

Narrations on the

Descent of the Messiah and the Emergence of the Dajjal

in the Scale of History and the
Science of Al-Jarh wa al-Ta'dil

By

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Translated

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مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
 «أُرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ. فَرَأَيْتُ رَجُلًا آدَمَ. كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمِ
 الرِّجَالِ. لَهُ لِمَةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ اللَّيْمِ. قَدْ رَجَلَهَا فِيَّ تَقَطَّرَ مَاءٌ. مُتَكِّئًا عَلَى
 رَجُلَيْنِ، أَوْ عَوَاتِقِ رَجُلَيْنِ. يَطُوفُ بِالْكَعْبَةِ. فَسَأَلْتُ : مَنْ هَذَا؟
 فَقِيلَ : هَذَا الْمَسِيحُ بْنُ مَرْيَمَ - ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعَدٍ قَطَطٍ . أَعْوَرَ الْعَيْنِ الْيُمْنَى.
 كَانَتْهَا عِنَبَةٌ طَافِيَةٌ. فَسَأَلْتُ : مَنْ هَذَا؟
 فَقِيلَ : هَذَا الْمَسِيحُ الدَّجَالُ

Malik narrated from Nafi, from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, said:

Last night I saw myself near the Kaaba. I saw a brown-complexioned man, the most handsome of brown-complexioned men you could see. He had shoulder-length hair, the most beautiful of its kind you could see. He had combed it, and water was dripping from it. He was leaning on two men, or on the shoulders of two men, and he was circumambulating the Kaaba. I asked, Who is this?

It was said, This is the Messiah, son of Mary.

Then I saw a man with very curly, tightly coiled hair, blind in the right eye, as if his eye were a floating grape. I asked, Who is this?

It was said, This is the False Messiah, the Dajjal.

Contents

Chapter 1: The Jewish and Christian Concept of the Dajjal	10
Chapter 2: Refuting the Arguments of Deniers	15
Chapter 3: Is the Dajjal a Prisoner on an Island?	22
Chapter 4: : The Dajjal Reviving by His Own Permission?	49
Chapter 5: The Dajjal, the Created Order, and Istidraj	52
Chapter 6: The Hadith of al-Mughirah ibn Shu‘bah	54
Chapter 7: Was Ibn Sayyad the Dajjal?	57
Chapter 8: Discussion on the Hadith of al-Nawwas ibn Sam‘an	58
Chapter 9: Ka ‘ b al-Ahbar’s Concept of the Messiah	67
Chapter 10: The Reality of the Damascus Mosque	81
Chapter 11: The Battle is Mahdi versus Messiah	94
Chapter 12: Narrations of Abu Hurayrah	102
Chapter 13: Tree of Garqad in Defiance	127
Chapter 14: Where is the Dajjal?	

130

Chapter 15: The Dajjal and Visiting the Ka'bah

142

Chapter 16: Miscellaneous Narrations

151

Chapter 17: Sound narrations- emergence of the Dajjal

170

Chapter 18: Final Word

176

Preface

The subject of this book is the narrations concerning the descent of the Messiah and the emergence of the Al-Dajjal.¹ These are established through authentic hadith; however, not all narrations in circulation are sound. Some statements originating from the People of the Book, political reports, and personal opinions have gradually come to be regarded as Prophetic traditions.

Within the Muslim community, disagreement has long existed regarding the place of the descent of Jesus and the location of the killing of the Dajjal. This disagreement is also found among well-known hadith scholars. Imam Muslim mistakenly considered authentic a narration attributed to al-Nawwas, may Allah be pleased with him. According to the author, however, it represents a collection of the views of Ka' b al-Ahbar and Isra'iliyyat material.

According to the narration attributed to al-Nawwas, the descent of Jesus, peace be upon him, will occur in Damascus or its surroundings, and the Dajjal will be killed at Ludd. On the other hand, the hadith scholar Ibn Khuzaymah held the view that the Dajjal would perish in Jerusalem as a result of an earthquake. Ibn Khuzaymah did not include in his Sahih the narrations stating that the Dajjal would be killed at Ludd. Al-

¹ Called Dajjal henceforth

Suyuti and Mulla Ali al-Qari were also of the opinion that the descent of Jesus, peace be upon him, would take place in Jerusalem.

Some scholars maintained that Jesus would descend outside Damascus toward the east. For example, Imam Muslim and al-Hakim held that the Messiah would descend in eastern Damascus, not in central Damascus. The wording states: He will descend near the white minaret in the eastern part of Damascus. Imam Ibn Hibban and Imam al-Bukhari did not include the narration of al-Nawwas in their respective Sahih collections, nor did they report any narration specifying the place of the descent of Jesus. Neither of them mentioned the white minaret. Ibn Hibban, however, through another chain, held that the Dajjal would be killed at Ludd. According to Imam Abu Hatim, some narrations on this matter are originally statements of Ka' b al-Ahbar. The author's research supports the position of Imam Abu Hatim.

Some narrations are explicitly contrary to the Qur'an, yet regrettably they have been accepted. For example, the report about the gharqad tree being an enemy of Allah and His Messengers, or the report that all Jews, without distinction except combatants, will be killed. Similarly, certain reports attribute divine-like qualities to the Dajjal, such as reviving the dead or commanding the heavens and the earth to obey him. Unfortunately, a few such reports are found even in Sahih al-Bukhari and Sahih Muslim. These reports have been examined in light of the statements of scholars and hadith experts, historical realities, contextual indicators, and

Isra'iliyyat material.

There is disagreement within the community regarding the nature of the Dajjal's extraordinary acts. Some consider them mere deception, others view them as sorcery, and some attribute them to advanced human scientific capability.

Abu al-Hasan al-Ash'ari wrote in *al-Ibanah 'an Usul al-Diyanah*, page 34:

The community has unanimously agreed that Allah, Mighty and Exalted, raised Jesus to Himself in heaven.

Ibn Hazm wrote in *al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal*:

Muslims are divided concerning him. As for Dirar ibn 'Amr and the rest of the Khawarij, they deny the existence of the Dajjal altogether; therefore, in their view, there are no signs associated with him. As for the remaining Muslim sects, they do not deny him. The extraordinary matters reported about him have come through solitary reports. Some theologians have said that the Dajjal will merely claim lordship, and such a claim itself exposes his falsehood. They argue that even if signs were to appear through him, this would not necessarily mislead anyone possessing reason. However, a claimant to prophethood cannot be granted miraculous signs, because that would necessarily mislead every rational person. Abu Muhammad Ibn Hazm stated: Our position is that the extraordinary matters attributed to the Dajjal are tricks and deceptions, similar to what al-Hallaj and others known

for wonders performed.

Ibn Kathir wrote:

A group of scholars such as Ibn Hazm and al-Tahawi relied upon these hadiths to argue that the Dajjal will be a deceiver and illusionist, and that what he displays to people will not have true reality.

According to al-Baydawi, the actions of the Dajjal are merely sleight of hand and illusion.

In the present era, a grave misguidance has emerged: some have begun to equate the Dajjal's extraordinary acts with the miracles of the Prophets and to classify them as genuine miracles. We seek refuge in Allah from such distortions.

The author states that the magicians of Pharaoh performed sorcery that altered perception and imagination. It was an act of magic carried out with the assistance of devils, and its effect was temporary and momentary. However, the narrations about the Dajjal describe not merely brief illusions or magical tricks. Rather, they attribute to him manifestations resembling divine qualities, such as reviving the dead, altering the rotation of the earth and lengthening days, commanding the heavens and the earth, and their unquestioning obedience to him. Therefore, a thorough investigation of these narrations is essential.

There are contradictions within the narrations concerning the emergence of the Dajjal, leading to confusion about whether he is portrayed as a Muslim or a Jew. Ambiguity also arises regarding the descent of the Messiah. Ultimately, certain narrations appear to

contradict established legal rulings of the Shariah, such as the prohibition against killing non-combatant unbelievers and People of the Book, especially women, children, and the elderly.

It is difficult to subject long-accepted stories to the scrutiny of historical analysis. Nor is it necessary that everyone agree with this research. However, based on the knowledge and evidence that have come to the author, it has become difficult to conceal what has been discovered. Therefore, some essential matters and insights will be presented in this book.

This book was first published on a website in 2017. Readers raised questions and further discussions emerged, leading to revision and expansion in this new edition.

Our duty is only to convey clearly. And remind, for indeed the reminder benefits the believers.

Abu Shahriyar
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Chapter 1: The Jewish and Christian Concept of the Dajjal

Before the birth of Jesus son of Mary, the Jewish community was internally divided. Various sects were in conflict with one another. They first fell under Babylonian rule and later under Persian domination. In this context, they developed and recorded with their own hands a particular concept of the Messiah.

The term Messiah means the anointed one. It was a custom that when someone was appointed king, oil would be poured upon his head. When David, peace be upon him, was made king, his head was anointed with oil in this manner. In the First Book of Samuel, chapter 16, it is stated:

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward.

Thus, among the Jews there emerged a longing for a new Davidic-style king who would unite the warring factions. Just as Muslims today remember the Rightly Guided Caliphs with admiration, they too yearned for a Davidic king or Messiah.

A complication arose when one prophet presented the concept of a Davidic Messiah and another presented the idea of a Joseph-like Messiah. According to the author, both claims were false. God tested the Jews: He did not send the Messiah from the lineage of David, nor from the lineage of Joseph, but instead a virgin from

the lineage of Aaron gave birth to Jesus. In this way, rivalry between Davidic and Josephic descent was rendered irrelevant. Yet, unfortunately, the Jews rejected Jesus on the grounds that his lineage was unclear. They accused Mary, peace be upon her, of immorality and went so far as to falsely allege that Jesus claimed to be the Son of God, seeking his crucifixion. God saved him from that fate.

To this day, the Jews await either a Davidic or a Josephic Messiah. According to some strands of Jewish thought, two Messiahs are expected:

- The Priestly Messiah
- The Kingly Messiah

They remain in anticipation of both. During their subjugation under Babylon and Persia, Jewish groups composed prophetic writings and shaped a messianic expectation: a Messiah from the line of David or Joseph who would perform extraordinary deeds. This figure would not be a prophet but a political ruler who would deliver them from oppression.

According to Jewish and Christian belief, the Prophet Isaiah foretold the Messiah eight centuries before Jesus. In Isaiah chapter 35, verses 4 to 7, it is written that God will come with recompense and save His people; the eyes of the blind shall be opened, the ears of the deaf unstopped, the lame shall leap like a deer, the tongue of the mute shall sing, waters shall break forth in the wilderness, and the desert shall bloom with springs.

Based on these verses, Jews awaited a Messiah who

would restore sight to the blind, hearing to the deaf, mobility to the lame, and speech to the mute.

Isaiah 26:19 states that the dead shall live and their bodies shall rise. From this verse, some Jewish interpretations concluded that the Messiah would raise the dead.

Isaiah 53:4 states that he has borne our griefs and carried our sorrows. In certain Jewish circles, this passage led to the concept of a Messiah associated with affliction or disease, sometimes referred to as the Leper Messiah. In Jewish understanding, healing a leper was not merely medical treatment but purification from sin. Leprosy was regarded as a consequence of sin; thus, the Messiah would remove sins and thereby heal the afflicted among them.

Originally, according to other prophetic writings, the Messiah was simply a king from the lineage of David or Joseph. However, in the Book attributed to Isaiah, numerous miraculous qualities were attached to him. God fulfilled the intense longing of the Jews in an unexpected way: Jesus son of Mary was made the Messiah, and he was granted miracles not given to any other prophet. According to the Qur'an, Jesus fulfilled these conditions and was truly the Messiah.

From the Jewish perspective, however, the conditions were not fulfilled. How could a messenger also be the awaited king? Jesus was not a political ruler. His lineage, in their view, was unclear. He was born of a virgin, without a father, and not from the lineage of David or Joseph. Furthermore, they argued that certain signs mentioned in Isaiah, such as waters flowing in the desert and burning sand becoming pools, were not

literally manifested in his time. Thus, they denied his messiahship.

Some Jewish narratives claim that they stoned Jesus, the Son of Mary at Ludd, while Christians assert that the Romans crucified him at the instigation of Jewish authorities. The Qur'an rejects the claim of crucifixion.

With this background in mind, when one examines certain narrations about the Dajjal, it appears that the Jewish messianic expectations are dramatically reenacted. The composite messianic figure anticipated in Jewish thought is given a kind of temporary allowance to perform acts that Jews associated exclusively with the Messiah. According to some hadith reports, the Dajjal will bring with him what appears to be Paradise and Hell: what seems to be fire will in reality be water, and what appears to be water will in reality be fire. This imagery echoes elements found in Isaiah. He will assume political authority. Thus, when these signs appear to be fulfilled, they will constitute a great trial. The essential question will be: which Messiah will people follow? The one shaped by interpretations of Isaiah, or the true Messiah, Jesus son of Mary, the Messenger of God? This constitutes a profound test of faith.

The Christian doctrine of the Second Coming of Christ predates Islam. It is rooted in biblical passages, including Isaiah and the Book of Revelation attributed to John. Christian beliefs concerning the Antichrist are complex and varied. The Antichrist is sometimes described as the embodiment of Satan, associated with the number 666, and referred to as the Beast. Christianity incorporates Jewish scriptures and includes

concepts such as Satan incarnating in bodily form, a notion for which there is no support in the Qur'an. In their theology, Satan exerts dominion over the world while God rules from heaven; at a certain time, Satan will appear in the form of the Beast or Antichrist to mislead believers.

According to the Qur'an, Jesus, peace be upon him, was granted miracles not given to the Prophet Muhammad, peace and blessings be upon him, nor to any other prophet. He healed the leper by God's permission, gave sight to the congenitally blind by God's permission, and raised the dead by God's permission. These miracles were unique signs granted specifically to him.

* * *

Chapter 2: Refuting the Arguments of Deniers

Question: Did al-Hasan (may Allah be pleased with him) believe that Jesus (peace be upon him) had died?

Answer: A report in Tabaqat by Ibn Sa'd states:

“Ali was taken (his soul was seized) on the same night in which Jesus son of Mary was raised with his soul, the night of the twenty-seventh of Ramadan.”

This is transmitted through Abu Ishaq, who is known for tadlis, narrating from Hubayrah ibn Yarim. Hubayrah is criticized by hadith critics:

Al-Nasa'i: not strong.

Ibn Khirash: weak.

Abu Hatim: close to unknown.

Therefore, the report is not reliable as proof.

Question: What was the Mu'tazilah position on the raising of Jesus?

Answer: In his commentary on the verse from Surah Al 'Imran, “I will take you and raise you to Me,” al-Zamakhshari (d. 538 AH) explains it as Allah protecting Jesus from being killed by disbelievers, delaying his appointed term, causing him to die a natural death rather than being killed, and raising him to the heaven and the realm of the angels. His wording is not fully explicit about when and how the death and raising occurred, so he cites interpretations such as:

- “I will cause you to die after you descend from heaven, and I will raise you now,” or
 - “I will take you by sleep.”
- Importantly, al-Zamakhshari does not deny the

descent of Jesus. This indicates that there was no single uniform Mu'tazili position.

In modern times, some Egyptian modernists influenced by Mu'tazili tendencies adopted the view that Jesus has already died. Muhammad Rashid Rida (d. 1354 AH), in *Tafsir al-Manar*, glossed the verse as: "I will cause you to die and then place you after death in a lofty station." Abu Zahrah (d. 1394 AH) notes that a small minority interpreted "I will take you and raise you" as meaning death and the raising of rank and soul, not bodily raising. Similar denials of the descent were also voiced by figures such as Sir Sayyid Ahmad Khan, Abu al-Kalam Azad, and 'Ubayd Allah Sindhi.

Question: Did al-Hasan al-Basri also believe Jesus (peace be upon him) died?

Answer: One report in *Tafsir Ibn al-Mundhir* has: "I will take you" meaning "I will cause you to die on earth." But this chain is problematic because Ma'mar did not reliably hear from al-Hasan; Ahmad ibn Hanbal stated there is an intermediary, and it is said to be 'Amr ibn 'Ubayd. A second report has al-Hasan explicitly saying: "Jesus is raised with his Lord, then he will descend before the Day of Resurrection." The narrator Muharriz (Abu Isra'il) is not well documented in the books of evaluation, so the evidence remains disputed.

Question: Did Imam Malik believe Jesus (peace be upon him) died?

Answer: A statement is quoted in *al-Muharrar al-Wajiz* (Ibn 'Atiyyah) from Malik via Jami' al-'Utibiyyah: "Jesus died at the age of thirty-three." Ibn Rushd explained that this can mean "he departed the world and was raised to Allah at that age," and he affirmed

that Jesus will descend at the end of time, as the reports indicate. Ibn Rushd also raised another possibility: that the verse “Rather Allah raised him to Himself” could mean raising the soul after death, and that Allah will revive him and send him down near the end of time. However, Jami’ al-‘Utbiyyah itself is lost, and the statement is typically transmitted without a chain. So it is not strong as proof that Malik definitively held the view of completed death in the usual sense.

Question: Are the reports that Jesus lived 120 years authentic?

Answer: Al-Sakhawi called the report “very strange,” and Ibn ‘Asakir stated the sound position is that Jesus did not reach that age, and that what may have been intended is the duration of his presence among his community. Ibn Hajar also discussed chains and judged them weak, noting weakness in transmitters such as Muhammad ibn ‘Abd Allah ibn ‘Amr al-Dibaj and the presence of Ibn Lahi‘ah in other routes. Another version stating Jesus lived 125 years comes through Abu Ma’shar, who is weak and became mixed up. Therefore, these reports are not dependable as evidence.

Question: The narration “If Moses and Jesus were alive, they would have no choice but to follow me.”

Answer: This line is quoted as “in some hadith,” for example by Ibn Kathir and also noted by Abu Hayyan. But the claim is that it is not found with this exact wording in the major hadith collections, so its use as a firm proof-text is questionable unless a sound chain and precise source are established.

Question: Did the Prophet (peace and blessings be

upon him) say to the Christians of Najran that Jesus has “passed away”?

Answer: In Asbab al-Nuzul of al-Wahidi it appears as an unattributed quotation without a chain. Its meaning fits polemical argumentation against Christian deification: that Jesus is not divine and is subject to perishing, unlike Allah who is Ever-Living. Without isnad, it is not proof in technical hadith terms.

Question: A quotation from Pakistani scholar Ghamidi claiming “tawaffa” is death and “rafa‘a” is bodily raising.

Answer: In the Qur’anic usage, tawaffa fundamentally means taking fully into possession. It is used for sleep as well, where the person is alive. So interpreting it as “death” is an interpretation, not the only possible meaning. Many early interpretive reports understood the verse as Allah taking Jesus alive and raising him, or taking him by sleep and then raising him. The report attributed to Ibn ‘Abbas that “tawaffa” here means “causing death” comes through ‘Ali ibn Abi Talhah, whose hearing from Ibn ‘Abbas is disputed; Abu Hatim considered his narrations from Ibn ‘Abbas mursal.

Question: How can Jesus be alive in the heavens?

Answer: The Qur’an describes Paradise as a realm without decay, hunger, or thirst. So, in principle, continued life there is not impossible within the Qur’anic worldview.

Question: Surah al-Ma’idah seems to imply Jesus will not return, because he says, “I was a witness over them while I remained among them.”

Answer: The passage is addressing Christian shirk and accountability, not detailing the full chronology of

raising and descent. Qur'anic scenes of the Day of Resurrection are often concise. It does not function as a direct argument against the descent.

Question: If believers in Jesus are promised dominance until the Day of Resurrection, how can that fit with later deviations?

Answer: The Qur'an also states that Allah supported those who believed among the Children of Israel against their enemies, meaning the believing group was not wiped out by their hostile opponents in that era. Dominance does not necessarily mean perpetual doctrinal purity; later communities can deviate, and the Qur'an itself speaks of later generations neglecting obligations and following desires.

Question: Imam Malik's al-Muwatta has no hadith about the descent of Jesus.

Answer: Al-Muwatta includes supplications seeking refuge from the trial of the Dajjal, and narrations about the Dajjal not entering Madinah, and also the dream narration about seeing the Messiah son of Mary and the Dajjal. The argument presented is that prophetic dreams are revelation and thus indicate a future reality.

Question: If Jesus returns, is he then the final prophet, or is Muhammad (peace and blessings be upon him) still the final prophet?

Answer: Prophethood is Allah's designation and does not get cancelled by return. Muhammad (peace and blessings be upon him) remains the final prophet in the sense that no new prophet will be appointed after him. Earlier prophets returning would return under the framework of the final message and would not bring a

new shari'ah that abrogates Islam.

Question: Some say “Dajjal” means Western civilization.

Answer: A civilization itself is not “Dajjal.” Human choices, moral corruption, and misuse of knowledge are the issue. Declaring science and civilization “Dajjal” leads to confusion. The Dajjal, as described in hadith, is an individual trial, and the believer must respond to the trial with faith and discernment.

Question: Some say jizyah is Qur'anic law, but narrations say jizyah will end after the descent.

Answer: Jizyah is connected to a legal situation involving non-Muslim communities living under Muslim rule. If, in that eschatological context, People of the Book accept Islam, then the legal basis for jizyah would no longer apply, just as some rulings relate to circumstances that may no longer exist in a given era.

Question: What is the Bukhari reference that Qadianis use to claim Ibn 'Abbas believed Jesus died?

Answer: They cite an interpretation attributed to Ibn 'Abbas that “mutawaffika” means “mumituka,” but that attribution commonly comes through 'Ali ibn Abi Talhah, whose direct hearing from Ibn 'Abbas is not established. So it is not decisive evidence.

Question: The verse “There is none among the People of the Book but will believe in him before his death” is said by some to mean every individual believes at the time of their own death.

Answer: This is a known interpretive view, but many exegetes understood the pronoun to refer to Jesus, meaning that People of the Book living at the time of his descent will believe in him before Jesus dies.

Reports differ. Some supporting readings such as “before their death” attributed to Ubayy ibn Ka‘b are not established in the accepted canonical readings and often come through weak chains. Hence, the interpretation remains a matter of tafsir disagreement, and the claim that the verse definitively means individual deathbed belief is not secure without stronger proof.

Question: Objection that Surah al-Ma‘idah says Allah placed enmity and hatred among them “until the Day of Resurrection,” so how can they all believe later?

Answer: Qur’anic phrases like “until the Day of Resurrection” can be used for what extends up to the period just before the final Hour and includes the end-times turmoil. The verse can be understood as describing enduring communal conflict, while the end-times scenario is a distinct extraordinary phase.

Question: Is “raf’” the same as “su‘ud,” and does raf’ never mean leaving one’s place?

Answer: Raf’ in Arabic can mean lifting something up from its place, not only raising rank. The Qur’anic usage includes physical lifting, such as: “He raised his parents onto the throne,” which clearly involves movement from one place to another. So the claim that raf’ is never used for upward movement is not correct.

Chapter 3: Is the Dajjal a Prisoner on an Island?

The long narration known as Hadith al-Jassasah appears in Sahih Muslim, reported from Fatimah bint Qays, in which the Prophet, peace and blessings be upon him, relates the story told by Tamim al-Dari about encountering a strange hairy creature called al-Jassasah and a chained man on an island who identified himself as the Dajjal.

عبدالوارث ابن عبدالصمد بن عبدالوارث حجاج بن شاعر، عبدالوارث بن عبدالصمد ابى
جدى حسين بن ذكوان بن بريده

‘Amir ibn Sharahil al-Sha‘bi reported that he asked Fatimah bint Qays, the sister of al-Dahhak ibn Qays, “Narrate to me a hadith which you heard directly from the Messenger of Allah, and do not mention anyone else as an intermediary.”

Fatimah said, “If you wish, I will narrate such a hadith.” He said, “Yes, narrate it to me.” She said:

“I was married to Ibn al-Mughirah, who at that time was among the finest young men of Quraysh. He was martyred while fighting alongside the Messenger of Allah. When I became a widow, ‘Abd al-Rahman ibn ‘Awf proposed to me among a group of the Companions of the Messenger of Allah. The Messenger of Allah also proposed to me on behalf of his freed slave, Usamah ibn Zayd. I had already heard the Messenger of Allah say: Whoever loves me should love Usamah. When

the Messenger of Allah spoke to me regarding this matter, I said: My affair is in your hands; marry me to whomever you wish. He said: Move to the house of Umm Sharik. Umm Sharik was a wealthy woman from the Ansar, very charitable in the path of Allah, and she frequently hosted guests.

I said: I will do so. He said: Do not do that, for Umm Sharik is a woman who receives many guests, and I do not like that your head covering might fall or part of your leg might become uncovered, and people may see something of you that you would dislike. Rather, go to the house of your cousin ‘Abdullah ibn ‘Amr ibn Umm Maktum, who belonged to the clan of Banu Fihr of Quraysh, the same clan as Fatimah bint Qays. So I moved to his house.

When my waiting period ended, I heard the caller of the Messenger of Allah announcing that prayer was about to be established. I went to the mosque and prayed with the Messenger of Allah, standing in the row of women directly behind the men. When the Messenger of Allah finished the prayer, he sat on the pulpit smiling and said: Let each person remain seated in his place of prayer. Then he said: Do you know why I gathered you? They replied: Allah and His Messenger know best. He said: By Allah, I did not gather you to encourage or to warn you; rather, I

gathered you because Tamim al-Dari, who had been a Christian, came and pledged allegiance and accepted Islam. He told me something that agrees with what I had previously told you about the Dajjal.

He informed me that he sailed in a ship with thirty men from Banu Lakhm and Banu Judham. The waves tossed them about at sea for a month, until they came to an island at sunset. They boarded small boats and entered the island, where they encountered a creature covered with thick hair, so much so that they could not distinguish its front from its back. They said: Woe to you, what are you? It replied: I am al-Jassasah. They said: What is al-Jassasah? It said: Go to the man in the monastery, for he is eager for your news. When it mentioned the man, we feared it might be a devil, so we hurried to the monastery.

There we found a man of enormous size, the largest we had ever seen, tightly bound. His hands were fastened to his neck, and iron chains bound him from his knees to his ankles. We said: Woe to you, who are you? He said: You will soon know about me, but tell me who you are. They said: We are Arabs; we boarded a ship and were driven by the waves for a month until we arrived at this island. We entered and met that hairy creature who directed us to you.

He asked: Tell me about the date palms of Baysan. We asked: What do you want to know? He said: Do they bear fruit? We replied: Yes. He said: Soon they will cease to bear fruit. He said: Tell me about Lake Tiberias. We said: It is full of water. He said: Soon its water will dry up. He said: Tell me about the spring of Zughar. We said: It has abundant water and its people irrigate from it. He said: Tell me about the Prophet of the unlettered people—what has he done? We said: He has left Mecca and settled in Yathrib. He asked: Have the Arabs fought him? We said: Yes. He asked: What has he done with them? We told him that he had overcome those around him and that they had obeyed him. He said: Has that truly

occurred? We said: Yes. He said: It is better for them to follow him.

Then he said: I am the Messiah, the Dajjal. Soon I will be permitted to emerge. I will travel throughout the earth and will enter every town within forty nights, except Mecca and Taybah (Medina), for both are forbidden to me. Whenever I attempt to enter either of them, I will be prevented. At every entrance there will be angels guarding them.”

Fatimah said: The Messenger of Allah struck the pulpit with his staff and said: This is Taybah! This is Taybah! This is Taybah—meaning Medina. Have I not already told you this? The people said: Yes. He said: I was pleased with Tamim’s report because it agreed with what I had previously told you about the Dajjal, Medina, and Mecca. Indeed, he is in the sea of Syria or Yemen—no, rather from the east, from the east, from the east. And he pointed with his hand toward the east. Fatimah said: I preserved this from the Messenger of Allah.”

Comments: The central critique presented revolves around both chain of narrators and text.

First: The Issue of Tamim al-Dari:

Tamim al-Dari was originally Christian and later embraced Islam. A separate incident recorded in Sahih al-Bukhari shows that Tamim and ‘Adi ibn Baddā’ were accused in a case involving a missing silver cup. The Prophet required them to swear an oath, and later the cup was found in Makkah. This episode raised questions about Tamim’s reliability in some circles.

However, it must be noted that the legal dispute recorded in Bukhari does not establish deliberate lying in religion, nor does it constitute jarh in hadith terminology. The companions are generally considered

upright. No major hadith critic declared Tamim unreliable in transmission.

Second: The Five Transmission Routes:

The hadith comes through five main routes:

- From al-Sha'bi via Fatimah bint Qays
- From Abu Salamah ibn 'Abd al-Rahman
- From Yahya ibn Ya'mar
- From Ibn Buraydah via his father
- From Jabir ibn 'Abd Allah

The critique argues that when all chains are gathered, defects appear.

The chain of Abu Salamah ibn Abd al-Rahman

From the chain of Abu Salamah it is narrated in Musnad al-Harith ibn Abi Usamah, in Abu Dawud, in al-Du'afa' by al-'Uqayli, and in Musnad Abi Ya'la, in which it is transmitted from Jabir ibn Abd Allah. Shu'ayb al-Arna'ut, in his verification of Sunan Abi Dawud, calls its chain weak. Abu Salamah also transmits it from Abu Sa'id al-Khudri رضى الله عنه, mentioned in Musnad Ahmad and al-Du'afa' by al-'Uqayli. Regarding Hadith al-Jassasah, in 'Ilal al-Daraqutni, al-Daraqutni says about Abu Salamah's chain: حديث أبي سلمة أصح.

But this route is reported in al-Mu'jam, Abu Ya'la, and Sunan Abi Dawud with this chain:

ابْنُ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ

In it, Ibn Abi Dhi'b is a mudallis and is narrating with 'an in the chains.

Shu'ayb al-Arna'ut and Muhammad Kamil Qarrah Ballali, in their marginal notes on Sunan Abi Dawud, declare its text weak in this wording: **ضعيف بهذه السياقة**.

In the book 'Ilal al-Kabir it is mentioned that al-Tirmidhi asked Imam al-Bukhari about this narration, and he said:

يرويه الزهري، عن أبي سلمة، عن فاطمة ابنة قيس. قال البخاري: وحديث الشعبي عن فاطمة بنت قيس في الدُّجَال هو حديث صحيح

Al-Zuhri narrates it from Abu Salamah, from Fatimah bint Qays, and al-Bukhari says: The hadith of al-Sha'bi from Fatimah bint Qays regarding the Dajjal is a sound hadith.

Al-Tirmidhi calls this narration **حسنٌ صحيحٌ غريبٌ**, but it is astonishing that al-Bukhari himself did not include it in his Sahih.

A group of scholars doubts the attribution of the book 'Ilal al-Kabir, saying it is not established; they say it is the book of Abu Talib al-Qadi. Scholars even differ about who Abu Talib al-Qadi is. One verifier of the 'Ilal, Hamzah Dib Mustafa, in his verification of 'Ilal al-Tirmidhi al-Kabir, identified him as Abu Talib Mahmud ibn Ali ibn Abi Talib ibn Abdullah ibn al-Raja' al-Tamimi al-Isbahani, known as al-Qadi, among the Shafi'i imams, whereas in the chain of the arrangement from Abu Talib there is mention of al-Shaykh Abu al-Qasim Khalaf ibn Abd al-Malik ibn Bashkuwal al-Ansari al-Qurtubi. This point is on page

20 in the edition of 'Ilal al-Tirmidhi published with the verification of Subhi al-Samarra'i and Abu al-Mu'ati: that Abu Talib al-Qadi took it from Ibn Bashkuwal.

And according to the book التكملة لكتاب الصلة by Ibn al-Abbar, Muhammad ibn Abd Allah ibn Abi Bakr al-Quda'i al-Balansi (d. 658 AH), vol. 4, p. 33, it was narrated from Ibn Bashkuwal by 'Aqil ibn 'Atiyyah ibn Abi Ahmad Ja'far ibn Muhammad ibn 'Atiyyah al-Quda'i, kunyah Abu Talib and Abu al-Majd, who died 608 AH:

عَقِيلُ بْنُ عَطِيَّةَ بْنِ أَبِي أَحْمَدَ جَعْفَرَ بْنِ مُحَمَّدَ بْنِ عَطِيَّةَ الْفُضَّاعِيِّ يَكْنَى أَبَا طَالِبٍ
وَأَبَا الْمَجْدِ وَلِدَ بِمَرَكَشَ وَأَصْلُ سَلْفِهِ مِنْ طَرطُوشَةَ وَرَوَى بِالْأَنْدَلُسِ وَغَيْرِهَا عَنْ أَبِي
الْقَاسِمِ بْنِ بَشْكُوَالِ

Al-Bayhaqi was the first to attribute this book to Imam al-Tirmidhi, and he is from the fifth century, and it was not arranged. Then the arrangement was done by an unknown Abu Talib, meaning that around 600 AH mention began that this book is by Imam al-Tirmidhi; before that, no one called it Imam al-Tirmidhi's book in this arranged form.²

The chain of Ibn Buraydah

In Sahih Ibn Hibban its chain is:

حَدَّثَنِي أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ أَنَّهُ قَالَ لِفَاطِمَةَ بِنْتِ قَيْسٍ

Yahya ibn Ya'mar is also in the chain.

~~Abu Dawud says about him: قَالَ أَبُو دَاوُدَ: لَمْ يَسْمَعْ~~

~~He did not hear from 'A'ishah~~ ²In the monthly magazine *Al-Hadith al-Akbar*, issues 132-134, pp. 483-484.

~~(with reference to Siyar A'liyan al-Nubala) In Mizan al-~~

is an established fact that the present 'Ilal al-Kabir was absolutely not known among the contemporaries and students of the author in his time.

I‘tidal by al-Dhahabi it is mentioned:

عثمان بن دحية قال فيه: ضال مضل

Ibn Diyah called him misguided and misleading.

Other hadith scholars call him trustworthy.

Therefore, Yahya ibn Ya‘mar is, first, disputed; second, his hearing from ‘A‘ishah رضى الله عنها is not established, so how could it have occurred from Fatimah رضى الله عنها who died earlier? Third, in the chain Buraydah narrates from his father.

In ‘Ilal Abi Hatim it is mentioned that Ibn Abi Hatim asked his father:

وَسَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ حَدِيثِ بَشِيرِ بْنِ الْمُهَاجِرِ ، عَنْ ابْنِ بُرَيْدَةَ ، عَنْ أَبِيهِ ؛ فِي قِصَّةِ الْجَسَّاسَةِ : مَا عَلَنَهُ؟

فَقَالَا: لَهُ عَوْرَةٌ. قُلْتُ: وَمَا هِيَ؟

قالا: روى عبد الوارث ، عن حسين ابن ذكوان المعلم ، عن ابن بُرَيْدَةَ ، عَنْ الشَّعْبِيِّ ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ، عَنِ النَّبِيِّ (ص) فِي ذَلِكَ . قَالَا: فَأَفْسَدَ هَذَا الْحَدِيثَ حَدِيثَ بَشِيرِ

Meaning: There is a hidden flaw. I asked: What is it? They said: Abd al-Warith, from Husayn ibn Dhakwan al-Mu‘allim, from Ibn Buraydah, from al-Sha‘bi, from Fatimah bint Qays, from the Prophet (ص), narrated it in this way. They said: So this hadith corrupted the hadith of Bashir.

Meaning: In one chain there is an error such that it was narrated through the chain: Abdullah ibn Buraydah, from his father, from the Prophet صلى الله عليه وسلم .

Shu'ayb al-Arna'ut also mentions this flaw, and in the takhrij of Sahih Ibn Hibban he says:

قلت: وقد انفرد المؤلف بإخراجه من هذا الطريق، ولعبد الله بن بريدة فيه شيخ آخر، فقد أخرجه بأطول مما هنا مسلم "2942" "119" في الفتن: باب قصة الجساسة، وأبو داود "4326" في الملاحم: باب في خبر الجساسة، والطبراني 24/ "958"، وفي الأحاديث الطوال "47"، وابن منده في "الإيمان" "1058" من طريق الحسين بن ذكوان المعلم، عن عبد الله بن بريدة، عن الشعبي، عن فاطمة بنت قيس. وانظر ما بعده.

Meaning: It was also narrated by Abdullah ibn Buraydah from al-Sha'bi. So in this route there are errors, and in this too al-Sha'bi is singular (tafarrud).

The route of al-Sha'bi in the narration of al-Tabarani

It is:

حَدَّثَنَا أَحْمَدُ بْنُ حَمْدَانَ الْخَلَّالُ السُّسْتَرِيُّ، بِعَبَادَانَ مِنْ أَصْلِ كِتَابِهِ، ثنا عَلِيُّ بْنُ حَرْبٍ الْجَنْدِيسَابُورِيُّ، ثنا أَشْعَثُ بْنُ عَطَّافٍ، وَحَدَّثَنَا أَبُو هَانِي عُمَرُ بْنُ بَشِيرٍ، وَعَبْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ، وَأَبُو عَجْرَقَةَ، وَحَاتِمُ أَبُو عَمْرٍو التَّمَّارُ، وَحَبِيبُ بْنُ جَرِيٍّ الْقَيْسِيُّ كُلُّهُمْ، حَدَّثَنِي عَنِ الشَّعْبِيِّ، قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْتُهَا عَنْ طَلَاقِهَا فَذَكَرَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا سَكْنَى لَكَ وَلَا نَفَقَةٌ»، قَالَتْ: وَنَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ جَامِعَةً فَصَعِدَ الْمُنْبَرُ فَقَالَ: «حَدَّثَنِي تَمِيمُ الدَّارِيُّ» فَذَكَرَ حَدِيثَ الْجَسَّاسَةِ بِطَوَّلِهِ

According to Lisan al-Mizan by Ibn Hajar, in this chain the narrator 'Umar ibn Bashir Abu Hani' is weak:

عمر بن بشير أبو هانئ.ء.

عن الشعبي عن عدي بن حاتم حديث: لا تسافر المرأة فوق ثلاث.

وقال أحمد: صالح الحديث.

وقال يحيى بن معين: ضعيف، انتهى. [ص:73]

وذكره ابن حبان في الثقات وقال: روى عنه وكيع وأبو نعيم.

وقال أبو حاتم الرازي: ليس بقوي يكتب حديثه وجابر الجعفي أحب إلي منه.

وقال ابن عمار: ضعيف.

وذكره العقيلي، وابن شاهين في الضعفاء.

The narrators Abdullah ibn Habib ibn Abi Thabit al-Kufi, Abu 'Ajrafah, Hatim Abu 'Amr al-Tammar, and Habib ibn Jurayy al-Qaysi are unknown persons whose biographies are missing in the books of rijal.

In al-Tabarani al-Kabir there is another chain, hadith 957 and 1270:

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ إِبْرَاهِيمَ أَبُو عُبَيْدَةَ الْعَسْكَرِيُّ، ثنا سَيْفُ بْنُ مِسْكِينٍ، ثنا أَبُو الْأَشْهَبِ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ قَاطِمَةَ بِنْتِ قَيْسٍ...

In this chain, Sayf is weak. According to Lisan al-Mizan:

شيخ بصري يأتي بالمقلوبات والأشياء الموضوعة قاله ابن حبان.

قال الدارقطني في "العلل": "ليس بالقوي"

The issue of al-Sha'bi's hearing

After these defects in the chains, a major issue is the hearing (sama') of al-Sha'bi.

According to the book Jami' al-Tahsil by al-'Ala'i:

عامر بن شراحيل الشعبي أحد الأئمة روى عن علي رضي الله عنه وذلك في صحيح البخاري وهو لا يكتب مجرد إمكان اللقاء كما تقدم وعن طائفة كثيرة من الصحابة لقيهم وأرسل عن عمر وطلحة بن عبيد الله وابن مسعود وعائشة وعبادة بن الصامت رضي الله عنهم قال أبو زرعة الشعبي عن عمر مرسل وعن معاذ بن جبل كذلك وقال بن معين ما روى عن الشعبي عن عائشة مرسل وكذلك قال أبو حاتم وقال أيضا لم يسمع الشعبي من عبد الله بن مسعود ولا من بن عمر ولم يدرك عاصم بن عدي وما يمكن أن يكون سمع من عوف بن مالك الأشجعي ولا أعلم سمع الشعبي بالشام إلا من المقدم أبي كريمة ولا أدري سمع من سمرة أم لا لأنه أدخل بينه وبينه رجلا هذا كله كلام أبي حاتم وقال إسحاق بن منصور قلت ليحيى بن معين الشعبي إن الفضل يعني بن عباس حدثه وأن أسامة يعني بن زيد حدثه قال لا شيء وكذلك قال

أحمد بن حنبل وعلي بن المديني وقال أبو حاتم لا يمكن أن يكون أدركهما وقال بن معين الشعبي عن عمرو بن العاص مرسل وقال بن المديني

Amir ibn Sharahil al-Sha'bi is one of the imams. He narrated from Ali رضي الله عنه, and that is in Sahih al-Bukhari, and he does not suffice with mere possibility of meeting, as mentioned earlier. He narrated from a large group of Companions whom he met, and he sent mursal reports from Umar, Talhah ibn 'Ubayd Allah, Ibn Mas'ud, 'A'ishah, and 'Ubadah ibn al-Samit رضي الله عنهم. Abu Zur'ah says: al-Sha'bi's narration from Umar is mursal, and likewise from Mu'adh ibn Jabal. Ibn Ma'in says: whatever al-Sha'bi narrates from 'A'ishah is mursal, and Abu Hatim also said that. Abu Hatim also said: al-Sha'bi did not hear anything from Abdullah ibn Mas'ud, nor from Ibn Umar; he did not reach 'Asim ibn 'Adi; and it is not possible that he heard from 'Awf ibn Malik al-Ashja'i; and I do not know that al-Sha'bi heard in Syria except from al-Miqdam Abu Karimah; and I do not know whether he heard from Samurah ibn Jundub, because he inserted a man between himself and him. All of this is the statement of Abu Hatim. Ishaq ibn Mansur said: I said to Yahya ibn Ma'in: al-Sha'bi says al-Fadl (i.e., Ibn Abbas) narrated to him and Usamah (i.e., ibn Zayd) narrated to him. He said: nothing. Ahmad ibn Hanbal and Ali ibn al-Madini said the same. Abu Hatim said: it is not possible that he reached them. Ibn Ma'in said: al-Sha'bi from 'Amr ibn al-'As is mursal. And Ibn al-Madini said...

Al-Sha'bi's hearing from Fatimah bint Qays, who died 50 AH, also cannot be established, because his hearing from 'A'ishah رضي الله عنها (d. 57 AH) is not established.

According to Tarikh al-Islam by al-Dhahabi, Fatimah's death was after the year 50, and according to al-A'lam by al-Zarkali al-Dimashqi it was in 50 AH.

Just as al-Sha'bi's hearing from Fatimah bint Qays رضي الله عنها is doubtful, likewise Yahya ibn Ya'mar's hearing is also doubtful, because the hearing of both from 'A'ishah رضي الله عنها is not established, whose death is close to that of Fatimah bint Qays.

According to Kitab al-Du'afa' by Abu Zur'ah al-Razi:

لقي الشعبي فاطمة بنت قيس بالحيرة

Al-Sha'bi met Fatimah bint Qays in al-Hirah.

Al-Hirah is a city in Iraq.

According to the book al-Ma'rifah wa al-Tarikh by Ya'qub ibn Sufyan al-Fasawi (d. 277 AH):

حَدَّثَنَا أَبُو بَكْرِ ثَنَا سُفْيَانُ قَالَ ثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ قَالَ: قَدِمْتُ فَاطِمَةَ بِنْتُ قَيْسٍ الْكُوفَةَ عَلَى أُخِيهَا الضَّحَّاكِ بْنِ قَيْسٍ، وَكَانَ عَامِلًا عَلَيْهَا، فَأْتَيْنَاهَا فَسَأَلْنَاهَا.

Al-Sha'bi says: Fatimah bint Qays came to Kufah to her brother al-Dahhak ibn Qays, and he was the governor over it; so we came to her and questioned her.

This creates a contradiction: Kufah and al-Hirah are two different cities, seven kilometers apart, which in the first century is a distance between two distinct towns.

According to Kitab al-Mu'jam al-Saghir li-Ruwat al-Imam Ibn Jarir al-Tabari, al-Dahhak ibn Qays died in the Fitnah of Marj Rahit in the year 64 AH.

According to Siyar A'lam al-Nubala by al-Dhahabi:

وَقَالَ شَبَابٌ : مَاتَ زِيَادُ بْنُ أَبِيهِ سَنَةَ ثَلَاثِ وَخَمْسِينَ بِالْكُوفَةِ، فَوَلَّاهَا مُعَاوِيَةَ
الضَّحَّاكَ، ثُمَّ صَرَفَهُ، وَوَلَّاهُ دِمَشْقَ، وَوَلَّى الْكُوفَةَ ابْنَ أُمِّ الْحَكَمِ. فَبَقِيَ الضَّحَّاكُ عَلَى
دِمَشْقَ حَتَّى هَلَكَ يَزِيدُ.

Shabab says: In the year 53 AH, on the death of Ziyad ibn Abih in Kufah, Mu'awiyah appointed al-Dahhak ibn Qays as governor over Kufah, then removed him and appointed him over Damascus, and appointed Ibn Umm al-Hakam over Kufah. Al-Dahhak ibn Qays remained over Damascus until Yazid perished.

Al-Dahhak ibn Qays reached Kufah in 53 AH, while many have stated Fatimah's death before that.

Some hadith scholars declared this narration authentic on the basis that al-Sha'bi's hearing from Fatimah is possible by mere possibility of meeting. But when his hearing from Ibn Umar, who died after Fatimah, is not established, then his hearing from Fatimah bint Qays becomes doubtful as well. [The writer thinks that Fatimah bint Qays رضي الله عنها may have become confused (mukhtalit) in old age, but people did not understand this condition. The Companions are upright, but are they free of psychological illnesses? If the Companions became ill, how is it impossible that one of them might have become psychologically unwell? It is worth reflecting upon that Tamim al-Dari's narration is reported through Fatimah's wording, whereas Tamim himself did not narrate it from anyone. It is astonishing that a person to whom this happened would not mention it to anyone in his lifetime, and among the Companions only Fatimah narrates this text. In Sunan Abi Dawud it is narrated that Fatimah

bint Qays رضي الله عنها narrated that her husband divorced her three times, so the Messenger of Allah صلى الله عليه وسلم ruled that during her waiting period her maintenance is not due upon the husband. But Umar رضي الله عنه refused to accept that and said:

ما كنا لندع كتاب ربنا وسنة نبينا لقول امرأة لا ندرى احفظت ام لا. (سنن ابى داؤد: كتاب الطلاق، حديث ٢٢٩١)

We cannot abandon the Book of our Lord and the Sunnah of our Prophet for the statement of a woman, for we do not know whether she remembered or not.

This state of forgetfulness regarding Fatimah رضي الله عنها had begun from the time of Umar, until when she reached Iraq with her brother al-Dahhak ibn Qays the matter had worsened. In that era, the treatment for such illnesses was only exorcism, blowing, and incantations. She was a widow, and her brother al-Dahhak ibn Qays was a governor and would have been busy. In that period, al-Sha'bi, out of eagerness for hadith, met Fatimah رضي الله عنها and wrote down this narration. Her brother may not have known that in the hadith of the Messenger an incident had occurred whereby a confused narration was being included that would become a cause of dispute in the Ummah for centuries and would turn the Dajjal from a human into an animal; otherwise he would have stopped it. The Jassasah narration is a mixture of some correct and some strange matters, in which some things are from the statements of the People of the Book, for example calling the Dajjal a Beast.

The Dajjal is a hairy person in iron chains, so tall that he fills the earth and sky; his female-like spy has so much hair on her body that it serves as covering.³

The chains of al-Muharrar ibn Abi Hurayrah and al-Qasim ibn Muhammad

In Musnad al-Humaydi, at the end of this narration, it is:

قَالَ الشَّعْبِيُّ: فَلَقِيتُ الْمُحَرَّرَ بْنَ أَبِي هُرَيْرَةَ فَحَدَّثَنِي بِهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَدَ فِيهِ «وَمَكَّةَ» وَقَالَ: مِنْ نَحْوِ الْمَشْرِقِ مَا هُوَ مِنْ نَحْوِ الْمَشْرِقِ مَا هُوَ قَالَ الشَّعْبِيُّ فَلَقِيتُ الْقَاسِمَ بْنَ مُحَمَّدٍ فَحَدَّثَنِي بِهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ

Al-Sha'bi says: I met al-Muharrar ibn Abi Hurayrah, and he narrated it to me from his father from the Prophet صلى الله عليه وسلم and he added in it “and Makkah,” and he said: from the direction of the east, not from the direction of the east, not from the direction of the east. Al-Sha'bi says: Then I met al-Qasim ibn Muhammad and he narrated it to me from 'A'ishah from the Prophet صلى الله عليه وسلم similarly.

But why did Imam Muhammad or al-Muharrar ibn Abi Hurayrah tell it only to al-Sha'bi? Why did they not narrate it to anyone else?

The chain of Jabir رضي الله عنه

In Musnad Abi Ya'la it is narrated:

حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيعٍ، عَنْ

³ two animals imprisoned on an island; this is the Book of Revelation

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ عَلَى الْمُنْبَرِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنِّي لَمْ أَقُمْ فِيكُمْ بِخَبَرٍ جَاءَنِي مِنَ السَّمَاءِ، وَلَكِنِّي بَلَّغَنِي خَبْرٌ فَفَرِحْتُ بِهِ، فَأَحْبَبْتُ أَنْ تَفْرَحُوا بِفَرَحِ نَبِيِّكُمْ. إِنَّهُ بَيْنَا رَكْبٌ يَسِيرُونَ فِي الْبَحْرِ إِذْ نَفِدَ طَعَامُهُمْ فَرُفِعَتْ لَهُمْ جَزِيرَةٌ فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمْ الْجَسَّاسَةُ» ... إلى آخره

Abu Salamah ibn Abd al-Rahman narrated from Jabir that the Messenger of Allah صلى الله عليه وسلم stood on the pulpit one day and said: O people, I have not stood among you to convey a report that came to me from the sky, but a report reached me and I was pleased by it, so I loved that you should rejoice with the joy of your Prophet. A group was traveling by sea until their food ran out, then an island was raised for them, and they went out seeking bread, and al-Jassasah met them.

I (al-Walid ibn Jami', the narrator) asked Abu Salamah ibn Abd al-Rahman: What is al-Jassasah? He said: A woman dragging the hair of her skin and her head. Al-Jassasah said: In this palace is the news you seek. They came to it and found a man bound. He said: Inform me, or ask me and I will inform you. The people remained silent. He said: Inform me about the date-palms of Baysan: do they produce? They said: Yes. He said: Inform me about the black mud spring of Zughar: is there water in it? They said: Yes. They said: He is the Messiah; the earth will be folded for him in forty days except Taybah. The Messenger of Allah صلى الله عليه وسلم said: Taybah is Madinah; there is no gate of its gates except that at it stands an angel with his sword drawn, preventing him, and in Makkah likewise. Then he said: In the Persian Sea, not in the Roman Sea, not, three times. Then he struck his right palm on his left

three times. Then Ibn Abi Salamah said to me: There is something in this hadith that I did not memorize. We said: What is it? He said: Jabir testified that he is Ibn Sayyad. I said: No, for Ibn Sayyad has died. He said: Even if he died. I said: He accepted Islam. He said: Even if he accepted Islam. I said: He has entered Madinah. He said: Even if he entered Madinah.

In the chain, al-Walid ibn Abd Allah ibn Jami' al-Kufi is weak.

Abu Hatim said: صالح الحديث.

Al-'Uqayli said: There is اضطراب in his hadith.

Ibn Hibban said: His solitary narrations are excessive (فحش تفرده).

Problems in the text

The text of the narration is also vague.

Nakhl Baysan, 'Ayn Zughar, and Lake Tiberias are all in al-Ghawr of Jordan and part of the Jordan Valley. See the book الأعلام الخطيرة في ذكر أمراء الشام و الجزيرة by Ibn Shaddad al-Halabi (d. 684 AH). The occurrence of these regions relates not to the emergence of the Dajjal but to the emergence of Ya'juj and Ma'juj who will come after the Dajjal and will drink the water of Lake Tiberias; therefore what would the Dajjal know about it? This was knowledge given to the Messenger of Allah, not to the Dajjal.

Also, in this narration there is a strange mention of the Dajjal's "spy" as an extremely hairy animal. This seems to be an influence of the Christians' Book of Revelation, in which there is mention of a beast emerging from the sea, and in this narration too the Dajjal is said to be on an island in the sea in the east.

Rev. 20:7 And when the thousand years are ended, Satan will be released from his prison

And when the thousand years are completed, Satan will be released from his prison.

Reference: Translation, Geo Link Resource Consultants.

Is the hairy spy of the Dajjal the beast of the Book of Revelation?

On this basis, among the People of the Book the Dajjal is called Beast, which matches the details of al-Jassasah, even though in the narration it is called the Dajjal's spy roaming freely while its master the Dajjal is imprisoned. Why does this beast not free him? And he has been imprisoned for more than 1400 years, yet there is no mention of sea-wind or rust.

The words of the narration are:

فانطلقنا سراعا حتى دخلنا الدير فإذا فيه أعظم إنسان رأيناه قط

Tamim al-Dari رضي الله عنه states: *We hurried to that monastery and we saw a huge giant-like human, such that we had never seen any human like him before.*

This conflicts with other ahadith according to which the Dajjal's height is like an ordinary human; he is not

a giant such that Tamim al-Dari had never seen anyone of such stature in his life.

Is the Dajjal Satan embodied?

In fact, among the People of the Book, the Christians hold the belief that the Dajjal is Satan embodied and that 'Isa, نعوذ بالله, as Lord, will face the Dajjal as Satan; therefore he is described as very huge. On the other hand, in a sahih hadith it is that the Dajjal will place his hands on two people and perform tawaf of the Ka'bah; obviously if he were giant-like, why would he need support from anyone?

According to some scholars, the Dajjal's spy is a woman; and because these scholars hold that Satan comes in the form of a woman, they adopted the position that al-Jassasah was a woman-like satan.

According to the book المفاتيح في شرح المصابيح by al-Husayn ibn Mahmud, Mazhar al-Din al-Zaydani al-Kufi al-Darir al-Shirazi al-Hanafi, known as al-Muzhiri (d. 727 AH):

وفي هذا الحديث رُوي: أن الجساسة امرأة، وفي الحديث المتقدم رُوي: أن الجساسة دابة، ويحتمل أن الجمع بين الحديثين: أن للدجال جاسوسين دابة وامرأة؛ ففي الحديث المتقدم قد رُئيت الدابة، وفي هذا الحديث قد رُئيت المرأة.

ويحتمل أن كلاهما شيطان واحد، إلا أن في الحديث الأول: أنه قد رُئي على صورة دابة، وفي هذا الحديث: على صورة امرأة، والشيطان يتصورُ على أية صورة شاء.

Meaning: In this hadith it is narrated that al-Jassasah is a woman, and in the earlier hadith it is narrated that al-Jassasah is a beast. It is possible to reconcile by saying the Dajjal has two spies, a beast and a woman:

in the earlier hadith the beast was seen, and in this hadith the woman was seen. It is also possible that both are one Satan, except that in the first hadith he was seen in the form of a beast, and in this hadith in the form of a woman, and Satan can take whatever form he wishes.

The writer rejects this statement that Satan can come in any form, though this view was famous in Syria that the Dajjal is Satan embodied.

According to Kitab al-Fitan by Nu'aym ibn Hammad:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعِ النَّهْرَانِيِّ، قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْكَلَاعِيُّ، صَاحِبُ كَعْبٍ، عَنْ يَزِيدَ بْنِ حَمَيْرٍ، وَيَزِيدَ بْنِ شُرَيْحٍ، وَجُبَيْرِ بْنِ نَفِيرٍ، وَالْمُقْدَامِ بْنِ مَعْدِي كَرَبٍ، وَعَمْرُو بْنِ الْأَسْوَدِ، وَكَثِيرِ بْنِ مَرَّةٍ قَالُوا جَمِيعًا: «لَيْسَ الدَّجَالُ إِنْسَانًا إِنَّمَا هُوَ شَيْطَانٌ فِي بَعْضِ جَزَائِرِ الْبَحْرِ، مُوثَقٌ بِسَبْعِينَ حَلْقَةً، لَا يُعْلَمُ مَنْ أَوْثَقَهُ، أَسْلِمَانُ أَمْ غَيْرُهُ؟ فَإِذَا كَانَ أَوَّلَ ظَهْرِهِ فَكَ اللَّهُ عَنْهُ فِي كُلِّ عَامٍ حَلْقَةً، فَإِذَا بَرَزَ أَتَتْهُ أَتَانٌ عَرْضُ مَا بَيْنَ أُذُنَيْهَا أَرْبَعُونَ ذِرَاعًا بِدِرَاعِ الْجَبَّارِ، وَذَلِكَ فَرَسٌ لِلرَّاكِبِ الْمُحِثِّ، فَيَضَعُ عَلَى ظَهْرِهَا مِنْبَرًا مِنْ نُحَاسٍ، وَيَقْعُدُ عَلَيْهِ، فَتَبَايَعُهُ قَبَائِلُ الْجِنِّ، وَيُخْرِجُونَ لَهُ كُنُوزَ الْأَرْضِ، وَيَقْتُلُونَ لَهُ النَّاسَ»

Abu al-Yaman al-Hakam ibn Nafi' al-Bahrani al-Himsi, Khalid ibn Ma'dan ibn Abi Karb, Abu Abd Allah al-Kala'i, the companion of Ka'b, narrated from Yazid ibn Khumayr, Yazid ibn Shurayh, Jubayr ibn Nufayr, al-Miqdam ibn Ma'di Karib, 'Amr ibn al-Aswad, and Kathir ibn Murrah, all of them, that: The Dajjal is not a human; rather he is a Satan on one of the islands of the sea, bound in seventy shackles. It is not known who bound him: Sulayman عليه السلام or someone else. When the first signs of his emergence come, Allah will loosen one shackle from him each year... He will sit on a pulpit of copper on the back of a she-donkey,

and the tribes of the jinn will pledge to him, and they will bring forth for him the treasures of the earth and kill people for him.

In Akhbar al-Zaman wa man Abadahu al-Hadathan, wa 'Aja'ib al-Buldan, wa al-Ghamir bi al-Ma' wa al-'Umran by al-Mas'udi (d. 346 AH) it says:

إن أمه امرأة من الجن عشقت أباه حويلاً، فتزوجته فأولدها الدجال وهو خوص بن حويل، وكان مشوهاً مبدلاً، وكان إبليس يعمل له العجائب، فلما كان وقت سليمان عليه السلام دعاه فلم يجبه فحبسه في جزيرة في البحر.

It is said his mother was a female jinn. His father fell in love with that jinn and married her, and she bore the Dajjal, who is Khaws ibn Huwayl. He was deformed and altered, and Iblis used to do wonders for him. When the time of Sulayman عليه السلام came, he called him and he did not respond, so he imprisoned him on an island in the sea.

The same is recorded in al-Masalik wa al-Mamalik by al-Bakri, Abu 'Ubayd.

Is the Dajjal an animal or a beast?

In the narration of Sunan Abi Dawud, from the chain al-Zuhri from Abu Salamah, it says:

يجر شعره، ينزوف فيما بين السماء والأرض

The Dajjal's hair was dragging, and he was leaping in what is between the heaven and the earth.

Meaning: the Dajjal is not a human but a huge animal.

For this reason, Shu'ayb in Sunan Abi Dawud specifically mentioned Imam al-Zuhri:

وخالفه أيضاً في وصف الدَّجَّال حيث قال: يجر شعره، ينزو فيما بين السماء والأرض، وقال الشعبي في روايته: دخلنا الدير، فإذا فيه أعظم إنسان رأيناه قط خلقاً وأشدّه وثاقاً، مجموعة يده إلى عنقه.

Meaning: al-Zuhri differed in describing the Dajjal, saying his hair was dragging and he was leaping between the heaven and earth, while al-Sha'bi in his narration said: We entered the monastery and found the greatest human we had ever seen, most tightly bound, with his hands gathered to his neck.

Meaning: Imam al-Zuhri described the Dajjal as an animal, while al-Sha'bi described him as إنسان أعظم.

Scholarly disagreement

Ibn Hajar (Ahmad ibn Muhammad ibn Ali ibn حجر Shihab al-Din Shaykh al-Islam, Abu al-'Abbas, d. 974 AH) replied in a fatwa regarding Ibn Sayyad:

في حديث مسلم الطَّوِيل المنعوت فيه الدَّجَّال بأوصاف لا تنطبق على ابن صياد منها أنه مسلسل في جزيرة من جزائر البحرين

In the lengthy hadith of Muslim, the Dajjal is described with attributes that do not apply to Ibn Sayyad, including that he is continuously confined on an island from the islands of al-Bahrayn.

According to Majmu' Fatawa wa Rasa'il Fadilat al-

Shaykh Muhammad ibn Salih al-'Uthaymin, question 148 was asked:

سئل فضيلة الشيخ: ذكرتم في الفتوى السابقة رقم "147": "أن الدجال غير موجود الآن، وهذا الكلام ظاهره يتعارض مع حديث فاطمة بنت قيس في الصحيح، عن قصة تميم الداري، فارجو من فضيلتكم التكرم بتوضيح ذلك؟

فأجاب بقوله: ذكرنا هذا مستدلين بما ثبت في الصحيحين، عن النبي - صلى الله عليه وآله وسلم -، قال: «إنه على رأس مائة سنة لا يبقى على وجه الأرض ممن هو عليها اليوم أحد».

فإذا طبقنا هذا الحديث على حديث تميم الداري صار معارضا له؛ لأن ظاهر حديث تميم الداري أن هذا الدجال يبقى حتى يخرج، فيكون معارضا لهذا الحديث الثابت في الصحيحين، وأيضا فإن سياق حديث تميم الداري في ذكر الجساسة في نفسي منه شيء، هل هو من تعبير الرسول - صلى الله عليه وسلم - أو لا

Sheikh was asked: You mentioned in the previous fatwa that the Dajjal does not exist now, and this seems to conflict with the hadith of Fatimah bint Qays in Sahih regarding the story of Tamim al-Dari, so please clarify. He replied: We said that based on what is established in the Sahihayn from the Prophet صلى الله عليه وآله وسلم that: "At the end of one hundred years, none of those who are on the earth today will remain." If we apply this hadith to the hadith of Tamim al-Dari, it conflicts with it, because the apparent meaning of the hadith of Tamim al-Dari is that the Dajjal remains until he emerges, so it conflicts with the established hadith in the Sahihayn. Also, the context of the hadith of Tamim al-Dari regarding the mention of al-Jassasah leaves something in my heart: whether it is the Prophet's expression or not.

* * *

On the same evidences by which it is said that al-Khidr died, on those same evidences Hadith al-Jassasah cannot be accepted.

In the book موسوعة العلامة الإمام مجدد العصر محمد ناصر الدين الألباني, in “Fatawa Jeddah” (2/00:28:10), al-Albani’s response is:

مداخلة: قوله عليه الصلاة والسلام: «ما من نفس منقوسة يمر عليها مائة عام وهي حية يومئذ» أو كما قال.

الشيخ: هذا الذي يقول بهذا الكلام هو جاهل بعلم أصول الفقه، ما من نص عام إلا وقد خصص، وهذا من ذاك

Meaning: The Messenger of Allah said: “No soul will remain alive after one hundred years if it is alive today,” or as he said. Al-Albani replied: The one who says this is ignorant of usul al-fiqh; there is no general text except that it has specification, and this is of that kind.

Al-Albani held that the Dajjal existed even before the Prophetic era. In his book سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ في الأمة he writes:

تقدم من حديث فاطمة بنت قيس وجابر رضي الله

عنهم في خبر الجساسة والدجال؛ فإن فيه أن الدجال كان موجوداً في زمن النبي

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وأنه كان موثقاً بالحديد في بعض جزائر البحر

Meaning: It has preceded in the hadith of Fatimah bint Qays and Jabir رضي الله عنهم regarding the report of al-Jassasah and the Dajjal, that the Dajjal existed in the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and was bound

with iron in some islands of the sea.

In the book قصة المسيح الدجال ونزول عيسى al-Albani says:

اعلم أن هذه القصة صحيحة - بل متواترة - لم ينفرد بها تميم الداري كما يظن بعض الجهلة من المعلقين على (النهاية) لابن كثير (ص 96 - طبعة الرياض) فقد تابعه عليها أبو هريرة وعائشة وجابر كما يأتي

Know that this story is authentic, rather mutawatir. Tamim al-Dari was not alone in it, as some ignorant annotators on al-Nihayah by Ibn Kathir (p. 96, Riyadh edition) imagined, because Abu Hurayrah, 'A'ishah, and Jabir followed him in it, as will come.

But the narrations that al-Albani counted as follow-ups do not mention al-Jassasah at all; they are other narrations.

By the definition of tawatur, this Jassasah narration does not qualify. Only Fatimah bint Qays رضي الله عنها narrated it, and from her the Kufis narrated it; no narrator from Syria or Yemen narrates it.

The author knows this edition in this connection:

النهاية في الفتن والملاحم - تأليف الحافظ عماد الدين بن كثير تصحيح وتعليق الشيخ إسماعيل الأنصاري - مطابع مؤسسة النور الرياض - الطبعة الأولى 1388هـ.

كتاب الفتن والملاحم - النهاية من تاريخ الحافظ عماد الدين ابن كثير، تصحيح وتعليق الشيخ إسماعيل الأنصاري، قدم للطبعة الأولى الشيخ علي الحمد الصالحي، وكذا للطبعة الثانية سنة 1403هـ، وأعدده الشيخ الصالحي لطبعة ثالثة، أضاف لها زيادات في المقدمة بخط يده، وهذا الكتاب طبع بالاشتراك بين مؤسسة النور ومكتبة الحرمين.

Most likely, al-Albani is criticizing Isma‘il al-Ansari or ‘Ali al-Hamd al-Salihi.

This is corruption and disagreement among Salafi scholars about this narration; they are issuing fatwas of ignorance against one another.

When a question was asked to Mawlana Mawdudi (Tarjuman al-Qur’an, Rabi‘ al-Awwal 45 AH / February 46 CE), he said:

What I declared to be a tale is the notion that the Dajjal is somewhere confined.

On the other side, some Ahl al-Hadith and Deobandi scholars use the narration of the Dajjal being confined on an island to claim that the Dajjal is near America, on some island in the Bermuda Triangle in the Atlantic Ocean. [This theory was first proposed by the Egyptian Muslim researcher Muhammad ‘Isa Dawud.] Whereas in the narration this is described as being to the east of the Arabs.

On the other side, until today, Arab scholars have not done this: to send a team of scholars to the eastern islands of the Arabian Peninsula in Bahrain, Oman, Qatar, and the UAE to determine the Dajjal. Rather, for some Salafi scholars the text’s strangeness became apparent and they rejected it.

* * *

Tamim al-Dari رضي الله عنه moved to Syria. No Syrian narrates this narration; rather only al-Sha'bi narrates it from Fatimah bint Qays رضي الله عنها. It is possible that at that time she was afflicted with confusion, which is a human weakness. In narrations about the Dajjal's emergence it is said that the people of Isfahan will be with him. If the spy narration is considered authentic, then reconciling it with the other narrations becomes impossible. This too is a reason for the strangeness and rejection of the spy narration.

In the book منكرين حديث کی مغالطہ انگیزیوں کے علمي جوابات by Jalal al-Din Qasimi, with verification and takhrij by Muhammad Arshad Kamal, Hadith al-Jassasah is mentioned.

The writer says: Nowhere in the text of this hadith does it say that this island was Cyprus. Cyprus is west of the Arabian Peninsula in the Mediterranean Sea, and at the end of the text of Hadith al-Jassasah it says the island was to the east of the Arabs:

Behold, the Dajjal is in the sea of Syria or Yemen; no, rather he is toward the east, toward the east, toward the east, and he pointed with his hand toward the east.

Now when it is known that according to the text it is in the eastern islands, making it Cyprus is the "achievement" of the clerics.

The narration of Sunan Ibn Majah: al-Jassasah is feminine

Sunan Ibn Majah:

كِتَابُ الْفِتْنِ (بَابُ فَيْثْنَةِ الدَّجَالِ، وَخُرُوجِ عِيسَى ابْنِ مَرْيَمَ، وَخُرُوجِ يَأْجُوجَ، وَمَأْجُوجَ)

Sunan Ibn Majah: Book: Rulings and issues related to trials and tribulations (Chapter: The trial of the Dajjal, the descent of 'Isa ibn Maryam, and the emergence of Ya'juj and Ma'juj)

4074. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنِ فَاطِمَةَ بِنْتِ قَيْسٍ ... إِلَى آخِرِهِ

Ruling: Weak chain, sound text except for the phrases:

“منعني القيلولة ... نبيكم” ما أنا ... سائلتكم”, “يظهر ... التشكي”, “بين عمان وبيسان”, “فوفر ثلاث زفات”.

Narrated from Fatimah bint Qays رضي الله عنها, she said: One day the Messenger of Allah ﷺ prayed and then ascended the pulpit, although before that he used to ascend it only on Friday (for the Friday sermon). This worried the people. Some were standing and some were sitting. The Messenger of Allah ﷺ gestured with his hand: Sit down. Then he said: By Allah, I have not stood in this place to mention any exhortation or warning that would benefit you. But Tamim al-Dari came to me and told me a report that made me so happy that I could not take my midday nap out of joy and coolness of the eye, so I wished to spread to you the joy of your Prophet. A cousin of Tamim al-Dari told me that (during a sea journey) a contrary wind forced them to an unknown island. They sat in the ship's small boats and reached the island. They found something black with large eyelashes. They said to it: Who are you? It said: I am al-Jassasah. They said: Tell us (clearly). It said: I will

not tell you anything, nor will I ask you anything. But this monastery that you see, go to it; in it there is a man intensely eager that you inform him and that he inform you. They went to the monastery and entered upon him and found an elderly man bound, very tightly bound, showing intense sorrow and intense complaining. He said to them: From where are you? They said: From Syria. He said: What is the situation of the Arabs? They said: We are a people from the Arabs; what are you asking about? He said: What has this man (the Prophet ﷺ) who appeared among you done? They said: He is in a good state. He opposed a people and Allah granted him dominance over them. Their affair today is united; their God is one and their religion is one. He said: What is the state of the spring of Zughar? They said: It is good; people water their crops from it and draw water for their drinking. He said: What is the state of the date-palms between 'Amman and Baysan? They said: They bear fruit every year. He said: What is the state of Lake Tiberias? They said: Its water is so abundant that its sides overflow. He took three deep sighs, then said: If I were to break free from these bonds, I would not leave any land without treading it with these two feet of mine, except Taybah; I have no way over it. The Prophet ﷺ said: My joy reached its limit upon that. This is Taybah (Madinah). By the One in whose hand is my soul, there is no narrow or wide path, no plain or mountain, except that upon it stands an angel with his sword drawn until the Day of Resurrection.

Comment: This is the narration of Ibn Majah. Contemporary researchers Shu'ayb and al-Albani reject

its chain regarding the Dajjal. Here its translation has been given.

From the phrase:

فَإِذَا هُمْ بِشَيْخٍ مُّوثِقٍ شَدِيدِ الْوَتَاقِ

They saw an elderly man who was tightly bound.

And from the wording:

They found something black with large eyelashes... It said: I am al-Jassasah.

It is argued that al-Jassasah is a woman.

Whereas in Sahih Muslim, al-Jassasah is called an animal, and the Dajjal is also said to be very hairy, to the extent that according to Sahih Muslim:

فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَكْبَرُ إِنْسَانٍ رَأَيْنَاهُ قَطْرًا

We hurried to the monastery and saw a huge giant-like human such that we had never seen anyone like him before.

The narration of Ibn Majah differs from Sahih Muslim.

In sum, this narration is اضطراب المتن and rejected (munkar).

Note

In Sahih al-Bukhari there are words of a hadith:

Sahih al-Bukhari: (بَابُ السَّمْرِ فِي الْعِلْمِ)

Ruling: All hadiths of Sahih al-Bukhari are authentic.

116. حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَأَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: صَلَّى بِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: «أَرَأَيْتَكُمْ لِيَلْتَكُم هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»

Sa'id ibn 'Ufayr narrated to us; from al-Layth; from Abd al-Rahman ibn Khalid ibn Musafir; from Ibn Shihab; from Salim and Abu Bakr ibn Sulayman ibn Abi Hathmah; that Abdullah ibn Umar رضي الله عنهما said: Near the end of his life, the Messenger of Allah صلى الله عليه وسلم led us in the 'Isha' prayer. When he gave salam, he stood and said: Do you see this night of yours? At the end of one hundred years from this night, no one who is on the face of the earth today will remain.

From this narration it is used to establish that al-Khidr is not alive, but the Dajjal and his al-Jassasah are kept alive. How astonishing.

Note: Among the Shi'ah, Imam Mahdi is in a cave, just as in the hadith of Sahih

Chapter 4: The Dajjal Reviving by His Own Permission?

A narration in Sahih al-Bukhari, under the chapter “The Dajjal will not enter Madinah,” states:

Abu al-Yaman narrated to us; Shu‘ayb informed us; from al-Zuhri; ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah ibn Mas‘ud informed me; that Abu Sa‘id (may Allah be pleased with him) said:

The Messenger of Allah, peace and blessings be upon him, once narrated to us a long report about the Dajjal. Among what he told us was that he said:

“The Dajjal will come, and it will be forbidden for him to enter the passes of Madinah. He will camp in one of the salt-marsh areas adjoining Madinah. On that day, a man will go out to him, and he will be the best of people, or among the best of people. He will say: ‘I bear witness that you are the Dajjal of whom the Messenger of Allah, peace and blessings be upon him, informed us.’ The Dajjal will say: ‘What do you think: if I kill this man and then bring him back to life, will you still doubt the matter?’ They will say: ‘No.’ Then he will kill him, and then bring him back to life. The man will say: ‘By Allah, I have never been more certain about you than I am today.’ Then the Dajjal will want to kill him again, but he will not be given power over him.”

Commentary

This report comes through the chain: from Ibn Shihab

al-Zuhri, from ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah, from Abu Sa‘id al-Khudri (may Allah be pleased with him).

The discussion raised here is that this particular description, namely that the Dajjal “kills and then revives,” appears prominently through this route, with al-Zuhri narrating it from ‘Ubayd Allah. The claim is that this is a highly significant detail, yet it is not widely transmitted from Abu Sa‘id through many other well-known students in the same level of emphasis, and that this invites scrutiny of whether the report is being carried by a narrow route.

In Sahih Muslim, a parallel narrative exists with additional detail, in which the Dajjal orders the believer to be cut with a saw, then walks between the two halves, then commands him to stand, and he stands. The report then states that the Dajjal later attempts to slaughter him, but the area between his neck and collarbone becomes like copper, so he cannot reach him.

The critique then points out the following issues:

First: The “revival” motif is being carried through a limited set of transmitters, including a Kufan route in Muslim, and it is argued that some related routes are not free of weakness or dispute in the evaluation of specific narrators.

Second: It is argued that some routes contain narrators about whom there is criticism, and that even if a narrator is graded trustworthy, a trustworthy narrator can still err. On that basis, the text is treated as needing careful comparison across routes.

Third: Additional versions outside the two Sahih collections exist, but they often contain further weaknesses. For example, a version in Musnad Abi Ya‘la contains an isnad in which ‘Atiyah al-‘Awfi appears, and he is heavily criticized in hadith transmission. Another version in al-Tabarani includes narrators who are unknown or whose direct hearing is disputed (such as discussion about Mujahid’s hearing from ‘Abd Allah ibn ‘Amr), which reduces the value of that route as independent strengthening evidence.

Fourth: The central theological concern expressed is that “resurrecting the dead” resembles an attribute of divine power, and that attributing real revival to the Dajjal risks creating confusion between prophetic miracles and the Dajjal’s deception, especially when some people already tend to treat the Dajjal’s acts as comparable to miracles.

In short, the author’s position in this section is that reports describing the Dajjal as literally reviving the dead should not be accepted without very strict scrutiny of their transmission routes and wording, and that the safest approach is to interpret the Dajjal’s extraordinary displays as deception, manipulation, or trial, rather than actual divine-like power, unless decisive proof establishes otherwise.

Narrations and Claimed Powers Table

Tafarrud	Death	Source	Key Phrase	Claimed

Tafarrud Narrator	Death (AH)	Source	Key Phrase (English)	Claimed Power
'Ubayd Allah ibn 'Abd Allah ibn 'Utbah ibn Mas'ud	98	Sahih al-Bukhari (from Abu Sa'id)	He will kill him and then bring him back to life	Reviving the dead
Imam al-Zuhri	124	Sahih al-Bukhari (via al-Zuhri)	He will kill him and then revive him	Reviving the dead
Nawf al-Bakkali (Abu al-Waddak)	91-100 (approx.)	Sahih Muslim (from Abu Sa'id)	Then he will say to him: Stand up, and he will stand upright	Reviving the dead
'Atiyah al-'Awfi	181	Musnad Abi Ya'la (from Abu Sa'id)	Variant narration describing killing and restoring	Reviving the dead
Mujahid	101-110 (approx.)	Al-Tabarani, al-Mu'jam al-Kabir (from 'Abd Allah ibn 'Amr)	He will split him, then revive him, then fail to kill him again	Reviving the dead

Yahya ibn Jabir al-Ta'i (Qadi of Hims)	126	Sahih Muslim (hadith from al-Nawwas)	He will command the sky and it will rain, and command the earth and it will produce vegetation	Causing rain and crops
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Opinion of the Early Hadith Scholars

According to Imam Abu Ishaq, the student and transmitter of Sahih Muslim from Imam Muslim, this man is al-Khidr, peace be upon him. Therefore, in Sahih Muslim, under this narration, the statement of the hadith scholar Abu Ishaq is recorded:

Abu Ishaq said: “It is said that this man is al-Khidr, peace be upon him.”

Abu Ishaq is Ibrahim ibn Muhammad ibn Sufyan al-Naysaburi, one of the transmitters of Sahih Muslim. According to the study Ibrahim ibn Muhammad ibn Sufyan: His Narrations, Additions, and Annotations on Sahih Muslim by ‘Abd Allah ibn Muhammad Hasan Damfu (published by the Islamic University of Madinah), he was born likely in the first half of the third century AH. Imam Muslim completed the writing of Sahih in 250 AH, then dictated it publicly until he finished in Ramadan 257 AH, as Ibn Sufyan himself states. Ibn Sufyan lived into the early fourth century AH.

Imam Muslim, who died in 261 AH, dictated Sahih to Abu Ishaq until Ramadan 257 AH. This means the phrase “It is said that this man is al-Khidr” was not written by Imam Muslim himself; rather, it was added by Abu Ishaq during dictation or later as an explanatory remark.

The wording “it is said” is in the passive form, indicating uncertainty. However, among the early generations of hadith scholars, when such a cautious expression was used without explicit weakening, it often implied acceptance of the view.

According to Sahih Ibn Hibban:

Ma‘mar said: “They used to hold that the man whom the Dajjal will kill and then revive is al-Khidr.”

Al-Baghawi in Sharh al-Sunnah also transmitted from Ma‘mar: “It reached me that he is al-Khidr, whom the Dajjal will kill and then revive.”

This indicates that, in the view of these early scholars, the event was a specific, singular occurrence, not a general power of repeatedly reviving the dead.

Views of Later Commentators

Many commentators accepted the narration on the basis that al-Khidr is alive.

Al-Tibi in Sharh al-Tibi on Mishkat al-Masabih states that Ma‘mar reported the man killed by the Dajjal to be al-Khidr.

Al-Qastallani in Irshad al-Sari writes that it was said the man who confronts the Dajjal is al-Khidr.

Al-‘Ayni in ‘Umdat al-Qari states similarly: “It was said that he is al-Khidr.”

Mulla ‘Ali al-Qari in Mirqat al-Mafatih also mentions that he is al-Khidr.

Al-Kurani in al-Kawthar al-Jari reports that it was said the man is al-Khidr.

Thus, most commentators interpreted the narration under the assumption that al-Khidr is alive. Some later scholars, such as Ibn Hajar, rejected this identification.

Ibn al-‘Arabi stated: “I heard someone say that the one whom the Dajjal kills is al-Khidr. This claim has no proof.”

Ibn Hajar noted that those who held this view may have relied on a narration in Sahih Ibn Hibban from Abu ‘Ubaydah ibn al-Jarrah in which the Prophet said that perhaps some who saw him or heard his speech might encounter the Dajjal. However, another narration in Muslim describes the man as a young man full of youth. Some suggested that among al-Khidr’s special qualities is perpetual youth, but this requires proof.

In al-Mustafad min Mubhamat al-Matn wal-Isnad, Abu Zur‘ah al-‘Iraqi states that in the hadith of Abu Sa‘id, the man referred to is al-Khidr, as mentioned in the compilation of Ma‘mar and by Ibrahim ibn Sufyan, the transmitter of Sahih Muslim.

Argument from Sahih Ibn Hibban

A narration in Sahih Ibn Hibban reports that the Prophet warned about the Dajjal and said perhaps some

who saw him or heard him might encounter him. It is argued that early scholars may have combined this narration with the statement of the revived man who says, “You are the Dajjal about whom the Messenger of Allah informed us,” and concluded that this must be al-Khidr, who heard the Prophet directly and later confronted the Dajjal.

However, Ibn Hajar rejected the claim that al-Khidr’s youth never diminishes, stating that this requires evidence.

The Phrase “He Informed Us”

The revived man says: “You are the Dajjal whom the Messenger of Allah informed us about.”

This raises a technical question in hadith methodology: did he literally hear the Prophet? Scholars such as Ibn al-Qattan noted that the phrase “he informed us” does not necessarily prove direct hearing. It may mean he is speaking as part of the Muslim community. Mulla ‘Ali al-Qari likewise stated that it is known that this man did not personally hear from the Prophet, and “he informed us” refers to the Muslim community collectively.

Ibn Hajar’s Position

In Fath al-Bari, Ibn Hajar cites al-Khattabi, who addressed the theological objection: how can Allah allow a disbeliever to perform something like reviving the dead, which is a great prophetic sign?

Al-Khattabi answered that this would be a trial for people. The Dajjal’s physical defects, such as being one-eyed and having “kafir” written on his forehead, are

clear signs of falsehood. If he were truly divine, he would remove such defects. Thus, the event would not equate him with the prophets.

Al-Khattabi further indicated that this revival is a singular event, not an ongoing ability.

Al-Kalabadhi stated that the Dajjal does not independently control such events. Rather, Allah allows certain occurrences at his movement as a test. The Dajjal may believe he is acting by his own power, and people may think so, but in reality, it is Allah's will operating behind the scenes.

Critical Reflection

The argument that the Dajjal is merely deluded does not resolve the problem that ordinary people would also be deceived and might mistake him for the true Messiah. Reviving the dead is an act uniquely associated with Allah and His prophets. Granting such power to the Dajjal, even temporarily, creates theological tension.

Some modern interpretations describe the event as illusion, stage magic, or advanced technology. However, since science denies the existence of the soul, such explanations do not adequately account for death and revival in the religious sense.

The early scholars accepted the narration by interpreting the revived person as al-Khidr, who cannot truly be killed. If al-Khidr is no longer alive, that interpretive solution collapses. In that case, the narration becomes general rather than specific, and the theological difficulty increases.

Another question arises: if the Dajjal truly had the ability to revive the dead, why would he not demonstrate it repeatedly before the world? According to the narration, it happens once. If it occurs only once, then only eyewitnesses would believe it. Those who did not see it would reject it. If so, what benefit would such a singular demonstration serve for a global deception?

Moreover, the event is described as occurring within the Dajjal's camp, among his followers, while believers are hiding in the mountains. There would be no independent believing witnesses. If the revived man later reported the event, others could accuse him of being an agent of deception. A solitary report without corroborating evidence is methodologically weak when it contradicts fundamental theological principles.

The phrase "he will not be given power over him" is also ambiguous. Does this mean the believer escapes? That he cannot be killed again? The early scholars understood the narration as specific to al-Khidr. Without that assumption, the meaning becomes problematic.

If the Dajjal truly possessed granted power to revive the dead, his followers could never be permanently defeated, as he would revive them. This contradicts broader eschatological narratives.

Finally, reviving and causing death belong uniquely to Allah, al-Hayy al-Qayyum. If such an act were performed by the Dajjal without clear divine framing, it would undermine core Qur'anic principles.

The chain itself may appear outwardly sound, as it is

connected and involves trustworthy narrators. However, a trustworthy narrator's solitary report can still be anomalous due to error or misunderstanding. Authenticity in hadith requires not only an unbroken chain of reliable transmitters but also absence of irregularity and hidden defect. Many scholars have struggled with this text, and its interpretation remains highly problematic.

Thus, the claim is that the text itself presents serious interpretive difficulty, and its correct theological reconciliation is not straightforward.

Chapter 5: The Dajjal, the Created Order, and Istidraj

It is claimed that the Dajjal will gain control over the created order: that he will give life to the dead, command the earth and it will produce crops, and command the sky and it will send down rain. A few narrations of this type are objectionable, yet some have even found their way into the two Sahih collections. If these reports were found outside the two Sahihs with the same chains, many people would reject them immediately. But because they appear in the two Sahihs, and because some have imposed upon themselves the rule that every narration in the two Sahihs must be accepted as creed, it has become difficult for them to deny these reports. They have tried in every way to force these narrations to be acceptable, yet they have failed.

In our time, an especially grave deviation has emerged: people have begun to treat the Dajjal's istidraj as equivalent to the signs of the prophets, even classifying it as a kind of miracle. We seek Allah's protection from such delusions. Confusions are being spread among ordinary people on this subject. The author has already criticized these confusions, and this discussion is now presented here. We will now examine the arguments used to defend these narrations.

The Dajjal is supposedly compelled

Objection 1: Someone may say that just as devils are granted leeway to mislead humans, or as soothsayers and magicians are granted certain allowances, likewise

the Dajjal might be granted extraordinary, law-breaking powers so that he becomes a trial for creation.

Answer: The author replies that Ahl al-Sunnah reject the doctrine of compulsion over accountable beings. The debate of decree and free will has long existed between Ahl al-Sunnah and other sects: do we act by our own choice, or are we forced? Ahl al-Sunnah say that we act by choice, though Allah knew and wrote what would occur. Allah does not compel a legally responsible being into disbelief and shirk. Therefore, applying a “compulsion” model to the Dajjal is invalid. If the Dajjal were truly compelled, then he would not be blameworthy or punishable.

The Dajjal is a disbeliever and a fraud. Whatever he does, he will do as a human being by his own choice, and that will be the very test.

In al-Mu'tasar min al-Mukhtasar min Mushkil al-Athar, Yusuf ibn Musa al-Malati al-Hanafi states:

It is narrated in the story of the Dajjal that he will command the sky and it will rain, and command the earth and it will grow vegetation. But this will not be real rain nor real vegetation; rather, people will imagine it to be rain and vegetation. The reason is Allah's statement “The day the sky will bring...” and the fact that matters that come from Allah are sometimes ascribed to the sky, as in His statement “He directs the command from the sky to the earth.” Thus He informed that earthly affairs are directed from the sky.

Abu al-Mahasin's point is that the hadith wording

should not be taken literally, but interpreted. The Dajjal will not truly do these things; rather, people will merely imagine them. In reality, Allah is the One sending rain and causing vegetation to grow.

Al-Albani, answering a question, said (as quoted):

The relevant issue is *istidraj*. It has come in many authentic, even *mutawatir* reports, that the greater Dajjal at the end of time will say to the sky: rain, and it will rain; say to the earth: grow, and it will grow; say to the ruins: bring out your treasures, and they will come out and follow him; he will cut a man into two pieces, then return him alive. Are these miracles of sainthood? These are extraordinary events that Allah will bring about at the hand of that greater Dajjal, about whom the Messenger said: “Between the creation of Adam and the Hour there is no trial greater than the trial of the Dajjal.”

The author says: this interpretation is essentially the same as saying the Dajjal is acting under compulsion. Moreover, the narration in which these details appear is subject to severe criticism, and its entire text is built on *Isra'iliyyat*.

Istidraj of the Dajjal and the Signs of the Hour

Objection 2: Someone may say that the Dajjal is a sign of the Hour, and all signs of the Hour are extraordinary, law-breaking events.

Answer: In the Qur'an and hadith, the term *ayat* does not always mean a supernatural breach of normal law. Signs can be non-miraculous, for example in Surah al-Baqarah: the creation of the heavens and earth, the

alternation of night and day, ships sailing the seas, rain reviving the earth, animals spread across the land, the changing winds, and clouds held between sky and earth are all called ayat. These are not breaches of natural law.

Likewise, signs can be found in ordinary human conditions, as in the verse that Jesus and his mother ate food, and this is presented as ayat. Here, eating food is described as a sign.

Thus, the “signs of the Hour” are signs in the sense of indicators. Some are extraordinary, but many are within ordinary patterns, such as smoke spreading, earthquakes and land collapses, and the emergence of deceivers. Hadith mentions thirty Dajjals, smoke is visible, and earthquakes occur. These are not outside known patterns; the difference is in scale and intensity.

Nearness of the Hour began in the Prophetic era. The Qur’an states: the Hour has drawn near and the moon was split. Hadith also states there will be thirty Dajjals in this Ummah. The last Dajjal is singled out because his rebellion is the greatest and his trial is the most severe.

Some people claim that since the Dajjal is a sign of the Hour, and all signs belong to Allah, then the Dajjal is also an ayah from Allah. The author rejects this completely. Allah’s signs are not contradictory, and they are only in support of truth.

Objection 3: Someone may argue that the report about the Dajjal reviving the dead is from unrecited revelation, and that when prophets foretell events, they are fulfilled through extraordinary means.

Therefore, the fact that it was foretold is itself a strong indication that it will occur as a breach of normal law. He then claims: I believe the Dajjal is an ayah and his news is from the unseen, and every unseen report is fulfilled in an extraordinary way.

Answer: The author replies that this belief is ignorance. There is no evidence that a report from the unseen must be fulfilled through a breach of natural law. There are countless examples where Allah informed His messengers of future events, and those events occurred through normal causes. The miracle is the receiving of the unseen information, not that the event itself must become supernatural.

For example, the incident of Hatib: the unseen information that a woman left with a letter was revealed, and she was intercepted. The woman was not miraculous, nor was the letter. The miracle was the disclosure and recovery.

Likewise, the Prophet's knowledge that commanders were being killed at Yarmuk: the miracle is the knowledge, not that death in battle is supernatural.

The incident of Bi'r Ma'unah: the companions were deceived and killed, and the news reached Madinah through the unseen. Did the disbelievers perform a miracle by killing them? No. The miracle was the Prophet receiving the information.

Remember: breaches of normal law are for establishing truth, not for establishing falsehood.

A false analogy with Harut and Marut

Objection 4: Someone may say that angels came down

with magic. Is magic true? Is teaching magic true? The jinn devils are also a trial by Allah's permission. So why all this controversy if extraordinary things appear through a false Dajjal as a test, when Allah says He does what He wills?

Answer: Harut and Marut were angels, not frauds. Angels do only what Allah commands, even if that involves a test. Allah may test people by exposing them to forbidden matters, but angels remain obedient to Allah. Therefore, comparing angels to the Dajjal is invalid. Allah tests, and Satan tempts. These are not the same.

As for teaching magic, the question should not arise in the form of moral accusation against angels, because this is precisely faith: if Allah commanded it, then it is part of the trial. Devils exist by Allah's will, but not by His approval. Allah does not approve disbelief for His servants.

The Dajjal cannot revive the dead without divine approval. Allowance is one thing, but reviving the dead is an act that requires direct divine sanction. Devils overhearing fragments of the heavens and whispering them to soothsayers is within their domain. They can move, fly, and attempt to reach the heavens. This is not a breach of normal law in their world. Reviving the dead is not comparable.

Objection 5: Someone may insist that if authentic hadith establishes the Dajjal reviving the dead, then divine will is automatically included, and it is proven that the Dajjal has Allah's support.

Answer: The author says this resembles a Jewish claim

that Satan is not Allah's enemy but Allah's assistant because Allah tests humans through him. The same logic is now being used to defend a solitary report: that the Dajjal is Allah's miracle and ayah, reviving the dead by divine command. This is unacceptable. The Dajjal is Allah's enemy and a disbeliever who will claim divinity. To say that because he is a trial he must be "sent by Allah" in that sense is ignorance.

A false analogy with the Beast of the Earth

Objection 6: Someone may claim the Dajjal's extraordinary nature is like the Beast of the Earth.

Answer: The Beast of the Earth is Allah's sign that speaks truth and calls to Allah, as stated in the Qur'an. The Dajjal calls to falsehood. The Beast's speech is Qur'anic. The Dajjal's revival of the dead appears only in an anomalous solitary report.

If the Qur'an stated that someone other than Allah and His prophets revived the dead, we would accept it. But the Qur'an does not. The Qur'an associates reviving the dead with Allah, and with Jesus only by Allah's permission. Therefore, attributing reviving the dead to the Dajjal contradicts Qur'anic principles.

The Beast is not an enemy of Allah. The Dajjal is.

Objection 7: Someone may say believers will recognize the Dajjal only because he will do extraordinary acts; otherwise, a grape-like eye and a claim to divinity are not unique, so how would he be recognized?

Answer: The hadith mention precisely these "ordinary" markers: his defect and his claim. The insistence that he must revive the dead is tied to the disputed

narration. Moreover, that narration indicates the event would not occur openly before Muslims, but inside the Dajjal's camp, where no Muslim would be present except one captive. In the world today, many people accept divine claims even with obvious defects. A mass following without "reviving the dead" is not impossible at all. That is why the trial is great: it is ambiguous and persuasive.

A false analogy with the miracles of Jesus

Objection 8: Someone may claim the Dajjal's reviving the dead is a divine miracle like what Jesus did.

Answer: The Qur'an repeatedly emphasizes that Jesus performed these acts by Allah's permission. In the hadith under discussion, the Dajjal presents it as his own act: if I kill him then bring him back, will you doubt? There is no mention that it is by Allah's permission. If it were by Allah's permission, then the Dajjal would need revelation informing him of that, which is rejected in Islamic law. Reviving the dead is a unique sign that the Qur'an attributes to Jesus by Allah's permission. To assign it to the Dajjal creates an unacceptable confusion between the true Messiah and the false one.

A false analogy with Solomon

Objection 9: Someone may say the Qur'an states the wind ran by Solomon's command, so why deny that the Dajjal can command rain and crops?

Answer: A miracle is an act beyond human ability that Allah brings about for His prophets by His permission. The wind's obedience to Solomon was a prophetic

miracle, not a divine attribute granted to Solomon. Divine attributes are not given to prophets. Allah supports His prophets, and that support is called a miracle. This cannot be transferred to a liar who claims divinity.

A false analogy with revelation and future reports

Objection 10: Someone may claim the Qur'an is a miracle, and fulfilled prophecies are miracles, so hadith prophecies must be miracles too. Therefore, all reports about the Dajjal must be miraculous realities.

Answer: The author says this is a rigid and mistaken idea. Receiving knowledge of the unseen is the miracle; the event itself may occur by ordinary causes. The Qur'an's report about Rome and Persia is an example: the miracle was knowing the outcome, not that the battlefield laws were suspended to force the prophecy to come true.

Ayah has broad meaning: it can mean ordinary signs, not only miracles. If the Dajjal were truly an ayah in the sense of a divine miracle, then denying him would be disbelief, yet Muslims are commanded to reject him.

A claim that the Dajjal is "commissioned by Allah"

Objection 11: Some claim the Dajjal is an ayah with full divine control, and he is merely a display through which Allah manifests extraordinary signs. They say it is ignorance to interpret signs of the Hour in ordinary terms.

Answer: The author replies that neither Qur'an nor Sunnah call a disbeliever Allah's sign in this sense, nor do they portray the Dajjal as a mere dummy agent.

Everything is under Allah's control, but the principle remains: breaches of normal law are for establishing truth, not falsehood. The claim that the Dajjal revives the dead does not reach true mass transmission; it is a solitary report. The Dajjal is not even mentioned in the Qur'an. Turning every strange report into creed is not justified.

Objection 12: If we accept that the Dajjal's extraordinary acts occur under divine will, like the devils, what is wrong with that?

Answer: There are limits to what can be accepted as "istidraj," especially when it involves divine attributes. A sound chain is not a license to accept whatever contradicts Qur'anic principles.

A false analogy with the well of Badr

Objection 13: You reject the "hearing of the dead" at the well of Badr as creed, yet it is not a matter that makes one a disbeliever if disputed. Why not treat the Dajjal's reviving the dead similarly?

Answer: After Badr, the Prophet addressed the slain leaders at the well. Ibn 'Umar understood that they heard, treating it as a miracle. 'A'ishah replied that the meaning was that they came to know the truth, not that they literally heard, and she cited verses that the dead do not hear. Those are two interpretations.

But the Dajjal reviving the dead is not a prophetic miracle. The Dajjal's emergence is a sign of the Hour, not a divine miracle granted to a disbeliever. The confusion arises because people mix "signs of the Hour" with "Qur'anic ayat" meaning miracle.

Objection 14: If many signs are not supernatural, can we still say that widespread smoke, severe earthquakes, huge fires, or a false prophet are signs of the Hour?

Answer: Sahih al-Bukhari reports that when strong winds blew, fear was visible on the Prophet's face, showing that even ordinary phenomena could evoke fear of the approaching Hour. The difference is not that the signs must be outside natural law, but that their scale and timing mark nearness.

The breadth of the word ayah

The Qur'an was revealed in the Arabic understood by Quraysh. The word ayah literally means a sign. It is used for many ordinary signs: different languages and colors, sleeping by night and day, ships on the sea, eclipses, and even signs of hypocrisy and faith. These are general signs, not miracles.

Miracles are a specific category: special ayat granted to prophets. After this, the author argues that disagreement about Badr does not negate the Qur'an because miracles can occur through prophets. But claiming that a false Messiah can perform a miracle is false.

Signs of the Hour called "nishani" in Urdu are indicators. Two are major and extraordinary: the sun rising from the west, and the Beast speaking. Many others are familiar: earthquakes and land collapses, Gog and Magog, deceivers, and smoke. The difference is magnitude. Therefore, not all signs of the Hour are breaches of natural law, and they should not be placed under the category of prophetic miracles.

Two decisive questions

If someone insists the Dajjal can revive the dead, he must answer:

First: does he mean the Dajjal revives by his own power, implying the attribute of giving life was granted to him?

Second: or does he mean the Dajjal is helpless, but Allah revives through him?

If he claims the first, he is ignorant and has assigned a divine attribute to the Dajjal. If he claims the second, further questions follow: will it happen once or many times, who granted the Dajjal this authority, how will the Dajjal know he can do this, will revelation come to him, will he say “stand by Allah’s permission,” and so on.

He cannot answer these questions, because accepting this weak report leads to rejecting Qur’anic principles: giving life and causing death belong to Allah alone.

The Samiri’s Act

Some people found support in the Qur’an for their position that even a disbeliever can be given istidraj. The Qur’an tells us that the Samiri, a deceiver, misled the people of Moses and produced an idol that even emitted a sound. When Moses, peace be upon him, questioned him about it, the Samiri replied (Surah Ta Ha, 20:96):

He said: I perceived what they did not perceive, so I seized a handful from the trace of the messenger and cast it, and thus my soul prompted me.

Scholars who accept the idea of *istidraj* interpreted “the trace” as a blessed dust from the footprint of Gabriel, or from the footprint of Gabriel’s horse, and considered it a kind of “blessing” that caused the calf to produce sound. On the other hand, scholars who do not give weight to the Samiri’s claim regarded it as mere trickery: the Samiri’s speech was a deceitful excuse, and the sound of the calf was nothing more than a sleight of hand.

The Samiri’s aim was that his action be taken as a miracle, as if he had created a speaking figure from dust taken from a footprint. Some interpreted “the messenger” as Gabriel, peace be upon him, arguing that the blessing of an angel made it possible for the calf to produce sound. Others interpreted it as the blessing of Moses’ footprint. Others specifically mentioned Gabriel’s horse.

The view of Qatadah al-Basri is that the calf produced sound because of the “blessing” of Gabriel’s horse. This is reported in *Tafsir al-Tabari* with different chains. However, these are statements of Qatadah, who is known for *tadlis*, and it is not clear from whom he received this information.

A similar report is attributed to Ibn ‘Abbas, but its chain contains Ibn Ishaq, who is also known for *tadlis*.

In *Tafsir al-Tabari*, a statement is also attributed to Mujahid that it was dust from under the hoof of Gabriel’s horse. But the chain is disconnected, and in

Jam' al-Tahsil fi Ahkam al-Marasil it is stated that Yahya al-Qattan claimed Ibn Abi Najih did not hear tafsir directly from Mujahid, but took it from al-Qasim ibn Abi Barrah.

In al-Mustadrak of al-Hakim, a report attributed to 'Ali states that the Samiri threw a handful into the calf's belly and it began to low. Al-Hakim graded it as meeting the conditions of al-Bukhari and Muslim, and al-Dhahabi summarized it similarly. The author argues that the chain includes Abu Ishaq narrating with "عن," so due to the possibility of tadlis it is not sound.

Another report in al-Mustadrak claims that the sound in the calf occurred due to the supplication of Harun, peace be upon him. The author argues that its chain contains Simak ibn Harb, who is criticized by Ahmad and described as having disturbed narrations.

In Sunan al-Kubra of al-Nasa'i and Musnad Abi Ya'la there is a long narration attributed to Ibn 'Abbas, in which multiple strands are combined: that the Samiri took dust from a "trace," that Harun made a supplication, and yet the calf's sound is explained as merely wind passing through a hollow form. Ibn 'Abbas is quoted as saying that the calf had no real voice, rather wind entered from its back and exited from its mouth, producing that sound. The author notes that the chain contains Asbagh ibn Zayd, who is disputed: Ibn Sa'd considered him weak and Ibn 'Adi said he had unpreserved narrations, while al-Daraqutni declared him trustworthy. The author concludes that this report is not reliable enough to build doctrine upon, especially since this detailed wording is not known through other strong routes.

Ibn Kathir stated that this report is mawquf on Ibn ‘Abbas and contains very little marfu‘ material, and that Ibn ‘Abbas may have taken it from Isra’iliyyat permitted to be narrated, from Ka‘b al-Ahbar or others. He also mentioned that his teacher al-Mizzi held the same view.

In Shi‘i tafsir works such as Tafsir al-Qummi and Tafsir al-Tabrisi, the “trace” is likewise interpreted as the dust from under the hoof of Gabriel’s horse, taken from the path created when the sea split. The author notes that these reports do not provide sound chains for that claim.

The author’s conclusion is that the Samiri’s statement is a mere deception. He was attempting to “bribe” Moses psychologically, as if to say: accept my explanation in front of the people as something that happened through your blessing, so that we can reconcile. Moses, peace be upon him, immediately condemned him. A contemporary Urdu periodical likewise described this as a psychological tactic of the Samiri, not a miracle linked to Moses, Gabriel, or Harun.

The author adds that the Dajjal’s acts should likewise be understood as craftsmanship, technology, or deception, not as miracles, divine signs, or blessings drawn from prophetic آثار. Yet many accepted the Samiri’s claim as “blessing of Moses” or “blessing of Gabriel’s horse” and attributed it to the Companions and Successors. Some of the same trend then argue that the Dajjal’s acts are also a divine test and that Allah will grant him miraculous-like istidraj. But, as shown, the reports used to support these interpretations are not sound in chain, and the Qur’an

mentioning a deceiver's words does not mean his explanation is true. A deceiver can say anything to justify his deception.

The author notes that a mufti cited the view found in a book titled *Asrar-e-'Alam* and says the mufti's point is correct: the Dajjal al-Akbar and the Samiri are two different individuals.

Did the Samiri “put life” into the idol?

The verse reads: I perceived what they did not perceive. There is also a recitational variation:

In the reading of Khalaf from Hamzah, al-Kisa'i, al-A'mash, and Khalaf: “I perceived what you did not perceive.”

In the readings of Qalun, Warsh, and 'Asim: “I perceived what they did not perceive.”

Al-Qurtubi mentioned stories in his commentary on this verse. One says the Samiri's mother hid him in a cave out of fear that Pharaoh would kill him, and Gabriel came and fed him honey and milk, so the Samiri later recognized Gabriel at the time of the Exodus. Another story says the Samiri heard Moses' words while Moses was making wax figures of a bull and a horse to retrieve Joseph's coffin from the Nile, and the bull figure brought up the coffin.

In *al-Siraj al-Munir*, a report attributed to Ibn 'Abbas through al-Kalbi claims angels raised children secretly, and that Gabriel raised the Samiri in infancy, which is why he recognized Gabriel later. *Tafsir al-Tabari* also transmits a similar account through Ibn Jurayj.

The author notes problems: al-Husayn ibn Dawud (also

known as Sunayd) is criticized by al-Nasa'i as not trustworthy, though al-Khatib al-Baghdadi defended him and Abu Hatim considered him truthful. Hajjaj ibn Muhammad al-A'war is generally considered trustworthy but became mixed up later, and it is unclear when Sunayd heard from him. More importantly, Ibn Jurayj did not meet any Companion, so the chain is severely disconnected. Even if the story was widely told, the chain does not establish it as proof.

Another story attributed to Ibn 'Abbas states that the Samiri was not from the Children of Israel but from neighboring cow-worshippers. The chain again contains Asbagh ibn Zayd, who is disputed.

These stories resemble Jewish mystical and rabbinic narratives. In the Talmud, certain rabbis are said to be able to create a figure and "give it life," and there are tales of creating a calf-like being, slaughtering it, and eating it. This kind of creature is referred to in the Talmud as a Golem, formed from clay in a way that parallels the creation of Adam in their storytelling tradition.

Chapter 6: The Hadith of al-Mughirah ibn Shu‘bah

In Sahih al-Bukhari there is the hadith:

Mughirah ibn Shu‘bah said: No one asked the Prophet, peace and blessings be upon him, about the Dajjal as much as I asked him. And he said to me: What harm can he cause you? I said: Because people say that he will have with him a mountain of bread and a river of water. He replied: He is more insignificant in the sight of Allah than that.

Some translators cite this narration of al-Mughirah, may Allah be pleased with him, and change its translation. They translate:

He is more easy for Allah than that.

Then they attempt to argue that the Prophet, peace and blessings be upon him, was further warning al-Mughirah by implying that it is easy for Allah to grant the Dajjal istidraj, signs, and miracles. But in order to support their argument, they altered the meaning of the hadith. The Prophet, peace and blessings be upon him, did not say that the Dajjal would harm the believers; rather, he described the Dajjal himself as low and contemptible, not as someone to whom Allah would grant miracles or divine signs.

People keep changing the translations of this hadith. Some translators have rendered it correctly.

A correct translation example (as found in some Urdu hadith resources) states:

The Messenger of Allah, peace and blessings be upon him, said: The Dajjal is more contemptible in the sight of Allah than that.

The commentary explains that whatever “displays of power” the Dajjal presents will be without true reality, and will not be more than deception, trickery, and illusion. He is so insignificant in Allah’s sight that in reality he cannot be granted the power to mislead those believers who remain firm.

The same meaning is found in versions in Musnad Ahmad: the Prophet said the Dajjal will not harm you, and when al-Mughirah mentioned what people claim about the Dajjal having rivers and provisions, the Prophet replied: He is more insignificant in the sight of Allah than that.

An example of a wrong translation is found in some renderings of Sunan Ibn Majah, where the translator renders:

He is more easy for Allah than that,

and then explains: since Allah created the Dajjal, giving him food and drink is easy for Allah.

This is incorrect, because in hadith usage, the phrase “more insignificant to Allah” is well established. It does not primarily carry the meaning “easier for Allah” in the way the translator intends, but rather conveys worthlessness and insignificance.

This is supported by other hadith wording, for example:

By Allah, the world is more insignificant to Allah than

this diseased goat is to its owner.

Here, “more insignificant to Allah” clearly means “more worthless,” not “easier for Allah.”

Likewise, in Musnad Ahmad the phrase is used in the sense that people boasting of ancestry will become more insignificant to Allah than dung beetles that push filth with their noses.

Therefore, the correct meaning of the hadith of al-Mughirah is that the Dajjal is too low and contemptible in Allah’s sight for these claims to be taken as proof of truth or as grounds for faith.

Moreover, what is mentioned in the narration does not necessarily have to be understood as supernatural. For example, “mountain” in Arabic usage can refer even to hills such as Safa and Marwah. “A river of water” can refer to supply and availability of water. The narration about the Dajjal’s “paradise and hell” can also be interpreted in non-supernatural ways. For instance, liquid nitrogen appears like water, but it can freeze the body extremely quickly, producing a burning sensation as if the body were in fire. Thus, interpretations of deception and illusion remain possible for such descriptions.

In the Qur’an, the expression “more easy for Him” is used in a different context:

He is the One who begins creation, then repeats it, and that is easier for Him.

Here, the point is that creating and recreating is not difficult for Allah at all. It does not mean that the act is “easy” in the human sense, but rather that nothing is

difficult for Allah.

In Sunan al-Nasa'i there is also a hadith:

The disappearance of the world is more insignificant to Allah than the killing of a Muslim man.

This indicates that killing a believer is extremely grave, and the world is comparatively worthless.

<p>Narrated by al-Mughirah ibn Shu'bah</p>	<p>Narrated from Hudhayfah and a number of the Prophet's Companions</p>
<p>Sources: Sahih Ibn Hibban 6800; Musnad Ahmad; Mustakhraj Abu 'Awanah 938; Sahih Muslim 2939.</p> <p>I said: O Messenger of Allah, it is said that the Dajjal will have with him a mountain of bread and rivers of water. The Messenger of Allah, peace and blessings be upon him, said: He is more insignificant in the sight of Allah than that. Al-Mughirah said: I was the one who asked the Messenger of Allah most about him, and he said: He will not harm you.</p>	<p>Sources: Musnad Ahmad 23090, 23683, 23684, 23685; Sahih Ibn Hibban 6799.</p> <p>He will travel with a mountain of bread and rivers of water. The Dajjal will have two flowing streams, one appearing as water and the other as fire. Hudhayfah said: I know more about the Dajjal than anyone else. He will have with him what appears to be water and what appears to be fire. What people will see as water will in reality be fire, and what they will see as fire will in reality be water. So whoever encounters that, let him drink from what appears to be fire, for it will</p>

	<p>appears to be fire, for it will actually be cool water. Abu Mas'ud said: I heard the Messenger of Allah, peace and blessings be upon him, say something similar. Hudhayfah gathered people and said: I am the most knowledgeable among you concerning the Dajjal. What he presents as fire will be water, and what he presents as water will be fire. Whoever is tested with that, let him choose what appears to be fire, for it will be water. Abu Mas'ud said: I heard this from the Messenger of Allah.</p>
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Al-Mughirah, may Allah be pleased with him, was asking about the hadith that had been narrated by Hudhayfah and Abu Mas'ud, may Allah be pleased with them both. Both Hudhayfah and Abu Mas'ud clarified that, in their understanding as well, what the Dajjal would possess would be deception, not real divine signs. When al-Mughirah asked about this, the Prophet, peace and blessings be upon him, informed him that the Dajjal is low and insignificant.

Statements of the Hadith Scholars and Jurists

Ibn Hibban said:

The Prophet's rejection of al-Mughirah's statement that the Dajjal will have rivers of water does not contradict the report of Abu Mas'ud that we mentioned. Rather, the Dajjal is too insignificant in the sight of Allah for him to truly have a flowing river of water. What he has will appear to be water, but it will not actually be water. There is no contradiction between the reports.

'Ali al-Qari, in his commentary *Sharh al-Mishkat*, regarding the words "He is more insignificant in the sight of Allah than that," says:

Meaning, he is too lowly for Allah to grant him such a reality. Rather, it will be imagination and deception as a trial.

Anwar al-Kashmiri, in *Fayd al-Bari* (4/19), says:

Know that the Dajjal will have nothing but illusions without real substance. They will have no permanence. People will merely see them with their eyes.

Al-Tahawi, in *Mushkil al-Athar*, commenting on the same narration, says:

The Dajjal will cause people, through his magic, to imagine that he has bread and water. They will see it as such due to the magic that accompanies him, by which he will overpower them, until they think it is truly as they see it with their eyes, though in reality it is not so.

Qadi Ibn al-'Arabi said:

It is merely illusion and confusion of vision. The believer will remain firm, and the disbeliever will slip.

Ibn al-Jawzi, in *Kashf al-Mushkil min Hadith al-Sahihayn*, said:

It is illusion, not reality.

Al-Suyuti, in his commentary on Ibn Majah, said:

“He is more insignificant in the sight of Allah than that” means that the Dajjal is too lowly for Allah to grant him such a great extraordinary act. Rather, he will deceive and perform tricks like magicians do. It is nothing but pure illusion; nothing in reality changes. This is like what we observe in our time among practitioners of sleight-of-hand and talismanic tricks.

Chapter 7: Was Ibn Sayyad the Dajjal?

The emergence of the Dajjal and his activities belong to the field of tribulations and the reports about the signs of the Hour, in which unusual events are mentioned. For that reason, many contradictory narrations appear in our books. When the subject is exhortation and warning, or the merits of prophets, even a “hasan” report was sometimes treated like a “sahih” report. An example is that Sahih Muslim contains Dajjal narrations that are not found in Sahih al-Bukhari.

Some narrations state that there was a man named Ibn Sayyad, a Muslim, whom some Companions thought might be the Dajjal, and that he later disappeared during the events of al-Harrah. Today, some scholars still identify him as the Dajjal.

We will now look at the narrations and scholarly statements about him. Ibn Sayyad was a new Muslim. His mother was Jewish and later accepted Islam, but Ibn Sayyad showed signs associated with soothsaying. Devils would come to him and bring him snippets of information from the unseen. Among what he claimed was information about Paradise, saying its soil is white, as if the devil had seen it before being expelled. His mother informed the Messenger of Allah, peace and blessings be upon him, about her son’s condition, and the Prophet went to him to investigate the reality of the matter.

It is appropriate to mention here that some atheists, God forbid, claimed that Ibn Sayyad was also a prophet

in the same sense as the Messenger of Allah, peace and blessings be upon him. Their reasoning is corrupt. If the Messenger of Allah, God forbid, were a false prophet, he would have arranged his secret killing. But they fail to see this.

Ibn Sayyad when he was a child

When Ibn Sayyad was still a child, childish behavior was present in him. The Messenger of Allah, peace and blessings be upon him, saw him playing with the children of the Ansar from the clan of Banu Maghalah. The narration reports that the Prophet struck him on the back and asked him: Do you testify that I am the Messenger of Allah? Ibn Sayyad looked at him and said: I testify that you are the messenger of the unlettered. Then Ibn Sayyad asked the Prophet: Do you testify that I am the Messenger of Allah? The Prophet left him.

It is clear that a child can utter such words, and the Prophet treated it accordingly. Ibn Sayyad also said that something was “cast” into him, meaning he received impressions or hints.

It should be noted that no hadith states that the Muslim children of Madinah stopped playing with Ibn Sayyad because they believed he was the Dajjal, nor that Muslims forbade their children from approaching him.

Al-Nawawi wrote in Tahdhib al-Asma' wal-Lughat that Ibn Sayyad had a form of soothsaying. He said that according to the majority view Ibn Sayyad died in Madinah, and it was also said that he went missing on the day of al-Harrah during the reign of Yazid in the

year 63 AH. But this is phrased as “it was said,” without a chain, so it cannot be asserted definitively that he was the Dajjal, especially since the killing of the Dajjal is by the hand of Jesus, peace be upon him.

A report in Sunan Abi Dawud states: We lost Ibn Sayyad on the day of al-Harrah. The author considers it weak because al-A‘mash narrates with “عن” and is known for tadlis, and Salim ibn Abi al-Ja‘d is also described as narrating with “عن.”

Al-Khattabi is quoted in one commentary as saying that the early scholars differed about Ibn Sayyad after he grew older. It was narrated that he repented from what he had said and died in Madinah, and that when they wanted to pray over him they uncovered his face so people could see him and were told: bear witness. The meaning is that his funeral occurred and was made public, so that people would not continue suspecting him.

Ibn Sayyad when he became an adult

When Ibn Sayyad reached adulthood, the Prophet, peace and blessings be upon him, had already passed away. Ibn Sayyad married and had children. No report states that Muslims refused to marry their daughters to him because they believed he was the Dajjal.

Rather, his offspring appear as narrators. In the Muwatta of Imam Malik, ‘Imarah ibn ‘Abd Allah ibn Sayyad, his son, is among the transmitters, and he is counted among the jurists of Madinah. Ibn Hajar states that Ibn Sayyad’s son was among the good Muslims and among the companions of Sa‘id ibn al-Musayyib. Historical reports mention that ‘Imarah lived until the

time of al-Walid ibn ‘Abd al-Malik. This indicates that suspicion, where it existed, was restricted to Ibn Sayyad himself.

Ibn Sayyad performed Hajj. Yet because of his unusual condition, some Companions disliked him. Ibn Sayyad himself said: They say I am the Dajjal, but the Dajjal is a disbeliever.

The suspicion around him intensified because it was reported that he was born one-eyed, and this raised associations with Dajjal descriptions. Suspicion also increased because he claimed to receive “inspiration,” so certain signs began to appear similar to what was said about the Dajjal, and therefore the Prophet questioned him.

In Sahih al-Bukhari and other books it is reported that the Prophet asked him: What do you see? Ibn Sayyad said: I see a throne over the sea. The Prophet replied: That is the throne of Iblis. Ibn Sayyad said: A truthful one and a liar come to me. The Prophet replied: Your matter has become confused. The Prophet said: I have concealed something for you. Ibn Sayyad said: Al-dukh, al-dukh. The Prophet said: Be gone, you cannot go beyond your limit.

Commentators discussed what “al-dukh” meant. Al-Nawawi said the majority held it refers to “smoke,” and that it is a dialect form. Al-Khattabi differed and said “smoke” does not fit here because it is not something hidden in the hand or sleeve; rather, “dukh” could refer to smoke present in the environment. A judge cited additional possibilities, such as that the Prophet had in mind the verse about smoke. The judge said the strongest view is that Ibn Sayyad did not reach the

concealed matter except for an incomplete word, in the manner of soothsayers.

The author argues that it is not in Sahih al-Bukhari that the Prophet concealed Surah al-Dukhan specifically. He considers that attribution an insertion associated with later narrational expansions, since other routes do not mention Surah al-Dukhan. Therefore, he prefers al-Khattabi's explanation: Ibn Sayyad guessed, saw smoke around, and uttered what came to mind.

Some additional reports exist in al-Bazzar and al-Tabarani that explicitly mention Surah al-Dukhan, but their chains are weak and include narrators described as munkar al-hadith, so they are not reliable.

Ibn Sayyad participated in jihad with Muslims, according to Ibn Sa'd. If all the Companions truly believed he was the greater Dajjal, they would not have allowed him to join.

Yet Ibn Sayyad continued to say things that stirred suspicion. In Sahih Muslim, he argued with Abu Sa'id: Did the Prophet not say the Dajjal is Jewish, while I have accepted Islam? Did he not say he will have no children, while I have children? Did he not say Makkah is forbidden for him, while I have performed Hajj? Abu Sa'id said he nearly began to be influenced, then Ibn Sayyad said: By Allah, I know where he is now, and I know his father and mother. Abu Sa'id replied: May you perish for the rest of the day.

Another narration in Muslim reports that Abu Sa'id accompanied Ibn Sayyad to Makkah, and Ibn Sayyad again argued from the known descriptions. He then

said: By Allah, I know his birth, his place, and where he is. Abu Sa'id said: It confused me.

The author notes that the phrase "the Dajjal is Jewish" appears in one route associated with a specific narrator, and other narrators do not state it there. He also notes that Abu Nadrrah sometimes narrates from a different "Abu Sa'id," not necessarily Abu Sa'id al-Khudri, which complicates attribution.

In summary, Ibn Sayyad himself spoke in ways that created suspicion, which is why people differed about him. The Prophet, peace and blessings be upon him, informed the Ummah that there would be thirty Dajjals. Therefore, reports calling Ibn Sayyad "a Dajjal" can be understood as meaning he was one of the many lesser Dajjals, not the greater Messiah-Dajjal.

Al-Shawkani quoted al-Nawawi: Scholars said the story of Ibn Sayyad is difficult and his matter is ambiguous, but there is no doubt he was a Dajjal among the Dajjals. The apparent view is that the Prophet was not given revelation about Ibn Sayyad specifically; rather, he was given revelation about the characteristics of the Dajjal, and Ibn Sayyad had signs that could fit those characteristics, so the Prophet did not decide definitively.

Al-Bayhaqi said people differed greatly about Ibn Sayyad: was he the Dajjal?

Abu Bakr Ibn al-'Arabi said the correct view is that the greater Dajjal is not Ibn Sayyad, because Ibn Sayyad was a boy in Madinah.

Ibn Hajar reports that al-Bayhaqi and Ibn Kathir also

held that the greater Dajjal is not Ibn Sayyad, but that Ibn Sayyad was a Dajjal among the Dajjals.

Ibn Taymiyyah stated that the Prophet initially withheld judgment until it later became clear that he was not the greater Dajjal, but that he belonged to the category of soothsayers.

A report in Sahih al-Bukhari states that Jabir ibn ‘Abd Allah said Ibn Sayyad is the Dajjal, based on ‘Umar’s statement in the Prophet’s presence without the Prophet objecting. This can be interpreted as meaning Ibn Sayyad was one of the Dajjals, not the greater Dajjal.

A narration reports that Ibn ‘Umar met Ibn Sayyad on a road and said something that angered him, and Ibn Sayyad “swelled” until the path was filled. Hafsah then told Ibn ‘Umar that the Prophet said the Dajjal will emerge because of anger. The author notes that “swelled until he filled the road” is an idiom meaning he became extremely angry, not that he physically expanded.

A narration in Sunan Abi Dawud mentions the Jassasah story and includes that Jabir testified Ibn Sayyad was the Dajjal, but al-Albani graded its chain weak because it contains al-Walid ibn Jami’, and Ibn Hibban criticized his severe solitary narrations.

Therefore, the conclusion presented is that Ibn Sayyad was a Muslim with a soothsayer-like mentality, he later died, and the popular report that he vanished is weak. He was not the greater Dajjal.

Ibn Sayyad Knowing the Surah Concealed in the Prophet's Mind

Islamic historical reports mention that in Madinah, during the Prophetic era, a woman gave birth to a child who was one-eyed from birth (Musnad Ahmad). This child used to play with Muslim children, and there is no hadith stating that Muslims forbade their children from mixing with him. The controversy about Ibn Sayyad (or Ibn Sa'id) began when his matter became doubtful in childhood and he claimed that things were "cast into him" (that he received inspirations). In this way, some of the signs associated with the Dajjal began to appear in him.

His mother went to the Prophet, peace and blessings be upon him, and asked him to come and examine her son. So the Messenger of Allah went to Ibn Sayyad's house and questioned him. In Sahih al-Bukhari and Sahih Muslim it is reported that the Prophet asked him:

The Messenger of Allah: What do you see?

Ibn Sayyad: I see a throne over the sea.

The Messenger of Allah: That is the throne of Iblis.

Ibn Sayyad: A truthful one and a liar come to me.

The Messenger of Allah: Your matter has become mixed and confused.

The Messenger of Allah: I have concealed something for you.

Ibn Sayyad: It is al-dukh, al-dukh.

The Messenger of Allah: Be gone; you will not go beyond your limit.

Note: No hadith in Sahih al-Bukhari states that at that moment the Prophet had Surah al-Dukhan in mind. That detail is mentioned in some other hadith books.

Regarding the word “al-dukh” (smoke), the commentators’ discussions were summarized by Shu‘ayb al-Arna‘ut in his annotation on Sahih Ibn Hibban. Al-Nawawi said in his commentary on Muslim (18/49) that the majority hold “al-dukh” here means “al-dukhan” (smoke) and that it is a dialect form. Al-Khattabi disagreed and said smoke does not fit here, because it is not something that can be “hidden” in a palm or sleeve; rather, “al-dukh” could refer to smoke present among palm trees and gardens. Al-Nawawi also mentioned that “I have concealed” may refer to the name “dukhan,” linked to the Qur’anic verse: “So watch for the day when the sky will bring a clear smoke.” A judge reported that al-Dawudi said Surah al-Dukhan was written in the Prophet’s hand, or that he wrote the verse in his hand. The judge concluded that the strongest view is that Ibn Sayyad did not reach the intended verse except for an incomplete word, as is typical of soothsayers.

The author argues that it is not in Sahih al-Bukhari that the Prophet had Surah al-Dukhan in mind at that moment. In his view, that is an insertion attributed to Ma‘mar ibn Rashid, because this narration is also known through the route of al-A‘mash and through other students of al-Zuhri, and they do not mention Surah al-Dukhan. Therefore, the author prefers al-Khattabi’s explanation: Ibn Sayyad merely guessed. Seeing smoke in the surroundings, he immediately said “al-dukh,” thinking that might be what the Prophet had in mind. And Allah knows best.

In Musnad al-Bazzar and al-Tabarani’s al-Mu‘jam al-Kabir, a report exists in which the wording states that the Prophet had concealed Surah al-Dukhan for him. In

that chain, however, Ziyad ibn al-Hasan ibn Furat al-Qazzaz al-Tamimi al-Kufi is described as munkar al-hadith, so the chain is weak.

In al-Tabarani's al-Mu'jam al-Awsat the same chain appears and contains the same meaning, that Ibn Sayyad reached the word "al-dukh" or even mentioned Surah al-Dukhan. It remains the same weak route.

Another narration in al-Mu'jam al-Awsat reports from Abu Dharr that the Prophet concealed something and Ibn Sayyad replied "a bone of a sheep," then tried to say "al-dukhan" but ended up saying "al-dukh," and the Prophet said: Be gone; you will not outstrip what has been decreed. The chain includes narrators who are not considered very strong, and it is explicitly stated that this report is only known from al-Harith through 'Abd al-Wahid ibn Ziyad.

The conclusion is that the claim that Ibn Sayyad reached words from Surah al-Dukhan that were "in the Prophet's mind" is an objectionable report. It is tied to solitary and weak transmission. Knowledge of what is within the heart belongs to Allah alone.

Allah knows what is in the hearts.

Ibn Sayyad married and had children. There is no report that Muslims refused to marry into his family because they believed he was the Dajjal. Rather, his offspring appear as transmitters in the Muwatta of Imam Malik. His son, 'Imarah ibn 'Abd Allah ibn Sayyad, was among the jurists of Madinah. Ibn Hajar states that Ibn Sayyad's son was among the good Muslims and among the companions of Sa'id ibn al-Musayyib. According to the history of al-Zubayr ibn

Bakkar, 'Imarah lived until the reign of the Caliph al-Walid ibn 'Abd al-Malik. This indicates that whatever suspicion existed was confined to Ibn Sayyad himself.

According to Ibn Sa'd, Ibn Sayyad also took part in military campaigns with Muslims. If all the Companions truly believed he was the Dajjal, the Umayyads would not have included him in jihad.

* * *

Chapter 8: Discussion on the Hadith of al-Nawwas ibn Sam'an (رض)

For how many days will the Dajjal remain after he emerges?

Answer:

There are contradictory narrations about this. Al-Albani, in his book *The Story of the Messiah al-Dajjal and the Descent of 'Isa*, peace be upon him, tries to interpret these narrations with a rather strange view. He says:

“It is possible that the hesitation came from the Prophet صلى الله عليه وسلم himself, and that this was before revelation came to him about the length of those days. Then revelation came to him about it. This is supported by the hadith of Abu Hurayrah: ‘in forty days –Allah knows their exact measure.’”

In the same book al-Albani says:

“As for the narrations referred to, which explicitly state that the Dajjal’s forty are days and not years, they are narrated by a group of Companions.”

All the narrations mentioned above are authentic according to al-Albani, and according to him the Prophet صلى الله عليه وسلم would say different things at different times because he was uncertain. Al-Albani’s statement is false; it cannot be established in any way what the final statement was.

Narration of ‘Abd Allah ibn ‘Amr (رض): forty, but I do not know whether forty days, forty months, or forty years

In Sahih Muslim and Sahih Ibn Hibban it is narrated:

The Prophet صلى الله عليه وسلم said: “The Dajjal will emerge in my Ummah and remain forty—I do not know: forty days, or forty months, or forty years—then Allah will send ‘Isa ibn Maryam, resembling ‘Urwah ibn Mas‘ud.”

In Sahih Ibn Hibban it is also narrated:

The Prophet صلى الله عليه وسلم said: “The Dajjal will emerge in my Ummah and remain among them forty. I do not know whether forty days, or forty years, or forty nights, or forty months. Then Allah will send to them ‘Isa ibn Maryam.”

Narration of Abu Hurayrah (رض): forty days on the earth, Allah knows their measure

In Musnad al-Bazzar and Sahih Ibn Hibban it is narrated:

The Prophet صلى الله عليه وسلم said: “The one-eyed Dajjal, the Messiah of misguidance, will emerge before the East at a time of disagreement and division among people. He will reach whatever Allah wills him to reach of the earth in forty days—Allah knows their exact measure. The believers will face severe hardship. Then ‘Isa ibn Maryam will descend from heaven...”

Narration of al-Nawwas ibn Sam‘an al-Kilabi (رض): 434 days

In al-Mustadrak of al-Hakim and Sahih Muslim it is narrated that the Prophet صلى الله عليه وسلم said:

“Forty days: one day like a year, one day like a month, one day like a week, and the rest of his days like your days.”

The narration about the Dajjal is as follows:

Hadith of al-Nawwas ibn Sam'an al-Kilabi

حَدِيث النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ
 حَدَّثَنَا أَبُو حَاشِمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي
 يَحْيَى بْنُ جَابِرِ الطَّائِي، قَاضِي حِمَّصٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفْعٍ الْخَضْرَمِيِّ،
 أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِي - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ
 مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِي [ص: 2251]، عَنْ عَبْدِ الرَّحْمَنِ
 بْنِ جُبَيْرِ بْنِ نَفْعٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفْعٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ الدَّجَالَ ذَاتَ عَدَاةٍ، فَخَفِضَ فِيهِ وَرَفَعَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّحْلِ، فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا،
 فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ عَدَاةً، فَخَفِضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّنَاهُ فِي
 طَائِفَةِ النَّحْلِ، فَقَالَ: «غَيْرُ الدَّجَالِ أَحْوَفُنِي عَلَيْكُمْ، إِنْ يَخْرُجُ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ
 وَلَسْتُ فِيكُمْ، فَأَمْرُ حَجِيجٍ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَيَّ كُلِّ مُسْلِمٍ، إِنَّهُ شَاتٍ قَطَطٌ، عَيْنُهُ طَائِفَةٌ، كَأَنِّي
 أَشَبَّهُهُ بِعَبْدِ الْعَزَى بْنِ قَطَنِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ خَلَّةَ بَيْنِ الشَّامِ
 وَالْعِرَاقِ، فَعَاتٍ يَمِينًا وَعَاتٍ شِمَالًا، يَا عِبَادَ اللَّهِ فَاثْبُتُوا» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا لَيْتُهُ فِي الْأَرْضِ؟ قَالَ:
 «أَرْبَعُونَ يَوْمًا، يَوْمَ كَسَنَةِ، وَيَوْمَ كَشْهَرٍ، وَيَوْمَ كَجُمُعَةٍ، وَسَائِرَ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ فَذَلِكَ
 الْيَوْمَ الَّذِي كَسَنَةَ، أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، أَقْدِرُوا لَهُ قُدْرَهُ» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا اسْرَاعُهُ فِي
 الْأَرْضِ؟ قَالَ: " كَأَلْعِيثِ اسْتَدْبَرْتَهُ الرِّيحُ، فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ
 السَّمَاءَ فَيَمْطُرُ، وَالْأَرْضَ فَيَنْبِتُ، فَتَرْوِحُ عَلَيْهِمْ سَارِحَتُهُمْ، أَطْوَلَ مَا كَانَتْ ذَرًا، وَأَسْبَعُهُ ضُرُوعًا، وَأَمَدَهُ
 خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ فَيُرَدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفَ عَنْهُمْ، فَيُضَيِّحُونَ مُنْجِلِينَ [ص: 2253]
 لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أُمُورِهِمْ، وَيَمُرُّ بِالْخَرِيَةِ، فَيَقُولُ لَهَا: أَخْرِجِي كَنُوزَكَ، فَتَتْبَعُهُ كَنُوزُهَا كَيْعَاسِيبِ
 النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُثَلِّمًا شَبَابًا، فَيَضْرِبُهُ بِالسُّنْبِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْغُرُصِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ وَيَتَهَلَّلُ
 وَجْهَهُ، يَضْحَكُ، فَيَبِينَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ
 دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَأَضْعَا كَتَيْبَهُ عَلَى أُنْحِنَةِ مَلَكَيْنِ، إِذَا طَاطَأَ رَأْسَهُ قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جَمَانٌ
 كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ بِنْتَاهِي حَيْثُ بَنَتْهُ طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يَأْتِيَهُ
 بَابَ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ
 بِدَرَجَاتِهِمْ فِي الْجَنَّةِ

Abu Khaythamah Zuhayr ibn Harb, al-Walid ibn Muslim, Abd al-Rahman ibn Yazid ibn Jabir, Yahya ibn Jabir al-Ta'i narrated from al-Nawwas ibn Sam'an, may Allah be pleased with him:

One morning the Messenger of Allah, peace and blessings be upon him, mentioned the Dajjal. At times he spoke of him in a diminished manner and at times he described him in such grave terms that we thought he might be among the clusters of date-palms. When we came to him in the evening, he perceived that concern in us and said: What is the matter with you?

We said: O Messenger of Allah, this morning you mentioned the Dajjal. At times you spoke of him lightly and at times you magnified his trial, until we thought he was among the date-palms.

He said: I fear for you trials other than the Dajjal more than I fear the Dajjal. If he appears while I am among you, I will contend with him on your behalf. But if he appears when I am not among you, then every man must contend for himself, and Allah will be my successor and protector over every Muslim.

Indeed, the Dajjal will be a young man with curly hair and a protruding eye. It is as if I liken him to Abd al-'Uzza ibn Qatan. Whoever among you encounters him should recite the opening verses of Surah al-Kahf over him. His emergence will be from the region between al-Sham and Iraq, and he will spread corruption to his right and to his left. O servants of Allah, remain steadfast.

We said: O Messenger of Allah, how long will he remain on earth?

He said: Forty days. One day will be like a year, one day like a month, one day like a week, and the rest of his days will be like your ordinary days.

We said: O Messenger of Allah, on the day that will be like a year, will the prayers of one day suffice for us?

He said: No. Rather, you must estimate its measure.

We said: O Messenger of Allah, how swift will he be in traveling through the earth?

He said: Like rain-laden clouds driven by the wind. He will come to a people and call them, and they will believe in him and respond to him. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth vegetation. Their grazing livestock will return to them in the evening with their humps taller than before, their udders fuller, and their flanks stretched.

Then he will come to another people and call them, but they will reject his claim. So he will leave them, and they will become afflicted with drought, and none of their wealth will remain in their hands.

He will then pass by a ruined land and say to it: Bring forth your treasures. Its treasures will follow him like swarms of bees following their leader.

Then he will call a young man in the prime of youth, strike him with a sword, and cut him into two pieces, placing the two pieces apart at the distance of an arrow's flight. Then he will call him, and he will come forward laughing, with his face shining.

While he is in that state, Allah will send the Messiah, Jesus son of Mary, peace be upon them both. He will descend at the white minaret in the eastern part of Damascus, wearing two garments lightly dyed in saffron, placing his hands on the wings of two angels. When he lowers his head, drops will fall from it, and when he raises it, drops like pearls will scatter from it. No disbeliever who smells the fragrance of his breath will survive; his breath will reach as far as his sight extends.

He will pursue the Dajjal and catch him at the gate of Ludd, and he will kill him.

Then a people whom Allah has protected from the Dajjal will come to Jesus son of Mary, peace be upon him. He will wipe their faces and inform them of their ranks in Paradise.

At that time, Allah will reveal to Jesus: I have brought forth servants of Mine whom no one has the power to fight. So take My servants to Mount Tur for protection.

Then Allah will release Gog and Magog, and they will surge forth from every elevation. The first of them will pass by the Lake of Tiberias and drink all its water. When the last of them pass by, they will say: There was once water here.

The Prophet of Allah, Jesus, peace be upon him, and his companions will be besieged until the head of an ox will be more valuable to one of them than one hundred dinars is to one of you today.

Then Jesus, peace be upon him, and his companions will supplicate to Allah. Allah will send a worm into the necks of Gog and Magog, and they will all die at once, like the

death of a single soul.

Then Jesus and his companions will descend to the earth and will not find a single span of land free from their stench and decay.

Then Jesus and his companions will supplicate to Allah again. Allah will send birds with necks like those of Bactrian camels. They will carry them away and cast them wherever Allah wills.

Then Allah will send rain which will cleanse every dwelling, whether built of clay or hair, until the earth becomes like a polished mirror. The earth will be washed clean like a garden or a pond.

Then it will be said to the earth: Bring forth your fruits and restore your blessings. In those days such blessing will prevail that a single pomegranate will suffice for a whole group, and they will seek shade in its rind. Milk will be so blessed that a single milch-cow will suffice for a tribe, a single milch-camel will suffice for a large community, and a single milch-goat will suffice for an entire household.

While they are in that condition, Allah will send a pleasant wind that will pass beneath their armpits and take the soul of every believer and every Muslim. Only the worst of people will remain, behaving openly like donkeys. Upon them the Hour will be established.

In Sahih Muslim, Musnad Ahmad, Sunan Abu Dawud, Sunan al-Tirmidhi, al-Mustadrak, al-Iman of Ibn

Mandah, and Musnad al-Shamiyyin, the chain of this narration goes through Yahya ibn Jabir al-Ta'i, and in all of them it mentions 434 days: one year, one month, one week, and the rest like ordinary days.

Isnad discussion and defect

In Sahih Muslim the chain is:

حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي يَحْيَى بْنُ جَابِرِ الطَّائِيِّ، قَاضِي حَمَصَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفِيرٍ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ،

ح

وَحَدَّثَنِي مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ النَّوَّاسِ بْنِ سَمْعَانَ

In this chain, an error of al-Walid ibn Muslim seems apparent. Regarding al-Walid ibn Muslim, Imam al-Bukhari said that he narrated from both 'Abd al-Rahman ibn Yazid ibn Jabir and 'Abd al-Rahman ibn Yazid ibn Tamim, and that he sometimes brings rejected reports. Imam al-Bukhari's view is that this occurs when he is narrating from 'Abd al-Rahman ibn Yazid ibn Tamim, but the listener assumes it is the trustworthy 'Abd al-Rahman ibn Yazid ibn Jabir.

Dr. 'Uthmani mentions this in his book *Din al-Khalis*, part two, quoting Imam al-Bukhari.

Al-Walid ibn Muslim took rejected narrations from 'Abd al-Rahman ibn Yazid ibn Tamim. Imam al-Bukhari included narrations through al-Walid ibn Muslim from

“Ibn Jabir” in his Sahih (in two places). This shows that according to Imam al-Bukhari, some narrations al-Walid took from ‘Abd al-Rahman ibn Yazid ibn Jabir are authentic. But note that al-Walid heard from both Ibn Jabir and Ibn Tamim; therefore some of al-Walid’s narrations are defective, because in them it is not Ibn Jabir but Ibn Tamim.

Second, Imam al-Bukhari also stated that al-Walid did not hear all of Ibn Jabir’s narrations. In al-Tarikh al-Kabir, in the biography of ‘Abd al-Rahman ibn Yazid ibn Jabir, he wrote that al-Walid said: Ibn Jabir had one book that he heard and another book that he did not hear.

All of this shows that al-Walid ibn Muslim narrated from both ‘Abd al-Rahman ibn Yazid ibn Tamim and ‘Abd al-Rahman ibn Yazid ibn Jabir, and—since al-Walid is also a mudallis—he did not hear all of Ibn Jabir’s narrations either. This was a matter requiring caution: it had to be known which narrator it was. The Kufan hadith scholars fell into error and assumed it was the trustworthy narrator. Abu Hatim’s position is that he does not know any Iraqi who narrated from ‘Abd al-Rahman ibn Yazid ibn Jabir.

An error occurs precisely when the narrator does not clarify from whom he is narrating. Many people in Iraq fell into this error because they assumed it was from ‘Abd al-Rahman ibn Yazid ibn Jabir. In my view, there is ambiguity in the chain of this Sahih Muslim narration: from whom did al-Walid narrate—‘Abd al-Rahman ibn Yazid ibn Jabir, or ‘Abd al-Rahman ibn Yazid ibn Tamim?

Imam Ahmad’s statement about al-Walid is:

His hadith became mixed up for him—what he heard and what he did not hear—and he had rejected narrations.

Al-Walid ibn Muslim is famous for *tadlis al-taswiyah*, meaning he would commit *tadlis* up to the shaykh of his shaykh.

And here it is the same, because he omitted the shaykh of his shaykh, ‘Ata ibn Yazid al-Saksaki, from whom this narration was taken, and this will be mentioned ahead.

Other chains and their defects

In Ibn Majah, the narration of this same text does not contain Yahya ibn Jabir al-Ta’i; it is narrated by Yahya ibn Hamzah, the Abbasid-era judge of Damascus. This makes Ibn Majah’s chain disconnected, so it cannot be accepted.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ
قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ

Ibn Majah’s chain is disconnected.

It is also mentioned that Yahya ibn Jabir was a trustworthy narrator who sent many *mursal* narrations, and that al-Mizzi stated that his narrations from those Companions—including al-Nawwas—are *mursal* because he did not meet them.

Ibn al-Athir said that two narrations became mixed together in this text. Shu‘ayb al-Arna’ut said that in

one chain Yahya ibn Jabir al-Ta'i dropped out between 'Abd al-Rahman ibn Yazid ibn Jabir and 'Abd al-Rahman ibn Jubayr.

Other chains that I found also have defects. Ibn Mandah collected its chains, and in all of them Yahya ibn Jabir al-Ta'i and 'Abd al-Rahman ibn Jubayr ibn Nufayr are central. In all these chains Ibn Sa'd's remark about 'Abd al-Rahman ibn Jubayr ibn Nufayr also applies: some people object to his hadith.

In Fada'il al-Sham by Ibn Abi al-Hawl, it is narrated without 'Abd al-Rahman ibn Jubayr ibn Nufayr narrating from his father, making it disconnected.

Scholars' view regarding the "good wind" clause

Imam Muslim narrated this hadith in his Sahih, and at the end it contains: "Allah will send a good wind."

In al-'Ilal by Ibn Abi Hatim it is mentioned that Abu Hatim was asked about a hadith narrated by al-Walid: "Ibn Jabir narrated to us from 'Ata ibn Yazid al-Saksaki..." and Abu Hatim said: rather it is "Yazid ibn 'Ata al-Saksaki."

وسألت أبي عن حديث رواه الوليد؛ قال: حدثنا ابن جابر، عن عطاء
ابن يزيد السكسكي؛ قال: يبعث الله ريحاً طيبة بعد
قبضه عيسى بن مريم، وعند دُؤو من الساعة... ، فذكر الحديث؟
فقال أبي: إنما هو يزيد بن عطاء السكسكي.

Among the preserved material, this is the only narration of al-Walid ibn Muslim about the descent of 'Isa and the good wind. Therefore it is clear that it

refers to this very narration of al-Nawwas ibn Sam'an found in Sahih Muslim. According to Tahdhib al-Kamal, Yazid ibn 'Ata al-Saksaki was a Syrian who narrated from Ka'b al-Ahbar.

In Musnad Ahmad (17629) a route similar to Sahih Muslim ends with al-Walid saying: Ibn Jabir said: Yazid ibn 'Ata al-Saksaki narrated to me from Ka'b, or someone else.

This shows that another chain indicates that this entire material about the descent of the Messiah and the Dajjal was originally a statement of Ka'b al-Ahbar, while the chain presented by Imam Muslim and Imam Ahmad raised it to a prophetic narration.

Determining the number of days

According to the narration: $360 + 30 + 7 + 37 = 434$ days.

In the narration attributed to al-Nawwas, Yahya ibn Jabir al-Ta'i, the judge of Hims (d. 126 AH), is alone in reporting this, and it contradicts what is narrated from other Companions. He died during the caliphate of al-Walid ibn Yazid ibn 'Abd al-Malik, the last period of the Umayyads. Abu Hatim called him "salih al-hadith." Imam al-Bukhari did not narrate anything from him in his Sahih.

Two messiahs and one adversary

The Jews believe in two messiahs: one is called the kingly messiah and the other the priestly messiah. Both will be righteous. They also speak of an adversary, whom they do not call "Messiah Dajjal" but simply "the adversary." The mention of this adversary is in the

Book of Daniel, while the other two are in other prophetic books.

According to Daniel, an adversary will come and will change time, seasons, and laws. “Laws” is also translated as “seasons,” and Christians therefore believe the Antichrist can change the seasons.

In Aramaic the original phrase is “time, times, and half a time.” But this is not the real meaning; rather the word’s origin relates to the menstrual cycle, meaning a period of weakness and bloodshed. The intention is that the Jews will be in severe distress, like the weakness of a menstruating woman, and their blood will be shed and they will be weakened.

וּמְלִין לְצַד עֲלִיא יִמְלַל
וּלְקַדְיִשִׁי עֲלִיוֹנִין יִבְלֵא
וְיִסְבֵּר לְהַשְׁנִיָּה זְמַנִּין וְדַח
וְיִתְּהַבּוּן בִּידָה
עַד עֵדֹן וְעֵדְנִין וּפְלַג עֵדֹן

English translation Daniel 7:25:

**And he shall speak words against the Most High,
and he shall wear out the saints of the Most High,
and he shall intend to change times and law;
and they shall be given into his hand until a time, and times, and half a time.**

The lexical meaning of the word *adan* refers to the menstrual period of a woman, that is, the discharge of blood from the body, which according to the lunar calendar lasts twenty eight days. However,

here the intent of Daniel is only to state that the blood of the Jews will be shed and that the Jews will become weak.

The writer has found another verse in the Book of Daniel related to this matter in which the duration of the Messiah is stated as sixty two weeks, which amounts to four hundred thirty four days. In the Book of Daniel, these four hundred thirty four days may also be broken down in such a way as to equal one year, two months, and fourteen days, or half a month.

If, according to the narration of Yahya ibn Jabir al Ta'i, you divide the four hundred thirty four days in this manner, it also becomes one year three hundred sixty days plus two months sixty days plus fourteen days. In this way, the calculation of the Book of Daniel corresponds, according to the narration of Yahya ibn Jabir al Ta'i.

The narration of Yahya ibn Jabir al Ta'i is considered anomalous because of its solitary transmission.

This view is further strengthened by additional verses in the Book of Daniel according to which the ruling Messiah will rebuild Jerusalem.

I found another verse in Daniel in which the duration of the messiah is given as sixty-two weeks, which are 434 days. Those 434 days can also be divided as one year, two months, and fourteen days. If you divide 434

days according to Yahya ibn Jabir's narration, it becomes one year (360) plus two months (60) plus fourteen days. Thus Daniel's calculation matches Yahya ibn Jabir's narration. Because Yahya ibn Jabir's report is solitary, it is anomalous.

This view is further supported by other verses in Daniel that say the "anointed ruler" will rebuild Jerusalem for sixty-two weeks and then be cut off. Thus the ruler messiah and his adversary both remain 434 days. Christians accept Daniel; they say Jesus in his first coming was the priestly messiah, and in the second coming he will be the kingly messiah, and there will also be an adversary.

Dan. 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a ruler, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Dan. 9:26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the ruler who is to come shall

destroy the city and the sanctuary. Its end shall
come with a flood and to the end there shall be
war. Desolations are decreed.

In Syria there was a large Christian population in the Umayyad period, so it is not unlikely that some such statements entered our narrations, especially while other hadith contradict them. Note also that a narration from al-Nawwas ibn Sam‘an exists in Musnad al-Shamiyyin by al-Tabarani in which Yahya ibn Jabir is not present and the duration of the Dajjal is not mentioned.

The white minaret in Damascus

Readers should note that the Sahih Muslim narration does not match other narrations and appears to be influenced by the Book of Daniel, so accepting it is difficult. But if it is rejected, another issue arises: one would have to deny the claim that ‘Isa عليه السلام will descend at the white minaret in Damascus, because this is contained in this narration.

There are narrations in al-Tabarani and elsewhere about the “white minaret east of Damascus,” but according to Ibn Abi Hatim, the correct version is that it is the statement of Ka‘b al-Ahbar, not a prophetic hadith.

Therefore, no narration about the descent at the white minaret in eastern Damascus is authentic. Perhaps that

is why it is not in Sahih al-Bukhari.

And it should also be remembered that in the Prophetic era, building “minarets” was a Christian practice, where monks would sit on top and worship, and ordinary people were not allowed to ascend.

The White Minaret in Damascus?

Readers should note that the narration in Sahih Muslim does not correspond with other narrations. Since it appears to resemble material from the Book of Daniel, it is difficult to accept. However, if it is rejected, another issue arises: one would then have to deny that Jesus, peace be upon him, will descend near the white minaret in Damascus, because this detail is found in that narration.

The narration in al Mu`jam al Kabir by al Tabarani states:

Ahmad ibn al Mu`alla al Dimashqi al Qadi narrated to us, Hisham ibn `Amarah narrated to us. And `Abdan ibn Ahmad narrated to us, Hisham ibn Khalid narrated to us. Both said: Muhammad ibn Shu`ayb narrated to us, Yazid ibn `Ubaydah narrated to us, from Abu al Ash`ath al San`ani, from Aws ibn Aws, from the Prophet, peace and blessings be upon him, who said: Jesus son of Mary, peace be upon him, will descend near the white minaret to the east of Damascus.

Aws ibn Aws, may Allah be pleased with him, said that the Prophet, peace and

blessings be upon him, said: Jesus son of Mary, peace be upon him, will descend near the white minaret in eastern Damascus.

Al Tabarani presented two chains. In the first chain, Hisham ibn 'Amarah is unknown. In the second chain, Hisham ibn Khalid, Abu Marwan al Dimashqi al Azraq, is graded as truthful, and Ibn Hibban declared him reliable. Likewise, Yazid ibn 'Ubaydah al Sakuni is graded as truthful, which is the lowest level of reliability. However, the writer is not satisfied with this chain because al Tabarani himself transmitted other narrations in his books with the chain: Abu al Ash'ath al San'ani, from Abu Asma' al Rahabi, from Aws ibn Aws, may Allah be pleased with him. This means that between Abu al Ash'ath al San'ani and Aws ibn Aws there is an intermediary narrator, Abu Asma' al Rahabi, as found for example in al Mu'jam al Kabir hadith 586 and Musnad al Shamiyyin hadith 557.

However, in the narration under discussion, the name of Abu Asma' is not mentioned. Therefore, the chain is disconnected.

Yazid ibn 'Ubaydah, from Abu al Ash'ath al San'ani, from Aws ibn Aws, from the Prophet, peace and blessings be upon him, who said: Jesus son of Mary will descend near the white minaret to the east of Damascus.

In Kitab al 'Ilal by Ibn Abi Hatim, Abu Muhammad 'Abd al Rahman ibn Muhammad ibn

Idris al Razi, who died in 327 AH, it is stated:

I asked my father about a hadith narrated by Muhammad ibn Shu'ayb, from Yazid ibn 'Ubaydah, from Abu al Ash'ath al San'ani, from Aws ibn Aws al Thaqafi, that the Messenger of Allah, peace and blessings be upon him, said: The Messiah, Jesus son of Mary, will descend near the white minaret to the east of Damascus. My father said: It is actually from Aws ibn Aws, from Ka'b, as his own statement. This is how the trustworthy narrators transmit it.

I asked: What is your opinion regarding Yazid ibn 'Ubaydah? He said: There is no harm in him.

Thus, according to this, the report is the statement of Ka'b al Ahbar.

In Takhreej Ahadith Fada'il al Sham wa Dimashq by Abu al Hasan 'Ali ibn Muhammad al Ruba'i, al Albani declared it authentic. He said:

From Aws ibn Aws al Thaqafi, may Allah be pleased with him, that he heard the Messenger of Allah, peace and blessings be upon him, say: Jesus son of Mary will descend near the white minaret to the east of Damascus.

He said: This hadith is authentic. It was also reported by al Tabarani in al Mu'jam al Kabir and by Ibn 'Asakir through chains from Muhammad ibn Shu'ayb: Yazid ibn 'Ubaydah narrated to me, Abu al Ash'ath narrated from Aws ibn Aws al Thaqafi.

He said: This chain is authentic, and Muhammad ibn Shu'ayb is Ibn Shabur. Al Haythami said: Its narrators are trustworthy.

In al Ahad wa al Mathani by Ibn Abi 'Asim:

Hisham ibn Khalid narrated to us, al Walid ibn Muslim narrated to us, who said: Rabi'ah ibn Rabi'ah narrated to me, from Nafi' ibn Kaysan, from his father Kaysan, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: Jesus son of Mary will descend near the white minaret to the east of Damascus.

Regarding Rabi'ah ibn Rabi'ah, Imam al Dhahabi said in al Mizan that he does not know him, and in Dhayl Diwan al Du'afa' wa al Matrukun he declared him unknown.

In Takhreej Ahadith Fada'il al Sham wa Dimashq, al Albani nevertheless declared it authentic, even though he was aware that in some narrations the wording mentions Bab al Sharqi and in others the minaret. Al Albani wrote:

From Kaysan, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say: Jesus son of Mary will descend near the white minaret to the east of Damascus.

He said: Its chain is authentic.

From Nafi' ibn Kaysan, companion of the Messenger of Allah, who said: The Messenger of Allah said: Jesus son of Mary

will descend at Bab al Sharqi.

Al Albani said: With this wording, mentioning Bab al Sharqi, it is rejected, and its chain consists of unknown narrators. The correct wording is near the white minaret to the east of Damascus, without mentioning the gate, as in the previous two hadiths and in Sahih Muslim and elsewhere.

In Fada'il al Sham wa Dimashq by al Ruba'i, another chain is mentioned:

A chain containing an unnamed narrator described merely as the one who heard. Therefore, it is also weak.

What is the difference between Bab Dimashq and the minaret of Damascus? That will be discussed in the next chapter.

Thus, there is no fully authentic narration regarding Jesus descending at the white minaret in eastern Damascus.

Perhaps this is why it is not found in Sahih al Bukhari.

Moreover, during the Prophetic era, constructing minarets was a Christian practice, where monks would sit atop them for worship and others were not allowed to ascend. One such minaret was known as Manarat Dhat al Akar' in al Sham, in which a monk known as al Nubbi resided.

It is said that this innovation of building such minarets began in the year 423 CE.

During 6th-7th century There were called Pillar Saints. It is said that in this practice a monk would remain atop the pillar for thirty five to forty years. The monk would lower a bucket with a rope, and devotees would place food and written prayer requests into it. The monk would then act as an intermediary and supplicate on their behalf.

In Damascus, at a location attributed to the burial place of the head of Yahya, peace be upon him, the Christians had constructed a church. Later, during the reign of al Walid ibn Abd al Malik, it was converted into the Umayyad Mosque. It is said regarding the white minaret there that Jesus will descend near it. It should be made clear that Yahya, peace be upon him, was killed in Jerusalem. However, the Christians accepted many sites in Damascus and its surrounding areas based on the claims of the Christian preacher Eusebius, who identified these locations at the request of the Roman emperor Constantine. This occurred after the ruling class abruptly abandoned the Mithraic religion and adopted Christianity.

It should also be remembered that the Messenger of Allah, peace and blessings be upon him, during his final illness, forbade the construction of mosques over such places. Therefore, how could Jesus, peace be upon him, descend at such a mosque? It is claimed regarding the Umayyad Mosque of Damascus that it contains the grave of Hud, peace be upon him, and the head of Yahya, peace be upon

him, and that at one time the site was a temple of the idol al Haddad.

Treasure of the earth

In Kitab al-Fitan by Nu'aym ibn Hammad, the statement that the Dajjal will command the earth to bring out its gold is attributed to Ka'b. Similar wording appears in Sahih Muslim.

Killing at Ludd

According to the Sahih Muslim narration, the Dajjal will be killed at Ludd. But this detail also appears through other routes, though they have weaknesses. Some later scholars considered those routes strengthened because they accepted the Sahih Muslim narration as fully sound.

A report in Musannaf 'Abd al-Razzaq shows that a Jewish man told 'Umar that Ibn Maryam would kill the Dajjal in the courtyard of Ludd. This indicates that the report of killing at Ludd may originally be a Jewish statement that entered Islam through Ka'b al-Ahbar and was then included in the narration attributed to al-Nawwas.

The Talmud also contains a report about stoning "Ben Stada" at Ludd, and some Christian scholars identify that as a polemical reference to Jesus. Thus, when Jews speak about Ludd, their purpose may be to echo their earlier claim.

Will the Dajjal change the seasons?

A special feature of the Sahih Muslim narration is that

it closely resembles the Book of Daniel, for example that the Dajjal will command the earth to bring out treasures, and command the sky and earth in ways that resemble “changing times and seasons.”

After that, some Muslim writers used this narration as a basis for modern myths, such as the idea that the Dajjal will change the earth’s rotation through technology.

But this is ignorance of science. If a day were literally stretched to 8,640 hours, life on earth would collapse: the oceans would evaporate on the sunlit side and freeze on the dark side. This is why hours are not meant; rather “days” are meant. Allah grant understanding.

Some earlier scholars tried to interpret the “day like a year” as magic or illusion, meaning day and night still pass normally but people are made to imagine time has stopped. But such an interpretation also fails, because no magic can hold the whole world in that state for so long, and it contradicts other authentic narrations.

The breath of the Messiah

The narration says that the breath of ‘Isa reaches as far as his sight and kills disbelievers, and yet the Dajjal is not killed merely by breath. This resembles Isaiah 11:4: “with the breath of his lips he shall kill the wicked.” In the first coming of ‘Isa, nothing like this happened.

Isaiah 11:4

English text:

But with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

Even during the first coming of Jesus, peace be upon him, it never occurred that the wicked were destroyed by his breath.

Ibn Majah narration

The discussion is incomplete without mentioning a long Ibn Majah narration about the Dajjal attributed to Abu Umamah. The chain is weak and disconnected, because Abu Zur'ah al-Saybani did not hear from Abu Umamah. Al-Albani also graded it weak.

Al-Suyuti, when asked about these narrations, said that they are not equal in authenticity. The one in Muslim is the sound one, while the one in Ibn Majah has confusion and error in its chain and text.

The claim that the Dajjal will change the seasons and command fertility of the earth appears in the Sahih Muslim narration under discussion and in the Ibn Majah narration, and both are not sound.

The Ibn Majah narration also states that the Dajjal will remain forty years with bizarre time compressions, which cannot be reconciled with the other narrations.

Its part about “weather control” comes through ‘Ubayd

Allah ibn al-Walid al-Wassafi, who was declared abandoned by al-Nasa'i and others, and his teacher 'Atiyyah al-'Awfi is also severely criticized.

It is astonishing that a disconnected chain with abandoned and severely criticized narrators was passed into children's minds, turning the Dajjal from a human being into something superhuman.

The essence is:

It is not proven with sound chains that the Dajjal will be a Jew.

It is not proven that he will be killed at Ludd.

It is not proven that Ibn Maryam will descend in Syria at the white minaret in Damascus.

It is not proven that the Dajjal will change the seasons.

All these matters are taken from the People of the Book and are summaries and extracts from the Book of Daniel.

Likewise, the narration in Bukhari and Muslim that the Dajjal will revive the dead is also not sound.

The giant, enormous Dajjal chained in a church on an island in Sahih Muslim is also rejected.

It is not correct to merge such narrations, label them "agreed upon," and present them as a single unified account.

What is established about the Dajjal is that:

He will emerge in the Ummah of Muhammad and remain forty, and the exact measure is known to Allah.

He will claim faith and also claim divinity.

He will perform tawaf of the Ka'bah.

Ibn Maryam will kill him.

The Jews will be sympathetic to him.

He will claim to be the Messiah.

His eye will be protruding like a swollen grape.

His hair will be very curly.

These points appear in the narrations of Sahih al-Bukhari, Sahih Ibn Hibban, and Sahih Muslim.

Chapter 9: Ka‘b al-Ahbar’s Concept of the Messiah and the Hadith Narrations

Ka‘b was a Jew from Yemen. It is said that he accepted Islam in the time of Abu Bakr or ‘Umar, may Allah be pleased with them, and instead of settling in Madinah he went and settled in Syria. According to Imam Ahmad’s al-‘Ilal:

“I heard him mention Ka‘b al-Ahbar and he said: He is from the people of Hims; he accepted Islam in the time of ‘Umar, and he is from Himyar of Yemen.”

Ka‘b used to narrate Isra’iliyyat to people. He had a stubborn mindset, and he and his family would pull Islam in the direction of Jewish narrations. For example, he used to say that in Surah Maryam, in the verse “O sister of Harun,” this Harun is not Harun the brother of Musa, peace be upon him.

According to Tafsir al-Tabari (vol. 18, p. 187), ‘A’ishah, may Allah be pleased with her, refuted this claim:

Ibn Sirin said: We were informed that Ka‘b said: In the verse “O sister of Harun,” it does not refer to Harun the brother of Musa. ‘A’ishah said to him: You have lied. Ka‘b said: O Mother of the Believers, if the Prophet, peace and blessings be upon him, said it, then he knows best and is most informed; otherwise, I find between them six hundred years. So she remained silent.

Ibn Kathir نقل this statement in his tafsir and said: “There is something questionable about this chronology.” In my view, instead of “six hundred” it may have been “six plus six hundred,” meaning around 1200 years. The reason is that according to Jews, Musa and Harun lived around 1273 BCE, and ‘Isa lived around 100 BCE, which makes roughly 1200 years. According to Qatadah al-Basri and al-Suhayli, this Harun was another person, not a messenger. According to Sahih Muslim and al-Tirmidhi:

The Prophet, peace and blessings be upon him, sent al-Mughirah ibn Shu‘bah to Najran. The Christians asked him: How does your Prophet claim that Maryam is the sister of Harun? When he returned, he informed the Prophet, and the Prophet said: Why did you not tell them that they used to name people after their prophets and righteous men before them?

The chain of this hadith is hasan because it includes Simak ibn Harb, who has been criticized. In my view, Maryam is called “sister of Harun” because she was from the lineage of Harun, peace be upon him. According to the Gospel, her maternal uncle Zakariyya, peace be upon him, served in the Temple of Solomon as a Levite, and for a Levite it was necessary to be from the lineage of Harun. Therefore, “sister of Harun” in Arabic usage means a member of Harun’s family.

Why did Ka‘b say what he said? The reason is that, according to Jews, the Messiah must be from the lineage of Dawud or from the lineage of Yusuf, whereas according to the Qur’an he is from the family of Harun, because Maryam’s family was connected to Harun. According to the Torah, the administration of Bayt al-

Maqdis is reserved for the family of Harun.

Similarly, Ka' b's stepson Nawf al-Bakkali used to say that in the story of Musa and al-Khidr, the Musa mentioned is a different Musa. Ibn 'Abbas, may Allah be pleased with him, called Nawf a liar. Clearly, the one who taught Nawf was Ka' b al-Ahbar. According to Sahih al-Bukhari (hadith 122):

Sa'id ibn Jubayr said: I said to Ibn 'Abbas: Nawf al-Bakkali claims that Musa (in the story) is not Musa of Bani Isra'il, but another Musa. He said: The enemy of Allah has lied.

Both of these views were prevalent among the Jews of Arabia, but Ka' b and Nawf al-Bakkali kept narrating their Isra'iliyyat instead of reading the Qur'an properly.

In al-Bukhari it is narrated that Ibn 'Abbas, may Allah be pleased with him, said:

“O assembly of Muslims, how can you ask the People of the Book about anything, while your Book that Allah revealed to your Prophet, peace and blessings be upon him, is the newest report from Allah, pure and unadulterated? Allah has already told you that the People of the Book altered the books of Allah and changed them, and they wrote books with their own hands and said: ‘This is from Allah,’ to gain a small price. Does the knowledge that has come to you not prevent you from asking them? By Allah, we have not seen any man among them asking you about what was revealed to you.”

Here we will look specifically at the statements of Ka' b

al-Ahbar.

Imam Ibn Abi Hatim hinted at this. According to al-'Ilal by Ibn Abi Hatim:

I asked my father about a hadith narrated by Muhammad ibn Shu'ayb, from Yazid ibn 'Ubaydah, from Abu al-Ash'ath al-San'ani, from Aws ibn Aws al-Thaqafi, who said that the Messenger of Allah, peace and blessings be upon him, said: 'The Messiah, 'Isa ibn Maryam, will descend at the white minaret east of Damascus.' My father said: Rather it is from Aws ibn Aws, from Ka' b—his statement; this is how reliable narrators report it. I said: What is your view about Yazid ibn 'Ubaydah? He said: There is no harm in him.

Meaning: Aws ibn Aws (or Aws ibn Abi Aws al-Thaqafi), a Companion of the Messenger, had narrated a statement of Ka' b al-Ahbar, and people later took it as a Prophetic hadith. In this context, Ibn 'Abbas's statement becomes clear: he was criticizing the Companions themselves for transmitting sayings from Ka' b.

Now we return to the Messiah narrations that are actually the sayings of Ka' b. The verification of Ibn Abi Hatim's statement takes us to Kitab al-Fitan by Nu'aym ibn Hammad, where we examine only the sayings of Ka' b al-Ahbar.

'Isa will descend near the white arch east of Damascus

According to Kitab al-Fitan by Nu'aym ibn Hammad, this was a saying of Ka' b al-Ahbar:

“The Messiah, ‘Isa ibn Maryam, peace be upon him, will descend near the white arch at the eastern gate of Damascus, toward the edge of the trees. A cloud will carry him. He will be placing his hands on the shoulders of two angels. He will be wearing two cloaks, wrapped in one and draped with the other. When he lowers his head, drops will fall from him like pearls. The Jews will come and say: We are your companions. He will say: You have lied. Then the Christians will come and say: We are your companions. He will say: You have lied. Rather, my companions are the Muhajirun, the remnant of the people of the great battle. Then he will go to where the Muslims are gathered and will find their خليفة leading them in prayer. The leader will step back for the Messiah when he sees him and will say: O Messiah of Allah, lead us in prayer. He will reply: No, you lead your companions in prayer, for Allah is pleased with you. I was sent as a minister, not as a ruler. Their khalifah will lead them in two rak‘ahs once, with Ibn Maryam among them. Then the Messiah will lead them after that and will remove their khalifah.”

‘Isa will kill the Dajjal at Ludd

In the same book, Ka‘b said:

“When the Dajjal hears of the descent of ‘Isa ibn Maryam, he will flee. ‘Isa will pursue him until he catches him at the gate of Ludd and kills him. Nothing will remain except that it will point out the companions of the Dajjal, saying: O believer, this is a disbeliever.”

In Musannaf ‘Abd al-Razzaq (narration 20836) it is

reported:

Salim narrates from his father that ‘Umar asked a Jewish man about something and he told him, and ‘Umar confirmed him and said: I have tested your truthfulness, now tell me about the Dajjal. The Jew said: By the God of the Jews, Ibn Maryam will kill him in the courtyard of Ludd.

It becomes clear that this was a Jewish saying: that the killing of the adversarial messiah would be at Ludd.

As explained, this is taken from the Jewish Talmud, where it is stated that ‘Isa was killed at Ludd. In other words, in Jewish thinking, the future false messiah will also be killed at Ludd. Ka‘b, unfortunately, became famous in Islam as a rabbi, but I say he was a man of shallow knowledge. There are many proofs of this, including his narrations about Harut and Marut and others. Ka‘b merely repeated what he heard from his elders: that false messiahs are killed at Ludd.

‘Isa will remain forty years

Ka‘b said:

“A pure wind will come and will seize the soul of ‘Isa and the believers.”

Another report says:

“‘Isa ibn Maryam will remain after his descent for forty years.” Al-Walid ibn Muslim said: “I read something similar in Daniel.”

Another report says:

“When ‘Isa ibn Maryam comes out, governance will be cut off.”

In the Book of Daniel, “seventy weeks” is often translated, but in the original Aramaic the words are “shab‘am, shabu‘a,” whose literal meaning is “seven seven-times,” i.e., seven times seven equals forty-nine years. From this, People of the Book scholars extracted that the Messiah will remain forty-nine years after descending. These are not baseless claims; al-Walid ibn Muslim himself testified that ‘Isa will remain forty years, and that this is in the Book of Daniel.

According to the book Everyman’s Talmud by Abraham Cohen (Schocken Books, p. 356), which is a summary of the Talmud, Jewish scholars differ about how long the Messiah will remain. Rabbi Akiva and Rabbi Eliezer said the Messiah will remain forty years. These Jewish scholars lived before the Prophet, peace and blessings be upon him. Christian scholars took forty-nine years from Daniel. Among People of the Book, it is common that the unit digit is dropped in writing and speech, so forty-nine is said as forty.

In one narration in Sahih Muslim from ‘Abd Allah ibn ‘Amr, may Allah be pleased with him, it says:

Then people will remain seven years, with no enmity between any two, then Allah will send a cold wind from the direction of Syria, and no one will remain on the face of the earth who has even the weight of an atom of goodness or faith in his heart except that it will seize him.

According to the narration attributed to al-Nawwas ibn Sam‘an, ‘Isa will remain forty years after descending.

Ibn Kathir, in *al-Nihayah fi al-Fitan wal-Malahim*, tries unsuccessfully to reconcile this, saying that the “seven years” may be the period after descent and the “forty years” may include his life before being raised to heaven, and that he was thirty-three years old then. And Allah knows best.

This reconciliation would be acceptable if the narration attributed to al-Nawwas ibn Sam’an did not exist, because that narration explicitly mentions forty years after descent.

In *Dalil al-Falihin*, Ibn Kathir’s reconciliation is not accepted. It is said that multiple narrations mention forty years for ‘Isa, through different routes: including a narration of Abu Hurayrah in al-Tabarani, a narration of ‘A’ishah in Musnad Ahmad, a narration of Ibn Mas’ud in al-Tabarani, and the narration of al-Nawwas in Sahih Muslim.

‘Isa’s hair

Christians say that ‘Isa did not cut his hair due to a vow mentioned in the Torah’s Book of Numbers. Similar claims are made about Yahya, peace be upon him, that he lived in the wilderness and ate locusts. Both prophets did not marry, which differs from the general sunnah of the prophets, and likely relates to such a vow. Christian monks later adopted this lifestyle, including wearing wool, which later appeared among some Sufis.

Book of Numbers, chapter 6: During the entire period of their Nazirite vow, no razor may be used on their head; they must let their hair grow long.

Thus, ‘Isa’s long hair would be due to that vow. Ka‘b al-Ahbar described that drops like pearls would fall from him.

In Sahih al-Bukhari and Musnad Ahmad there is a hadith from Ibn ‘Abbas through the solitary narration of ‘Uthman ibn Abi Zur‘ah (Abu al-Mughirah ‘Uthman ibn al-Mughirah), in which the Prophet said that ‘Isa is reddish, curly-haired, and broad-chested. Al-Daraqutni considered ‘Uthman ibn Abi Zur‘ah weak. According to Ibn Hajar’s Lisan al-Mizan, there are two narrators by that name, but Imam al-Bukhari in al-Tarikh al-Kabir treated them as one person. Ibn Sa‘d and Imam Ahmad also held that they are one person. Al-Daraqutni said that the various names refer to one man, and that he is not strong.

However, other narrations describe ‘Isa as curly-haired. In Sahih al-Bukhari (3369) through Abu al-‘Aliyah from Ibn ‘Abbas: “‘Isa is curly-haired and of متوسط stature.” In Musnad Abi Ya‘la (2720) with a sound chain from ‘Ikrimah from Ibn ‘Abbas: “I saw ‘Isa: a young white man with curly hair, sharp eyesight, and strong build.”

In contrast, Abu Hurayrah’s narrations describe him differently. In Tafsir al-Tabari with a sound chain: “As for ‘Isa: a reddish man, between short and tall, with straight hair, and many moles on his face.” In Sahih al-Bukhari (3437): “I saw ‘Isa: a man of متوسط stature, reddish, as if he had just come out of a bath.” In Tafsir al-Tabari in the same report: “as if his head was dripping water.” According to Abu Hurayrah, ‘Isa’s hair is straight.

This means the description Ka‘b gave matches Abu

Hurayrah's wording.

'Isa's clothing

Jews attributed a book to the prophet Ezekiel, in which it is said that Allah showed Ezekiel the Temple. In chapter 9 it mentions a man clothed in linen with a writer's inkhorn. According to People of the Book, this man was like the Messiah. Therefore, Ka' b mentioned special garments for 'Isa: two thin cloaks, one wrapped and the other draped, which was the لباس of the priests of the Temple.

According to these indicators, these were Ka' b's sayings which, when combined, became the narrations of Sahih Muslim, built upon Daniel, Ezekiel, and Numbers.

Ka' b's wording does not mention the color of the garments, but the Sahih Muslim narration attributed to al-Nawwas says 'Isa will descend wearing two yellowish garments (muhrawdatayn).

Yellow garments were used in Christian baptism rituals. Qadi 'Iyad, in Ikmal al-Mu'lim, نقل that some Arabs said if a garment is dyed with wars and then saffron, its color resembles hawdhana. He also explains that "mumasaratayn" refers to garments with a light yellow tinge. This is why it is translated as yellowish.

It should be noted that in Islam, men wearing saffron-like yellow or ochre garments is prohibited.

Replacing the "white arch" with a "minaret"

According to Ka‘b al-Ahbar, ‘Isa’s descent would be near the white arch (or white محراب), but in Sahih Muslim it becomes “near the minaret.” The reason is that in Ka‘b’s lifetime, the Umayyad Mosque in Damascus was still a church, and its minaret would have been the dwelling of a monk. Therefore Ka‘b did not bring the Messiah down near the minaret.

The purpose of the minaret was contemplation, where monks lived.

The “white arch” refers to an ancient Roman triumphal arch in Damascus, built on the street called the Straight Street, running through central Damascus. The eastern gate of the old city lies on that road. You can see it on Google Earth.

In the image text it is stated that the Straight Street is mentioned in the Old Testament, and that it is a Roman-built road running east to west through the old city, and that Saint Paul’s visit is mentioned in Acts.

This eastern gate, the street, and the arch were all present in Ka‘b’s time because they are Roman constructions.

Bab Sharqi was the area where Jews lived, and it is likely that Ka‘b al-Ahbar also lived somewhere around there. In contrast, the محراب is far from the Umayyad Mosque.

According to Ka‘b’s statement, when ‘Isa descends he will come at the arch, then pass through: first the Jews will greet him, and as you can see the Jewish quarters were there near Bab Sharqi. Then the Christians would

greet him, because on that same street there is the Mariamite Cathedral of Damascus. After that he would reach the place where Muslims pray.

Therefore Ka‘b’s statement was altered, because if there were dialogue and interaction, then how would the Dajjal be dealt with?

The Umayyad Grand Mosque was formed by converting a church into a mosque during the reign of al-Walid ibn ‘Abd al-Malik (705 CE / about 86 AH). According to tradition, the head of Yahya, peace be upon him, was buried in that church. Turning graves into places of prostration is forbidden, yet the head was in the courtyard and the site was taken over. The mosque was completed in 96 AH during the reign of Sulayman ibn ‘Abd al-Malik, meaning after Ka‘b al-Ahbar’s death the site became a mosque.

Will ‘Isa really descend in Damascus?

In hadith, Syrian narrators enthusiastically locate the Messiah’s descent in Damascus, but in Basra it was narrated that the Dajjal would die in Bayt al-Maqdis. For that reason, here is a narration from Sahih Ibn Khuzaymah, who—according to Ahl al-Hadith—is also a teacher of Imam al-Bukhari. Ibn Khuzaymah narrates in his Sahih from Samurah ibn Jundub that the Dajjal will dominate the whole earth except the Haram and Bayt al-Maqdis, and that he will besiege the believers in Bayt al-Maqdis, then a severe earthquake will occur, and Allah will defeat him and his forces, and even a tree-root or wall-stump will call out: O believer, this disbeliever is hiding behind me, come and kill him.

In this narration there is no mention of 'Isa's descent; rather, the Dajjal and his army are destroyed in an earthquake, and Muslims are besieged not in Syria but in Bayt al-Maqdis.

In the chain, Tha'labah ibn 'Abbad was declared unknown by 'Ali al-Madini, though Ibn Khuzaymah did not treat him as unknown. Al-Hakim also recorded it and declared it sound by the conditions of al-Bukhari and Muslim. In al-Mustadrak it also appears with the addition that 'Isa ibn Maryam will be among them and Allah will defeat the Dajjal and his forces.

This narration is cited here to show that Basra narrated one version and Damascus another.

What becomes clear is that the Sahih Muslim narration attributed to al-Nawwas ibn Sam'an is in reality a collection of the sayings of Ka'b al-Ahbar. After editing, Christian elements were inserted and Jewish elements were removed. 'Isa was kept far away from the Jews, with no opportunity for dialogue, and he was placed directly at a minaret and brought down at a mosque, not at the arch near the eastern gate of Damascus.

The chains that were treated as "sound" often run through Companions who moved to Syria. As already clarified, the narration attributed to al-Nawwas is essentially a collection of Ka'b's sayings. The narration attributed to Abu al-Darda has a sound chain, but whether it is truly a Prophetic hadith is not known, because Basrans narrate it while no Hijazi narrator does. In my view, it is a saying of Ka'b that came from

Syria to Iraq and was narrated in Basra.

Most likely for these reasons, Imam Abu Zur‘ah—who was from Nishapur like Imam Muslim—was strongly critical of Sahih Muslim.

Ka‘b al-Ahbar died in the year 34 AH, one year before the martyrdom of ‘Uthman, may Allah be pleased with him. He was buried in Syria.

Chapter 10: The Reality of the Damascus Mosque

A hadith in Sahih al-Bukhari states:

“Bishr ibn Muhammad narrated to me: ‘Abdullah informed us; Ma‘mar and Yunus informed me, from al-Zuhri, who said: ‘Ubaydullah ibn ‘Abdullah informed me that ‘A’ishah and Ibn ‘Abbas, may Allah be pleased with them, said: When the Messenger of Allah, peace and blessings be upon him, was overtaken by the agonies of death, he began to place a cloak over his face. When distress intensified, he would remove it from his face. In that state he said: May Allah’s curse be upon the Jews and the Christians; they took the graves of their prophets as places of worship. He was warning against what they had done.”

Urdu translation of the meaning:

Bishr ibn Muhammad narrated to me... that ‘A’ishah and Ibn ‘Abbas, may Allah be pleased with them, said: When the Messenger of Allah, peace and blessings be upon him, was in the throes of death, he repeatedly placed his cloak over his face, and when the severity increased he removed it. In that same condition he said: May Allah’s curse be upon the Jews and the Christians, for they made the graves of their prophets into places of prostration. He, peace and blessings be upon him, intended to warn this Ummah against their action.

In al-Muwatta’ of Imam Malik it is narrated:

Malik related to me, from Zayd ibn Aslam, from ‘Ata’ ibn Yasar, that the Messenger of Allah, peace and

blessings be upon him, said:

“O Allah, do not make my grave an idol that is worshipped. The wrath of Allah is intense upon a people who took the graves of their prophets as places of worship.”

Urdu translation of the meaning:

‘Ata’ ibn Yasar said: The Messenger of Allah, peace and blessings be upon him, said: O Allah, do not make my grave an idol. Allah’s wrath is severe upon the people who make the graves of their prophets into mosques.

It is said that around 325 CE, the Roman emperor Constantine I (full name: Flavius Valerius Aurelius Constantius Herculeus Augustus, 272 to 337 CE, died aged 65) summoned the Christian bishop Eusebius of Caesarea (Greek: Εὐσέβιος, circa 260 or 265 to 339 or 340). Constantine’s mother, Flavia Iulia Helena Augusta (circa 250 to circa 330), was tasked with gathering relics connected to Christianity. In other words, she was given responsibility for what could be called an “archaeology ministry.” The urgency was because the ruling elite had moved away from the Mithraic religion and adopted Christianity, and now the religion had to be established among the general population as well. Thus, in Rome a temple of Jupiter in the city center was converted into a Christian place of worship, and similar changes were to be carried out in other major cities such as Damascus and Jerusalem.

A problem then arose: which temples and which sites should be converted into churches? Helena took on this mission, and Eusebius was instructed to collect, within a short time, evidence throughout the empire that would demonstrate the truth of Christianity.

Eusebius wrote about church history and described Helena's religiosity. He was also among those who presented to Constantine the Christian dispute about the divinity of Jesus. In 325 CE, after hearing both sides, Constantine favored the doctrine of the Trinity and it was declared the Christian creed, even though Constantine at that time was still a pagan idolater. Later, Constantine himself adopted the religion.

In any case, Eusebius rapidly "discovered" many things: graves of prophets, sites of Jesus's birth and burial, the "true cross," the location of the head of John the Baptist, the place where Abel was killed, Mount Sinai, the "burning bush" shown as Moses's, baskets connected to Jesus's miracle of fish, and more. Jews who were in Persia or Babylonia also venerated certain graves attributed to prophets, such as the grave of Daniel. These sites were quickly declared sacred, and Jerusalem again became a major religious and tourist center, like a museum displaying "proofs" that called people to Christianity. Before Eusebius, these sites were not even known, and there were no historical proofs for them, nor were they widely recognized among Jews and Christians. Muslims today often depict these same locations in tafsir works, magazines, and films, even though they are, in reality, Eusebius's "discoveries."

In 17 AH, Muslims entered these regions during the caliphate of 'Umar, may Allah be pleased with him, and these Christian and Jewish religious sites were left as they were. Later the Umayyad period came. In the reign of the caliph 'Abd al-Malik ibn Marwan, some of these sites were designated as mosques. For example, the Umayyad Mosque of Damascus became famous for the claim that the head of John, peace be upon him,

was buried there. Before that, the location was a temple of Hadad, then a temple of Jupiter, and later, through Eusebius's "discovery," it was said to be the burial place of John's head. Christians then built a church on the site and worshipped there.

It is said that when Muslims entered Damascus, because the site was central in the city, Muslims used a small prayer area in the southeastern part, while the Christians retained control of the main church. Over time many people became Muslim, and in the reign of al-Walid ibn 'Abd al-Malik, Muslims took full control.

A site in the Umayyad Mosque of Damascus is attributed to John, peace be upon him.

The constructions of al-Walid ibn 'Abd al-Malik ibn Marwan:

Al-Walid commissioned many building projects, but all of this occurred after the death of the Companions of the Messenger of Allah, peace and blessings be upon him. If they had witnessed these matters, they would not have approved. Over time, Muslims began taking over sites that were originally Eusebius's "discoveries," and the very graves from which the Prophet, peace and blessings be upon him, commanded distance were revived within this Ummah.

Ibn Battutah (died 779 AH) wrote in *Tuhfat al-Nuzzar fi Ghara'ib al-Amsar wa 'Aja'ib al-Asfar*:

"In the middle of the mosque is the grave of Zakariyya, peace be upon him, and upon it is a coffin placed between two columns, covered with black silk on which is written in white: 'O Zakariyya, we give you glad tidings of a boy whose name is Yahya.'"

Sometimes it is called the grave of Yahya, peace be upon him, sometimes Zakariyya, peace be upon him, and in some books it is even said to be the grave of Hud, peace be upon him.

According to Fada'il al-Sham wa Dimashq by Ibn Abi al-Hawl (d. 444 AH), it is narrated that during the building of the Damascus mosque, a stone inscription was found. It was sent to the Byzantines and then to the Hebrews, but none could decipher it, until they were directed to Wahb ibn Munabbih, who said it was from the era of Hud and that his grave was there in the courtyard.

In summary, the Companions, may Allah be pleased with them, knew the site as a church, and it was not known as a congregational mosque location.

Building minarets was a Christian practice, where monks would sit atop them and worship, and ordinary people were not allowed to go up. In Akhbar wa Hikayat by Abu al-Hasan al-Ghassani (d. 315 AH), there is a report describing how al-Walid ibn 'Abd al-Malik ascended a known tower, found a monk, brought him down, and then personally began the demolition of the church (Maryuhanna) to expand the mosque. Christian carpenters feared harm if they began the demolition, so al-Walid took the tool himself, struck the altar area, and then Muslims completed the demolition. He also compensated the Christians by giving them another church in exchange.

The Umayyads' objective was not grave-worship; it was political: removing Christians from prominent central sanctuaries in key urban locations. However, they accepted Christian claims about prophets' graves and

converted those places into mosques. Sites “discovered” by Eusebius were accepted without investigation, even though there was neither hadith evidence nor a Prophetic command for those alleged graves. In later centuries, these sites gained popular acceptance.

In *Tarikh Bayt al-Maqdis* by Ibn al-Jawzi, the author narrates without chain that Jibril, peace be upon him, identified graves: “This is the grave of Ibrahim, this is the grave of Sarah, this is the grave of Ishaq, this is the grave of ..., this is the grave of Ya‘qub, this is the grave of his wife.”

These are the same graves that Jews and Christians had “revived” without proof, and now Muslims have also revived them and formed the belief that the descent of Jesus son of Mary, peace be upon him, will occur there. Why would Jesus, peace be upon him, descend at a place where prophets’ graves were worshipped and where shrines still stand?

The eastern minaret of the Umayyad Mosque is said by Ibn Kathir to have been rebuilt in 741 AH from white stone.

Damascus Mosque is that same place associated with alleged prophets’ graves, and it was originally a church later turned into a mosque by the Umayyads. In *Fada’il al-Sham wa Dimashq* it is narrated that al-Walid ibn Muslim, when asked where the head of Yahya ibn Zakariyya was, gestured to the fourth pillar from the eastern corner and said it was there.

These “discoveries” may have served to increase Damascus’s religious prestige so that the Ummah would view Damascus as sacred and travel there. It is also

argued this was encouraged by 'Abd al-Malik and al-Walid in opposition to 'Abdullah ibn al-Zubayr, may Allah be pleased with him, so that people would remain in Syria rather than traveling to Makkah and Madinah.

Meanwhile, in al-Muwatta' and in Sahih al-Bukhari and Sahih Muslim there is no mention, nor even news, of the existence of these alleged prophets' graves.

Jesus will descend in Damascus

Among Christians there is disagreement regarding where Jesus, peace be upon him, will appear at the Second Coming. Eastern Orthodox tradition says he will appear in Damascus; Protestants say Jerusalem; Catholics say Rome. The Second Coming is called Parousia.

In Syria, Lebanon, Jordan, and Palestine, the Eastern Orthodox Church remains influential and many ancient churches are under its control.

In Isaiah chapter 17 it says:

“An oracle concerning Damascus. Behold, Damascus will cease to be a city and will become a heap of ruins.” Based on this, they say Damascus will be devastated by war before Jesus's coming.

Christians say Jesus died on the cross, then rose again, and appeared to people on the road to Damascus. Paul, their claimed apostle, said Jesus appeared to him on the road to Damascus and commanded him to preach. Thus, among Arab Christians, especially Eastern Orthodox, it became widely believed that Jesus will also appear near Damascus at the Second Coming. They say he will then enter Jerusalem triumphantly.

It is famous among Muslims that Jesus, peace be upon him, will descend at the Umayyad Mosque in central Damascus upon the white eastern minaret, during Fajr prayer. However, the famed Umayyad Mosque's minaret in the Umayyad era was not built of white stone, but of wood.

Ibn Kathir in *al-Nihayah fi al-Fitan wa al-Malahim* wrote:

“The minaret was rebuilt in our time in the year 741 AH from white stones. It had been built from the wealth of the Christians who had burned the minaret that was there.”

In *al-Bidayah wa al-Nihayah* (vol 13, p 175), Ibn Kathir wrote that on the night of Sunday, 25 Rajab, the eastern minaret caught fire and burned, and its ladders and scaffolding were wooden. Later it collapsed entirely, and after 740 AH it was rebuilt better than before, and thus the eastern white minaret remained in Damascus, as mentioned in the hadith about Jesus's descent.

In *Tafsir Ibn Kathir*, he says these narrations indicate the description and location of the descent: in al-Sham, specifically Damascus, near the eastern minaret, and that it may occur at the time of establishing Fajr prayer. He adds that in 741 AH a white carved-stone minaret was built for the Umayyad Mosque, replacing the one destroyed by a fire attributed to the Christians, and much of the rebuilding was from their wealth. This strengthened the assumption that it is the minaret upon which Jesus son of Mary, peace be upon him, will descend.

From Ibn Kathir's statements, it is understood that the

original minaret was wooden and burned, but later, believing Jesus would descend on it, it was made from white stone.

The writer says: The descent of Jesus, peace be upon him, cannot occur at a place where a mosque is built over prophets' graves.

Jesus will descend in Bayt al-Maqdis

In *Mirqat al-Mafatih*, a commentary on *Mishkat al-Masabih*, by Mulla 'Ali al-Qari (d. 1014 AH), it is written:

Al-Tabarani narrated from Aws ibn Aws: Jesus son of Mary will descend near the white minaret east of Damascus. Al-Suyuti mentioned in his marginal notes on Ibn Majah that al-Hafiz Ibn Kathir said in one narration: Jesus will descend in Bayt al-Maqdis; and in another: in Jordan; and in another: at the camp of the Muslims. Mulla 'Ali al-Qari says: The hadith about his descent in Bayt al-Maqdis is in Ibn Majah, and it is, in my view, stronger, and it does not contradict other narrations, because Bayt al-Maqdis is east of Damascus, and it is the camp of the Muslims at that time; and "Jordan" is the name of a district, and Bayt al-Maqdis falls within it; and even if there is no minaret in Bayt al-Maqdis now, one must appear before his descent.

The writer says: Bayt al-Maqdis is south of Damascus, not east. In *Mirqat* itself, it is also said that Jordan is a district in Upper al-Sham.

In *al-Nihayah fi al-Fitan wa al-Malahim*, Ibn Kathir narrates a long report (also found in *al-Mu'jam al-Kabir*, *al-Mustadrak*, and others) whose chain includes Kathir ibn 'Abdullah ibn 'Amr ibn 'Awf, who is very weak. Still, it mentions the Muslims' supporting army

being in Bayt al-Maqdis. It is also mentioned that al-Bukhari had a favorable view of a hadith of Kathir in another context, as reported via al-Tirmidhi.

Some used this as evidence that Jesus's descent will be in Bayt al-Maqdis, supported by al-Suyuti and Mulla 'Ali al-Qari.

Ibn Khuzaymah narrates in his Sahih from Samurah ibn Jundub, may Allah be pleased with him, a report about the Dajjal. It states that the Dajjal will dominate the earth except the Haram and Bayt al-Maqdis, and he will besiege the believers in Bayt al-Maqdis, then they will be shaken by a severe earthquake, and Allah will defeat him and his troops, to the extent that even a tree root or a wall stump will call out: O believer, here is a disbeliever hiding behind me, come and kill him.

In the version in al-Mustadrak, it additionally states: "He will besiege the believers in Bayt al-Maqdis and they will be shaken by a severe earthquake, then Jesus son of Mary will be among them in the morning, and Allah will defeat him and his troops."

This suggests Ibn Khuzaymah held that the Dajjal would be destroyed by an earthquake.

In al-Sunan al-Waridah fi al-Fitan by al-Dani (d. 444 AH), a report from Jabir ibn 'Abdullah says:

"A group from my Ummah will continue fighting for the truth until Jesus son of Mary descends at the time of dawn in Bayt al-Maqdis. He will descend upon the Mahdi, and it will be said to him: Step forward, O Prophet of Allah, and lead us in prayer. He will say: This Ummah is entrusted, some to others, due to their honor with Allah."

These narrations are presented as evidence that Jesus's descent will be in Bayt al-Maqdis, not Damascus.

Protestant Christians say Jesus will not come until Solomon's Temple is rebuilt on the site of al-Aqsa, and that he will enter through the Eastern Gate, which Muslim rulers sealed. They claim Jesus will appear in Bayt al-Maqdis.

Jesus will descend on an eastern minaret outside Damascus

Ibn Kathir in *al-Bidayah wa al-Nihayah* (9/156) says: "The intended meaning is that Jesus will descend upon the eastern minaret in Damascus... and it is this minaret that was built in our time from the wealth of the Christians."

He then notes that some common people say the "eastern minaret in Damascus" refers to the minaret of Masjid Balashu outside Bab Sharqi, and others say it is the minaret at Bab Sharqi itself, and Allah knows best what the Messenger of Allah, peace and blessings be upon him, intended.

The writer claims that "Bab Sharqi" refers to an arch on the eastern street of Damascus, and that this is mentioned in Saint Paul's letters as well.

He argues that, according to Ibn Kathir, the mosque minaret only became "white" in 741 AH; before that there was no white minaret on the mosque, only a wooden one.

A Salafi scholar on Tariq al-Islam website argues that in the hadith of al-Nawwas in Sahih Muslim the wording is "east of Damascus" and not "in Damascus"

or “upon Damascus.”

He also cites Muhammad al-‘Arifi saying he visited Damascus and went to a minaret located at Bab Tuma, and that it is strange because it is not a minaret of a mosque nor of a church, but a standalone minaret, and Bab Tuma is a neighborhood with a majority Christian population. The writer explains Bab Tuma as “Gate of Thomas.”

He argues this white minaret existed before the Prophetic era, while the Umayyad Mosque, which had been a church, had no white minaret, only a wooden one. He claims paint technology was not available in the Prophetic era, so the “white” description must refer to white stone, not paint.

He then mentions a Google Earth image of ancient Damascus and says: note an arch at Bab Sharqi, a minaret at Bab Tuma, and that the Umayyad Mosque is far from them.

He claims Ka‘b al-Ahbar said Jesus would pass through a white arch near the Jewish quarters and enter Damascus, then go to a church, then a mosque. But in Sahih Muslim the Jewish elements were removed and Jesus was placed to descend near a minaret in a Christian area (near Bab Tuma), allegedly to gain Christian sympathy and strengthen Damascus against a possible Abbasid attack.

Jesus will descend in Makkah

A hadith in al-Muwatta’ and Sahih al-Bukhari states (from Malik, from Nafi’, from ‘Abdullah ibn ‘Umar) that the Prophet, peace and blessings be upon him, said:

“I saw myself tonight near the Ka‘bah. I saw a brown

man, among the best you can see of brown men, with hair among the best you can see of hair, combed and dripping with water, leaning on two men, circling the Ka'bah. I asked: Who is this? It was said: This is the Messiah son of Mary. Then I saw a man with very curly hair, blind in the right eye, as if his eye were like a floating grape. I asked: Who is this? It was said: This is the false messiah, the Dajjal.”

This description can only be realized practically and literally if both Jesus, peace be upon him, and the Dajjal are present in Makkah.

And Allah knows best what is correct.

Chapter 11: The Battle is Mahdi versus Messiah

It is entirely logical for a reader to ask why it was arranged in such a way that the Jews are with the Dajjal while the Christians are not with the Dajjal – and why Damascus holds fundamental importance in this entire battle.

In brief, the answer is the conflict between Banu Umayyah and Banu Hashim. After 120 AH, Banu Umayyah fell into disintegration. Their internal disagreements gave Banu Hashim the opportunity to unite and consolidate their forces. In this, Banu Hasan, Banu Husayn, and Banu Zayd supported Banu Abbas, while military command and administration remained under the control of Banu Abbas.

Banu Abbas were shrewd people. They allied with the people of Khurasan, among whom Abu Muslim al-Khurasani was a famous leader. Jews were also included with Abu Muslim because, according to Persian interpretations found in their books, it was written that one day they would reach Jerusalem with the help of the sons of Ishmael and that the Jewish Messiah would appear.

Among the Jews it was also well known that if you see the horse of a Persian tied in Jerusalem, then await the coming of the Messiah.

Works such as *Otot ha-Mashiach*, *Signs of the Messiah*, *Agadat ha-Mashiach*, and *Legend of the Messiah* describe God's intervention in history through a great

war led by warriors dressed in Persian attire. A late saying attributed to Rabbi Simeon bar Yohai warned that if you see the horse of a Persian tied to a post in the land of Israel, then expect the footsteps of the Messiah. Despite these specific statements, deriving political conclusions from them could be dangerous.

These ancient books predate even the Umayyad era.

Rabbi Simeon bar Yohai lived after the destruction of the Second Temple and died before the Prophet, peace be upon him. In a revelation, the angel Metatron informed him, as mentioned in *Seeing Islam as Others Saw It* by Robert G. Hoyland, Darwin Press 1997, pages 308–310.

The details of this apocalypse are as follows:

The renowned second-century rabbi Simon ben Yohai is credited with several apocalyptic writings. The Tefillia, which in its present form relates to Crusader times, draws indirectly upon Nisiarot and Midrash Aseret Melakhim, also attributed to Rabbi Simon. These works discuss the career of Islam up to the fall of the Umayyad dynasty and the rise of the Abbasids. In turn, these texts, particularly the Secrets, make use of an earlier apocalypse that appears to be contemporary with the Arab conquests.

At the beginning of the scene we are introduced to Simon, who had been hidden for thirteen years in a cave from the emperor, the king of Edom, who had decreed destruction upon Israel. He had been fasting and praying for several days, calling upon God to answer his prayers for enlightenment.

Suddenly, the secrets of the end and the mysteries were revealed to him, and he began to expound: And he saw the Kenite, Numbers 24:21. When he saw the kingdom of Ishmael that was coming, he began to say: Was it not enough what the wicked kingdom of Edom has done to us, but must we also endure the kingdom of Ishmael?

At once Metatron, the foremost angel, answered him: Do not fear, son of man, for the Almighty brings the kingdom of Ishmael only to deliver you from this wicked one, Edom. He will raise up over them a prophet according to His will, and he will conquer the land for them. They will come and restore it to greatness, and great dread will arise between them and the sons of Esau.

Rabbi Simon responded: How is it known that they are our salvation?

Metatron replied: Did not the prophet Isaiah say that he saw a chariot with a pair of horsemen? Why did he mention the chariot of asses before the chariot of camels, when he should have said a chariot of camels and then a chariot of asses? Because when Ishmael, meaning the Arabs, goes forth to war, he rides upon a camel, and when the kingdom arises by his hands, he rides upon an ass. Since the Messiah rides upon an ass, the ordering shows that the Ishmaelites, represented by the chariot of camels, are a salvation for Israel, like the salvation of the rider upon an ass, meaning the Messiah.

This revelation occurred to this Jewish mystic scholar before the Prophetic mission. Based on this vision, Jews believed that once the sons of Ishmael, riders of

camels, conquered the Holy Land through war, the Messiah who rides a donkey would appear afterward. Because of this apocalypse, Jews believed that the sons of Ishmael would assist them. Therefore, after the Prophet, peace be upon him, when the Abbasid movement emerged, Jews thought that this was the moment that Rabbi Simeon bar Yohai had spoken about.

In the war between Caesar and Chosroes, the Jews of Persia and Babylon supported Chosroes, while Christians naturally supported Caesar. In that war, Jews awaited assistance from the Arabs. They sought the support of the sons of Ishmael and believed that the Messiah would soon emerge.

Ka'b al-Ahbar also mentioned this awaited figure. In Musannaf Abd al-Razzaq it is narrated:

Akhbarana Abd al-Razzaq from Ma'mar from Matar that Ka'b said: He is called the Mahdi because he will guide to a matter that had been hidden, and he will extract the Torah and the Gospel from a land called Antioch.

Antioch was captured by Banu Umayyah in the Battle of the Iron Bridge in 16 AH. However, this city lay on the frontier between the Islamic caliphate and the Roman Empire, so conditions there were unstable.

Antioch was conquered during the lifetime of Ka'b al-Ahbar. Therefore, in his view, the awaited matter, or the Mahdi, or the Messiah, was very near.

The Jews, based on the revelation of Rabbi Simeon bar Yohai, were spreading propaganda that from Persia an

awaited one, or Mahdi, would soon emerge. With the Abbasid uprising, Persian Jews began to see the statements of their scholars being fulfilled. The Jews of Persia assisted Banu Abbas and were present in the army of Abu Muslim.

On the other side, Banu Umayyah no longer had the support of all Muslims. They were weak. To include Christians, they altered statements attributed to Ka'b al-Ahbar regarding the descent of the Messiah and fabricated reports attributed to al-Nawwas ibn Sam'an in Sahih Muslim and Abu Umamah al-Bahili in Sunan Ibn Majah stating that an army marching toward Damascus, in which Jews were present, would be destroyed and all those Jews would be killed. This was Umayyad propaganda to frighten the Jews so that they would not support Banu Abbas, otherwise none of them would remain alive.

In the narration attributed to al-Nawwas, there is a solitary report from Yahya ibn Jabir al-Ta'i, the judge of Hims, who died in 126 AH, and whose narration contradicts other companions. He died during the caliphate of al-Walid ibn Yazid ibn Abd al-Malik, meaning in the final period of Banu Umayyah. He was a state judge at a time when the Umayyad era was ending. Banu Abbas had already begun organizing their allies in Medina in 125 AH.

Therefore, when the Abbasid army entered Damascus, they did not declare, Go, you are all forgiven, as Prophet Joseph and the Prophet, peace be upon him, had done. Rather, Banu Abbas mercilessly killed Muslims. According to al-Tabaqat al-Kubra by Ibn Sa'd:

When the black-clad forces at the beginning of the rule

of Banu Hashim entered Damascus, they entered its mosque and killed whoever they found there. On that day Yunus ibn Maysarah ibn Halbas was killed.

On one side were Banu Abbas dressed in black, accompanied by Jews, and reports were circulating that black banners would come from Khurasan and among them would be Allah's Mahdi. This was Abbasid propaganda. On the other side, reports of the Messiah battling the Dajjal in Damascus were Umayyad propaganda.

Yunus ibn Maysarah ibn Halbas was among the residents of Damascus and narrated unique traditions regarding the virtues of Syria, even stating that the Book of Allah was taken from the Messenger of Allah and went to Syria. Many reports about the virtues of Syria date from this period when conflict between Banu Abbas and Banu Umayyah had begun. In *Takhrij Ahadith Fada'il al-Sham wa Dimashq* by Abu al-Hasan Ali ibn Muhammad al-Ruba'i, al-Albani says that many such Isra'iliyyat came from Ka'b al-Ahbar, and the Syrians took many of them from him. Mu'awiyah said that although Ka'b was among the best of those who narrated from the People of the Book, sometimes falsehood was detected in his reports.

Emotions were at their peak, and in such circumstances the hadith of the Prophet was used politically. Narrations of a Mahdi from Khurasan and a Messiah from Damascus were promoted.

In Sunan al-Tirmidhi it is narrated:

Abu Bakr reported that the Messenger of Allah, peace be upon him, said: The Dajjal will emerge from a land

in the East called Khurasan. A people will follow him whose faces will be like hammered shields.

Khurasan refers to the region including present-day Khyber Pakhtunkhwa in Pakistan, Afghanistan, and northern Iran. According to the Saudi mufti Abd al-Aziz ibn Baz, the Dajjal will emerge after the Mahdi from the East, from China or Khurasan. In another place he says that the Dajjal will come from between Iraq and Syria. Neither Syria nor Iraq lies east of Arabia; they are to the north. China and Khurasan are to the east.

According to al-Du'afa al-Kabir by al-'Uqayli, Yahya ibn Ma'in said that Ibn Abi 'Arubah did not hear from Abu al-Tayyah, therefore the chain is not strong. Al-Albani declared it authentic in Akhbar al-Dajjal. Abd al-Ghani al-Maqdisi said this hadith is authentic but rare and contradicts the hadith of Tamim al-Dari.

In Sahih Muslim it is narrated:

The Messenger of Allah said that seventy thousand Jews of Isfahan, wearing tayalisah garments, will follow the Dajjal.

Isfahan is not in Khurasan but in ancient Persia. This does not definitively establish that the Dajjal himself will be a Jew from Isfahan. According to hadith, the Dajjal will claim faith and will travel extensively; thus these Jews would merely be his supporters.

Opponents of Banu Umayyah emerged from Khurasan carrying black banners. Abbasid supporters claimed that among them was Allah's caliph, the Mahdi. Meanwhile, Syrians claimed that Jews were among them and were marching to besiege Damascus.

From where will the Dajjal emerge? Scholars, in their eagerness, declared all narrations authentic:

The Dajjal will emerge from between Syria and Iraq.

The Dajjal will emerge from an island in the East of Arabia.

The Dajjal will emerge from Khurasan.

The Dajjal will emerge from Isfahan.

The Dajjal was Ibn Sayyad hiding in Medina.

The writer says: For the sake of God, use reason.

Outwardly these narrations are presented as relating to the end times, but did those who narrated them consider the Day of Judgment to be distant? No. The destruction of Damascus itself was the apocalypse for them. To save it, Banu Umayyah deemed it appropriate to fabricate narrations. Banu Hashim did the same by creating the concept of the Mahdi.

Chapter 12: Narrations of Abu Hurayrah, may Allah be pleased with him

There is a well-known hadith of Abu Hurayrah, may Allah be pleased with him, which Sa‘id ibn al-Musayyib narrated from Abu Hurayrah: that ‘Isa ibn Maryam will descend as a just ruler, he will break the cross, kill the pig, and so on. Imam al-Bukhari also reported it in his Sahih. However, the actions mentioned in it are not reported by the other Companions, and even the students of Abu Hurayrah expressed doubt about whether it was actually a Prophetic hadith or not.

For example, in Musnad Ahmad it is narrated:

Hanzalah ibn ‘Ali al-Aslami narrated from Abu Hurayrah that the Messenger of Allah, peace and blessings be upon him, said:

“‘Isa ibn Maryam will descend, kill the pig, erase the cross, prayers will be gathered for him, wealth will be given until no one accepts it, he will abolish the kharaj, and he will descend at al-Rawha’ and perform Hajj from there or ‘Umrah, or combine the two.”

Abu Hurayrah then recited:

“And there is none among the People of the Book but will surely believe in him before his death, and on the Day of Resurrection he will be a witness against them.” (al-Nisa’ 159)

Then Hanzalah claimed that Abu Hurayrah said:

“before his death” means before the death of ‘Isa. Then Hanzalah said: “So I do not know whether all of this is the hadith of the Prophet, peace and blessings be upon him, or something Abu Hurayrah said.”

Hanzalah ibn ‘Ali al-Aslami was declared trustworthy by al-Nasa’i and is a narrator of Sahih Muslim.

According to Kitab al-Fawa’id (al-Ghaylaniyyat) by Abu Bakr Muhammad ibn ‘Abd Allah al-Bazzaz (d. 354 AH), Abu Hurayrah used to say:

“‘Isa ibn Maryam, peace be upon him, will descend as a just leader and a fair judge. He will break the cross and kill the pig. War will lay down its burdens. Quraysh will be stripped of political authority. Every pregnant creature will drop what it carries, until a man will place his foot on the head of a snake and it will not harm him; and the wolf will be among the sheep like their dog; and predators will be among horses like their keepers; and a child will put his hand into the mouth of a wolf and it will not harm him; and a group will eat an apple; and a band will eat from a grape, then they will say: If only our brothers had reached this life.”

If ‘Isa will be a just ruler, then that conflicts with the hadith that rulers are from Quraysh. Therefore Abu Hurayrah said that he will negotiate with Quraysh and persuade them to accept ‘Isa as ruler. These are all Abu Hurayrah’s personal thoughts, not Prophetic hadith.

According to Kitab al-Fitan by Nu‘aym ibn Hammad (d. 228 AH), the original statement was Ka’b al-Ahbar’s:

Ka’b said: “This Ummah will not cease to have a khalifah who gathers them and an established

authority, and provisions and jizyah will be given, until ‘Isa ibn Maryam is sent. Then he will be the one who gathers them, then political authority will cease.”

After altering this statement, it was then attributed to Abu Hurayrah in a form that suggests the rulers are from Quraysh until ‘Isa comes and then negotiates with the ruler. Listeners then took it as a Prophetic hadith. Ka‘b died in ‘Uthman’s time, when Muslims were still united upon a khalifah; after that, dispute erupted.

A narration about the creation in Sahih Muslim is narrated by Abu Hurayrah, and many scholars believe it was originally Ka‘b al-Ahbar’s statement. According to Fatawa al-Lajnah al-Da’imah (second collection):

Imam Ahmad, al-Nasa’i, and Muslim narrated it through multiple routes, and it mentions the completion of the seven days. Al-Bukhari and more than one hadith imam stated that this is Abu Hurayrah narrating from Ka‘b al-Ahbar, not a Prophetic hadith; rather, some narrators erred by raising it to the Prophet. Therefore this mawquf narration cannot stand against Qur’anic verses and authentic marfu‘ hadith, and it cannot be used as proof against them.

In the book Fatawa Yasalunaka, Dr. Husam al-Din ‘Affan wrote about Ka‘b:

“Even if Ka‘b is trustworthy, he narrated so much from the People of the Book that he was accused of ‘lying’ in the sense that he would report events and incidents as future occurrences, but they would not occur. Ibn al-Jawzi said: Some of what Ka‘b reports from the People of the Book may be false, not that he deliberately fabricated lies.”

In Ma'rifat al-Sunan wal-Athar by al-Bayhaqi, it is reported that Abu Hurayrah said:

“It is near that whoever among you lives will see ‘Isa ibn Maryam as a guided imam and a just judge: he will break the cross, kill the pig, abolish the jizyah, and war will lay down its burdens.”

In Musnad al-Bazzar there is a narration in which the killing of the Dajjal happens directly by Allah, not by the weapon of ‘Isa, peace be upon him:

Abu Hurayrah narrated that he heard from the truthful and confirmed one: the one-eyed Dajjal will emerge from the direction of the East during a time of division, and will traverse the earth in forty days, Allah knows their measure. Then ‘Isa ibn Maryam will descend, people will stand in prayer, and when he raises his head from bowing and says “Allah hears the one who praises Him,” Allah will kill the Dajjal and the believers will prevail. Abu Hurayrah swore that he heard the Prophet say: it is true, and what is coming is near, and everything that is coming is near.

Meaning: ‘Isa will be in prayer when the Dajjal is killed by Allah. It becomes clear that Abu Hurayrah did not narrate what Iraqis claimed, that the Dajjal would dissolve like salt, nor what some Syrians claimed, that ‘Isa would pursue him to Ludd and kill him there.

The killing of all Jews?

A narration of Abu Hurayrah in Sahih al-Bukhari says:

“The Hour will not be established until you fight the Jews and kill them, until the stone says: O Muslim, O servant of Allah, this Jew is behind me, come and kill

him.”

Its chain is authentic, but it does not mention a time, and it does not mean all Jews in the world. It does not say that this killing will be after the killing of the Dajjal, and it does not say that all Jews everywhere will be killed. It is like the Prophet saying you will fight people with flat shields; this does not mean every person who has that shape must be killed.

This meaning is supported by Mujahid’s statement. According to Sunan al-Kubra by al-Bayhaqi, Mujahid said about the verse “until war lays down its burdens” (Muhammad 4):

This means: until ‘Isa ibn Maryam descends, and every Jew, every Christian, and every follower of any religion will accept Islam; the sheep will be safe from the wolf; a mouse will not gnaw a leather bag; hostility will disappear from all things; and that is the ظهور of Islam over every religion.

Meaning: all Jews will also believe. I searched extensively and did not find a single hadith from Ibn ‘Abbas stating that all Jews will be killed along with the Dajjal. Many narrations about the Dajjal are transmitted from Ibn ‘Abbas, but none of them mention the killing of all Jews.

In Abu Dawud al-Tayalisi, Tafsir Ibn Kathir (1/577), Tafsir Ibn Abi Hatim (6250), and Tafsir al-Tabari (10816), it is narrated from Ibn ‘Abbas regarding the verse “none of the People of the Book but will believe in him before his death”:

If a Jew were to fall from a wall to the ground, he

would not die until he believes in him, meaning ‘Isa, peace be upon him.

Ibn Kathir declared its chain authentic.

The Qur’an contains the ruling to fight hostile combatant disbelievers, and it also contains the ruling of jizyah. Jizyah applies to the People of the Book so they may practice their worship in Muslim lands if they pay jizyah and do not become rebellious. After the descent of the Messiah, the People of the Book will become Muslims, so jizyah will no longer apply, just as the Qur’an contains rulings about slave-girls and slaves that no longer exist today. But under which shari’ah are women, children, and the elderly included in a “kill them all” claim? The methodology given to us from Allah does not apply that punishment to women, children, and the elderly.

Killing monkeys and pigs

Above, an Ezekiel passage was mentioned in which a man is ordered to mark foreheads and then others are ordered to strike without pity, killing old and young, girls, little children, and women, beginning at the sanctuary. Because of these verses, some People of the Book believe that when the Messiah comes, the Jews will either accept him or be killed.

With those Biblical passages in mind, a question arises: is killing forbidden animals a shari’ah ruling? In no shari’ah given to prophets is there a command to kill an animal merely because it is unlawful to eat. Eating and using it is forbidden, but there is no hadith that the Prophet, peace and blessings be upon him, commanded the killing of pigs. It was not in the Mosaic

law, nor in the law of 'Isa. Yes, harmful animals may be killed even in ihram, and the pig is not included there. If 'Isa returns and implements any law, it will only be the law revealed to the Messenger in Qur'an and Sunnah, and the killing of pigs is not in it.

Some scholars used this narration as evidence that Muslims may kill pigs even in non-Muslim lands. Al-Nawawi said killing pigs is like removing wrongdoing, and the chosen view and the majority position is that if we find pigs in a land of disbelief or elsewhere and can kill them, we kill them. Al-'Ayni said the majority allow killing it absolutely. Ibn Battal said: do you not see that 'Isa ibn Maryam will kill it at his descent, so killing it is obligatory. Al-Khattabi said the phrase "and he will kill the pig" indicates the obligation to kill pigs. Ibn Hajar نقل that some Shafi'is deviated and said pigs should not be killed if they are not harmful. Al-Mazhari said: 'Isa will only kill them according to Islamic law, and something that is pure and beneficial is not permissible to destroy.

It is also said that this means the followers of 'Isa, meaning Christians, will kill pigs so that no one eats them, but al-Tabarani has a narration from Abu Hurayrah adding that 'Isa will also kill monkeys, which Christians do not eat.

In Fath al-Bari, Ibn Hajar says that al-Tabarani in al-Awsat narrated from Abu Salih from Abu Hurayrah: "he will break the cross, kill the pig and the monkey," and he added "the monkey," and its chain is not bad.

Killing pigs and monkeys is most likely Abu Hurayrah's own view, treating them as "transformed nations," even though according to hadith, the nations that were

transformed did not continue through نسل.

Imam Muslim narrated from Ibn Mas'ud that someone asked the Prophet, peace and blessings be upon him: are these monkeys and pigs from those who were transformed? He replied: Allah does not create offspring for transformed nations, nor do they leave descendants; monkeys and pigs existed before that. Imam al-Nawawi explained that this means monkeys and pigs existed before Bani Isra'il were transformed, so these animals are not the transformed group.

But a narration in Sahih al-Bukhari says:

A nation from Bani Isra'il disappeared and it is not known what happened to them, and I think they are the mouse: when camel milk is placed for it, it does not drink, and when sheep milk is placed for it, it drinks. Abu Hurayrah said: I mentioned it to Ka'b, and he said: did you hear the Prophet say that? I said: yes. He repeated it to me, and I said: have I read the Torah?

In all chains of this report, there is a Basran solitary route: Khalid al-Hadhdha' and Hisham ibn Hassan. According to Ibn al-Kayyal, Khalid is trustworthy, but Abu Hatim said: write his hadith but do not use it as proof. Ibn Hajar said: he is trustworthy but does irsal, and Hammam ibn Zayd indicated his memory changed after he came from Syria.

Al-Daraqutni stated that there was disagreement about whether it is marfu' or mawquf: Khalid al-Hadhdha', Hisham ibn Hassan, and Ash'ath raised it to the Prophet, while other routes reported it mawquf.

In Musnad Abi Ya'la, the report says: Ibn Sirin said: I

think he said from the Prophet: “The mouse is Jewish and it does not drink camel milk.” Meaning Ibn Sirin himself was not certain.

In Mizan by al-Dhahabi it is reported that Shu‘bah said: conceal from me the two Basrans: Hisham and Khalid. In my view, Shu‘bah’s position is correct: avoid this report.

This shows that Ka‘b and Abu Hurayrah differed about whether the offspring of transformed Jews continued.

Abu Hurayrah’s statement that ‘Isa would spend his precious time killing pigs and monkeys is strange, because there are many unlawful animals and he would not kill them. Abu Hurayrah wanted the killing of all Jews, including the transformed ones, while Ibn ‘Abbas said they would believe.

In Minhat al-Bari it is stated that the origin of the “killing pigs” idea is:

A group of Jews insulted ‘Isa and his mother, so he دَعَا against them and Allah transformed them into monkeys and pigs. The Jews then gathered to kill him. Allah informed him that He would raise him to heaven. ‘Isa said to his companions: which of you will accept that my likeness be cast on him, so he will be killed and crucified and enter Paradise? One man stood, and Allah cast the likeness on him, and he was killed and crucified.

I say: this report is in Sunan al-Kubra by al-Nasa’i (11527), and in its chain is al-Minhal ibn ‘Amr who is weak. There is no doubt that ‘Isa was raised, but what the four Gospels state is the Christian writing that ‘Isa

was crucified, while Jews claim he was stoned at Ludd. Allah refuted both: there was no crucifixion event and no stoning. According to the Gospel of Matthew, a robber named Jesus Barabbas was being crucified and news spread among people, and people likely thought 'Isa ibn Maryam was crucified. The Qur'an called it a confusion, not a substitution.

The author of Minhath al-Bari linked "killing pigs" to those transformed Jews who were enemies of 'Isa.

The students of Abu Hurayrah doubted his anti-Jewish statements. Another example is that Imam Muslim showed the disagreement by narrating it both as marfu' and mawquf from Abu Hurayrah.

Ibn Sirin narrated it as mawquf, as Abu Hurayrah's statement:

"The mouse is a transformation, and its sign is that sheep milk is placed before it and it drinks, and camel milk is placed before it and it does not taste it." Ka'b said: did you hear this from the Messenger of Allah? Abu Hurayrah said: was the Torah revealed to me?

In another report, Ibn Sirin narrated it as marfu', and Abu Hurayrah said that he told Ka'b, and Ka'b kept asking if he heard it from the Messenger, and Abu Hurayrah replied: do I read the Torah?

In Musnad Abi Ya'la, Ibn Sirin explicitly said: I think it is from the Prophet, meaning he was not certain.

Therefore, Ibn Sirin himself did not firmly assert whether it was Prophetic or a Companion's statement. Some narrated it mawquf. In the Torah there is no mention of transformed Jews; that is in the Qur'an. So

Abu Hurayrah's retort to Ka'b—"have you read the Torah?"—turns against him. He likely said that to end Ka'b's repeated questioning.

This discussion shows that in Abu Hurayrah's narrations about the Dajjal and the descent of the Messiah, his own كلام became mixed into the reports, and it became unclear what was Prophetic and what was his personal view. His own students expressed doubt: are these narrations his own speech or Prophetic hadith?

According to Kitab al-Tamyiz (p. 175), Imam Muslim نقل the statement of Busr ibn Sa'id:

"Fear Allah and be cautious with hadith. By Allah, we used to sit in the gatherings of Abu Hurayrah: he would narrate from the Messenger of Allah and from Ka'b, and he would narrate the sayings of Ka'b as if they were from the Messenger of Allah."

Third, Ibn 'Abbas or any other Companion does not narrate anything of this type: that pigs or monkeys will be killed, and so on.

In the 'Ilal of Ahmad it is reported that al-A'mash said that Ibrahim al-Nakha'i used to leave some things from Abu Hurayrah's hadith.

Ibn 'Asakir narrated from al-Thawri from Mansur from Ibrahim that he said:

They would not take from Abu Hurayrah's hadith except what was about Paradise or Hell.

In Sahih Ibn Hibban, Abu Hurayrah narrates a hadith attributed to the Prophet:

One of you sees the speck in his brother's eye and forgets the log in his own eye.

In al-Adab al-Mufrad, it is narrated from Abu Hurayrah with the explanation that "al-jidhl" means a large piece of wood.

Ja'far ibn Burqan is solitary in this report, and Ibn Khuzaymah said: do not use him as proof.

In the Bible, Matthew 7:3, 'Isa said:

Why do you see the speck in your brother's eye but do not notice the log in your own eye?

This indicates that when Abu Hurayrah spoke, he would mix the sayings of 'Isa with the hadith of Muhammad and other prophetic sayings from the Bible.

Point

'Abd Allah ibn Mas'ud, based on a Prophetic statement, holds that the offspring of transformed nations did not continue.

Abu Hurayrah appears to hold that mice are transformed Jews.

The Conquest of Constantinople and the Emergence of the Dajjal

In Sahih Muslim it is narrated:

"Qutaybah ibn Sa'id narrated to us. 'Abd al-'Aziz

(meaning Ibn Muhammad) narrated to us, from Thawr, and he is Ibn Zayd al-Dili, from Abu al-Ghayth, from Abu Hurayrah, that the Prophet, peace and blessings be upon him, said: ‘Have you heard of a city, one side of which is on land and one side of which is in the sea?’ They said: Yes, O Messenger of Allah. He said: ‘The Hour will not be established until seventy thousand from the descendants of Ishaq will invade it. When they come to it, they will encamp, and they will not fight with weapons and will not shoot arrows. They will say: There is no god but Allah, and Allah is the Greatest, and one of its two sides will fall.’ Thawr said: I do not know except that he said: the side that is in the sea. ‘Then they will say a second time: There is no god but Allah, and Allah is the Greatest, and its other side will fall. Then they will say a third time: There is no god but Allah, and Allah is the Greatest, and it will be opened for them. They will enter it and take booty. While they are dividing the spoils, a caller will come to them and say: The Dajjal has emerged. So they will leave everything and return.’”

And it was narrated to me by Muhammad ibn Marzuq: Bishr ibn ‘Umar al-Zahrani narrated to us; Sulayman ibn Bilal narrated to me; Thawr ibn Zayd al-Dili narrated to us in this chain with something similar.

Urdu meaning translation:

Qutaybah ibn Sa‘id, from ‘Abd al-‘Aziz ibn Muhammad, from Thawr ibn Zayd al-Dili, from Abu al-Ghayth, from Abu Hurayrah, may Allah be pleased with him: the Prophet, peace and blessings be upon him, said: Have you heard of a city whose one side is on land and the other side is in the sea? The Companions said: Yes, O Messenger of Allah. He said: The Hour will not be

established until seventy thousand men from the descendants of Ishaq attack it. When they reach it, they will camp there. They will not fight with weapons nor shoot arrows. They will say: There is no god but Allah and Allah is the Greatest, and one side of the city will fall. Thawr said: I only know it as the side that is in the sea. Then they will say a second time: There is no god but Allah and Allah is the Greatest, and the other side will fall. Then they will say a third time: There is no god but Allah and Allah is the Greatest, and an opening will be made for them. They will enter and take the spoils. While they are dividing the spoils, a cry will come: The Dajjal has emerged. So they will leave everything and return.

In al-Mustadrak of al-Hakim there is an additional statement:

“It is said that this city is Constantinople, and it is established by sound narration that its conquest occurs with the rising of the Hour.”

In al-Mustadrak of al-Hakim it is narrated:

“Abu al-‘Abbas Muhammad ibn Ya‘qub narrated to us; al-Rabi‘ ibn Sulayman narrated to us; ‘Abdullah ibn Wahb narrated to us; Sulayman ibn Bilal informed me; from Thawr ibn Yazid; from Abu al-Ghayth; from Abu Hurayrah, may Allah be pleased with him...”

The writer says: In this chain, sometimes the narrator’s name is given as Thawr ibn Yazid, and sometimes Thawr ibn Zayd. The correct is Thawr ibn Zayd. It is noteworthy that according to these words, the Dajjal will emerge at the conquest of Constantinople, and his emergence will be announced by a cry, whereas this city has been conquered long ago. In 857 AH the

Ottoman Turks conquered it.

In Kitab al-Fitan by Nu‘aym ibn Hammad, this text is attributed through many chains to Ka‘b al-Ahbar:

Safwan said, and Shurayh ibn ‘Ubayd narrated to me, from Ka‘b, who said:

“News will come to them while they are dividing their spoils: the Dajjal has emerged, but it is only a lie. So take what you can, for you will remain for six years, then he will emerge in the seventh.”

Ka‘b al-Ahbar, who did not hear anything from the Prophet, peace and blessings be upon him, also narrated this text as if it were raised to the Prophet:

Ibn Wahb narrated to us, from ‘Asim ibn Hakim, from ‘Umar ibn ‘Abdullah, from Ka‘b, who said: The Messenger of Allah, peace and blessings be upon him, said:

“News will come to them that the Dajjal has emerged after their conquest of Constantinople, so they will turn back and not find him. Then they will not remain long until he truly emerges.”

In Hilyat al-Awliya’ wa Tabaqat al-Asfiya’ there is a statement of Ka‘b:

“Constantinople rejoiced at the ruin of Bayt al-Maqdis... you will carry what you can from its treasures and divide them with shields, then a messenger will come to you that the Dajjal has emerged, and you will drop what is in your hands. When you reach al-Sham you will find that false; it was only a puff of lying. The Dajjal will not enter after that except after seven years: he will remain six and come out in the seventh...”

In Musnad Ahmad, this is presented as the statement of

Rashid ibn Sa'd:

'Abdullah ibn Ahmad said: Abu Humayd al-Himsi Ahmad ibn Muhammad ibn al-Mughirah ibn Sayyar narrated to me; Haywah narrated to us; Baqiyyah narrated to us; from Safwan ibn 'Amr; from Rashid ibn Sa'd, who said:

"When Istakhr was conquered, a caller cried: Indeed the Dajjal has emerged. He said: Then al-Sa'b ibn Jaththamah met them and said: Were it not for what you are saying, I would tell you that I heard the Messenger of Allah, peace and blessings be upon him, say: 'The Dajjal will not emerge until people become heedless of mentioning him, and until the leaders stop mentioning him on the pulpits.'"

Shu'ayb al-Arna'ut rejects this chain, stating:

Its chain is weak: Rashid ibn Sa'd did not meet al-Sa'b ibn Jaththamah, and Baqiyyah ibn al-Walid practices *tadlis* and "*taswiyah*." Even if he explicitly stated hearing from his shaykh Safwan ibn 'Amr in Ibn Abi 'Asim, someone like him needs explicitness at every level of the chain, and he is alone in narrating it, and his solitary narration is not accepted.

In the writer's view: this text is not *marfu'*. It is the speech of Ka'b al-Ahbar that Abu Hurayrah narrated, and people assumed it to be a Prophetic hadith.

In *Sahih Ibn Hibban*, this text is also attributed to Ibn Mas'ud, may Allah be pleased with him, with a chain that includes Usayr ibn Jabir, who is unknown, and who is also said to transmit the story of a supposed person connected to Uways al-Qarani.

After the emergence of the Dajjal, faith is not beneficial

The author Ahmad Hasan al-Faryuni writes in his book “Dajjal: Satanic Tactics and the Third World War”:

A narration in Sunan al-Tirmidhi, Musnad Ahmad, and Sahih Muslim states:

‘Abd ibn Humayd narrated to us; Ya‘la ibn ‘Ubayd narrated to us; from Fudayl ibn Ghazwan; from Abu Hazim; from Abu Hurayrah; from the Prophet, peace and blessings be upon him, who said:

“Three things, when they appear, no soul’s faith will benefit it if it did not believe before: the Dajjal, the Beast, and the rising of the sun from the west.”

Al-Tirmidhi said: This hadith is hasan sahih, and Abu Hazim is al-Ashja‘i al-Kufi, and his name is Salman, the freedman of ‘Azzah al-Ashja‘iyah.

The writer claims this wording only came through the chain of Abu Hurayrah, may Allah be pleased with him, and that it is a mistake of his student, because it is known that after the descent of the Messiah, Christians will believe and their faith will benefit them.

The correct wording in Sahih al-Bukhari states:

Musa ibn Isma‘il narrated to us; ‘Abd al-Wahid narrated to us; ‘Umarah narrated to us; Abu Zur‘ah narrated to us; Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, peace and blessings be upon him, said:

“The Hour will not be established until the sun rises from its setting place. When people see it, all who are on it will believe. That is the time when: no soul’s faith will benefit it if it did not believe before.”

Then he recited the verse.

And in Sahih al-Bukhari, hadith 4636:

Ishaq narrated to me; ‘Abd al-Razzaq informed us;

Ma‘mar informed us; from Hammam; from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said:

“The Hour will not be established until the sun rises from its setting place. When it rises and people see it, they will all believe, and that is the time when no soul’s faith will benefit it.”

Then he recited the verse.

Will the greatest Dajjal claim divinity, and the others claim prophethood?

The well-known hadith regarding the greatest Dajjal states that he will claim divinity. In addition, a hadith narrated from multiple Companions mentions that there will be thirty Dajjals in the Ummah. But Abu Hurayrah, may Allah be pleased with him, uniquely narrates that these Dajjals will claim messengership.

In Sahih Muslim it is narrated:

Zuhayr ibn Harb and Ishaq ibn Mansur narrated to me. Ishaq said: informed us, and Zuhayr said: narrated to us. ‘Abd al-Rahman, and he is Ibn Mahdi, from Malik, from Abu al-Zinad, from al-A‘raj, from Abu Hurayrah, from the Prophet, peace and blessings be upon him, who said:

“The Hour will not be established until lying Dajjals are sent, close to thirty, all of them claiming that he is the Messenger of Allah.”

In Sahih al-Bukhari it is narrated:

‘Abdullah ibn Muhammad narrated to me; ‘Abd al-Razzaq narrated to us; Ma‘mar informed us; from Hammam; from Abu Hurayrah, may Allah be pleased with him; from the Prophet, peace and blessings be

upon him, who said:

“The Hour will not be established until two groups fight and there will be a tremendous slaughter between them, their claim is one; and the Hour will not be established until lying Dajjals are sent, close to thirty, all of them claiming that he is the Messenger of Allah.”

And also:

Abu al-Yaman narrated to us; Shu‘ayb informed us; Abu al-Zinad narrated to us; from ‘Abd al-Rahman; from Abu Hurayrah, that the Messenger of Allah, peace and blessings be upon him, said:

“The Hour will not be established until two great groups fight... their call is one... and until lying Dajjals are sent, close to thirty, all of them claiming that he is the Messenger of Allah.”

In Musnad Ahmad:

Muhammad ibn Ja‘far narrated to us; Shu‘bah narrated to us; he said: I heard al-‘Ala’ ibn ‘Abd al-Rahman narrating from his father, from Abu Hurayrah, from the Prophet, peace and blessings be upon him, that he said:

“The Hour will not be established until thirty Dajjals appear, all of them claiming that he is the Messenger of Allah, and wealth will overflow and increase, tribulations will appear, and harj will increase.” It was said: What is harj? He said: “Killing, killing,” three times.

Jesus, peace be upon him, coming to the Prophet’s grave

In narrations it is mentioned that after the descent, Jesus, peace be upon him, will come to Madinah and to the Prophet’s grave.

Al-Hakim and al-Dhahabi regarded this report as authentic. The chain in al-Mustadrak is:

Abu al-Tayyib Muhammad ibn Ahmad al-Hiri informed me; Muhammad ibn ‘Abd al-Wahhab narrated to us; Ya‘la ibn ‘Ubayd narrated to us; Muhammad ibn Ishaq narrated to us; from Sa‘id ibn Abi Sa‘id al-Maqburi; from ‘Ata’, the freedman of Umm Habibah, who said: I heard Abu Hurayrah say: The Messenger of Allah, peace and blessings be upon him, said:

“Jesus son of Mary will surely descend as a just ruler and an equitable imam. He will surely take a route as a pilgrim for Hajj or ‘Umrah, or intending both. He will surely come to my grave until he greets, and I will surely respond to him.”

Abu Hurayrah said: “O sons of my brother, if you see him, then say: Abu Hurayrah conveys greetings to you.”

Al-Hakim said: “This hadith has a sound chain, but al-Bukhari and Muslim did not narrate it with this wording.”

This report also has another route in Musnad Abi Ya‘la: “By Him in whose hand is the soul of Abu al-Qasim, Jesus son of Mary will surely descend as an equitable imam and a just judge. He will surely break the cross, kill the swine, reconcile people, remove rancor, and wealth will be offered to him but he will not accept it. Then if he stands at my grave and says: O Muhammad, I will surely answer him.”

Al-Haythami in Majma‘ al-Zawa‘id says: Abu Ya‘la narrated it, and its men are the men of the Sahih. The editor of Musnad Abi Ya‘la, Husayn Salim Asad, says: Its chain is authentic.

A third route is in “Ashrat al-Sa‘ah wa Dhahab al-Akhyar wa Baqa’ al-Ashrar” by ‘Abd al-Malik ibn Habib (d. 238 AH), in which it is narrated:

“Jesus son of Mary will pass by Madinah as a pilgrim for Hajj or ‘Umrah, and he will stand at my grave and say: O Muhammad, and I will respond to him, and he will greet me and I will return the greeting to him.”

And it is also narrated through the chain: Asbagh ibn al-Faraj from Ibn Wahb from Abu Sakhr from al-Maqburi from Abu Hurayrah from the Messenger of Allah, peace and blessings be upon him.

In al-Ma‘rifah wa al-Tarikh by Ya‘qub ibn Sufyan al-Fasawi (d. 277 AH):

A report is narrated that Ibn Maryam will pass through Fajj al-Rawha’ as a pilgrim for Hajj or ‘Umrah or both.

This is also in Sahih Muslim, but the narrator says he does not know whether part of it is the Prophetic hadith or something Abu Hurayrah himself said. In Tarikh Dimashq and Musnad Ahmad it is mentioned:

Hanzalah claimed that Abu Hurayrah said: They will believe in him before the death of ‘Isa, and I do not know whether all of this is in the hadith of the Prophet, peace and blessings be upon him, or something Abu Hurayrah said.

Al-Albani rejected the narration with the “grave” wording, but the defects he cited are not present in every route. From the routes above, it appears the report does not depend uniquely on ‘Ata’, the freedman of Umm Habibah (who is said to be unknown), nor uniquely on Abu Sakhr Humayd ibn Ziyad (considered weak), nor uniquely on Sa‘id al-Maqburi (said to have become confused late in life), nor uniquely on Ibn

Ishaq (considered a mudallis). There is not a single narrator upon whom it is solely dependent. The narration has four routes with different transmitters.

The question is: what is the purpose of this narration? In the writer's view, the purpose is to present a miracle of Jesus son of Mary, because he used to revive the dead, so he would come to the Prophet's grave and say: O Muhammad, and the Messenger of Allah, peace and blessings be upon him, would come to life and respond. He suggests it is most likely from Ka'b al-Ahbar transmitted by Abu Hurayrah and taken by people as a hadith.

According to Kitab al-Tamyiz (p. 175), Imam Muslim quotes the statement of Busr ibn Sa'id:

“Fear Allah and be cautious regarding hadith. By Allah, we used to sit with Abu Hurayrah: he would narrate to us from the Messenger of Allah, peace and blessings be upon him, and from Ka'b, and Ka'b would narrate to us from the Messenger of Allah, peace and blessings be upon him.”

Meaning: he would mix narrations attributed to the Prophet with statements of Ka'b, and this required caution.

In al-'Ilal by Ahmad it is mentioned:

Al-A'mash said: Ibrahim would be very strict in hadith. I used to bring him hadith, and he wrote from what I took from Abu Salih from Abu Hurayrah. Al-A'mash said: They used to leave some things from the hadith of Abu Hurayrah.

Ibn 'Asakir narrates in Tarikh Dimashq that al-Thawri narrated from Mansur from Ibrahim that he said:

“They did not take from the hadith of Abu Hurayrah

except what was about Paradise or Hell.”

Ibn Qutaybah in al-Ma‘arif mentions:

As for his saying: “My close friend said” and “I heard my close friend,” meaning the Prophet, peace and blessings be upon him, ‘Ali, may Allah be pleased with him, said to him: Since when has your close friend been the Messenger of Allah? And the Messenger of Allah, peace and blessings be upon him, said: “If I were to take a close friend from this Ummah, I would have taken Abu Bakr as a close friend.”

In any case, many of the early generations did not like excessive narration.

Al-Alusi in Ruh al-Ma‘ani writes that it is not far-fetched that Jesus, peace be upon him, will be taught some matters of the Muhammadan law in heaven, and be tasked with ijihad and taking from the Qur’an and Sunnah in others. It is also said that he will take rulings directly from our Prophet, peace and blessings be upon him, orally after his descent while he is in his noble grave, and this was supported by the hadith of Abu Ya‘la: “If he stands at my grave and says: O Muhammad, I will answer him.” He also allowed that this could be a spiritual meeting, and that there is nothing strange in it, because many of the perfected people of this Ummah have reportedly seen the Prophet, peace and blessings be upon him, after his death and taken from him while awake.

Some contemporary writers say that with the “grave” wording the narration is hasan, as a response to al-Albani. The writer says: A hasan narration does not establish creed, while Ahl al-Hadith say creed can be taken from hasan.

The Dajjal is in Isfahan

In Musnad Ahmad it is narrated:

Sulayman ibn Dawud narrated to us; Harb ibn Shaddad narrated to us; from Yahya ibn Abi Kathir, who said: al-Hadrami ibn Lahiq narrated to me that Dhakwan Abu Salih informed him that 'A'ishah informed him, that she said:

The Messenger of Allah, peace and blessings be upon him, entered upon me while I was crying. He said: What makes you cry? I said: O Messenger of Allah, I remembered the Dajjal and I cried. The Messenger of Allah, peace and blessings be upon him, said:

“If the Dajjal emerges while I am alive, I will suffice you against him. If he emerges after me, then your Lord, Mighty and Majestic, is not one-eyed. He will emerge from the Jewish quarter of Isfahan, until he comes to Madinah and camps on one side of it. It will have seven gates that day, upon each pass there will be two angels. The worst of its people will go out to him, until (the end) at Bab Ludd in Palestine... then Jesus, peace be upon him, will descend and kill him. Then Jesus, peace be upon him, will remain on the earth forty years as a just imam and an equitable judge.”

'A'ishah, may Allah be pleased with her, said: I was crying when the Messenger of Allah, peace and blessings be upon him, entered and asked: Why are you crying? I said: O Messenger of Allah, you mentioned the Dajjal, so I wept. The Messenger of Allah, peace and blessings be upon him, said... the Dajjal will emerge from Isfahan...

In the chain is al-Hadrami ibn Lahiq al-Tamimi al-

Sa'di, who is famous as a storyteller.

In “Nuzhat al-Albab fi Qawl al-Tirmidhi ‘Wa fi al-Bab’” Abu al-Fadl Hasan ibn Muhammad ibn Haydar al-Wa’ili al-San‘ani says:

It is not known that anyone declared al-Hadrami reliable except Ibn Hibban, therefore al-Dhahabi judged him to be unknown.

He further says that the wording in this hadith differs from what is more authentic than it, such as the duration of Jesus’s stay: in some it is seven years, not forty as here.

Chapter 13: Tree of Garqad in Defiance

Allah’s Enemy Tree? “Al-Gharqad, for it is from the trees of the Jews”

Since the discussion is about the Jewish Dajjal, another narration should also be mentioned.

According to the Qur’an and hadith, all trees prostrate to Allah. Allah, Most High, mentioned this without any exception. Yet some narrations say that Muslims will fight the Jews until the gharqad tree will side with the Jews.

Al-Gharqad (also written al-ghardaq; in Latin: Nitraria) is a plant species. In Persian it is called diyokhar and gurg-tigh.

In Sahih Muslim it is narrated:

Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, said:

“The Hour will not be established until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a stone or a tree, and the stone or the tree says: O Muslim, O servant of Allah, this Jew is behind me, so come and kill him—except the gharqad, for it is from the trees of the Jews.”

Jinn and humans can disobey Allah, but how can a gharqad tree disobey Allah?

In terms of isnad, this report was narrated by Ya‘qub

ibn ‘Abd al-Rahman ibn Muhammad ibn ‘Abd Allah ibn ‘Abd al-Qari al-Madani (d. 171 AH) and Sulayman ibn Bilal, and in it Suhayl ibn Abi Salih is the solitary narrator at this point. These narrators are trustworthy, but Suhayl ibn Abi Salih suffered confusion in his later life. According to al-Ightibat bi-man Rumiya min al-Ruwat bil-Ikhtilat by Ibn al-‘Ajami (d. 841 AH):

Al-Dhahabi, quoting Ibn al-Qattan, mentioned that Suhayl ibn Abi Salih and Hisham ibn ‘Urwah became confused and changed in their later years; and in al-Mizan he accepted this regarding Suhayl.

According to Siyar A‘lam al-Nubala’ by al-Dhahabi:

Ahmad ibn Zuhayr narrated from Yahya ibn Ma‘in that the hadith scholars never stopped being cautious of his hadith, and once he said: “weak,” and another time: “not that.”

Imam al-Bukhari took his narrated reading, meaning he did not rely on him as a proof in the main text. Imam Muslim did rely on him, but this narrator is disputed and also suffered confusion. Gharqad is Allah’s tree, so describing it as a friend of the Jews appears to be the statement of someone in confusion.

Remember that under the shade of this very tree, in Baqi’ al-Gharqad, the Companions of the Messenger were buried, as the Prophet, peace and blessings be upon him, buried them there. If this tree were an enemy of Allah and His messengers, it would have been cut down. But it is not part of the order of the universe that trees or the earth act against Allah’s command.

In Sahih al-Bukhari it is narrated:

‘Abd Allah ibn ‘Umar, may Allah be pleased with them both, said that he heard the Messenger of Allah, peace and blessings be upon him, say:

“The Jews will fight you and you will be given power over them. Then the stone will say: O Muslim, this Jew is behind me, so kill him.”

This narration is through the chain of al-Zuhri, and it does not mention gharqad.

All trees are obedient to Allah. In this universe, power belongs to Allah alone.

It becomes clear that the narrations about gharqad “disobeying” are not sound. Sadly, by treating a narration from a confused narrator as fully authentic, we have been attributing many things to the Messenger of Allah for 1400 years.

Chapter 14: Where is the Dajjal?

Will the Dajjal emerge from Kuthaa كُوْتَى?

The narration that I consider authentic regarding the emergence of the Dajjal is the one narrated by ‘Abd Allah ibn ‘Amr, may Allah be pleased with him. Kutha is a city in Iraq, in Sawad al-‘Iraq (southern Iraq), near the Tigris. It is said to be the birthplace of Ibrahim, peace be upon him, and it was the original Babylon. It was also called Kutha Rabba. Sa’d, may Allah be pleased with him, conquered this place before the Battle of al-Qadisiyyah. In al-Tabarani’s al-Mu‘jam al-Kabir it is narrated:

Mu‘adh ibn al-Muthanna narrated to us, Musaddad narrated to us, Abu ‘Awanah narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from al-‘Uryan ibn al-Haytham, from his father al-Haytham, who said:

I entered upon Yazid ibn Mu‘awiyah. While we were sitting with him, a man came and placed his elbows down and leaned on them. We said: Who is this? Some of them said: This is ‘Abd Allah ibn ‘Amr. Some of us said: O ‘Abd Allah, we narrate hadiths from you. He said: You people of Iraq take hadiths from their lower end and do not take them from their upper end (meaning: you reverse their intended meaning). They mentioned the Dajjal, and he said: Is there in your land a place called Kutha, with salty marshes and date-palms? They said: Yes. He said: He will emerge from it.

Al-Haytham ibn al-Aswad ibn Qays ibn Mu'awiyah ibn Sufyan al-Nakha'i narrated from his father that he went to Yazid ibn Mu'awiyah. While they were sitting, a man came. They asked who he was. Some said 'Abd Allah ibn 'Amr. They said: O 'Abd Allah, we narrate hadiths from you. 'Abd Allah said: You people of Iraq take hadiths from their bottom, not from their top. Then he mentioned the Dajjal and said: Is there in your land a place called Kutha, with marshy ground and date-palms? They said: Yes. He said: From there the Dajjal will emerge.

According to al-Haythami, the narrators of this report are trustworthy. In some narrations the place is written as Dutha.

It is said that Ibrahim, peace be upon him, was born in Kutha. Today it is called Jablah.

In Kitab al-Akhbar al-Dajjal by 'Abd al-Ghani al-Maqdisi it is narrated:

Hawdhah ibn Khalifah narrated to us, 'Awf narrated to us, from Abu al-Mughirah, from 'Abd Allah ibn 'Amr, who said: The first of the Arab cities that the Dajjal will enter is Basra.

'Abd al-Ghani al-Maqdisi said: its chain is strong.

According to 'Abd Allah ibn 'Amr, may Allah be pleased with him, the Dajjal is not from Khurasan or Isfahan, and those who accept him will be Arabs.

A saying of Ka'b al-Ahbar: the Dajjal will emerge from Egypt

According to Kitab al-Fitan by Nu'aym ibn Hammad,

Ka'b said:

It is mentioned in the books of the prophets that he will be born in a village in Egypt called Qus, and there will be thirty years between his birth and his emergence.

Qus (Qus) is a city in Egypt where a large number of Copts lived. It seems that, according to Ka'b, the Dajjal was a Christian.

Another statement attributed to Ka'b is that the Dajjal is in Iraq. In Jami' Ma'mar ibn Rashid it is narrated:

Tawus narrated that 'Umar intended to reside in Iraq, and Ka'b said to him: Do not do so, for in it is the Dajjal, and in it are the rebellious jinn, and in it are nine-tenths of magic, and in it is every incurable disease—meaning innovations and deviant desires.

Imam Malik also narrated it in al-Muwatta, but without mentioning that the Dajjal is in Iraq.

Al-Baghawi in Sharh al-Sunnah said: the hadith scholars explained “incurable disease” as innovations, and its أصل is that which has no cure.

According to the book al-'Iraq fi Ahadith wa Athar al-Fitan by Abu 'Ubaydah Mashhur Aal Salman:

Ibn 'Abd al-Barr said: Malik was asked about “incurable disease,” and he said: destruction in religion. He also said: as for magic, it is attributed to the land of Babylon, which is in Iraq, and it is also attributed to Egypt.

The Dajjal will emerge from between Syria and Iraq

According to the narration in Sahih Muslim attributed to al-Nawwas ibn Sam‘an al-Kilabi:

“He will emerge from a gap between Syria and Iraq.”

That region is called al-Jazirah. Kitab al-Fitan by Nu‘aym ibn Hammad sheds light on this:

Al-Walid ibn Muslim narrated to us, from Husayn ibn al-Walid, from al-Azhar ibn al-Walid, who said: I heard Umm al-Darda’ say: I heard Abu al-Darda’, may Allah be pleased with him, say: When the young Umayyad caliph is killed unjustly between Syria and Iraq, obedience will remain treated lightly and blood will be shed on the earth without right—meaning al-Walid ibn Yazid.

Al-Walid ibn Yazid was killed in 126 AH after one year and two months of rule while fighting Sulayman ibn Hisham. In that same period, their judge Yahya ibn Jabir al-Ta’i, the judge of Hims, narrated the hadith of al-Nawwas. Yahya ibn Hamzah, the judge of Damascus, narrated in Ibn Majah from Abu Umamah, may Allah be pleased with him.

In the hadith literature, Syrian transmitters passionately place the Messiah’s descent in Damascus, but in Basra it was narrated that the Dajjal would be killed in Bayt al-Maqdis. Therefore, here is the narration of Sahih Ibn Khuzaymah.

Imam Ibn Khuzaymah narrates in his Sahih from Samurah ibn Jundub, may Allah be pleased with him:

Thalabah ibn ‘Abbad al-‘Abdi from the people of Basra

narrated that he attended a sermon of Samurah ibn Jundub. In it, the Messenger of Allah, peace and blessings be upon him, said: By Allah, the Hour will not be established until thirty liars appear, the last of them being the one-eyed Dajjal, whose left eye is wiped out, as if it were the eye of Abu Yahya (or Tahya) from among an Ansari elder. When he emerges, he will claim that he is Allah. Whoever believes him, affirms him, and follows him, no previous righteous deeds will benefit him. Whoever disbelieves him and denies him, he will not be punished for any of his previous deeds. The Dajjal will dominate all the earth except the Haram and Bayt al-Maqdis. He will besiege the believers in Bayt al-Maqdis, and they will be shaken with a severe earthquake. Then Allah and His forces will defeat him, until even the stump of a wall and the root of a tree will call out: O believer, this disbeliever is hiding behind me—come and kill him.

In this narration there is no mention at all of the descent of the Messiah; rather, the Dajjal and his army perish in an earthquake. The Muslims are not besieged in Syria but in Bayt al-Maqdis. In the chain, ‘Ali al-Madini declared Thalabah ibn ‘Abbad unknown, while Ibn Khuzaymah did not consider him unknown. Likewise, in al-Mustadrak, Imam al-Hakim narrated it and said it is authentic according to the conditions of al-Bukhari and Muslim. In al-Mustadrak, it appears with the wording:

He will besiege the believers in Bayt al-Maqdis and they will be shaken with a severe earthquake, then ‘Isa ibn Maryam will be among them, and Allah will defeat him and his forces.

This narration is called weak, but when someone wants to prove that the Dajjal cannot enter Bayt al-Maqdis, they present it as authentic.

According to al-Sunan al-Waridah fi al-Fitan by al-Dani, it is narrated from Jabir ibn ‘Abd Allah that:

A group from my Ummah will continue fighting for the truth until ‘Isa ibn Maryam descends at dawn in Bayt al-Maqdis and comes to the Mahdi. It will be said to him: Step forward, O Prophet of Allah, and lead us. He will say: This Ummah are trustees over one another due to their honor with Allah.

Another wording says:

‘Isa will descend at the dawn prayer. Their leader will say: O Spirit of Allah, step forward and pray. He will say: This Ummah—some of them are leaders over others. Their leader will step forward and lead the prayer. When he finishes, ‘Isa will take his spear and go toward the Dajjal. When the Dajjal sees him, he will melt like lead. ‘Isa will place his spear between his breasts and kill him, and his companions will flee.

A Basran Iraqi narrator, ‘Ali ibn Zayd ibn Jud‘an al-Taymi, narrated this from ‘Uthman ibn Abi al-‘As.

Iraqis also narrate from ‘Abd Allah ibn ‘Amr in Musannaf Ibn Abi Shaybah:

The Messiah son of Mary will descend, and when the Dajjal sees him he will melt like fat melts. Then ‘Isa will kill the Dajjal, and the Jews will disperse from him and will be killed until even the stone says: O Muslim servant of Allah, this is a Jew—come and kill him.

The Dajjal will not even be given time to flee; he will melt upon seeing ‘Isa ibn Maryam. This narration is declared weak because of ‘Ali ibn Zayd ibn Jud‘an, even though he is a narrator of Sahih Muslim and by the sectarian standard of such people the chain is “authentic.”

It becomes clear: Syrians bring the Dajjal to Ludd, and according to them ‘Isa will pursue him from Damascus to Ludd—a journey of 322 kilometers, about four hours by car. Iraqis say he melts like salt or like fat; there is no need to chase him. And according to them the descent of ‘Isa is in Bayt al-Maqdis, not Damascus. These are entirely different narrations.

The Dajjal will die in Madinah

In Musnad Ahmad (5353) it is narrated from Ibn ‘Umar that the Prophet said:

The Dajjal will camp in this swampy ground at Marriqanah, and most of those who go out to him will be women, until a man will return to his close relatives—his mother, daughter, sister, and paternal aunt—and tie her up for fear she will go out to him. Then Allah will give the Muslims power over him and they will kill him and his followers, until even the Jew hides under a tree or stone and the stone or tree says to the Muslim: this is a Jew under me, kill him.

The verification by Shu‘ayb al-Arna’ut and others says: its chain is weak because it includes Muhammad ibn Ishaq, who is a mudallis and narrated with ‘an‘anah.

According to Ibn Ishaq, the Dajjal is neither in Syria nor in Iraq; rather he will be killed near Madinah. The

chain is entirely Madinan.

The Dajjal will die in Jordan at ‘Aqabah Afiq

‘Aqabah Afiq is in Jordan and is also called Wadi al-Qamar.

In Musnad Ahmad it is narrated from ‘Uthman ibn Abi al-‘As that:

Muslims will have three major settlements: one at the meeting of the two seas, one at al-Hirah, and one in Syria. People will panic three times. The Dajjal will emerge among the people, defeat those from the East, and the first settlement he reaches is the one at the meeting of the two seas. Its people split into three groups: a group says we will approach him and see what he is; a group joins the Bedouins; and a group joins the settlement nearest to them. The Dajjal will have with him seventy thousand wearing “sijan,” and most of his followers will be Jews and women. Then he will go to the next settlement, and again its people split into three groups, and a group moves to the settlement in western Syria. Muslims will withdraw to ‘Aqabah Afiq. They will send out their herds, but their herds will be struck, and hardship and severe hunger will afflict them, until one of them burns the string of his bow and eats it. While they are like that, a caller calls at dawn: O people, help has come to you—three times. Then ‘Isa ibn Maryam will descend at the dawn prayer. Their leader will say: O Spirit of Allah, step forward and pray. He will say: in this Ummah some are leaders over others. Their leader will step forward and pray. When he finishes, ‘Isa will take his spear and go toward the Dajjal. When the liar sees him, he will melt like lead. ‘Isa will place his spear between his breasts and kill

him. His companions will flee, and nothing will conceal any of them; even a tree and a stone will say: O believer, this is a disbeliever.

In Musnad al-Ruyani, Musannaf Ibn Abi Shaybah, and al-Tabarani's al-Mu'jam al-Kabir, a similar narration is attributed to Safinah that the Dajjal will be destroyed at 'Aqabah Afiq.

Its chain is the same as the narration "the caliphate will last thirty years," so according to sectarian standards its chain is sound. Al-Samhudi (d. 911 AH) mentioned it in al-Wafa' and said: it is narrated by Ahmad and al-Tabarani and its narrators are trustworthy.

I do not regard this narration as authentic because of Hashraj ibn Nubatah. The purpose of mentioning it is that in Iraq the killing of the Dajjal is placed at a mountain pass in Jordan.

In the Shi'ite book Mukhtasar Basa'ir al-Darajat, it is also narrated that the Dajjal will be killed at 'Aqabah Afiq, and it explains that 'Aqabah Afiq is Wadi al-Qamar near the modern Jordanian city of al-'Aqabah.

The Dajjal will die at Jabal al-Dukhan

In Sahih Ibn Khuzaymah and Musnad Ahmad it is narrated from Jabir ibn 'Abd Allah:

The Dajjal will emerge during a weakening of religion and a decline of knowledge. He will roam the earth for forty nights, with one day like a year, one like a month, one like a week, and the rest like your days. He will have a donkey whose distance between its ears is forty cubits. He will say: I am your lord. He is one-

eyed, and your Lord is not one-eyed. Between his eyes is written “kafir,” which every believer can read, literate or illiterate. He will approach every water source except Madinah and Makkah, which Allah has forbidden to him, and angels will stand at their gates. He will have mountains of bread, and people will be in hardship except those who follow him. He will have two rivers, one he calls Paradise and one he calls Fire, and their reality is reversed. Allah will send with him devils that speak to people. He will command the sky to rain “as people see,” and he will kill a person then revive him “as people see,” and he will say: does anyone do this except the Lord? Muslims will flee to Jabal al-Dukhan in Syria. He will come and besiege them, and the siege will intensify. Then ‘Isa ibn Maryam will descend, call at dawn, and the Muslims will go out, and when the liar sees him he will dissolve like salt dissolves in water. ‘Isa will go to him and kill him, and even trees and stones will call: O Spirit of Allah, this is a Jew. He will not leave anyone who followed him except that he kills him.

Shu‘ayb says: its chain is according to the condition of Muslim.

In the fitnah of the killing of ‘Uthman, a Companion named Jahjah pulled ‘Uthman down from the pulpit and said: “We will tie you to Jabal al-Dukhan.”

Jabal al-Dukhan al-Khawbah is in Saudi Arabia near Yemen. There is a mountain by this name in Bahrain. The narration says it is in Syria, but despite searching books of geography and places, I could not find any Jabal al-Dukhan in Syria.

In Fath al-Baqi and Fath al-Mughith it is mentioned

that Surah al-Dukhan says: “the day when the sky will bring a clear smoke,” and Abu Musa al-Madini related that the secret in testing him with this verse is an indication that ‘Isa will kill the Dajjal at Jabal al-Dukhan, as in a narration of Imam Ahmad.

The Dajjal will die on his own

In Musnad al-Bazzar, Abu Hurayrah narrated:

The one-eyed Dajjal will emerge from the East in a time of division. Then ‘Isa will descend, people will pray, and when he raises his head from ruku’ and says: Allah hears the one who praises Him—Allah has killed the Dajjal and the believers have prevailed.

In this narration there is no mention of ‘Isa killing the Dajjal; rather, immediately after ‘Isa’s descent there is prayer, and then the announcement that the Dajjal has died, as if he died from a heart attack and that news was given. In its chain is ‘Asim ibn Kulayb al-Jarmi, and Ibn al-Madini said: do not use his solitary narrations as proof.

The Dajjal will die in Syria

In Sahih Muslim it is narrated from Abu Hurayrah that the Messenger of Allah, peace and blessings be upon him, said:

“The Messiah will come from the direction of the East, intending Madinah, until he descends behind Uhud. Then the angels will turn his face toward Syria, and there he will perish.”

This narration is from al-‘Ala’ ibn ‘Abd al-Rahman from his father from Abu Hurayrah. There are multiple

critical statements about al-‘Ala’ ibn ‘Abd al-Rahman:

Ibn Ma‘in said: his hadith is not evidence.

He said once: he is not strong.

He is weak.

He is confused in hadith.

He is not that good; people never stopped being cautious of his hadith.

Abu Zur‘ah said: he is not among the strongest.

Abu Hatim declared him trustworthy but added: some of his hadiths are rejected.

The phrase “the Messiah from the direction of the East” is a solitary feature of this narrator.

Group / People | Claim about Where Dajjal Will Die

People of Basra | Bayt al-Maqdis (Jerusalem)

People of Sham (Greater Syria) | Lod, Israel

People of Madinah | Madinah (in Sham)

Some people of Kufa | Aqaba (Aylah), Jordan

Some people of Kufa | Dajjal will die on his own

Other narrations | Jabal al-Dukhan (in Sham)

Chapter 15: The Dajjal and Visiting the Ka'bah

If all the hadiths are gathered in which it is stated that the Dajjal will not enter Makkah and Madinah, they are as follows.

First hadith

In Musnad Ahmad it is narrated from 'A'ishah, may Allah be pleased with her, that she said:

“Both sanctuaries are forbidden to him: Makkah and Madinah.”

In its chain is al-Sha'bi, whose hearing from 'A'ishah, may Allah be pleased with her, is not established.

Another Musnad Ahmad narration from the same al-Sha'bi states:

“The Dajjal will not enter Makkah or Madinah.”

Both narrations contain al-Sha'bi in their chains. In Jami' al-Tahsil fi Ahkam al-Marasيل by al-'Ala'i it is written about 'Amir ibn Sharahil al-Sha'bi:

Ibn Ma'in said: whatever al-Sha'bi narrates from 'A'ishah is mursal.

Second hadith

In Sahih Muslim and Musnad Ahmad there is a hadith that records a discussion between Abu Sa'id al-Khudri, may Allah be pleased with him, and Ibn Sayyad, in which Ibn Sayyad says that the Dajjal will not enter Makkah. Its chain is:

‘Ubayd Allah ibn ‘Umar al-Qawariri and Muhammad ibn al-Muthanna narrated to us; they said: ‘Abd al-A‘la narrated to us; Dawud narrated to us; from Abu Nadrah; from Abu Sa‘id al-Khudri.

In its chain is Abu Nadrah al-‘Abdi (al-Mundhir ibn Malik ibn Qut‘ah). Al-Dhahabi wrote in *Siyar A‘lam al-Nubala’*:

Ibn Hibban wrote in *al-Thiqat*: he was among those who made mistakes.

Ibn Sa‘d said: he is trustworthy, prolific in hadith, but not everyone is relied upon as proof.

Third hadith

In Musnad Ahmad there is a narration:

Bahz and ‘Affan narrated to us; they said: Hammad ibn Salamah narrated to us; Ishaq ibn ‘Abd Allah ibn Abi Talhah narrated to us; from Anas ibn Malik, who said: the Messenger of Allah, peace and blessings be upon him, said:

“The Dajjal will come and tread every land except Makkah and Madinah.”

Al-Bukhari also narrated it through Ishaq ibn ‘Abd Allah ibn Abi Talhah, with the wording:

“There is no town that the Dajjal will not tread, except Makkah and Madinah.”

However, “domination” and “entry” are two different things. So this hadith in al-Bukhari does not prove that the Dajjal will never enter Makkah at any time, because al-Bukhari also narrates:

Ibrahim ibn al-Mundhir narrated to us; Abu Damrah narrated to us; Musa narrated to us; from Nafi'; 'Abd Allah said:

The Prophet, peace and blessings be upon him, mentioned the Messiah Dajjal among the people and said: Allah is not one-eyed. Indeed the Messiah Dajjal is one-eyed in the right eye, as if his eye is a floating grape. And he said: I was shown tonight at the Ka'bah in a dream: I saw a dark-skinned man, the best-looking of dark-skinned men, his hair reaching between his shoulders, his head dripping water, placing his hands on the shoulders of two men while he was circumambulating the House. I said: Who is this? They said: the Messiah son of Maryam. Then I saw a man behind him with very curly hair, one-eyed in the right eye, the one who most resembled Ibn Qatan, placing his hands on the shoulders of a man while circumambulating the House. I said: Who is this? They said: the Messiah Dajjal.

The dream of a prophet is revelation. So an authentic hadith indicates that the Dajjal will come to Makkah and will also circumambulate the Ka'bah.

Imam Malik also narrated this in al-Muwatta.

In al-Kawakib al-Darari fi Sharh Sahih al-Bukhari by al-Kirmani, the commentator says:

If you say: entering Makkah is forbidden to the Dajjal, we say: that is only during the time of his emergence to the people and his false claim. Also, the wording of the hadith is that "he does not enter," and it does not include actual entry in the past.

There is a hadith that the Prophet, peace and blessings be upon him, said: whoever hears of the Dajjal should keep away from him, because if he goes to him he will think him to be a believer.

Imam al-Bukhari did not record any hadith in his Sahih that indicates the Dajjal is a Jew. Rather, what he recorded suggests that the Dajjal will be a Muslim whose claim will reach the boundary of claiming divinity.

The city whose full entry is blocked is Madinah of the Prophet, peace and blessings be upon him. However, this does not mean that the companions of the Dajjal cannot enter Makkah or Madinah. Ibn Hazm mentioned this narration in al-Muhalla and wrote that Makkah is far superior to Madinah as a city, and then said:

“The inhabitants of Madinah today are the vilest of the vile, and truly we belong to Allah and to Him we return over our calamity in that.”

Meaning: vile people can go to any city.

Did the Prophet see the Dajjal circumambulating: is that figurative?

The Ahl al-Hadith writer Rafiq Tahir answered:

The dreams of prophets are certainly revelation, and this hadith does not say that the Dajjal will circumambulate the Ka‘bah; rather it only shows what his appearance will be like. If it had said he would circumambulate, then a contradiction would arise, but that is not the case. Also, this dream does not prove that the Messiah ‘Isa son of Maryam circumambulated, even though it is established by other narrations. And a

dream does not have to be fulfilled word-for-word; sometimes its interpretation is opposite the dream and sometimes it matches. The Prophet, peace and blessings be upon him, had many dreams in which the intended knowledge was achieved, but in outward reality it did not occur word-for-word; for example, in a dream he said that two visitors came and took him to such-and-such a place, yet outwardly two people did not come to him.

I say: dreams are of two types: figurative and non-figurative. But when a dream is figurative, that is clarified in the same hadith, for example: ‘Umar wearing a long shirt, or drawing water from a well with a bucket. That is for non-prophets.

In the previous edition it was written here: “Even if a prophet’s dream is figurative, it becomes reality; the Qur’an gives an example: Yusuf saw the sun and moon prostrating.” That sentence was wrong, because when Yusuf saw that dream he was not yet a prophet or messenger.

In the Qur’an, Ibrahim was told to slaughter his son. Ibrahim did not treat it as figurative; he acted upon it until its true reality was made clear. Therefore, even if a dream is figurative, prophets act upon it, because it is treated as a command from Allah.

The Prophet, peace and blessings be upon him, saw in a dream that he was entering al-Masjid al-Haram. He took it as real and went for ‘Umrah, was stopped at al-Hudaybiyyah, and then it was revealed that the dream was true and would be fulfilled soon. Meaning: when the Prophet relates a dream, he clarifies if it has a different intended meaning; otherwise it remains a

future report. In this dream, he saw both the Dajjal and 'Isa circumambulating the Ka'bah, and it was not stated that it is a metaphor, so it is a future report and will occur; it is not metaphor.

Rafiq Tahir gave the example:

In a dream the Prophet said two visitors came and took me to such-and-such a place, then he said it did not happen.

That example is incorrect. It refers to Samurah ibn Jundub's hadith about the punishment of Barzakh. When it says "in a dream they took me," it is obviously within the dream that they took him. The dream of prophets is not like the dream of ordinary people. In that hadith, the punishments he saw were said by the Prophet to continue until the Day of Resurrection. He did not call that dream a metaphor.

The Dajjal arriving near Madinah

In Musnad Ahmad it is narrated:

Yunus narrated to us; Hammad (ibn Salamah) narrated to us; from Sa'id al-Jurayri; from 'Abd Allah ibn Shaqiq; from Mihjan ibn al-Adra':

The Messenger of Allah, peace and blessings be upon him, addressed the people and said: "The day of deliverance—what is the day of deliverance?" three times. It was said: What is the day of deliverance? He said: "The Dajjal will come and climb Uhud and look at Madinah and say to his companions: Do you see that white palace? This is the mosque of Ahmad. Then he will come to Madinah and find at every pass an angel with a drawn sword. Then he will come to the salt-flat

of al-Harf and pitch his tent. Then Madinah will shake three times, and no male or female hypocrite, and no male or female sinner, will remain except that they will go out to him. That is the day of deliverance.”

Shu‘ayb says: its chain is interrupted:

Its chain is weak due to disconnection; ‘Abd Allah ibn Shaqiq did not hear from Mihjan ibn al-Adra‘; between them is Raja’ ibn Abi Raja’.

Some narrations say that near Madinah there is a sabkhah where the Dajjal will camp. Sabkhah means a salt-flat or marshy land. Near Madinah, al-Jurf is well-known near Mount Uhud, but it was not a marshy place.

In the expedition of Tabuk (9 AH), Ibn Ishaq wrote in the Sirah:

The Messenger of Allah, peace and blessings be upon him, left ‘Ali ibn Abi Talib behind over his household and ordered him to stay. The hypocrites spread rumors and said: he only left him behind because he found him burdensome and wanted to be relieved of him. ‘Ali took his weapon and went out until he reached the Messenger of Allah, peace and blessings be upon him, while he was camped at al-Jurf. ‘Ali said: O Prophet of Allah, the hypocrites claim you left me behind because I was burdensome and you wanted to be rid of me. The Prophet said: They lied. Rather, I left you behind for what I left behind. Return and take my place among my household and yours. Are you not pleased, O ‘Ali, that you are to me as Harun was to Musa, except that there is no prophet after me?

So al-Jurf was a point outside Madinah.

In Sahih Muslim it is said that the Dajjal will reach:

“He will come to the sabkhah of al-Jurf and pitch his tent.”

In Musnad Ahmad it is narrated from Ibn ‘Umar:

“The Dajjal will camp in this sabkhah at Marriqanah, and most of those who go out to him will be women...”

Shu‘ayb al-Arna’ut considers it weak due to Ibn Ishaq. The place-name Marriqanah is not clearly identified by any commentator. On some Islamic websites there are opinions that Marriqanah is a valley on the route to al-Ta’if.

The author of Dalil al-Falihin, when mentioning a Companion, wrote:

He died at al-Jurf, ten miles from Madinah.

In a chapter-title of Sahih al-Bukhari it is mentioned:

Ibn ‘Umar returned from his land at al-Jurf; the time of ‘Asr came at Marbad al-Na’am and he prayed, then entered Madinah while the sun was still high and did not repeat.

In Fath al-Bari Ibn Hajar wrote:

Al-Jurf, with dammah on the jim and ra’ then fa’, is a place on the road from Madinah toward Syria, at one mile, and it is said at three miles.

This shows that commentators themselves were uncertain how far al-Jurf was: some said one mile,

some three miles, some ten miles. What is certain is that al-Jurf was a place outside Madinah. Today, no marshy salt-flat is known near Madinah.

On the other hand, in al-Bukhari's hadith about the Dajjal killing and reviving, it says he will camp near Madinah:

“He will camp in some of the salt-flats adjacent to Madinah.”

In language, sibakh can mean fertile ground.

But the hadith commentators changed “salt-flats/fertile land” into barren land. Ibn Hajar wrote in Fath al-Bari (13/102):

“Sibakh” is the plural of “sabkhah,” and it is sandy land that does not grow anything due to its salinity, and this description fits outside Madinah, not on the side of the Harrah.

Meaning: because the wording was not supported by geography and ground reality, the meaning of the word itself was changed.

In the image above, the green mark indicates the garden of Saqifah Bani Sa'idah where Abu Bakr, may Allah be pleased with him, was pledged allegiance, and according to historians that location was even outside the Madinah of the Prophetic era.

Chapter 16: Miscellaneous

Will 'Isa be the imam in prayer, or not?

In Sahih Muslim, the reports concerning leading the prayer contain inconsistency.

Comparison of Narrations – Sahih Muslim

Sahih Muslim	Sahih Muslim Hadith 2897
Narrated from Jabir ibn Abd Allah, may Allah be pleased with him, through the chain of Abu al-Zubayr. This narration is also reported by Layth ibn Sa'd through another route, but this wording does not appear in the text of the chain.	Narrated from Abu Hurayrah, may Allah be pleased with him, through the chain of Suhayl ibn Abi Salih. Suhayl became confused in his later years.
Their leader will step forward to lead them in prayer. Jesus, peace be upon him, will say: No, some of you are leaders over others. This is an honor that Allah has granted to this Ummah.	When the prayer is established, Jesus son of Mary, peace be upon him, will descend, and their leader will step forward to lead them in prayer.
	When the leader sees him, he will step back so that Jesus may lead the prayer. But Jesus will

	lead the prayer. But Jesus will place his hand between his shoulders and say: Proceed, for the prayer has been established for you. So he will lead them in prayer.
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Because of weakness in the chains of transmission, both reports are unacceptable.

It is narrated from Abu Hurayrah that the Messenger of Allah said: The Hour will not be established until the army of the Romans descends at al-A'maq or Dabiq (both places are in Syria, near Aleppo). Then an army will go out to them from Madinah, and at that time it will be the best of the people on earth. When the two armies line up, the Christians will say: Step aside and leave us to fight those who captured our women and children and turned them into female and male slaves. The Muslims will say: No, by Allah, we will never leave our brothers. Then fighting will occur. One third of the Muslim army will flee; Allah will never accept their repentance. One third will be killed; they will be the best of martyrs with Allah. One third will be granted victory; they will never be afflicted by any trial or calamity thereafter. Then they will conquer Constantinople (Istanbul) (which would have come under Christian control; up to now this city is under Muslim control). They will hang their swords on olive

trees and distribute the spoils, when Satan will cry out: The Dajjal has appeared behind you among your families. So they will depart, though the report is false. When they reach the land of Syria, then the Dajjal will emerge. Then, while they are preparing for battle and arranging their ranks, the time for prayer will come; at that moment 'Isa ibn Maryam, peace be upon him, will descend and lead them in prayer as the imam. When the enemy of Allah, the Dajjal, sees 'Isa, he will dissolve from fear like salt dissolves in water. Even if 'Isa were to leave him alone, he would still dissolve and perish, but Allah will cause him to be killed by the hand of 'Isa, and 'Isa will show the people his blood on his spear.

This report belongs to the period of Suhayl ibn Abi Salih's confusion (ikhtilat), because it states: When the time for prayer comes, 'Isa ibn Maryam will descend and lead the prayer as imam, which the other narrators do not mention.

Will the Dajjal come riding a donkey?

In Musnad Ahmad and al-Mustadrak of al-Hakim there is a report:

Muhammad ibn Sabiq narrated to us; Ibrahim ibn Tahman narrated to us; from Abu al-Zubayr; from Jabir ibn 'Abd Allah, who said: The Messenger of Allah said: The Dajjal will emerge at a time of weakness in religion and decline in knowledge. He will remain for forty nights, roaming the earth: one day like a year, one day like a month, one day like a week, and the rest of his days like your days. He will have a donkey that he rides, and the distance between its two ears will be forty cubits.

Abu al-Zubayr al-Makki narrates from Jabir that the Messenger of Allah said: The Dajjal will come forth when religion becomes weak and knowledge is taken away; he will have forty days to travel the earth; one day will be like a year, one like a month, one like a week, and the rest like ordinary days; and he will have a donkey to ride, with forty cubits between its ears.

Shu'ayb al-Arna'ut and al-Dhahabi say its chain meets the conditions of Muslim. Al-Hakim considered it authentic, while al-Albani considered it weak. Abu al-Zubayr is a mudallis, and only those reports of his that come through the routes of al-Layth ibn Sa'd are accepted, although Muslim did not consistently follow that rule, and in Sahih Muslim a report exists through the same chain where the donkey is not mentioned.

The unique element here is the Dajjal's donkey, which is taken from the Jewish prophetic book of Zechariah, where the Messiah will enter Jerusalem riding a donkey. In the Gospels this is also stated about 'Isa, that he entered Jerusalem from Galilee riding a donkey; Christians use this as evidence that 'Isa was the Messiah, whereas Jews claim this prophecy is still to be fulfilled. In this report the claim is attached to the Dajjal, which is questionable. The Jewish prophetic books contain contradictions: some state the Messiah will come on a horse, others on a donkey; these are contradictions in the People of the Book for which they have no solution.

The sixth-century Hanbali scholar 'Abd al-Ghani al-Maqdisi al-Dimashqi (d. 600 AH) presented a report in Akhbar al-Dajjal and declared it authentic:

Ahmad ibn Hanbal narrated to us; Muhammad ibn

Ja'far narrated to us; Shu'bah narrated to us from Qatadah; I heard Abu al-Tufayl say: I passed by Hudhayfah ibn Usayd and said: Why are you sitting when the Dajjal will come out? He said: Sit. Then he mentioned the report and said: There are three signs: he is one-eyed and your Lord is not one-eyed; and he will not be able to subdue any beast except a donkey, filth upon filth; between his eyes is written "kafir", which every believing reader or non-reader will read. Authentic.

This report is not authentic because Abu al-Tufayl is not definitively established as a Companion; he is disputed, and he died as a follower of al-Mukhtar al-Thaqafi. The donkey is described as "filth upon filth", so the text is objectionable. The Messenger of Allah himself rode a donkey, and in Islam the meat of domesticated donkeys is lawful. As mentioned earlier, the Jewish claim was that their Messiah would come on a donkey, and Christians say that already happened when Jesus entered Jerusalem on a donkey; therefore, upon his return he will be a horseman, as stated in the Biblical book of Jeremiah.

Fighting the Dajjal at the Jordan River

In Musnad al-Shamiyyin by al-Tabarani there is a report:

Muhammad ibn 'Abd Allah al-Hadrami narrated to us; Yahya al-Himmani narrated to us; Muhammad ibn Aban narrated to us; from Yazid ibn Yazid ibn Jabir; from Busr ibn 'Ubayd Allah; from Abu Idris al-Khawlani; from Nahik ibn Suraym al-Sakuni, who said: The Messenger of Allah said: You will continue fighting until the remainder of you fight the Dajjal at the

Jordan; you will be on its western side and they will be on its eastern side.

Nahik ibn Suraym al-Sakuni said: The Messenger of Allah said: Those of you who remain will fight the Dajjal at the Jordan; you will be on its western side and they will be on its eastern side.

There is textual inconsistency in this report. According to *al-Isabah fi Tamyiz al-Sahabah* by Ibn Hajar: “You will be on the eastern side and they on the western side.” According to *Tabaqat Ibn Sa’d*: “You will be on the eastern side of the river and they on its western side.” In another wording: “You will fight the polytheists until those of you who remain fight the Dajjal at the Jordan; you will be on its eastern side and they on its western side.” Nahik said: I do not know where the Jordan will be then.

This text is irregular because historians know that Jordan is a district in Syria. In *Jami’ al-Tahsil* by al-‘Ala’i it is stated that Abu Sa’id al-Khawlani narrates from ‘Umar, Mu’adh, Ubayy ibn Ka’b, and Bilal, and it is said those narrations are mursal. His narration from Abu Dharr appears in *Sahih Muslim*, apparently based on Muslim’s approach of allowing mere possibility of meeting. Al-Bukhari said Abu Sa’id did not hear from ‘Umar ibn al-Khattab, and Abu Zur’ah said his hearing from Mu’adh is not sound.

Nahik ibn Suraym al-Sakuni is an obscure Companion. There is little information about when he reached Damascus and who heard from him. Abu Sa’id’s narration from him is doubtful, especially since Abu Sa’id’s hearing from major Companions such as Mu’adh and Bilal is not established. Therefore, this report

cannot be considered authentic. In Akhbar al-Dajjal, ‘Abd al-Ghani al-Maqdisi says about this hadith: It was narrated by Ibrahim ibn Sulayman and Sa‘id ibn Salim from Muhammad ibn Aban; if he is al-Ju‘fi then he is weak.

The state of the world before the Dajjal

In Musnad Ahmad and Musnad Abi Ya‘la there is a report:

Abu Ja‘far al-Mada’ini, namely Muhammad ibn Ja‘far, narrated to us; ‘Abbad ibn al-‘Awwam narrated to us; Muhammad ibn Ishaq narrated to us; from Muhammad ibn al-Munkadir; from Anas ibn Malik, who said: The Messenger of Allah said: Before the Dajjal there will be years of deception: the truthful will be called a liar, the liar will be believed, the trustworthy will be accused of betrayal, the traitor will be entrusted, and al-ruwaybidah will speak. It was asked: What is al-ruwaybidah? He said: A wicked person who speaks concerning the affairs of the public.

Anas narrated that the Prophet said: A few years before the Dajjal there will be deception: truth will be treated as falsehood and falsehood as truth; the traitor will be called trustworthy and the trustworthy a traitor; and al-ruwaybidah will speak. We asked: What is al-ruwaybidah? He said: A corrupt sinner who speaks about public affairs. Hussein Salim Asad ruled: Its narrators are trustworthy.

Its chain includes Muhammad ibn Ishaq, who is disputed; Malik considered him a “dajjal” in hadith. Hence this report is not accepted. It speaks about deception in the world, which has always existed and

will remain.

It is also found in 'Ilal of Ibn Abi Hatim:

I asked my father about the hadith narrated by Ibn Ishaq from 'Abd Allah ibn Dinar from Anas from the Prophet about al-ruwaybidah. My father said: I do not know anyone who narrated this hadith from 'Abd Allah ibn Dinar except Muhammad ibn Ishaq. I found in the narration of some Basrans: from 'Abd Allah ibn al-Muthanna al-Ansari, from 'Abd Allah ibn Dinar, from Abu al-Azhar, from Anas, from the Prophet, with similar wording. My father said: I do not know who this Abu al-Azhar is. I asked: Who narrated it from 'Abd Allah ibn al-Muthanna? He said: Hajjaj al-Fustati. My father said: If the hadith of Ibn Ishaq were sound, the reliable narrators would have narrated it from him.

Will the Dajjal emerge after the conquest of Rome?

In al-Mustadrak of al-Hakim there is a report:

The imam Abu Bakr ibn Ishaq narrated to us; 'Umar ibn Hafs narrated to us; 'Asim ibn 'Ali narrated to us; Musa ibn 'Abd al-Malik ibn 'Umayr narrated to us; from his father; from Jabir ibn Samurah; from Nafi' ibn 'Utbah, who said: Some Arabs came to the Messenger of Allah to greet him, wearing wool. I stood and said: I will stand between them and the Messenger of Allah. Then I said to myself: He is the confidant of the people. Yet I still could not refrain from standing near him. Then I heard him say: You will fight the Arabian Peninsula and Allah will grant you victory; then you will fight Persia and Allah will grant you victory; then you will fight the Dajjal and Allah will grant you victory.

Al-Dhahabi wrote in his Talkhis: Musa ibn ‘Abd al-Malik is feeble. ‘Abd al-Ghani al-Maqdisi says in Akhbar al-Dajjal: Abu Hatim al-Razi said Musa is weak in hadith.

In Musannaf Ibn Abi Shaybah it is narrated:

Husayn ibn ‘Ali narrated from Za’idah from ‘Abd al-Malik ibn ‘Umayr from Jabir ibn Samurah from Nafi’ ibn ‘Utbah ibn Abi Waqqas, from the Prophet: You will fight the Arabian Peninsula and Allah will grant you victory; then you will fight the Romans and Allah will grant you victory; then you will fight the Dajjal and Allah will grant you victory. Jabir said: The Dajjal will not come out until Rome is conquered.

‘Abd al-Malik ibn ‘Umayr experienced confusion in old age, and it is not known when this report was taken from him. Shu‘ayb al-Arna’ut graded it authentic in his annotation on Musnad Ahmad; Abu Nu‘aym said in Hilyat al-Awliya’: It is authentic and established; it was narrated by many from ‘Abd al-Malik ibn ‘Umayr from Jabir. Al-Albani graded it authentic in Sunan Ibn Majah. It is also found in Sahih Ibn Hibban.

The problem is the chronological sequence mentioned: the conquest of Arabia, then Persia, then Rome, then the Dajjal. Arabia and Persia were conquered in the era of the Companions, but Rome took much longer and was achieved by later Muslim Turks; after that, the Dajjal still did not emerge, until “Banu al-Asfar” (Europeans) such as the English dominated much of the world. Therefore, there is no doubt that this is a report from a period of confusion. In the time of Ibn Hibban or Abu Nu‘aym, Rome had not been conquered, so they regarded the report as authentic; but later scholars, due to their attachment to narrations,

continued to grade it authentic although its apparent meaning did not occur.

The Messenger of Allah said: I know the names of those who will fight the Dajjal

In Sahih Muslim:

Then the caller will come to them: The Dajjal has taken your place among your families. So they will throw down what is in their hands and go forward. They will send ten horsemen as scouts. The Messenger of Allah said: I know their names, the names of their fathers, and the colors of their horses. They are the best horsemen on the face of the earth that day, or among the best horsemen on the face of the earth that day. Ibn Abi Shaybah, in his narration, said: from Usayr ibn Jabir.

Its chain is:

Abu Bakr ibn Abi Shaybah and 'Ali ibn Hujr both narrated from Ibn 'Ulayyah, and the wording is that of Ibn Hujr: Isma'il ibn Ibrahim narrated to us; from Ayyub; from Humayd ibn Hilal; from Abu Qatadah al-'Adawi; from Yusayr ibn Jabir.

In the chain is Yusayr ibn Jabir, who is unknown. Some named him Usayr ibn 'Amr, while Ibn Abi Shaybah named him Usayr ibn Jabir. Ibn Hazm said Usayr ibn Jabir is not strong.

Did the Prophet say he would be sufficient against the Dajjal?

Imam Ahmad ibn Hanbal narrated: Harb ibn Shaddad narrated from Yahya ibn Abi Kathir, who said: al-

Hadrami ibn Lahiq told me that Dhakwan Abu Salih informed him that 'A'ishah informed him: The Messenger of Allah entered upon me while I was weeping. He asked: What makes you weep? I said: O Messenger of Allah, you mentioned the Dajjal, so I wept. The Messenger of Allah said: Do not weep. If the Dajjal comes out while I am alive, I will suffice you against him. If I die and the Dajjal comes out after me, then your Lord, mighty and majestic, is not one-eyed. He will come out among the Jews of Isfahan until he reaches Madinah and camps near it. Madinah will have seven gates that day, and at each gate two angels. The worst of its people will go out to him until he reaches Syria, to a city in Palestine at Bab Ludd. Abu Dawud once said: until he reaches Palestine at Bab Ludd. Then 'Isa, peace be upon him, will descend and kill him. Then 'Isa will remain on earth for forty years as a just ruler and equitable judge.

This chain includes al-Hadrami ibn Lahiq; the scholars differed about him: some said he is unknown, others said there are two men with this name; it is not clear which one is meant. This report is also narrated with the chain: 'Abd al-Razzaq from Ma'mar from Qatadah from Shahr ibn Hawshab from Asma' bint Yazid al-Ansariyyah, but it is weak.

The Prophet stated that 'Isa, peace be upon him, will kill the Dajjal near the end of time; so why would the Prophet say: If he comes out in my lifetime? Therefore this is an objectionable report.

Mention of the Dajjal on the night of the Mi'raj

In Sunan Ibn Majah:

Muhammad ibn Bashshar narrated to us; Yazid ibn Harun narrated to us; al-'Awwam ibn Hawshab narrated to me; Jabalah ibn Suhaym narrated to me; from Mu'aththir ibn 'Afazah; from 'Abd Allah ibn Mas'ud, who said: On the night the Messenger of Allah was taken on the Night Journey, he met Ibrahim, Musa, and 'Isa, and they discussed the Hour. They began with Ibrahim and asked him about it, but he had no knowledge of it. Then they asked Musa, but he had no knowledge of it. Then the discussion returned to 'Isa ibn Maryam, who said: I have been entrusted with what is before its occurrence, but as for its occurrence, none knows it except Allah. Then he mentioned the خروج of the Dajjal, and said: I will descend and kill him. Then people will return to their lands and will be met by Ya'juj and Ma'juj, and they will come down from every elevation. They will pass by no water except that they drink it, and by nothing except that they ruin it. People will cry out to Allah, and I will supplicate to Allah to cause them to die. Then the earth will stink from their odor. People will cry out to Allah, and I will supplicate to Allah; then Allah will send water from the sky, which will carry them and cast them into the sea. Then the mountains will be blown away and the earth will be stretched like leather. I have been entrusted that when that happens, the Hour, for the people, will be like a pregnant woman whose family does not know when she will suddenly give birth. Al-'Awwam said: The confirmation of that is found in the Book of Allah: until Ya'juj and Ma'juj are opened and they come down from every elevation.

This chain has problems. Shu'ayb al-Arna'ut and al-Albani both graded it weak. Mu'aththir ibn 'Afazah al-Shaybani is said to be unknown, though al-'Ijli and Ibn

Hibban counted him trustworthy, which is their method with those of unknown status. The text is objectionable: it implies that after 'Isa kills Ya'juj and Ma'juj, the mountains are pulverized, the earth is stretched like leather, and then the Hour is imminent upon the people; whereas when 'Isa comes near the end, Muslims will live for years upon faith and the Hour will be established upon the disbelievers, while this report makes it seem it will be established upon Muslims.

What will be written on the Dajjal's forehead?

In Sahih al-Bukhari, from Anas: The Messenger of Allah said: No prophet was sent except that he warned his nation about the one-eyed lying Dajjal. Behold, he is one-eyed, and your Lord is not one-eyed. Between his eyes is written "kafir".

This is from Anas, but in Sahih al-Bukhari it is also narrated that Ibn 'Abbas said he did not hear it:

From Mujahid, he heard Ibn 'Abbas: They mentioned the Dajjal: between his eyes is written "kafir" or "k f r"? He said: I did not hear it.

Basran narrators such as Shu'bah, Qatadah, Shu'ayb ibn al-Habhab, and Humayd al-Tawil narrated from Anas that it is written "k f r". Hajjaj ibn Muhammad al-Musayyisi al-Baghdadi said Qatadah said: "kafir", meaning a word of disbelief, not necessarily letters. This is mentioned in Musnad Ahmad:

Muhammad ibn Ja'far narrated to us; Shu'bah narrated to us; and Hajjaj said: Shu'bah narrated to us from Qatadah: I heard Anas ibn Malik narrate: The

Messenger of Allah said: No prophet was sent except that he warned his nation of the one-eyed liar. Behold, he is one-eyed, and your Lord is not one-eyed. Between his eyes is written: k f r. Hajjaj said: “kafir”.

The Basran Shu‘ayb ibn al-Habhab used to spell it out. Muslim narrated it in his Sahih. Al-Bukhari narrated from Anas with the wording “kafir” without spelling it:

Hafs ibn ‘Umar narrated to us; Shu‘bah narrated to us; Qatadah informed us; I heard Anas from the Prophet: No prophet was sent except that he warned his nation of the one-eyed liar. He is one-eyed and your Lord is not one-eyed. Between his eyes is written “kafir”.

Some Basran narrators took the wording literally and said: “k f r” will be written. The writer holds that the Dajjal will make two contradictory claims: to Muslims he will appear as a Muslim, and to other nations that believe in incarnation he will claim to be an incarnation; likely he will lead a syncretic movement. Thus “kufr” written between his eyes could mean that “786” is written, or the Seal of Solomon, or a rub‘ al-hizb symbol, or the Hebrew letter “כ”. Ibn Kathir, in al-Nihayah fi al-Fitan wa al-Malahim, said the letters “k f r” will be written physically, not merely in meaning, so it can be seen.

Ibn Kathir also wrote that a group of scholars such as Ibn Hazm and al-Tahawi used these hadiths to argue that the Dajjal will be a conjurer and deceiver, with no true reality behind what he shows the people.

The meeting of ‘Isa and Imam al-Mahdi

In Musnad al-Harith ibn Abi Usamah:

Isma'il ibn 'Abd al-Karim narrated to us; Ibrahim ibn 'Aqil narrated to us; from his father; from Wahb ibn Munabbih; from Jabir, who said: The Messenger of Allah said: 'Isa ibn Maryam will descend, and their leader, the Mahdi, will say: Come and lead us in prayer. He will say: No, some of you are leaders over others, as an honor from Allah to this Ummah.

This report is disconnected. In Jami' al-Tahsil fi Ahkam al-Marasil it is stated that Ibn Ma'in said Wahb ibn Munabbih did not meet Jabir ibn 'Abd Allah. In that same book Ibn Ma'in said Wahb's narration from Jabir came from a book, and he said it was a "sahifah" that is worth nothing.

Wahb ibn Munabbih (born 34 AH, died 114 AH) narrates it from Jabir. In Wahb's later period, promotion of the Mahdi was circulating due to al-Mughirah ibn Sa'id (died 119 AH). Yet Ibn al-Qayyim in al-Manar al-Munif described this chain as "jayyid".

A similar report in Kitab al-Mahdi by Abu Nu'aym was graded authentic by al-Albani in al-Silsilah al-Sahihah (hadith 2293): "From us is the one behind whom 'Isa ibn Maryam will pray." Al-Albani admitted that al-Manawi in Fayd al-Qadir said: "It has weakness," but he then supported it using the report of Muslim. The chain is found in Ittihaf al-Jama'ah bima Ja'a fi al-Fitan wa al-Malahim wa Ashrat al-Sa'ah by Hamud al-Tuwayjiri:

Abu Nu'aym said: Abu al-Faraj al-Isbahani narrated to us; Ahmad ibn al-Husayn narrated to us; Abu Ja'far ibn Tariq narrated to us; from al-Jayyid ibn Nazif; from

Abu Nadratah; from Abu Sa'id, who said: The Messenger of Allah said: From us is the one behind whom 'Isa ibn Maryam will pray, then he will say: Indeed, some of you are leaders over others, as an honor from Allah to this Ummah.

Hamud al-Tuwayjiri wrote under it: This chain does not establish proof. He also used the disconnected chain of Musnad al-Harith ibn Abi Usamah as support.

If prophets pray behind someone, it does not mean that person must be the Mahdi, because the Prophet prayed behind 'Abd al-Rahman ibn 'Awf and Abu Bakr. By that logic, 'Abd al-Rahman ibn 'Awf would be the first Mahdi and Abu Bakr the second.

Supporters of the Mahdi's ظهـور cite a report attributed to Ibn 'Abbas: "This Ummah will not perish: I am at its beginning, 'Isa ibn Maryam at its end, and the Mahdi in its middle." But if the Mahdi is in the middle and 'Isa at the end, how can they meet?

A statement of Ibn Sirin in Musannaf Ibn Abi Shaybah is cited:

Abu Usamah from Hisham from Ibn Sirin, who said: The Mahdi is from this Ummah, and he is the one who will lead 'Isa ibn Maryam.

Its chain is sound, but it is a severed statement (maqtu'). The claim that "the Mahdi will be from this Ummah" emerged from Basra.

The term "Dimas"

In reports about 'Isa's description, Sahih al-Bukhari says: "As if he had just come out of a dimas." Some

explained it as: “as if he had just come out of a bathhouse.”

In Musnad Abi Ya'la a tabi'i, al-Mu'alla ibn Ziyad, said: “I was in the dimas of al-Hajjaj until al-Hajjaj died.” In Arabic lexicons, dimas means an underground prison, like a cave. Ibn Hajar said in Fath al-Bari: “al-dimas in the language is a subterranean passage.”

Taking it to imply weakness upon 'Isa is rejected. In Gharib al-Hadith by Ibrahim ibn Ishaq al-Harbi: “From dimas: al-dams is darkness when intense; layl damis is very dark night; and al-dawamis is a type of snakes.” So dimas means a dark place.

In Majma' Bihar al-Anwar: “As if he came out of a dimas” means: a shelter; as if he was secluded and had not seen the sun. Ibn Manzur in Lisan al-'Arab elaborated: dimas means a hiding place or a dark tunnel; it is also explained in hadith as “bathhouse”; and it indicates freshness and moisture of the face, as the description says: “as if his head was dripping water.”

Thus the idea is: someone coming out from a dark underground place into the open, drenched with sweat; this condition is applied to 'Isa.

Reading Surah al-Kahf

Comparison of Chains of Narration

Narration via Shu'bah ibn al-Hajjaj	Narration via Kufah and Basrah Narrators
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Narration via Shu'bah ibn al-Hajjaj	Narration via Kufah and Basrah Narrators
According to Shu'bah ibn al-Hajjaj, it is narrated from Abu al-Darda, may Allah be pleased with him.	According to the narrators of Kufah and Basrah, the hadith is narrated from Abu al-Darda.
Another chain reports it from Abu Sa'id al-Khudri. However, in this chain appears Lahik ibn Humayd Abu Majlaz al-Basri, who practiced tadlis and whose narrations are considered inconsistent.	According to Shu'bah's narration, it is reported from al-Nawwas ibn Sam'an.
The last verses of Surah al-Kahf.	The opening verses of Surah al-Kahf.

In Kitab al-Fitan by Nu'aym ibn Hammad there is a statement from Ka'b:

Baqiyyah and Abu al-Mughirah narrated from Safwan ibn 'Amr from Shurayh ibn 'Ubayd from Ka'b, who said: Whoever is patient in the trial of the Dajjal will not be tested again, alive or dead. Whoever meets him and does not follow him, Paradise becomes obligatory for him. If a man is sincere and rejects the Dajjal once, saying: I know who you are; you are the Dajjal, then he recites the opening of Surah al-Kahf, the Dajjal will not be able to tempt him; those verses will be like an amulet against the Dajjal. Glad tidings to the one who is saved by his faith before the Dajjal's trials, humiliation, and disgrace. The Dajjal will meet people

like the best of the Companions of Muhammad.

The mention of reading Surah al-Kahf as protection from the Dajjal is attributed to Ka'b al-Ahbar.

Chapter 17: Sound narrations regarding the emergence of the Dajjal

The Dajjal will claim to be a believer

In Sunan Abi Dawud:

Musa ibn Isma'il narrated to us; Jarir narrated to us; Humayd ibn Hilal narrated to us from Abu al-Dahma', who said: I heard 'Imran ibn Husayn narrating that the Messenger of Allah said: Whoever hears about the Dajjal should keep away from him. By Allah, a man will go to him thinking that he is a believer, then he will follow him because of the doubts the Dajjal will produce.

'Imran ibn Husayn narrated that the Prophet said: Whoever hears about the Dajjal should stay away from him. By Allah, a man will come to him thinking he is a believer, then he will follow him due to the doubts the Dajjal brings.

The Dajjal will be one-eyed, and "kafir" will be written on his forehead

In Sahih al-Bukhari:

Sulayman ibn Harb narrated to us; Shu'bah narrated to us from Qatadah, from Anas, who said: The Prophet said: No prophet was sent except that he warned his nation about the one-eyed liar. Behold, he is one-eyed, and your Lord is not one-eyed. Between his eyes is written "kafir". It is also narrated from Abu Hurayrah

and Ibn ‘Abbas from the Prophet.

From Anas in Sahih al-Bukhari: The Messenger of Allah said: No prophet came except that he warned his nation about the one-eyed lying Dajjal. Behold, the Dajjal is one-eyed, and your Lord is not one-eyed. Between his eyes is written “kafir”.

The Dajjal will emerge from Kutha

In al-Mu‘jam al-Kabir by al-Tabarani:

Mu‘adh ibn al-Muthanna narrated to us; Musaddad narrated to us; Abu ‘Awanah narrated to us from ‘Abd al-Malik ibn ‘Umayr, from al-‘Uryan ibn al-Haytham, from his father al-Haytham, who said: I entered upon Yazid ibn Mu‘awiyah. While we were sitting with him, a man came, placed his elbows, and leaned on them. We said: Who is this? Some of them said: This is ‘Abd Allah ibn ‘Amr. We said: O ‘Abd Allah, we hear narrations from you. He said: You people of Iraq take hadith from their lower ends and do not take them from their upper ends. They mentioned the Dajjal, so he said: Is there in your land a place called Kutha, with salt-marshes and date-palms? They said: Yes. He said: He will emerge from it.

Al-Haytham ibn al-Aswad al-Nakha‘i narrated from his father that he entered upon Yazid ibn Mu‘awiyah and saw a man; some said it was ‘Abd Allah ibn ‘Amr. ‘Abd Allah said: You people of Iraq take hadith from their lower ends and not from their upper ends. Then he mentioned the Dajjal and said: Do you have land called Kutha, with salt-marshes and date-palms? They said: Yes. He said: The Dajjal will emerge from it.

In Muslim, Jews will be among the followers of the Dajjal

In Sahih Muslim and Sahih Ibn Hibban:

Muhammad ibn al-Husayn ibn al-Khalil narrated to us; 'Abd al-Rahman ibn Ibrahim narrated to us; al-Walid narrated to us; al-Awza'i narrated to us; Ishaq ibn 'Abd Allah ibn Abi Talhah narrated to us; he said: Anas ibn Malik narrated to me that the Messenger of Allah said: Seventy thousand Jews of Isfahan will follow the Dajjal, wearing tayalisah.

Ishaq ibn 'Abd Allah ibn Abi Talhah al-Ansari (d. 132 AH) narrated from his uncle Anas ibn Malik that the Messenger of Allah said: Seventy thousand Jews of Isfahan will follow the Dajjal, wearing tayalisah (a type of garment).

The Dajjal will have water and fire with him

In Sahih al-Bukhari:

'Abdan narrated to us; my father informed me; from Shu'bah; from 'Abd al-Malik; from Rib'i; from Hudhayfah, from the Prophet, who said regarding the Dajjal: With him will be water and fire; his fire is cold water, and his water is fire. Abu Mas'ud said: I heard it from the Messenger of Allah.

Hudhayfah narrated that the Prophet said: With the Dajjal will be cold water and fire; his fire is cold water, and his water is fire.

Basrans will believe in the Dajjal first

In Akhbar al-Dajjal by 'Abd al-Ghani al-Maqdisi:

Hawdhah ibn Khalifah narrated to us; ‘Awf narrated to us from Abu al-Mughirah, from ‘Abd Allah ibn ‘Amr, who said: The first “misr” among the Arab towns to be entered by the Dajjal will be Basra.

‘Abd Allah ibn ‘Amr said: Among the Arab towns, the first to be entered by the Dajjal will be Basra. ‘Abd al-Ghani al-Maqdisi said: Its chain is strong.

The Dajjal will not be able to enter Madinah

In Sahih al-Bukhari:

‘Abd Allah ibn Maslamah narrated to us from Malik, from Nu‘aym ibn ‘Abd Allah al-Mujmir, from Abu Hurayrah, who said: The Messenger of Allah said: At the passes of Madinah there are angels; neither the plague nor the Dajjal will enter it.

Abu Hurayrah narrated that the Prophet said: There will be angels at the passes of Madinah; neither plague nor the Dajjal will enter it.

The Dajjal will reach Makkah and perform tawaf

In Sahih al-Bukhari:

Ibrahim ibn al-Mundhir narrated to us; Abu Damrah narrated to us; Musa narrated to us from Nafi’. ‘Abd Allah said: The Prophet mentioned one day among the people the Messiah al-Dajjal and said: Allah is not one-eyed. Behold, the Messiah al-Dajjal is blind in the right eye, as if his eye were a bulging grape. And last night, in a dream at the Ka‘bah, I was shown a man of brown complexion, among the most handsome of brown men, his hair reaching between his shoulders, with straight hair, his head dripping water, placing his hands on the

shoulders of two men while he was circling the House. I said: Who is this? They said: This is the Messiah son of Maryam. Then I saw behind him a man with very curly hair, blind in the right eye, the one most resembling Ibn Qatan among those I have seen, placing his hands on the shoulders of a man while circling the House. I said: Who is this? They said: The Messiah al-Dajjal.

‘Abd Allah said: The Prophet warned that the Messiah al-Dajjal is blind in the right eye, like a bulging grape. He said he was shown in a dream at the Ka‘bah a man resembling Ibn Qatan, placing his hands on another man’s shoulders while circling the Ka‘bah, and he was told: This is the Messiah al-Dajjal.

The Dajjal will perish by Allah’s decree

A report in Musnad al-Bazzar states that the Dajjal will be killed directly by Allah, not by ‘Isa’s weapon:

‘Ali ibn al-Mundhir narrated to us; Muhammad ibn Fudayl narrated to us; from ‘Asim ibn Kulayb; from his father; from Abu Hurayrah, who said: I heard from Abu al-Qasim, the truthful and confirmed, that the one-eyed Dajjal, the false messiah, will emerge from the east at a time of disagreement and division among people; he will reach as much of the earth as Allah wills in forty days, Allah knows their measure. The believers will face severe hardship. Then ‘Isa ibn Maryam will descend from the sky. People will stand to pray, and when he raises his head from bowing and says “Sami‘a Allahu liman hamidah,” Allah will kill the Dajjal and the believers will prevail. I swear that I heard Abu al-Qasim say: It is true, and what is coming is near, and everything that is coming is near.

Abu Hurayrah narrated: The one-eyed Dajjal will emerge from the east at a time of division; he will remain on the earth for forty days, Allah knows their measure; believers will face severe hardship; then 'Isa ibn Maryam will descend; people will pray; and when 'Isa raises his head from bowing and says "Sami'a Allahu liman hamidah," Allah will kill the Dajjal and the believers will prevail.

Chapter 18: Final word

According to the sound hadith reports on the emergence of the Dajjal, the Dajjal will claim to be a believer. He will perform tawaf of the Ka'bah. Some people will take him to be an "avatar" of the Lord, meaning, God in human form (Allah forbid), even though he himself will be one-eyed, meaning a clear physical defect will be visible in his very appearance. Research establishes that the Dajjal is not imprisoned on an island, and that Ibn Sayyad was not the Dajjal. The claim that the Dajjal will be killed at Ludd was not found with a sound chain. Likewise, the reports about the descent of the Messiah in Damascus are, in origin, statements of Ka'b al-Ahbar. The claim that all the Jews of the world will be killed after the Dajjal is killed was not found with any sound chain.

Regarding the Dajjal's "istidraj", Ibn Hibban holds that the Dajjal will have neither real bread nor real water. Al-Tahawi and al-Suyuti say that the Dajjal's actions will appear real because of sorcery. Ibn al-Jawzi and Qadi Ibn al-'Arabi say it will be mere illusion.

The late Dr. 'Uthmani affirmed the descent of the Messiah and the emergence of the Dajjal. I also heard him mention this in lectures, and he affirmed the descent of the Messiah in answers to questions. However, no written work or recorded speech from him is known in which he discussed the Dajjal's powers or attributes in detail. It is well known that hadith scholars show some leniency in the chapters of trials and tribulations and in virtues. Therefore, recording hadith on tribulations does not mean giving them

priority over the Quran. In this context, I understand that 'Uthmani accepted the mass-transmission of reports about the emergence of the Dajjal, but not every individual report connected to it.

This research has taken the form of an encyclopedia, in which all discussions related to the descent of the Messiah and the emergence of the Dajjal have been gathered. If readers know of narrations that have not been mentioned in this book, please inform me. God willing, they will be included in the next edition.

O Allah, guide us among those whom You have guided.