

Chapter 47: Narration regarding Dajjal (anti-Christ)

1 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that he said: Narrated to us Abdul Aziz bin Yahya Jaludi in Basra: Narrated to us Husain bin Maaz: Narrated to us Qais bin Hafs: Narrated to us Yunus bin Arqam from Abi Yasar Shaibani from Zahhak bin Muzahim from Nazaal bin Sabra that he said:

“Amirul Momineen Ali Ibne Abi Talib (a.s.) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (a.s.). Then he said thrice:

‘Ask me, O people, before you lose me.’

Sa’sa bin Sauhan arose and asked with respect, ‘O Amirul Momineen, when will Dajjal appear?’ Imam (a.s.) said, ‘Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it. “Yes, please do, O Amirul Momineen (a.s.),” said the narrator.

The Imam (a.s.) said, “Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women.

Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars.

The general public shall be dishonest. The reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated.

Minarets will be elevated.

Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken.

That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses).

Women will resemble men and men will resemble women. Witnesses will testify without being asked to do so and other people without recognizing the truth and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion.

They shall be stinking and more bitter than aloe. At that time all would say, 'Hurry up, hurry up. At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas.'

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. On his forehead would be inscribed: 'Kafir' (disbeliever) which would be readable to the literate as well as the illiterate.

He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass.

One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (a.s.) would pray. Know that! After this will come to pass the Great event."

Thus we asked: O Amirul Momineen (a.s.), what would that be? He replied, “Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (a.s.). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, “Hell is ordained for you, O infidel.” And the disbeliever will say to the believer, “Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day.”

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith...”

Then Amirul Momineen (a.s.) said: “Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.”

Nazaal bin Sabra says that I asked Sa’asa bin Sauhan what Amirul Momineen (a.s.) meant by this? He replied, “O Ibne Sabra, he is the same behind whom Prophet Isa (a.s.) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a.s.). He would be the one for whom the Sun would rise from the west and he shall reappear between the Rukn and Maqaam. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (S) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah’s blessings be on them all.”

And narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih that: Narrated to us Abu Amr Muhammad bin Ja’far bin Muzaffar; and Abdullah bin Muhammad bin Abdur Rahman ar-Raazi, and Abu Saeed Abdullah bin Muhammad bin Musa bin Kaab Saidani; and Abul Hasan Muhammad bin Abdullah bin Subaih Jauhari, they said: Narrated to us Abu Yaala bin Ahmad bin Muthanna Mausili from Abdul Aala bin Hammad Narsi from Ayyub from Nafe from Ibne Umar from the Messenger of Allah (S) that he mentioned the same tradition.

2 – Narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih through this chain of narrators from his Mashayakhs from Abi Yala Musili from Abdul Alaa bin Hammad Narsi from Ayyub from Nafe from Ibne Umar that he said:

“One day the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and accompanied by his companions reached to a house in Medina and knocked the door. A lady emerged and asked: What do you want, Abul Qasim? The Messenger of Allah (S) said: O Abdullah’s

mother allow me to go to Abdullah. She said: O Abul Qasim, what do you want from Abdullah? By Allah, he has lost his mind and he speaks to himself. He is disputing with me in a very important matter. The Holy Prophet (S) said: Let me see him. She said: Are you prepared to meet him at your own risk? He replied in the positive. She said: Come.

So he entered the house to find him covered with a shawl and shivering and muttering to himself. She told him to keep quiet and to sit up. This is Muhammad. He has come to you. So he fell silent and sat up. The Messenger of Allah (S) said: What is wrong with him? May Allah's curse be upon him. If he leaves me I can tell you if he is that same one. After that the Holy Prophet (S) said: What can you see. He replied: I can see truth and falsehood and I can see a throne on the water. The Messenger of Allah (S) said: Will you testify the oneness of Allah and my messengership? He replied: Rather you testify the oneness of Allah and my messengership! Because Allah has not made you worthier than me for it.

On the next day again the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and they came to that house and knocked the door. A lady emerged and said: Please come in.

They saw that he was atop a date palm, singing a song. His mother said: Shut up! And come down. This is Muhammad and he has come to meet you. That man fell silent. The Messenger of Allah (S) said: What has happened to him? Allah's curse be on him! If he leaves me I can tell that he is the same one.

On the third day again the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and they came to that house and saw that he was baaing with a sheep. His mother said: Keep quiet. This is Muhammad and he has come to meet you. He became quiet and sat down.

On that day some verses of Surah Dukhan had been revealed and the Prophet has recited them in the daily prayer that day. The Prophet again asked him: Do you testify that there is no god except Allah and that I am the messenger of Allah? He said: Rather you should testify to the oneness of Allah and that I am the messenger of Allah because Allah has not made you more rightful than me for it.

The Messenger of Allah (S) said: I have concealed something from you. Tell me what it is? He replied: Smoke. Smoke. The Holy Prophet (S) said: Keep quiet, and remember that you will not proceed before your appointed period and you will not reach to your aim. And you will get only as much as is decreed for you.

Then he told his companions: O people, Allah, the Mighty and Sublime did not send any prophet but that he warned his nation of Dajjal and Allah, the Mighty and Sublime has kept him alive till your time. When you fall in doubt about him you should remember that your Lord cannot be one-eyed. Indeed the Dajjal would be astride an ass and the distance between the two ears of the ass will be one mile. He will be accompanied with Paradise and Hell and a mountain of bread and a stream of water. Most of his followers will be Jews, women and ignorant ones. He will roam through the whole earth except for the Holy Kaaba in Mecca, and the Prophet's Mosque in Medina.”

The author says: People of malice and denial accept all such reports and they consider, correct reports about Dajjal, his occultation, long age and his advent in the last period of time. But they are not prepared to accept that the Qaim is present, that he will remain in occultation for a long time and then finally reappear and fill the earth with justice and equity as it would be fraught with injustice and tyranny.

This is despite the fact that we have traditions from the Prophet and the Imams regarding the Imam's name, lineage and occultation. And there are traditional reports on prolongation of occultation. The aim of their denial is to put out the light of Allah and invalidate the matter of the Wali of Allah. But Allah will perfect His light even though polytheists may find it distasteful. Our opponents say that the reason of their denial is that the traditions regarding the Imam and his occultation that are present in our collections are not in their books of traditional reports.

This is the same argument that apostates, Hindus, Jews, Christians and Zoroastrians give for denying the prophethood of the Holy Prophet (S). They also say that the reports you quote with regard to his miracles and evidences, are not found in our books. Through this we prove the falsity of those reports. If we accept the objection of our opponents to be true, what would be done with the objection of those who deny the Holy Prophet (S) who are more than the deniers of the Imam? In the same way our opponents also object that they also cannot understand how the age of a person can exceed the age of the people of his time like it is thought about our Imam.

Thus we shall tell them: You agree that it is possible for the age of Dajjal in occultation to exceed the age of other people, and in the same way you admit to the longevity of the accursed Iblees; yet you don't accept this could be possible with regard to the Qaim, inspite of the fact that there are traditional reports with regard to his occultation, long lifespan and his reappearance and advent after the divine command. Such traditions have also been presented in this book. This is further supported the tradition of the Holy Prophet (S) that says: Whatever had passed in the previous nations, the same will come to pass in this, exactly.

And it has been mentioned that many prophets and Divine Proofs had long lifespans. Like Prophet Nuh (a.s.) who lived for 2500 years. And the Quran say that he lived in his nation for 950 years.

We have also presented the tradition whose chain of narrators is mentioned in this book that it says: In the Qaim there is resemblance to Prophet Nuh (a.s.) and that is having a long lifespan. Then what is the reason that you cannot understand this and that you consider it impossible? You should in fact accept it because the existence of the Imam is proved by the traditions of the Holy Prophet (S).

Accepting the existence of the Qaim is necessary just as it is necessary to accept that the People of the Cave slept in their cave for 309 years. If the latter report can be accepted then the former is also worthy of acceptance. How are the reports of Wahhab bin Munabba and Kaab bin Ahbar accepted when there is no statement of the Messenger of Allah (S) vouchsafing their truthfulness? Their traditions do not fit any logic. While people are in doubt and they deny whatever has been related by the Holy Prophet (S)

with regard to Qaim, about his occultation and his reappearance, even though it is about a true fact. Is it anything other than a willful denial of truth?

How can the opponents say that a person cannot exceed the age of the people of his time while the statement of the Messenger of Allah (S) is true that all the practices of the past nations will be repeated in this Ummah, especially in well known aspects. Now which aspect is more well known than that of the Qaim? Who is it that is mentioned by the people of the east and the west? Who is it that is mentioned by those who believe in him as well as those who deny him?

Thus if the occultation of the Qaim has been proved invalid even though there are authentic traditions of the Holy Prophet (S) it would in fact prove the invalidity of the prophethood of the Holy Prophet (S) because he has informed about the occultation of the Qaim. Thus in this way the prophethood of the Prophet will be proved false. Although the opponents accept that the Prophet said regarding Ammar Yasir that he would be killed by a rebellious group, and that the beard of Amirul Momineen (a.s.) would be dyed in the blood of his head, he said regarding Imam Hasan (a.s.) that he would be martyred through poison, and that Imam Husain (a.s.) would be martyred through the sword.

Then why don't the opponents deny his sayings stating the occultation of the Qaim and his name and lineage etc? Indeed the Prophet was true in all his statements and held particular views. No one can have perfect faith till one does not accept the decisions of the Prophet and submits to all his commands without there being the slightest doubt. This is what Islam is. Islam means submission and obedience and one who brings a religion other than Islam, it would not be accepted and such a person will be a loser in the hereafter.

The most surprising fact is that our opponents narrate that Prophet Isa (a.s.) passed through Kerbala and saw a herd of deers. When he moved closer he saw that they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him. Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry?

He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried. The dust of this land is purer than musk because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such.

These deers talk me to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort. Thus those droppings remained till the time of Ali (a.s.). When Amirul Momineen (a.s.) passed from there he smelt those droppings, cried and informed about the impending tragedy of

Kerbala.

Our opponents accept the veracity of this incident and agree that those droppings remained for more than five hundred years and there was no difference in their freshness and smell. The passage of time did not affect them in any way. But they don't accept that the Qaim of Aale Muhammad, the Imam of the Age is alive. And that he will rise with the sword, eliminate the enemies of Allah make the religion of Allah dominant while there are authentic traditions of the Prophet and Imams in this regard which mention his name, lineage, his long occultation and which also state that the practice of the previous nations with regard to long lifespans has been decreed for this Imam. This denial is only due to malice, bigotry and obstinacy against acceptance of truth. [We seek Allah's refuge from humiliation].

Source URL:

<https://www.al-islam.org/kamaaluddin-wa-tamaamun-nima-vol-2-shaykh-saduq/chapter-47-narration-regarding-dajjal-anti-christ#comment-0>