحْتُ ابْنَ الْمُغِيرَةَ وَهُوَ مِنْ خِيَارِ شَبَابِ فَرِيشٍ
يَوْمَئِذٍ فَأَصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ فِي نَقْرِ مِنْ أَصْحَابِ رَسُولِ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَطَبَنِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ
وَكَانَتْ قَدْ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ فَلَمَّا كَلَّمَنِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ أَمْرِي
بِيَدِكَ فَأَنْكَحْتَنِي مَنْ شِئْتَ فَقَالَ انْتَقِلِي إِلَى أُمَّ
شَرِيكِ وَأُمِّ شَرِيكِ امْرَأَةٍ غَنِيَّةٍ مِنَ الْأَنْصَارِ
عَظِيمَةِ الثَّقَفَةِ فِي سَبِيلِ اللَّهِ يَنْزِلُ عَلَيْهَا
الضِّيْفَانُ فَقُلْتُ سَأَفْعَلُ فَقَالَ لَا تَفْعَلِي إِنَّ أُمَّ
شَرِيكِ امْرَأَةٌ كَثِيرَةٌ الضِّيْفَانِ فَإِنِّي أَكْرَهُ أَنْ
يَسْقُطَ عَنْكَ خِمَارُكَ أَوْ يَنْكَشِفَ التُّوبُ عَنْ
سَأْفِيكَ فَيَرَى الْقَوْمُ مِنْكَ بَعْضَ مَا تُكْرَهُينَ وَلَكِنْ
انْتَقِلِي إِلَى ابْنِ عَمِّكَ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ أُمَّ
مَكْتُومٍ وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ فَهْرُ فَرِيشٍ وَهُوَ
مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ فَأَنْتَقَلْتُ إِلَيْهِ فَلَمَّا
انْقَضَتْ عِدَّتِي سَمِعْتُ نِذَاءَ الْمُنَادِي مُنَادِي
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِي الصَّلَاةَ
جَامِعَةً فَخَرَجْتُ إِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُولِ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ فِي صَفِّ
النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ فَلَمَّا قَضَى رَسُولُ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ جَلَسَ عَلَى

الرَّحْمَنُ بْنُ عَوْفٍ فِي نَقْرِ مِنْ أَصْحَابِ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَطْبَنِي رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ
 وَكُنْتُ قَدْ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ قَالَ مَنْ أَحْبَبَنِي فَلْيُحِبَّ أُسَامَةَ فَلَمَّا كَلَّمَنِي
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ أَمْرِي
 بِيَدِكَ فَأَتَكْحَنِي مَنْ شِئْتَ فَقَالَ اتَّقِلي إِلَى أُمَّ
 شَرِيكِ وَأُمَّ شَرِيكِ امْرَأَةٌ غَنِيَّةٌ مِنَ الْأَنْصَارِ
 عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ يَنْزِلُ عَلَيْهَا
 الضَّيْفَانُ فَقُلْتُ سَأَفْعَلُ فَقَالَ لَا تَفْعَلِي إِنَّ أُمَّ
 شَرِيكِ امْرَأَةٌ كَثِيرَةٌ الضَّيْفَانِ فَإِنِّي أَكْرَهُ أَنْ
 يَسْقُطَ عَنْكَ خِمَارُكَ أَوْ يَنْكَشِفَ الثُّوبُ عَنْ
 سَائِقِيكَ فَيَرَى الْقَوْمَ مِنْكَ بَعْضَ مَا تَكْرَهُينَ وَلَكِنْ
 اتَّقِلي إِلَى ابْنِ عَمِّكَ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ أُمَّ
 مَكْتُومٍ وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرِ فِهْرِ فَرِيشٍ وَهُوَ
 مِنَ النَّظَنِّ الَّذِي هِيَ مِنْهُ فَأَتَقَلَّتْ إِلَيْهِ فَلَمَّا
 انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي مُنَادِي
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِي الصَّلَاةَ
 جَامِعَةً فَخَرَجْتُ إِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ فِي صَفِّ
 النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ فَلَمَّا قَضَى رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ جَلَسَ عَلَى
 الْمِثْبَرِ وَهُوَ يَضْحَكُ فَقَالَ لِيَلَزِمَ كُلُّ إِنْسَانٍ
 مُصَلَّاهُ ثُمَّ قَالَ أَتَدْرُونَ لِمَ جَمَعْتُكُمْ قَالُوا اللَّهُ
 وَرَسُولُهُ أَعْلَمُ قَالَ إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ
 وَلَا لِرَهْبَةٍ وَلَكِنْ جَمَعْتُكُمْ لِأَنَّ تَمِيمًا الدَّارِيَّ كَانَ
 رَجُلًا نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا
 وَافِقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ
 حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلَاثِينَ
 رَجُلًا مِنْ لَحْمٍ وَجَدَامَ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي
 الْبَحْرِ ثُمَّ أَرْفَعُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى
 مَعَرَبِ الشَّمْسِ فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ
 فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرِ الشَّعْرِ

لَا يَدْرُونَ مَا قَبْلَهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ
فَقَالُوا وَيَلَيْكَ مَا أَنْتَ فَقَالَتْ أَنَا الْجَسَّاسَةُ قَالُوا وَمَا
الْجَسَّاسَةُ قَالَتْ أَيُّهَا الْقَوْمُ انظُرُوا إِلَى هَذَا الرَّجُلِ
فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبْرِكُمْ بِالشُّوْاقِ قَالَ لَمَّا
سَمِعَتْ لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً قَالَ
فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ
إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدَّهُ وَثَاقًا مَجْمُوعَةً يَدَاهُ
إِلَى عُنُقِهِ مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ فَلَمَّا
وَيْلَكَ مَا أَنْتَ قَالَ قَدْ قَدَرْتُمْ عَلَيَّ خَيْرِي
فَأَخْبِرُونِي مَا أَنْتُمْ قَالُوا نَحْنُ أَنَاسٌ مِنَ الْعَرَبِ
رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ فَصَادَقْنَا الْبَحْرَ حِينَ
اعْتَلَمَ فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا ثُمَّ أَرْقَأْنَا إِلَى
جَزِيرَتِكَ هَذِهِ فَجَلَسْنَا فِي أَقْرِبِهَا فَدَخَلْنَا الْجَزِيرَةَ
فَلَقِينَا ذَابَّةً أَهْلَبُ كَثِيرُ الشَّعْرِ لَا يَدْرَى مَا قَبْلَهُ
مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ فَقُلْنَا وَيَلَيْكَ مَا أَنْتَ
فَقَالَتْ أَنَا الْجَسَّاسَةُ فَلَمَّا وَمَا الْجَسَّاسَةُ قَالَتْ
اعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى
خَبْرِكُمْ بِالشُّوْاقِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا وَفَرَعْنَا
مِنْهَا وَلَمْ نَأْمَنَ أَنْ تَكُونَ شَيْطَانَةً فَقَالَ أَخْبِرُونِي
عَنْ نَحْلِ بَيْسَانَ فَلَمَّا عَنِ أَيِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ
أَسْأَلُكُمْ عَنْ نَحْلِهَا هَلْ يُثْمِرُ فَلَمَّا لَهُ نَعَمْ قَالَ أَمَا
إِنَّهُ يُوشِكُ أَنْ لَا يُثْمَرَ قَالَ أَخْبِرُونِي عَنْ بُحَيْرَةِ
الطَّبْرِيَّةِ فَلَمَّا عَنِ أَيِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِيهَا
مَاءٌ قَالُوا هِيَ كَثِيرَةُ الْمَاءِ قَالَ أَمَا إِنَّ مَاءَهَا
يُوشِكُ أَنْ يَذْهَبَ قَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغْرٍ
قَالُوا عَنِ أَيِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِي الْعَيْنِ
مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ فَلَمَّا لَهُ نَعَمْ هِيَ
كَثِيرَةُ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا قَالَ
أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ قَالُوا قَدْ خَرَجَ
مِنْ مَكَّةَ وَتَزَلَّ يَثْرِبَ قَالَ أَقَاتِلُهُ الْعَرَبُ فَلَمَّا نَعَمْ
قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْتَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى
مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ قَالَ لَهُمْ قَدْ كَانَ
ذَلِكَ فَلَمَّا نَعَمْ قَالَ أَمَا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ

وَأَيُّ مُخْبِرِكُمْ عَلَيَّ إِلَيَّ أَنَا الْمَسِيحُ وَإِلَيَّ أَوْشِكُ
 أَنْ يُوَدَّنَ لِي فِي الْخُرُوجِ فَأَخْرَجَ فَأَسِيرَ فِي
 الْأَرْضِ فَلَمَّا أَدْعَى قَرْيَةً إِنَّا هَبَطْنَاهَا فِي أَرْبَعِينَ لَيْلَةً
 غَيْرَ مَكَّةَ وَطَيْبَةَ فَهُمَا مُحْرَمَتَانِ عَلَيَّ كِلْتَاهُمَا
 كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا
 اسْتَقْبَلَنِي مَلِكٌ بِيَدِهِ السِّيفُ صَلَاتًا يَصُدُّنِي عَنْهَا
 وَإِنِّي عَلَى كُلِّ نَقَبٍ مِنْهَا مَلَأْتُهَا بِحُرْسُونِهَا قَالَتْ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَعَنَ
 بِمُخَصَّرَتِهِ فِي الْمَنِيرِ هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ هَذِهِ
 طَيْبَةُ يَعْنِي الْمَدِينَةَ أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ فَقَالَ
 النَّاسُ نَعَمْ فَإِنَّهُ أَعْجَبَنِي حَدِيثُ نَمِيمٍ أَنَّهُ وَافَقَ
 الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ أَلَا
 إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لَا بَلَّ مِنْ قِبَلِ
 الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ
 الْمَشْرِقِ مَا هُوَ وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ قَالَتْ
 فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ

“Tell me a ḥadīth which you heard directly from Allāh’s Messenger with no narrator in between.”

She replied: “If you wish, then certainly I will.”

He said, “Yes, please tell me,”

She said, “I married Ibn al-Mughirah, who was one of the best of the youth of Quraysh in those days. But he fell in the first *Jihād* on the side of the Prophet (ﷺ).”

“When I had completed my *‘Iddah* (period of waiting), I heard the Prophet’s announcer calling for congregational prayer. I went out to the masjid, and prayed behind the Prophet. I was in the women’s row, which immediately follows the back of the con-

gregation. When the Prophet had finished his prayer, he sat on the pulpit, smiling, and said, 'let every person remain in his place.'

And then he (ﷺ) said, 'Do you know why I had asked you to assemble?'

The people said, 'Allāh and His Messenger know best.' 'He said, 'By Allāh, I have not gathered you here to give you an exhortation or a warning. On the contrary, I have gathered you here because Tamīm al-Dāri¹⁴, who was a Christian man has come and embraced Islam and has given allegiance (to Allāh and His Messenger). Moreover, he has related to me a narrative, which conforms to what I have been relating to you about the *Masiḥ al-Dajjāl*.'

He narrated, 'that he had sailed in a ship with thirty men from (the tribes of) Lakhm and Judham. The waves had tossed them (from place to place) in the sea for a whole month. They then brought her (their ship) near to the shore of an island, at the time of sunset. Then they boarded (small) boats and entered the island, where a beast that was so hairy that they could not tell its front from its back met them.'

They said, "Woe be to you! What are you?"

It replied, "I am al-Jassasah."

They said, "What is al-Jassasah?"

¹⁴ He is Abū Ruqayah or Ruqyah, Tamīm, son of Aws, son of Khārijah al-Dāri, from the tribe of Lakhm (may Allāh be pleased with him). He was from among the scholars of the People of the Book (the Jews and Christians), who came to Madīnah and embraced Islām in the ninth year of *hijrah*. He has narrated from the Prophet (ﷺ), and from whom a number of Companions have narrated, Like 'Abdullāh Ibn 'Umar, 'Abdullāh Ibn 'Abbās, Anas and Abu Hurayrah. He moved to Shām after the killing of 'Uthmān ibn Affān (may Allāh be pleased with them) and resided at *Bayt ul-Maqdis* (Jerusalem) and died in the year 40AH. See '*Tadhīb al-Tadhīb*', [1/511-512].

It said, "O people, proceed (quickly) to this man in the monastery, for he is very anxious and longing to here news from you."

Tamīm said that when it named a person to us, we feared that it was a *shaytāna*.

Tamīm said, "So we hastened quickly (with him) till we reached the monastery, and there behold! We saw the most enormous man we had ever seen, most severely fettered with chains. His hands tied up to his neck and with iron shackles between his legs up to the ankles."

We asked, "Woe be to you! What are you?"

He said, "Indeed you will soon know about me (thus far). So inform me who you are."

We said, "We are people from the Arabs. We sailed in a ship, but the waves have been tossing us about for a month. We then drew near the shore of this Island of yours, boarded (small) boats and entered the island, where a beast that was so hairy that we could not tell its front from its back met us."

We said, "Woe be to you! What are you?"

It replied, "I am *al-Jassasab*."

We said, "What is *al-Jassasab*?"

It replied, "O people, proceed (quickly) to this man in the monastery, for he is very anxious and longing to here news from you." And therefore we rushed to you quickly and were scared from it (i.e., *al-Jassasab*), lest it may be a *shaytāna* (female devil).

He asked, 'Inform me about the date-palms of Baysān.'

We replied, 'what do you want to know about them?'

He said, 'I want to know whether these trees bear

fruit or not.’

We said, “Yes.”

He said, “Soon they will not bear fruit.’

Then he asked, ‘Inform me about the lake of al-Tabariyyah (Tiberius, in Palestine).’

We replied, ‘what do you want to know about it?’

He responded, ‘Is there water in it?’

We replied, ‘There is plenty of water in it.’

He said, ‘Soon it will become dry.’

Then he said, ‘Inform me about the spring of *Zughr*.’

We replied, ‘What do you want to know about it?’

He said, ‘is there water in the spring? And do its people cultivate the land with it?’

We responded, “Yes”, there is plenty of water in it, and the people use it to cultivate the land.’

Then he asked, ‘Inform me about the Prophet of the *ummīyyīn* (unlettered and illiterate), what has he done?’

We replied, ‘He has left Makkah and settled in Yathrib.’

He asked, ‘Have the Arabs fought against him?’

We replied, “Yes.”

He said, ‘How has he dealt with them?’

So we informed him that the Prophet has indeed vanquished the Arabs neighboring him; (they have believed in him) and obeyed him.’

He asked, ‘Has it really happened?’

We replied, “Yes.”

He said, ‘It is better for them that they (believe in him) and obey him.’ He continued and said verily, I shall acquaint you about myself. Indeed I am the *Masih al-Dajjāl*; soon, it will be permitted for me to leave this place (Island) and I will emerge and travel the (entire) earth in forty days, not leaving a village or town except that I enter it, besides Makkah and Madīnah, for they will be forbidden for me to enter.

Every time I try to enter either of them, I will be met by an angel bearing an unsheathed sword preventing me from entering them; and verily every path (*naqb*)¹⁵ leading to it (i.e., Makkah and Madīnah) will have angels guarding it.’

Fātimah bint Qays said, “The Prophet striking the pulpit with his staff, said: ‘this is *Tayyibah*, this is *Tayyibah*, this is *Tayyibah*, - meaning Madīnah. Have I not related to you something like that (before)?’¹⁶

Thereupon the people replied, “Yes.”

He said, ‘Certainly the account Tamīmi has delighted me for it agrees with what I have been narrating to you concerning the Dajjāl, and about Makkah and Madīnah. Indeed, he is in the Syrian sea or the Yemenī Sea. No, on the contrary, he is in the East, he is in the East, he is in the East’ and he pointed with his hands towards the East.

Fātimah said: ‘I memorised this (entire narration) from the Messenger of Allāh (ﷺ).’¹⁷

Ibn Ḥajr commented, ‘Indeed some have presumed, that the ḥadīth of Fātimah bint Qays - is strange (*gharīb*) and odd (*farād*), which is not so. For besides Fātimah bint Qays, this ḥadīth has been narrated by Abū Hurayrah, ‘Ā’ishah and Jābir also.’¹⁸

¹⁵ *Naqb*: Is a path/pathway between two mountains, see ‘*Al-Nihāyah-fi-gharibi-ḥadīth*’, [5/102].

¹⁶ i.e., about the Dajjāl, his descriptions and his trials.

¹⁷ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asbarāt al-Sā’ah*, *bāb dhiker ibn Sayyād* [18/78-83] with ‘*Sharḥ al-Nawwanī li Muslim*.’

¹⁸ See ‘*Fath ul-Bārī*’, [13/328].

THE STATEMENTS OF THE SCHOLARS REGARDING IBN SAYYĀD

ABŪ ‘ABDULLĀH AL-QURTŪBĪ has said, ‘The correct view is that Ibn Sayyād is the the Dajjāl. Due to what has previously been indicated. It is not impossible for him that he can be in the Island at that time and be amongst the Companions in another time.’¹

al-Nawwawī has said, ‘The scholars have stated his incidents poses difficulty; his matter is uncertain - that is - is he the *Masīb al-Dajjāl* or someone else besides him. However, there is no doubt that he is a dajjāl (a great liar) from the many (*dajjālah*) Dajjāls.’

= I say, ‘From those who have rebutted this great ḥadīth is Shaykh Abū Abīyyah’ who said, ‘This ḥadīth has an imaginative character (to it) and a feature of fabrication.’

We ask Abū Abīyyah, with what evidence is he refusing to accept an authentic ḥadīth, which the *ummah* has accepted (whole heartedly)? Save, to be at strangeness (with the rest of the scholars) and by means of deficient intelligence. May Allāh forgive us and him. See ‘*Al-Niḥāyah al-Fitan wal-Malāḥim*’, [1/96] with the notes of Shaykh Muḥammad Faḥīm Abu Abīyyah.

¹ See ‘*al-Tadbkira*’ [p.702].

The scholars say, 'What is apparent from the narrations is that it was not revealed to the Prophet (ﷺ) whether he is the Dajjāl or someone else besides him. Rather, what was revealed to him were the descriptions and characteristics of the Dajjāl. And in Ibn Sayyād there were found series of probable linked events. For that reason the Prophet (ﷺ) with-held from affirming that he is the Dajjāl or that someone else besides him is. Because of this reason, he said to 'Umar ibn Khaṭṭāb (may Allāh be pleased with him),

'If he is him, than you will never be able to kill him.'

As for his argument, that is Ibn Sayyād, he is a Muslim and the Dajjāl is a *Kāfir*, that the Dajjāl will bear no child and that he has a son, that the Dajjāl will not enter Makkah and Madīnah, and Ibn Sayyād entered Madīnah, and was proceeding to Makkah. Then, there is no proof for him in this. For the Prophet (ﷺ) only informed about his descriptions (and characteristics which he will have) at the time of his *fitnah* and his emergence upon the earth.

In addition, the uncertainty of his incident and being one of the great liars (*dajjālah*) is his statement to the Prophet (ﷺ),

'Do you bear witness that I am the Messenger of Allāh?'

And, moreover, his claim that a truthful one and a liar comes to him, and that he sees a throne above the water; that he would not dislike to be the Dajjāl, and that he knows his location. Also, his statement, 'Indeed I know him, and I know his birth place and where he is (right) now.'

And his swelling, till he filled the (entire) path. As for him (outwardly) displaying Islām, doing Hajj, Jihād and renouncing what he was on previously then, that is not clear (cut evidence to prove) that he is not the Dajjāl.’²

So, what is understood from al-Nawwawī’s discussion is that he favours the opinion; that Ibn Sayyād is the Dajjāl.

Imām Shawkānī has said, ‘Concerning Ibn Sayyād, the people³ have differed greatly. His matter posing difficulty to such an extent that every statement has been said about him. What is apparent from the *ahādīth* mentioned is that The Prophet (ﷺ) was uncertain and unresolved concerning whether he was the Dajjāl or not...?’

There are two responses concerning his (ﷺ) being unresolved.

The first: That the Prophet (ﷺ) was unresolved, until Allāh acquainted him that he is the Dajjāl. Therefore, when he informed him he did not disapprove of ‘Umar ibn Khaṭṭāb oath.

The second: That the Arabs (in their speech and language) sometimes express something as if articulating doubt, even if the information itself is not doubtful.

From amongst the evidences which prove that he is the Dajjāl is what been reported by ‘Abdul-Razzāq⁴ with an authentic chain

² See ‘*Sharḥ al-Nawwawī li Muslim.*’, [18/46-47].

³ That is, the scholars.

⁴ See ‘*Al-Musannaʿ*’ [11/396], with the checking of Ḥabīb ur-Raḥmān al-Azamī.

of transmission to Ibn 'Umar (may Allāh be pleased with them both) who said:

'One day I met Ibn Sayyād and with him was a man from the Jews - (and) behold! his eye had emerged and was protruding like a donkey's eye. When I saw him, I said, 'I adjure you by Allāh O Ibn Sayyād! Since when has your eye started to protrude and emerge?'

He replied, 'By, The Most Merciful, I do not know', I responded, 'You have lied, and it (your eye) is in your head',

He then touched it with his hand, and exhaled with contempt from his nostrils - three times'⁵

A similar incident has already proceeded from Imām Muslim's narration.⁶

That which appears to me from ash-Shawkānī's discussion is that he is from those who say that Ibn Sayyād is the great Dajjāl.

While al-Baḥaḥqī⁷ in the context of his discussion upon the ḥadīth of Tamīm said, 'What is deduced from it, that is, the ḥadīth of Tamīm al-Dārī is that the great Dajjāl who will appear at the

⁵ See '*Nayl-awtār-sharḥ-muntaqa al-Akbār*', [7/230-231] by al-Shawkānī, the edition of Mustapha al-Ḥalābī, Egypt.

⁶ See pp. 42-43.

⁷ He is the great memorizer (of ḥadīth), Abū Bakr, Aḥmad ibn al-Ḥusayn ibn 'Alī ash-Shāfi'ī. The author of many great writings, like, '*Al-Sunan al-Kubrā*', '*Al-Sughrā*', '*Dalāil ul-Nabowab*', '*Al-Mabsūt*' and others. He died in Naysābūr in the year 457AH (may Allāh have mercy upon him). See '*Shadbarāt utbahab*' [3/304-305] and '*Al-'Alām*', [1/116].

end of time is not Ibn Sayyād. But, rather, Ibn Sayyād was one of the great liars (*dajjālūn*) about whom the Prophet (ﷺ) informed, will appear,⁸ and most of them have appeared.’

It seems that those who have asserted that Ibn Sayyād is the great Dajjāl have not heard of the incident of Tamīm. For if not, then to harmonise and reconcile between both (narrations) is extremely difficult.

For how can it be congruous that the one who was (alive) in the time of Prophet time, on the threshold of puberty met and questioned by the Prophet (ﷺ) be the (same) individual in the latter part of his life, an elderly man, imprisoned in an Island, fettered with iron shackles, asking about the Prophet (ﷺ), has he appeared or not? Consequently it is better to interpret (that some Companions regarded Ibn Sayyād as the Great Dajjāl) due to not being in familiar (with the ḥadīth of Tamīm al-Dārī). As for ‘Umar ibn Khaṭṭāb (may Allāh be pleased with him) then it is likely, that he used to swear (by Allāh) before he heard the narration of Tamīm. Then when he heard it he ceased to swear. While Jābir who witnessed ‘Umar ibn Khaṭṭāb, (may Allāh be pleased with him) swearing (by Allāh) in the company of the Prophet (ﷺ) took what he learnt from ‘Umar in the Prophets (ﷺ) presence.⁹

However, I say Jābir (may Allāh be pleased with him) is one of the narrators of the ḥadīth of Tamīm, as occurs in the report of

⁸ From the signs of the Hour is the appearance of thirty false claimants of Prophethood known as liars (*dajjāls*). As Samura bin Jundub reported: “...Verily by Allāh, the Hour will not come until thirty liars of prophecy will appear and the final one will be the one eyed liar.” [Reported by Aḥmad as a sound ḥadīth].

⁹ See *Fath ul-Bārī*, [13/326-327].

Abū Dāwūd, where he mentions the incident of *al-Jassāsah* and the Dajjāl, (both) in similarity to the narration of Tammīm.

Ibn Abū Salamah¹⁰ then said, ‘Verily, in this ḥadīth is something which I have not memorized - then he said,¹¹

إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ قَالَ شَهَدَ
جَابِرٌ أَنَّهُ هُوَ ابْنُ صَيَّادٍ قُلْتُ فَإِنَّهُ قَدْ مَاتَ قَالَ
وَأِنْ مَاتَ قُلْتُ فَإِنَّهُ أَسْلَمَ قَالَ وَإِنْ أَسْلَمَ قُلْتُ فَإِنَّهُ
قَدْ دَخَلَ الْمَدِينَةَ قَالَ وَإِنْ دَخَلَ الْمَدِينَةَ

‘...Jābir (may Allāh be pleased with him) testified that he - that is the Dajjāl - is Ibn Sā’id.’

I said (to him), ‘He has indeed died.’

He replied, ‘Even if he has died.’

I said, ‘Verily he embraced Islām.’

He responded, ‘Even if he embraced Islām.’

I (further) said, ‘Indeed he entered Madīnah.’

He replied, ‘Even if he entered Madīnah.’¹²

¹⁰ He is ‘Umar the son of Abū Maslamah ibn ‘Abdur-Raḥmān ibn Awf, Al-Zuḥrī, the Qādī of Medīnah. Truthful, but sometimes erring (in his narrations). He was killed in *Shām* in the year 132AH, see ‘*Taqrib at-Tadhib*’ [2/56].

¹¹ The one who is saying this Abū Salamah ibn ‘Abdur-Raḥmān, the father of ‘Umar. Please refer to the previous note, TN. See ‘*Awn ul-Ma’būd*’, [11/477].

¹² Sunan Abū Dāwūd, *kitāb ul-Malāhim, bāb fi khabar ul-Jassāsah*, [11/476]; with ‘*Awn ul-Ma’būd*’. Ibn Hajr commented on this ḥadīth, ‘There is some statement concerning Ibn Abū Salamah, however, the ḥadīth is ḥasan (good and acceptable). Which corrects those (who mistakenly) claim that Jābir (may Allāh be pleased with him) was unfamiliar with the narration of Tamīm.’ See ‘*Fath ul-Bārī*’, [13/327].

So Jābir (may Allāh be pleased with him) was adamant that Ibn Sayyād is the Great Dajjāl. Even if it is said, (that) he embraced Islām entered Madīnah and died (in it).

It has preceeded, what has been authentically reported by Jābir (may Allāh be pleased with him) who said, 'We lost Ibn Sayyād on the day (battle) of al-Ḥarrah.'¹³

Ibn Ḥajr says: 'Abū Nu'aym al-Asbahānī¹⁴ has collected in the history of al-Asbahān¹⁵ that which corroborates that Ibn Sayyād is the Great Dajjāl. He cites (a report) by way of Shabil ibn 'Arazah who reports from Ḥaşān ibn 'Abdur-Raḥmān, who reports from his father, who said: 'When we conquered Asbahān there was a distance of a *farsaq*¹⁶ between our forces and *al-Yabūdīyah*¹⁷. We used to enter it and select from it. Then one day I entered it and there (I saw) the Jews dancing and playing (their musical instruments). Thereupon I asked one of them who was my (close) friend (what are you doing)? He replied, 'Our king whose aid we have been asking for (from Allāh), by whom we shall victorious on the Arabs, shall (soon) enter.'

¹³ Sunan Abū Dāwūd [11/479], with '*ʿAnn ul-Ma'bud*.'

¹⁴ He is the great memorizer, Aḥmad Ibn 'Abdullāh ibn Aḥmad ibn Ishāq, al-Asbahānī. The author of great writings, like, '*Ḥilyah tul-Anwīyah*' and others. He was from the trustworthy and reliable ones, he was born and (eventually) died in Asbahān in the year 430AH. See '*Shadbarāt uthabab*' [3/245] and '*Al-'Alām*', [1/157].

¹⁵ See '*Dhikr Akbār Asbahān*' [p. 287-288] by Abū Nu'aym al-Asbahānī.

¹⁶ Which is approximately three miles. T.N.

¹⁷ Name of a city in Asbahān.

So I spent the night on his roof (and in the morning) I prayed (*ḥajr*). Suddenly, when the sun had risen there was dust (from the huge, gathering of people) coming from the direction of the camp. I looked, and there was a man with a wreath (around his neck of sweet basil¹⁸ (*riḥān*). The Jews were dancing and playing (their musical instruments), I looked (closely) and there behold was Ibn Sayyād, who entered the city and has not returned (out from it) until now.¹⁹

Ibn Hajr says: ‘The report by Jābir (may Allāh be pleased with him) that is - we lost Ibn Sayyād on the day battle of al-Ḥarrah and the report of Ḥaṣān ibn ‘Abdul-Raḥmān are not congruous. For the conquest of Asbahān which was in the khilafah of ‘Umar - as has been reported by Abū Nu‘aym in his ‘*Tariq*’ - and between ‘Umar’s killing and the incident of al-Ḥarrah is approximately forty years. However, it is possible to reconcile (the two incidents) because the incident of Asbahān was witnessed by Ḥaṣān’s father, after the conquest of Asbahān’s with by forty years.

The response to the (*lamā* - when) in his statement, ‘When we conquered Asbahān’ is an omitted sentence denoting: I began to watch over and frequent it - that is the city - and as a result, the incident of Ibn Sayyād occurred.²⁰

¹⁸ An aromatic plant of the mint family, native to tropical Asia, *Ocimum basilicum* (sweet plant)... Concise Oxford dictionary [p.112, 10th edition].

¹⁹ See ‘*Fath ul-Bārī*’, [3/327-328], Ibn Hajr commented, “Abdur-Raḥmān ibn Ḥaṣān whom I have not acquainted or whom I do not know (the reader with) and the rest are all trustworthy and reliable (narrators).”

²⁰ See ‘*Fath ul-Bārī*’, [3/328].

Shaykh al-Islām ibn Taymiyyah has mentioned that: ‘The matter of Ibn Sayyād has posed difficult for some Companions, who assumed him to be the great Dajjāl. The Prophet (ﷺ) was undecided regarding him until afterwards it was made clear to him that he was not the Dajjāl. However, (in reality) he is from the fortune-tellers and a man of satanic experiences. For this reason he (ﷺ) went to him, to test him.’²¹

Ibn Kathīr has commented: ‘What is meant, is that Ibn Sayyād is not the great Dajjāl who will emerge at the end of time. Due to the ḥadīth of Fātimah bint Qays al-Fehriyah which is the decisive arbitrator in this issue.’²³

These are some of the statements (and positions) of the scholars regarding Ibn Sayyād and they are as you can see, they are contradictory, incompatible, with everyone with their evidences.

As a result, Ibn Hajr has endeavored to reconcile between the differing narrations. So he says, ‘the closest way to reconcile between what the ḥadīth of Tamīm al-Dārī comprises and (the view) that Ibn Sayyād is the great Dajjāl, is that, the actual Dajjāl was the one witnessed by Tamīm al-Dārī fettered (in iron shackles). And, moreover, Ibn Sayyād was a *shaytān* (a devil) who appeared in the form of the Dajjāl at that time (of the Prophet (ﷺ)) until he proceeded to Asbahān, where he concealed himself with his

²¹ See ‘*Al-Furqān bayna awliyā’ ar-Rahmān wa awliyā’ ash-shaytān*’, [p77, 2nd edition]. The English translation of *-Furqān bayna Awliyā’ ur-Rahmān wa awliyā’ ash-Shaytān. The Decisive Criterion between the Friends of Allāh and the friends of Shaytān* Published by Daar us-Sunnah Publishers 2000.

²³ See ‘*Al-Niḥāyah - al-Fitan wal-Malāḥim*’, [1/70], checking by Dr. Taha Zaynee.

qarīn.²⁴ And until the appointed time comes, when Allāh will decree for him to appear, he will emerge from it.

Due to the high level of unclarity in this matter Imām al-Bukhārī adopted the course of *tarjīb*²⁵ and therefore confined himself to the ḥadīth of Jābir from ‘Umar, regarding Ibn Sayyād. Additionally, he has not collected the ḥadīth of Fātimah bint Qays concerning the narration of Tamīm.²⁶

²⁴ A *qarīn*, which literally means a companion, is a shayṭān from the jinn who accompanies every single human being. From his birth until death, this jinnee encourages man’s lower desires and constantly tries to divert him from righteousness.

²⁵ *Tarjīb* - giving preference to one opinion over the other.

²⁶ See ‘*Fath ul-Bārī*’, [3/328].

IBN SAYYĀD IS A REALITY AND NOT A FABLE

ABŪ ABĪYAH HAS (FALSELY) ALLEGED THAT, ‘the individuality of Ibn Sayyād (as a person) is a fable which has deceived certain minds. Its story has lived in some (ḥadīth) books, ascribed to the Messenger. For nothing emanates from the Messenger (ﷺ) be it a statement or an action, except that it is unadulterated and the essence of truth. Indeed the time has come that we take, (the narrations) with due consideration and seriousness the (true) spirit of the narrations their meaning, its purpose and their aim: as we take its chains (of transmission) and their routes. So that our Islāmic perceptions can be saved from extremism and error.’¹

This is what shaykh Abū ‘Abīyah has said in his notes to the narrations mentioned, regarding to Ibn Sayyād. However, he is (easily) rebutted, for the aḥādīth alluded to regarding Ibn Sayyād, are authentic. The ḥadīth books of the Sunnah, like ‘Bukhārī’ and ‘Muslim’, and others have reported them. In addition, none of the aḥādīth with respect to Ibn Sayyād is in opposition to the

¹ See ‘*Al-Nihāyah - al-Fitan wal-Malābim*’, [1/104], checking by Muḥammad Abū Abīyah.

‘spirit of the ḥadīth and the (true) essence of the truth.’

The matter of Ibn Sayyād - as has preceded - confounded some Muslims, and was a Dajjāl from the *dajjālah* (great liars)², whose lies and falsehood, Allāh made evident to His Messenger (ﷺ) and to the Muslims. Moreover, Abū ‘Abīyah is contradicts himself own words. For we find him, in some of his notes to the narrations, of Ibn Sayyād saying: “The truth is that Ibn Sayyād said a curtailed word, having no meaning to it, in accordance to the way of the fortune-tellers - not intending anything by his utterance. Hence, he is a lying sorcerer.”³

Thus in his own words he acknowledges that Ibn Sayyād is a lying sorcerer! So how can he at one time be a fable and in another is a lying sorcerer? There is no doubt that Abū ‘Abīyah (here) is contradicting his own words.

One who studies closely the notes of shaykh Abū ‘Abīyah to the book, ‘*Al-Niḥāyah - al-Fitan wal-Malāḥim*’, by Ḥāfiẓ ibn Kathīr, will observe (many) strange things. For indeed, Abū ‘Abīyah has imposed no restraints to his mind to the narrations cited by ibn Kathīr. Whatever he sees (as correct) he accepts it and regards it to be true, and anything besides that he explains it (away) with (false) interpretations opposing the apparent meaning of the narrations. Or he pronounces judgement on authentic narrations,

² From the signs of the Hour is the appearance of thirty false claimants of Prophethood known as liars (*dajjāls*). As Samura bin Jundub reported: “...Verily by Allāh, the Hour will not come until thirty liars of prophecy will appear and the final one will be the one eyed liar.” [Reported by Aḥmad as a sound ḥadīth]

³ See ‘*Al-Niḥāyah - al-Fitan wal-Malāḥim*’, [1/188], checking by Muḥammad Abū Abīyah.

with fabrication without no proof or evidence.

Abū 'Abīyah says about the narrations of Ibn Sayyād: 'Is a child responsible (for his actions)? And has the Messenger's attention reached such a level regarding this pretender that he stands to him and asks him this question? Is it from (sound) reason that he waits until he obtains his - that is Ibn Sayyād - reply? And is it acceptable that he pardons him for his *kāfir* response, claiming Prophet-hood and Messengership? And does Allāh dispatch children? These are questions we pose to those who paralyze their minds from thinking correctly and rightly.'⁴

The response to Abū 'Abīyah's remarks is that (firstly) no one has ever said a child is responsible (for his actions), and neither that Allāh dispatches children. On the contrary, the Prophet (ﷺ) only intended to be thoroughly acquainted regarding Ibn Sayyād - is he the Dajjāl or not? For it had become widespread in Madīnah that he is the Dajjāl whom the Prophet (ﷺ) warned about. And moreover, nothing so far had been revealed to the Prophet (ﷺ) about Ibn Sayyād. Hence, the Messenger of Allāh (ﷺ) considered that the thing which will expose his deceit - (knowing that) he was a discerning child, who understood discourse - was to ask him, 'Do you bear witness that I am Allāh's Messenger?' Till he said, 'Indeed I have concealed something from you (so what is it?)' And other questions which the Messenger of Allāh (ﷺ) directed to him.

It was not intended by these questions that Ibn Sayyād be under the obligation to accept Islām. But rather, the intention was to make evident the reality of his true condition. So if the in-

⁴ See '*Al-Nihāyah - al-Fitan wal-Malāhim*', [1/104], checking by Muḥammad Abū Abīyah.

tent was what has been mentioned, then there should be no strangeness that the Messenger (ﷺ) should stand (before him) awaiting his response. And surely, it did become evident from his reply that he is a Dajjāl from the *dajjālah*. Furthermore, there is nothing wrong, that the Prophet (ﷺ) presented Islam to a youngster. For Imām Bukhārī has mentioned the incident of Ibn Sayyād and has given it the Chapter heading of, 'Chapter: How Islām is presented to a child.'⁵

As for the Prophet (ﷺ) not punishing Ibn Sayyād, for him claiming Prophet-hood. Then it is a doubt raised by Abū 'Abīyah's lack of knowledge concerning what the scholars have said in that regard. For they have replied to what he has mentioned with (a number of) responses, which are (the following):

- 1.) That Ibn Sayyād was from amongst the Jews of Madīnah or their confederates. There was between them and the Prophet (ﷺ) a covenant and a truce. For when the Prophet (ﷺ) advanced to Madīnah a pact was written between him and the Jews. He had reconciled with them, that they would not be defamed, and that they could remain on their religion. This is (further) corroborated by what Imām Aḥmad narrates from Jābir ibn 'Abdullāh (may Allāh be please with him) concerning the incident when the Prophet (ﷺ) went to Ibn Sayyād and spoke to him. And the statement of 'Umar ibn Khaṭṭāb (may Allāh be pleased with him), 'Permit me O Messenger of Allāh to kill him.'

The Messenger of Allāh (ﷺ) replied, 'If he is him, then

⁵ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Jihād, Bāb kayfa yuridu al-Islām 'ala al-Sabīḥ*, [6/171] with '*Fath ul-Bārī*'.

you are not his slaughterer⁶; Indeed, his slaughter is 'Īsā ibn Maryam (ﷺ): And if he is not him, then you have no right to kill a person from the people of the covenant.'⁷

Both al-Khaṭṭābī⁸ and al-Baghawī⁹ held this view. Ibn Hajr said, 'It is incumbent (to hold this view).'¹⁰

- 2.) That ibn Sayyād at that time was still young (in age) and had not yet attained puberty. This reply is also substantiated by what Imām Bukhārī has reported from Ibn 'Umar (may Allāh be pleased with them both) pertaining to the incident of the Prophet (ﷺ) departure to Ibn Sayyād - in it is his Ibn 'Umar statement:

حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْعِلْمَانِ عِنْدَ أُطْمِ بَنِي
مَغَالَةَ وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ

'...until they found him playing with the youths of Banū Maghālah at utum, and was then on the threshold of attaining puberty.'¹¹

⁶ The word in the ḥadīth is 'Sābiḥ', owner, possessor, holder etc. However the implied expression is 'Sābiḥ Qatliḥī', literary the holder of his slaughtering - that is - his slaughterer, and Allāh knows best. TN

⁷ See 'Fath al-Rabbānī' [24/64-65], Al-Haythamī says, 'Its men (in the chain of narration), are men of the ṣaḥīḥ', 'Majma'a al-Zawā'id', [8/3-4].

⁸ See 'Ma'ālim ul-Sunan', [6/182].

⁹ See 'Sharḥ ul-Sunnab', [15/80], checked by Shu'ayb al-Arnāūt.

¹⁰ See 'Fath ul-Bārī', [6/174].

¹¹ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Jihād, Bāb kayfa yuridu al-Islām 'ala al-Sabiḥ*, [6/172] with 'Fath ul-Bārī'.

This response was the preference of al-Qāḍī ibn ʿIyāḍh.¹²

- 3.) There is third response, which al-Ḥāfiẓ ibn Ḥajr has mentioned, that is Ibn Sayyād did not openly claim Prophethood. However, instead he gave the impression that he was claiming to be a Messenger. Moreover, it does not necessitate that one who claims to be a Messenger, claims Prophethood.

Allāh the Most High says,

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ

Do you not see that we have sent the *shayātīn* upon the disbelievers.

[*Sūrah Maryam* (19) : 83]¹³

¹² See '*Sharḥ al-Nawwawī li Muslim.*', [18/48].

¹³ See '*Fath ul-Bārī*', [6/174].

THE PLACE OF THE DAJJĀL'S EMERGENCE

THE DAJJĀL WILL EMERGE from the direction of the East, from Khurasān¹, from (the city of) *al-Yahūdīyah* of Asbahān². Then he will travel throughout the earth, not leave any town or city, except that he will enter it, apart from Makkah and Madīnah. For, he will be unable to enter them, because (at their entrances will be) angels are constantly guarding

¹ Khurasān: are vast lands in the direction of the East, incorporating many lands, from them, Naysābūr, Hurāh, Marw and other cities situated beneath the river of Jeehoon. See '*Mu'jam ul-Buldān*', [2/350].

TN: Khurasan, also spelled Khorasan, is a historical region and realm comprising a vast territory now lying in northeastern Iran, southern Turkmenistan, and northern Afghanistan. The historical region extended, along the north, from the Amu Darya (Oxus River) westward to the Caspian Sea and, along the south, from the fringes of the central Iranian deserts eastward to the mountains of central Afghanistan. [Encyclopedia Britannia 1999]

² Asbahān: Yāqūt says, 'the city of Asbahan is at the well-known place of (Jee), which is now known as Sharastān and al-Madīnah.

When Buqtansar traveled to and seized Jerusalem, he captured its inhabitants, transported the Jews with him and lodged them in Asbahan. There he built for them quarters and camps on the outskirts of the city of Jee, which (since then) is called *al-Yahūdīyah*. The city of Asbahan today, is *al-Yahūdīyah*.' See '*Mu'jam ul-Buldān*', [1/208].

them.

In the ḥadīth of Fātimah bint Qays (may Allāh be pleased with her), previously mentioned, the Prophet (ﷺ) said regarding the Dajjāl,

أَلَا إِنَّهُ فِي بَحْرِ الشَّأَمِ أَوْ بَحْرِ الْيَمَنِ لَا بَلَّ مِنْ
قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ
قِبَلِ الْمَشْرِقِ مَا هُوَ وَأَوْ مَا بِيَدِهِ إِلَى الْمَشْرِقِ

“Indeed, he is in the Syrian sea or the Yemen Sea. No, on the contrary, he is in the East, he is in the East, he is in the East and he pointed with his hands towards the East.”³

Abū Bakr al-Ṣiddīq (may Allāh be pleased with him) said: ‘The Messenger of Allāh (ﷺ) narrated to us,

الدَّجَّالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا
خُرَّاسَانُ

“The Dajjāl will emerge from a land in the east called Khurasān.”⁴

And Anas ibn Mālik (may Allāh be pleased with him) said, ‘That the Prophet (ﷺ) said:

³ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dbiker ibn Sayyād* [18/78-83] with ‘*Sharḥ al-Nanwawī li Muslim.*’

⁴ Jām’i al-Tirmidhī, *Bāb mā jā’ a min ayna yakruj ul-Dajjāl*, [6/495] with ‘*Tuḥafat ul-Abḥwīdhī.*’

This ḥadīth was declared ṣaḥīḥ by al-Albānī in ‘*Ṣaḥīḥ al-Jāmi’ al-Sagḥir*’ [3/150] ḥadīth no. [3398].

يَخْرُجُ الدَّجَّالُ مِنْ يَهُودِيَّةِ أَصْبَهَانَ مَعَهُ سَبْعُونَ
أَلْفًا مِنَ الْيَهُودِ عَلَيْهِمُ النَّجَانُ

“The Dajjāl will emerge from (the city of) *al-Yabūdīyah* of Asbahān. There will be with him seventy thousand Jews....”⁵

Ibn Hajr has said: ‘As for from where he will emerge? Then it is definitely from the direction of the East.’⁶

And ibn Kathīr has said, ‘The beginning of his appearance will be from Asbahān, from a quarter (of a city) called *al-Yabūdīyah*.’⁷

⁵ See ‘*Al-Fath ul-Rabbānī tartīb Musnad Ahmad*’, [24/73]. Ibn Hajr said: ‘It is ṣahīḥ’, see ‘*Fath ul-Bārī*’, [13/328].

⁶ See ‘*Fath ul-Bārī*’, [13/328].

⁷ See ‘*Al-Niḥāyah - al-Fitan wal-Malahim*’, [1/128], checking by Dr. Taha Zaynee.

PLACES IN WHICH THE DAJJĀL WILL NOT ENTER

IT IS FORBIDDEN FOR THE DAJJĀL to enter Makkah or Madīnah when he emerges at the end of time. Due to the authentic narrations mentioned, regarding that. As for other cities and countries then, indeed, the Dajjal will enter them one after the other.

It is mentioned in the ḥadīth of Fātimah bint Qays (may Allāh be pleased with her):

فَأَخْرَجَ فَاسِيرَ فِي الْأَرْضِ فَلَا أَدَعُ قَرْيَةً إِلَّا
هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَنِيَّةَ فَهُمَا
مُحَرَّمَتَانِ عَلَيَّ كَلِّتَاهُمَا كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ
وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ
صَلَّتَا يَصُدُّنِي عَنْهَا وَإِنَّ عَلَى كُلِّ نَقَبٍ مِنْهَا
مَلَائِكَةٌ يَحْرُسُونَهَا

“...I shall acquaint you about myself. Indeed I am the *Masih al-Dajjal*; Soon it will be permitted for me to leave this place (Island) and I will emerge and travel the (entire) earth in forty days, not leaving a village/

town except that I enter it, besides Makkah and *Tayyibah*.¹ For they will be forbidden for me to enter. Every time I try to enter either of them, I will be met by an angel bearing an unsheathed sword preventing me from entering them: And verily every path (*naqb*)² leading to it (i.e., Makkah and Madīnah) will have angels guarding them.”³

Furthermore, it also proven that Dajjāl will not enter four mosques:

- i. *Masjid ul-Ḥarām* in Makkah,
- ii. *Masjid Nabī* (ﷺ) in Madīnah,
- iii. *Masjid al-Tūr*
- iv. *Masjid al-‘Aqsā*.

Imām Aḥmad has narrated from Junādah ibn Abī Umayyah al-Azdī, who said, ‘A man from the Anṣār and I went to one of the Companions of the Prophet (ﷺ) and said to him: ‘Narrate to us, what you have heard from the Messenger of Allāh (ﷺ) about the Dajjāl...’

Then he (ﷺ) mentioned the ḥadīth:

¹ *Tayyibah*: is al-Madinah al-Munawwarah.

² *Naqb*: is a path/pathway between two mountains, see ‘*Al-Niḥāyah-fi-gharibi-ḥadīth*’, [5/102].

³ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Aḥādīth Anbiyāh*, *bāb qulalāh*: [6/477] with ‘*Fath ul-Bārī*’ and Ṣaḥīḥ Muslim, *Kitāb ul-Īmān*, *Bāb Dhikr al-Masīḥ ibn Maryam ‘alayhis-salām wal Masīḥ al-Dajjāl*, [2/233-235] with ‘*Sbarḥ al-Nawwawī li Muslim*.’

وَأَنَّهُ يَمْكُتُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا يَبْلُغُ فِيهَا
كُلَّ مَهْلٍ وَلَا يَقْرَبُ أَرْبَعَةَ مَسَاجِدَ مَسْجِدِ الْحَرَامِ
وَمَسْجِدِ الْمَدِينَةِ وَمَسْجِدِ الطُّورِ وَمَسْجِدِ الْأَقْصَى

“He will abide (among you) on the earth for forty mornings, during which he will reach every drinking place (on the earth).⁴ He will not (be able to) come close to four mosques: *Masjid ul-Harām* (in Makkah), the *Masjid* of Madīnah, the (*Masjid* of) Sinai and *Masjid al-‘Aqsā*.”⁵

As for what has been mentioned in al-Bukhārī and Muslim that the Prophet (ﷺ) saw (in a dream),

‘A short man with curly hair, one eyed in the right eye, his hands placed on the shoulders of a man circumbulating the House.⁶ About whom I asked, “Who is this?”

They replied, “Verily he is the *Masīh al-Dajjāl*.”

Then the reply (to this ḥadīth) is that the Dajjāl will be prevented to enter Makkah and Madīnah (only) when he emerges at the end of time; and Allāh knows best.⁷

⁴ That is every place where water is drunk from. For example, a fountain, spring, well etc. T.N

⁵ See: ‘*Al-Fath ul-Rabbānī*’, [24/76 - ‘*Tartīb as-Sā‘atī*’].

Al-Haythamee said: ‘It is narrated by Aḥmad, and its men, are the men of ṣaḥīḥ.’ ‘*Majma‘ al-Zawāid*’, [7/543].

And Ibn Hājir said: ‘Its men are all trustworthy and reliable.’ ‘*Fath ul-Bārī*’, [13/105].

⁶ That is the Kab’ah

⁷ See ‘*Sharḥ al-Nawwawī li Muslim*.’, [2/234] and ‘*Fath ul-Bārī*’, [6/488-489].

THE FOLLOWERS OF THE DAJJĀL

THE MAJORITY OF THE FOLLOWERS of the Dajjāl will be from among the Jews, the non-Arabs, Persians and Turks, and a mixture of common people, predominantly Bedouins and women. Imām Muslim has narrated from Anas ibn Mālik (may Allāh be pleased with him) that the Messenger of Allāh (ﷺ) said:

يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودٍ أَصْبَهَانَ سَبْعُونَ أَلْفًا
عَلَيْهِمُ الطَّيَالِسَةُ

“The Dajjāl will be followed by seventy thousand Jews of Asbahān, wearing (*Taylasān*)¹ heavy, striped garments.”²

According to a report narrated by Imām Aḥmad:

¹ *Taylasān*: A type of adorned garment thrown over the shoulders, or which covers the body; without (having) cuts and stitching. See ‘*Mu’jam al-Wajīz*’, [p.393], more like a shawl. T.N

² Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb min baqiyah min Aḥādīth al-Dajjāl*, [18/85-86] with ‘*Sharḥ al-Nawwawī li Muslim*.’

سَبْعُونَ أَلْفًا مِنَ الْيَهُودِ عَلَيْهِمُ التَّيَّجَانُ

“Seventy thousand Jews, wearing crowns.”³

Moreover, it has come in the ḥadīth of Abū Bakr (may Allāh be pleased with him) already mentioned:

يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمَطْرُقَةُ

“He will be followed by people with faces resembling beaten shields.”⁴

And Ibn Kathīr has said, ‘and what is evident - and Allāh knows best - that the intent is, the Turks will be the followers and helpers of the Dajjāl.’⁵

I say: Also some of the non-Arabs, as their description has come in the ḥadīth of Abū Hurayrah (may Allāh be pleased with him):

لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرِكَ صِغَارَ الْأَعْيُنِ
حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنْوْفِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ
الْمَطْرُقَةُ وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا
يَعَالَهُمُ الشَّعْرُ

“The Hour will not be established until you fight *Khowz* and *Kirmān* from the non-Arabs (they will have) red-dish faces, flat noses and small eyes. Their faces will

³ See ‘*Al-Fath ul-Rabbāni tartib Musnad Ahmad*’, [24/73]. Ibn Hajr said, ‘and the ḥadīth is Ṣaḥīḥ’, see ‘*Fath ul-Bārī*’ [13/238].

⁴ Sunan al-Tirmidhī, it checking has preceded.

⁵ See ‘*Al-Niḥāyah al-Fitan wal-Malāḥim*’, [1/117], checking by Dr. Taha Zaynee.

be like beaten shields; their sandals (or shoes) will be made from hair.”⁶

As for the Bedouin being the majority of the followers of the Dajjāl, then this is due to ignorance being predominant amongst them. According to the ḥadīth of Abū Umāmah al-Bāhili (may Allāh be pleased with him), the Prophet (ﷺ) said:

وَأَنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ لِأَعْرَابِيٍّ أَرَأَيْتَ إِنْ بَعَثْتُ
لَكَ أَبَاكَ وَأُمَّكَ أَتَشْهَدُ أَنِّي رَبُّكَ فَيَقُولُ نَعَمْ
فَيَمْتَلِ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ فَيَقُولَانِ
يَا بَنِيَّ اتَّبِعْهُ فَإِنَّهُ رَبُّكَ

“And Surely from his *fitnah* is that he will say to a Bedouin, ‘Do you think that if I resurrect your father and mother for you, would you then testify that I am your lord?’

He will respond, ‘Yes.’

Then two *shayṭāns* (devils) will take the appearance of his father and mother, and will say to him, ‘O my son! Follow (and believe in) him, for verily he is your lord.’”⁷

As for women, then their state is more severe than that of the Bedouins, because they are quickly influenced and a lot of ignorance is found in them. For in the ḥadīth of Ibn ‘Umar (may Allāh be pleased with them both) who said: that the Prophet (ﷺ) said:

⁶ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Manāqib*, *bāb ‘Alāmāt ul-Nabuwā*, [6/604] with ‘*Fath ul-Bārī*’.

⁷ Sunan ibn Mājah, *Kitāb ul-Fitan*, *bāb Fitnah ul-Dajjāl wa kburij ‘Isā ibn Maryam wa kburij Yajūj wa Majūj*, [2/1309-1363]. The ḥadīth is ṣaḥīḥ. See ‘*Ṣaḥīḥ al-Jāmi’ as-Sagħīr*’, [6/273-277] and ḥadīth [no. 7752].

يَنْزِلُ الدَّجَّالُ فِي هَذِهِ السَّبْحَةِ بِمَرْقَنَاءَ فَيَكُونُ
 أَكْثَرَ مَنْ يَخْرُجُ إِلَيْهِ النِّسَاءَ حَتَّىٰ إِنَّ الرَّجُلَ
 لَيَرْجِعُ إِلَىٰ حَمِيمِهِ وَإِلَىٰ أُمِّهِ وَأَبْنَتِهِ وَأَخْتِهِ
 وَعَمَّتِهِ فَيُوثِقُهَا رِبَاطًا مَخَافَةَ أَنْ تُخْرَجَ إِلَيْهِ

“The Dajjāl will descend to this pond in *Marriqanāt*⁸ - a valley in Madīnah - and most of those who go out to him will be women, until a man will come to his mother in law, his mother, his daughter, his sister and his (paternal) aunt, and will tie them up strongly for fear that they will go out to him (and believe in him).”⁹

⁸ *Marriqanāt*: is a valley in Madīnah, which comes from Tā’if. It passes by the point of arrival at the bases of the Martyrs (Companions of the Prophet (ﷺ)) graves at Uhud. See ‘*Mu’jam ul-Buldān*’, [4/401].

⁹ *Musnad* of Imām Aḥmad [7/140] and hadith [no.5355], checked by Aḥmad Shākir who said: ‘Its chain of transmission is Ṣaḥīḥ.’

THE TRIALS AND TRIBULATIONS OF THE DAJJĀL

THE TRIAL OF THE DAJJĀL will be the greatest trial and tribulation; from the time when Allāh created Ādam until the Hour establishes (there will be no greater *fitnah* than his). This will be because of the great miraculous feats that Allāh will create with him, which will astonish the minds and perplex the intelligent ones.

For it is reported that he will have with him a paradise and a hell fire, but his paradise will be his hell fire and his hell fire will be his paradise. He will have rivers of water and mountains of bread. He will command the sky to send down rain, and it will rain, and he will command the earth to produce vegetation and it will do so. The treasures of the earth will follow him, and he will travel rapidly like clouds driven by the wind. And he will do other miraculous feats. All of which occurs in the authentic aḥādīth. From them is what Imām Muslim narrates in his *Ṣaḥīḥ*, that Hudhayfah (may Allāh be pleased with him) said, the Messenger of Allāh (ﷺ) said:

الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى جُفَالُ الشَّعْرِ مَعَهُ
جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ

“The Dajjāl will be one-eyed, blind in his left eye, and will have thick hair. He will have a paradise and a fire with him, but his paradise will be his fire and his fire will be his paradise.”¹

Muslim also narrates that Hudhayfah (may Allāh be pleased with him) said: ‘the Messenger of Allāh (ﷺ) said:

لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ مَعَهُ نَهْرَانِ يَجْرِيَانِ
أَحَدُهُمَا رَأْيَ الْعَيْنِ مَاءٌ أبيضٌ وَالْآخَرُ رَأْيَ
الْعَيْنِ نَارٌ تَأْجُجُ فَإِذَا أَدْرَكَكَ أَحَدُ فَلْيَأْتِ النَّهْرَ
الَّذِي يَرَاهُ نَارًا وَلْيَغْمِضْ ثُمَّ لِيُطَاطِئِ رَأْسَهُ
فَيَشْرَبَ مِنْهُ فَإِنَّهُ مَاءٌ بَارِدٌ

“I know what is with the Dajjāl, more than what he knows himself. He will have two rivers flowing. One will clearly resemble water and the other will clearly resemble a blazing fire. If any one of you sees that, then let him choose the river which resembles the fire, then let him close his eyes and lower his head and drink from it, for it will be cold water.”²

And it occurs in the ḥadīth of al-Nawwās ibn Sam’ān (may Allāh be pleased with him) regarding the Dajjāl, that the Companions said, ‘O Messenger of Allāh how long will he remain on the earth?’

¹ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt as-Sā’ab, bāb dbikr ul-Dajjāl*, [18/60-61] with ‘*Sharḥ al-Nawmawī li Muslim.*’

² Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt as-Sā’ab, bāb dbikr ul-Dajjāl*, [18/61] with ‘*Sharḥ al-Nawmawī li Muslim.*’

أَرْبَعُونَ يَوْمًا يَوْمًا يَوْمٌ كَسَنَةِ يَوْمٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ
كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ فَلَمَّا يَا رَسُولَ اللَّهِ
فَدَاكَ الْيَوْمَ الَّذِي كَسَنَةِ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ
لَا أَقْدُرُوا لَهُ قَدْرَهُ فَلَمَّا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ
فِي الْأَرْضِ قَالَ كَالغَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي
عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ
فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ فَتُنْبِتُ فَتَرْوَحُ
عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ثَرًا وَأَسْبَعَهُ
ضُرُوعًا وَأَمَدَهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ
فَيُرَدُّونَ عَلَيْهِ قَوْلُهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ
مُحْلِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ
بِالْخَرَبَةِ فَيَقُولُ لَهَا أَخْرَجِي كَنُوزَكَ فَتَنْبَعُهُ
كَنُوزَهَا كَيْعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا
شَبَابًا فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَيْنِ رَمِيَّةَ
الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَهْلُلُ وَجْهَهُ يَضْحَكُ
فَيَبْتِمًا

He (ﷺ) said, “Forty days; one day like a year, one day like a month, one day like a week, and the rest of the days like your days.”

They said, “How fast will he travel through the earth?”

He (ﷺ) said, “Like the clouds when they are driven by the wind. He will come to some people and call them, and they will believe in him and respond to him. Then he will command the sky to rain, and the earth to produce vegetation, and their cattle will return back to them in the evening, with their humps very high, and their udders full of milk, and their flanks (sides) stretched.

Then he will come to another people and will call them, but they will reject him. So he will leave them

and they will be stricken with famine, left with no wealth in their hands. He will pass by ruins and will say, 'Bring forth your treasure!' - and the treasure will follow him like a swarm of bees. Then he will call a man overflowing in youth, and will strike him with a sword and cut him in two, then (he will place the pieces apart from one another) the distance of an archer from his target. Then he will call him, and the young man will come forward smiling, with his face shining.”³

And it occurs in the narration of al-Bukhārī from Abū Saʿīd al-Khudrī (may Allāh be pleased with him) that the person whom the Dajjāl will kill will be from best of people, or the best of people. He will go out to the Dajjāl from the city of the Messenger of Allāh (ﷺ), and will say to the Dajjāl:

أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ فَيَقُولُ الدَّجَالُ أَرَأَيْتُمْ إِنْ
 قَتَلْتُ هَذَا تَمَّ أَحْيَاؤُهُ هَلْ تَشْكُونَ فِي الْأَمْرِ
 فَيَقُولُونَ لَا فَيَقْتُلُهُ تَمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ
 فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ فَيُرِيدُ الدَّجَالُ أَنْ
 يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ

“I testify that you are the Dajjāl about whom the Messenger of Allāh (ﷺ) informed us.”

The Dajjāl will say (to the people): “What do you think - if I kill this man then bring him back to life, will you have any doubts?”

They will say, “No.”

³ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa 'asharāt as-Sā'ah, bāb dhikr ul-Dajjāl*, [18/65-66] with *'Sharḥ al-Nawawī li Muslim.*'

So he will kill him, and then bring him back to life. Then he (the believing man) will say, “By Allāh, I have never been more sure about you than I am today.”

The Dajjāl will want to kill him but will not be permitted to do so.”⁴

The narration of Ibn Mājah from of Abū Umāmah al-Bāhili (may Allāh be pleased with him), in which the Prophet (ﷺ) said:

وَأَنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ لِأَعْرَابِيٍّ أَرَأَيْتَ إِنْ بَعَثْتُ
لَكَ أَبَاكَ وَأُمَّكَ أَتَشْهَدُ أَنِّي رَبُّكَ فَيَقُولُ نَعَمْ
فَيَمْتَلِكُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ فَيَقُولَانِ
يَا بَنِيَّ اتَّبِعْهُ فَإِنَّهُ رَبُّكَ

“And Surely from his great *fitnah* is that he will say to a Bedouin, ‘Do you think that if I resurrect your father and mother for you, would you then testify that I am your lord?’

He will respond, ‘Yes.’

Then two shayṭāns (devils) will take the appearance of his father and mother, and will say to him, ‘O my son! Follow (and believe in) him, for verily he is your lord.’”⁵

We ask Allāh to preserve us, and we seek His protection from trials and tribulation.

⁴ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fitan, bāb lā yadkul al-Dajjāl al-Madīnah*, [13/101] with ‘*Fath ul-Bārī*.’

⁵ Sunan ibn Mājah, *Kitāb ul-Fitan, bāb Fitnah ul-Dajjāl wa kburūj Isā ibn Maryam wa kburūj Yajūj wa Majūj*, [2/1309-1363]. The ḥadīth is ṣaḥīḥ. See ‘*Ṣaḥīḥ al-Jāmi’ as-Sagħīr*’, [6/273-277] and ḥadīth [no. 7752].

A REBUTTAL OF THOSE WHO DENY THE APPEARANCE OF THE DAJJĀL

THE AḤĀDĪTH WHICH HAVE preceded clearly indicate in *Tawātur*¹ form that the Dajjāl will appear at the end of time, and that he is a real individual whom Allāh shall give, from what He Wills, (to give him) great miraculous feats. Whereas Shaykh Muḥammad ‘Abdah holds the view that the Dajjāl is just a symbol of superstitious tales, deception and shameful deeds.²

Shaykh Abū ‘Abīyah also holds this view, and further holds that the Dajjāl is a symbol of falsehood, becoming worse, and not an actual person from the children of Ādam. And this a (false) interpretation of the aḥādīth is by altering their evident (meanings) without any circumstantial evidence.

¹ *Tawātur*: A *Mutawātir* hadīth is one which is reported by such a large number of people that they cannot be expected to agree upon a lie. See al-Jazā’irī, p.33.

Examples of *Mutawātir*, are the five daily prayers, fasting, Zakāt, the Hajj and recitation of the Qur’ān.

² See ‘*Tafsīr al-Manār*’, [3/317].

Here is what Shaykh Abū ‘Abīyah has said while commenting on the aḥādīth of the Dajjāl, ‘(There is great) diversity concerning what has been reported of the aḥādīth regarding the place of the Dajjāl’s appearance; the time of his appearance; was he Ibn Sayyād or someone else besides him? Indicating that what is meant by the Dajjāl is symbolic: of evil, its superiority, its tyranny, its peril worsening, its damage becoming grave in some periods of time and its harm diffusing in many places, because the means for it to establish, spread, and to be a trial, for some-time, will be made easy. Until its ember will be extinguished and its coal shall die by the might of the truth (*Haqq*) and the word of Allāh,

إِنَّ الْبَطْلَ كَانَ زَهُوقًا ﴿٨١﴾

“Surely falsehood is ever bound to vanish.”

[*Sūrah al-Isrā’* (17) : 81]³

Additionally, he says, ‘Is not it more appropriate to understand that the Dajjāl is only a symbol of evil, lies and falsehood...’ and so on.⁴

We refute these (false) remarks, (by saying) that the narrations are clear regarding that the Dajjāl is an actual man. There is nothing, which indicates that the Dajjāl is a symbol for superstitious tales, deception and falsehood. Moreover, there is no diversity or any discrepancy in the narrations. The harmonizing of the narrations has already preceeded.

³ See ‘*Al-Nihāyah al-Fitan wal-Malāḥim*’, [1/118-119], checking by Shaykh Abū ‘Abīyah.

⁴ See ‘*Al-Nihāyah al-Fitan wal-Malāḥim*’, [1/152].

Firstly, I explained that the Dajjāl would come from Asbahān from the direction of Khurāsān - all of which are in direction of the East. I (further) explained what was said regarding Ibn Sayyād, is he the Dajjāl, or someone else besides him? In that respect, I cited the sayings of the scholars.

Then if all of this becomes clear, that there is no confusion in the narrations regarding his place of appearance and neither the time of his appearance. Then, is no reason for them (two) to hold the view that they hold. Especially, indespite of what the narrations indicate regarding his description which show, without employing symbolism, which he has no reason to employ, that he is a true and a real individual.

Furthermore, (we find) Abū 'Abīyah contradicts himself in his notes to the narrations mentioned regarding the Dajjāl in ibn Kathīr's book '*al-Fitan wa'l-Malāhim*'. For he comments on the Prophets (ﷺ) saying, 'Certainly, it is inscribed between his eyes *kāfir*; it will be read by whoever dislikes his actions, or every believer shall read it.' And his saying, 'Know, that none of you shall see his Lord until he dies.'

Abū 'Abīyah comments, '...and this affirms the untruth of the Dajjāl's claim of *Rūbūbiyyah*⁵ - may Allāh disfigure him - and complete His Anger and His Curse upon him.'⁶

⁵ *Tawhīd al-Rūbūbiyyah* (Tawhīd of Allāh's Lordship) - This means to believe that Allāh is the Lord, alone, and that He has no partners or helpers. The Rabb (Lord) is the One who Creates and Commands. There is no creator except Allāh and there is no owner of the universe except Him.

⁶ See '*Al-Nihāyah al-Fitan wal-Malāhim*', [1/89].

So here, he believes that the Dajjāl is an actual human - claiming *Rubūbiyah* - invoking Allāh's Anger and Curse upon him, whereas in another place he denies that the Dajjāl is real, and that he is only a symbol of evil and *fitnah*. Undoubtedly this is clear self-contradiction. And I hope, that the Prophets (ﷺ) saying does not apply to theses, who deny the Dajjāl's appearance:

وَأِنَّهُ سَيَكُونُ مِنْ بَعْدِكُمْ قَوْمٌ يُكذِّبُونَ بِالرَّجْمِ
وَبِالدَّجَالِ وَيَالشَّقَاعَةَ وَيُعَذِّبُ الْقَبْرَ وَيَقُومُ
يُخْرِجُونَ مِنَ النَّارِ بَعْدَمَا امْتَحَسُوا

“Indeed there shall come a people after you, who shall reject *ar-Rajm*,⁷ the Dajjāl, in the intercession, the punishment of the grave, and those people who shall come out of the Hell-fire after they have been burned.”⁸

It will soon be mentioned in the discussion about the Dajjāl's miraculous feats the order of seeking protection from his *fitnah*; about his destruction which all decisively prove that his an actual person.

⁷ *Ar-Rajm*: 'Stoning' - throwing stones at something or somebody. But often it refers to stoning to death of the adulterer and adulteress. See Dictionary of Islamic Words and Expressions, by Dr. Mahmoud Isma'il Saleh, p.85. TN

⁸ *Musnad* of Imām Aḥmad, [1/223] ḥadīth no (157), checking by Aḥmad Shākir who said, 'Its chain of transmission is ṣaḥīḥ.'

THE MIRACULOUS FEATS OF THE DAJJĀL ARE TRUE EVENTS AND OCCURRENCES

SOME OF THE MIRACULOUS FEATS, which the Dajjāl will perform, have already been mentioned in the discussion about his *fitnah*. These miraculous feats are true events (which he shall perform) and are not erroneous delusions or misrepresentations (of the truth), as some scholars claim. Ibn Kathīr has quoted both from Ibn Hazm and at-Tahāwī, that they say whatever is with the Dajjāl (by way of miraculous feats then it) has no reality. Similarly he has quoted from Abū ‘Alī al-Jabā’ī,¹ the Shaykh of the Mutazilah,² ‘it is not permitted for it to be real in this manner, lest the extra-ordinary feats of a magician resem-

¹ He is Muḥammad ibn ‘Abdul-Waḥḥāb ibn Salām al-Bāsri, who died in the year 303AH. See his biography in ‘*Shatharāt ut-Ṭahāb*’, [2/291] and ‘*Al-‘Alām*’, [6/256].

² *Mu’tazilah*: This sect began at the start of the second century after the Hijrah. It was found by ‘Amr ibn ‘Ubayd and Wāsil ibn ‘Atā. This sect believes in the negation of Allāh’s Attributes, calling it Tawḥīd! They believe the Qur’ān to be created, rebellion against the Muslim rulers to be correct and that the Muslims guilty of major sins, are in a position between Belief and disbelief and that they are destined to be in Hell-fire forever.

ble the miraculous feats of a Prophet.’³

After them came Shaykh Rashīd Ridā who denies completely that the Dajjāl will have with him miraculous feats. He claims, because this opposes the (*sunan*) ways and laws of Allāh, the Most Sublime, which he has set in His creation.

So he says about the narrations, relating to Dajjāl: ‘Whatever is mentioned in the narrations about the miraculous feats (of the Dajjāl) - is equivalent to the great signs (*āyāt*), by which Allāh aided the (*Ūlul ‘Azīm*)⁴ the firmly resolved Messengers or are superior to them, or (at least) places doubt upon them. As some of the scholars of (*kalām*) rhetorical speech have said; which some of the scholars of ḥadīth have counted, as one of their innovations.

It is well known that Allāh bestowed upon them - (the Prophets and Messengers) - these great signs (*āyāt*) for the guidance (*hidāyah*) of his creation - on the basis of His Mercy preceding His Anger. So then how can the Dajjāl be given the greatest of all miraculous feats - so that he can put to trial (*fitnah*) the great majority of His servants?!

For amongst the reports, (it is mentioned), ‘that he will overwhelm the entire earth, besides Makkah and Madīnah, all in forty days’, to his saying, ‘the miraculous feats which are ascribed to him, are in opposition to the ways and laws of Allāh, the Most

³ See ‘*Al-Nihāyah al-Fitan wal-Malāḥim*’, [1/120] checking by Dr. Taha az-Zaynee.

⁴ *Ūlul ‘Azīm*: The best of the Messengers are those of firm determination, these being Noah, Abraham, Moses, Jesus and Muḥammad (may Allāh’s peace and blessings be upon them all).

Sublime, which he has set in His creation. It is affirmed by the decisive Qur’ānic texts that there is no altering or changing to His the Most Sublimes way or law. And moreover, these reports about the Dajjāl are confusing and self-contradicting, and therefore are not suitable to be used for specifying or opposing the clear decisive texts.’⁵

He uses as evidence, about the *abādīth* of the Dajjāl being contradictory, that it occurs in some reports, as has already preceded, that he will have a mountain of bread, rivers of water and honey, and that he will have with him a paradise and a fire... and the like. However, (according to him) all this opposes the ḥadīth of Mughīrah ibn Sh’ubah, found in Bukhārī and Muslim who said: ‘No one asked the Prophet (ﷺ) about the Dajjāl as much as I asked him. And certainly he said to me,

مَا يَضُرُّكَ مِنْهُ قُلْتُ لِأَنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلٌ
خُبْرٌ وَتَهْرَ مَاءٌ قَالَ هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ

‘what harms or distresses you about him?’

I said, ‘They say, that he has with him a mountain of bread and a river of water.’

He (ﷺ) said, ‘On the contrary, he is more despicable and insignificant to Allāh (than to do that).’⁶

Abū ‘Abīyah is from those who have denied the miraculous feats of the Dajjāl, (as-well). For he has said in his annotation to

⁵ See ‘*Tafsīr al-Manāwī*’, [9/490].

⁶ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fitan, bāb dhikr ul-Dajjāl*, [13/89] with *al-Fath*. Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharūt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/74] with ‘*Sharḥ al-Nawwawī li Muslim*.’

the aḥādīth regarding that: 'Will the vast majority of mankind face this enormous trial and tribulation? Will he bring death and cause life in public for all the people to hear (and then because of that) Allāh will throw the servants in the Fire because he put them to trial?!

Indeed Allāh, the Mighty and the Majestic is more Compassionate and more Merciful to His servants than to inflict them with such an affliction. Which nobody is able to face - except one who has been endowed by Allāh with an immense portion of firmness of *īmān* and strength of belief (*'aqīdah*).

Further the Dajjāl - or any dajjāl - is too insignificant to Allāh than to give him mastery over His creation; and also to equip him with these great 'weapons' that wreak havoc and convulse and shake the *'aqīdah*, and the *Ḍīn* in the hearts of most of the creation.' ⁷

⁷ See '*Al-Nihāyah al-Fitan wal-Malāḥim*', [1/118], checking by Muḥammad Abū 'Abīyah.

THE REBUTTAL TO THESE INDIVIDUALS AND THEIR ARGUMENTS

THE REBUTTAL TO THESE INDIVIDUALS and their arguments is summarised as follows:

1. The aḥādīth which are mentioned concerning the miraculous feats of the Dajjāl are established and authentic. It is not permissible to refute them or to falsely interpret them - as in the doubts mentioned. And neither is there any confusion in them or contradiction.

The ḥadīth of Al-Mughīrah, which Rāshid Ridā cites, which is found both in al-Bukhārī and Muslim, which (according to him) opposes the *aḥādīth* of the Dajjāl. Then the reply to it is that the meaning of Allāh's Messenger (ﷺ) saying, 'he is too insignificant to Allāh than that'. Is that he is too insignificant to cause the miraculous feats - which He will make on the hands of the Dajjāl, to misguide the believers or to cause doubts in their hearts. But, rather they will increase the believers in *īmān*, and will cause doubt in those who have a sickness in their

hearts.

It is like the saying of the one whom the Dajjāl will kill: 'I have only increased in insight (that you are the Dajjāl) today concerning you.'

It is not intended by his saying, 'He is too insignificant to Allāh than that', that there is nothing (of miraculous feats) with him. However, the intent is he is too insignificant, to make anything (of the miraculous feats) a sign, that he is truthful. And, especially when He has created in him evident signs indicating his lies and his disbelief (*kufri*), which every Muslim shall read, be he literate or illiterate - which is an additional piece of evidence to those of him being a created and deficient.¹ As has preceded in the discussion about his descriptions.

2. If we accept the ḥadīth according to its apparent meaning then the saying of the Prophet (ﷺ) to al-Mughīrah was said before it was revealed to the Prophet (ﷺ) about the miraculous feats that the Dajjāl will have with him. Due to the evidence of al-Mughīrah's statement to the Prophet (ﷺ): 'They say: that he has with him...' And he did not say to the Prophet (ﷺ) you have said concerning him such and such.

Then, after that revelation was sent, explaining the miraculous feats, and the great signs (*āyāt*) which the Dajjāl will have with him. So there is no contradiction between the narration of al-Mughīrah and the *ahādīth* of the Dajjāl.

¹ See '*Sharḥ al-Nawawī li Muslim.*', [18/74] and '*Fath ul-Bārī.*', [13/93].

3. Indeed the miraculous feats of the Dajjāl (which he shall perform) are true, and real, and are not illusions or misrepresentations of the truth. The miraculous feats are those matters which Allāh shall enable him to perform in-order to test the servants and as a trial for them. It is not possible that the condition and state of the Dajjāl resembles the condition and state of the Prophets (*ʿAnbiyaʿ*). For it is not proven that he will claim Prophethood at the time when he performs the miraculous feats. However, they will appear at the time when he claims divinity and lordship.²
4. Rashid Ridā's deeming of what has been reported about the Dajjāl overwhelming the entire earth besides Makkah and Madīnah in forty days as unlikely, is not based on any evidence. However, there is evidence opposing that. For it occurs in the narration of Muslim that some of the Dajjāl's days will be long as a year, and some of them will be like a month and some of them will be like a week... as has already preceded.³
5. That the miraculous feats which the Dajjāl will be endowed with, do not in any way oppose Allāh's ways which He has set in His creation. For if we were to apply what Rashīd Ridā has said according to its apparent meaning, then we would have to render the miracles of the Prophets as futile. Because, they oppose Allāh's ways which He has set in His creation. So that which is said about the

² See *'Fath ul-Bārī'*, [13/105].

³ See page 62-63.

miracles of the Prophets - that they do not oppose Allāh's ways which He has set in His creation - is also said concerning the miraculous feats of the Dajjāl (only) by way of testing, trial and tribulation.

6. If we accept that the miraculous feats of the Dajjāl are in opposition to Allāh's ways, which He has set in His creation, then we say:

Certainly, extra-ordinary things will happen in the time of the Dajjāl. Great events will occur, signifying the end of the world and the nearness of the Hour. So if his appearance is in a time of trial and tribulations, which Allāh has Willed, then it is not to be said: Indeed Allāh is too Compassionate to His servants than to put them to trial with Dajjāl's miraculous feats, because He is the Compassionate, the All-Aware. However, what is said His Wisdom has necessitated that He tests the servants by the Dajjāl. And surely He has warned them and cautioned them about him.

After (all) this, I consider that it is appropriate here to quote what some of the distinguished scholars have said regarding affirming the miraculous feats of the Dajjāl; that they are true (and real) which Allāh shall make as a trial and a test for the servants.

Al-Qādi 'Iyād has said, 'These *ahādīth* that Muslim and others have mentioned regarding the incident of the Dajjāl is a proof for the way (*Madhab*) of the people of truth. About the credibility of his existence, who is an actual individual, by whom Allāh will test His servants.

He will enable him to perform things which are from those things which only Allāh the Most High is capable of. He will enable him to perform things which have been decreed by Allāh the Most High. Like giving life to the one whom he will kill, the appearance of the earth's splendor and fertility with him, his paradise, his fire and his two rivers. The following of the treasures of the earth behind him, his ordering of the sky to rain and it will rain and the earth to bring forth its produce and it will. All of this will occur by the will, and ability, and power of Allāh, the Most High. Then after all this He will incapacitate him, so he will not be able to kill that man or anybody else; and will nullify his affairs; and 'Īsā (*'alayhis-salām*) will kill him. And Allāh will keep firm those who believe.

This is the way of *Ahl-ul-Sunnah*,⁴ all the scholars of ḥadīth, the jurists (*fuqahā*), the observers and scrutinizers.

In opposition to the Khawārij,⁵ the Jahmīyah,⁶ and some of the Mu'tazilah, and others besides them who deny him, and hold

⁴ *Ahl-ul-Sunnah wal-Jamā'ah*: Those who remain upon that which the Prophet (ﷺ) and his Companions were upon with regards to 'Aqīdah, methodology and all matters of the Religion, not leaving their way in favour of the ways of the innovated sects such as the *Rāfidīs*, the *Khawārij*, the *Mu'tazillah*, the *Ash'aris* etc.

⁵ *Khawārij*: Those who rebelled against 'Alī (may Allāh be pleased with him) declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They hold that Muslims who have committed major sins are disbelievers and are doomed to Hell-Fire forever.

⁶ *Jahmīyah*: The followers of al-Jahm ibn Safwān, the student of al-Ja'd ibn Dirham, both of whom were executed for their apostasy in the time of the lesser tābi'īn. Among their beliefs is that they deny the attributes of Allāh and declare that the Qur'ān is created.

his affair to be false and that he does not really exist. As for those who claim that his miraculous feats are fables and illusions having no reality, arguing that if they are real then the miracles of the Prophets would not have been attested to. However, this is a mistake made by all of them. For he will not claim prophethood, so that which is with him (of miraculous feats) would be evidence for him (of being a prophet). But, what he will claim is divinity - and in the claim (itself) he will only be belie believing and negating himself due to the state of his deficient appearance, his incapability of removing the defects in his eyes, and from removing the evidence of his (*kufr*) disbelief which is written between his eyes. He will deceive nobody except the common people despite of all these and others besides them (which prove him to be false in his claim). They only will believe in him to satisfy their needs and from poverty desiring to stay alive, or out of dissimulation (*taqīyah*), or out of fearing harm from him. For assuredly, he will be a great trial and tribulation, perplexing the minds and confusing the intelligent ones. While at the same time traveling so swiftly throughout the earth not remaining (in any place too long). So that weak (minded and in *imān*) can reflect about his state and condition and the evidences of things occurring in him and his deficiency. So he will be believed, by whoever believes in him - under these circumstances?

For this reason all of the Prophets warned about his *fitnah*, and informed their nations about his deficiency and the proofs of him being false.

As for the people of prosperity (*tauḥīq*), then they will not be deceived by him and nor will they be beguiled with what he has with him (of miraculous feats).

Due to the evidences, which we have mentioned, that belie him, and at the same time they will have knowledge about him. Due to this, the one that he shall kill and then bring back to life will say to him, 'I have only increased in insight regarding you (that you are the Dajjāl).' ⁷

And al-Ḥāfiẓ ibn Kathīr says, 'Indeed Allāh will put his servants to trial by the Dajjāl and the miraculous feats which will be witnessed in his time. It has preceded that whoever responds to him, then he will command the sky to rain, and it will rain. He will command the earth to produce for them crops from which both them and their cattle shall eat them; their livestock will return to them fattened filled with milk.'

While whoever does not respond to him and rejects his affair then they will be afflicted with decay (in their food and produce), drought, aridity, paucity, death of cattle, loss of wealth, lives and fruits of their toils and endeavors.

Treasures like drones of bees, will follow him and he will kill a young man, and then bring him back to life. All of these (miraculous feats) are not trickery. On the contrary, they are true (and real) by which Allāh will test His servants at the end of time. Misguiding by them, many, and guiding by them, many. The skeptics will disbelieve and those who have faith will increase in *īmān*.' ⁸

⁷ See '*Sharḥ al-Nawawī li Muslim*', [18/58-59] and '*Fath ul-Bārī*', [13/105].

⁸ See '*Al-Niḥāyah al-Fitan wal-Malāhim*', [1/121] checking by Dr. Taha az-Zaynee.

al-Hāfiẓ ibn Ḥajr says: ‘Also, it is found in the Dajjāl a clear proof about his falsehood for one who understands, and that is he is made up of created organs and limbs. The effect of being created is clearly evident in him and at the same time he will have impairment: by having a defect in both of his eyes. So when he calls to the people that he is their Lord: Then the worst state of one who sees him and he is from those who have understanding, is that he will know, (that if he is the lord of the heavens and earth then) he would not wish to proportionize the physical creation of anybody, besides himself, nor balance it, or beautify it and not be able to remove the blemishes and defects from himself.’⁹

So the least what is required for him to say is: ‘O you who claim that you are the Creator of the heavens and the earth! Firstly fashion and amend yourself and remove from it your bodily defects. And if you claim that the Creator does not create anything within himself, then (at least) remove what is written between your eyes.’¹⁰

⁹ What the Imām is intending is that the Dajjāl, if he is the Lord of the heavens and earth, then he would not create man in the best of proportions - beautify and balance him, as Allāh the Most High says,

‘Indeed we have created man in the best of stature and mould.’ [*Sūrah al-Tīn* : 4]

and His saying, **‘...and have preferred them above many of those whom We have created with a marked preference.’** [*Sūrah al-Isrā’* : 70]

and also His saying, **‘Then he fashioned him in due proportion...’** [*Sūrah al-Sajdah* : 9].

And then, not be able to remove the blemishes and defects from himself which consequently proves the futility of his claim. TN

¹⁰ See ‘*Fath ul-Bārī*’, [13/103].

Ibn al-‘Arabī¹¹ says: ‘The great signs that which will appear on the hands of the Dajjāl, like the, descending of rain and fertility upon (the crops of) whoever believes in him, and drought upon whoever rejects him. And the treasures of the earth following him and what he has of Paradise, and Fire and flowing rivers. All of these are severe trials from Allāh and a great test. So the skeptics will perish and the one with certainty (*yaqīn*) and firm *īmān* will be saved. All of these are dreaded matters, and for this reason he (ﷺ) said, ‘There is no trial greater than the trial of the Dajjāl.’¹²

¹¹ He is Abū Bakr Muḥammad ibn ‘Abdullāh ibn Muḥammad al-Ma’āfirī, al-Ishbīlī, al-Mālikī. The author of many works such as ‘*Abkām al-Qur’ān*’ and others. He died and was buried near Faas in Morocco in the year 543AH. See: ‘*Al-‘Alām*’ [6/230].

¹² See ‘*Fath ul-Bārī*’, [13/103].

PROTECTION FROM THE TRIALS AND TRIBULATIONS OF THE DAJJĀL

THE PROPHET (ﷺ) HAS TAUGHT his *ummah* how to safeguard herself from the *fitnah* of *al-masīh al-dajjāl*. For certainly, he has left his *ummah* upon the clear way (*al-Mahajjah al-Bayḍā*), its night is like its day, and no one deviates from it except the one who is damned. He (ﷺ) did not leave any good, except that he has directed his *ummah* to it; and nor any evil without warning them against it.

Among the things that he (ﷺ) has warned us against was the *fitnah* of the Dajjāl, for surely, up to the establishment of the Hour, it is the greatest of all *fitnah*, which the *ummah* will face and encounter.

Every Prophet warned his *ummah* against the one-eyed Dajjāl. While the Prophet Muḥammad (ﷺ) has been distinguished with additional cautioning and warning of his *ummah*. Indeed, Allāh expounded to him, much of the Dajjāl's descriptions and characteristics, so he could forewarn his *ummah* about him. The Dajjāl will undoubtedly emerge among this *ummah*, because it is the

last *ummah*, and Muḥammad (ﷺ) is the Seal of the Prophets.

These are some of the Prophetic guidelines, which the Chosen Prophet (ﷺ) has showed his *ummah*, so that it may be protected against this mighty *fitnah*. We ask Allāh to save us and grant us refuge:

1. Holding fast to Islām, to equip oneself with the weapon of *īmān*, having knowledge of Allāh's lofty Names and Most Excellent Attributes in which He has no partner nor shared by anyone else.

Consequently, (one who knows this) will know and recognise with certainty that the Dajjāl is only a man. Who eats and drinks (like the rest of the people), while Allāh, the Most Elevated is free and above all of that: He will realise that Dajjāl is one-eyed and Allāh is not one-eyed; and that no one shall see his Lord until he dies, but the Dajjāl will be seen by all people, believers and *kāfirs* alike, when he emerges.

2. Seeking protection with Allāh from the *fitnah* of the Dajjāl, especially in *Ṣalāh* (prayer) as occurs in many authentic *ahādīth*.

From them is what is reported by Bukhārī, Muslim and al-Nasā'ī, from Umm al-Mu'minīn 'Ā'ishah (may Allāh be pleased with her), the wife of the Prophet (ﷺ), who said that the Messenger of Allāh (ﷺ) used to say in his *Ṣalāh*:

كَانَ يَدْعُو فِي الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

‘...*Allāhumma inni a’ūdhu bika min ‘adbāb al-qabrī, wa a’ūdhu bika min fitnat il-masīh id-dajjāl...*’

‘...O Allāh, I seek protection with You from the torment of the grave, I seek protection with You from the *fitnah* of the Dajjāl...’¹

al-Bukhārī narrates from Mus’ab² who said: Sā’d used to command with five matters mentioning that the Prophet (ﷺ) used to command with them... from them,

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا

‘*Wa inni a’ūdhu bika min fitnat ul-Dunyah...*’

‘I seek protection with You from the *fitnah* of the *dunya* (meaning: the *fitnah* of the Dajjāl)...’³

And, ‘in employing the word *dunyah*, unrestrictedly for the Dajjāl is an indication, that the *fitnah* of the Dajjāl is the greatest of all trials and tribulations to take place in the *dunyah*.’⁴

Moreover, Muslim narrates that Abū Hurayrah (may Allāh be pleased with him) said: ‘The Messenger of Allāh (ﷺ) said:

¹ Ṣaḥīḥ al-Bukhārī, *Kitāb Aẓẓān, bāb al-Du’ā qablul Salām*, [2/317] with ‘*Fath ul-Bārī*’, and Ṣaḥīḥ Muslim, *Kitāb al-Masājid was muwādh al-Ṣalāh, bāb al-Ta’ūdhu bika min ‘adbāb al-qabrī*, [5/87] with ‘*Sharḥ al-Nanwawī li Muslim*.’

² He is Mus’ab the son of the Companion of the Prophet (ﷺ), Sa’d ibn Abi Waqqās, see ‘*Fath ul-Bārī*’, [11/175].

³ Ṣaḥīḥ al-Bukhārī, *Kitāb al-Du’ā’āt, bāb al-Ta’ūdhu bika min ‘adbāb al-qabrī*, [11/174] with ‘*Fath ul-Bārī*’.

⁴ See ‘*Fath ul-Bārī*’, [11/179].

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ

‘When any one of you is at (the end of) *Tashabbud*, then let him seek Allāh’s protection from four matters, by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ
الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ

‘*Allābumma inni a‘ūdhi bika min ‘adbāb jahannam wa min ‘adbāb al-qabri wa min fitnat il-mabyā wa’l-mamāt wa min sharri fitnat al-masīh ad-dajjāl.*’

‘O Allāh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the *fitnah* of the Dajjāl.’⁵

Imām Tāwus⁶ used to command his son to repeat his prayer if he had not recited this particular supplication in his prayer.⁷

⁵ Ṣaḥīḥ Muslim, *Kitāb al-Masājid wal muwādh al-Ṣalāh, bāb al-Ta‘ūdhu bika min ‘adbāb al-qabri wa ‘adbāb jahannam*, [5/87] with ‘*Sharḥ al-Nawwawī li Muslim.*’

⁶ He is Imām Tāwus ibn Kaysān, al-Yamānī, Abū ‘Abdul-Rahmān, from the major *Tābi‘ūn*, who met fifty Companions of the Prophet (ﷺ). He performed forty pilgrimages. His supplications used to be responded to.

Ibn ‘Uyaynah said about him: ‘The three who avoided the (sultan) ruler were: Abū Dhar in his time, Tāwus in his time and Thawrī in his time.’ He died in the year 106AH (may Allāh have mercy upon him), see ‘*Tadhīb al-Tadhīb*’, [5/8-10].

⁷ Ṣaḥīḥ Muslim, *Kitāb al-Masājid was muwādh al-Ṣalāh, bāb al-Ta‘ūdhu bika min ‘adbāb al-qabri*, [5/89] with ‘*Sharḥ al-Nawwawī li Muslim.*’

This is evidence that the Salaf were very eager in teaching their children this great supplication.

al-Safārīnī says: 'It is essential for every scholar that he spreads the aḥādīth regarding the Dajjāl amongst children, women and men. For, indeed, it occurs that from the signs of his appearance (drawing nearer) is that mention of him will be forgotten on the pulpits (*manābir*).'⁸

Up to his saying, 'Especially in our times, in which (*fitan*) trials and tribulations have elongated and great adversities have increased. The distinguishing features of the Prophetic Sunnah have been effaced and have become like innovations (to the people). So an innovation is like legislations to be followed - and there is no movement nor might except by Allāh, the Most High, the Most Magnificent.'⁹

3. Memorising verses from *Sūrah al-Kahf*.

The Prophet (ﷺ) commanded us to recite the opening verses of *Sūrah al-Kahf* upon the Dajjāl. And according to some reports the concluding verses of this *sūrah*. This means reciting the ten verses from its beginning or the ten from its end. Among the *aḥādīth* narrated concerning this is which is reported by Muslim, the lengthy ḥadīth from al-Nawwās ibn Sam'ān, in which is his saying (ﷺ):

⁸ In that regard there is a narration authenticated by al-Haythamī in '*Majma' al-Zawābid*' from Mus'ab ibn Jathāmah who said: 'I heard Allāh's Messenger (ﷺ) saying, 'The Dajjāl shall not appear until the people neglect or ignore mentioning him, and the Imām's (in the *masājid*) will cease to mention him on the pulpits (*manābir*).' See '*Majma' al-Zawābid wa Manba'a al-Fawā'id*', [7/335].

⁹ See '*Lawāmi' al-Anwār al-Bahiyah*', [2/106-107].

فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَائِحَ سُورَةِ
الْكَهْفِ

‘Whoever among you encounters him (the Dajjāl),
let him recite upon him the opening verses of *Sūrah*
al-Kahf.’¹⁰

Muslim also narrates from Abū Dardā’ that the Prophet (ﷺ)
said:

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ
عُصِمَ مِنَ الدَّجَالِ

‘Whoever memorizes the ten commencing verses
from *Sūrah al-Kahf* will be protected from the Dajjāl
- i.e., from his *fitnah*.’

Muslim said: ‘Shu’bah said,

قَالَ شُعْبَةُ مِنْ آخِرِ الْكَهْفِ

‘(that they are) from the concluding verses of *Sūrah*
al-Kahf.’

Hammām said,

قَالَ هَمَّامٌ مِنْ أَوَّلِ الْكَهْفِ

‘(that they are) from the beginning of *Sūrah al-*
Kahf.’¹¹

¹⁰ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhikr ul-Dajjāl*, [18/65] with
‘*Sharḥ al-Nawwawī li Muslim*.’

¹¹ Ṣaḥīḥ Muslim, *Kitāb al-Salāt ul-Musāfir, bāb fadl Sūrah al-Kahf wa Āyāt ul-Kursī*, [6/
92-93] with ‘*Sharḥ al-Nawwawī li Muslim*.’

al-Nawāwī comments: ‘The reason for this is because at the great wonders and great signs it’s commencing verses contain. For whoever reflects deeply upon them shall not be put to trial by the Dajjāl.

Similarly, in it’s concluding part, is Allāh’s the Most High’s saying,

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي
أَوْلِيَاءَ

Do then those who disbelieve think that they can take My slaves as *awliyā*’ besides Me?...

[*Sūrah al-Kahf* (18) :102]¹²

This is from the distinctive features of *Sūrah al-Kahf*. For there are many aḥādīth encouraging that it be recited especially on Fridays. Al-Ḥākim relates from Abū Sa’īd al-Khudrī (may Allāh be pleased with him) that the Prophet (ﷺ) said:

‘Whoever recites *Sūrah al-Kahf* on Friday, then it will be illuminate light for him from one Friday to the next.’¹³

Undoubtedly, *Sūrah al-Kahf* is of great significance, containing

¹² See ‘*Sharḥ an-Nawwawī Li Muslim*’, [6/93].

¹³ See ‘*Mustadrak al-Ḥākim*’, [2/368] who said: ‘This ḥadīth has an authentic chain of transmission; and is not reported by al-Bukhārī and Muslim.’

And al-Dhahābī says, ‘Nu’aym (that is Ḥammad) has *Manākīr*, and al-Albānī says, ‘*Ṣaḥīḥ*’, see ‘*Ṣaḥīḥ al-Jāmi’ al-Sagḥīr*’, [5/340] ḥadīth no. 6346.

Munkar (pl. *Munākīr*): ‘Is when a weak narrator narrates that which is narrated by a *thiqā* (trustworthy).’ See ‘*Mujam Mustalahāt al-Ḥadīth*’ by Sulaymān Musallam and Ismā’il al-Jamal. T.N.

great verses, such as the story of the People of the Cave, the story of Mūsā and al-Khidr, the story of *Dhu'l-Qarnayn* and his building the great barrier, barricading *Ya'jūj* and *Ma'jūj*, the affirming of the Resurrection and the blowing of the Trumpet. The exposition of those who are most in lost regarding their deeds, believing that they were on guidance, and in reality they were upon misguidance and blindness.

So it is essential for every Muslim that he eagerly recites this Surah, to memorise it and to repeat it often, especially on the best day upon which the sun (has ever) risen, namely Friday.

4. Fleeing from the Dajjāl and remaining far away from him.

The most excellent of places are Makkah or Madīnah, as has already preceded that the Dajjāl shall not enter them.

It is crucial for every Muslim when the Dajjāl appears that he remains far away (as possible), because of the great confusion he will cause and the miraculous feats that he will have with him, which Allāh will cause to occur at his hands as a trial for the people. For a person will approach him considering himself to be firm and full of *īmān*, and will end up believing in him and following him.

We ask Allāh that He protects us and all the Muslims from his *fitnah*.

Imām Aḥmad, Abū Dāwūd and al-Hākim narrate from Abū Dahamā,¹⁴ who said: ‘I heard ‘Imrān ibn Ḥusayn (may Allāh be pleased with him) relate that the Prophet (ﷺ) said:

مَنْ سَمِعَ بِالذَّجَالِ فَلْيَنْتَهِ عَنهُ قَوْلَ اللَّهِ إِنَّ الرَّجُلَ
لِيَأْتِيَهُ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يَنْبَغُ
بِهِ مِنَ الشُّبُهَاتِ أَوْ لِمَا يَنْبَغُ بِهِ مِنَ الشُّبُهَاتِ

‘Whoever hears of the Dajjāl then let him keep far away from him. For by Allāh, a man will approach him, and he will consider himself a firm believer, and will end up believing in him and following him. Due to the great (misguiding) he will cause and doubts that he will put forth...’¹⁵

¹⁴ He is Qarafah ibn Bahees, al-‘Adawī, al-Basrī, who is Tābi‘ī and trustworthy. He narrated from some Companions of the Prophet (ﷺ) such as, ‘Imrān ibn Ḥusayn, Samārah ibn Jindub and others. See his biography in ‘*Tadhīb al-Tadhīb*’, [8/369].

¹⁵ See ‘*Al-Fath al-Rabbānī*’, [24/74] and ‘*Sunan Abi Dāwūd*’, [11/242] with “*Awn al-Ma’būd*” and ‘*Mustadrak al-Hākim*’.

Al-Hākim said, ‘This ḥadīth has an authentic chain of transmission corresponding to the condition set by Muslim, both al-Bukhārī and Muslim have not reported it.’

al-Dhahābī remained silent about it. This ḥadīth is authenticated by al-Albānī, see ‘*Ṣaḥīḥ al-Jāmi’ al-Sagħīr*’, [5/303] ḥadīth no. 6177.

THE MENTION OF THE DAJJĀL IN THE QU'RĀN

SCHOLARS HAVE ASKED ABOUT the wisdom (*hikmah*) of the Dajjāl not being explicitly mentioned in the Qur'ān. Even although his *fitnah* is very great and the Prophets have warned us about him, and we have been ordered to seek protection with Allāh from his *fitnah* while in Prayer.

The scholars have answered about this with several responses from them are:

1. That he is mentioned implicitly amongst the verses which are in Allāh, the Most High's saying,

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا
لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

The Day that some of the Signs of your Lord do come, no good will it do a person to believe then, if he believed not before, nor earned good through his faith...

[*Sūrah al-An'ām* : 158]

These Signs are:

- [i]. The Dajjāl
- [ii]. The Rising of the Sun from the West
- [iii]. The Beast

All of these are mentioned in the *Tafsīr* of this verse. For Muslim and al-Tirmidhī relate from Abū Hurayrah (may Allāh be pleased with him) who said: Allāh's Messenger (ﷺ) said:

ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
أَمَّتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعُ
الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَدَابَّةُ الْأَرْضِ

‘There are three matters if they appear then, it will not benefit a person to have *imān* (in Allāh), if it had not believed previously, or aquired because of its *imān*, any good (*khayr*): the Rising of the Sun from the West; the Dajjāl and the Beast (*dabbab*) of the earth.’¹

2. That the Qur’ān has mentioned the descending of ‘Īsā (*alayhis-salām*), and ‘Īsā is the one who will kill the Dajjāl. So it sufficed to mention the *Masīh* of Guidance instead of the *Masīh* of misguidance.

It is a custom (in the language) of the Arabs that they content themselves by mentioning one word with a counter active meaning instead of the other.

¹ Ṣaḥīḥ Muslim, *Kitāb Īmān, bāb al-Zaman alṭbe lā yaqbal fih al-Īmān*, [8/195] with ‘*Sharḥ al-Nawwawī li Muslim.*’

3. That he is referred to Allāh, The Most High's saying

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ
 خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

Indeed, the creation of the Heavens and the Earth is greater than the creation of the people...

[*Sūrah Ghāfir* : 57]

The intent with the word *al-Nās* (the people) here is the Dajjāl employing the whole (that is people) unrestrictedly for some persons or person.

Abū 'Alīyah² comments: 'That is, greater than the creation of the Dajjāl, when he was magnified by the Jews.'³

Ibn Hajr says: 'And this - if it is proven - is the best of responses. So he is from those matters, which the Prophet (ﷺ) took responsibility to explain. And the knowledge is with Allāh.'⁴

4. The Qur'ān has not mentioned the Dajjāl because of his contemptuous standing (in the Sight of Allāh). For he will claim Lordship and he is a human, whose condition opposes the Majesty of the Lord, His Magnificence, His Perfection, His Glory and Who is free from deficiency.

² He is Rafī'a' ibn Mehrān al-Riyāhī, the freed slave, al-Basafī who was from among the major *Tābi'ūn*. He was alive in the time of *Jabilliyah*, and embraced Islām after the death of the Prophet (ﷺ). He narrated from many Companions. He died in the year 90AH. See his biography in '*Tadhīb al-Tadhīb*', [3/284-285].

³ See '*Tafsīr al-Qurtubī*', [15/325].

For this reason his matter and affair with Allāh is too despicable, and contemptuous that he should be mentioned. Although the Prophets have warned against him, and have explained about his danger and *fitnah*, as has preceded..

If the objection that the Qur'ān has mentioned Fir'awn, is raised, and he claimed Lordship (*Rububīyah*), and Divinity (*Ulūhiyah*), then what is said: the matter and affair of Fir'awn has ended, and finished. He is mentioned as an admonition and a lesson for the people. As for the affair of the Dajjāl then it will occur at the end of time. So mention of him was left (out of the Qur'ān) only as a test (for the people), despite that his claim of Lordship is too evident that it is futile to be drawn attention to in the Qur'ān. For the Dajjāl is apparently, defective and clearly despised. Too despicable and contemptuous to hold the position that he is claiming.

As a result, Allāh left mention of him, because what He, the Most Sublime, knows about His believing servants. That the like of this will not be hidden to them, but it will only increase them in *īmān* and submission to Allāh and His Messenger. As the young man will say and reply to whom the Dajjāl will kill:

وَاللّٰهُ مَا كُنْتُ فِيْكَ اَشَدَّ بَصِيْرَةً مِّنِّي الْيَوْمَ

'By Allāh, I have only increased in insight regarding you today.'⁵

⁴ See '*Fath ul-Bārī*', [13/92].

⁵ Ṣaḥīḥ al-Bukhārī, *Kitāb ul-Fitan wa 'asbarāt al-Sā'ah, bāb lā yadkulu al-Dajjālu al-Madīnah*, [13/101]
with '*Fath ul-Bārī*.'

Sometimes, the mention of something is left out, because it is too clear (to be mentioned), like the Prophet left mention, in his final illness, that he should write a letter regarding Abū Bakr al-Ṣiddiq's *Khalīfah*.⁶ For it was too clear to mention to the Companions due to his lofty rank already in the sight of the Companions.

‘...whereas Allāh and the believers do not substantiate the claim of anyone but that of Abū Bakr.’⁷

Ibn Hajr cites the question regarding the Dajjāl not being mentioned in the Qur’ān as a non-ceasing question. For Allāh, the Most High mentions *Ya’jūj* and *Ma’jūj* in the Qur’ān and their *fitnah* is close to the *fitnah* of the Dajjāl.⁸

And perhaps the first reply (given) is much closer (to being correct), and Allāh knows best. So the Dajjāl is mentioned as being among some of the verses, and the Prophet (ﷺ) took the responsibility to explain those broad aspects (in detail).

⁶ That is, Abū Bakr is to be the *Khalīfah* after the death of the Prophet (ﷺ).

⁷ Ṣaḥīḥ Muslim, *Kitāb al-Fadāil, bāb fadāil Abū Bakr al-Ṣiddiq*, [15/155] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁸ See ‘*Fath ul-Bārī*’, [13/91-92].

THE DESTRUCTION OF THE DAJJĀL

THE DESTRUCTION OF THE DAJJĀL will be at the hands of *Masīh* ‘Īsā ibn Maryam (*‘alayhis-salām*), as is proven by the authentic *ahādīth*. This is because the Dajjāl will overwhelm the entire, besides Makkah and Madīnah. His followers will be abundant, spreading his *fitnah* far and wide. No one will escape his *fitnah* except for a small number of the believers. At that point, ‘Īsā ibn Maryam (*‘alayhis-salām*) will descend to the eastern minaret in Damascus. The believing servants of Allāh will gather around him. He will then travel with them seeking the Dajjāl. The Dajjāl at the time of ‘Īsā (*‘alayhis-salām*) discension will be traveling in the direction of *Bayt al-Maqdis* (Jerusalem). ‘Īsā will catch up with him at the gate of Ludd.¹

¹ Ludd is a place in Palestine near *Bayt al-Maqdis*, see *‘Mujam al-Buldān*’, [5/15].

In modern times, Lod is part of the territory occupied by Jewish immigrants. The Israel Defense Forces attacked and captured the city on July 12, 1948; since then it has been part of Israel and has been largely resettled with Jewish immigrants. Lod is a major Israeli transportation hub, with an important railway and road junction, and the International Airport Israel’s overseas flights. There, one of Israel’s largest industries is located servicing and repairing aircraft and building commercial and military jet aircraft. [Encyclopedia Britannia 1999].

When the Dajjāl sees him, he will begin to dissolve, like salt dissolving in water. Thereupon ʿĪsā (*ʿalaybis-salām*) will say to him, ‘Verily I have for you a fatal blow, which I shall not fail to miss.’

Then ʿĪsā (*ʿalaybis-salām*) will catch up with him (and seize him), and will kill him with his spear/lance. His followers will be defeated whom the believers will follow and kill. Until the trees, rocks and stones will say, ‘O Muslim, O servants of Allāh, there is Jew behind me [redacted] apart from the *gharqad* (box thorn). For it is one of the trees of the Jews.’²

And here are some of the aḥādīth regarding the destruction of the Dajjāl and his followers: Muslim narrates from ‘Abd-Allāh ibn ‘Amr (may Allāh be pleased with them both) who said: “The Messenger of Allāh (ﷺ) said:

يَخْرُجُ الدَّجَالُ فِي أُمَّتِي... عَيْسَى ابْنَ مَرْيَمَ
كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ

‘The Dajjāl will emerge among my ummah and (will stay for forty... Then Allāh will send) ʿĪsā ibn Maryam, who resembles ‘Urwah ibn Mas‘ūd, and he will seek him, and kill him.’”³

Imām Aḥmad and al-Tirmidhī have narrated from Majma’ ibn Jāriyah al-Ansarī (may Allāh be pleased with him) said: ‘I heard the Messenger of Allāh (ﷺ) say:

² See ‘*Al-Niḥāyah al-Fitan wal-Malāḥim*’, [1/128-129] checking by Dr. Taha al-Zaynee.

³ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dbiker ul-Dajjāl*, [18/75-76] with ‘*Sharḥ al-Nawwawī li Muslim*.’

يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بِيَابِ لُدٍّ

‘The son of Maryam will kill the Dajjāl at the gate of Ludd.’⁴

Muslim narrates a lengthy ḥadīth from al-Nawwās ibn Sam‘ān (may Allāh be pleased with him) about the Dajjāl, in which the story of the descent of ‘Isā and his killing the Dajjāl are mentioned. In this ḥadīth the Prophet (ﷺ) said:

يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِذَا مَاتَ وَنَفْسُهُ يَنْتَهِي
حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِيَابِ لُدٍّ
فَيَقْتُلُهُ

‘...Every *kāfir* who will smell the fragrance of (‘Isā) will die, and his fragrance will reach as far as he will be able to see. He will then search for him (the Dajjāl) until he catches up with him at the gate of Ludd, where he will kill him.’⁵

Imām Aḥmad narrates from Jābir ibn ‘Abd-Allāh (may Allāh be pleased with him) who said: ‘The Messenger of Allāh (ﷺ) said:

⁴ See ‘*Al-Fath ul-Rabbānī Tartīb Musnad Aḥmad*’, [24/83] and al-Tirmidhī [6/513-514], with ‘*Tuffah lul-Abwath*.’

⁵ See ‘*Al-Fath ul-Rabbānī Tartīb Musnad Aḥmad*’, [24/84-85]

Al-Ḥaythamī says, ‘Aḥmad has reported it with two chains of transmission, one of them - its men in the chain are the men of Ṣaḥīḥ al-Bukhārī’, see ‘*Majmā’ al-Zawāid*’, [7/344].

يَخْرُجُ الدَّجَالُ فِي خَفَقَةٍ مِنَ الدِّينِ وَإِدْبَارِ مِنَ
 الْعِلْمِ... ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيُنَادِي مِنَ
 السَّمَاءِ فَيَقُولُ يَا أَيُّهَا النَّاسُ مَا يَمْنَعُكُمْ أَنْ
 تَخْرُجُوا إِلَى الكَذَّابِ الخَبِيثِ فَيَقُولُونَ هَذَا رَجُلٌ
 جِنِّي فَيَنْطَلِقُونَ فَإِذَا هُم بِعِيسَى ابْنِ مَرْيَمَ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَامُ الصَّلَاةُ فَيُقَالُ لَهُ تَقَدَّمَ يَا
 رُوحَ اللَّهِ فَيَقُولُ لِيَتَقَدَّمَ إِمَامَكُمْ فَلْيُصَلِّ بِكُمْ فَإِذَا
 صَلَّى صَلَاةَ الصُّبْحِ خَرَجُوا إِلَيْهِ قَالَ فَحِينَ يَرَى
 الكَذَّابُ يَمَاتُ كَمَا يَمَاتُ المِلْحُ فِي المَاءِ فَيَمْتَشِي
 إِلَيْهِ فَيَقْتُلُهُ حَتَّى إِنَّ الشَّجَرَةَ وَالْحَجَرَ يُنَادِي يَا
 رُوحَ اللَّهِ هَذَا يَهُودِيٌّ فَلَا يَنْزِلُكَ مِمَّنْ كَانَ يَتَّبَعُهُ
 أَحَدًا إِلَّا قَتَلَهُ

'The Dajjal will emerge at a time when religious commitment is low and knowledge has decreased...

Then 'Īsā ibn Maryam will descend just before dawn and will call people, saying, 'O people, what is preventing you from coming out against this evil liar?'

They will say, 'This man is a *jinnēe*', then they will set out, and behold they will see 'Īsā ibn Maryam.

The *iqāmah* will be given for the prayer, and it will be said to him, 'Go forward (to lead the prayer), O Spirit of Allāh.'

He will say, 'Let your Imām go forward and lead you in prayer.'

When he has prayed the morning (*fajr*) prayer, they will go out to meet him (the Dajjal) and when he sees the great liar, he will start to dissolve like salt in water.

'Īsā will go to him and kill him.

Even the tree and rocks will call out, 'O Spirit of Allāh, here is a Jew!' And none of those who followed him will be left, except that he will kill him."

And with his death (may Allāh curse him), his great *fitnah* will come to an end. Allāh will save those who believed from his evil and from the evil of his followers, at the hands of the Spirit and Word of Allāh, ʿĪsā ibn Maryam (*ʿalayhis-salām*) and his believing followers. Praise and blessings be to Allāh.

THE DESCENT OF ʿĪSĀ

BEFORE DISCUSSING ABOUT the descent of ʿĪsā ibn Maryam (may Allāh be pleased with them both), it would be more appropriate firstly to be familiar with his descriptions as occurs in the legislative texts.

The descriptions of ʿĪsā (may Allah’s peace and blessing be upon him)

His description, as occurs in the narrations, is that:

- He is a man
- Medium height, neither tall or short
- Reddish (in complexion)
- Curly haired
- Broad-chest
- Straight haired, as if he has come out (after bathing/washing) from a bathroom, combed, exceeding¹ his earlobes - filling that between his shoulders

¹ *Limma*: is the hair on one’s head. It is said to one whose hair exceeds his earlobes: (He has a) *Limma*, if it exceeds that then it is a *Jumma*.

See, *‘Al-Niḥāyah-fi-gharībi-ḥadīth’*, [4/273].

The *ahādīth* relating them are the following:

What is reported by both Bukhārī and Muslim from Abū Hurayrah (may Allāh be pleased with him), who said, 'Allāh's Messenger (ﷺ) said,

"I met Mūsā on the night of my ascension... and I met 'Īsā... (describing him saying) - He was one of moderate height, red-faced as if he had just come out from a bathroom." ²

Bukhārī, too narrates from ibn 'Abbās (may Allāh be pleased with both of them), who said, 'Allāh's Messenger (ﷺ) said,

"I saw 'Īsā, Mūsā and Ibrāhīm, as for 'Īsā then he is of ruddish complexion, curly-haired and broad-chested." ³

While Muslim relates from Abū Hurayrah (may Allāh be pleased with him), who said, 'Allāh's Messenger (ﷺ) said,

"I found myself in *al-Hijr* and the Quraysh were asking about my night journey... I saw 'Īsā, ibn Maryam praying. The closest of all men in resemblance is

² Ṣaḥīḥ al-Bukhārī, 'The Book of the Prophets', 'the chapter regarding Allah's statement', "And mention in the Book (the story of) Maryam." [*Sūrah Maryam* 19: 16], [6/476] with '*Fath ul-Bārī*', and Saḥīḥ Muslim 'the chapter regarding Allah's Messenger (ﷺ) Ascension and the obligation of (five) Prayers.' [2/232] with al-Nawwawī's explanation.

³ Ṣaḥīḥ al-Bukhārī, 'The Book of the Prophets', 'the chapter regarding Allah's statement', "And mention in the Book (the story of) Maryam." [*Sūrah Maryam* 19: 16], with '*Fath ul-Bārī*', [6/477].

‘Urwā ibn Mas‘ūd al-Thaqafi.’⁴

Further, in Bukhāri and Muslim it is reported from ‘Abdullāh ibn ‘Umar (may Allāh be pleased with both of them), who said, ‘That the Messenger of Allāh (ﷺ) said,

“I found myself one night near the Ka‘bah, I saw a man with brunet complexion⁵ amongst the fairest

⁴ He is the illustrious Companion: Abu Mas‘ūd, ‘Urwā ibn Mas‘ūd ibn Mu‘tab ibn Mālik, al-Thaqafi (may Allāh be pleased with him). He embraced Islām after the Prophet (ﷺ) departed from Taif. He had a beneficent hand in resolving the treaty of Hudaibiyah. He was man who was loved and obeyed amongst his people: the people of Taif. But when he called them to Islām they killed him. When he was shot with an arrow it was said to him, ‘How do you see your death?’ He replied, ‘A Blessing which Allāh has honoured me with and martyrdom which he has dispatched to me. So there is nothing in my blood except that which was in the blood of the martyrs who were killed alongside Allāh’s Messenger (ﷺ) before he departed from you.’

The Prophet (ﷺ) said concerning him, ‘The similitude of ‘Urwā is like the similitude of the Companion of *Yasīn*. He called his people to Allāh and they killed him.’

It is said that he is intended by Allāh the Most High’s saying, ‘If only this Qur’ān was revealed to a great person from the two villages.’ [*Sūrah al-Zukhruf* 43: 31]

See: ‘*Al-Isti‘ab fi Mar‘ifat ul-Ashab*’, [3/1066-1067] by ibn ‘Abdul-Barr checking by ‘Alī al-Bajawī, ‘*al-Isābah fi Tamyiz al-Sahābah*’, [2/477-478] by ibn Hajr and ‘*Tajrid Asmā’ al-Sahābah*’, [1/380], by al-Dhahābī.

The ḥadīth is in Sahih Muslim, ‘The chapter mentioning al-Masīh ibn Maryam’ [2/237-238] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁵ This term applies to camel coloured tinged either with whiteness or with streaks of blackness. It also means a clear white or immensely white complexion. [Lanes Lexicon]. Taken from the footnote to the above ḥadīth in the English translation of Sahih Muslim vol. 4a by Dr Mahmood Matraj. The word employed is Adam: which is dark brown (in colour). It is said: He has the *adama* (complexion) of the ground - that is - its colour; and by it Adam was named. See, ‘*Al-Nihāyah-fi-gharibi-hadīth*’, [1/32]

complexioned men that you ever saw. He had a *limma*⁶ of hair, the most beautiful of *limam* that you ever saw, combed, with water trickling out from it. He was leaning on two men, or on the shoulders of the two men, and he was circumbulating around the Kab'ah. I asked, 'Who is this?' It was said, 'This is *al-Masīh* ibn Maryam.'" ⁷

And in Bukhārī and Muslim version from Ibn 'Umar (may Allāh be pleased with both of them) it is mentioned, 'No by Allāh, the Prophet (ﷺ) did not say that, "'Īsā is ruddish (in complexion), but rather he said, (then he mentioned the complete ḥadīth similar to the previous narration).' ⁸

Moreover, in Muslims narration from ibn 'Umar (may Allāh be pleased with both of them), the Prophet (ﷺ) said,

"There was a man with an Ādam complexion⁹
... whose hair was neither too curly nor too straight.
..." ¹⁰

To harmonise between these narrations, that in some he is ruddish (in complexion) and in some that he is Ādam (in com-

⁶ Meaning defined previously.

⁷ Ṣaḥīḥ al-Bukhārī, 'The Book of the Prophets', with *al-Fath* [6/477] and Ṣaḥīḥ Muslim, 'The chapter mentioning al-Masīh ibn Maryam', [2/233] with '*Sharḥ al-Nawwawī li Muslim*.'

⁸ Ṣaḥīḥ al-Bukhārī, with *al-Fath* [6/477].

⁹ Already defined previously.

¹⁰ Ṣaḥīḥ Muslim, [2/236].

plexion), and that he is straight-haired and in some his hair is curly.

Then there is no consistency between redness and brownness. For it is admissible that his brownness is a clear (brownness).¹¹

As for ibn 'Umar (may Allāh be pleased with both of them) denial of the report that 'Īsā is ruddish (in complexion). Then he is at variance with those who have also memorised the colour of his complexion. Since both Abū Hurayrah (may Allāh be pleased with him) and ibn 'Abbās (may Allāh be pleased with both of them) have narrated that he (may Allāh's peace and blessings be upon him) is of ruddish complexion.

And as for him being straight-haired in one narration and curly haired in another and curly haired is opposite to being straight haired. Then to reconcile between these two (differences) is that, he is (actually) straight haired. As for him being described as curly haired then the intent behind - that is the curliness in his (bodily) hair - which is (due to) the combination of the flesh and its firmness, and not the hair of his head.¹²

¹¹ See '*Al-Isha'ab*', [pp. 143].

¹² See '*Fath ul-Bārī*', [6/486].

THE DESCRIPTION OF HIS DESCENSION

AFTER THE APPEARANCE OF THE DAJJĀL and his corruption in the earth, Allāh will send ʿĪsā (may Allah's peace and blessing be upon him) who will descend to the earth (from the sky).

His descension will be at the white minaret in eastern Damascus, in *Sham*. He will be wearing two white garments lightly dyed with *wurs*¹³ and saffron, his hands placed on the wings of two angels. Whenever he lowers his head perspiration will trickle from it. And when he raises it, beads like pearls will scatter from it.

Every disbeliever who smells his breath will die (immediately) and his breath will reach as far as he is able to see.

He will descend upon the victorious group (*al-Taifat ul-Mansurah*), which will fight upon the truth, united together in fighting the Dajjāl.

¹³ *Wurs*: Yeminite dye-yielding plant (Memcylon Tinctorium), see Hans wehr Arabic Dictionary [pp. 1244]. TN

He shall descend just before the (dawn) prayer is established and will pray behind the Imām of that group.

ibn Kathīr comments, ‘The most prominent (statement) regarding his place of descension is that it is on the eastern white minaret in Damascus. And I have seen in some books (of ḥadīth) that he will descend on the white minaret on the eastern side of the Great Central Masjid in Damascus. So maybe, this is what is preserved... and there is not in Damascus a minaret known as *sharqiyah* (eastern), save that which is next to the Umaywī Central Masjid in Damascus from its eastern side. This is what is more fitting and appropriate. For when he descends the prayer will be ready to commence the Imām of the Muslims (at that time) will say, ‘O Spirit of Allāh! Proceed (and lead the prayer).’ He will respond, ‘You proceed! For the Prayer was established for you,’ and in one report, ‘Some of you have been made leaders/commanders over other amongst you - a honour from Allāh for this *ummah*.’^{14 15}

ibn Kathīr further mentions that in his time in the year 741 *al-Hijrī* the minaret was restored (of the central *masjid*) from white stone; which was built from the wealth of the Christians who had burnt the (previous) minaret which was in the place (of the new one). And perhaps this is from the clear Prophetic proofs. For Allāh decreed that the erection of the minaret will be from the wealth of the Christians. So ‘Īsā ibn Maryam can descend upon it, and will consequently kill all the swine’s, break the cross

¹⁴ Ṣaḥīḥ Muslim, *Kitāb ul-Īmān*, The chapter regarding the descension of ‘Īsā ibn Maryam, Ruling by the legislation of our Prophet, Muḥammad (ﷺ), [2/193-194] with ‘*Sharḥ al-Nanwawī li Muslim*.’

¹⁵ See ‘*Al-Nihāyah al-Fitan wal-Malāḥim*’, [1/144-145] checking by Dr Taha Zayni.

and will not accept from them the *Jizyah*, and will kill whoever does not accept Islām and likewise others besides them from the disbelievers.¹⁶

Moreover, in the lengthy ḥadīth of al-Nawwās ibn Samʿān, regarding the appearance of the Dajjāl and ʿĪsā (may Allah’s peace and blessing be upon him) descension, the Prophet (ﷺ) said,

“When Allāh sends *al-Masīh*, ʿĪsā ibn Maryam, he will descend at the white minaret in the eastern side of Damascus wearing two garments his hands placed on the wings of two Angels whenever he lowers his head perspiration will trickle from it. And when he raises his head, beads like pearls will scatter from it. Every disbeliever who smells his breath will die; and his breath will reach as far as he is able to see. He shall then search for him - the Dajjāl - until he will catch hold of him and the gate of Ludd and will kill him. The people whom Allāh protected (from the Dajjāl’s trials) will come to ʿĪsā the son the Maryam, and he will wipe their faces and will inform them of their ranks in Paradise.”¹⁷

2. Allāh the Most High saying, **“And because of their saying, ‘We killed *al-Masīh*, ʿĪsā ibn Maryam, the Messenger of Allāh,’ - but they killed him not, nor crucified him, but resemblance of ʿĪsā was put over another man.”**

¹⁶ Ibid [1/145].

¹⁷ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ʿasharāt as-Sāʾah, bāb dbiker ul-Dajjāl*, [18/67-68] with *ʿSharḥ al-Nawwawī li Muslim.*

THE PROOFS AND EVIDENCES ABOUT 'ISĀ DESCENSION

1. Allāh the Most High says,

وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

And when ('Īsā) ibn Maryam is quoted as an example, behold, your people cry aloud.

To His, the Most High's saying,

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

And he ('Īsā ibn Maryam) shall be a known sign for the Hour.

[*Sūrah al-Zukhruf* (43) : 57-61]

These verses have occurred regarding 'Īsā (may Allah's peace and blessing be upon him). At the end of these verses it is mentioned,

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

And he shall be a known sign for the Hour.

That is 'Īsā (may Allah's peace and blessing be upon him) descension before the Day of Resurrection is a Major Sign indicating the closeness of the Hour. This is proven by another (Qur'ānic) reading, "*Wa innabu lana' lama lis-Sā'ab.*", with both consonants 'Ayn and *lām* bearing a *fāṭbah*. That is, a (major) sign, and indication of the establishment of the Hour. Further, this (Qur'ānic) reading is reported from Ibn 'Abbās and (his illustrious student) Mujāhid and others from the (great) Imāms of *tafsīr*.¹⁸

Furthermore, Imām Aḥmad reports with his chain of narration right back to Ibn 'Abbās (may Allāh be pleased with both of them), who says, regarding the *tafsīr* of this verse,

“It is the appearance of 'Īsā (may Allah's peace and blessing be upon him) before the Day of Resurrection.”¹⁹

Similarly, ibn Kathīr comments, ‘What is correct, is that the (attached) pronoun refers to 'Īsā (may Allah's peace and blessing be upon him). For the context is in reference to him.’²⁰

And he rules out that the meaning of the verse is that 'Īsā (may Allah's peace and blessing be upon him) was dispatched with (great miracles) such as: giving life to the dead, curing the blind, lepers and others with illnesses (and sicknesses). And more remote than this (according to ibn Kathīr), is what is related from

¹⁸ See '*Tafsīr ul-Qurtubī*', [16/105], and '*Tafsīr ul-Tabarī*', [25/90-91].

¹⁹ See '*Musnad Aḥmad*', [4/329], checking by Aḥmad Shākir who said, 'Its chain of transmission is authentic.'

²⁰ See '*Tafsīr ibn al-Kathīr*', [7/222].

some scholars that the (attached) pronoun in (*innahu*) refers to the Noble Qur'ān (itself).²¹

2. Allāh the Most high saying,

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَافَقْتُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

And because of their saying, 'We killed *al-Masih*, 'Īsā ibn Maryam, the Messenger of Allāh,' - but they killed him not, nor crucified him, but resemblance of him was put over another man.

To His, the Most High's saying,

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

And there is none of the people of the book (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he will be a witness against them.

[*Sūrah al-Nisā'* (4) : 157-159]

These verses (clearly) prove that the Jews did not kill 'Īsā (may Allah's peace and blessing be upon him) or crucify him. But rather, Allāh raised him to the sky, as occurs in His, the Most High's saying,

إِذْ قَالَ اللَّهُ يَعْيسَى ابْنِي مَتُوفِيكَ وَرَافِعُكَ إِلَيَّ

And when Allāh said, 'O 'Īsā! I will take you and raise you to myself.'

²¹ Ibid [7/223].

[Sūrah 'Āli-Imrān (3) : 55]

These verses indicate that from amongst *Ahl lul-Kitāb*²² there will be those who will believe in 'Īsā (may Allah's peace and blessing be upon him) at the end of time. And that will be when he descends before his (actual) death, as occurs in the authentic, *mutāwatir aḥādīth*.^{23, 24}

Shaykh ul-Islām ibn Taymiyyah says in his reply to the question directed to him about the death of 'Īsā (may Allah's peace and blessing be upon him) and him being raised (to the sky), 'All praise is due to Allah; then indeed 'Īsā (may Allah's peace and blessing be upon him) is alive.

It is established in *Ṣaḥīḥ*²⁵ from the Prophet (ﷺ) that he has said: "'Īsā shall descend among you as a just judge. He will break the cross, kill the pigs and will abolish the *Jizyah*."

Further, it is established in *Ṣaḥīḥ* about him that he will descend on the white minaret (in) eastern Damascus, and that he will kill the Dajjāl. And moreover,²⁶ whosoever soul departs from

²² That is, the Jews and Christians.

²³ See pp. 17

²⁴ Linguistically: An active particle from '*Tawātur*', that is, consecutive following. See '*Mu'jam al-Wasit*'. Technically: It is what is reported by a group (of narrators) from another group (of narrators) to the chains termination, which makes it impossible for them to agree upon a lie. See '*Tadrib al-Rawī*', taken from '*Qāmūs mustalahāt al-Ḥadīth al-Nabawī*', pp. 102, by Muhammad Siddiq al-Minshawī. TN

²⁵ That is *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

²⁶ This last section is a rebuttal to those who claim that 'Īsā (may Allāh's peace and blessing be upon him) has already died on earth. TN

his body then his body does not descend from the sky; and if he is given life (after his death) then that individual will rise from his grave and not descend from the sky.

As for His saying, the Most Sublime,

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

...I will take you (*Mutawaffika*) and raise you to myself and clear you of those who disbelieve...

[Sūrah 'Āli-Imrān (3) : 55]

Then this is a proof that Allāh did not mean by that his death. For if He intended by that his death then 'Īsā would be like the rest of the believers in this regard. Since Allāh takes the souls of the believers and ascends them (with the angels) to the sky. So it is realized that there is no special preference in that for 'Īsā (may Allāh's peace and blessing be upon him).

Likewise in His saying,

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

and clear you of those who disbelieve...

[Sūrah 'Āli-Imrān (3) : 55]

So if his soul has left his body than his body would be (buried) in the earth like the rest of the Prophets, and others besides them.

Indeed Allāh, the Most High has said in another *āyah*,

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
أَخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٥﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

...but they killed him not, nor crucified him, but resemblance of 'Īsā was put over another man, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not, but Allāh raised him to Himself.

[*Sūrah al-Nisā'* (4) : 157-158]

His saying here, “*but Allāh raised him to Himself.*” explains that both his body and soul were raised, as is established in *as-Ṣabīh* that he will descend with both his body and soul. For if it meant (by him being raised), his death then he would have said, “*and they killed him not, nor crucified him but rather he died...*”

For this reason some scholars have said: “*Inni mutawaffika - I will take you*”, that is - take hold of your soul and your body (together). It is said (in the knowledge)...?

The word (*al-Tawaffi*) does not in itself necessitate taking (*tawaffi*) of the soul without the body and neither taking (*tawaffi humā*) both of them together except if there is independent evidence (stating so).

Sometimes it is meant by *al-Tawaffi*, *tawaffi al-Naum* - taking of the soul during sleep. Like His the Most High saying,

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

It is Allāh who takes away the souls at time of their death, and those that die not - during their sleep.

[*Sūrah Zumar* (39) : 42]

And His saying,

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ

It is He who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.

[*Sūrah Anām* (6) : 60]

And His saying,

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا

...until when death approaches one of you, Our Messengers take his soul.²⁷

[*Sūrah Anām* (6) : 61]

The discussion in this study is not about the raising of ʿĪsā (may Allāh's peace and blessing be upon him), (to the sky). However, mention of it has occurred in order to explain that he was raised both in body and soul. Further, that he is alive now in heaven, and shall descend at the end of time. He will be believed in by those who are present (in his time) from the people of the Book.²⁸

²⁷ See 'Majmu' al-Fatāwa', [4/322-323].

²⁸ *Sūrah al-Nisā'* (4) : 157-158.

ibn Jarīr al-Tabārī, says, 'Ibn Bashār narrated to us, who said, Sufyan narrated to us from Abū Ḥusayn from Sa'īd ibn Jubayr from ibn 'Abbās, who said: (regarding the explanation of this *āyāh*) 'And there is none of the people of the scripture but must believe in him, before his death...' (It means) before the death of 'Isā ibn Maryam.'²⁹

ibn Kathīr comments, '...and this chain of transmission is *Ṣaḥīḥ* (authentic).'

³⁰

After quoting the statements regarding the interpretation of this *āyah* ibn Jarīr observes, 'The most correct and authentic statement is of those who say the meaning of this (*āyah*) is: and there is none of the people of the Book but must believe in 'Isā before the death of 'Isā.'³¹

He further narrates with his chain of transmission to - al-Ḥasān al-Basrī that he said, 'Before the death of 'Isā; and by Allāh, he is alive now with Allāh, but when he descends everyone will believe in him.'³²

ibn Kathīr remarks, 'There is no doubt that what ibn Jarīr has said is correct. Since 'Isā is intended by the context of these *āyāt* in establishment the futility of what the Jews claimed that they

²⁹ See '*Tafsīr al-Tabārī*', [6/18].

³⁰ See '*Al-Nihāyah al-Fitan wal-Malahim*', [1/131], this narration of ibn 'Abbās is also declared as authentic by ibn Ḥajr in '*Fath ul-Bārī*', [6/492].

³¹ See '*Tafsīr ul-Tabārī*', [6/21].

³² See '*Tafsīr ul-Tabārī*', [1/18].

killed and crucified 'Isā and those who handed him over to them from the ignorant Christians. So Allāh informs that the matter was not like that. However, his resemblance was placed over another man and that this man was killed without them realizing. Then he was raised to Him, and he is alive and will descend before the Day of Resurrection, as is proven by the *mutawātir ahādīth*.'³³

He further cites that it is reported from ibn 'Abbās and others that the attended pronoun in His saying, '...before *his* death,' means the people of the scripture, and comments. If this (report) is authentic then it is not inconsistent with what has been cited. However the correct view regarding the meaning (of this *ayah*) and in transmission is what we have already mentioned.'³⁴

³³ See '*Tafsīr ibn Kathīr*', [2/415].

³⁴ See '*Al-Nihāyah al-Fitan wal-Malāhim*', [1/137].

THE PROOFS AND EVIDENCES ABOUT 'ĪSĀ DESCENSION FROM THE PURIFIED SUNNAH

THE PROOFS AND EVIDENCES from the *Sunnah* about the descension of 'Īsā (may Allāh's peace and blessing be upon him) are both abundant and *mutawātir*. Some have already preceded. In fear of prolonging this study I shall mention only a few.

1. From the proofs is what Bukhārī and Muslim narrates from Abū Hurayrah (may Allāh be pleased with him), who said: 'Allāh's Messenger (ﷺ) said, "By Him in Whose Hand my soul is, surely 'Īsā ibn Maryam will soon descend amongst you as a Just Ruler; he will break the cross, kill the pigs and will be no *Jizyah*.³⁵ Wealth will be in such abundance that nobody will accept it, and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it."

Abū Hurayrah (may Allāh be pleased with him) added: 'Recite

³⁵ Taxation taken from non-Muslims

if you wish,' And there is none of the people of the Scripture, but must believe in him, before his death; and on the Day of Resurrection he will be a witness against them.³⁶

This is an explanation from Abū Hurayrah (may Allāh be pleased with him) of this *ayah*. That the intent by it is that from the people of the Scripture there will be those who will believe in 'Īsā (may Allāh's peace and blessing be upon him) before his death, and that is when he descends at the end of time, as has already been explained.

2. Bukhārī and Muslim, too, narrate from Abū Hurayrah (may Allāh be pleased with him), who said: "The Messenger of Allāh (ﷺ) said, "How will you be when 'Īsā ibn Maryam descends amongst you, and your Imām shall from among you!?"³⁷
3. Muslim narrates from Jābir (may Allāh be pleased with him), who said: "I heard the Prophet (ﷺ) say, "A group of my people will not cease fighting upon the truth and will prevail till the Day of Resurrection. He said: "'Īsā ibn Maryam shall descend and their Imām (leader) will invite him to come and lead them in prayer, but he will reply, 'Some of you have been made Imāms/leaders

³⁶ Ṣaḥīḥ al-Bukhārī, 'The Book of the Prophets', 'The chapter regarding 'Īsā ibn Maryam, descension', [6/490-491] with *al-Fath*, and Ṣaḥīḥ Muslim, 'chapter regarding 'Īsā ibn Maryam, descension as a ruler' [2/189-191] with *'Sharḥ al-Nawwawī li Muslim.*'

³⁷ Ṣaḥīḥ al-Bukhārī, 'The Book of the Prophets', 'The chapter regarding 'Īsā ibn Maryam, descension', [6/491] with *al-Fath*, and Ṣaḥīḥ Muslim, 'chapter regarding 'Īsā ibn Maryam, descension as a ruler' [2/193] with *'Sharḥ al-Nawwawī li Muslim.*'

over others, an honour from Allāh for this *ummah* (nation).”³⁸

4. The ḥadīth of Hudhayfah ibn Usayd (may Allāh be pleased with him) has already preceded mentioning the Major Signs of the Hour and in it occurs: ‘...and the descension of ‘Īsā ibn Maryam.’³⁹
5. Furthermore, Imām Aḥmad relates from Abū Hurayrah (may Allāh be pleased with him) that the Prophet (ﷺ) said, “The Prophets are paternal brothers. Their mothers are different but their religion is one. And Indeed I am the nearest/closest of all people to ‘Īsā the son Maryam, for there is no Prophet between me and him. And assuredly he will descend and when you see him then recognize him.”⁴⁰

³⁸ Ṣaḥīḥ Muslim, ‘The chapter regarding ‘Īsā ibn Maryam, descension as a ruler’ [2/193-194] with ‘*Sharḥ al-Nawwawī li Muslim.*’

³⁹ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan wa ‘asharāt al-Sā’ab, bāb dhiker ibn Sayyād*, [18/27-28] with ‘*Sharḥ al-Nawwawī li Muslim.*’

⁴⁰ See ‘*Musnad Aḥmad*’, [2/406], in its margin notes there is ‘*Muntakab al-Kanzil.*’ The ḥadīth is ṣaḥīḥ see: Ḥamish “*Umdā tu-Tafsīr*”, [4/36], checking by Aḥmad Shākir. The initial part of this ḥadīth is narrated by: al-Bukhārī [6/478] with ‘*al-Fath*’, and al-Ḥākim in ‘*Al-Mustadrak*’, [2/595], who said, “This ḥadīth ḥasan authentic chain of transmission and is not reported by al-Bukhārī and Muslim. And al-Dhahābī agreed.

THE NARRATIONS REGARDING THE DESCENSION OF 'ĪSĀ ARE MUTAWĀTIR

PREVIOUSLY I CITED SOME NARRATIONS regarding the descension of 'Īsā (may Allāh's peace and blessing be upon him). In fear of prolonging the study I have mentioned only a few. These narrations occur in the books of *Ṣaḥīḥ*,⁴¹ *Sunan*,⁴² *Masānīd*⁴³ and others⁴⁴ from the collections of the *Sunnah*. They (all) prove explicitly that 'Īsā (may Allāh's peace and blessing be upon him) shall descend at the end of time.

⁴¹ *Ṣaḥīḥ*: More particularly Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, and others such as Ṣaḥīḥ ibn Khuzaymah, and Abū 'Uwānah and so forth.

⁴² *Sunan*: Technically: They are the books (of ḥadīth) arranged under chapters of *Fiqh*... See '*Al-Mustatrafā*', *ibid* pp.67.

⁴³ *Masānīd*: The Books (of ḥadīth) which have been arranged under the names of the narrators from the Companions. See '*Tadrīb al-Rāwī*', *ibid* pp.111. For example, *Musnad* Imām Aḥmad, *Musnad* of al-Bazzar, *Musnad* of 'Abd ibn Humayd, *Musnad* of Abū Yā'la, *Musnad* of al-Tayālasī and others. TN

⁴⁴ Such as the three *Ma'ājim* of al-Ṭabarānī, *Muwattā* of Imām Mālik, '*Al-Mustadrak*', of al-Ḥākim and others. TN

There is no pretext for those who do not accept them, and says, that they are only *ahād*⁴⁵ narrations, no proof or argument is to be founded on them, or that his descension is not a fundamental creed ('*aqīdah*) of the Muslims which is incumbent to have *Īmān* in.⁴⁶

However, if a *ḥadīth* is established (to be authentic) then to have *īmān* in it is obligatory and to affirm what the Messenger of Allāh (ﷺ) has informed about. It is not permissible to refuse to accept his statements on the basis that it is an *ahād* *ḥadīth*. Since this is a feeble argument.

I have already elaborated in the initial part of this study that an *ahād* *ḥadīth* if it is authentic then it is incumbent to believe in it. If we were to say; an *ahād* *ḥadīth* is not a proof then inevitably we will be unable to accept a large amount of Allāh's Messenger

⁴⁵ *Al-Āḥād*, linguistically: Is the plural of '*Āḥād*' meaning one. Technically: It is a *ḥadīth* which does not fulfil the conditions of a *Mutawātir* *ḥadīth*. See '*An-Nuzḥa*', it is used as evidence with the condition that it meets the requirements of an authentic or a *ḥasan* *ḥadīth*, *ibid* pp.67.

⁴⁶ See the book, '*Al-Fatāwa*', pp. 59-82, by Mahmood Shultut, printed by Dar al-Asharuq, 8th Edition, 1395 *al-Hijri*. For he has criticized those who say that 'Īsā (may Allāh's peace and blessing be upon him) was raised (to the sky) in his body. Similarly, he denies his descension at the end of time and refused to accept the narrations in this regard, and has said, 'There is no proof/evidence in them since they are only *ahād* *ḥadīth*!!'

The issue of 'Īsā being raised, was it his body or his soul is an issue of dispute amongst (some of) the scholars. However the truth is that he was raised both in his body and soul, as is the vast majority of the *Mufasssīrūn* (Exegists of the Noble Qur'ān) believe and hold, the likes of al-Ṭabārī, al-Qurtūbī, ibn Taymiyyah, ibn Kathīr and many others scholars.

See: '*Tafsīr ul-Ṭabārī*', [3/291], and '*Tafsīr ul-Qurtūbī*', [4/100], and '*Majmu' al-Fatāwa*' by ibn Taymiyyah [4/322-323] and '*Tafsīr ibn al-Kathīr*', [2/405].

(ﷺ) narrations. Moreover, what the Prophet (ﷺ) has said would all be in vain, without any meaning? And how can that be and when the scholars have stipulated that the narrations regarding the descension of ‘Īsā (may Allāh’s peace and blessing be upon him) are *mutawātir*!?

I shall mention here some of their statements:

ibn Jarīr al-Tabārī after mentioning the difference of opinion regarding the meaning of ‘Īsā (may Allāh’s peace and blessing be upon him) *wafāt*⁴⁷ has noted. The most correct and authentic statement in our view is the statement of those who say: ‘The interpretation of this *ayah* is. Indeed I will take your (body and soul) from the earth and raise you to myself.’ Since all the reports from Allāh’s messenger (ﷺ) are *mutawātir* that he said, “‘Īsā ibn Maryam shall descend and kill the Dajjāl.”⁴⁸

Then he cited some of the narrations with respect to his descension.

ibn Kathīr has observed, ‘The *abadith* have come in *mutawātir* from Allāh’s Messenger (ﷺ) that he has informed about ‘Īsā (may Allāh’s peace and blessing be upon him) descension before the Day of Resurrection as a just Imām and a fair ruler.’⁴⁹

He then went on to quote more than eighteen *ahādith* with respect to his descension.

⁴⁷ *Wafāt*: Taking, seizing, demise, death etc. TN

⁴⁸ See ‘*Tafsīr ul-Tabārī*’, [3/291].

⁴⁹ See ‘*Tafsīr ibn Kathīr*’, [7/223].

Ṣiddīq Ḥaṣān has stated, 'The narrations with respect to 'Īsā (may Allāh's peace and blessing be upon him) descention are abundant. Al-Shawkānī has cited twenty nine narrations, some of which are authentic, ḥasan, weak and *munjabir*⁵⁰ from them are those which mentioned with regard to the *aḥādīth* of the Dajjāl... from them are those which are mentioned with regard to the awaited *Mahdī*. Likewise appended to these are the reports from the Companions regarding 'Īsā (may Allāh's peace and blessing be upon him) descention. For they (in the science of hadith) have the ruling of being raised (to the Prophet (ﷺ)), since there is no room for personal judgement with respect to his descention.'

He then cited them and commented, 'All of what we have quoted reaches the level of *tawātir*, as is not hidden from one who has the virtue of reading extensively.'⁵¹

Some have said, 'The view is (firmly) established about 'Īsā (may Allāh's peace and blessing be upon him) descention from more than one Companion, *Tābi'i*, their followers, the Imāms and scholars from all the various *Madhāhib*⁵² since the course of time⁵³ to our present time.'⁵⁴

⁵⁰ *Munjabir*: is a ḥadīth which is weak in of itself, but is strengthened by another weak ḥadīth. TN

⁵¹ See '*Al-Ithā'a*', [pp. 160].

⁵² *Madhāhib* pl of *Madhab*: Schools of thought or *Fiqh*.

⁵³ That is, since the time of the Prophet (ﷺ).

⁵⁴ See '*Aqīdah tu-Ahl ul-Islām fi Nuẓūl 'Īsā (may Allāb's peace and blessing be upon him)*', [pp. 12].

Moreover, that, this is followed in uninterrupted succession in *tawātur* form without any doubt therein. So it is incorrect to deny them and no one denies them except the ignorant foolish ones such as the Qadiyanis and their likes, since they have been transmitted by groups (of narrators) from other groups (of narrators) and eventually being established in the Books of the Sunnah. Which have reached us and have been accepted in uninterrupted succession from generation to generation.’⁵⁵

(The author then mentioned) those Companions who have reported the *ahādīth* of descension, enumerating more than twenty five Companions; and from them narrated more than thirty Tābiʿīs; and from them narrating more than the previous amount..., and so forth until the great Imāms (of ḥadīth), collected them and narrated them in the books of the Sunnah.

Like the *Musnad* of al-Tayalīsī, Ishāq ibn Raḥāway, Aḥmad ibn Ḥanbal, ʿUthmān ibn Abū Shaybah, Abū Yaʿlā, al-Bazzār and al-Daylāmī, and from the Books of *Saḥīh*, al-Bukhārī, Muslim, ibn Khuzaymah, ibn Ḥibbān, al-Ḥākim, Abū ʿUwanah, al-Ismāʿīlī, Dhiyah al-Maqdisī and others besides these from the books of *Saḥīh*.

Further the *ahādīth* of descension here been related by the authors of the *Jawāmiʿ*, *al-Musannafāt*, *al-Sunan*, *Tafsīr* (books) with narrations, *al-Māʿajim*, *al-Ajzaʿ*, *al-Gharāib*, *al-Mujizāt*, *al-Tabaqāt* and *al-Malāḥim*.

⁵⁵ See See “*Aqīdah tu Abl ul-Islām fi Nuḥūl ʿĪsā (may Allāh’s peace and blessing be upon him)*”, [pp. 5].

Similarly, Shaykh Muḥammad Anwār Shah al-Kashmīrī⁵⁶ is from those who have gathered the *ahādīth* with respect to 'Īsā (may Allāh's peace and blessing be upon him) descension in his book '*al-Tasrīb bi ma Tawātara fī Nuzūl il-Masīb*', wherein he has mentioned more than seventy narrations.

The author of "*Awn ul-Ma'būd Sharḥ Sunan Abi Dāwūd*", comments: 'The reports are *tawātur* form from the Prophet (ﷺ) with respect to 'Īsā ibn Maryam's descension from the sky to the earth in his body (and soul) at the closeness of the Hour. And this is the creed and way of *Ahl-ul-Sunnah*.'⁵⁷

Shaykh Aḥmad Shākir has expressed: 'The descension of 'Īsā (may Allāh's peace and blessing be upon him) at the end of time is something which the Muslims have not differed concerning. Due to the authentic narrations reported from the Prophet (ﷺ) in this regard. This is known from the religion by necessity; no one (truly) believes if he denies this.'⁵⁸

Moreover, in his notes to '*Musnad al-Imām Aḥmad*', he states: 'Indeed (the so called) revivers (of Allāh's *Dīn*) have played, or

⁵⁶ He is the Shaykh, the *Muḥaddīth*, Shaykh Muḥammad Anwār Shah al-Kashmīrī, al-Hindī. He has many works from them are, '*Fayd ul-Bārī 'Alā Ṣaḥīḥ al-Bukhārī*' in 4 volumes, and '*Al-'Urf asbatḥi 'Alā Jam'i ul-Tirmidhī*' and others. He died in the year 1352 *al-Hijri* in the city of Diyunayd. See his biography in the introduction to his book, '*al-Tasrīb*'.

⁵⁷ See "*Awn ul-Ma'būd Sharḥ Sunan Abi Dāwūd*" [11/457] by Abu Tayyib Muhammad Shams ul-Ḥaqq, al-'Azīm 'Ibādī...

⁵⁸ From the *Ḥashīyah* of '*Tafsīr ul-Ṭabārī*', [6/460], checking by Shaykh Aḥmad Shākir and verification by Maḥmūd Shākir.

(in reality those who are) bare (of knowledge), in our age in which we are living in with the narrations explicitly indicating ʿĪsā (may Allāh’s peace and blessing be upon him) descension at the end of time, before this worldly life comes to an end; either sometimes by false interpretation (of the narrations) which in itself entails denial of them, or by explicitly denying them another time. That is because they in reality do not believe in the unseen (*ghayb*), or are not on the brink of believing (in the unseen). However, the narrations collectively are *Mutawātir* in meaning and their meaning is known in the religion by necessity. So both denial and false interpretation (of the narrations) is of no avail to them.’⁵⁹

Similarly, Shaykh Muḥammad Nāsr al-Dīn al-Albānī declares: ‘Know that the narrations about the Dajjāl and the descension of ʿĪsā (may Allāh’s peace and blessing be upon him) are *Mutawātir*. It is *wajib* (obligatory) to have *īmān* in them. So do not be deceived by those who claim that they are *aḥad* ḥadīth. Since they are ignorant of this science,⁶⁰ there is none amongst them who has (closely) pursued their (various) route of transmission. If they had done so then they would have found them to be *Mutawātir*, as is testified by the Imāms of this (noble) science, like al-Ḥāfiẓ ibn Ḥajr. It is truly regretful that some of them have the audacity to speak about that which is not from their (field of) specialization. Especially since the matter is about the religion and ‘*aqīdah* (creed).’⁶¹

⁵⁹ See ‘*Ḥashīyah tuMusnad al-Imām Aḥmad*’, [12/257].

⁶⁰ That is - the Science of Ḥadīth.

⁶¹ See ‘*Sharḥ ‘Aqīdah al-Tabāwīyah*’, [pp. 565] with the checking of Shaykh Muḥammad Nāsr al-Dīn al-Albānī, the *Mubāddith* of Shām.

Some scholars have mentioned that the descension of 'Īsā (may Allāh's peace and blessing be upon him) and that he will descend to kill the Dajjāl - May Allāh disfigure him - is from amongst the 'Aqīdah of *Ahlul-Sunnah wal Jama'ah*.

Imām Aḥmad ibn Ḥanbal says, "The Principles of the Sunnah with us are: Holding fast to what the Companions of the Prophet (ﷺ) were upon, to take them as example. To abandon all innovations, for every (act of) innovation is misguidance."

He then went on to mention a number of fundamental beliefs of *Ahlul-Sunnah*, and stated, "...and to have *īmān* that *al-Masīh al-Dajjāl* is to emerge (and) written between his (two) eyes is (the word) 'Kā-Fā-Rā', and (to have *īmān* in) the narrations which occur regarding him. And to have *īmān* that will take place, and (to have *īmān*) that 'Īsā (may Allāh's peace and blessing be upon him) shall descend and shall kill him at the gate of Ludd." ⁶²

Abū'l Ḥāsan al-'Asha'rī⁶³ has stated in his citation of the 'Aqīdah of the People of *Ḥadīth and Sunnah*', to acknowledge and to have *Iman* in Allāh, His Angel, his Books and His Messenger, and what has come by way of revelation from Allāh and what has been narrated by the trustworthy ones (*thiqāt*) from Allāh's

⁶² See '*Tabaqāt ul-Ḥanabilab*', [1/241-243], by al-Qaḍī al-Ḥāsan ibn Muḥammad ibn Abū Yā'la.

⁶³ He is the Imām, al-'Allāmah, Abū'l Ḥāsan 'Alī ibn Ismā'īl from the progeny of Abū'l Ḥāsan al-'Asha'rī the illustrious Companion. He studied and was raised in the arms of his step-father, Abū 'Alī al-Jubāi, the Shaykh of the (deviated sect) Mu'tāzilah in his era. Abū'l Ḥāsan embraced his *Madhab* for nearly 40 years. Then Allāh guided him to the *Madhab* of *Ahlul-Sunnah*. He announced (to the people) that he is upon the *Madhab* of Aḥmad ibn Ḥanbal (in '*Aqīdah*).

He has many writings extending over 55. Dr Fawqiyah Husayn Mahmood has

Messenger (ﷺ); not denying anything from that... and they believe in the appearance of the Dajjāl and that 'Īsā (may Allāh's peace and blessing be upon him) shall kill him.'

At the end of his discourse he states: '...and everything that we have mentioned from their statement⁶⁴ is what we state and believe in.'⁶⁵

al-Tahāwī⁶⁶ says, '...and we have *īmān* in the (Major) Signs of the Hour, from the appearance of the *Dajjāl* and the dencension of 'Īsā (may Allāh's peace and blessing be upon him), from the

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stated in her introduction to her checking of the book '*Al-'Ibānah*' approximately a 100 writings. The most prominent of them are: '*Maqalāt ul-Islāmiyyin*', '*Kitāb ul-Lam'ā*', '*Al-Wajīz*' and others. The last writing that he penned was '*Al-'Ibānah an 'Usūl al-Diyānah*.' He died in the year 324, *al-Hijrī*, see his biography in: '*Tabyin Kadhib ul-Muftari*', by ibn 'Asākir (pp. 34+), '*Al-Bidāyah wal-Nihāyah*' [11/186], '*Shadharāt ul-Thābah*', [2/303-305] and the introduction to his book, '*Al-'Ibānah*', [pp. 7-16], by Abū'l-Hāsan al-Nadwī with checking of 'Abdul-Qādir al-'Arnā'ut, and also the introduction to '*Al-'Ibānah*' and its checking by Dr. Fawqiyah Husayn Maḥmūd. Ist ed. 1397H.

⁶⁴ That is - from the statements of *Ablul-Sunnah* regarding their '*Aqīdah*.'

⁶⁵ See '*Maqalāt ul-Islāmiyyin Waktilāf ul-Muslimin*', [1/345-347], checking by Muḥammad Muḥyidin 'Abdul-Ḥāmid, 2nd edition (1389H).

⁶⁶ He is the Great Memoriser, *al-Fāqih*, *al-Muḥāddith*, Abū Ja'far Aḥmad ibn Muḥammad ibn Muḥammad ibn Salāma al-Taḥāwī, al-'Uzdī, al-Misrī, the Shaykh of the Hanafī's in his era, in Egypt. His ascription is to 'Tāhā' a village in upper Egypt. He has many writings, from them are: '*Al-'Aqīdah al-Taḥāwīyah*', and the book, '*Ma'āniyul-Āthār*' and the book, '*Mushkal ul-Āthār*.' He died in Egypt in the year 321H, see his biography in '*Al-Bidāyah wal-Nihāyah*', [11/174], '*Shadharāt ul-Thābah*', [2/288], and the introduction to '*Sharḥ 'Aqīdah ul-Taḥāwīyah*', [pp. 9-11] with the checking and verification of al-Albānī.

sky.’

al-Qaḍī ‘Iyāqḥ has said, ‘The descent of ‘Īsā (may Allāh’s peace and blessing be upon him) and his killing of the Dajjāl is both true and correct with *Ahlul-Sunnah* because of the authentic narrations in this respect. Further, there is nothing by way of sound reasoning or neither in the legislation (*Shar‘iyyah*) that makes it untenable so consequently its affirmation is incumbent.’⁶⁷

Shaykh ul-Islām ibn Taymiyyah has observed, ‘May peace and blessings of Allāh be upon the *Masīḥ* and all the Prophets. Then it is inevitable that the *Masīḥ* will descend to the earth... as is established in the authentic narrations. For this reason he is in the second heaven in-spite of his excellence over Yusūf, Idrīs and Harūn. He will descend to the earth before the Day of Resurrection, as opposed to the other Prophets. As for Ādam being in the first Heaven then that is because the souls of his progeny are (constantly) shown to him.’⁶⁸

⁶⁷ See ‘*Sharḥ-Ṣaḥīḥ Muslim*’, [18/75].

⁶⁸ See ‘*Majmu‘ al-Fatāwa*’, [4/329], by ibn Taymiyyah.

THE WISDOM BEHIND THE DESCENT OF 'ĪSĀ AND NO OTHER APART FROM HIM

SOME SCHOLARS HAVE SEARCHED (and looked) for the wisdom behind the descension of 'Īsā (may Allāh's peace and blessing be upon him) at the end of time to the exclusion of all other Prophets concerning this they a number of statements.

1. Firstly: A rebuttal to the (false) claim of the Jews that they killed 'Īsā (may Allāh's peace and blessing be upon him). Therefore, Allāh the Most Sublime explained (in detail) their lie and that (in reality) he will kill them and their leader, the Dajjāl. The explanation of which has already preceded in the discourse pertaining to the battle against the Jews.⁶⁹

Al-Ḥāfiẓ ibn Ḥajr has favoured this statement over (all) others.⁷⁰

⁶⁹ Refer to the first treatise on the Dajjāl.

⁷⁰ See '*Fath ul-Bārī*', [6/493].

2. Secondly: That 'Īsā (may Allāh's peace and blessing be upon him) found in the *Injil* (Gospel) the excellence of Muḥammad (ﷺ) *Ummah*, as is found in Allāh's statement the Most Sublime,

وَمَثَلُهُ
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ، فَتَزَارَهُ، فَاسْتَغْلَظَ فَاسْتَوَى
عَلَى سَوْقِهِ

...but their description in the *Injil* is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick, and it stands straight on its stem...

[*Sūrah al-Fath* (48) : 29]

As a result he supplicated to Allāh that he makes him from them and so Allāh to his responded to his supplication and preserved him. Until (the day) he descends at the end of time, reviving the affair of Islām.

Imām Mālik has said, 'It has reached me that the Christians when they saw the Companions, when they conquered *Shām*, they said, 'By Allāh these are certainly better than the disciples (of 'Īsā), according to what has reached us.'⁷¹

Ibn Kathīr commented, '...and they spoke the truth regarding that, for indeed this *Ummah* is revered in the previous Books (of Allāh) and in the circulated reports (amongst the Jews and Christians).'⁷²

⁷¹ See '*Tafsīr ibn Kathīr*', [7/343].

⁷² See '*Tafsīr ibn Kathīr*', [7/343].

Imām al-Dhahābī has given a biographical account of ‘Īsā (may Allāh’s peace and blessing be upon him) in his book, *‘Tajrīd Asmā’ ul-Sahābah’* and has noted, “‘Īsā, ibn Maryam is a companion and a Prophet. For indeed he did see the Prophet (ﷺ) in the Night of Ascension and greeted him; so he will be the last of the Companions to die.’”⁷³

3. Thirdly: That the descension of ‘Īsā (may Allāh’s peace and blessing be upon him) from the sky is because his appointed time (for his death) is near so that he can be buried in the earth. For there is no creation whose origin is from soil except that he will return it (and no other). For this reason his descension shall coincide with the emergence of the Dajjāl whom he shall kill.
4. Fourthly: That he will descend disproving the Christians, making evident their false and untrue claims.

Allāh shall wipe out every (single) religion in his time besides Islām. For ‘Īsā (may Allāh’s peace and blessing be upon him) will break the Cross, kill the pigs and uplift the *Jizyah*.

5. Fifthly: The particularization of ‘Īsā (may Allāh’s peace and blessing be upon him) by these matters/affairs, which have already been mentioned, is due to the statement of the Prophet (ﷺ), ‘I am the nearest of all people to ‘Īsā the son Maryam, for there is no Prophet between me and him...’⁷⁴

⁷³ See *‘Tajrīd Asmā’ ul-Sahābah’*, [1/432].

⁷⁴ Ṣaḥīḥ al-Bukhārī [6/478-479], ‘The Book of the Prophets’, ‘the chapter

So the Messenger of Allāh (ﷺ) is the most particular of all people to him and the most closest. For 'Īsā (may Allāh's peace and blessing be upon him) gave glad tidings (to his people) that the (final) Messenger of Allāh (ﷺ) shall come after him. Furthermore, he called the creation to affirm and to have *īmān* in him.⁷⁵ As is found in Allāh, the Most High saying,

وَمُبَشِّرًا رَّسُولًا يَأْتِي مِنَ بَعْدِي اسْمُهُ أَحْمَدُ

...and give glad tidings of a Messenger to come after me, whose name shall be Aḥmad (i.e., Muḥammad (ﷺ)).

[*Sūrah al-Saff* (61) : 6]

And in the ḥadīth, 'They asked, 'O Messenger of Allāh (ﷺ)! Inform us about yourself? He replied, 'Yes, I am the result of the *du'ā*, of my father Ibrāhīm (may Allāh's peace and blessing be upon him) and the glad tidings of my brother 'Īsā (may Allāh's peace and blessing be upon him).'⁷⁶

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regarding Allāh's statement, "**And mention in the Book (the story of) Maryam, when she withdrew in seclusion from the family...**" [Sūrah Maryam 19: 16], with *al-Fath*, and Ṣaḥīḥ Muslim 'the book of virtues, 'the chapter, the Excellence 'Isa', [15/119] with '*Sharḥ al-Nanmawī li Muslim*.'

⁷⁵ See: '*Al-Minḥāj fi-Sh'ubil al-Īmān*', [1/424-425] by al-Halīmī, and '*Al-Tadhkirah*', by al-Qurtubī [pp. 679], '*Fath ul-Bārī*', [6/493], and '*Al-Tasrīḥ bi ma Tawātara fi Nuẓūl ul-Masīb*', [pp. 94].

⁷⁶ Reported by Ibn Ishāq in '*Al-Sirah*', see '*Tadhib Sirah ibn Hishām*', [pp. 45], by 'Abdul-Salām Harūn.

Ibn Kathīr has commented regarding its chain of narration: 'Its chain of narration is good'. Further, he has related other supporting reports from a number of angles. Imām Aḥmad has related the in '*Al-Musnad*'. See: '*Tafsīr ibn Kathīr*', [8/136], and '*Musnad al-Imām Aḥmad*', [4/127] and [5/266] with the Hamish of '*Muntakhab al-Kanḥ*.'

WHAT WILL ʿĪSĀ JUDGE BY?

ISĀ (MAY ALLĀH'S PEACE and blessing be upon him) shall Judge by the legislation of Muḥammad (ﷺ) and will be one of his followers. Since he will not descend with a new legislation, for the religion of Islām is the last of all religions; remaining till the Hour is to be abrogated.

ʿĪsā (may Allāh's peace and blessing be upon him) will be a ruler from amongst the rulers of this *Ummah* (who have already preceded), reviving the affair of Islām since there not being any Prophet after Muḥammad (ﷺ).

Imām Muslim has related from Abū Hurayrah (may Allāh be pleased with him) that the Prophet (ﷺ) said, "How will you be when ʿĪsā ibn Maryam descends amongst you and your Imām will be from amongst you?!"

So I said (the speaker is al-Walīd ibn Muslim)⁷⁷ to ibn Abī Dheeb: Al-Awzāʿī narrates from Zuḥrī from Nāfiʿ from Abū Hurayrah (may Allāh be pleased with him), "...and your Imām is from

⁷⁷ He is al-Walīd ibn Muslim al-Qurashi, the freed slave of *Banu Ummayyab*. The scholars of *Shām*, he died in 195H. See: '*Tadhīb al-Tadhīb*', [11/151-152].

amongst you.”

Ibn Abī Dheb⁷⁸ asked, ‘Do you know what the words, “he who would lead is amongst you” mean? I replied: ‘Explain it to me.’ He responded, ‘He would lead you according to the Book of your Lord, the Most Blessed and Sublime, and the Sunnah of your Prophet (ﷺ).’⁷⁹

Further, Jābir ibn ‘Abdullāh (may Allāh be pleased with him) narrates: ‘I heard the Messenger of Allāh (ﷺ) say, “A group of my people will not cease fighting upon the truth and will prevail till the Day of Resurrection. He said, “‘Īsā ibn Maryam shall descend and their leader will invite him to come and lead them in Prayer”, but he will reply, “Some of you have been made leaders over others, an honour from Allāh for this *Ummah*.””⁸⁰

al-Qurtūbī observes, ‘A group (of scholars) hold the view that with the descent of ‘Īsā (may Allāh’s peace and blessing be upon him) all religious obligation shall be raised in order to avoid him being a Messenger to the people of that time; directing commandments from Allāh, the Most Sublime, to them.

However, this (view, that is, him being sent as a Messenger after Muḥammad (ﷺ)) is rejected by Allāh, the Most High’s say-

⁷⁸ He is Muḥammad ibn ‘Abdul-Raḥmān, ibn al-Mughīrah ibn al-Ḥārith, ibn Abī Dheb, al-Qurashī, al-‘Amirī, the Imām, the trustworthy, reliable. He died 159H. See: ‘*Tadhīb al-Tadhīb*’, [9/303-307].

⁷⁹ Ṣaḥīḥ Muslim, ‘The Book of *Īmān*’, ‘The chapter regarding ‘Īsā ibn Maryam, descension as a ruler’ [2/193] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁸⁰ See: Ṣaḥīḥ Muslim, ‘The Book of *Īmān*’, ‘The chapter regarding ‘Īsā ibn Maryam, descension as a ruler’ [2/193-194] with ‘*Sharḥ al-Nawwawī li Muslim*.’

ing,

وَحَاتَمَ النَّبِيِّنَ ۗ

...and the last (end) of the Prophets.

[*Sūrah al-Aḥzāb* (33) : 48]

And by the statement of the Prophet (ﷺ), “There is no Prophet (to come) after me”,⁸¹ and his saying, “I am *al-‘Āqib*”,^{82, 83} intending by that the last of the Prophets and their seal.

Consequently, it is impermissible to believe that ‘Īsā (may Allāh’s peace and blessing be upon him) will descend as a Prophet with a new legislation besides that of Muḥammad (ﷺ), our Prophet. On the contrary, when he does descend he will be from amongst the followers of Muḥammad (ﷺ) as he (ﷺ) has (already) informed concerning; when he said to ‘Umar, “If Mūsā (may Allāh’s peace and blessing be upon him) was alive it would not be allowed for him (to lead) but only to follow me.”⁸⁴

⁸¹ See: Ṣaḥīḥ Muslim, ‘The book of virtues’, ‘The chapter, regarding the Names of the Prophets’, [15/104] ‘*Sharḥ al-Nawwawī li Muslim.*’

⁸² Linguistically it means, ‘the last of everything or its seal.’ See: ‘*Mu‘jām al-Wasitī*, [pp. 613]. TN

⁸³ Ṣaḥīḥ al-Bukhārī [8/640-641], ‘The book of *Tafsīr*’, ‘the chapter regarding Allāh’s statement’, “...a Messenger to come after me, whose name shall be **Aḥmad.**” [*Sūrah as-Saff* 61: 6], with *al-Fath*

⁸⁴ See: ‘*Musnad al-Imām Aḥmad*’, [3/387] - ‘*bi Ḥamishī bi Muntakab al-Kanz*’. Ibn Ḥajr has commented, ‘Its men (in the chain of narration) have been attested to (as reliable).’

So when he descends he will be taught by the order of Allāh, the Most Sublime, before he descends from the sky everything he needs (to know) about the knowledge of this *Shari'ah* (legislation) in order to judge (and rule) amongst the people, and for himself to act upon. Hence the Believers will gather to him making him a Judge (and order) over themselves...

Similarly, to suspend Islāmic ruling is impermissible. Since the continuation of worldly life shall be in accordance with Islāmic obligation (*taklīf*), until it is no longer said upon the earth: Allāh, Allāh.”⁸⁵

Additionally, that which proves that Religious Obligation shall remain after 'Īsā (may Allāh's peace and blessing be upon him) descends is his *Ṣalāh* alongside the Muslims, his Hajj and his Jihād against the disbelievers.

As for his *Ṣalāh* together with the Muslims and his fighting the disbelievers and the followers of the Dajjāl, then the narrations in this regard have already preceded. As to his Hajj then in '*Ṣahīḥ Muslim*' it is narrated from Ḥandhalah al-Aslāmī, who said, 'I heard Abū Hurayrah (may Allāh be pleased with him) narrated from the Prophet (ﷺ) that he said, "By Him in Whose Hand lies my soul ibn Maryam shall certainly do *Tablī*'⁸⁶ at the way of *Rumhā*'⁸⁷

⁸⁵ See '*Al-Tadhkirah*', [pp. 677-678].

⁸⁶ *Tablī*: To say *Lā ilā ha illAllāh*.

⁸⁷ *Rumhā*: is a place between Makkah and Medīnah which the Prophet (ﷺ) travelled through to Badr, and to Makkah in the year of the *al-Fath* when he performed Hajj. See: '*Al-Niḥāyah-fi-gharibi-hadīth*', [3/412] and '*Mu'jam al-Bulḍhan*', [4/236].

as a *Hajj*⁸⁸ or as a *Mu'tamir*⁸⁹ or either combining them both.”⁹⁰

As for 'Īsā (may Allāh's peace and blessing be upon him) abolishing the *Jizyah* from the disbelievers - despite it being legislation in Islām before his descent - then this is not an abrogation⁹¹ of the legal prescription of the *Jizyah* as the a new legislation which has been brought by 'Īsā (may Allāh's peace and blessing be upon him). Since the legal prescription of taking the *Jizyah* is restricted to the descension of 'Īsā (may Allāh's peace and blessing be upon him), as is informed by our Prophet, Muhammad (ﷺ). For he is the one who has explained that *Jizyah* is to be abrogated, when he said, “By, Allāh, 'Īsā ibn Maryam shall indeed descend as a just judge and will certainly break the cross, kill the pigs and abolish the *Jizyah*.”⁹²

⁸⁸ Performing *Hajj*.

⁸⁹ Performing 'Umrah.

⁹⁰ See: Ṣaḥīḥ Muslim, ‘The book of Hajj’, [8/234] with ‘*Sharḥ al-Nawwawī li Muslim.*’

⁹¹ See: ‘*Fath ul-Bārī*’, [6/492].

⁹² See: Ṣaḥīḥ Muslim, ‘The chapter regarding 'Īsā ibn Maryam, descension as a ruler’ [2/292] with ‘*Sharḥ al-Nawwawī li Muslim.*’

THE SPREAD OF PEACE, SECURITY AND THE APPEARANCE OF BLESSINGS IN HIS TIME

THE TIME 'ĪSĀ (may Allāh's peace and blessing be upon him) will be a time of peace, security and prosperity. Allāh will send in his time abundant rain. The earth will emit her fruits and her blessings: wealth shall be plentiful. Mutual hatred, envy and enmity shall disappear.

For it occurs in the lengthy ḥadīth of al-Nawwās ibn Sam'an in which is mention of the Dajjāl, the descension of 'Īsā (may Allāh's peace and blessing be upon him) and the appearance of Ya'jūj and Ma'jūj in his time, his supplication to Allāh that he destroys them. Further, in it is his saying (ﷺ):

“Then Allāh shall send rain which no house of clay or (the tent of) camel hair will keep out and it will wash (away) the earth until it shall appear to be a mirror. Then the earth will be told to bring forth her fruits and restore her blessings, and as a result, there would grow (such a big) pomegranate that a group

of people would be able to eat that and seek shelter under its skin. And a milking cow would give so much milk that a whole party will be able to drink from it. And the milking camel will give such (a large quantity of) milk that a whole tribe would be able to drink from it and a milking sheep will give so much milk that a whole family would be able to drink from it...”⁹³

Imām Aḥmad narrates from Abū Hurayrah (may Allāh be pleased with him) that the Prophet (ﷺ) said,

“...and the Prophets are paternal brothers; their mothers are different, but their religion is one. I am the nearest of all the people to ‘Isā ibn Maryam (may Allāh’s peace and blessing be upon him), for there is no Prophet between me and him... and he will certainly descend... and Allāh will destroy the Dajjāl in his time. There will be (so much peace and) security upon the earth that lions will graze with camels, tigers with cows, wolves with sheep; children will play with snakes being unharmed by them.”⁹⁴

Imām Muslim, too, narrates from Abū Hurayrah (may Allāh be pleased with him) that he said: ‘Allāh’s Messenger (ﷺ) said,

“By Allāh, ‘Isā ibn Maryam (may Allāh’s peace and blessing be upon him) shall certainly descend as a Just Judge... and will raise the *Jizyah*. And you will

⁹³ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan, bāb dbiker ul-Dajjāl*, [18/63-70] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁹⁴ See ‘*Musnad al-Imām Aḥmad*’ [2/406], Ibn Ḥajr has commented, ‘Its chain of transmission is Ṣaḥīḥ’, See: ‘*Fath ul-Bārī*’, [6/493].

certainly leave the young female camels no one striving to obtain them. And verily enmity mutual hatred and envy shall disappear; and when he summons the people to accept wealth not one will accept it.”⁹⁵

al-Nawwawī observes, ‘it means that people will refuse them, that is, young she camel not desiring to acquire the, due to the abundance of wealth, minerals aspirations (for worldly possessions), lack of want and (certain) knowledge of the closeness of Resurrection. Young female camels were only (specifically) mentioned, since they are the most sublime of all camels, the most precious of all types of wealth amongst the Arabs, which is similar in meaning to Allāh, the Most High’s statement,

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

and when the (pregnant) female camels are abandoned.

[*Sūrah al-Takwīr* (102) : 4]

The meaning of ‘*Lā yasqa ‘alayha*’ - ‘No one striving to obtain them (is that): No one will be concerned about them.’⁹⁶

Al-Qaḍī ‘Iyādh holds the views that the meaning (of this expression) is: Zakāt will not be sought (from its owner). ‘Since there will not be anyone who will want to accept it.’

However, al-Nawwawī negates this view.⁹⁷

⁹⁵ See: Ṣaḥīḥ Muslim, ‘The chapter regarding ‘Īsā ibn Maryam, descension as a Just Ruler’ [2/292] with ‘*Sharḥ al-Nawwawī li Muslim*.’

⁹⁶ See ‘*Sharḥ al-Nawwawī li Muslim*’, [2/192].

⁹⁷ Ibid [2/192].

THE DURATION OF HIS STAY AFTER HIS DESCENSION AND HIS DEATH

AS REGARDS TO THE DURATION OF ‘Īsā (may Allāh’s peace and blessing be upon him) stay upon the earth after his descension. Then it occurs in some reports that he will remain for seven years and in some for forty years.

In the narration of Imām Muslim from ‘Abdullāh ibn ‘Umar (may Allāh be pleased with them both) it occurs:

“...then Allāh would send ‘Īsā ibn Maryam (may Allāh’s peace and blessing be upon him)... Then people shall live for seven years there not being any amongst (any) two people hatred. Then Allāh will send a cold wind from the direction of *Shām* and not one will remain upon the face of the earth having in his heart an atoms weight of goodness or *Īmān* except that it will take him.”^{98, 99}

⁹⁸ Ṣaḥīḥ Muslim, *Kitāb ul-Fitan, bāb dbiker ul-Dajjāl*, [18/75-76] with ‘*Sharḥ al-Nawwawī li Muslim.*’

⁹⁹ That is, their souls. TN

While in the narration of Imām Aḥmad and Abū Dāwūd it occurs,

“He will remain upon the earth for forty years. Then he will die and Muslims will pray (the funeral prayer) upon him.”¹⁰⁰

Both of these narrations are authentic and it is difficult (to harmonized between them) except if the narration of seven years refers to the duration of his stay after his descension, which is to be added to his (initial) stay upon the earth before he was raised to the sky, his age being at that time thirty-three years as is well known.¹⁰¹

And Allāh knows better

¹⁰⁰ See *‘Musnad al-Imām Aḥmad’* [2/406], Ibn Ḥajr has commented, ‘Its chain of transmission is Ṣaḥīḥ’, See: *‘Fath ul-Bārī’*, [6/493], and *‘Sunan Abi Dāwūd’*, chapter concerning the Emergence of the Dajjāl’ [11/456] with *‘Aww ul-Ma’ud’*.

¹⁰¹ See: *‘Al-Niḥāyah-fī-gharibi-ḥadīth’*, [1/146] checking by Dr Taha Zaynee.

INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINIYYAH: A sect of the Shi'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

ḤASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Ḥadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazili who said that 'Abdullāh ibn 'Umar ibn al-Khattāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MU‘TAZILA: Followers of Wāṣil ibn ‘Atā’ al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMIṬA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

INDEX OF ARABIC WORDS

Awliyā': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

'Ayy: withholding the tongue from speaking, carefully considering each word before it is said.

Barzakh: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

Bid'ah: innovation, that which is newly introduced into the religion of Allāh.

Da'if: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mawḍū', fabricated.

Dhikr: remembrance, recollection, technically referring the remembrance of Allāh.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Ḥadīth: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

Ḥāfiẓ: pl. *ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100,000 ḥadīths.

Ḥasan: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabt*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Iḥsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlās: sincerity, to strip oneself of worshipping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify one's actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhhlās* (*mukhlīs*) will be free of *riyā'*.

Ilm: knowledge.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

Islām: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

Isnād: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

Ittibā': following, technically referring to following the Sunnah of the Prophet (ﷺ).

Tyāfab: the practice of divination through frightening birds, the sounds they make and the directions in which they fly.

Jābilīyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Jahl: ignorance.

Kalām: speech, discourse. Technically used to refer to dialectics and scholastic theology.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Majhūl: unknown. A reference to a narrator from whom only one narrator narrates (*majhūl al-‘ain*) or whose state of precision (*dabt*) is unknown (*majhūl al-ḥāl*), such a narrator makes the *isnād da‘if*.

Ma‘rifah: gnosis. Knowledge that is acted upon by the one who knows, the Gnostic of Allāh is one who has knowledge of Allāh, the path that leads to Allāh and the pitfalls of that path. He is one who knows Allāh, His Names, Attributes and Actions and then displays *ṣidq* and *ikhlās* towards Allāh in all things. He works towards removing all despicable morals and mannerisms and has *ṣabr* in all of this.

Matrūk: abandoned. A narrator who is accused of lying, or makes many mistakes, or makes mistakes in aḥādith that are agreed upon, or narrates from famous narrators that which those

narrators do not know.

Munqati': that ḥadīth from which the narrator just before the Companion has been omitted from its *isnād*.

Murāqabah: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such he does his utmost not to fall into the prohibited matters and to correct his own failings.

Mursal: disconnected. A ḥadīth whereby a *Tābi'i* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *ḍa'if*.

Muṣḥaf: text of the Qur'ān

Qadr: Divine Decree and Destiny.

Qur'ān: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

Riyā': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Ruqyā': recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who

in reality gives the cure.

Ṣābiḥ: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*ʿillab*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*ʿadl*) of the narrator; the precision (*dabt*) of the narrator; its not being *shādh*; and its not containing an *ʿillab*. The ḥadīth can be ṣāḥiḥ in and of itself, or it can contain a defect but still be ruled to be ṣāḥiḥ due to supporting evidences.

Ṣalaf: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Ṭabīʿūn* and the *Ṭab' Ṭabīʿūn* due to the ḥadīth, “The best of people are my generation, then the one that follows, then the one that follows.”

Ṣidq: truthfulness, the conformity of the inner to the outer such that the deeds and statements of the person do not belie his beliefs and vice-versa. *Ṣidq* is the foundation of faith and results in peace of mind, lying is the foundation of hypocrisy and results in doubt and suspicion, and this is why the two can never co-exist without being at odds with each other. al-Junayd was asked as to whether *ṣidq* and *ikhlās* were the same or different and he replied, “They are different, *ṣidq* is the root and *ikhlās* is the branch. *Ṣidq* is the foundation of everything and *ikhlās* only comes into play once one commences an action. Actions are only acceptable when they combine both.’ The one who has true *ṣidq* will be free of self-conceit.

Shādh: irregular, odd. A ḥadīth narrated by a trustworthy and pre-

cise narrator that contradicts the narrative of other narrators or the narration of one more trustworthy and precise than him, provided that a reconciliation is not possible.

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Sunnab: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Tābi'ūn: The generation following that of the Companions.

Tab' Tābi'ūn: The generation following that of the *Tābi'ūn*.

Tadlīs: deceit. An action of a narrator whereby he makes out that he heard something from a particular narrator what he did not hear or conceals the identity of the one he is narrating from. In order to do so, he will use terms that are vague such as 'such-and-such said' and 'on the authority of such-and-such.' The first type of *tadlīs* is blameworthy and constitutes a defect in the *isnād*. The second is dependant upon exactly what was done and the motives of the narrator, it can be blameworthy or not.

Taqwā: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqa* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Pun-

ishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Tawhīd: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

Waḥdatu-l-Wujūd: The unity of existence, the heretical belief that Allāh is everywhere and everything.

Yaqīn: certainty. It is to faith (*Īmān*) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of *Ṣiddīq*. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*ilm al-yaqīn*), seeing (*‘ain al-yaqīn*) and actual experience (*ḥaqq al-yaqīn*).

