

Aḥādīth Pertaining To The Dajjāl In The Prophetic Sunnah, And Clarifying Them With Modern-Day Maps



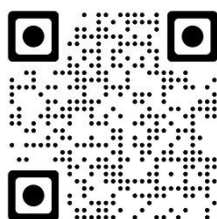
Authored by:

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**Imām and Khatīb of The Noble Prophetic Mosque
(Al-Masjid An-Nabawī Ash-Sharīf)**

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An-Nabawī Ash-Sharīf

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Preface

All praise is for Allāh, the Lord of the Worlds. May peace and blessings be upon our Prophet Muḥammad, and all his family and Companions.

Ammā ba'd:¹

Verily, everything pertaining to the establishment of the Hour is an extremely significant matter. Allah (may He be glorified) has appointed signs before the establishment of the Hour out of His mercy, in order to give His creation the opportunity to turn to Him in repentance and prepare themselves for The Reckoning.

Furthermore, just as He has appointed signs for the Hour, He has distinguished some of these signs with special characteristics that they may be known by. From these signs that precede The Hour and have special characteristics is the emergence of Al-Masīḥ Ad-Dajjāl.

Due to the greatness of his trial, every Prophet warned his nation against him. And the Prophet Muḥammad ﷺ warned against him and clarified his matter with the clearest of signs.

Because of the danger and seriousness of his trial, I have compiled the authentic aḥādīth² which have been narrated concerning Al-Masīḥ Ad-Dajjāl, explained the unfamiliar words within them, and clarified the locations of the places mentioned in them with maps and pictures. I have also mentioned the means to attaining salvation from his trial, to strengthen the Muslim's certainty that he is indeed the Dajjāl; so he can be cautious of him and avoid the trials he comes with. I have named this book: **"Aḥādīth pertaining to the Dajjāl in the Prophetic Sunnah, and clarifying them with modern-day maps"**.

¹ Translator's note: "Ammā ba'd" is a phrase used to separate between the introduction and the topic of the sermon. It can be translated as: "To proceed".

² Translator's note: "aḥādīth" i.e. the plural of "ḥādīth".

I ask Allāh to benefit [the people] by this book, and to protect us from the trial of Al-Masīḥ Ad-Dajjāl.

May Allāh's peace and blessings be upon our Prophet Muḥammad, and all his family and Companions.

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Imām and Khaṭīb of Al-Masjid An-Nabawī Ash-Sharīf (The Noble Prophetic Mosque).

This book was completed on the 25th of Rajab in the year 1443AH².

¹ Translator's note: "ibn" i.e. "the son of".

² Translator's note: "AH" i.e. after the hijrah, meaning after the migration of the Prophet ﷺ from Makkah to Madīnah.

Overview of the book

I have divided this book into the following points:

- 1) The name of Al-Masīḥ Ad-Dajjāl's.
- 2) The reason why he is called "Al-Masīḥ Ad-Dajjāl".
- 3) Affirming the authenticity of the aḥādīth pertaining to Al-Masīḥ Ad-Dajjāl.
- 4) Al-Masīḥ Ad-Dajjāl is from the major signs of the Hour.
- 5) The Warning against Al-Masīḥ Ad-Dajjāl.
- 6) The Companions' fear of the trial of Al-Masīḥ Ad-Dajjāl.
- 7) The characteristics of Al-Masīḥ Ad-Dajjāl.
- 8) The reality of Al-Masīḥ Ad-Dajjāl.
- 9) The weakness of Al-Masīḥ Ad-Dajjāl.
- 10) The current state of Al-Masīḥ Ad-Dajjāl.
- 11) The signs indicating the emergence of Al-Masīḥ Ad-Dajjāl.
- 12) When will Al-Masīḥ Ad-Dajjāl emerge?
- 13) The cause behind Al-Masīḥ Ad-Dajjāl's emergence.
- 14) The place of Al-Masīḥ Ad-Dajjāl's emergence.
- 15) The state of the people when Al-Masīḥ Ad-Dajjāl emerges.
- 16) The swiftness of Al-Masīḥ Ad-Dajjāl's movement throughout the Earth.
- 17) Al-Masīḥ Ad-Dajjāl will not be able to enter Makkah or Madīnah.
- 18) The fright associated with Al-Masīḥ Ad-Dajjāl will not enter Madīnah.
- 19) The place besides Madīnah in which Al-Masīḥ Ad-Dajjāl will settle.

- 20) The length of Al-Masīḥ Ad-Dajjāl's stay on Earth.
- 21) The trial of Al-Masīḥ Ad-Dajjāl.
- 22) The wisdom behind the trial of Al-Masīḥ Ad-Dajjāl.
- 23) The ruling on following Al-Masīḥ Ad-Dajjāl.
- 24) The most severe of the people upon Al-Masīḥ Ad-Dajjāl.
- 25) The means to attaining salvation from the trial of Al-Masīḥ Ad-Dajjāl.
- 26) The killing of Al-Masīḥ Ad-Dajjāl.
- 27) Maps which clarify the places mentioned in the aḥādīth pertaining to Al-Masīḥ Ad-Dajjāl.

(1)

Al-Masīh Ad-Dajjāl's Name

Al-Masīh Ad-Dajjāl has been named with his most well-known attributes. He has four names:

1) Al-Masīh Ad-Dajjāl¹.

The Prophet ﷺ said, "**Seek refuge in Allāh from the trial of Al-Masīh Ad-Dajjāl.**" Narrated by Muslim².

2) Masīh Aḍ-Ḍalālah (The Messiah of Misguidance).

The Prophet ﷺ said, "**Masīh Aḍ-Ḍalālah will emerge from the direction of the east.**" Narrated by Ibn Ḥibbān³.

3) Al-A'war the Dajjāl (The One-eyed Dajjāl).

The Prophet ﷺ said, "**Verily, Al-A'war Ad-Dajjāl – The Messiah of Misguidance – will emerge from the east, at a time of differing and disunity amongst the people.**" Narrated by Ibn Ḥibbān⁴.

4) Al-A'war Al-Kadhāb (The One-eyed Liar)

The Prophet ﷺ said, "**No prophet was sent except that he warned his people about The One-eyed Liar.**" Agreed upon⁵.

Him being named "Al-Masīkh Ad-Dajjāl" [with a Khā' instead of a Ḥā'] is not authentic.

¹ Translator's note: This name will be explained in the next section.

² The Book of Mosques and Places of Prayer, Chapter: From what refuge is to be sought in the prayer, no. (588); on the authority of Abū Hurayrah (may Allāh be pleased with him).

³ The Book of History, Chapter: The informing of the Prophet ﷺ about what will take place in his ummah of trials and events, no. (6812); on the authority of Abū Hurayrah (may Allāh be pleased with him).

⁴ See previous footnote.

⁵ Narrated by Al-Bukhārī, the Book of Trials, Chapter: The mention of the Dajjāl, no. (7131); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2933); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

Ibn ‘Abd Al-Barr (may Allāh have mercy on him)¹ said, "Some of the hadīth narrators would say regarding the Dajjāl: 'Al-Misīh'. Others would pronounce this word ["Al-Masīkh", replacing the Ḥā’] with a Khā’. All of this is incorrect according to the scholars."²

¹ Died 463AH.

² At-Tamhīd (14/188).

(2)

The Reason Why He Is Called "Al-Masīḥ Ad-Dajjāl"

The name "Al-Masīḥ Ad-Dajjāl" is composed of two words:

The first of which is "Al-Masīḥ", and the other is "The Dajjāl". Both of them carry a relevant meaning, resulting in him being named by them.

Firstly: the reasons for him being called "Al-Masīḥ":

1) He will travel the Earth, and enter all its lands besides Makkah and Madīnah.

2) It was also said: due to him being blind in one eye.¹

Secondly: the reasons for him being called "Ad-Dajjāl (the one who deceives)":

1) Because he is a liar, and the one who deceives lies to the people.

2) It was also said: due to the distortion and deception he will bring to the people.²

He was described as "the Dajjāl", to distinguish him from Al-Masīḥ [ʿĪsā] ibn Maryam (peace be upon him).

¹ At-Tamhīd (14/188), Tafsir Al-Qurṭubī (4/89).

² Sharḥ As-Sunnah (15/27), Kashf Al-Mushkil Min Aḥādīth Aṣ-Ṣaḥīḥayn (1/382), Faḥ Al-Bārī by Ibn Ḥajar (13/91).

(3)

Affirming The Authenticity Of The Aḥādīth Pertaining To Al-Masīḥ Ad-Dajjāl

The aḥādīth narrated about Al-Masīḥ Ad-Dajjāl are authentic and 'mutawātir', meaning that they have been narrated with mass-transmission, such that it would ordinarily be impossible for all the narrators to agree upon a lie. Whoever denies them has no proof. Ibn Kathīr (may Allāh have mercy on him)¹ said, "The aḥādīth that mention the Dajjāl are numerous. They are innumerable because of how widespread they are, and their many narrators in the various books of ḥadith."²

He also said, "Some groups, including the Khawārij, the Jahmiyyah, and some of the Mu'tazilah have completely denied the emergence of the Dajjāl, and they rejected the aḥādīth narrated concerning him. By doing so, they did not achieve anything fruitful, and they exited from the realm of the scholars; because they rejected what has been mass-narrated in authentic narrations from the Messenger of Allāh ﷺ through multiple paths."³

Al-Kattānī (may Allāh have mercy on him)⁴ said, "A few [of the scholars] have mentioned that the aḥādīth narrated about Al-Masīḥ Ad-Dajjāl are narrated through multiple authentic paths, from a large group of the Companions. In At-Tawḍīḥ⁵ by Ash-Shawkānī, a hundred of them have been mentioned. They can be found in the various books of hadeeth. Mass-transmission is achieved by less than this, so how about with all these narrations together?!

Some have said that the narrations regarding the Dajjāl could fill

¹ Died 774AH.

² Tafsīr Ibn Kathīr (2/464).

³ Al-Bidāyah Wa An-Nihāyah (19/193).

⁴ Died 1345AH.

⁵ i.e. The book: 'At-Tawḍīḥ Fī Tawātur Mā Jā'a Fī Al-Mahdī Al-Muntaẓar Wa Ad-Dajjāl Wa Al-Masīḥ'. It is currently in manuscript form, a copy of it can be found in the library of Shaykh Hammad Al-Anṣārī (may Allāh have mercy on him).

volumes, and a few of the scholars have singled them out in a book."¹

If it is said: Why was Al-Masīḥ Ad-Dajjāl not explicitly mentioned in The Noble Qur'ān?

Ibn Kathīr (may Allāh have mercy on him) said, "He was not mentioned explicitly by name in the Qur'ān to belittle him, for he will claim divinity whilst he is a man. In addition to this, he is deficient in his creation. His condition opposes the honour of Ar-Rabb (The Lord), as well as His greatness, majesty, and being far above any deficiency. Therefore, his affair is too despicable in the sight of Allāh to even mention; and he is too belittled for his false claims to be clarified and warned against.

However, the Messengers supported and aided the cause of Ar-Rabb (The Lord - may He be honoured and glorified); so they clarified the Dajjāl's affair to their nations, and warned them of that which will come with him of misguiding trials, and miracles [he will perform], that will fade away and perish.

Therefore, the conveyance of the previous prophets concerning him and the mass-transmission about this from the Leader of Adam's children and the Leader of the Righteous was sufficed with; from mentioning his lowly matter – in contrast to Allāh's glory – in The Great Qur'ān. Thus, clarifying his affair was entrusted to every noble Prophet.

If you were to say: Fir'awn was mentioned in the Qur'ān, while claiming divinity, lies and falsehood when he said:

﴿أَنَا رَبُّكُمُ الْأَعْلَى﴾

{ "I am your lord, Al-A'la (the Most High)."} [An-Nāziāt: 24]

The reply to this is: that the matter of Fir'awn has passed. His lie has become clear to every believer and person of sound mind, whereas the matter of the Dajjāl is yet to come."²

¹ Naẓm Al-Mutanāthir (page: 228).

² Al-Bidāyah Wa An-Nihāyah (19/197).

(4)

Al-Masīḥ Ad-Dajjāl Is From The Major Signs Of the Hour

The signs of the Hour are divided into minor and major signs. When the major signs appear, the Hour will be established. From the major signs of the Hour is the emergence of Al-Masīḥ Ad-Dajjāl. The following are some of the narrations concerning this:

1) Hudhayfah ibn Asīd Al-Ghifārī (may Allāh be pleased with him) said, "The Prophet ﷺ came out to us when we were discussing something among ourselves. He said, '**What are you discussing?**'"

They said, 'We are talking about the Hour.' He said, '**The Hour will not be established until you see ten signs before it.**'

He mentioned the smoke, the Dajjāl, the Beast, the rising of the sun from its setting place [i.e. the west], the descent of 'Īsā ibn Maryam ﷺ, Ya'juj and Ma'juj, and three landslides; one in the east; one in the west and one in the Arabian Peninsula, and the last of that is a fire which will emerge from Yemen and drive the people to their place of gathering." Narrated by Muslim¹.

2) The Messenger of Allāh ﷺ said, "**There are three things which, when they appear:**

﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَوَ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

{Belief will not benefit those who did not believe earlier or those who did no good through their faith.} [Al-An'ām: 158]

[These three things are:] the rising of the sun from its setting place [i.e. the west], the Dajjāl and the Beast of the Earth." Narrated by Muslim².

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The signs that will take place before the Hour, no. (2901).

² The Book of Faith, Chapter: The time in which faith will not be accepted, no. (158); on the authority of Abū Hurayrah (may Allāh be pleased with him).

(5)

The Warning Against Al-Masīḥ Ad-Dajjāl

All the Prophets warned their nations against Al-Masīḥ Ad-Dajjāl because of the severity of his trial. The scholars also followed in this, by reminding [the people] about his affair and warning against him. This is further clarified in the following:

1) The Prophets (peace be upon them) would warn their nations against the Dajjāl. The Messenger of Allāh ﷺ said, "**There was no Prophet except that he warned his ummah against the One-eyed Liar. Verily, he is one-eyed, but your Lord is not one-eyed, and between his eyes will be written: [the letters], kāf fā rā.**" Agreed upon, Muslim added: "**Know that none of you will see his Lord (may He be honoured and glorified) until he dies.**"¹

Ibn Ḥajar (may Allāh have mercy on him)² said, "[In] his statement (Verily, He is one-eyed, but your Lord is not one-eyed), he solely mentioned this – in spite of all the other mentioned proofs of the Dajjāl's occurrence being clear – due to his one-eyedness being a tangible sign that would be clearly understood by the scholar, layman and those who do not understand the intellectual proofs.

At the time he claims lordship whilst being deficient in his creation – and the true deity is above all defects – it will be known that he is a liar.

Also within this statement is an indication that his claim of lordship is a lie. This is because seeing Allāh (may He be exalted) will only be possible after death, and the Dajjāl will claim that he is Allāh whilst the people have the ability to see him [in this life]."³

¹ Narrated by Al-Bukhārī, The Book of Jihād (fighting for the cause of Allāh), Chapter: How Islām is presented to a boy, no. (3057); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The mention of Ibn Ṣayyād, no. (2931); on the authority of Ibn 'Umar (may Allāh be pleased with them both).

² Died 852AH.

³ Faḥ Al-Bārī (13/96).

2) Our Prophet Muḥammad ﷺ warned his ummah against him. He said, **"Verily, I warn you against him. There was no Prophet except that he warned his people against him. Verily, Nūh warned his people against him."**

However, I will say something to you about him that no other prophet mentioned to his people. Know that he is one-eyed, and that Allāh (may He be blessed and exalted) is not one-eyed." Agreed upon¹.

Ibn Ḥajar (may Allāh have mercy on him) said, "It has been said that the secret behind the Prophet ﷺ specifically pointing out that which was mentioned – in spite of it being the clearest of proofs in disproving the Dajjāl being Allāh – is that the Dajjāl will emerge amongst his ummah, rather than the other nations that preceded it. This ḥadīth indicates that the knowledge pertaining to the Dajjāl specifically emerging amongst this ummah was hidden from the other nations, just as the knowledge pertaining to when the Hour will be established was hidden from everyone."²

3) The Messenger ﷺ informed of the severity of his trial. He said, **"From the time of the Adam's creation until the Hour establishes, there will never be a creation greater [in terms of the trial that comes with it] than the Dajjāl."** Narrated by Muslim, and in another narration collected by him: **"A matter greater than the Dajjāl."**³

Meaning: between the creation of Adam and the establishment of the Hour, there will be no trial greater than the Dajjāl; because of the greatness of his trial and tribulation, along with the severity of his deception.⁴

¹ Narrated by Al-Bukhārī, The Book of Jihād (fighting for the cause of Allāh), Chapter: How Islām is presented to a boy, no. (3057); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The mention of Ibn Ṣayyād, no. (2931); on the authority of Ibn 'Umar (may Allāh be pleased with them both).

² Faḥ Al-Bārī (13/96).

³ The Book of Tribulations and The Signs of The Hour, Chapter: The rest of the aḥādīth about the Dajjāl, no. (2946); on the authority of 'Imrān Ibn Ḥuṣayn (may Allāh be pleased with them both).

⁴ Mirqāt Al-Mafātīḥ (8/3452).

Al-Qāḍī 'Iyāḍ (may Allāh have mercy on him)¹ said, "His statement 'greater than the Dajjāl' refers to the greatness of his affair and the severity of his trial, not the great size of his body. This is what is apparent. But likewise, it may be that he was alluding to the great size of his body."²

4) The Prophet ﷺ would seek refuge in Allāh from his trial in the prayer. 'Āishah (may Allāh be pleased with her) said, "I heard the Messenger of Allāh seeking refuge from the trial of the Dajjāl in his prayer." Agreed upon³.

5) The Prophet ﷺ commanded his ummah to seek refuge in Allāh from him. He said, "**Seek refuge in Allāh from His punishment. Seek refuge in Allāh from the punishment of the grave. Seek refuge in Allāh from the trial of Al-Masīḥ Ad-Dajjāl. Seek refuge in Allāh from the trials of life and death.**" Narrated by Muslim⁴.

6) The scholars would enjoin that [the people] be reminded of Al-Masīḥ Ad-Dajjāl from time to time; so they can beware of his trial. As-Saffārīnī (may Allāh have mercy on him)⁵ said, "It is incumbent upon every scholar to circulate the aḥādīth concerning the Dajjāl to men, women and children. Especially in this time of ours when trials and tribulations have become more severe and widespread, and the symbols of the Sunnah have become extinct."⁶

¹ Died 544AH.

² Ikmāl Al-Mu'lim Bi Fawā'id Muslim (8/504).

³ Narrated by Al-Bukhārī, The Book of The Adhān, Chapter: Supplication before the salām, no. (832); and Muslim, The Book of Mosques and Places of Prayer, Chapter: What is sought refuge from in the prayer, (no. 587).

⁴ The Book of Mosques and Places of Prayer, Chapter: What is sought refuge from in the prayer, (no. 588); from the ḥadīth of Abū Hurayrah (may Allāh be pleased with him).

⁵ Died 1188AH.

⁶ Lawāmi' Al-Anwār Al-Bahiyah (2/106).

(6)

The Companions' Fear Of The Trial Of Al-Masīḥ Ad-Dajjāl

The Companions (may Allāh be pleased with them) would discuss the affair of Al-Masīḥ Ad-Dajjāl amongst themselves out of fear of his trial. This is shown by the following:

1) Abū Saʿīd Al-Khudrī (may Allāh be pleased with him) said, "We would take turns in spending the night close to the Messenger of Allāh ﷺ. He might have needed something, or a matter would arise, so he would send us [to deal with it]. Those who did this, hoping for Allāh's reward, were many in number.

We were engaged in conversation, and one night the Messenger of Allāh ﷺ came out to us and said, '**What is this secret conversation? Did I not prohibit you from conversing secretly?**'

We said, 'We repent to Allāh, O Prophet of Allāh. We were only discussing the affair of the Dajjāl out of fear.' Then the Prophet ﷺ said, '**Should I not inform you of what I fear more for you than Al-Masīḥ Ad-Dajjāl?**' We said, 'Of course!' He said, '**Hidden shirk: a man performing actions because of another man.**'" Narrated by Aḥmad¹.

2) An-Nawwās ibn Samʿān (may Allāh be pleased with them both) said, "One morning the Messenger of Allāh ﷺ mentioned the Dajjāl. He sometimes described him to be insignificant and sometimes described [his turmoil] as very significant, until we began to think that he was in the cluster of date-palm trees [close by].

The Prophet ﷺ said, "**There are other things which I fear more for you than the Dajjāl. If he emerges whilst I am among you, then I will suffice you against him. Otherwise each man should take care of himself, and Allāh is the ally and protector of every Muslim.**" Narrated by Muslim².

¹ In Al-Musnad, no. (11252).

² The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937).

(7)

The Characteristics of Al-Masīḥ Ad-Dajjāl

The Prophetic Sunnah has clarified the characteristics of Al-Masīḥ Ad-Dajjāl, so the believer can be cautious of him. Abū ‘Abdullāh Muḥammad Al-Qurṭubī (may Allāh have mercy on him)¹ said, "The Prophet ﷺ has described the Dajjāl with such a detailed description that it leaves no room for any contention for any person who possesses sound intellect. All of his descriptions are blameworthy. They are clear to every individual who has all their senses intact. However, the one who Allāh decrees misery upon will follow the Dajjāl in that which he claims of lies and foolishness, and he will be deprived of following the truth, and the light of the proofs [that facilitate understanding, and following them]."²

These characteristics are as follows:

1) He has a large body and stature.

The Messenger of Allāh ﷺ said – informing of what Tamīm Ad-Dārī (may Allāh be pleased with him) said about the Dajjāl, "**Then we set off, rushing, until we entered a big palace, and behold we found the hugest man we had ever seen.**" Narrated by Muslim.

2) He is a man of ruddy complexion.

The Messenger of Allāh ﷺ said, "**Then I turned and saw a man of ruddy complexion with a huge body.**" Agreed upon.

3) He is one-eyed, and his eye will be like a protruding grape.

The Messenger of Allāh ﷺ said, "**Al-Masīḥ Ad-Dajjāl is one-eyed, blind or defective in his right eye, as if his eye is like a protruding grape**".³ Agreed upon.

In a narration collected by Muslim, "The **Dajjāl is one-eyed, blind or defective in his left eye.**"

¹ Died: 671AH.

² At-Tadhkirah Fī Ahwāl Al-Mawtā Wa Umūr Al-Ākhirah (page: 1279).

³ In another narration: "**Its light has disappeared**".

Ibn 'Abd Ad-Dāim An-Nu'aymī (may Allāh have mercy on him)¹ said, "If something is described as being "A'war", this means it is defective. Both of the Dajjāl's eyes are defective, one of them being completely gone and the other by its protrusion and weakness."²

Al-Muḏhirī (may Allāh have mercy on him) said, "If someone asks, what is the wisdom behind him being created one-eyed? This is answered by saying: If he were afflicted with any other bodily defect, it would not be as apparent and clear as his one-eyedness. Or [it can also be said:] this is because his one-eyedness is a clear sign of his lies and sorcery.

If it is said: But if he were blind, it would have even clearer than him being one-eyed. So why was he not created blind? This is answered by saying: because Allāh (may He be glorified) has decreed the misguidance of some people through him, and if he was completely blind, there would not be any misguidance from him."³

4) His blind eye will be covered by a thick fold of skin.

The Messenger of Allāh ﷺ said, "**Verily, the Dajjāl has one blind eye, with a layer of thick skin over it.**" Narrated by Muslim.

5) Written between his eyes [are the letters]: [kāf fā rā], i.e. kāfir (disbeliever), and this will be read by every Muslim.

The Messenger of Allāh ﷺ said, "**The Dajjāl will be blind in one eye, and between his eyes will be written 'kāfir' (disbeliever). Then he spelt it out: 'kāf fā rā', it will be read by every Muslim.**" Narrated by Muslim.

6) He is extremely hairy.

The Messenger of Allāh ﷺ said, "**The Dajjāl is one-eyed, blind or defective in his left eye. And he is very hairy.**" Narrated by Muslim.

7) The hair of his head is very curly, whilst he is a man of ruddy complexion. These two physical features are not compatible with one

¹ Died 831AH.

² Al-Lāmi' Aṣ-Ṣabīḥ Bi Sharḥ Al-Jāmi' Aṣ-Ṣaḥīḥ (10/27).

³ Al-Mafātīḥ Fi Sharḥ Al-Maṣābīḥ (5/409).

another, and therefore this is a blameworthy trait for him¹.

The Messenger of Allāh ﷺ said, "**Behind him I saw a man who had very curly hair.**" Agreed upon.

Al-Qāḍī 'Iyāḍ (may Allāh have mercy on him) said, "Like [that of] black people."²

8) He will not have any children.

The Messenger of Allāh ﷺ said, "**Verily, he will not have any children.**" Narrated by Muslim.

The aḥādīth narrated concerning this are as follows:

1) Fāṭimah bint^[3] Qays (may Allāh be pleased with her) said, "I heard the voice of the caller – the caller of Allāh's Messenger ﷺ – saying, 'Aṣ-Ṣalātu jāmi'ah (prayer is about to begin). So I went out to the masjid, and I prayed with the Messenger of Allāh ﷺ. I was in the women's row that was immediately behind the backs of the people.

When the Messenger of Allāh ﷺ had finished his prayer, he sat on the pulpit and he was smiling. He said, "**Let each person stay in the place where he just prayed.**" Then he said, "**Do you know why I have gathered you?**"

They said, 'Allāh and His Messenger know best.'

He said, '**By Allāh, I did not gather you for an exhortation or for a warning. I have gathered you because Tamīm Ad-Dārī, who was previously a Christian that came to give allegiance and become a Muslim, has informed me of something which agrees with what I was telling you about Masīh the Dajjāl.**

He told me that he sailed in a ship with thirty men from the tribes of Lakhm and Judhām⁴ and they were tossed by the waves of the sea for

¹ Al-Lāmi' Aṣ-Ṣabīḥ Bi Sharḥ Al-Jāmi' Aṣ-Ṣaḥīḥ (10/28).

² Mashāriq Al-Anwār (2/183).

³ Translator's note: "bint" i.e. "the daughter of".

⁴ **Lakhm and Judhām:** two tribes from Yemen.

a month. Until they came in close proximity of an island at sunset.

They sat in the small rowing-boats of the ship and landed on the island. They were met by a beast with a great deal of thick hair. They could not distinguish his face from his back because he was so hairy. They said, 'Woe to you, what are you?'

It said: 'I am Al-Jassāsah¹.'

They said, 'What is Al-Jassāsah?'

It said: 'O people, go to this man in the big palace for he is keen to know about you.'

He (the narrator) said: When it named a man for us we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that big palace, where we found the hugest most chained-up man we had ever seen. He had his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles.'" Narrated by Muslim².

2) The Messenger of Allāh ﷺ said, "I saw myself in a dream last night near the Ka'bah (In another narration that is agreed upon: Whilst I was sleeping, I saw myself circumambulating the Ka'bah.) I saw a brown man, like the most handsome of brown men you could ever see, with his hair falling between his shoulders and it was combed. (In another narration that is agreed upon: His hair was straight.) His head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I said, 'Who is this?'

They said, 'Al-Masīḥ ibn Maryam.'

And behind him I saw a man with curly hair, blind in his right eye. (In another narration that is agreed upon: Then I went and looked, and behold there was a man of ruddy complexion and heavy build.) The

¹ **Al-Jassāsah:** it was named as such because it spies out and gains information for the Dajjāl.

² The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no (2942).

person whom I have seen who most resembles him is Ibn Qatan¹. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah. I said: 'Who is this?' They said: 'This is the Al-Masīḥ Ad-Dajjāl.'" Agreed upon².

3) Abdullah Ibn 'Umar (may Allāh be pleased with them both) said, "The Messenger ﷺ stood up amongst the people, and praised Allāh as He deserves to be praised. Then he mentioned the Dajjāl. (Al-Bukhārī added in a narration: he mentioned him at length.) He said, **'Verily, I warn you against him. There was no Prophet except that he warned his people against him. Verily, Nūh warned his people against him.**

However, I will say something to you about him that no other prophet mentioned to his people. Know that he is one-eyed, and that Allāh (may He be blessed and exalted) is not one-eyed." Agreed upon³.

4) Abdullah Ibn 'Umar (may Allāh be pleased with them both) said, "The Dajjāl was mentioned in the presence of the Prophet ﷺ, so he said, **'Verily, Allāh is not hidden from you. Verily, Allāh is not one-eyed – and he pointed with his hand towards his eye. And Verily, Al-Masīḥ Ad-Dajjāl is one-eyed, and defective in his right eye. His eye is like a protruding grape.'**" Agreed upon.⁴

¹ "**Ibn Qatan**" refers to 'Abdul 'Uzzā ibn Qatan ibn 'Amr Al-Jāhilī Al-Khuzā'ī. His mother is Hālah bint Khuwaylid, the sister of Khadījah bint Khuwaylid (may Allāh be pleased with them both).

² Narrated by Al-Bukhārī, The Book of Prophets, Chapter: Allāh's statement: ﴿وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا﴾ {And mention in the Book [O Prophet], Maryam when she withdrew from her family} [Maryam: 16], no. (3440); and Muslim, The Book of Faith, Chapter: The mention of Al-Masīḥ ibn Maryam and Al-Masīḥ Ad-Dajjāl, no. (169) on the authority of Ibn 'Umar (may Allāh be pleased with them both).

³ Narrated by Al-Bukhārī, The Book of Military Expeditions, Chapter: The farewell pilgrimage, no. (4402); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The mention of Ibn Ṣayyād, no. (169); on the authority of Ibn 'Umar (may Allāh be pleased with them both).

⁴ Narrated by Al-Bukhārī, The Book of At-Tawhīd, Chapter: Allāh's statement: ﴿وَلِيُضَمَّ عَلَيَّ عَيْنِي﴾ {So that you would be brought up under My Eye} [Tāhā: 39], no. (7407);

5) The Messenger of Allāh ﷺ said, "**The Dajjāl will have written between his eyes: (kāf fā rā) i.e. 'kāfir' (disbeliever).**" Narrated by Muslim¹.

6) The Prophet ﷺ said, "**Written between his eyes [will be]: 'kāfir' (disbeliever).**" Agreed upon².

7) The Messenger of Allāh ﷺ said, "**The Dajjāl has one blind eye, with a layer of thick skin over it. Between his eyes will be written: 'kāfir' (disbeliever), which every believer will read, whether he is literate or illiterate.**" Narrated by Muslim³.

8) The Prophet ﷺ said, "**The Dajjāl is one-eyed, blind or defective in his left eye. And he is very hairy.**" Narrated by Muslim⁴.

9) Abū Saʿīd Al-Khudrī (may Allāh be pleased with him) said, "I accompanied Ibn Ṣāid⁵ on the way to Makkah. He said to me, 'I have found that the people claim that I am the Dajjāl. Have you not heard Allāh's Messenger ﷺ as saying: **'He will not have any children?'** I said, 'Yes.' Thereupon he said, 'But I have children.'" Narrated by Muslim⁶.

and Muslim, The Book of Faith, Chapter: The mention of Al-Masīḥ ibn Maryam and Al-Masīḥ Ad-Dajjāl, no. (169).

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2933); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

² Narrated by Al-Bukhārī, The Book of At-Tawḥīd, Chapter: Allāh's statement: ﴿وَلُصِّعَ عَلَى عَيْنِي﴾ {So that you would be brought up under My Eye} [Tāhā: 39], no. (7408); and Muslim, The Book of Faith, Chapter: The mention of Al-Masīḥ ibn Maryam and Al-Masīḥ Ad-Dajjāl, no. (169); on the authority of Ibn 'Umar (may Allāh be pleased with them both).

³ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2934); on the authority of Hudhayfah Ibn Al-Yamān (may Allāh be pleased with them both).

⁴ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2934); on the authority of Hudhayfah Ibn Al-Yamān (may Allāh be pleased with them both).

⁵ **Ibn Ṣāid:** His name is Ṣāfin, and he is from the tribe of Banū An-Najjār.

⁶ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of Ibn Ṣayyād, no. (2927).

(8)

The Reality of Al-Masīḥ Ad-Dajjāl

Al-Masīḥ Ad-Dajjāl is from the children of Ādam. Allāh will test His slaves through him. He will give him the ability to perform some [extraordinary] things, then He will make him incapable of doing them.

Al-Qāḍī 'Iyāḍ (may Allāh have mercy on him) said, "The aḥādīth that Muslim narrated – i.e. Imām Muslim in his Sahih – about the Dajjāl's story are proof for the people of truth in affirming his existence, and that he is a specific person, Allāh will test His slaves through him. In order for the wicked to be distinct from the pure, He will give him the ability to perform things from His power, such as:

- Giving life to the dead that he killed.
- The Earth flourishing in it's beauty, and the abundance which he will have with him.
- His paradise, fire and two rivers.
- The treasures of the Earth will follow him.
- His command to the sky to rain, and to the earth to produce vegetation.

All of this will occur by the decree and will of Allāh. Thereafter, Allāh will make him incapable after that, as he said: (he will not be given power over other than him). So he will not be able to kill that man a second time, nor anyone else. His matter will become futile. 'Īsā (peace be upon him) will kill him, and Allāh will make the believers steadfast.

This is the methodology of the People of the Sunnah, as well as the People of Fiqh and Hadīth, and their likes."¹

¹ Ikmāl Al-Mu'lim Bi Fawā'id Muslim (8/474).

(9)

The Weakness of Al-Masīḥ Ad-Dajjāl

Al-Masīḥ Ad-Dajjāl is a weak human being that is incapable of removing his own blindness. When the believer encounters the time of the Dajjāl, he will seek protection from Allāh, and the Dajjāl will not harm him at all by the permission of Allāh.

Al-Muḏhirī (may Allāh have mercy on him) said whilst transmitting from Al-Imām Abū Bakr Al-Kalābādhī (may Allāh have mercy on him)¹, "If he was not one-eyed, but rather sound in both eyes; this would not cause doubt. However, the Prophet ﷺ intended that he is a human, and not an animal or a devil. He does not have additional strength or a higher position that is to be feared from, any more than the tyrannical oppressive human is feared.

Also, [he intended] that he is a human being that resembles other humans in form. He is harmed by the same things which harm them, and he is in need of the same things that they are in need of. He is afflicted with a bodily defect that he is incapable of removing from himself. If Allāh decided to overpower him with a mosquito, it would turn him away from everything he claims. Likewise, if He decided to bring about motion in some part of his body that should remain motionless, or immobilize some part of his body that should be in motion, then all of his strength and power would disappear and his condition would frighten and panic him.

Therefore, this is an encouragement from the Prophet ﷺ for those that are tested with [being alive] in his time and coming upon his rule; such that they are not anymore fearful of him than they are of anyone else that has power over them."²

Al-Muḏhirī (may Allāh have mercy on him) said, "The summary of Al-Kalābādhī's explanation is [that the intended meaning is] that the Dajjāl is a human being like you. Rather, he is weaker than you because he is

¹ Died 384AH.

² Al-Mafātīḥ Fī Sharḥ Al-Maṣābīḥ (5/410)

one-eyed, and being one-eyed is a deficiency and defect. This necessitates that he cannot be a deity in two ways:

Firstly: the [true] deity must be free from all defects in his being.

Secondly: if he was [truly] a god, he would have removed his defect, and he would not be pleased with deficiency for himself.

Thereafter, if his one-eyedness is from himself; then [know that] the [true] deity does not impair his own characteristics.

And if it is imposed upon him from someone else – as is the case – then he is a deficient created being. Thus necessitating that he is just like the rest of the oppressive tyrannical created beings."¹

¹ Al-Mafātīḥ Fī Sharḥ Al-Maṣābīḥ (5/410)

(10)

The Current State of Al-Masīḥ Ad-Dajjāl

The current state of Al-Masīḥ Ad-Dajjāl has been clarified to us in the Prophetic Sunnah. His situation is as follows:

1) He is currently alive.

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said concerning the Dajjāl, "**I [i.e. the Dajjāl] will tell you about myself. I am the Dajjāl and soon I will be given permission to emerge.**" Narrated by Muslim.

2) He is on an island.

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said [concerning the Dajjāl], "**He told me that he sailed in a ship with thirty men from the tribes of Lakhm and Judhām¹ and they were tossed by the waves of the sea for a month. Until they came in close proximity of an island at sunset. They sat in the small rowing-boats of the ship and landed on the island.**" Narrated by Muslim.

3) He is shackled with strong iron chains, in the following manner:

a. His hands are stretched to his neck bound by iron shackles.

b. The area between his knees and ankles is also bound by iron shackles.

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said, "**Then we set off, rushing, until we came to that big palace, where we found the hugest most chained-up man we had ever seen. He had his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles.**" Narrated by Muslim².

¹ Lakhm and Judhām: two tribes from Yemen.

² The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no (2942); on the authority of Fāṭimah bint Qays (may Allāh be pleased with her).

(11)**The Signs Indicating the Emergence Of Al-Masīḥ Ad-Dajjāl**

The have come aḥādīth which have made mention of the signs indicating the emergence of Al-Masīḥ Ad-Dajjāl. They are as follows:

1) The palm-trees of Baysān will not bear fruit.

Baysān is a city that is north of Palestine, and is situated about 25km south of The Sea of Galilee (Buḥayrah Ṭabariyyah and 120 km from Bayt Al-Maqdis.

The Messenger of Allāh ﷺ said – informing of what Tamīm Ad-Dārī (may Allāh be pleased with him) said, "**He (i.e. the Dajjāl) said, 'Tell me about the date-palm trees of Baysān.' We said, 'What do you want to know about them?' He said, 'I am asking you whether these trees bear fruit.' We said to him, 'Yes' He said, 'Verily, soon they will cease to bear fruit.'**" Narrated by Muslim.

Verily, this sign started to appear approximately eight hundred years ago. Yāqūt Al-Hamawī (may Allāh have mercy on him)¹ said, "I have seen it many times. I only saw two fruit-less trees."²

¹ Died: 626AH.

² Mu'jam Al-Buldān (1/527).



The palm-trees of Baysān

2) The disappearance of the water from The Sea of Galilee.

Its water is less now and is continuing to decrease.

The Sea of Galilee is situated north of Palestine, near Al-Jawlān. It is 150km away from Bayt Al-Maqdis, and 25km north of Baysān.

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said, "**He** (i.e. the Dajjāl) **said, 'Tell me about the Sea of Galilee.'** We said, '**What do you want to know about it?'** He said, '**Is there water in it?'** They said, '**It has plenty of water in it.'** He said, '**Verily, soon its water will disappear.**'" Narrated by Muslim.





The Sea of Galilee



The Sea of Galilee
The decrease in its quantity of water is clear.

3) The disappearance of the water from The Spring of Zughar, and its people will not be able to cultivate crops with its water.

The Spring of Zughar is in Jordan, on the coast of the south-eastern side of the Dead Sea, in Ghawr as-Ṣāfī, close to the opening of Wādī Al-Hasā. It is situated 27 km from Kerak, and 85 km from Bayt Al-Maqdis.

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said, "**He (i.e. the Dajjāl) said, 'Tell me about The Spring of Zughar.' They said, 'What do you want to know about it?' He said, 'Is there water in the spring and do its people grow crops with it?' We said to him, 'Yes, it has plenty of water in it and its people grow crops with its water.'**" Narrated by Muslim.

‘Abdul-Haqq Al-Dihlawī (may Allāh have mercy on him)¹ said, "Zughar is a village in Ash-Shām. In it there is a well. The disappearance of its water is a sign of the Dajjāl’s emergence."²

Muḥammad Al-Baṣḥarī (may Allāh have mercy on him)³ described the land of Zughar by saying, "It is a land which destroys foreigners. Its water is bad. Whoever finds that the Angel of Death is slow in reaching him, let him go there. I do not know in Islām of anything similar to it in this regard. Indeed, I have seen some contaminated lands, but not like this."⁴

I appointed someone trustworthy with the task of travelling to Zughar, and asking its inhabitants about the Spring of Zughar. They guided him towards it, and he photographed and videoed it. They also brought to his attention that "ten years ago, the Spring of Zughar was full of fresh water that they would irrigate their crops with, and depend upon. As for now – in the year 1443AH – then its water is very little, and they call it 'The Well of ‘Abāṭah'."⁵

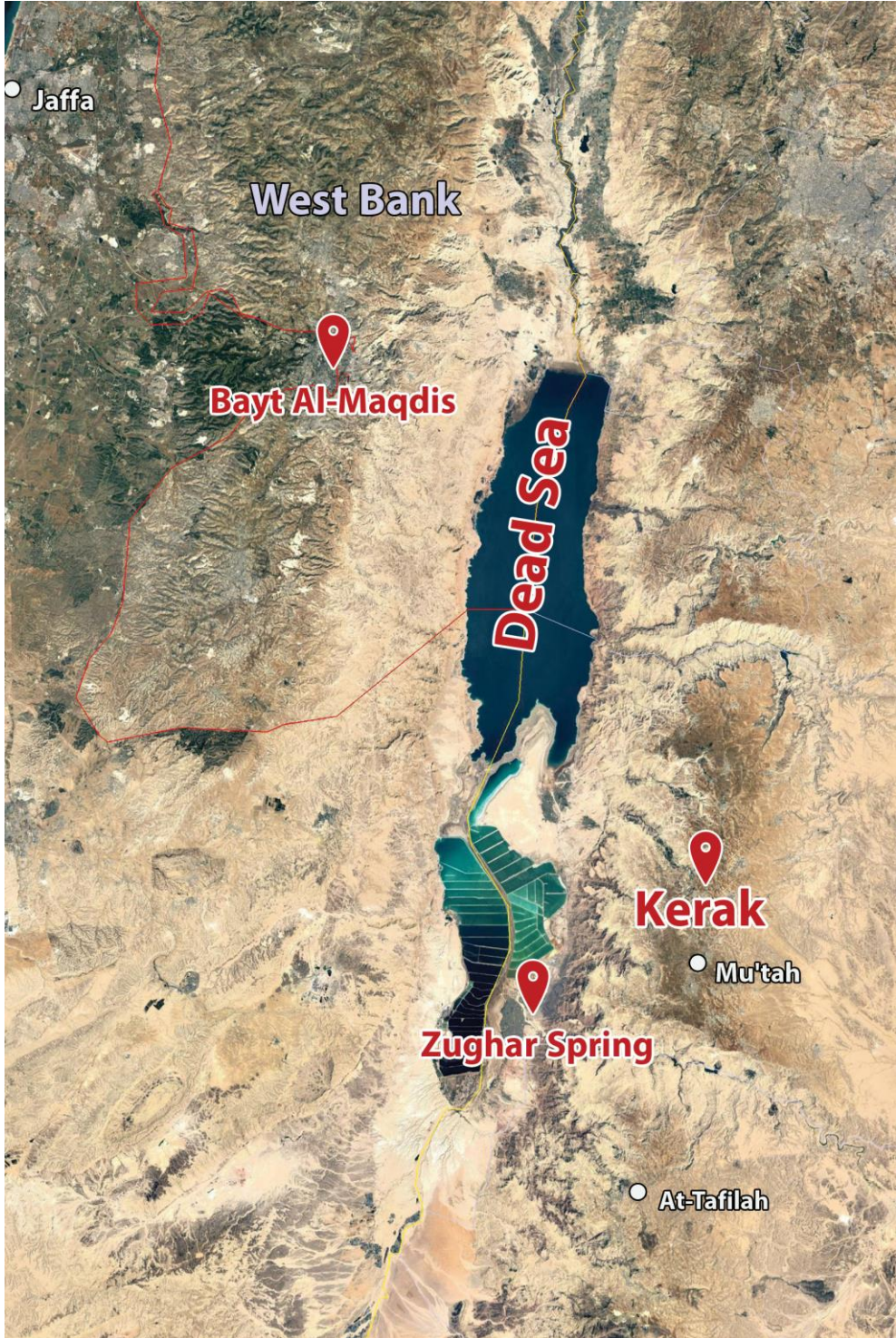
¹ Died 1052AH.

² Lama’āt At-Tanqīh Fī Sharḥ Mishkāt Al-Maṣābīḥ (8/714).

³ Died 380 AH.

⁴ Aḥsan At-Taḳāsim Fī Ma’rifat Al-Aqālīm (page: 178).

⁵ This information is documented with me by voice and video.





**The Spring of Zughar
The decrease in its quantity of water is clear.**

The ḥadīth narrated concerning this is as follows:

The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said, "**Then we set off, rushing, until we came to that big palace, where we found the hugest most chained-up man we had ever seen. He had his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said, 'Woe to you, who are you?' He said, 'You will soon find out about me, tell me who you are.' They said, 'We are people from the Arabs that embarked on a ship, but the sea became rough and the waves tossed us about for one month.**

Then we brought the boat close to this island of yours. We took to the small rowing boats of the ship and landed on the island. We were met by a beast with a great deal of thick hair, (and in another narration: a person dragging his hair). His face could not be distinguished from his back because he was so hairy.

We said, 'Woe to you, what are you?' It said, 'I am al-Jassāsah¹. We said, 'What is al-Jassāsah?' It said, 'Go to this man in the big palace for he is keen to know about you.' So we came rushing to you and we fled from it, and we feared that it was a devil.'

He (i.e. the Dajjāl) said, 'Tell me about the date-palm trees of Baysān.' We said, 'What do you want to know about them?' He said, 'I am asking you whether its trees bear fruit.' We said, 'Yes.' He said, 'Verily, soon they will cease to bear fruit.'

He said, 'Tell me about the Sea of Galilee' We said, 'What do you want to know about it?' He said, 'Is there water in it?' They said, 'There is a great deal of water in it.' He said, 'Verily, soon its water will disappear.'

Then he said, 'Tell me about the Spring of Zughar.' They said, 'What do you want to know about it?' He said,

'Is there water in the spring and do its people grow crops with it?'

¹ **Al-Jassāsah:** it was named as such because it spies out and gains information for the Dajjāl.

We said to him, 'Yes, it has plenty of water in it and its people grow crops with its water.'" Narrated by Muslim¹.

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2942); on the authority of Fāṭimah bint Qays (may Allāh be pleased with her).

(12)

When Will Al-Masīḥ Ad-Dajjāl Emerge?

Al-Masīḥ Ad-Dajjāl said about himself that the time for his emergence is near, and the Prophet ﷺ confirmed this. The Messenger of Allāh ﷺ said – recounting what Tamīm Ad-Dārī (may Allāh be pleased with him) said concerning the Dajjāl, **"Now I (i.e. the Dajjāl) will tell you about myself. Verily, I am Al-Masīḥ [Ad-Dajjāl], and soon I will be given permission to emerge."** Narrated by Muslim¹.

From the signs of his emergence is the Conquest of Constantinople².

The Muslims attacked it several times, the first of which was at the time of Mu'āwiyah Ibn Abū Sufyān (may Allāh be pleased with them both) in the year 49AH, however it was not conquered.

The Conquests of Constantinople are two:

The first of them was at the hands of Muḥammad ibn Murād ibn Muḥammad (may Allāh have mercy on him), who is given the title: 'Muḥammad Al-Fātiḥ' (Muḥammad The Conqueror) in the year 857AH through fighting. This conquest is not a sign of the Dajjāl's emergence, as it was achieved through fighting.

The second will be at the end of time with Tahlīl and Takbīr^[3], and without fighting. This is the conquest that will be a sign of the Dajjāl's emergence.

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2942); on the authority of Fāṭimah bint Qays (may Allāh be pleased with her).

² i.e. modern-day Istanbul. It was built by Iṣṭānbūl ibn Ṭaymāwis, but he died before completing it. His son Qusṭānṭīn finished building it. Therefore, it was named Istanbul after Iṣṭānbūl – the father of Qusṭānṭīn – and it was named Qusṭānṭīniyyah (Constantinople) after Qusṭānṭīn, the founder of the Roman Empire. After it was conquered at the hands of Muḥammad Al-Fātiḥ (may Allāh have mercy on him) in the year 857AH, he named it Islāmbūl, i.e. the City of Islām. Then, in the year 1350AH, its name was changed to Iṣṭānbūl (Istanbul).

^[3] Translator's note: "Tahlīl" and "Takbīr" are two forms of Allāh's remembrance. Tahlīl is to say: "Lā Ilāha Illā Allāh (i.e. there is no deity worthy of worship besides Allāh)", and Takbīr is to say: "Allāhu Akbar (i.e. Allāh is the greatest)".

When the Muslims conquer Constantinople at the end of time, with Tahlīl and Takbīr, and without fighting; Al-Masīḥ Ad-Dajjāl will emerge.

This is indicated by the following:

1) The Prophet ﷺ said, "**Have you heard about a city, one side of which is on land¹ and the other is in the ocean²?**" They said, "Yes, O Messenger of Allāh." Thereupon he said, "**The Hour will not come until seventy thousand people from Banū Ishāq³ attack it. When they come to it, they will settle there. They will neither fight with weapons nor throw arrows.**

They will only say, 'There is no deity worthy of worship besides Allāh, and Allāh is the greatest,' and one of its sides would fall⁴. (Thawr – one of the narrators – said, 'I think that Abū Hurayrah said, 'the side that is in the ocean'.')

Then they would say for the second time, 'There is no deity worthy of worship besides Allāh, and Allāh is the greatest,' and the other side would also fall.

Then they would say for the third time, 'There is no deity worthy of worship besides Allāh, and Allāh is the greatest,' and it will be opened up for them and they would enter therein and collect the spoils of war.

Whilst dividing the spoils of war amongst themselves, a caller urgently seeking help will come and say, 'Verily, Dajjāl has emerged.' And thus they would leave everything and return." Narrated by Muslim⁵.

2) The Messenger ﷺ said, "**The Muslims will conquer**

¹ **one side of which is on land:** this is in reference to its east and west sides.

² **and the other is in the ocean:** this is in reference to its north and south sides.

³ **From Banu Ishāq:** i.e. from the lineage of the Prophet Ishāq (peace be upon him). They will be Muslims.

⁴ i.e. One side of the city's walls.

⁵ The Book of Tribulations and The Signs of The Hour, Chapter: The Hour will not begin until a man passes by another man's grave and wishes that he were in the place of the deceased, because of calamity, no. (2920); on the authority of Abū Hurayrah (may Allāh be pleased with him).

Constantinople. Whilst they are dividing the spoils, having hung their swords on the olive trees, the Shayṭān will shout out among them, 'Al-Masīḥ [Ad-Dajjāl] has taken your place among your families.' So they will march, but that will be false news. When they reach Ash-Sha'm, he will emerge." Narrated by Muslim.¹

Ibn Kathīr (may Allāh have mercy on him) said, "The Dajjāl will be given permission to emerge at the end of time, after the Muslims conquer the City of the Byzantines named Constantinople."²

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The Conquest of Constantinople, the emergence of the Dajjāl and the descent of 'Īsā ibn Maryam, no. (2897); on the authority of Abū Hurayrah (may Allāh be pleased with him).

² Al-Bidāyah Wa An-Nihāyah (19/205).

(13)

The Cause of Al-Masīḥ Ad-Dajjāl's Emergence

Allāh made a cause for everything. The cause behind Al-Masīḥ Ad-Dajjāl's emergence is because of something that enrages him.

Nāfi' (may Allāh be pleased with him) said, "Ibn 'Umar met Ibn Ṣāid on one of the paths of Madīnah, and said to him something which made him so angry that he swelled up and filled the path. Ibn 'Umar went to Ḥafṣah and told her about this. She said, "May Allāh have mercy upon you! What did you want from Ibn Ṣāid? Do you not know that the Messenger of Allāh ﷺ said, '**He (the Dajjāl) will only emerge because of something that enrages him?**'" Narrated by Muslim.¹

As-San'ānī (may Allāh have mercy on him)² said, "He did not mention its cause, and what is intended is that when Allāh (may He be exalted) decrees for him to emerge, He will decree something that will anger him."³

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of Ibn Ṣayyād, no. (2932).

² Died 1182AH.

³ At-Tanwīr Sharḥ Al-Jāmi' Aṣ-Ṣaghīr (4/205).

(14)

The Place Of Al-Masīḥ Ad-Dajjāl's Emergence

The Prophetic Sunnah has clarified the place from which Al-Masīḥ Ad-Dajjāl will emerge in the following points:

1) He will emerge from the East, i.e. east of Madīnah.

The Messenger of Allāh ﷺ said, "**Verily, he is in The Mediterranean Sea, or the Yemeni Sea¹. No, rather he is in the East².**" Narrated by Muslim³.

Abū 'Abdullāh Muḥammad Al-Qurtubī (may Allāh have mercy on him) said, "This was doubt or presumption from him (peace and blessings be upon him). Or he intended to keep this unknown to the listener. Then he negated that, and abandoned it; instead confirming [something else] by saying, '**No, rather he is in the East.**'"⁴

¹ Yemeni Sea: it occurs south of Yemen and Oman. Nowadays, it is known as "The Arabian Sea".

² This description applies to the Caspian Sea, which is the largest sea surrounded by land in all directions.

³ The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no (2942); on the authority of Fāṭimah bint Qays (may Allāh be pleased with her).

⁴ At-Tadhkirah Bi Ahwāl Al-Mawtā Wa Umūr Al-Ākhirah (page: 1344).



2) He will emerge from Khurāsān.

Khurāsān is a wide region encompassing that south of the Caspian Sea, its south-west, its south-east, and it extends to the South.¹

Abū Bakr As-Siddīq (may Allāh be pleased with him) said, "The Messenger of Allāh ﷺ informed us: **the Dajjāl will emerge from a land in the East called Khurāsān. He will be followed by a people, whose faces are like shields that are placed on top of each other.**"² Narrated by Aḥmad³.

¹ The borders of Khurāsān are as follows:

- North: the Caspian Sea, and the Jayhūn River.
- South: Kerman.
- East: Kabul.
- West: Junaqan.

² An-Nawawī (may Allāh have mercy on him) said in Sharḥ Muslim (18/37), "The meaning intended is to liken the faces of the Turks in their wideness and the swelling of their cheeks with shields that are placed on top of each other".

³ In Al-Musnad, no. (12).



3) Seventy thousand from the Jews of Aṣbahān will follow him, wearing 'ṭayālisah'^[1].

Aṣbahān is a city situated 450km south of Tehran.

A ṭaylasān is a type of clothing. The Jews cover their heads or their shoulders with it.

The Messenger of Allāh ﷺ said, "**Seventy thousand from the Jews of Aṣbahān will follow the Dajjāl, wearing ṭayālisah.**" Narrated by Muslim.²

Ibn Kathīr (may Allāh have mercy on him) said, "The beginning of his appearance in Aṣbahān will be from an area within it called 'Al-Yahūdiyyah'. Seventy thousand Jews from this area will aid him. They will be armed and wearing green ṭayālisah. Also, seventy thousand of the Tatār will aid him, as well as a group from the people of Khurāsān."³

¹ Translator's note: 'ṭayālisah' is the plural of 'ṭaylasān'. Its meaning is explained below.

² The Book of Tribulations and The Signs of The Hour, Chapter: The rest of the aḥādīth about the Dajjāl, no. (2944); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

³ Al-Bidāyah Wa An-Nihāyah (19/205).





A 'ṭaylasān'

4) When he emerges, his objective will be to reach Madīnah.

The Prophet ﷺ said, "**Al-Masīḥ [Ad-Dajjāl] will come from the east, and his objective will be Madīnah.**" Narrated by Muslim¹.

Perhaps the reason behind him going towards Madīnah is that faith will retreat to Madīnah at the end of time. The Messenger of Allāh ﷺ said, "**Verily, faith retreats to Madīnah, just as a snake returns to its hole.**" Agreed upon².

5) He will go towards Madīnah taking a path between Ash-Sha'm and Iraq.

The Messenger of Allāh ﷺ said, "**He will go out and traverse a path between Ash-Sha'm and Iraq.**" Narrated by Muslim³.

Abū Al-'Abbās Aḥmad Al-Qurṭubī (may Allāh have mercy on him)⁴ said, "The Dajjāl will first emerge from Khurāsān. Then he will go to Al-Ḥijāz taking a path between Iraq and Ash-Sha'm."⁵

¹ The Book of Pilgrimage, Chapter: Madīnah is protected against the plague and the Dajjāl entering it, no. (1380); on the authority of Abū Hurayrah (may Allāh be pleased with him).

² Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Faith retreats to Madīnah, no. (1876); and Muslim, The Book of Faith, Chapter: Clarifying that Islām started as something strange, and will revert to being something strange, and it will retreat between The Two Mosques, no. (147); on the authority of Abū Hurayrah (may Allāh be pleased with him).

³ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937); on the authority of An-Nawwās ibn Sam'ān (may Allāh be pleased with him).

⁴ Died 656AH.

⁵ Al-Mufhim Limā Ashkal Min Talkhīṣ Ṣaḥīḥ Muslim (23/116).



(15)

The State of The People When Al-Masīḥ Ad-Dajjāl Emerges

The Prophetic Sunnah has clarified the state of the people when Al-Masīḥ Ad-Dajjāl emerges, and that is as follows:

1) They will flee from him seeking shelter in the mountains.

The Messenger of Allāh ﷺ said, "**The people would run away from the Dajjāl seeking shelter in the mountains.**" Narrated by Muslim.

2) The Muslims will be at war with the Byzantines. The Muslims will be victorious and gain spoils of war. Then, they will hear of the Dajjāl's emergence, so they will drop what is in their hands of spoils and other wealth, out of fright for their women and children; and they will go to their families awaiting his news.

Ibn Mas'ūd (may Allāh be pleased with him) said, "While they are like that, they will hear of an even greater calamity. The cry for help will reach them saying, 'that the Dajjāl has taken their place amongst their women and children'. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts." Narrated by Muslim.

3) When he arrives outside Madīnah, a believing man from its people will come out and say to him, "I testify that you are indeed the Dajjāl."

The Messenger of Allāh ﷺ said, "**On that day, a man that is the best of the people – or: from the best of the people – will come out and say to him, 'I testify that you are indeed the Dajjāl.'**" Agreed upon.

The aḥādīth narrated concerning this are as follows:

1) It was narrated from Umm Sharīk (may Allāh be pleased with her) that she heard The Messenger of Allāh ﷺ say, "**The people would run away from the Dajjāl seeking shelter in the mountains.**" She said, "Where will the Arabs be on that day?" He said, "They **will be little [in number].**" Narrated by Muslim.¹

2) It was narrated from Yusayr ibn Jābir that ‘Abdullāh ibn Mas‘ūd (may Allāh be pleased with him) said, "Verily, the Hour will not come until shares of inheritance are not distributed and there is no rejoicing over spoils of war." Then he made a gesture with his hand, pointing towards Ash-Shām.

Then he said, "An enemy will gather [and prepare to fight] against the Muslims, and the Muslims will gather [and prepare to fight] them.' I said: 'Do you mean the Byzantines?' He said, 'Yes, and there would be a great retreat during that fight.'

The Muslims would prepare a detachment to fight to the death and not return unless they are victorious. They will fight until the night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

Then, [for a third time] the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

Then on the fourth day, the rest of the Muslims will set out to join them, and Allāh will decree that the enemy be defeated, and they will fight

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The rest of the aḥādīth about the Dajjāl, no. (2945).

a battle 'the likes of which will never be seen', or he said: 'the likes of which will never been seen'.

If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. They will count the progeny of one man – that numbered one hundred – and they will find only one man left alive, so what joy can there be in spoils of war, and what inheritance can be distributed?

While they are like that, they will hear of an even greater calamity. The cry from a caller will reach them that the Dajjāl has taken their place amongst their women and children. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allāh ﷺ said, **"I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time,** or he said: **among the best horsemen on the face of the earth at that time."** Narrated by Muslim.¹

The statement of the Prophet ﷺ in this ḥadīth, **"I know their names, and the names of their fathers, and the colours of their horses..."** as well his statement in the other ḥadīth, **"whilst they are dividing the spoils, having hung their swords on the olive trees..."** indicates that fighting in end times will be with horses and swords.

However, will fighting be exclusively with them; or along with the modern weapons? No one knows besides Allāh.

3) The Messenger of Allāh said, "The Dajjāl will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the Dajjāl. They will say to him, 'Where are you going?' He will say, 'I am going to this one who has emerged.' They will say to him, 'Do you not believe in our lord(i.e., the Dajjāl)?' He will say, 'There is nothing hidden about our Lord.' They will say, 'Kill him.'

¹ The Book of Tribulations and The Signs of The Hour, Chapter: Fighting The Byzantines, and a great deal of killing when the Dajjāl Emerges, no. (2899).

They will say to one another, 'Didn't your lord forbid you to kill anyone without his knowledge and consent?'

So they will take him to the Dajjāl, and when the believer sees him, he will say, 'O people, this is the Dajjāl whom the Messenger of Allāh ﷺ mentioned.' The Dajjāl will order that he be stretched on his stomach. He will say, 'Take him and strike him on the head,' and he will be beaten severely on his back and stomach. Then he will say, 'Do you not believe in me?' He will say, 'You are the false Messiah.' Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the Dajjāl will walk between the two pieces and will say to him, 'Get up,' and he will stand up straight.

Then he will say to him, 'Do you believe in me?' He will say, 'I have only increased in certainty about you.' Then he will say, 'O people, he will not do it to anyone after me.'

Then the Dajjāl will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him.

Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise."

The Messenger of Allāh said, "This will be the greatest of martyrs before the Lord of the Worlds." Narrated by Muslim¹.

4) The Messenger of Allāh ﷺ concerning the Dajjāl, "He will come to some of the barren lands close to Madīnah. On that day, a man that is the best of the people – or: from the best of the people – will come out and say to him, 'I testify that you are indeed the Dajjāl of 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

¹ The Book of Tribulations and The Signs of The Hour, Chapter: Description of the Dajjāl; Madīnah is forbidden to him; he will kill a believer and bring him back to life, no. (2938); on the authority of Abū Sa'īd Al-Khudrī (may Allāh be pleased with him).

have any doubts?' They will say, 'No.' So he will kill him, 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.' Then, the Dajjāl will want to kill him but will not have power over him." Agreed upon¹.

¹ Narrated by Al-Bukhārī, The Book of Tribulations, Chapter: Dajjāl will not enter Madīnah, no. (7132); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: Description of the Dajjāl; Madīnah is forbidden to him; he will kill a believer and bring him back to life, no. (2938); on the authority of Abū Saʿīd Al-Khudrī (may Allāh be pleased with him).

(16)

The Swiftness Of Al-Masīḥ Ad-Dajjāl's Movement Throughout The Earth

1) Al-Masīḥ Ad-Dajjāl will travel through the Earth swiftly. The Prophet ﷺ likened the speed of his travel with the speed of the clouds when driven by the wind.

An-Nawwās ibn Sam‘ān (may Allāh be pleased with them both) said, "We said, 'O Messenger of Allāh! How fast will he (i.e. Al-Masīḥ Ad-Dajjāl) travel through the earth?' He said, '**Like the clouds when they are driven by the wind.**'" Narrated by Muslim¹.

2) Due to the speed of his travel, there will not be any town except that he will have traversed it within forty days besides Makkah and Madīnah; as they are forbidden for him to enter.

The Messenger of Allāh ﷺ said – informing of what Tamīm Ad-Dārī (may Allāh be pleased with him) concerning the Dajjāl, [that he said], "**I [i.e. the Dajjāl] will tell you about myself. I am the Dajjāl and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will go to it within forty nights, except Makkah and Ṭaybah (i.e. Madīnah). They are both forbidden to me.**

Every time I try to enter one of them, I will be met by an angel with an unsheathed sword in his hand, who will bar my way, and on every entrance there will be angels guarding it." Narrated by Muslim².

Ibn Kathīr (may Allāh have mercy on him) said, "He will approach and seize the lands, one by one, fortress by fortress, region by region, and city by city. There will not be any land that he does not enter with all his ability, besides Makkah and Madīnah."³

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937).

² The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no (2942); on the authority of Fāṭimah bint Qays (may Allāh be pleased with her).

³ Al-Bidāyah Wa An-Nihāyah (19/205).

(17)

Al-Masīḥ Ad-Dajjāl Will Not Be Able to Enter Makkah Or Madīnah.

Al-Masīḥ Ad-Dajjāl will travel throughout the Earth, and enter all its lands except Makkah and Madīnah; for they are two great lands, and Allāh has forbidden him from entering them.

The aḥādīth concerning this are as follows:

1) The Messenger of Allāh ﷺ said, **"There is no land that the Dajjāl will not enter, apart from Makkah and Madīnah. He will not come to any of their entrances but there will be angels standing in rows guarding them."** Agreed upon¹.

2) The Messenger of Allāh ﷺ said, **"Verily, Madīnah is surrounded by angels. There are two angels guarding it at every entrance. Neither the plague nor the Dajjāl will enter it. Whoever intends for it any evil, Allāh will cause him to dissolve, just as salt dissolves in water."** Narrated by Aḥmad.²

3) The Messenger of Allāh ﷺ said, **"There are angels at the entrances of Madīnah. Neither the plague nor the Dajjāl will enter it."** Agreed upon³.

¹ Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1881); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2943); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

² In Al-Musnad, no. (8373); on the authority of Sa'd Ibn Malik and Abū Hurayrah (may Allāh be pleased with them both).

³ Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1880); and Muslim, The Book of Pilgrimage, Chapter: Madīnah is protected against the plague and the Dajjāl entering it, no. (1379); on the authority of Abū Hurayrah (may Allāh be pleased with him).

(18)

The Fright Associated With Al-Masīḥ Ad-Dajjāl Will Not Enter Madīnah

From Allāh's favour upon the believers residing in Madīnah, is that when Al-Masīḥ Ad-Dajjāl emerges, they will not be frightened, nor will they be scared of him. Abū Bakrah (may Allāh be pleased with him) narrated from the Prophet ﷺ that he said, "**The terror of Al-Masīḥ Ad-Dajjāl will not enter Madīnah. At that time it will have seven gates, at each of which will be two angels.**" Narrated by Al-Bukhārī¹.

When he arrives at Al-Juruf (besides Madīnah), Madīnah will tremble thrice; causing every disbeliever and hypocrite to come out to him. The Messenger of Allāh ﷺ said, "**He (i.e. Al-Masīḥ Ad-Dajjāl) will come to the sabakhah². (In a narration collected by Muslim: he will settle in the sabakhah of Al-Juruf³ and pitch his tent.) Then Madīnah will tremble thrice, and every disbeliever and hypocrite will come out to him.**" Agreed upon⁴.

Ibn Ḥajar (may Allāh have mercy on him) said, "His words: 'then Madīnah will tremble' mean that three consecutive earthquakes will take place inside it, until those that are not sincere in their faith depart from it; and only the sincere believer will remain, and the Dajjāl will not have power over him.

This does not contradict what was mentioned previously in the aforementioned ḥadith of Abū Bakrah that 'the terror of Al-Masīḥ Ad-Dajjāl will not enter Madīnah', as the meaning of terror [here is]: the terror that is

¹ The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1879).

² **sabakhah**: an area that does not produce vegetation, because of the saltiness of its earth.

³ Al-Juruf: A place in Madīnah west of Mount Uhud.

⁴ Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1881); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2943); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

associated with his mention, and fear of his ferocity; not the trembling caused by the earthquake that expels those that are insincere."¹

Al-Kūrānī (may Allāh have mercy on him)² said, "If you were to ask, 'If his terror does not enter Madīnah, how will the people of disbelief and hypocrisy depart from it?' I respond by saying: those that depart from it will only do so out of fear of the earthquake, and out of desiring what the Dajjāl has with him from his apparent paradise and good."³

¹ Faṭḥ Al-Bārī (4/96).

² Died 893AH.

³ Al-Kawthar Al-Jārī Ilā Riyāḍ Aḥādīth Al-Bukhārī (11/47).

(19)

The Place Besides Madīnah In Which Al-Masīḥ Ad-Dajjāl Will Settle

When Al-Masīḥ Ad-Dajjāl emerges, his objective and goal will be to reach Madīnah. However, he will not be able to enter it. Nor will he be able to enter Makkah. He will enter every other place on Earth. The Prophet ﷺ said, "**There is no land that the Dajjāl will not enter, apart from Makkah and Madīnah.**" Agreed upon¹.

Then he will settle on the edge of Madīnah outside the boundaries of the sacred area, in the barren area of Al-Juruf, behind Mount Uḥud. Thereafter, the angels will turn his face towards Ash-Shām, and he will die there.

The aḥādīth have described the place in Madīnah in which he will settle as follows:

1) He will settle on the edge of Madīnah.

The Messenger of Allāh ﷺ said, "**...Until he settles on the edge Madīnah.**" Narrated by Al-Bukhārī.

2) He will settle behind Mount Uḥud.

Uḥud is a mountain in the north of Madīnah, situated 4km from Al-Masjid An-Nabawī.

The Messenger of Allāh ﷺ said, "**...Until he settles behind Uḥud.**" Narrated by Muslim.

3) He will settle in the 'sabakhah' of Juruf.

Al-Juruf is a place in Madīnah east of Mount Uḥud.

A 'sabakhah' is an area that does not produce vegetation, because of the saltiness of its earth.

¹ Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1881); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2943); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

The Messenger of Allāh ﷺ said, "**He will come to sabakhah of Al-Juruf.**" Narrated by Muslim.

4) Thereafter, the angels will turn his face towards Ash-Shām.

The Messenger of Allāh ﷺ said, "**Thereafter, the angels will turn his face towards Ash-Shām, and he will die there.**" Narrated by Muslim.





The aḥādīth narrated concerning this are as follows:

1) The Messenger of Allāh ﷺ said, "**The Dajjāl will advance until he settles on the edge of Madīnah. Then, Madīnah will tremble thrice, and every disbeliever and hypocrite will come out to him.**" Narrated by Al-Bukhārī¹.

2) The Prophet ﷺ said, "**Al-Masīḥ [Ad-Dajjāl] will come from the east, and his objective will be Madīnah. Until he settles behind Mount Uḥud. Thereafter, the angels will turn his face towards Ash-Shām, and he will die there.**" Narrated by Muslim².

3) The Prophet ﷺ said, "**There is no land that the Dajjāl will not enter, apart from Makkah and Madīnah. All of its entrances are guarded by angels standing in rows.**

Then he will come to the 'sabakhah'. (In a narration collected by Muslim: **he will settle in the 'sabakhah' of Al-Juruf³ and pitch his tent.**)

Then Madīnah will tremble thrice, and every disbeliever and hypocrite will come out to him." Agreed upon⁴.

¹ The Book of Tribulations, Chapter: The mention of the Dajjāl, no. (7124); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

² The Book of Pilgrimage, Chapter: Madīnah is protected against the plague and the Dajjāl entering it, no. (1380); on the authority of Abū Hurayrah (may Allāh be pleased with him).

³ Al-Juruf: A place in Madīnah west of Mount Uhud.

⁴ Narrated by Al-Bukhārī, The Book of Madīnah's virtues, Chapter: Dajjāl will not enter Madīnah, no. (1881); and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The story of Al-Jassāsah, no. (2943); on the authority of Anas ibn Mālik (may Allāh be pleased with him).

(20)

The Length Of Al-Masīḥ Ad-Dajjāl's Stay On Earth

Due to the greatness of Al-Masīḥ Ad-Dajjāl's trial, the Companions (may Allāh be pleased with them) asked the Prophet ﷺ about the period of his stay on Earth. An-Nawwās ibn Sam'ān (may Allāh be pleased with them both) said, "We asked, 'O Messenger of Allāh! How long will he [i.e. the Dajjāl] stay on earth?' He said, '**Forty days, one day like a year, then one day like a month, then one day like a week, and the rest of the days like your days.**' We said, 'O Messenger of Allāh, on that day which will be like a year, will the prayers of one day suffice us? He said: '**No. Calculate [the time for the prayers, and then pray accordingly]**'. Narrated by Muslim¹.

Ibn Kathīr (may Allāh be pleased with him) said, "This equates to one year and two and a half months."²

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937).

² Al-Bidāyah Wa An-Nihāyah (19/205).

(21)

The Trial Of Al-Masīḥ Ad-Dajjāl

The Dajjāl is a great trial by which Allāh will test His slaves. This will be due to the Dajjāl seemingly creating miracles that will be witnessed in his time, and Allāh will give him the ability to do things which are from His power.

From these miracles are the following:

1) He will have two flowing rivers with him. One of them will be seen as clear water, and the other will be seen as a blazing fire.

The Messenger of Allāh ﷺ said, "**I know what the Dajjāl will bring with him. He will have two flowing rivers with him. One will look like clear water and the other will look like a blazing fire.**" Narrated by Muslim.

2) He will command the sky to rain, and the ground to produce vegetation, and they will do so.

The Messenger of Allāh ﷺ said, "**He will command the sky, and it will rain; and he will command the Earth, and it will produce vegetation.**" Narrated by Muslim.

3) For those who believe in him and answer his call, he will command the sky to rain, and the ground to produce vegetation for them. They will do so, allowing the cattle of these people to graze and become full, and produce lots of milk.

The Messenger of Allāh ﷺ said, "**He will come to a group of people and call them. They will believe in him and respond to him. Then he will command the sky to rain, and the earth to bring forth vegetation, and their cattle will come back to them in the evening, with their humps exceedingly high, and their udders full of milk, and their flanks stretched [from fullness].**" Narrated by Muslim.

4) Those do not answer his call and reject him will be afflicted by drought, famine, death of cattle, and loss of property, life, and crops.

The Messenger of Allāh ﷺ said, **"Then he will come to another group of people and call them. However, they will reject him. Thus, he will leave them and they will be stricken with drought, with none of their wealth in their hands."** Narrated by Muslim.

5) The treasures of the Earth (i.e. its precious metals, and that which is buried inside it) will follow him.

The Messenger of Allāh ﷺ said, **"He will pass by ruins and will say, 'Bring forth your treasure', and the treasure will follow him like a swarm of bees."** Narrated by Muslim.

6) He will bring a man back to life after killing him. Then, Allāh (may He be exalted) will make him incapable of doing it again after that; so he will not be able to kill for a second time that man he killed and brought back to life, nor will he be able to kill anyone else.

The Messenger of Allāh ﷺ said, **"Then he will call a man who is brimming with youth, and will strike him with a sword and cut him in two. He will place the pieces as far apart as a target is from an archer. Then he will call him, and the young man will come, with his face gleaming and laughing."** Narrated by Muslim.

Ibn Kathīr (may Allāh have mercy on him) said, "At first, he will appear in the form of a tyrant king. Then, he will claim prophethood. Then, he will claim divinity. The ignorant, lowly and general folk from the children of Adam will follow him. Those who oppose him and reject him will be those whom Allāh guides from His righteous slaves, and Allāh's pious party."¹

Al-'Aynī (may Allāh have mercy on him) said², "The benefit of allowing him to perform these miracles is that they are a test for the slaves."³

The aḥādīth narrated concerning this are as follows:

¹ Al-Bidāyah Wa An-Nihāyah (19/205).

² Died 855AH.

³ 'Umdat Al-Qārī Sharḥ Ṣaḥīḥ Al-Bukhārī (24/216).

1) The Messenger of Allāh ﷺ said, "**Verily, when the Dajjāl emerges, he will have with him a fire and a body of water. As for the one which the people see as fire, then it is [actually] cold water. And as for the one which people see as cold water, then it is [actually] a fire that burns.** (Muslim added in a narration: **so do not become destroyed**). **Whoever comes upon [this] from you, let him plunge into the one he sees as fire, for verily it is sweet cold [water].** (In a narration collected by Muslim: **sweet pure [water]**). Agreed upon¹.

2) The Messenger of Allāh ﷺ said, "**I know what the Dajjāl will bring with him. He will have two flowing rivers with him. One will look like clear water and the other will look like a blazing fire. If any one of you sees that, let him come to the river which looks like fire and close his eyes. Then he should lower his head and drink from it, for verily it will be cool water.**" Narrated by Muslim².

3) The Prophet ﷺ said, "**He (i.e., the Dajjāl) 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 bring forth vegetation, and their cattle will come back to them in the evening, with their humps exceedingly high, and their udders full of milk, and their flanks stretched [from fullness].**

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, with none of their 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 who is brimming with youth, and will strike

¹ Narrated by Al-Bukhārī, The Book of Prophets, Chapter: What has been said about Banī Isrā'īl; and Muslim, The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2935); on the authority of Hudhayfah ibn Al-Yamān (may Allāh be pleased with him).

² The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2934); on the authority of Hudhayfah ibn Al-Yamān (may Allāh be pleased with him).

him with a sword and cut him in two. He will place the pieces as far apart as a target is from an archer. Then he will call him, and the young man will come with his face gleaming and laughing." Narrated by Muslim¹.

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937); on the authority of An-Nawwās ibn Sam'ān.

(22)

The Wisdom Behind The Trial Of Al-Masīḥ Ad-Dajjāl

Allāh will command that Al-Masīḥ Ad-Dajjāl emerge at the end of time, as a test for the slaves. This test increases the believers in faith due to the certainty they attain in seeing his clear lie claiming that he is the Lord. Also, it causes those with a sickness in their hearts and the disbelievers can be doubtful. Ibn Kathīr (may Allāh have mercy on him) said, "Allāh will produce at his [i.e. the Dajjāl's] hands many miracles. He will misguide by these miracles whom He wills of His creation, while the believers will become steadfast through them; increasing in their already existing faith and guidance."¹

Al-Mughīrah ibn Shu‘bah (may Allāh be pleased with him) said, "No one asked the Prophet ﷺ about the Dajjāl more than I did. He said: **'Why do you keep asking?'** I said: 'They say that he will have mountains of bread and meat, and a river of water.' He said: **'He is too insignificant before Allāh for that.'**" Narrated by Muslim².

Al-Qāḍī ‘Iyāḍ (may Allāh have mercy on him) said, "'he is too insignificant before Allāh for that', i.e. for Allāh to make that which He produces at the Dajjāl's hands something that misguides the believers, and causes doubt in the hearts of those that who possess certainty in their belief. Rather, it will increase those who already believe in faith, and cause doubt to those who have a sickness in their hearts and likewise to those who disbelieve. Just as the one who the Dajjāl kills and brings back to life will say to him, 'I have never been more sure about the reality of who you are than I am now'.

His ﷺ statement: 'he is too insignificant before Allāh for that' does not mean that he will not have those things [mentioned in the ḥadīth]. Rather, [what is meant] is that he is [too insignificant] for Allāh to make these things a sign for his truthfulness. How then when Allāh has made the

¹ Al-Bidāyah Wa An-Nihāyah (19/205).

² The Book of Tribulations and The Signs of The Hour, Chapter: The Dajjāl is very insignificant before Allāh, no. (2939).

sign of his lies and disbelief clear to read for the literate and illiterate?! In addition to the many other proofs of his lies, such as his detestable actions and defects."¹

¹ Ikmāl Al-Mu‘lim Bi Fawāid Muslim (8/492).

(23)

The Ruling On Following Al-Masīḥ Ad-Dajjāl

The trial of Al-Masīḥ Ad-Dajjāl is severe. Therefore, it is not permissible for anyone to follow him with his body or his tongue, even if he recognises the Dajjāl's lie with his heart.

Likewise, it is not permissible to follow him due to the difficulty of the situation and out of dire need, or to presume that there is a concession in believing him; as there is in other matters.

Al-Muḏhirī (may Allāh have mercy on him) said, "As for his statement: (from the time of the Adam's creation until the Hour establishes, there will never be a creation greater than the Dajjāl), the meaning of this is because of the severity of his trial, and the atrociousness of his tribulation.

The trial and tribulation that the Dajjāl causes – alongside the fear of the Prophet ﷺ for his ummah concerning him – is not due to a doubt that will overcome the believers who know Allāh (may He be exalted) and His attributes and possess certainty in their belief.

For verily, the believers know Allāh (may He be exalted) in a way that cannot be contended by conjecture. Nor will any doubt stand in their way. For Allāh (may He be exalted) does not resemble anything, nor does anything resemble Him, and there is nothing similar to Him.

The Prophet ﷺ only warned his ummah [of the Dajjāl] because he will emerge when the time and situation are difficult, hardships will afflict the people, and he will take possession of their wealth and livestock. Therefore, some people will follow him with their bodies and tongues, even though they recognise his lies with their hearts, and know that there is nothing similar in comparison to Allāh (may He be exalted).

They will falsely display that they believe and follow him, taking into account the interpretation of the statement of Allāh (may He be exalted):

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

{Except for one who is forced [to renounce his religion] while his heart is firm in faith.} [An-Nahl: 106]

They presume that there is a concession in [displaying false] belief in him, as there is in other matters [in cases of necessity].

Whoever follows him will have his heart diverted by Allāh, and Allāh will not accept from him his belief in Him, and He will not excuse him. This is because there has not come any narration that mentions a concession to display false belief in this instance.

Therefore, this is why the Prophet ﷺ warned his people, and feared his trial for them.

Likewise, those that follow the Dajjāl displaying false belief in him – desiring what he has with him and fearing him – will have their hearts diverted by Allāh from believing in Him, and in turn disbelieve.

It is possible that the matter of the Dajjāl and following him is from Allāh's stern prohibitions in which he did not allow for any concession, and that the one who follows him will not be benefitted by his faith. Just as the rising of the sun from the west has been made a trial, after which the faith of one who did not previously believe will not be accepted; even if that is in a state of strength, good health and ability to perform actions."¹

¹ Al-Mafātīḥ Fī Sharḥ Al-Maṣābīḥ (5/409-410).

(24)

The Most Severe Of The People Upon Al-Masīḥ Ad-Dajjāl

When Al-Masīḥ Ad-Dajjāl emerges, the most severe of the people upon him will be Banū Tamīm¹. Abū Hurayrah (may Allāh be pleased with him) said, "I have continued to love [the tribe] of Banū Tamīm since I heard three things the Messenger of Allāh ﷺ said about them. I heard him say, **'They will be the most severe of the people upon the Dajjāl.'** And when their charity came, the Messenger of Allāh ﷺ said, **'This is the charity of our people.'** And 'Āishah had a slave-girl from their tribe, so the Messenger ﷺ said, **'Free her, for verily she is from the children of Ismā'il.'**" Agreed upon².

Ibn Hubayrah (may Allāh have mercy on him)³ said, "This shows the braveness of Banū Tamīm, and the firmness of their faith at the end of time, when the faith of the people will tremble."⁴

¹ Banū Tamīm are a big Arab tribe that resides in Ad-Dahnā', the north of Najd, and Al-Yamāmah.

² Narrated by Al-Bukhārī, The Book of Manumission, Chapter: Whoever possessed Arab slaves, no. (2543); and Muslim, The Book of The Virtues of The Companions, Chapter: The Virtues Of Ghifār, Aslam, Juhainah, Ashja', Muzaynah, Tamīm, Daws and Tayyi', no. (2525).

³ Died 560AH.

⁴ Al-Ifṣāh 'An Ma'ānī Aṣ-Ṣiḥāḥ (7/6).

(25)

The Means To Attaining Salvation From The Trial Of Al-Masīḥ Ad-Dajjāl

The trial of Al-Masīḥ Ad-Dajjāl is severe. Salvation from it – after success granted by Allāh – is attained through the following:

1) Firmly adhering to Islam, arming oneself with faith and knowing Allāh's beautiful names and attributes. For the Dajjāl is one-eyed, and Ar-Rabb (The Lord) (may He be exalted) is not one eyed.

2) Seeking refuge in Allāh from his trial.

‘Āishah (may Allāh be pleased with her) narrates that the Messenger of Allāh ﷺ would make the following supplications: "**O Allāh! I seek refuge in You from the trial of the Hellfire, and its punishment; and the trial of the grave and its punishment. And [I seek refuge in You] from the evil of the trial of richness and poverty. And I seek refuge in You from the evil of the trial of Al-Masīḥ Ad-Dajjāl.**" Agreed upon¹.

3) Memorising either the first or last ten verses of Sūrah Al-Kahf.

The Prophet ﷺ said, "**Whoever memorises ten verses from the beginning of Sūrah Al-Kahf** (in another narration: **from the end of [Sūrah] Al-Kahf**), **will be protected from the Dajjāl.**" Narrated by Muslim².

4) Whoever hears of him should distance himself from him, and not go towards him. For a man will come to him – thinking himself to be a believer – and end up following him because of the doubts he produces.

The Messenger of Allāh ﷺ said, "**Whoever hears of the Dajjāl, let him distance himself from him, for by Allāh a man will come to him**

¹ Narrated by Al-Bukhārī, The Book of Invocations, Chapter: Seeking refuge from the trial of the grave, no. (6377); and Muslim, The Book Pertaining to the Remembrance of Allāh, Supplication, Repentance and Seeking Forgiveness, Chapter: Seeking refuge with Allāh from the evil of tribulations, no. (589).

² The Book of The Traveller's Prayer and Shortening It, Chapter: The virtue of Sūrah Al-Kahf, and Āyatul-Kursī, no. (809); on the authority of Abū Ad-Dardā' (may Allāh be pleased with him).

thinking that he is a believer, then he will follow him because of the doubts he produces." Narrated by Abū Dāwūd¹.

Al-Muḏhirī (may Allāh have mercy on him) said, "If the Messenger of Allāh ﷺ has emphasised with an oath by Allāh (may He be glorified) that some of his ummah will follow the Dajjāl, then it is necessary for whoever hears of his emergence to not feel safe from his trial, and he should stay far away from him like the distance that is between the east and the west; so that he does not fall prey to this trial. For verily it is a great trial, rather it is the greatest of trials. And it will destroy those that it does, and the only one that is safe from it is he whom Allāh (may He be glorified and exalted) protects."²

5) Whoever comes upon him should recite the opening verses of Sūrah Al-Kahf over him.

An-Nawwās ibn Samʿān (may Allāh be pleased with him) said, "One morning the Messenger of Allāh ﷺ mentioned the Dajjāl. He sometimes described him to be insignificant and sometimes described (his turmoil) as incredibly significant, until we thought that he was in the cluster of date-palm trees!

When we went to him in the evening, he could recognise that in our faces and he said, 'What is the matter with you?' We said, 'O Messenger of Allāh, you mentioned the Dajjāl this morning sometimes describing him to be insignificant and sometimes describing him as incredibly significant, until we thought that he was in the cluster of date-palm trees!'

The Prophet ﷺ said, "**There are other things which I fear more for you than the Dajjāl. If he emerges whilst I am among you, then I will suffice you against him. Otherwise each man should take care of himself, and Allāh is the ally and protector of every Muslim.**"

¹ The Book of The Great Battles (Al-Malāḥim), Chapter: The Ad-Dajjāl's emerging, no. (4319); on the authority of ʿImrān Ibn Ḥuṣayn (may Allāh be pleased with them both).

² Al-Mafātīḥ Fī Sharḥ Al-Maṣābīḥ.

Verily the Dajjāl is a young man, with extremely curly hair, and a blind eye. I compare him to ‘Abdul-‘Uzzā ibn Qatan¹.

Whoever amongst you comes upon him should recite the opening verses of Sūrah Kahf over him." Narrated by Muslim².

Ibn Al-Jawzī (may Allāh have mercy on him)³ said, "As for specifying the first ten verses of [Sūrah] Al-Kahf, then what appears to be the wisdom behind this is the following:

The statement of Allāh (may He be exalted):

﴿يُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾

{To warn of severe punishment from Him} [Al-Kahf: 2] will lighten and ease the severity of the Dajjāl’s punishment.

And His statement:

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا * مَّا كُنِينَ فِيهِ أَبَدًا﴾

{And to give good tidings to the believers who do righteous deeds that they will have a good reward (i.e. Paradise). They will remain therein forever} [Al-Kahf: 2-3] will ease the difficulty of being patient upon the trials of the Dajjāl, through that which appears of his bliss and punishment."⁴

An-Nawawī (may Allāh have mercy on him)⁵ said, "It was said that the reason for this is because of the amazing matters and signs mentioned in the beginning of this Sūrah. Whoever ponders over them will not be tempted by the Dajjāl. Similar [can be said about] the end of the Sūrah."⁶

¹ "Ibn Qatan" refers to ‘Abdul ‘Uzzā ibn Qatan ibn ‘Amr Al-Jāhili Al-Khuzā’ī. His mother is Hālah bint Khuwaylid, the sister of Khadījah bint Khuwaylid (may Allāh be pleased with them both).

² The Book of Tribulations and The Signs of The Hour, Chapter: The mention of the Dajjāl, his attributes, and what will be with him, no. (2937).

³ Died 597AH.

⁴ Kashf Al-Mushkil (2/165).

⁵ Died 676AH.

⁶ Sharḥ An-Nawawī ‘Alā Muslim (6/93).

(26)

The Killing of Al-Masīḥ Ad-Dajjāl

After a great tribulation on Earth, ʿĪsā ibn Maryam (peace be upon him) will descend in Damascus near The White Minaret, and he will kill the Dajjāl. The Prophet ﷺ said, "**Whilst the Muslims are arranging their ranks and preparing to fight The Byzantines, the iqāmah for prayer will be called and ʿĪsā ibn Maryam (peace be upon him) will descend and lead them in prayer. When the enemy of Allāh sees him, he will dissolve as salt dissolves in water. If he were to leave him, he would dissolve until he becomes destroyed, but Allāh will kill him at the hand of ʿĪsā, and he will show them his blood on his spear.**" (Narrated by Muslim)¹.

His killing will be at the hands of ʿĪsā ibn Maryam (peace be upon him), in order for the the believers to increase in faith that he really was a Dajjāl (that deceives the people).

He will be killed in Palestine near the Gate of Ludd, which is situated 50km north-east of Bayt al-Maqdis. The Messenger of Allāh ﷺ said, "**The Son of Maryam will kill the Dajjāl by the Gate of Ludd.**" (Narrated by At-Tirmidhī)².

Ibn Kathīr (may Allāh have mercy on him) said, "The descent of ʿĪsā ibn Maryam (peace and blessings be upon him) – The Messiah of Guidance – will occur in the days of Al-Masīḥ Ad-Dajjāl – The Messiah of Misguidance – upon The Eastern Minaret in Damascus. The believers will gather around him, and Allāh's righteous slaves will side with and follow him. He will march with them towards the Dajjāl, whilst he is advancing towards Bayt Al-Maqdis.

¹ The Book of Tribulations and The Signs of The Hour, Chapter: The Conquest of Constantinople, the emergence of the Dajjāl and the descent of ʿĪsā ibn Maryam, no. (2897); on the authority of Abū Hurayrah (may Allāh be pleased with him).

² The Chapters of Tribulations, Chapter: That which has come regarding ʿĪsā ibn Maryam killing the Dajjāl, no. (2244); on the authority of Mujammi' Ibn Jāriyah Al-Anṣārī (may Allāh be pleased with him).

He will reach him near 'Aqabah Afīq¹, and the Dajjāl will be defeated by him. He will catch up to him near the Gate of Ludd, and kill him with his spear whilst he is entering it. He will say, 'Verily, I have a strike for you that you will not escape from.'

When the Dajjāl faces him, he will dissolve just as salt dissolves in water. Thus, [Prophet 'Īsā (peace be upon him)] will reach him near the Gate of Ludd, and the Dajjāl's death will be there."²

¹ **'Aqabah Afīq**: 5km east from The Sea of Galilee.

² Al-Bidāyah Wa An-Nihāyah (19/206).

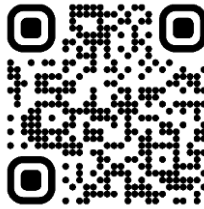


(27)

Maps Which Clarify The Places Mentioned In The Aḥādīth Pertaining To Al-Masīḥ Ad-Dajjāl

In the following link, the places mentioned in the aḥādīth pertaining to Al-Masīḥ Ad-Dajjāl are clarified and explained using modern-day maps:

a-alqasim.com/addajjaal/



We ask Allāh to protect us from the trial of Al-Masīḥ Ad-Dajjāl, and that he safeguards us from all trials – hidden and apparent, and that he allows us to die as Muslims.

May Allāh's peace and blessings be upon our Prophet Muḥammad, and all his family and Companions.

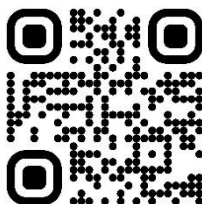
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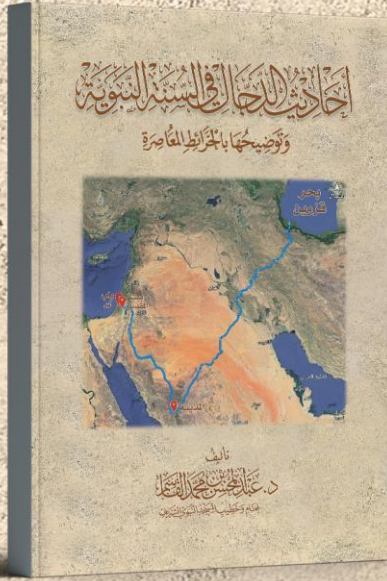
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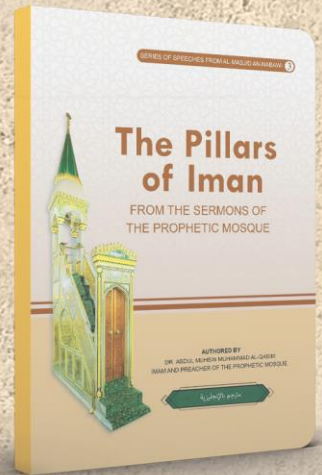
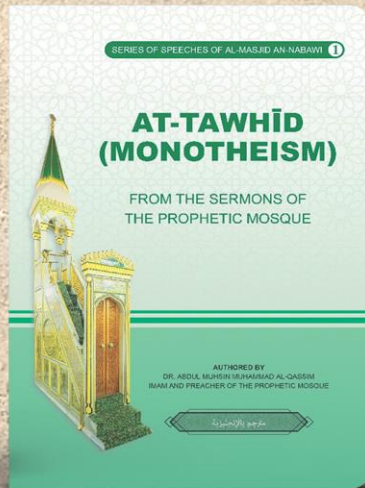
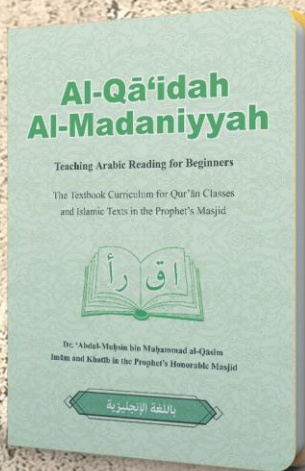


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