

The Emergence of the **Anti-Christ**
DAJJĀL, the Return of the **Messiah**,
JESUS Son of Mary (عَلَيْهِمَا السَّلَامُ) and the
Unleashing of **Gog and Magog**

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The Descriptions of the False Messiah (Dajjāl)

In the name of Allāh, Most Merciful, Bestower of Mercy.

All praise is due to Allāh and may the peace and blessings of Allāh be upon His Messenger Muhammad, his family, his Companions and all those who follow their path precisely.

Indeed, the best of speech is the Speech of Allāh, the best of guidance is the guidance of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the worst of all affairs are the newly introduced matters into the Religion (for which there is no textual proof) for every newly introduced matter is an innovation, every innovation is misguidance and every misguidance leads to the Hellfire. To proceed:

Ahlu-Sunnah wal-Jamā'ah believe that the False Messiah, the Anti-Christ, the *Masih Ad-Dajjāl* will emerge and spread his tribulation across the earth. He will be one-eyed and the word *kāfir* (unbeliever) will be written between his eyes. We believe that he is living right now, and we believe in the authentic ahādeeth reported by the scholars of Hadeeth about him, and that Jesus the son of Mary (عَلَيْهِمَا السَّلَام) will descend and kill him at Ludd (Lod).

Bukhāri and Muslim reported from Anas that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“There was not a Prophet sent by Allah except that he warned his people from Al-A'war Ad-Dajjāl, the One-eyed Liar. Indeed, he is one-eyed, and your Lord is not one-eyed. There will be written between his eyes, the word *kāfir*.”¹

The narrations concerning the Dajjāl are mutawātirah, that is, they are narrated by a multitude of narrators at every level of the chain of narration such that they could never have gathered to invent a lie, so its authenticity is beyond doubt.

¹ Bukhāri (7131), Muslim (2933).

Shaikh Al-Albāni (رَحِمَهُ اللهُ) stated, “Know, that the narrations concerning the Dajjāl and the descent of Jesus (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are mutawātirah, necessitating that one believes in them. Do not be deceived by the one who claims these narrations are ahād (i.e. less than mutawātirah) because those who say that are ignorant of this science of the Prophetic tradition. There is not among them one who has followed up these chains of transmission, for if they had they would have realised that they are mutawātirah just as has been stated by the great scholars of this science, such as Ibn Hajr and others. It is truly unfortunate that some have felt bold enough to speak about an affair that they have no expertise in. This is even more so about an affair that is connected to religion and ‘Aqeedah (belief).”²

An-Nawwās Ibn Sam‘ān (رَضِيَ اللهُ عَنْهُ) that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“It is other than the Dajjāl that I fear for you. If he emerges while I am among you, I shall contend with him on your behalf, but if he comes forth when I am not among you, each person must contend with him on his own behalf, and Allah will take care in looking after every Muslim even after I have gone.

Those of you who live up to his time should recite before him the opening verses of Surat Al-Kahf, for they are your protection from his trial.” We asked, “How long will he remain on the earth?” He replied, “Forty days: one day like a year, one like a month, one like a week, and rest of his days will be like your days.” We asked, “O Messenger of Allah, will one-day’s prayer suffice us on this day which will be like a year?” He replied, “No, you must make an estimate of its extent. Then Jesus son of Mary will descend at the White Minaret to the east of Damascus. He will then catch him up at the gate of Ludd and kill him.”³

So this is the ‘Aqeedah (belief) of Ahlus-Sunnah as reported in the

² Sharh Al-‘Aqeedah At-Tahāwīyyah (p. 501).

³ Muslim and Abu Dawood (4321).

ahādeeth.

Before the appearance of the Dajjāl, there will be a time of severe hardship and tribulation. Abu Umāmah (رضي الله عنه) narrated that Allah's Messenger (صلى الله عليه وسلم) said:

“Before the Dajjāl appears there will be three difficult years in which the people will suffer severe famine.

In the first year, Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce.

In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce.

In the third year, He will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow.

All cloven-hoofed animals will die, except those that Allah wills.” It was said: “What will the people live on at that time?” He said, “Tahleel (*lā ilāha illallāh*), Takbeer (*Allāhu akbar*), Tasbeeh (*subhānallāh*) and Tahmeed (*alhamdulillah*). That will take the place of food for them.”⁴ In a wording, the Prophet (صلى الله عليه وسلم) said, “Before the appearance of the Dajjāl, there will be three very hard years wherein the people will be struck with severe hunger.”

Then the False Messiah will appear after this. Allah's Messenger (صلى الله عليه وسلم) stated:

“There will not be any tribulation on earth since the time Allah created the offspring of Ādam that will be greater than the tribulation of the Dajjāl. Allah has not sent any Prophet, except

⁴ These are words magnifying the oneness of Allah, glorifying Him and extolling Him. Ibn Mājah (4077), Ibn Khuzaymah in At-Tawheed (2/458), Al-Hākim in Al-Mustadrak (8620). Authenticated by Al-Albāni in Saheeh Al-Jāmi' (7875).

that he would warn his nation about the Dajjāl. I am the Last of the Prophets and you are the last of the nations. He will undoubtedly appear among you.”⁵

The Messenger (ﷺ) explained in detail his appearance, where he will come from and the deception, he will use to entrap the people.

The Prophet (ﷺ) said:

“He will emerge from Al-Khallah, between Syria and Iraq, and will wreak havoc right and left.

O slaves of Allah remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me.

He will start by saying, ‘I am a Prophet,’ and there is no Prophet after me.

Then a second time he will say, ‘I am your Lord.’ But you will not see your Lord until you die.

He is one-eyed, and your Lord is not one-eyed, and written between his eyes is the word Kāfir (كافر). Every believer will be able to read it, whether literate or illiterate.

Part of his fitnah will be that he will have with him Paradise and Fire, but his Fire will be a Paradise and his Paradise will be a Fire.

Whoever is tested with his fire, let him seek the help of Allah and recite the first verses of Surah Al-Kahf, then the fire will be cool and safe for him, as the fire was for Ibrāheem.

Part of his fitnah will be that he will say to a Bedouin, ‘What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?’ The Bedouin will say, ‘Yes.’ Then two devils will appear to him in the form of his father and mother and they will say, ‘O my son, follow him, for he is your

⁵ Ibn Mājah.

Lord.’

Part of his fitnah will be that he will overpower a single soul, a youth and kill him. Then he will cut him with a saw until he falls into two pieces. Then he will say, ‘Look at this slave of mine. I will now resurrect him. Then he will claim that he has a Lord other than me.’ Then Allah will resurrect that soul and the Dajjāl will say to him, ‘Who is your Lord?’ So, the youth will say, ‘Allah is my Lord, and you are the enemy of Allah, you are the Dajjāl. By Allah, I have never had more sure insight about you than I have today.’”⁶

Allah’s Messenger (ﷺ) continued:

“Part of his fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so.

Part of his fitnah will be that he will pass by a clan and they will disbelieve in him, so all their cattle will perish, and none will be left.

Part of his fitnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain. He will command the earth to bring forth vegetation and it will do so, until their cattle will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk.

There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths except that he will be met by angels with unsheathed swords, until he will stop at the red hill at the end of the marsh.

Then Al-Madinah will be shaken with its people three times, no hypocrite, male or female, will remain therein, all will come out to him. Thus, it will be cleansed of impurity just as the bellow

⁶ Ibn Mājah.

cleanses the impurity of iron. And that day will be called the Day of Deliverance (*Yawmul-Khalās*).”⁷

So, we see how the Messenger (ﷺ) described the Dajjāl with such detail that we can perceive him in our mind’s eye. This was so that none is deceived or beguiled by him. The Dajjāl will claim Rubūbiyyah (Lordship) and deceive the people with things that will amaze them. But the steadfast Muslim will not be taken in by the deceit, just as the youth who is cut into half will not be deceived.

‘Imrān Ibn Husayn narrated that Allah’s Messenger (ﷺ) said:

“Whoever hears that the Dajjāl has appeared, let him stay far away from him. For by Allah, a man will approach him thinking that he is a believer, and end up following him due to what he throws at him from doubts and misunderstandings.”⁸

This hadeeth is also used as proof by the scholars that a person must keep away from Ahlul-Bid’ah, and Ahlul-Ahwā (people of deviation and misguidance). The Dajjāl uses arguments and doubts that shake a firm believer’s faith and ‘Aqeedah. This is what happens likewise when one exposes himself to the ideas, writings and speeches of Ahlul-Bid’ah. A person has good thoughts regarding his own abilities, he believes he knows the truth and can distinguish between it and falsehood.

So, he attends the gatherings of Ahlul-Bid’ah and listens to their speeches, and eventually, he is shaken by their doubts and follows them, just like the man who ends up following the Dajjāl.

The man who approaches the Dajjal is certain that the Dajjāl is a liar. He sees that he is one-eyed, that he has the word *kāfir* written between his eyes. Yet, he ends up following him and taking him as his Lord. So being deceived by Ahlul-Bid’ah (the people of innovation and misguidance) is even easier since they have no such bodily marks warning the people from them, so a person should never imagine that he is safe from being tricked. So, just as we have

⁷ Ibn Mājah.

⁸ Abu Dāwūd (4319) authenticated by Al-Albāni.

been commanded to stay away from the Dajjal when he appears, then likewise we stay away from the gatherings of Ahlul-Bid'ah due to the doubts and misunderstandings that they cast at the Sunnah and the Qur'ān. The Messenger (ﷺ) described his features and Ubadah ibn as-Samit said that the Prophet (ﷺ) said:

“I have told you so much about the Dajjāl that I am afraid you may not understand. The Antichrist is short, hen-toed, with tightly curled hair, one-eyed, an eye-sightless, neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.”⁹

⁹ Abu Dāwūd (4320).

The Christians Exaggerate the status of Jesus (عَلَيْهِ السَّلَام) whilst Islam gives his right as a noble Prophet

Abu Hurairah narrated that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ إِخْوَةٌ لِعَالَمَاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ

“I am the closest of all the people to Jesus, the son of Mary both in this world and in the Hereafter. The prophets are all paternal brothers, their mothers are different, but their religion is one.”¹⁰

Jesus (عَلَيْهِ السَّلَام) was pious (*sālih*) and trusting in Allāh. Abu Hurairah narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

رَأَى عِيسَى ابْنَ مَرْيَمَ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ أَسْرَقْتَ قَالَ كَلَّا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ. فَقَالَ عِيسَى أَمَنْتُ بِاللَّهِ وَكَذَّبْتُ عَيْنِي

“Jesus, seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allah besides whom there is none who has the right to be worshipped.’ So, Jesus said, ‘I believe in Allah and I will suspect my eyes.’”¹¹

Believing and loving Jesus (عَلَيْهِ السَّلَام) is a binding part of the belief of the Muslim, and those Christians who become Muslims receive a double reward. Abu Musa Al-Ash'arī (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“If a person teaches his slave girl excellent character and manners, and educates her properly, and then frees her and marries her, he will get a double reward.

¹⁰ Bukhārī (3443).

¹¹ Bukhārī (2444).

وَإِذَا آمَنَ بَعِيسَى ثُمَّ آمَنَ بِي، فَلَهُ أَجْرَانِ

And if a man believes in Jesus and then believes in me, he will get a double reward...”¹²

However, the Christians exaggerated in Christ, opposed the Commandments that still remain (although some have been altered and distorted). They worshipped Christ, though he was a creation of Allah, a Prophet and a Messenger.

In their Bible, the First Commandment reads:

“I am the Lord your God, who brought you out of the land of Egypt, out of the land of slavery. You shall have no other gods besides Me.”¹³

This is the God of Moses (peace be upon him). It was He who sent Jesus as His servant and Messenger, and not as a god to be worshipped. In the New Testament, the First Commandment is reiterated:

“Jesus declared, ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment.”¹⁴

So, Jesus (peace be upon himself) confirms the Lord of Moses, who is the True God worthy of worship and devotion. They have also opposed the Second Commandment, which reads,

“You shall not make for yourself an idol or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them for I, the Lord your God, am a jealous God.”¹⁵

Yet the Christians make images and statues of Jesus and his mother, Mary and worship them both – and each image or statue they make

¹² Bukhārī (3446).

¹³ Exodus (20:2-3).

¹⁴ Matthew (22:37-38).

¹⁵ Exodus (20:4).

is different to another.

There are images of him for Africa, images for Europe, images for North America and elsewhere around the world. Furthermore, they worship the cross as a symbol of Christ, they use it as an amulet and seek protection with it. This is idolatry without a doubt. For this reason, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ
اللَّهِ وَرَسُولُهُ

“Do not exaggerate in praising me as the Christians have exaggerated the praise of Jesus son of Mary, for I am only a servant, so say, ‘He is the servant of Allah and His Messenger.’”¹⁶

The Messenger Muhammad saw Jesus (عَلَيْهِ السَّلَام). Sālim narrated from his father who said, “No, by Allah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not tell us that Jesus (عَلَيْهِ السَّلَام) was of red complexion but he said,

“While I was asleep making Tawāf of the Ka’bah, I saw a man of tanned-brown complexion and lank hair walking between two men and water was dripping from his head. I asked, ‘Who is this?’ They said, ‘He is the son of Mary.’ Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye. His eye was like a bulging grape. I asked, ‘Who is this?’ They replied, ‘He is Ad-Dajjāl.’ The one who resembles him among the people is Ibn Qatan.”

Az-Zuhri said, “Ibn Qatan was a man from the tribe of Kuzā’ah who died in the days of pre-Islam.”¹⁷

In the narrations it mentions that there is an impediment or impairment in both of his eyes, the right and left. One of them is blinded and the other bulging like a grape. An-Nawawī said, “He cannot see through one of them due to the light being removed from it, it does not protrude, nor is it deep-set. The other eye has

¹⁶ Bukhārī (3445).

¹⁷ Bukhārī (3441).

not lost its light however it is impaired in a different way, it is protruding and bulging.”¹⁸

¹⁸ Sharhun-Nawawī ‘ala Muslim (18/61).

Where is the Dajjāl (Anti-Christ)?

Ahlus-Sunnah believe that Ad-Dajjāl is a human who was alive at the time of the Prophet (ﷺ) and will remain so until Jesus the son of Mary (عليه السلام) kills him before the Hour.

Fatimah bint Qais (رضي الله عنها) said: I heard the caller of the Messenger of Allah (ﷺ) call out, 'Assemble for the prayer.' I Then came out and prayed along with the Messenger of Allah (ﷺ). When the Messenger of Allah (ﷺ) finished his prayer, he sat on the pulpit laughing. Then he said,

'Everyone should remain where he prayed. Do you know why I assembled you?' They said, 'Allah and His Messenger know best.' He (ﷺ) said, 'I did not call you together for some fearful news or for good news. Rather, I called you all because Tamīm Ad-Dārī, a Christian, has come and accepted Islam. He told me something which agrees with what I was telling you about the Dajjāl. He told me that he sailed with thirty men of the tribes of *Lakhm* and *Judhām* and that they were caught in a storm at sea for a month. Then they drew near to an island as the sun was setting. They sat in a boat nearest to them and entered the island where they were met by a beast covered in fur. They said, 'Woe to you! What are you?' It replied, 'I am the *Jassāsah*. Now go to that man that is in the monastery, for he is anxious to get news of you.'

He said, 'When it named a man to us, we became afraid of this beast lest it should be a female devil. So, we went off quickly and entered the monastery where we found a man with the hugest and strongest frame we had ever seen, with his hands were chained to his neck. He asked them about the palm-trees of Baisān and the spring of Zughar and about the unlettered Prophet. Then he said, 'I am the Messiah (i.e. the Antichrist) and will soon be given permission to emerge.' The Prophet (ﷺ) said, 'He is in the Syrian sea or the Yemeni sea. No! Rather, he is towards the east, that's where he is.' He said it twice and pointed his hand to the east. She said, 'I memorised it

from the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹⁹

In another narration, the Dajjāl said to those who came to the island, “Has the Prophet of the unlettered people come forth now?” Tamīm Ad-Dārī replied, “Yes.” He then asked, “Have they obeyed him or disobeyed him?” Tamīm said, “They have obeyed him.” He said, “That is better for them.”²⁰

Abu Bakr (رَضِيَ اللهُ عَنْهُ) stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْضٍ بِالشَّرْقِ يُقَالُ لَهَا خُرَّاسَانٌ يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ
وُجُوهُهُمْ الْمَجَانُ الْمُطْرَقَةُ

“The Dajjal will emerge from a land in the east called Khurāsān and he will be followed by people with faces like hammered shields.”²¹

And in a narration of Imām Muslim,

“The Dajjāl will be followed by seventy thousand Jews of Isfahān.”

Isfahan city is the capital of Isfahan Province in Iran, located about 340 kilometres (211 miles) south of Tehran.

Shaikh Ibn Uthaimīn (رَحِمَهُ اللهُ) stated:

يَخْرُجُ مِنَ الْمَشْرِقِ مِنْ جِهَةِ الْفِتَنِ وَالشَّرِّ كَمَا قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ الْفِتْنَةُ هَاهُنَا وَأَشَارَ إِلَى الْمَشْرِقِ، فَالْمَشْرِقُ مَنبَعُ الشَّرِّ وَالْفِتْنُ
يَخْرُجُ مِنَ الْمَشْرِقِ مِنْ خُرَّاسَانَ مَرَّةً بِأَصْفَهَانَ

“He will appear from the East, from the direction of the tribulations just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘The fitnah is from there,’ and he pointed to the East. So, the East is the source of the evil and tribulation – he will emerge from the East, from

¹⁹ Abu Dāwūd (4326).

²⁰ Abu Dāwūd (4325).

²¹ Ibn Majah (4072).

Khurasān and pass by Isfahān.”²²

²² *Majmū’ Fatāwā* of Ibn ‘Uthaimīn, Chapter: The Last Day.

Thirty Dajjāls will appear before the Last Hour—each claiming Prophethood

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ دَجَّالُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ

“The Last Hour will not come before there come forth thirty Dajjālūn (great liars), each one claiming for himself that he is a Messenger of Allah.”²³

Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَّابًا دَجَّالًا كُلُّهُمْ يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ

“The Last Hour will not come before there come forth thirty Lying Dajjāls, each one will invent lies against Allah and against His Messenger.”²⁴

So, anyone who claims he receives revelation from Allah after the death of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a liar and a Dajjāl. Ibn ‘Abbās narrated (رَضِيَ اللهُ عَنْهُمَا) from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَهَمَنِي شَأْنُهُمَا فَأَوْحِيَ إِلَيَّ أَنْ أَنْفُخَهُمَا فَنَفَخْتُهُمَا فَطَارَا فَأَوْلَتْهُمَا كَادِبِينَ يَخْرُجَانِ مِنْ بَعْدِي يُقَالُ لِأَحَدِهِمَا مُسَيْلِمَةُ صَاحِبِ الْيَمَامَةِ وَالْعُنْسِيُّ صَاحِبِ صَنْعَاءَ

“I saw in a dream as if there were two gold bracelets in my hands which bothered me greatly. So, it was revealed to me to blow on them. So, I blew on them and they flew away. So I interpreted them to be two liars who will appear after me: the first is

²³ Abu Dāwūd (4333).

²⁴ Abu Dāwūd (4334).

Musaylimah of Yamāmah and the second is Al-‘Ansī of San’ā.”²⁵

Both of these liars and the lesser dajjāls claimed prophethood during and after the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And anyone else who comes after the Messenger Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) claiming to be a prophet and receiving revelation is also a dajjāl, a liar and an unbeliever—and whoever follows him is also an unbeliever, outside of Islam.

²⁵ Tirmidhī (2292) *sahīh*.

The appearance of the Liar and the Murderer — and the killing of ‘Abdullāh Ibn Az-Zubayr (رضي الله عنه)

Muslim²⁶ reported that Abu Naufal said, “I saw the body of ‘Abdullah Ibn Zubair (رضي الله عنه) hanging on the road at the outskirts of Madinah. The Quraish and the people passed by him.

Then Abdullah Ibn ‘Umar happened to pass by. So, he stood there and said,

‘May there be peace upon you, Abu Khubaib!²⁷ May there be peace upon you Abu Khubaib, may there be peace upon you, Abu Khubaib!

By Allah, I used to forbid you from this. By Allah, I used to forbid you from this. By Allah, I used to forbid you from this.

By Allah, I knew you as one who fasted often and prayed much at night and you kept the ties of kinship. Those to whom you belonged to are called wicked, but by Allah, they are good.’

The stance of Ibn ‘Umar (رضي الله عنه) reached Al-Hajjāj.²⁸ So as a result, the body of Ibn Az-Zubayr was taken down from the scaffold from which it was hanging and thrown into the graves of the Jews.

Then Al-Hajjāj sent his messenger to Asmā bint Abu Bakr (رضي الله عنها)²⁹, Abdullah Ibn Az-Zubair’s mother for her to come to him, but she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly

²⁶ Sahih Muslim (2545).

²⁷ “Father of Khubaib”; this was the *kunyah* (appellation) of ‘Abdullah Ibn Zubair (رضي الله عنه)

²⁸ Al-Hajjāj Ibn Yoosuf was the general (appointed by the ruler) who attacked Makkah, demolished the Ka’bah and killed ‘Abdullah Ibn Az-Zubair.

²⁹ She was a noble elderly Companion, the sister of A’ishah (رضي الله عنها) and the daughter of Abu Bakr (رضي الله عنه).

pulling her by her hair. But she again refused and said in response,

‘By Allah, I will not come to you until you send one to me who would drag me by pulling my hair!’

Thereupon he said, ‘Bring me my shoes.’ He put on his shoes and walked quickly, swollen with pride until he came to her and said, ‘How do you find what I have done with the enemy of Allah?’

She said, ‘I know that you wronged him in this world, whereas he has spoiled your Hereafter. It has been conveyed to me that you used to call him the son of *The Possessor of Two Belts*

ذَاتِ النَّطَاقَيْنِ

By Allah, I am indeed *The Possessor of Two Belts*. One belt I used to suspend the food of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr (رَضِيَ اللهُ عَنْهُ) high, taking it out of the reach of animals.³⁰

As far as the second belt is concerned, that is the belt which no woman can do without [to secure her garments]. Verily Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told us that in Thaqīf,³¹ there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you.’ Thereupon Al-Hajjāj stood up and did not give any reply to her.”

An-Nawawī said in his explanation of this narration,

“As for her saying regarding the liar, ‘We have already seen him’, then she means by that Al-Mukhtār Ibn Abī ‘Ubaid Ath-Thaqafī (d. 67H) who was a severe liar. From his vile sayings was his claim that Jibrīl (عَلَيْهِ السَّلَام) comes to him. The scholars are agreed that the intent of the Messenger when he said, ‘The

³⁰ Asmā (رَضِيَ اللهُ عَنْهَا) provided food secretly to the Prophet and Abu Bakr after they left Makkah on the Migration (Hijrah) to Madinah whilst the pagans were searching to kill them.

³¹ Banu Thaqīf is a tribe from the region of Taif, 87km south-east of Makkah.

liar' is Al-Mukhtār Ibn Abī 'Ubaid Ath-Thaqafī. And the 'great murderer' is Al-Hajjāj Ibn Yūsuf (from Thaqīf)."

Ibn Kathīr (رَحْمَةُ اللَّهِ) ³² stated about Al-Mukhtār Ath-Thaqafī,

"His father embraced Islam in the time of the Messenger though he did not meet him. Al-Mukhtār was a Nāsibī who hated 'Alī Ibn Abī Tālib (رَضِيَ اللَّهُ عَنْهُ) with a severe hatred. He claimed that revelation came to him through Jibrīl (عَلَيْهِ السَّلَام)."

The Rāfidah Shī'ah, however, revere him due to his seeking to avenge the killing of Husain Ibn 'Alī at Karbala.

So, anyone who claims to receive revelation after the Prophet is a liar and a Dajjāl. There have been several Dajjālūn who claimed Prophethood after the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Some claimed they were receiving revelation from Allah (سُبْحَانَهُ وَتَعَالَى) through Jibril, others claimed that they were Jesus or the Messiah and some asserted that they had a book sent to them from Allah.

Each one is encompassed by the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

"The Last Hour will not come before there come forward thirty Dajjālūn (great liars), each one claiming for himself that he is a Messenger of Allah."³³

The scholars of hadīth would label a known fabricator and liar who invented hadīth as a Dajjāl due to the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "The Last Hour will not come before there will come forth thirty Liars and Dajjālūn, each one lying on Allah and His Messenger."³⁴

Eventually, after these liars, there will come the Masīh Ad-Dajjāl (the False Messiah) who will wreak havoc on the earth.

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

³² See Al-Bidāyah wa-Nihayah (Vol. 8) under the biography of Al-Mukhtār Ath-Thaqafī.

³³ Abu Dāwūd (4333).

³⁴ Abu Dāwūd (4334).

“The Dajjāl will not appear until the people have left off mentioning him, such that even the Imāms on their pulpits (manābir) will stop mentioning him.”³⁵

He also said,

“There is not between the creation of Ādam until the Day of Resurrection an affair more severe than the Dajjāl.”³⁶

³⁵ Al-Haythamī in *Majma’ az-Zawā’id* (7/646), with a hasan, isnād.

³⁶ Muslim (2946).

What will the Dajjāl bring and with whom he will appear?

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“He will bring with him that which resembles Jannah and that which resembles the Fire, and it will be said: This is Jannah and this is the Fire.”³⁷

In a narration, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“I know what the Dajjāl will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be a flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water.”³⁸

The Dajjāl will have with him the Khawārij (insurgents and terrorists). Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) narrated that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“A group will emerge who will recite the Qur’an but it will not go beyond their throats. Every time a faction amongst them emerges it will be cut-off until the Dajjāl appears amongst them.”³⁹

In a narration, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“The Dajjāl will come forth with the Jews of Isfahān (Asbahān)—there will be with him 70,000 Jews wearing Persian shawls.”⁴⁰

³⁷ Bukhari (3338), Muslim (2836).

³⁸ Muslim (2934).

³⁹ Ibn Mājah (179), see Sahīh Al-Jāmi’ (8171).

⁴⁰ Muslim (2944). This is because the Jews will consider the Dajjāl to be the long-awaited Messiah. According to Jewish theology, a future “Messiah-King” will appear from the line of King David (عَلَيْهِ السَّلَام) before the end of time to rule over the Jewish people in the “Messianic Age”. Whoever does



When the Dajjal appears, the people will run away from him seeking shelter in the mountains.⁴¹

A believer will warn the people saying,

“O people! This is Dajjāl about whom the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has informed us.”

Then the Dajjāl will have him laid on his stomach. He will be struck on his back and on his front.

Dajjal will ask him: “Don’t you believe in me?” He will say: “You are the false Messiah.”

So, the Dajjāl will give an order to have him sawn into two halves from his head up to his legs. Then the Dajjāl will walk between the two halves and say: “Stand up”, and he will stand on his feet.

He will then say to him: “Do you believe in me?” The person will say: “Now I am certain that you are Dajjal.”

not believe in the coming of the Messiah-King is regarded as an unbeliever. Jews also regard Jesus (عَلَيْهِ السَّلَام) as “the most influential, and consequently, the most damaging of all the false messiahs.” (Ref: Maimonides. *Mishneh Torah*, Sefer Shofetim, Melachim u Milchamot, Chapter 11, Halacha 4.)

⁴¹ Sahih Muslim.

Then the believer will say: “O people! He will not be able to do this again with anyone after me in this manner.”

So, the Dajjāl will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him.

So, the Dajjāl will catch hold of him by his hands and feet and throw him into a fire. The people will think that he has been thrown into the fire whereas in truth, he will be cast into Paradise.

The Messenger of Allah (ﷺ) added, “He will be the most eminent amongst the people with regard to martyrdom near the Lord of the worlds.”⁴²

Ibn ‘Abbās (رضي الله عنه) said that the Messenger of Allah (ﷺ) used to teach them a supplication of protection just as he used to teach them a Sūrah of the Qur’an:

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

“O Allah, verily I seek refuge with you from the punishment of Hell, and from the punishment of the grave, and I seek refuge with You from the trial of the Masih Ad-Dajjāl, and I seek refuge in You from the trials of life and death.”⁴³

He (ﷺ) commanded that it should be recited before one makes the Tasleem at the end of the daily Prayers.⁴⁴

⁴² Muslim (2938).

⁴³ Tirmidhī (3494).

⁴⁴ Bukhārī (6375), Muslim (549).

The return of Jesus (‘Īsā) son of Mary (peace be upon him)

So, whilst the False Messiah spreads his turmoil and tribulation across the earth, the believers will await the Prophet Jesus son of Mary (peace be upon him).

The Prophet (صلى الله عليه وسلم) said,

“While they are in that state, Allah will send Jesus son of Mary, who will come down at the white minaret in the east of Damascus, wearing two dyed garments, resting his hands on the wings of two angels.

When he lowers his head, beads of perspiration will fall from it [as pearls].

Every unbeliever to whom the breath of Jesus reaches will die, and his breath will reach as far as his eye can see.

He will set out and catch up with the Masīh Ad-Dajjāl at the gate of Ludd and will kill him. The Prophet of Allah, Jesus will come to some people whom Allah has protected and he will wipe their faces and tell them of their status in Paradise.”⁴⁵

⁴⁵ Ibn Mājah (4075).



When the Dajjāl appears, the believers will be few. Umm Shareek bint Abil-'Ukar (رضي الله عنها) asked,

“O Messenger of Allah, where will the Arabs be on that day?” He replied, “On that day they will be few, and most of them will be in Jerusalem (Baitul-Maqdis), and their leader will be a righteous man (the Mahdī). When their leader steps forward to lead them in the Fajr prayer, Jesus the son of Mary (عيسى عليه السلام) will come down to them.

Their leader will step backward so that Jesus (عيسى عليه السلام) can come forward and lead the people in prayer, but Jesus will place his hand between his shoulders and say to him, ‘Go forward and pray, for the iqāmah was given for you.’ Then their leader will lead them in prayer.

When he has finished, Jesus will say, ‘Open the gate.’ So, they will open it and behind it will be the Dajjāl along with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak.

When the Dajjāl sees Jesus, he will start to melt as salt melts in water. He will run away, and Jesus will say, ‘I have only one blow for you, which you will not be able to escape.’ He will catch up

with him at the eastern gate of Lod and will kill him.”⁴⁶

Abu Hurairah stated that the Prophet (ﷺ) said,

“The Hour will not begin until Jesus the son of Mary comes down as a just judge and a just ruler. He will break the cross, kill the swine and abolish the Jizyah, and wealth will become so abundant that no one will accept it.”⁴⁷

He (ﷺ) also stated that when Jesus (عليه السلام) establishes justice,

“No one will be appointed to collect the Zakāh of sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand on a snake and it will not harm him, a baby girl will make a lion run away and it will not harm her, the wolf will be among the sheep like their sheepdog.

The earth will be filled with peace just as a vessel is filled with water. The people will be united, and none will be worshipped except Allah.

War will cease and the Quraish will no longer be in power. The earth will be like a silver platter with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of grapes and it will suffice them and a group will gather around a single pomegranate and it will suffice them.

An ox will be sold for a large amount of money, and a horse will be sold for a few Dirhams.”

They asked, “O Messenger of Allah, why will horses be so cheap?” He replied, “They will never be ridden in war again.” It was said to him, “Why will oxen be so expensive?” He

⁴⁶ Ibn Mājah (4077), Ibn Khuzaymah in At-Tawheed (2/458), Al-Hākim in Al-Mustadrak (8620) and authenticated by Al-Albāni in Saheeh Al-Jāmi’ (7875).

⁴⁷ Ibn Mājah (4078).

said, “Because all of the land will be tilled.”⁴⁸

⁴⁸ Ibn Mājah (4077), Ibn Khuzaymah in At-Tawhīd (2/458), Al-Hākim in Al-Mustadrak (8620) and authenticated by Al-Albāni in Saheeh Al-Jāmi’ (7875).

The emergence of Ya'jooj and Ma'jooj (Gog and Magog)

It is whilst Jesus reigns that Ya'jooj and Ma'jooj (or Gog and Magog as they are referred to in the Bible) will emerge and wreak havoc upon the earth, upon the people, their land and their cattle. Abu Sa'īd Al-Khudrī (رضي الله عنه) said that Messenger of Allah (صلى الله عليه وسلم) said,

“The tribes of Gog and Magog will be set free and they will emerge as Allah says,

وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

‘And they will come swooping down from every mound.’ [21:96]

They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims seek refuge in their cities and fortresses, taking their flocks with them. Ya'jooj and Ma'jooj will pass by a river and drink from it until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say, ‘There was once water in this place.’

They will prevail over the earth, then their leader will say, ‘These are the people of the earth, and we have finished them off. Now, let us fight the people of heaven!’

Then one of them will throw his spear towards the sky, and it will come back down smeared with blood. And they will say, ‘We have now killed the people of heaven.’

While they are in that state, Allah will send a worm like a worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of the other. In the morning the Muslims will not hear any sound from them, and they will say, ‘Who will sell his soul for the sake of Allah and see what they are doing?’ A man will go down, having prepared himself to be killed by them and he will find them dead, so he will call out to his people, ‘Glad tidings to you all, for your enemy is dead!’ Then the people will come out and let their

flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found.”⁴⁹

In a narration, the Messenger Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said he met Jesus (عَلَيْهِ السَّلَام) on the Night Journey and Ascension through the Heavens. Jesus (عَلَيْهِ السَّلَام) said,

“The people will supplicate to Allah (to save them from Ya’jooj and Ma’jooj) and I will pray to Allah to kill them. The earth will be filled with their stench and the people will supplicate to Allah and I will pray to Allah, then the sky will send down rain that will carry them and throw them in the sea.

Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, just like a pregnant woman whose family does not know when she will suddenly give birth.”⁵⁰

May Allah protect us from the evil of those days. We seek refuge with Allah from the fitnah of the Masīh Ad-Dajjāl. We ask Allah to save us from the terrors of the Last Hour and from the terrors of the Day of Resurrection. We ask Him to shade us in the shade of His Throne on the Day when there is no shade except His shade — and we ask Him to give us to drink from the reservoir of the beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his Hawd that is prepared for the Ahlus-Sunnah wal-Jamā’ah.

All praise is due to Allah, the Lord of all creation. May Allah extol the Messenger in the highest company of Angels and grant him peace; and likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

Abu Khadeejah Abdul-Wāhid Alam

⁴⁹ Ibn Mājah (4079).

⁵⁰ Ibn Mājah (4081).