

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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CONCERNING THE REPORTED TRADITIONS ABOUT THE ANTI-CHRIST (AL-DAJJAAL)

Know that the reports recorded in the compendia of the Ahle Tasannun, their reliable books of traditions (*sehaah*) and compilations based on chains of narrators (*masaanid*) concerning the Anti-Christ (al-Dajjaal) are truly copious and abundant. They have recorded these from as many as forty companions, males as well as females, like Abu Saeed al-Khudri, Jaabir Ibn Abdillah al-Ansari, Ibn Amr, Abu Bakr, Huzairah, Ibn Mas'ood, Abdullah Ibn Mughnim, Ma'az Ibn Jabal, Osama, Samurah Ibn Jandab, Abu Bakrah, Abu Umaamah, al-Nuwaas Ibn Sim'aan, Ubayy Ibn Ka'b, Abu Ubaidah, Salmah Ibn al-Akwa', Amr Ibn Awf, Abdullah Ibn Bashir, Fatemah Binte Qais, Abu Hurairah, Ubaadah Ibn al-Saamit, Sa'dah, Abu al-Dardaa, Umm

Salmah, Asmaa Binte Yazid, Hesham Ibn Aamer, Majma' Ibn Jaariyah, etc. They (the Ahle Tasannun) have even claimed consecutiveness for these traditions. Some of them said, "Surely, the traditions (are so many) that an entire volume can be compiled for them and more than one from them have even performed this task like Abu Amr al-Daani."

Apparently, the compilers of such compendia and their leaders in the science of traditions consider these traditions as reliable and authentic and argue upon it. They truly run down anyone who refutes these traditions, notwithstanding the various flaws and drawbacks in most of them. It is worth stating that these traditions can be classified into two categories from the aspect of texts:

One, in which there is no contradiction with the basic principles of intellect and divine text; in fact, they support each other. So, the state of this category and the state of all traditions of bloody-battles are the same. If these traditions are proved to be from the Holy Prophet (s.a.w.a.), it is obligatory to accept them and believe in them, like the coming of a person in the last era called as al-Dajjal (the Anti-Christ) who in the language of these traditions. He will claim divinity, call the people towards himself, will be the source of some of the falsifications and misrepresentations, cover truth with falsehood and a large number of people will be deviated because of his deviations, who will believe in him either due to greed or fear. Most of his followers will be the followers of Usman, the Jews and the women...

This is like the tradition of al-Fetan, al-Musnad, etc. from Hisham Ibn Aamir; the tradition of Muslim from Umm Shareek; the tradition of Abu Dawood from Imran Ibn Husain concerning what he heard about al-Dajjal; the tradition of Muslim from al-Mughairah, 'He is more degraded near Allah than this (i.e. with him will be mountains of bread, meat and river of water)'; the tradition of Anas, Abu Hurairah, Ayesha, Ibn Abbas, Sa'd, Amr Ibn Shuaib from his father from his grandfather, etc. "O Allah! Surely, we seek refuge in You from the punishment of Hell...and from the mischief of the Christ, the Anti-Christ"; the tradition of Abu Dawood from Abu al-Dardaa, "Whoever memorizes ten verses..."; the tradition of Muslim from Naafe' Ibn Oyaynah, "You will fight in the Arabian Peninsula...then they will fight al-Dajjal and Allah – the High – will grant him victory"; the tradition of Ahmad from Moaaz Ibn Jabal, "...the inhabitation of Bait al-Maqdas (in Jerusalem), the ruination of Yathrib (the old name of Madinah), bloody battles, victory of Constantinople, emergence of al-Dajjal in seven months"; the tradition of Muslim from Huzaifah, al-Fetan from Huzaifah Ibn al-Yamaan and another tradition from him narrating from Anas; the tradition from Meezaan al-E'tedaal from Zaid Ibn Wahb from Huzaifah; the tradition of al-Musnad from Abi Waael from Huzaifah; the tradition of al-Musnad from Abu Zarr; the tradition of Abu Zibyaan from Ali (a.s.); the report of Ahmad from him (a.s.), "...*Other than this, I fear for you.*", the report of Ahmad from Jaaber in which is, "...mostly women will go to him" and in it is, "there will be seventy thousand Jews with him"; and the report of Ahmad from Hesham Ibn Aamir, "Surely, the head of al-Dajjal will be many braids behind. Then,

whoever says, 'You are my lord', will be tested and whoever says, 'You have lied. My Lord is Allah. I rely on Him' will not be harmed", or, "Then, there is no mischief for him"; his report from Ibn Umar, "Mostly women will go to him"; his report from Uthmaan Ibn Abi al-Aas, "Most of those with him will be Jews and women¹" and in this report, there is also an indication towards the reappearance of the Mahdi (a.s.) when it says, "While it will be so (i.e. the Muslims will be in severe hunger, etc.), a caller will announce (thrice) early morning, 'O People! The refuge has come to you!'" There are numerous other traditions than whatever we have mentioned. Hence, we will not prolong the discussion by mentioning more than this.

This group of traditions, vis-à-vis their concepts, is easily acceptable for their probable occurrence. There is no impediment in believing in its occurrence, on the basis of intellect or religion. Also, it is not permitted to reject its possible occurrence merely on the basis of its improbability and strangeness after stranger things have come in the battles reported in the Quran and the authentic Sunnah.

Yes, in numerous chains of narrators of these traditions there are shortcomings that render them weak or to leave them altogether and non-reliance on its source and whoever has narrated it. Nevertheless, this cannot become the cause for interpreting these traditions in other than their apparent meanings and believing in the same. Nay! One should deal with them as per the principle of possibility.

Objection: Often these deficient traditions being numerous lead to certainty through brief or conceptual consecutiveness; in other words, their copiousness leads to certainty of the source of some of them, even if one of them; or, the certainty in the source of the content on which there is unanimity which we term as conceptual consecutiveness.

Reply: There is no harm in it except this will also not lead to the interpretation of brief or conceptual consecutive traditions in the meaning that is contradictory to it and its interpretation is merely on strangeness and the entire content of these traditions that establish the consecutiveness is not interpreted against the apparent, the explanation will come soon, Allah willing.

The second group of traditions is the one whose apparent interpretation will not be correct, neither from the aspect of intellect nor religion. Its apparent should be completely done away with even if there is nothing wrong with its chain of narrators. Such traditions are abundant from the Ahle Tasannun chain of narrators. In them are some truly strange incidents and stories unacceptable to the sane mind and sound intellect that believes in the

¹ The researcher of Nehaayah al-Bedaayah wa al-Nehaayah writes, "Most of those who will be with him will be Jews and women" indicates that al-Dajjal will seek him from the traitor Jews in spreading his poison, and from the gender that is Satan's trap (implying women). The Jews have always used women to achieve their wretched aims and evil goals."

religion of Muhammad (s.a.w.a.) and the firmest and most complete message, which is insulated from fallacies and superstitions.

The example of such traditions is the report of al-Jassaasah and al-Dajjaal narrated on the authority Fatemah Bint Qais and whatever they have reported concerning Ibn Sayyaad; the report of Muslim from Jaaber in it is, "He will ride a donkey, whose length between its two ears will be forty feet. He will have a mountain of bread. With him will be two rivers"; his report from al-Nuwaas Ibn Sim'aan and his report from Abu al-Waddaak from Abu Saeed; the report of Ibn Maajah from Abu Umaamah; the report of Ahmad from Safeenah; the report of al-Tabaraani from Muhaahed from Ibn Amr; the report of Ahmad from al-Hasan al-Basri from Ayesha and directly reporting (without chain of narrators) from al-Hasan al-Basri from whom al-Zahabi has reported; the report of al-Tabaraani from Salmah Ibn al-Akwa'; the report narrated by Ibn al-Munaadi from Ameerul Momineen Ali (a.s.); the report of Huzaifah in which is, "Al-Dajjaal – the enemy of Allah – will emerge and with him will be the armies of the Jews and different types of men. With him will be his paradise and his hell and men, he will kill them and resurrect them. With him will be a mountain of a dish comprising of bread, meat and broth, and a water-river..." and in it is, "Allah will send the devils to him from the entire universe, who will say to him, 'Seek help from us as you wish' and he (al-Dajjaal) will respond, 'Yes. Go and inform the people that I am their Lord. I have brought them my paradise and my hell. The devils will go. One man will meet more than hundred devils who will manifest themselves in the form of his father, his brothers, his slaves, his friend, etc. They (the devils) will ask, 'O so and so! Do you recognize us?' The man will say to them, 'Yes. This is my father, this is my mother, this is my sister, this is my brother, etc....' And in it is, 'The man will deny them outright saying, 'You are lying. You are not but devils and he is the liar...'; the report of Noaim in al-Fetan from Ibn Mas'ood in which is, 'The distance between the two ears of al-Dajjaal's donkey is forty feet. Each step of his donkey is equal to three days. He will imprison the sun till one day equals one month²; the report of Abu Hurairah, 'Al-Dajjaal will emerge on a red donkey and the distance between his two ears will be forty feet³. Such traditions, which are in direct contradiction to intellect and religion, refuted by their own contents, have come in abundance vide the chains of narrators of the Ahle Sunnah, recorded in their reliable compendia and most authentic books of traditions.

Of late, a group of their writers in Egypt and other places, have judged such traditions to be unauthentic, unreliable, lies attributed to the Messenger of Allah (s.a.w.a.) and expressed their intense disapproval, despite the predecessors being among their great narrators and others who were relied upon and who insisted upon the memorization of these traditions as if believing in them is from the pillars of Islam. So, they recorded their views against their predecessors, their reliable compendia and compilations of traditions. We present hereunder a few statements of some writers hereunder:

² Al-Fetan by Noaim Ibn Hammaad, vol. 7, p. 299

³ Ibid.

He writes, “Concerning the report of al-Fetan from Ibn Mas’ood in which there are things whose occurrence contradicts Allah’s Prudence and Justice: ‘The Messenger of Allah (s.a.w.a.) used to converse in a language easily understood by the people while his tradition was the essence of wisdom and its core. So, how come this imaginary story is narrated from such a resplendent figure? Where is the proper justification and truthful word from excessive mixture against the truth? The Messenger of Allah (s.a.w.a.) is purer than that he (s.a.w.a.) makes such a statement in full or part. This is vis-à-vis concept. As far as the foundation is concerned, then surely such a speech is as distant from the eloquence of the Holy Prophet (s.a.w.a.) as light from darkness!⁴”

Concerning the tradition of al-Daari about seeing al-Jassaasah and al-Dajjal narrated by Muslim, he writes, “This tradition is imaginary in nature, a symbol of fabrication and a matter which we deny outright as emanating from the Messenger of Allah (s.a.w.a.), who never said anything but the truth and never spoke of his own desire...⁵”

Also, he comments about the tradition narrated by Ahmad and others as well, “Strangeness, with all its mistiness, encompasses this tradition that is refuted by both the heart as well as the intellect as emanating from the great Messenger of Allah (s.a.w.a.).⁶”

Concerning the report of Ahmad and others on the authority of Ibn Sayyaad, he writes, “Where is the promise for this anti-Christ, the claimant of Prophethood and Messengership, in the anticipation of the Messenger of Allah (s.a.w.a.)? Surely, this part of the report is rejected at first sight due to its incorrectness. Then how is it possible to submit to the correctness of this entire incident while its contents and its steps contradict themselves even its occurrence?⁷”

He also says, “How can the Messenger of Allah (s.a.w.a.) be compassionate with a child kneaded in lies on the assumption that he has found the truth? Is a child liable? Has the anxiety of the Prophet (s.a.w.a.) about this claimant reached to such a level that he stands and asks him this question? Is it wise on his (s.a.w.a.) part that he (s.a.w.a.) waits till he (s.a.w.a.) receives the reply? Is it acceptable that he (s.a.w.a.) grants the reply to this unbeliever, the claimant of Prophethood and Messengership? Does Allah raise children? We put these questions to those whose intellects are paralyzed from thinking correctly (i.e. the narrators of these traditions from the reliable books and compendia till the Taabe’een and the companions) that they may shake off the dust which has covered from them most of the realities which certainly not from the subtleties. Ibn Sayyaad fabricated tales transcending intellects; his fables have lived in some books attributed to the Messenger of Allah (s.a.w.a.), from whom no word or deed emanated except the essence of truth and its core.⁸”

⁴ Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 161

⁵ Ibid., p. 96

⁶ Ibid., p. 101

⁷ Ibid., p. 103

⁸ Ibid., p. 104

About the report of Ahmad from Jaabir concerning his (s.a.w.a.) saying, “He will have a donkey...” he writes, “The Messenger of Allah (s.a.w.a.) has certainly not uttered such a statement and it is not incumbent upon the Muslims to testify the correctness of its attribution to him (s.a.w.a.)...⁹”

He writes in disavowal about Abd al-Rahmaan al-Muhaarebi, who recommended about the report of Ibn Maajah from Abu Umaamah – It is appropriate that this tradition should be handed over to teacher that he teaches to the children in the school – “How can the Muslim children be taught such sayings whose endorsement is impossible and it is falsely attributed to the Messenger of Allah (s.a.w.a.)?!¹⁰”

It is worth mentioning that whatever he has mentioned in the refutation of this group of reports, reprimanding those who have intentionally recorded them and those who believe whatever is in them, is absolutely correct without any doubt. For, these reports comprise of affairs that are impossible to occur or they contradict logical motives of Prophets (a.s.) and divine prudence in sending the messengers, revealing the books, guiding the creatures and testing them, and contrary to His grace upon His servants so that there remains no argument for the people against Him and He may destroy whosoever He destroys with a proof and enliven whosoever He enlivens with a proof.

Moreover, it is obligatory to leave these reports even if they have been recorded in their most reliable and famous books like Bukhari, Muslim, Musnad of Ahmad, etc. on account of the weakness of the chains of narrators of the majority of them, as all of them are not with us. The ilks of such traditions that are clearly refuted by the intellect are copiously abundant in their so-called authentic books. Their emanation from the great Messenger of Allah (s.a.w.a.) should be refuted outright because Allah – the High – has sent him (s.a.w.a.) with a clear religion, a shining path and the upright religion, which He has described as follows, “**...Allah’s nature on which He has created the people...**¹¹” and “**Say: This is my path; I call to Allah upon insight, I and whoever follows me.**¹²”

Here, it is appropriate to bring forth some reminders:

- A) Apparently – as we have indicated – the Ahle Tasannun are unanimous, barring few rare ones from them, that al-Dajjaal is a specific person who will emerge in the last era. Al-Kermani (the commentator of Saheeh al-Bukhari) pens, “He is a specific person, through whom Allah will test His servants and grant him power from some of His powers like enlivening the dead, following the treasures of the earth, causing rain from the sky, growth of vegetation from the earth on his command, etc. Thereafter, Allah will render him helpless and he will be unable to perform any of these. He (al-

⁹ Ibid., p. 105

¹⁰ Ibid., p. 115

¹¹ Surah al-Rome (30): Verse 30

¹² Surah Yusuf (12): Verse 108

Dajjaal) will claim divinity. His claim by itself will be refutable vis-à-vis its form and (physical) condition as he will be one-eyed, a flaw he will be unable to dispel from his own self. Also, he will be powerless in removing the label of disbelief transcribed between his two eyes.

Objection: Manifestation of miracles at the hands of a liar is impossible.

Answer: He will claim divinity, the impossibility of which is obvious. Hence, there is no cause for caution in it as opposed to the claimant of Prophethood because that is possible. If a false claimant of Prophethood comes with a miracle, there would be confusion between a true Prophet and a false one.

Objection: What is the benefit of granting him such extraordinary powers?

Answer: Examination of the servants.¹³

In *Lesaan al-Arab*, the famous lexicon, it is written, “Al-Daajil means the one who misrepresents and a liar. Hence, al-Dajjaal is named so. Al-Dajjaal is a false claimant of Christ. His misrepresentation is on account of his magic and his lies. Ibn Sayyedah writes: The false Christ is a man from the Jews, who will emerge in the last of this nation. He is called so because he will misrepresent truth with falsehood. It is said, ‘Nay, he will cover the earth with most of its gatherings. It is said, ‘He will cover the people with his disbelief.’ It is said, ‘He will claim divinity. He is named so because of his lies.’ All the aforementioned interpretations are proximate to each other. Ibn Khaalwayh writes, ‘None has interpreted al-Dajjaal better than Abu Amr who said, ‘al-Dajjaal (means) the one who misrepresents’. It is said, ‘I misrepresented the sword, that is, I covered it and plated it with gold water’...till he said, ‘The discussion of al-Dajjaal has been oft-repeated in traditions. He is the one who will come in the last era and claim divinity. Al-Dajjaal is on the scale of *فَعَالٌ* which grammatically is used for exaggeration or to show excessiveness. Thus, in this case, it would mean the person who would display excessive lie and deception.’ Al-Azhari: Every excessive liar is a Dajjaal. Its plural is Dajjaaloon. It is said, ‘He is named so because he will conceal the truth with his falsehood.’¹⁴

Al-Nawawi writes in his commentary on Saheeh of Muslim (Chapter concerning the Mention of al-Dajjaal): These traditions which Muslim and others have mentioned in the story of al-Dajjaal are a proof for the sect of the people of truth in the correctness of their existence and that he (al-Dajjaal) is a person through whom Allah will test His servants and grant him power over things from those things on which Allah – the High – has power like giving life to the dead whom he will kill, manifesting the brightness of the world as well as its abundance will be with him; his

¹³ Sharh al-Kermaani, vol. 24, p. 185

¹⁴ *Lesaan al-Arab*, vol. 11, pp. 236 – 237 under the root of *د ج ل*

own paradise and hell, the rivers and the following of the treasures of the earth will be for him; when he will order the sky to rain, it will rain and the earth to grow, it will grow; all these things will transpire with the Power and Will of Allah – the High; thereafter, Allah will render him helpless due to which he will not be able to kill that man or anyone else, and render his affair null. Finally, Eesaa Ibn Maryam (a.s.) will kill him and Allah will make steadfast those who believed. This is the belief of the Ahle Sunnah and all the traditionalists, jurists and the discerning ones, as opposed to the one who denies him (al-Dajjaal) and rejects his affair from the Khawaarej, the Jahmiyyah and some Motazelites; as opposed to al-Bukhari the Motazeli and those agreeing with him from the Jahmiyyah and others, who suggest that he (al-Dajjaal) does exist but all the fairy tales, superstitions and imaginations about him don't have any reality. They think that if all these were true, one could not rely upon the miracles of the Prophets (a.s.) and this is an error committed by all of them. For, he (al-Dajjaal) will not claim Prophethood that whatever is with him should be an attestation for his claim. Nay, he will claim Divinity and he is a liar in his claim, per se, as the proofs of contingency are available in him along with the defects in his appearance, his inability to rectify his one-eyed face. Also, his inability to remove the symbol of disbelief marked on his forehead between his eyes. For all these proofs and numerous others as well, none will be deceived by him except the ragtag of the people, out of dissimulation and fear his torture, or inclined towards the end of the time because his mischief will be truly massive due to which intellects will be startled and minds will be bamboozled, notwithstanding the speed of his passing in the affair. Thus, he will not allow the weak one to contemplate over his condition and the proofs of contingency and defects in him. Whoever testifies for him will do so in this very condition and hence, the Prophets (a.s.) have cautioned against his mischief and notified about his shortcomings and the proofs of his falsity. As for the people of grace, they will not be deceived by him and will not be cheated by what is with him, on account of all the proofs falsifying him that we have mentioned along with whatever has preceded them of the knowledge about his condition. Hence, the one whom he will kill and give him life again, will say, 'My insight about you has naught but increased'. Al-Navavi writes, 'This is the end of the opinion of al-Qaadhi'¹⁵."

Ibn Hajar writes, "According to al-Khetaabi: If it is asked, 'How is it permissible that Allah flows the signs at the hands of a disbeliever because giving life to the dead is a great sign (miracle) from the signs of the Prophets. So, how can al-Dajjaal reach it while he is a liar, an impostor who claims Divinity?' The answer is as follows: This is on account of testing the servants as they will have proofs rejecting him and that he is false in his claims. That he is one-eyed and it is written on his forehead that he is an unbeliever which can be read by every Muslim. Thus, his claim is untenable and void in the presence of such a symbol of disbelief and his deficiency in his being and

¹⁵ Al-Navavi's commentary on the Saheeh of Muslim, vol. 18, p. 58

power because if he was God, he would have removed these (deficiencies) from his forehead while the signs (miracles) of the Prophets were free from contradictions; hence, similarity between the two is ruled out.’

After the opinion of al-Tabari, Ibn Hajar comments: And concerning al-Dajjaal – along with these – are clear proofs upon his falsity for anyone who possesses an iota of wisdom. For, he is made of compiled parts and the imprints of creation are manifest in him along with calamities like his one-eyedness. So, when he calls the people that he is their Lord, then how bad will be the condition of the one from the wise ones of who sees him and knows that his creation is not normal like others nor equitable nor good; he cannot even repel the shortcomings of his own self. The least that is expected of him (this wise man) is that he says, ‘O he who thinks that he is the creator of the sky and the earth! Form yourself, make it equitable and remove the malady from his self. If you think that the Lord does not create anything in himself then at least remove whatever is written between your eyes (on your forehead)’.

Ibn Hajar continues, “al-Qaadhi Ayaadh opines, ‘In these traditions, there is a proof for the Ahl Sunnah concerning the authenticity of the presence of al-Dajjaal and that he is a particular person through whom Allah will test his servants and give him power things like giving life to the dead whom he has killed, manifesting the abundance and the rivers, paradise and hell, following the treasures of the earth for him, his ordering the sky to rain due to which it rains, and the earth that grows. All these will be through the Will of Allah the High. Thereafter, Allah will render him helpless and he will be unable to kill that man or anybody else...¹⁶”

Ibn Atheer writes, “Some of them have argued that extraordinary feats can be performed at the hands of other than the Friend of Allah; nay, it can even be achieved even by a transgressor and disbeliever as has been proved by Ibn Sayyaad who said, ‘It is the cloud when the Messenger of Allah (s.a.w.a.) concealed it **‘So (O Prophet) watch for the day when the sky will bring about a clear drought’** and whatever will emanate from it that he used to fill the path when angry till Abdullah Ibn Umar struck him, and as proved by the traditions vis-à-vis al-Dajjaal of the numerous extraordinary feats performed by him like ordering the sky to rain and it will rain, the earth to grow vegetation and it will duly oblige, the treasures of the earth will follow him like chiefs are followed, he will the youth and then give him life again and other such frightening affairs’. Yunus Ibn Abd al-A’laa al-Sadafi writes, ‘I said to al-Shaafei that al-Laith Ibn Sa’d used to say, ‘When you see a man walking on water and flying in the air, don’t be deceived by him till you present his affair to the Book and the Sunnah’. Al-Shaafei replied, ‘Al-Laith (may Allah have mercy on him)

¹⁶ Fath al-Baari (Commentary on the Saheeh of al-Bukhaari), vol. 16, pp. 218 – 220 (Chapter concerning that al-Dajjaal will not enter al-Madinah)

has fallen short. Nay! When you see a man walking on water and flying in the air, don't be deceived by him till you present his affair to the Book and the Sunnah'.¹⁷"

These are the wordings of some of the great traditionalists of the Ahle Sunnah. From these, it is apparent that they are unanimous concerning the emergence of al-Dajjaal in the last era, the people will be tested by Allah through him and that he is a specific person. Nay! From these it is also apparent that there is a consensus concerning the aforementioned details in traditions about him. From whatever has passed you must have known that consecutive traditions establish the following truths: The emergence of a person titled al-Dajjaal in the last era; lies and deception will flow from in abundance; he will cover the truth with falsehood and spread mischief in the earth.

As for the aforementioned details in these traditions, especially of the second group of them, then these have not reached to the extent of consecutiveness due to the singularity of their narrators. Thus, they should be judged like the traditions narrated by a single narrator (خبر واحد). Hence, it is neither necessary to have certainty and belief in their contents – as they are neither certain in emanation nor proof – nor to act upon them due to their non-relation with the branches of religion, Islamic laws, systems of worship and civics that one must act upon them or argue on their basis in jurisprudence. The claim that each of these traditions are certain in emanation from the Holy Prophet (s.a.w.a.) as they have been recorded in the Sunan or Saheeh books of traditions and their ilk, is truly foolhardiness and hazardous. None will talk such things except some extremely simple folks and simpletons who have no discerning knowledge about the traditions, no research in their contents and no cognition of the conditions of the companions and narrators! So how can the people who contemplate, reflect, think and research accept such beliefs that are clearly impermissible to the intellect and that are in complete contradiction to the wisdom of the heavenly Prophets and Messengers (a.s.) and the examination of Allah – the High – for His servants, generation after generation?

The answers they have provided for – that since his (al-Dajjaal's) claim is false, is on the path of falsehood and helpless in removing his shortcomings including the sign of disbelief on his forehead, so manifesting the extraordinary feats at his hands is for testing the servants is allowed and does not contradict the Prudence and Grace of Allah the High – are incorrect because there is no reason for such intense examination, which is unprecedented amongst Allah's servants, and is this not tantamount to helping the deviator in his deviation?

¹⁷ Tafseer al-Quran al-Azeem by Ibn Katheer, vol. 1, p. 78, published by Daar al-Ma'rafah, Beirut. In its margins, the wordings are as follows, 'This is in the original. As you can see there is absolutely no difference between the wordings of al-Laith and al-Shaafei, so think!'

If you are in doubt about this, then think about the word of Allah – the High – **“Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.”**¹⁸ In this incident, you can see that the Prophet Ibraheem (a.s.), who is Allah’s emissary for the guidance of His servants, did not argue against his opponent that you are comprising of parts and limbs, that your body is refuting your claim of divinity and that you don’t give life to the dead by bringing out two persons from the prison and ordering one to be killed and freeing the other. Nay! He (a.s.) changed his arguments and said, **‘So surely Allah causes the sun to rise from the east, then make it rise from the west;’** This is the tradition of divinely messages in the guidance of the people. When Ibraheem (a.s.) saw that his opponent has responded to his first argument which would cast a doubt in the hearts of the weak, he (a.s.) immediately changed his argument.

How can Allah grant such great and baffling powers to a claimant of divinity viz. al-Dajjaal? Was it not prudent for Allah – the High – to grant power to Ibrahim’s (a.s.) opponent (Namrud) to give life to the dead and bring the sun from the West, or be bewildered by these and say, ‘This is not possible. It is not permissible in Allah’s wisdom to give the claimant of divinity the power to perform extraordinary feats, even though there may be a thousand proofs for the falsity of his claim?’

Then how can Allah – the High – allow this for al-Dajjaal to the extent that he can even imprison the sun and convert a day into a month?!!

You have now known that the testimonies on the unreliability of these traditions is not confined to the non-permissibility of Allah’s giving power to an unbeliever to perform extraordinary acts that one has to distinguish between a claimant of divinity and Prophethood!

As for the opinions of al-Laith Ibn Sa’d and al-Shaafei, there is nothing in them that proves that Allah – the High – will manifest the extraordinary feats at the hands of a liar, a transgressor and an unbeliever. Rather, perhaps they both imply the emphasis that the criterion for validity of a person’s condition is by presenting it before the beliefs of Quran and the Sunnah. Particularly if he is following a special path and exclusive in some actions and views like the Sufis, who are also called as mystics (عرفاء), the philosophers and others who follow a special path in divine gnosis, ethics, asceticism, supplications, incantations, remembrances, etc. that are not in conformity with the Divine Shariah or are not derived from it. Their terminology is

¹⁸ Surah Baqarah (2): Verse 258

different from that of religion mentioned in the Holy Quran and Sunnah. So, notwithstanding their great positions, if they are using terms not in consonance with religion and coin their own special expressions and vocabulary, it becomes obligatory to present their beliefs in front of the Holy Quran and Sunnah. It is NOT permissible to explain the Shariah based on these expressions and terms as is practiced by some philosophers and mystics. Hence, anyone who is attached to the Shariah must not accept anything except whatever is derived from the Shariah and understood from it when he does not know these terms and vocabularies. It is essential to present these expressions in front of the Shariah and NOT vice-versa and thereby interpret the Shariah according to them. In short, nothing should be accepted from anybody and from any path or approach, whether in beliefs or actions, except whatever is taken from the Shariah and from the Holy Quran and Sunnah. Otherwise, it should be forsaken and turned away from even if the one who has brought them can perform one thousand extraordinary feats. Therefore, whatever is reported from the extraordinary feats and wonders performed by some mystics and bogus ascetics, even if we assume the reports to be true, cannot be the ground for the correctness of their path and their claim if their path and approach runs contradictory to the Holy Quran and Sunnah. The same applies for the mystics and Sufis who claim to be Muslims. You must not be deceived by their expressions and some of their conditions – sufferings as well as pleasures – or by their worships, praying throughout the night, reciting incantations perennially and emanation of wonders from them!! You must present their affairs and their views in front of the Holy Quran and Sunnah.

These (mystics) are those who have claimed to be the spiritual guides and saintly pivots, a belief prevalent amongst the different chains of Sufis and mystics as each one of them has its own spiritual guide and pivot. Even if they claim some miracles, their feats should be presented in front of the Holy Quran and established and true Sunnah, which will clearly prove that these chains of mystics and approaches are not from Islam and their leaders and pioneers are deviated and deviate others.

- B) It is not allowed to interpret words of a tradition in a manner contradictory to its apparent and to justify it merely on account of the strangeness of its contents when there is no intellectual or religious defense from it.

When a narration is consecutive (منواتر), contentment and belief is achieved from its contents. But in singular narrations (خبر واحد), when they are not concerning the branches of religion and divine laws, nor surrounded with contexts that necessitate the knowledge of its source, one cannot base one's faith on it. For, when the source

of the narration is not certain, one cannot base one's faith or creed on it due to the improbability of its emanation or occurrence of mistake in reporting its contents.

As for interpreting it contradictory to its apparent implication, if one believes in it with certainty, then it is belief without knowledge. But if one takes it as a probability, then it should not be paid attention to in front of its apparent meaning because if the narration is certain in its emanation, it is necessary to have faith in and believe in it. Hence, such a probability is meaningless.

Thus, there is no use in taking the trouble of interpreting singular narrations (خبر واحد) concerning the details about the affairs of al-Dajjaal opposed to their apparent implications after knowing that that they lead to neither knowledge nor creed nor action. For example, it is said that it is written on his forehead between his eyes that he is a disbeliever. Now, to say that this writing is not real but just an indication of the chieftainship of its owner and that reading it actually means that it will only be illuminated for a believer due to which he will be able to know his reality but as (we all know) al-Dajjaal is a written page with clear wordings whose understanding is not hidden for anybody.¹⁹

I say: This is playing with the tradition and undermining its significance. I wish I had known from where and in what context he knows that the writing (on his forehead) is not real, rather just an indication of what has been mentioned?

What is the evidence to give preference to such an interpretation vis-à-vis the apparent customary wordings of the tradition? Why it is not permissible that such writing will actually be written between his eyes?

If he thinks that the strangeness of the concept is the context upon the non-implication of the real meaning, then in the Holy Quran and the established Sunnah, there are stranger and more astonishing concepts available. So, it is preferable, nay compulsory, to forsake the interpretation contradictory to its apparent merely on the basis of the strangeness of the concept. For, such an attitude is against submission and testifying of what the Messenger of Allah (s.a.w.a.) has informed from the affairs of the unseen. For instance, the miracles of the Prophets (s.a.) were indeed such strange and extraordinary affairs that the materialists, who insist on material causes for every phenomenon, consider their occurrence as impossible, like the staff [of Prophet Moosa (a.s.)] turning into a python or [Prophet Eesaa (a.s.)] curing the blind and the leper and numerous other miracles that cannot be attributed to any material cause.

¹⁹ Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 91

Objection: Such probable interpretation is not baseless; rather, it exposes the metaphorical meaning of the word along with the strangeness of the real implication. There is no doubt that whatever we have mentioned is the closest metaphorical meaning for it. Thus, we have adopted the principle: When the reality is unfeasible, then the nearest metaphorical meaning should be determined.

Reply: Why is the reality unfeasible here that you are forced to imply the nearest metaphorical meaning? The mere strangeness of the concept – especially in such traditions – cannot be the pretext of implying its metaphorical meaning, particularly when it is not strange from the aspect of its kind. For, verses from the Holy Quran and strange traditions in the discussions of bloody battles, conditions of the Hereafter and the visions of the Resurrection are innumerable. To allow their justifications or to interpret them in other than their real meanings will expose the religion to distortion and change.

It's appropriate that such traditions that comprise of some details in which the traditions have not reach to the level of consecutiveness should be dealt as follows: Firstly, one should scrutinize the chain of narrators of that tradition. If there is some flaw in it which renders it unreliable, then one should not pay attention to it. Otherwise, it is not surrounded of factors that make it necessary to be certain of its emanation, then its state is like that of a singular narration i.e. neither necessary to know because of the lack of knowledge of its source nor necessary to act upon it because its contents don't comprise any of the laws of the Shariah that it contains proofs necessary to act upon with clear narrations as per the principles of jurisprudence. If there are contexts that are useful for the knowledge of its emanation, it is not allowed to reject its lexical meaning. It is necessary to accept it, believe in it and acknowledge its (apparent and literal meaning).

- C) Know that whatever has come in the writings of reputed Shiite scholars and their encyclopedias of traditions narrated on the authority of the Imams of the Ahle Bait (a.s.) has nothing contradictory to the necessities of the intellect or divine laws. Their position is the same as most of the traditions of the Sunnis from the first group (of traditions) towards which we have already indicated.

Moreover, our traditions in this regard are very less indeed and cannot match their traditions in number. The maximum that can possibly be proved by the traditions recorded in our encyclopedias based on the claims of brief or conceptual consecutiveness or the claim of consensus of traditionalists and other scholars is the emergence of al-Dajjal and none of them or their Imams (a.s.) have denied that al-Dajjal is a person who will appear in the last era shortly before the reappearance of

Imam al-Mahdi (a.t.f.s.) and he (al-Dajjaal) will smear the truth with falsehood; a large number of people will be tested through his lies, deception and concealment of truth.

Yes, it is also found in the books of the Shiites a very small and negligible number of ambiguous or agreed upon traditions, textual or in conceptual, along with the second group of Sunni traditions except that these are not narrated vide our chain of narrators terminating at the infallible Imams (a.s.) – barring the tradition narrated by al-Fazl Ibn Shaazaan from Muhammad Ibn Abi Umair from al-Mufazzal from Imam Abu Abdillah al-Sadeq (a.s.) –, and are recorded by the Sunni chains of narrators, from unknown and weak narrators, like the tradition recorded by Shaikh Saduq (a.s.) in Kamaal al-Deen²⁰ vide his chain of narrators from al-Nazzaal Ibn Sabrah from Ameerul Momineen Ali Ibn Abi Taalib (a.s.).

Some of these traditions are mentioned in Shiite writings as an argument against the Sunnis like you see in Kamaal al-Deen, who has argued against them after recording from the narration of Naafe' Ibn Umar from the Messenger of Allah (s.a.w.a.).

As for the narration of al-Mufazzal, notwithstanding the disagreement of the scholars of narrators concerning him – some of them regarding him as weak and unreliable – and its content being in conformity with Sunni narrations, it is absolutely incompatible with the principles of our sect and hence cannot be relied upon due to the incorrectness of argument through a singular narration (الخبير الواحد) in other than the branches of religion and laws. Thus, after presenting it against the intellect and divine laws, it should necessarily be refuted and returned to its people.

To conclude, perhaps you may not find in Shiite traditions narrated from their chains of narrators concerning al-Dajjaal except the narration of al-Mufazzal – which is a singular narration – which is contrary to intellect and Shariah. This privilege would not have been possible for them except for their superiority in fastening to the two heavy things, the Book of Allah and the infallible progeny (a.s.) and their taking the knowledge only from the Ahle Bait (a.s.). As for others, in addition to them opposing the will of Allah's Messenger (s.a.w.a.), they did not fasten unto the Ahle Bait (a.s.), abandoned referring unto them (a.s.) and on the contrary, referred to the likes of Abu Hurairah, the enemies of the Ahle Bait (a.s.), the Kharijites, the rebels, (Jews like) al-Ka'b al-Ahbaar, etc. and recorded in numerous chapters of knowledge – especially divine gnosis and beliefs – narrators of dubious characters like Ibn al-Saaed, the daughter of Qais, etc. copiously; consequently, they were deviated and also misguided others.

²⁰ Kamaal al-Deen, vol. 2, Chapter 47, p. 525, H. 1

It is appropriate that this can be enumerated from the testimonies that whatever has not come from the Ahle Bait (a.s.) and excludes any narration from them, it is not permissible to rely upon them as our master, Imam Ja'far al-Sadeq (a.s.) said, *“Both of you (Salamah Ibn Kohail and al-Hakam Ibn Utaibah) go east or west, you will never find true knowledge except that which has come from us Ahle Bait²¹”*. Whatever the Imam (a.s.) has said over here is exactly what can be understood from the Hadis-e-Thaqalain that establishes the non-separation of the Holy Quran from the Ahle Bait (a.s.) and that the time will never be devoid of a representative from the infallible Ahle Bait (a.s.), who is free from all errors and sins.

- D) It is worth mentioning that most of the protagonists of the modern movements, who were under the influence by Western countries due to their materialistic and industrial progress and development, strived to make the Islamic message – based on belief in Allah and the effect of the Knower of the Unseen in the apparent world – compatible with the Western countries that were founded on principles of materialism and did not believe in metaphysics and refuted everything that could not be comprehended by our senses. They tried to do so by interpreting the verses of the Holy Quran and traditions that were not in harmony with their fabricated material contents and apparent natural causes. Thus, they construed such narrations in a way that would not be averse to the modern ideas and to those believing in material causes and effects, were totally ignorant of the Unseen world and materialism had made their ears deaf and blinded their eyes. It was their duty to take verses from the Holy Quran, place them in front and to receive guidance from it so that they are not affected by the unbelievers who considered physical resurrection as improbable and strange. The Quran did not renounce what it brought. Rather, it acknowledged it, proved it and investigated it. Allah the Mighty, while talking about their denial and considering it as strange, says, **“And they said: (What) when we have become bones and dust will we be raised again in a new creation?²²”** Thereafter, He rejects them through His word, **“Say: Even if you were stones or steel or a creation of whatever is too big in your hearts. Soon they will say, ‘Who will cause us to return?’ Say: One Who created you for the first time.²³”** And He says, **“And he strikes an example for Us while he forgot his own creation and said, ‘Who will give life to the bones while they have become dust?’ Say: He will give them life Who gave them life for the first time and He is the Knower of all things.²⁴”**

²¹ Basaaer al-Darajaat, vol. 1, p. 10, H. 4; Behaar al-Anwaar, vol. 2, p. 92, H. 20

²² Surah Bani Israaeel (17): Verse 49

²³ Surah Bani Israaeel (17): Verse 50

²⁴ Surah Yaasin (36): Verses 78 and 79

So, who did not believe in Allah, His Power, His angels, His decree, His destiny and that there is nothing in the material world but that it is controlled by the Knower of the unseen and that nothing occurs but with His decree and destiny, will inevitably regard the realities of the world concealed from the material senses as strange and unbelievable like revelation and whatever the Prophets (a.s.) have informed that cannot be comprehended by the senses and their miracles. They do not have any explanation for these affairs. Nay, often they mock at it and accuse of the one who believes in them as insane.

But the believer in Allah the High will testify for all of these and believe in them. He is not permitted to justify these realities for which there is no way of cognition except the news and prophecies of the truthful and testified Messenger (s.a.w.a.) and his successors (a.s.) just because the one who does not believe in heavenly should not deny them or mock at them. For example, it is not permissible for a believer to interpret revelation as intuition of the soul or justify material miracles like the staff's conversion to a python, curing the blind and the leper, talking of the child in the cradle, etc.; or the existence of the angels and the Jinn. If such interpretations and justifications are allowed in the discussions of Prophethood, then all of it will be exposed to interpretation and change by everybody at all times. Thus, nothing will remain from it in its original condition. Surely, there is no absolutely difference between this approach and clear refutation of Prophethood.

Objection: How can you justify some of the verses like “**Allah’s Hand is above their hands²⁵**” and His saying, “**And the Jews said, ‘Allah hands are tied’; their hands are tied and they are cursed for what they said; Nay! Both His hands are open²⁶**” and His saying, “**And the skies are rolled up in His right hand²⁷**” and other similar verses that Allah – the High – has limbs and organs, although there are mere metaphors indicative of Allah’s – the High – power in regulating the universe.

Answer: Since the apparent of these verses and traditions contradict the essentials of intellect due to its impossibility for Allah – the High – because He is Pure from all physical attributes and composition of limbs like hands, face, eyes, etc. – as has been amply demonstrated in theology – this will be an intellectual context for the absence of its literal meaning. Its metaphorical implications are customary amongst the Arabs in their daily usage. Thus, the phrases ‘my hand is with you’ or ‘you are my hand or my eye’ carry metaphorical implications. Therefore, these words apparently bear metaphorical connotations even if their real and literal meanings are not contradictory to the essentials of intellect. How can one (not accept and) justify

²⁵ Surah Fath (48): Verse 10

²⁶ Surah Maaedah (5): Verse 64

²⁷ Surah Zumar (39): Verse 67

these verses and traditions merely because some of those who don't believe in the unseen consider their contents as strange or the strangeness of the contents of these traditions?

In addition, we say that since you refuse to justify phrases like 'Allah's hand' or 'His hands are open' and insist upon their literal meaning while trying to prove that Allah – we seek refuge in Him – has hands and legs although it is against the necessities of intellect and impossible, how will you justify the tradition that run contrary to the apparent of these verses as you regard their meanings baffling?

Moreover, from amongst the concepts that this cultural group does not carry in its apparent meaning and literal and customary application is the presence of al-Dajjaal and his emergence even though they confess that the rejection of all traditions concerning him (al-Dajjaal) is unacceptable and invalid. Hence, the researcher of the book, 'Nehaayah al-Bedaayah wa al-Nehaayah' writes, "Rejecting all traditions that have come concerning al-Dajjaal is unacceptable due to their abundance and the multiplicity of the chains of narrators. It is only acceptable and logical to reject some of those traditions that are incongruous, unnatural, are not unanimous and in which there is no betterment for humanity."

After making such confessions, the aforementioned writer says, "There is no obstacle in understanding al-Dajjaal as a prophecy from the Holy Prophet (s.a.w.a.) regarding the advent of those who call towards evil, attribute lies to Allah, falsify the realities, seek help in their aim of becoming a force and power to reckon with and temptations of life that cannot be resisted due to lack of strong belief and steadfast faith. Consequently, these allurements entice with their lights to ultimately burn with their fire. There are many servants amongst the humans who don't take the barriers from the fire except for the strong and resilient faith that stands tall against the powerful currents of desire and fear in the world of humans.²⁸"

I say: What prevents one from accepting the apparent implication that al-Dajjaal is a person per se? Otherwise, what will prevent one from understanding prayers and fasting merely as a physical exercise? Or, the staff of Prophet Moosa (a.s.) was only an intellectual proof which he (a.s.) learnt from Allah – the High - ? To conclude, the main impediment in such fallacious justifications are the apparent meanings of the words that immediately come to mind on their utterance and their customary and literal applications.

Thereafter, this author becomes even more intense in his justifications that he says about Prophet Eesaa (a.s.), "Is Eesaa (a.s.) still alive? Will he (a.s.) descend upon the

²⁸ Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 148

earth himself to renew the call to Allah's religion? Or, the descent of Eesaa (a.s.) merely implies victory of the religion of truth, its renewed propagation at the hands of the sincere ones intending Allah and who work for liberating the human society from evils and sins? Here there are two opinions. A group of scholars subscribes to each one of them. The same can be said about al-Dajjaal. Is he a person in flesh and blood who will spread mischief, threaten the servants, possess the means of allurements and fear, make mischief without a deterrent from religion or restrain from the creatures till Prophet Eesaa (a.s.) cracks him and kills him? Or is he only a code for the spread of evil, propagation of mischief, weakening the inclinations of excellences upon which will blow the gusty winds of goodness indicated through Prophet Eesaa (a.s.), which will destroy and eliminate him (al-Dajjaal) and take the hands of the people to the highway of goodness?²⁹

I say: He has not mentioned the names of some scholars who believe that Prophet Eesaa (a.s.) is still alive and that al-Dajjaal is a person in flesh and blood because there is no need to do so because the traditionalists of the Ahle Sunnat are unanimous upon this belief. But it was necessary for him to reveal the names of some scholars from the second group. Perhaps, he has shied away from it because he could not find any name from their celebrated scholars, rather not even one of them, till the fourteenth century who holds such a view. Even in this century, he cannot find a single traditionalist, scholar and one who fastens to the traditional texts, holding such an opinion barring a small group taking pride in labeling themselves as intellectuals and rationalists. These are the followers of the school of Shaikh Muhammad Abdoh and Rasheed Reza and the sign of their intellectualism and rationalism is that if any text from the Holy Quran and Sunnah is not in conformity with the views of the materialists, they will reject its apparent, not be bound by it and consider it as a code. You will see that there is no difference between their action – which is similar to the false and mischievous justification of the Sufis – and rejection of the traditions per se.

Indeed, this author has in the past elaborated upon the justification of some verses and traditions whose concepts baffled the one who did not believe in the unseen or the one whose belief was weak, etc. like the author of Tafseer al-Munaar and al-Tantaawi and other authors and intellectuals from the teachers of Al-Azhar University in Cairo, Egypt. Shaikh Muhammad Abdoh, in his Tafseer al-Munaar³⁰, after justifying Eesaa's (a.s.) descent and his rule on the earth – contrary to the view of the majority as per his own admission – as the dominance of his spirit and the secret of his message upon the people, says in response to the question about the Messiah, al-Dajjaal and the latter being killed by the former, "Surely, al-Dajjaal is a

²⁹ Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 71

³⁰ Tafseer al-Munaar, vol. 3, p. 317

code for superstitions, deception and evils that will vanish with the establishment of the Shariah in its entirety and the adoption of its secrets and judgments.³¹

Some celebrated Shiite scholars have also followed this path of elaboration, perhaps following in their footsteps. “We have submitted in the previous date our dissertation for understanding al-Dajjaal. One of them is the emulative theory which says that al-Dajjaal is a particular person, having a long life, who will emerge in the last era for misguiding the people and to turn them away from their religion. A few traditions are indicative of this fact. Second opinion is that al-Dajjaal implies a specific civilization and ideology which is enemy of Islam and purity in belief in its entirety. We have mentioned the first opinion there and refuted it through arguments and it is necessary to state that very few traditions support such an idea. And we stuck to the second opinion and this is our viewpoint now.³²”

I Say: Indeed, a person who is not well-versed with the traditions, will deduce from his (al-Sadr’s) statement that what he calls as the first dissertation has very few and insignificant traditions to support it and his second dissertation is endorsed by a great number of traditions. Although, there is nothing in the traditions, not even a singular narration (خير واحد) that proves the latter view. I wish I had known on what basis he has adopted the second view and rejected such copious traditions that al-Dajjaal is actually a person per se.

Yes, if al-Dajjaal is implied as a person with all the aforementioned attributes in the traditions, then such an idea too is supported by very few traditions whose apparent cannot be relied upon in such detailed descriptions. For, firstly most of their chains of narrators are weak; secondly, non-reliance upon singular narrations in other than branches and thirdly, contradiction of some of these to the basic tenets of the intellect or religion. But from these traditions if a specific person is intended, who will appear in the last era, will deviate a group of people and immerse his falsehood with truth, then the claim of the consecutiveness of such traditions recorded in both sects, either consecutiveness in brevity or concept, cannot be denied by any person having even a little insight in traditions.

Moreover, we are not aware of the denial of al-Dajjaal by even a single companion of the infallible Imams (a.s.), the narrators of their traditions and all the respected scholars of Shias. Also, why and for what reason we reject the unanimous opinion and consensus of these traditions? Why do we name the unanimous opinion of our

³¹ If you desire more information about the justifications of this group vis-à-vis the texts of the Holy Quran and the Sunnah to harmonize them with the Westerners, who don’t believe in metaphysics, refer to the book “Mauqef al-Aql wa al-Ilm wa al-Aalam Min Rabb al-Aalameen”.

³²Taarikh Maa Ba’d al-Zuhoor by Sayed Muhammad Sadeq Sadr, pp. 192 - 203

righteous scholars and memorizers of traditions as a **dissertation/hypothesis** as if we have encountered this subject for the first time?!

Thereafter, our writer does not stop at the (baseless) interpretation of al-Dajjaal and his understanding of the concept – which he calls as complete understanding – rather, he goes on to interpret through his complete understanding concepts other than al-Dajjaal from the signs of the reappearance like al-Sufyaani and has brought – in his own terms – hypotheses or dissertations whose explanations are essential after non-disagreement with the apparent of the tradition and its concept that comes immediately to the mind in its customary sense on the basis of the necessity of intellect or religion and does not satisfy the soul that believes in it and exposes all that has come in religion to such baseless interpretations due to the similarity between this (concept of al-Dajjaal) and them like the descent of Prophet Eesaa (a.s.) from the sky, his praying behind our master Imam al-Mahdi (a.t.f.s.), call from the sky, heavenly cry, etc. affairs that are considered strange and extraordinary by some but that are informed by the Holy Quran and the authentic traditions like the miracles of the divine Prophets (a.s.).

We have repeatedly indicated towards the dangers of such an approach of thoughts of justifications in the strong religion of Islam, as we are very passionate about closing the door of explanations to divine texts and interpretation of divine codes, (interpretations) that are neither intellectual nor religious, while we have been ordered to simply fasten unto these. And there is no power and strength except that of Allah!

- E) It is worth mentioning that although it is obligatory to believe in whatever the Holy Prophet (s.a.w.a.) has informed except that it is not necessary to have faith in its details if it is NOT from the principles of religion and whose acknowledgements are from the conditions of Islam. Hence, the detailed knowledge of all that is in the Holy Book and the Sunnah is not obligatory except in the fundamentals and which is related to one's religious duties and responsibilities, which is obligatory on the jurists and mujtahideen upon the aforementioned details in the discussion of ijtehaad, emulation and precaution.

Thus, if one is absolutely unaware of the details of the Prophets' (a.s.) miracles, does not know the meaning of the beast of the earth, details of the world of the Hereafter, Paradise and Hell, or battles of the Holy Prophet (s.a.w.a.) and his encounters with the polytheists, the number of the wives and children of the Prophet (s.a.w.a.) and numerous such issues whose mention will simply prolong the discussion, his Islam will not be harmed if he is a believer testifying in all that the Holy Prophet (s.a.w.a.) has informed.

Yes, if anyone denies such an affair whose knowledge has no role in the basic belief in Islam and believing in the Islamic essentialities, then his denial as per what has been mentioned in jurisprudence – subjectively and judgmentally - leads to the judgment of that person an infidel, even if apparently. Just as after the knowledge of all these affairs and that it is the Messenger of Allah (s.a.w.a.) who has informed about them, it is obligatory to believe in them and NOT permissible to deny them or interpret them to the contrary because that will tantamount to the denial of Allah’s Messenger (s.a.w.a.).

And from such beliefs are the emergence of al-Dajja and al-Sufyaani, whose belief is not the prerequisite of Islam and faith. So, one who does not know anything of these two personalities and does not acknowledge them, he will not come out of Islam and faith because of this. But once it is established for him that it is the Messenger of Allah (s.a.w.a.) who has informed about these two, it is NOT permissible to refute them, otherwise he will go out of the fold of Islam.

Is the emergence of al-Dajjaal from the essentials of religion amongst the Muslims to the extent that if somebody denies him, he becomes an apostate, albeit apparently, even if one assumes that the denier has no knowledge about him? Ostensibly, it is not from the essentials of religion, particularly after we have seen that a large section of Muslims deny him.

- F) Is it necessary to have the knowledge of the signs of reappearance from which is the emergence of al-Dajjaal so that he can be recognized at the time of his appearance and one can distinguish truth from falsehood and sieve the wretched from the pure? Seemingly, it is necessary to be cautious from falling in deviation and repelling probable harm. It is possible that one may say: Certainly, the benefit of explaining these signs is that one who intends safety from deviation will learn them and that the people will not have any argument against Allah after them. This necessitates the learning of these signs and one cannot excuse himself for being ignorant about it. Yes, apparently this is not obligatory in its essence; rather, it is situational obligation (وجوب طريقي). That is, an accountable person who is ignorant about the signs, if he falls into deviation because of being ignorant about them, he will not be excused. But if he does not stray, he will not be punished for failing to learn them.

This is what Allah has given me the grace to discuss about al-Dajjaal. Indeed, it embraces general discussions which a researcher needs in various fields of research. Allah – the High – is the Giver of grace and success and from Him we seek help and assistance. And His

blessings be upon our master Muhammad (s.a.w.a.) and his pure and immaculate progeny (a.s.).