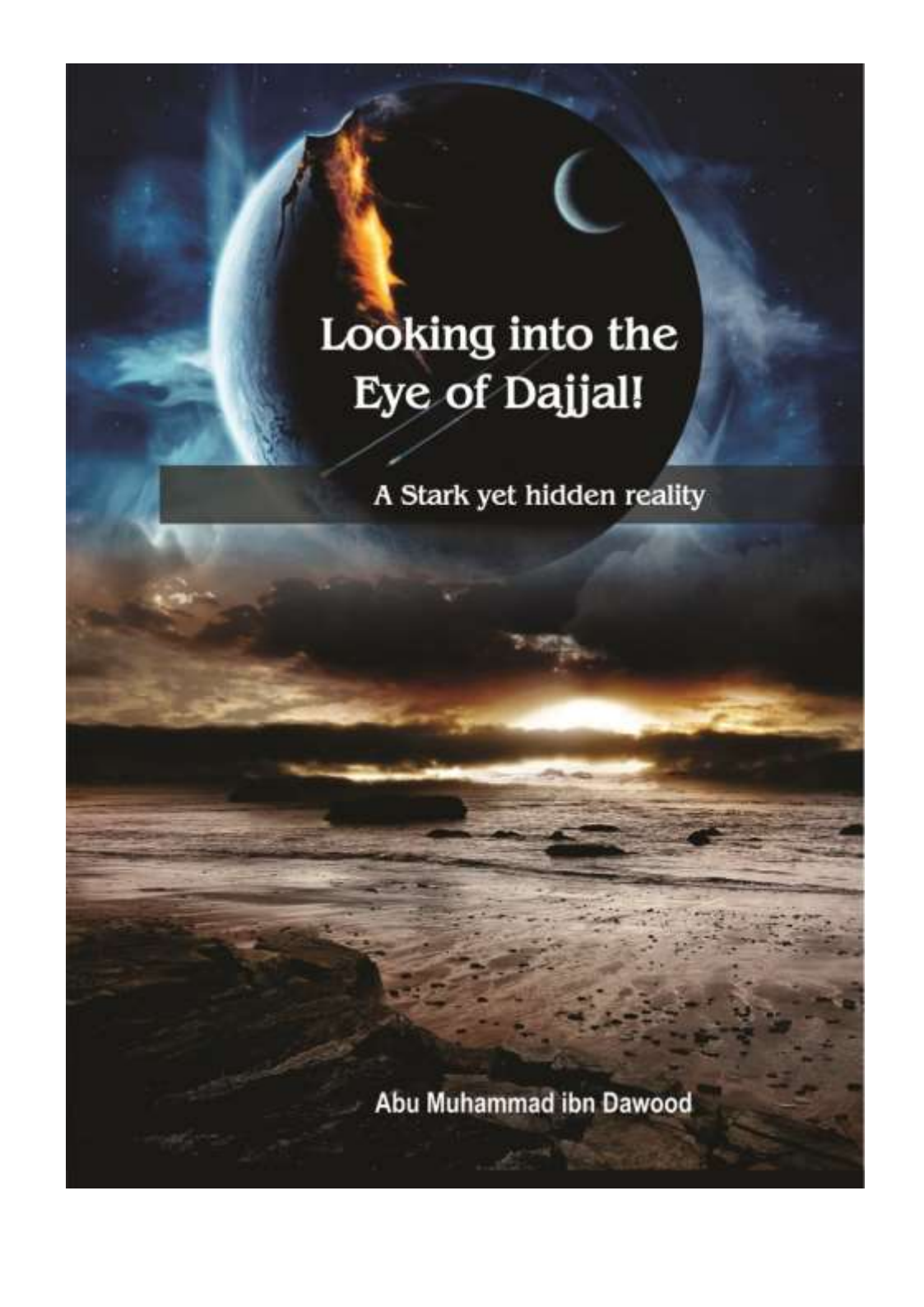




Looking into the Eye of Dajjal!

A Stark yet hidden reality

Abu Muhammad ibn Dawood

Title:

Looking into the Eye of Dajjal! – A Stark yet Hidden Reality

Author (MI) Abu Muhammad Ridhwaan ibn Dawood

Contact Details

(MI) Ridhwaan ibn Dawood

South Africa

+27 81 322 5704

Email: abumuhammad1808@gmail.com

Arabic Symbols Utilized In This Book

(جَلَّالًا) Jalla Jallâluhu

His (i.e. Almighty Allâh's) Grandeur is Most Unique

(صَلَّى عَلَيْهِ وَسَلَّمَ) Salla Allâhu alaihi wa sallam

Blessings and peace be upon him

(i.e. upon The Final Messenger of Allâh, Hadrat Muhammad ﷺ)

(السَّلَامُ) Alayhi as-salâm

Peace be upon him/them

(a dua made for the Massengers of Almighty Allâh)

(رَضِيَ اللَّهُ عَنْهُ) Radiya Allâhu anhu

May Almighty Allâh be please with him

(a dua made for The Noble Companions of Rasulullâh ﷺ)

(رَحِمَهُ اللَّهُ) Rahmatu Allâh alaihi

May The Mercy of Almighty Allâh descend upon him

(a dua made for the righteous that followed in the footsteps of the noble companions)

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باسمہ تعالیٰ
نحمدہ و نصلی و نسلم علی رسولہ الکریم

Part 1 – A peep behind the scenes

Preface

الکفر ملۃ واحدة

‘The world of disbelief are all united under one banner!’

Fourteen hundred years ago, the above statement emitted from the blessed lips of Rasulullâh ﷺ, and with the passing of every day and the announcement of every new war, the reality behind this statement becomes all the more clearer.

Understanding current events and reading between the lines of western propaganda, in the light of the above statement, would require some knowledge regarding the secret workings of the shayâtîn (devils), especially that of Iblîs and his chief lieutenant, dajjâl, and the nature of their devilish traps which filter throughout the world.

Despite the world of the shayâtîn being hidden, Almighty Allâh has time and again in the Noble Qurân highlighted certain aspects regarding them, which serves as an adequate warning regarding their existence, their poison and how to save oneself from their harm. The aspect that one shall notice being mentioned the most however is with regards to the very first meeting between Nabi Adam ﷺ and Iblîs, who was at that time known as Azâzeel. Our discussion shall thus begin from that very time.

Man’s first confrontation with Iblîs

Before Almighty Allâh began with the moulding of Nabi Adamﷺ, the world was inhabited by the jinn. When their evil and mischief on earth surpassed all limits, an 'outwardly-pious' jinni (Azâzeel) sought permission from Almighty Allâh to wage war against them. Permission was granted and this jinni, together with his force of soldiers, launched a lightning attack upon the jinn who had polluted the earth with corruption and mischief. Majority of the evil jinn were slaughtered, and the few that survived went into hiding. The land was now free of its filth and Azâzeel was its hero.¹

Azâzeel thereafter made great effort to prove his being capable for the role of being Almighty Allâh's vicegerent on earth. He would spend his days and night engrossed in worship. His unique devotion in worship left the angels astounded, and soon he acquired for himself a seat amongst the angels and became the centre of their gatherings. Everything was going well for Azâzeel, and in his opinion, receiving the post of vicegerency was just a matter of a few days.

Whilst still lost in his dreams of kingship Azâzeel heard the angels discussing a mould which Almighty Allâh had carved out. According to the angels, this mould was known as 'man' and it was this mould that was destined to receive the title of being Almighty Allâh's vicegerent on earth. For the angels this discussion was merely one of curiosity, but for Azâzeel it was a burst to his balloon. To see the post he had waited for so long being handed over to someone else was something Azâzeel could not bear.

With great haste, Azâzeel proceeded to inspect this new mould and size up his competition. The weak, restricted mould of Nabi Adamﷺ, being made from sand, was hardly something which would cause the jinn envy.

¹ According to another version, Iblîs himself was not part of the army that fought the jinn, but was in fact found by the angels, abandoned. Out of pity they allowed him to accompany them and benefit from their gatherings.

Azâzeel could just not understand how a model created from stinking clay could ever be superior to jinn made of a smokeless flame. He went in and out of Nabi Adam ﷺ's mould, but could not find anything of value within, which could entitle man to kingship over the lands. At that moment, the heart had still not been placed within Nabi Adam ﷺ.

According to a narration of Mujâhid رحمه الله، when the angels asked Azâzeel as to what he thought of the creation called 'man', Iblîs remarked that 'man' would never prove loyal in fulfilling his role as vicegerent on earth, but would instead spread corruption, bloodshed, anarchy, and numerous other evils.²

What Iblîs intended was that Almighty Allâh had erred in overlooking him and selecting instead 'man' to fulfil a role which, in his opinion, none besides himself could ever manage. (Nauu'zubillâh!)

The angels, after hearing from Azâzeel that the creation of man was an open error, were thrown into confusion, and thus expressed their concern to Almighty Allâh with the following words:

أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

'O Allâh, are you making as your vicegerent one who shall cause corruption and bloodshed?'

Upon realizing that their objection had angered Almighty Allâh, they fell immediately into submission and begged for pardon. Azâzeel however was not going to repent, since according to him, Nabi Adam ﷺ was nothing but a major threat.

²عن مجاهد قال إبليس كان على سلطان سماء الدنيا وسلطان الأرض وكان مكتوبا في الرفيع عند الله تعالى أنه قد سبق في علمه أنه سيجعل خليفة في الأرض فوجد ذلك إبليس فقراه وأبصر دون الملائكة فلما ذكر الله عز وجل للملائكة أمر آدم عليه السلام اخبر إبليس الملائكة أن هذا الخليفة الذي يكون تسجد له الملائكة وأسر إبليس في نفسه أنه لن يسجد له أبدا وأخبر الملائكة أن الله تعالى يخلف خليفة يسفك دماء وأنه سيأمر الملائكة فيسجدون لذلك الخليفة (آكام المرجان)

After blowing soul within the carved mould of 'man', Almighty Allâh ordered Azâzeel and the angels to bow before the first human i.e. Adamﷺ; in respect and honour. The angels complied and fell in prostration. Azâzeel however flatly refused. Nothing prevented him from doing so, but pride!

Due to this open act of disobedience, Azâzeel was expelled from paradise and titled with the label 'Iblîs' (the rejected). On his way out, he vowed to prove to the angels that whatever he had said regarding 'man' was the absolute truth and that Almighty Allâh was indeed in 'open error' (Nauu'zubillah!).

Besides the Ambiyaﷺ, who were divinely protected, and a few selected servants of Almighty Allâh, Iblîs commented that none else would remain faithful, i.e. all would happily fall into kufr and disbelief, polluting the world with the darkness of sin and oppression.

Iblîs's jealousy led him into a war against mankind. As the jinn had once spread chaos throughout the length and breadth of the earth, making it seem pitch black to the angels looking from above, Iblîs had to now prove that man would do the same. For the world to become pitch black Iblîs required just one era in which from East to West, North to South not a single soul remains found carrying the light of 'true faith -Imaan'.

Together with this there were a few other points that Iblîs was adamant to prove, amongst which were:

- a) Instead of the jinn prostrating to man, man's appropriate position is to be in prostration to the jinn. To prove this, Iblîs desires to drop 'man' on his forehead in front of the jinn, either directly or indirectly, whereby 'man' himself physically admits that his success lies at the feet of the jinn.
- b) Iblîs had declared 'man' to be an ugly creation, not deserving of any recognition whatsoever. In refutation of his thoughts,

Almighty Allâh announced that 'man' had been created with the most special of Almighty Allâh's attention, and had been moulded into the best of forms. To prove himself correct, Iblîs desires that man makes a practical admission that his 'unique' form is not unique at all! For this, man gets instigated into adulterating his natural form of beauty, by wearing clothing designed for the opposite sex, by removing the beard, etc.

- c) Iblîs's hatred for man makes him crave to see man suffer. Thus, not only does he strive in harming the sincere servants of Almighty Allâh, but in fact even those wretched souls who have become his 'loyal slaves', he thrills watching them too suffer and scream in pain.

Almighty Allâh had created this world as a venue to test man's loyalty to his Creator. Iblîs was thus afforded the opportunity to lay out his sinister traps and to display his entourage of attractions, amusement and items of pleasure. To make the test even more unique, Almighty Allâh informed Iblîs that unimaginable wealth, power, weapons, soldiers, etc shall be left at his disposal.

When one trusts his product, he allows those criticizing to themselves take its test. The greater the test, the more the product shines. With the passing of each day, the severity of the assault of the shayâtîn shall only increase, but no matter how many servants of Almighty Allâh get killed, no matter how much of persecution gets meted out to the Ummah; no matter how much of drugs, pornography and other forms of evil are made openly available, till the very end there shall always be groups of Almighty Allâh's selected servants standing firm, no matter how strong the tide against them becomes.

In Sûrah Al-Isrâ, verses 17-19, Almighty Allâh, in a concise, yet all-encompassing manner, has outlined the attacks that shaitaan shall, time and again, make upon man. In the following lines, a gist of these verses shall be given, through which, Inshâ-Allâh, much may be understood

regarding the world of the shayâtîn and the attacks that continue falling upon the Muslim world.

Shaitaani Weapons

Weapon No.1: The Power of ‘Voice’

Addressing Iblîs, Almighty Allâh declared:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

*Use your **voice** to entice whosoever you can!*

Explaining the word ‘voice’, the Mufasssireen have written that Almighty Allâh had vested Iblîs with the power to distract, tempt and trap man through the usage of music, musical instruments, items of play and amusement and through the power of ‘waswasah’ (blowing thoughts into the heart and minds of man).³

The venue for the final match between ‘Man’ and Iblîs had, from the very beginning, been set to be this Ummah. Being the ‘final match’ Almighty Allâh had allowed the opening up of that level of power to the *shayâtîn* in this Ummah which they had never enjoyed previously.

The voice of “Iblîs’ has today reached such levels that there is hardly a soul who does not hear this voice, in some manner or the other, on a daily basis. This voice, through the medium of the television, newspaper, advertisements, cartoons, movies, etc, filters through the minds and hearts of millions every second, yet few are aware of whose voice they are actually hearing.

When one listens to music, he is not merely hearing some musician, but rather he is being captivated by the tunes and messages of shaitaan. When a child is entertained with cartoons, he is not just hearing ‘Donald

³ As mentioned by Qurtubi in his Tafseer, Ahkaamul Quraan

Duck' and 'Goofy', but rather, through the tongue of cartoon characters; he is being poisoned by the speech of shaitaan. Iblîs allows no stage of man to pass except that he converses and interacts with him/her according to the mental level of the individual, be it through cartoons, novels, magazines, newspapers, soaps, movies, etc.

Almighty Allâh afforded shaitaan this amazing power of 'voice' and he (shaitaan) has left no stone unturned in utilizing this power of deceit to its full. Had there been no continuous shower of Almighty Allâh's grace in every era, known as taufîq (divine guidance), this voice of Iblîs alone would have been sufficient to entice mankind in entirety into the worship of the jinn.

Yet, despite this amazing tool of 'voice' and the power it contains, instead of finding Masâjid emptying by the day, we are witnessing the building of new Masâjid, due to the ones present no longer being sufficient to accommodate the crowds flocking towards it. From the very beginning, Almighty Allâh had announced that shaitaan's efforts shall fail and that in every era there shall surely be at least a few servants of Almighty Allâh who shall remain firm upon the truth till the very end, no matter how fierce the shaytâni attack may be, but shaitaan, in his stubbornness, refused to pay heed.

Weapon No. 2: The Power of Force

Regarding the next weapon vested to Iblîs, Almighty Allâh declared:

وَأَجْلِبْ عَلَيْهِمُ بَحَائِكَ وَرَجِّلْ

'And (O Iblîs) bring upon man your horsemen and foot soldiers!'

In this verse, Almighty Allâh has announced that Iblîs shall always have at his beck and call armies that shall attack the servants of Almighty Allâh. Indication has been given that from the various tests that the believing Ummah shall face, one shall be that of war and all the difficulties that come with war, viz. genocide attacks, rape, plunder, etc. To turn man

away from Almighty Allâh, the power of force was placed in the hand of Iblîs, but the area of his force was limited to the physical body. Through his henchmen, he may inflict severe injury, have children slaughtered in front of their parents, have women abused in front of their families, and a list of other atrocities, but Imân that lies in the crevices of the heart, that he has not been allowed to touch.

In every era, believers have faced the wrath of cruel, blood-thirsty rulers acting upon the instigation and command of the shayâtîn that operate from behind them. Through the aid of the jinn, rulers acquire powers which enable them to subjugate the masses, but no matter how hard they try, there has and shall always be a group of devout worshippers who shall display the most unique levels of loyalty and love in the face of the most trying of conditions.

Upon witnessing this unique display of loyalty, the angels receive the answer to the question they had once asked, i.e. why has ‘man’ been selected as Almighty Allâh’s vicegerent, instead of the jinn. The very angels who had once expressed concern that man would do nothing but cause corruption and bloodshed, upon witnessing the acts of loyalty and love being displayed by faithful men, women and children around the globe, admit their folly in having questioned Almighty Allâh’s decision and openly proclaim that the creation called ‘man’ is indeed most-remarkable and truly worthy of preference over all other creation.

Weapon No. 3: The Power of Wealth

The third weapon placed in the hands of Iblîs was easy access to the wealth and treasures of the world. With regards to this, Almighty Allâh declared:

وَشَارِكْهُمْ فِي الْأَمْوَالِ

‘And become a partner in the wealth of man’

Through this wealth, Iblîs was allowed the opportunity to tempt mankind towards his worship by offering his devotees whatever luxuries, enjoyments, pleasures, etc, that the world can offer.

It is not always the case, but without doubt, one can easily say that in many instances, the erecting of enterprises, empires, mansions, sky-scrapers, etc, as though one is playing monopoly; climbing the ladder from zero to hero in no time; always remaining ahead of the times; etc, these feats are not always accomplished on the basis of one making the right business move, but rather due to one entering into the service and obedience of the jinn (shayâtîn).

Many of the super-powers of today are nothing but slaves who have sold their souls to the devil in lieu of the trivial gains of this perishing world! Such people shall tomorrow, on the Day of Qiyâmah, regret ruining their Hereafter for a mere few days of pleasure. They shall lament their plight, saying:

رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا
قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا (الانعام)

'O Allâh! Some of us (i.e. man) derived benefit from others (i.e. the jinn), until finally death overtook us.'
Almighty Allâh shall then say to them, 'The fire shall now be your abode, in which you shall dwell forever!'

In the explanation of this verse, the following has been mentioned in Ruhul-Ma'âni:

'The shayâtîn⁴ directs man towards whatever he requires to have his carnal passions fulfilled.

⁴والمراد بالجن أو بمعشرهم على ما قيل الشياطين (روح المعاني)

As a payback, man then has to take the jinn (shayâtîn) as his leader and has to fulfill their demands.’⁵

From the very beginning, Almighty Allâh had destined that wealth shall be a tool in the hands of the shayâtîn, but despite the intense desire that has been engrained within man for wealth, till the very end there shall always remain a group of devout worshippers of Almighty Allâh who shall forsake and turn their backs upon all such wealth which could create a divide between them and their Creator.

A point to take note of here is the manner in which Almighty Allâh described this power, i.e. the power of wealth. Almighty Allâh states:

وَشَارِكْهُمْ فِي الْأَمْوَالِ

*‘Become a **partner** in the wealth of man’*

In explaining how shaitaan enters into partnership with man in his wealth, scholars of Tafseer have rendered various examples, some of which are:

- a) Shaitaan creates environments which tempt one to earn from forbidden avenues and squander wealth in the disobedience of Almighty Allâh
- b) Shaitaan creates and entices man into interest-based transactions
- c) Shaitaan dupes man into regarding permissible wealth and animals to be unlawful, e.g. how cows are viewed in certain parts of the world

In present times, as the fitna (evils) of dajjâl become more apparent, various other examples of how the shayâtîn create their partnership in the wealth of man have arisen, some of which are indeed quite glaring.

⁵أي انتفع الإنسان بالجن حيث دلوهم على الشهوات وما يتوصل به إليها والجن بالانس حيث اتخذوهم قادة ورؤساء واتبعوا أمرهم فادخلوا عليهم السرور بذلك (روح المعاني)

A few examples of such present-day partnerships could easily include:

a) Control over natural-resources:

Natural resources have been divinely distributed throughout the world, yet wherever these resources are found, instead of the locals benefitting from it, we find 'imperial-powers', which are nothing but a human front for the shayâtîn, falling upon these resources and establishing such control over it as though it was theirs from the very beginning. The companies that are then established over these resources, their names, logos, and signs blatantly expose the partnership of shaitaani/dajjâli elements in the mining of these resources.

b) Present-day banking system

There was a time when man held complete control over his own gold and silver. Then came a period wherein man happily handed over his most prized possessions of gold and silver to an international banking setup, in lieu of a paper-guarantee. With this guarantee, man was allowed to comfortably continue with his daily-life, but no longer held control over his own wealth. His wealth was now in the hands of a forced-upon partner, who would continue issuing paper-guarantees on behalf of all his purchases, but would never allow him to take back his gold ever again.

Through the shaitaani banking system, the hard-earned wealth of man is utilized more by the shaitaani world than by man himself. As man needs, the shaitaani banking world provides, whilst the rest of his wealth remains under their care and usage.

Almighty Allâh, as a test for mankind, allowed the influence of a shaitaani hand over the world's economy, but that power too, as Almighty Allâh had declared, would not be able to snatch away the Imaan of His  faithful and devout men

Shaitaan would initially never have believed that despite enjoying such power and wealth, he would still be incapable of pulling all of mankind into disobedience and disbelief. Generations have now passed, throughout which Iblîs has seen his efforts and plans fail miserably, yet till Qiyâmah he shall never be prepared to accept that he was wrong in questioning Almighty Allâh's Divine Decree, which placed man in control of the earth, instead of the jinn.

Note: Understand well that when making mention of the powers that Almighty Allâh has allowed the shayâteen to utilize, the purpose should never be to create awe for them. The shayâteen crave for attention and hate being ignored. Our approach with all the jinn, and with Iblîs in particular, should be that we remain aware of their existence and wary of their traps, but never awe-struck or amazed with their powers, since their like is naught but that of the web of a spider, which seems so sticky and strong, but disappears into nothingness with just a single blow of a broom.

Almighty Allâh says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

'The example of those who prefer masters other than Allâh is like that of a spider which has built its web (thinking it to be quite strong), whereas the weakest of houses is the web of the spider. If only they understood!'

Weapon No. 4:

The Power of Occupying the Time of the Youth

وشاركهم في الاموال و الاولاد و عدهم

'Become partners with them in their wealth and children

and beguile them (with false promises)

With regards to how shaitaan enjoys a partnership in the children of man, scholars of Tafseer have mentioned that shaitaan enjoys a share in all such children that are:

- a) born out of wedlock.⁶
- b) killed after birth or aborted after the soul gets placed within⁷
- c) converted into christians, jews, atheists, etc by parents, guardians, teachers, etc, who poison their innocent minds.⁸
- d) given names showing their loyalty to false deities, e.g. Abdus-Shams (worshipper of the sun)
- e) born after conjugal relations, prior to which neither husband nor wife sought Almighty Allâh's protection from letting the shayâtîn advance close.⁹

Rasulullâh ﷺ thus encouraged the Ummah to recite duas before relations. Rasulullâh ﷺ himself taught the following dua:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا (البخاري)

In the name of Allâh, O Allâh keep shaitaan away from us and away from whatever you bless us with!

Rasulullâh ﷺ also mentioned that whoever recites the above before relations, and through that relation gets blessed with a child, shaitaan shall not get hold of that child and shall not harm him.¹⁰

⁶عن مجاهد (وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ) قال: أولاد الزنا (الطبري)

⁷عن ابن عباس (وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ) قال: ما قتلوا من أولادهم (الطبري)

⁸عن الحسن (وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ) قال: قد والله شاركهم في أموالهم وأولادهم، فمجسوا وهودوا ونصروا وصبغوا غير صبغة الإسلام (الطبري)

⁹وعن مجاهد أن الرجل إذا لم يسم عند الجماع فالجان ينطوي على احليله فيجامع معه وذلك هي المشاركة في الأولاد (روح المعاني)

The above have been listed by the *Mufasssireen* as examples of how shaitaan acquires a share in the children of man. In today's 'modern era' another method by which shaitaan takes a fair share in our children has emerged, the crux of which is that parents no longer spend quality time with their children, leaving the child vulnerable to shaitaani attacks.

For example, when a child is born the mother might enjoy the first few moments with her precious little child, but shortly thereafter hands the child over to the care of the hospital nurse. For the next few hours, the child shall pass time in another room, entertained only by the musical tones playing from above.

The next day, the child is taken home, but here too is handed over to the care of the house-maid. If not the maid, then the child's definite company shall be a phone, keeping him/her busy with its tunes, pictures, etc. As the child grows, the television becomes his lap of education until he reaches the age of five or six. For the next seven to ten years, six hours of his day shall be spent under a 'western', 'modern', 'secular' education system, and the rest of his/her time shall be wasted in shaitaani entertainment.

Through this system of providing baby-care, child-care, education, entertainment, recreation etc, shaitaan has managed to grab 90% to 95% of the life of every child, as though shaitaan has said to every parent:

'O Parent, do not be too worried with regards to your child, for if you cannot find time for him, I surely will! If you cannot educate your child, my system is all too ready to take him in! I shall train him, educate him, entertain him and keep him/her out of your way, since your busy schedule really does not have time for children!'

¹⁰عن ابن عباس عن النبي (صلى الله عليه وسلم) قال (لو أن أحدهم أو إن أحدهم إذا أتى امرأته قال اللهم جنبي الشيطان وجنب الشيطان ما رزقتني ثم كان بينهما ولد إلا لم يسلط الشيطان أو لم يضره الشيطان) (المسند المستخرج على صحيح الإمام مسلم

Where a mother and father enjoy 5% to 10% of their child's life, the rest of the time has been taken up by shaitaan and his shaytâni system in which the world presently drowns. Yet, after being given such golden opportunities to rob believing youth of their Imaan, shaitaan still fails. He has been given avenues through which he may penetrate into the heart and mind of man, and into the innocent minds of small children, but Almighty Allâh's unique magnet of 'Divine Pull' has left shaitaan dumbfounded. As his filthy tricks increase in its intensity, instead of kufr and shirk spreading further, one finds more and more being drawn into the circle of Islam. Masâjid and Madâris are being erected at a rapid pace and Islamic fervour in the hearts of Muslims increases by the day.

At the very beginning, Almighty Allâh declared that there would always be a group of sincere, devout worshippers whom shaitaan shall fail to draw into his clutches. Almighty Allâh announced:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

'Indeed, your force shall have no effect upon my selected servants, and Allâh is sufficient as an aid for his servants'

Then, by way of example, Almighty Allâh explained how it is possible for a believing nation, lacking totally in resources and facing the wrath and power of the most powerful nations of the world, to not only stand firm, but instead slowly but surely move forward until one day it shall succeed in bringing down every structure and empire of disbelief; and shall stand tall above all other faiths and ideologies.

The example Almighty Allâh gives is of a ship that travels through the storms and huge waves of the mighty oceans, with danger and death staring at it from every direction. At the mercy of the winds, this ship, lost in a world of water, continues bubbling up and down, slowly and steadily, until finally reaching port. With such odds against it, how does one small ship manage to cross through the mighty oceans, coming out unscathed

on the other side? Almighty Allâh gives the answer, and in this answer lies the secret of a believer's success against all odds in remaining firm upon his faith till death. Almighty Allâh says:

رُبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

'It is your Creator that pulls for you your ships through the oceans, so that you may seek His Grace. Verily Allâh is Most Kind to you.'

In this example Almighty Allâh has explained that just how a ship, due to its being steered by Almighty Allâh, is able to move through the most dangerous of paths and reach its destination safely, similarly those upon whose hearts the magnet of Almighty Allâh has focused, whom Almighty Allâh has favoured with His cloud of protection and forgiveness, such men, despite facing shaytâni attacks from all sides, shall live with Imaan, shall die with Imaan and shall be resurrected with Imaan.

As Rasullullah ﷺ said:

لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ (ابن ماجه بسند حسن)

Almighty Allâh shall continue planting shrubs in this Deen (i.e. creating men of piety), who shall remain firm in their obedience to Almighty Allâh.

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَامَةٌ عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهَا مِنْ خَالِفِهَا تَقَاتِلُ أَعْدَاءَ اللَّهِ

كَلَّمَا ذَهَبَتْ حَرْبٌ نَشَبَتْ حَرْبٌ قَوْمٌ آخَرِينَ حَتَّى تَأْتِيَهُمُ السَّاعَةُ . (مسند احمد بن حنبل)

There shall always be a group from my Ummah firm on the obedience of Almighty Allâh. Those who oppose them shall not be able to harm them (stop them). They shall remain firm against the enemies of Allâh.

Whenever one battle draws to an end, another shall begin, and this process shall continue till Qiyâmah.

May Almighty Allâh make us all amongst His obedient, faithful slaves! May Allâh keep us with Imaan and take us with Imaan! May the winds of evil never be allowed to turn us away from the road of righteousness and may Almighty Allâh always keep us in the shadow of Divine Protection. Ameen!

Magic

The Secret Weapon of the shayâtîn

We have thus far discussed in length how Almighty Allâh had handed over to the shayâteen the power of voice, of force, of wealth and the ability to educate and entertain the youth. As the shayâteen utilize these powers to spread out traps and snares for mankind, whilst many do fall prey to these traps, there shall always be a minority that shall stand firm against all odds.

The full details behind how Almighty Allâh has placed this extra power into the hands of the shayâteen shall always remain a mystery. However, in the light of indications made by the Quraan and the Sunnah, one can indeed find some leads, which makes understanding the happenings of the world around us much easier.

In the pages that shall follow, some of those leads and indications shall, Inshâ-Allâh be discussed. The subtle messages understood from these indications should however never be regarded as a clear-cut (qat'ee) teaching of Islam, but rather as a possibility which time itself shall prove either correct or incorrect.

For the shayâteen who are ugly and evil in nature to be able to attract, dupe and force man into their slavery, it was necessary that they possess some sort of bait for which man craves; for which man would be prepared to sacrifice all basic human morals and even stoop to levels worse than that of animals. This ingredient is 'most probably' what we today know as 'the principles of magic', or kabbâlah.

For one to fight his enemy, it helps greatly if one understands the weapons and the tactics of his opponent. If it is 'magic' that the shayâteen utilize in order to snare man into their slavery, it would indeed be appropriate to gain some sort of understanding regarding 'magic'; its origin, its reality and how the shayâteen utilize it to their benefit.

The origin and basic ingredient of 'magic'

When the first news of Rasulullâh ﷺ's appearance reached Madinah Munawwarah, all would have expected that the first to join would have been the jews, since it was for this very purpose that they had settled in that land centuries ago. Contrary to what was expected, the seniors of the jews who controlled the masses through magic, flowery words and wealth, flatly refused to even receive Rasulullâh ﷺ with honour. Their attitude shocked all, even their own people, since it was these very leaders who would brag to the Arabs of Madinah Munawwarah regarding the coming of the final messenger of Allâh, and how they, i.e. the jews, had been selected to receive and host him ﷺ.

When questioned as to why they had now retracted from their previous claims of love and obedience for the coming messenger, these seniors offered many false excuses, each one more ridiculous than the other. Amongst their excuses one commonly presented was that since they were from the progeny of Ishâq (عليه السلام) they were not prepared to follow an Arab, one from the lineage of Ismail (عليه السلام), since they regarded him as inferior.

This answer, to a great extent did pacify their own people, but its falsehood was evident from the very beginning, since these people had already been given a complete description of Rasulullâh ﷺ, by which they knew very well that the final messenger of Allâh shall be an Arab, yet this fact never caused them to become upset in all the years that preceded the coming of Rasulullâh ﷺ. When this was never an issue all along, why then should it now become the sole reason of one not accepting? The truth is that this excuse was nothing but a false front, in order to conceal the truth behind their rejection. Had the reason for their rejection merely been an Arab/Israeli issue, then why did the jewish seniors that had preceded them reject Nabi Isa (عليه السلام), and why did they go out of their way to execute the Ambiya (عليهم السلام) before him? Were they also Arabs?!

Despite great attempts to conceal the true reason behind their rejection, there were times when their secret did slip out, but that too, with words and sentences most ambiguous in meaning. Under the verse:

ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم

*And when the messenger of Allâh came to the people of the book,
testifying to what they had already received,
a group from the Ahle-Kitaab threw the book of Allâh behind their backs*

one of the explanations given, as narrated from Suddi, is that when Rasulullâh ﷺ came to the *Ahle-Kitâb*, they first sought to challenge him with the Taurah, but when they found the meaning of the Taurah being the same as that of the Quraan, they discarded the Taurah and held onto the writings of **Aasif** and the magic of **Haaroot and Maaroot**¹¹.

The fact that the jews of Madinah Munawwarah were deeply involved with magic, especially with the magic of Haaroot and Maaroot, has been confirmed by the Quraan itself. Discussing the stubbornness of the *Ahle-Kitâb*, Almighty Allâh declares:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ

*‘And when the messenger of Allâh came to the people of the book,
testifying to what they had already received,
a group from the Ahle-Kitâb threw the book of Allâh behind their backs, as
though they knew nothing of it. They instead chose to follow that which
the shayâtîn had read during the reign of Suleiman.*

¹¹حدثني موسى قال، حدثنا عمرو قال، حدثنا أسباط، عن السدي: (ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم)، قال: لما جاءهم محمد صلى الله عليه وسلم عارضوه بالتوراة فخاصموه بها، فاتفقت التوراة والقرآن، فنبذوا التوراة وأخذوا بكتاب آصف، وسحر هاروت وماروت. فذلك قول الله: (كأنهم لا يعلمون) (الطبري)

It was not Suleiman who had fallen into kufr practices (black-magic), but rather it was the shayâtîn of his era that committed acts of kufr, as they taught the people 'black-magic', and the formulas that had been revealed to the two angels in Babylon, Haaroot and Maaroot.

From the verse above we learn the following:

- a) Certain jews of Madinah Munawwarah were deeply involved with black-magic, and apart from the knowledge of the Taurah, they were in possession of some other secret knowledge, which The Quraan declared as 'the knowledge revealed in Babylon, upon the angels Haaroot and Maaroot'.
- b) This knowledge of theirs, i.e. black-magic and the knowledge of Haaroot and Maaroot, was so precious to them that they were prepared to forsake the Taurah in lieu of it, even at the cost of their Hereafter. In fact, as The Quraan further explains, this was not only their trait, but rather the trait of all those who got involved with the knowledge of Haaroot and Maaroot, i.e. they would find it so appealing that they would be prepared to happily sacrifice their Hereafter just to attain it. As Almighty Allâh states :

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ
لَوْ كَانُوا يَعْلَمُونَ
وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

'And they understood very well that whosoever would purchase this knowledge would find no share of his in the Hereafter. How terrible indeed is that which they have purchased for themselves.

Alas, if only they knew!

Had they instead believed and abstained (from this type of knowledge) they would have found a reward from Allâh, which is far superior. If only they could understand!'

What now requires clarification is the following:

- a) What was the attraction in the knowledge of Haaroot and Maaroot, for which one would be prepared to sacrifice his eternal abode in lieu of it, and why were the shayâteen so concerned that this knowledge be imparted to the world?
- b) If Haaroot and Maaroot had been sent to Babylon (Iraq), how did their knowledge reach the jews of Shâm. The jews of former times would explain that they had acquired this knowledge when they were taken captive to Persia, whereas in the verse above Almighty Allâh has declared that this knowledge was imparted to them by the shayâteen during the era of Nabi Suleimanﷺ, years before their being exiled to Persia.

Why did the jews lie about the source of their knowledge? What was so special of this knowledge and the place from where it was acquired that it had to be kept secret from the rest of the world?

In answering the above, one shall Inshâ-Allâh find an explanation to many present-day issues, amongst which are:

- how do a few lobbies manage to pass their decisions down the throat of the rest of the world
- how do western powers manage to grab and control all the gold, diamond, oil reserves, etc, that sprung up in lands thousands of miles away from them
- why do the international media only play to the tune of certain lobbies and groups, despite the creed, colour, etc of the editors and reporters of the various news agents differing completely from those sitting in these lobbies
- how did the entire christian world come to forgive and thereafter become the 'bosom' friends of the jews, despite believing that these very people had killed their 'god' (Jesus)

- why is Shakespeare regarded as the greatest writer in the English language, and why have his writings been made compulsory in practically every education system that the British have spread in the world.
- why do European ashkenazi jews show so much of interest in archeology and the study of the ‘ancient world’, its culture and its languages, especially Latin, Greek and Aramaic, that in its pursuit they are prepared to pour billions wherever there is even a rare chance of excavating an ancient ruin
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To understand the above and many other related-issues, the need now arises to delve slightly into the mystery surrounding the knowledge of Haaroot and Maaroot.

Haaroot and Maaroot and the knowledge they brought

When the Ahle-Kitâb would speak regarding Haaroot and Maaroot all their narrations would circle around a pretty woman enticing two angels into evil and the punishment they had to suffer thereafter. Extracting the truth from the many lies that these narrations are soaked in is not practically possible, nor does it have much relevance to our discussion.

What does however become apparent when one browses through these narrations is that the Ahle-Kitâb would speak only regarding the angels being enticed by a woman, and would totally avoid discussing the nature of the knowledge Haaroot and Maaroot brought, as though they were protecting some treasure and did not want anyone to stumble upon it.

Allâmah Anwar Shah Kashmiri رحمۃ اللہ علیہ, while discussing the nature of the knowledge of Haaroot and Maaroot, made mention of the following:

- The knowledge brought by the angels, Haaroot and Maaroot, comprises of incantations (a series of words said as a magic spell or charm) which in itself are not evil, but could result in the creation of evil, due to the manner it gets utilized. Through it, effects are realized as medicine creates effects within the body. For these incantations to have effect, there is no condition that the one reciting be a person of piety.¹²
- Pure words and items can be used to create evil by mixing it with other substances, just as Sâmiri had used blessed soil he had acquired from the hooves of the horse of Jibrail (عليه السلام) to create a golden calf, able to make sound and slight movement, which he then used to trap many of the Banu-Israel into worshipping an idol.
- When the angels taught man these incantations, they warned that through this knowledge one should not fall into kufr, by mixing this pure knowledge with other filthy formulas which the shayâteen would be all too eager to show.¹³

What is learnt from the above is that through the knowledge brought by Haaroot and Maaroot, the chance to make great strides and progress in worldly sciences had now been presented to man, but at the same time the warning was given that man should not overstep the boundaries of this knowledge by utilizing it for nefarious purposes, or by mixing it with shaitaani filth, merely to fulfil one's carnal desires, and to stamp one's authority over all others.

¹² من العزائم مثلا مما مادته ليس بشرّ لكنه ينثر كالادوية الطبيعية و يورث شرا.. و تكون ادعية لا يشترط فيها صلاح الداعي

(مشكلات القرآن - تحت الآية : و ما انزل على الملكين)

¹³ و قولهما فلا تكفر لعلهما احم يخلطون بين ما تعلموا منهما و بين ما تتلو الشياطين (مشكلات القرآن - تحت الآية :

و ما انزل على الملكين)

The knowledge of Haaroot and Maaroot, when left in its pure state and utilized for good purposes, would have indeed been of great benefit to man, but as Almighty Allâh has declared, very few would use this knowledge with pure intentions. Instead, unable to resist the temptations of the power this knowledge could create when mixed with shaitaani teachings, many would even be prepared to sell themselves to the shayâteen and totally destroy their hereafter, in lieu of just a few days of worldly pleasure.

Almighty Allâh declares regarding those that study the knowledge brought by Haaroot and Maaroot:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ
وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

‘And they learn only that which harms them, (instead of learning that which could benefit them).

And they understood very well that whosoever would purchase this knowledge would find no share for him in the Hereafter (i.e. he would be destroying his Hereafter).

(Despite knowing this, they would still fall into this knowledge)

How terrible indeed is that which they have purchased for themselves. Alas, if only they knew! Had they instead believed and abstained (from this type of knowledge) they would have found a reward from Allâh, which is far superior.

If only they could understand!’

To explain how this knowledge, when mixed with shaitaani influence, can produce magical effects, Allâmah Anwar Shah Kashmiri رحمۃ اللہ علیہ, in ‘Mushkilâtul-Quraan’, gives reference to an incident reported by Ibn Kathir رحمۃ اللہ علیہ, with a sound chain of narrators, which had occurred during the era of Hadrat Ayesha رضی اللہ عنہا.

From this incident much can be learnt regarding the nature of magic, and how one desirous of acquiring 'magical powers' has to first please the shayâteen by discarding the garb of belief in Almighty Allâh, and by desecrating sanctified items, objects and writings. The incident as narrated by Hadrat Ayeshaؓ is as follows¹⁴:

A woman from Daumatul-Jandal (an area between Madinah Munawwarah and Damascus) came to Madinah Munawwarah in search of Rasulullâhؐ. Upon being informed that Rasulullâhؐ had passed away, she burst into tears and explained her plight to me. She said,

'I fear that I have destroyed myself! When my husband disappeared, I approached an old woman for help. After confirming that I would comply with her every command, she ordered that I meet her at night. When I arrived, I found her waiting with two black dogs at her side. She rode on one and indicated that I ride the other. In a jiffy we were transported to Babylon (a city in Iraq). We entered a cave where we found two men hanging upside down. (These were most probably jinn- translator). They enquired regarding the purpose of my coming, and I replied that I had come to learn magic.

They instructed that I go over to a cauldron and urinate within. As I approached the cauldron, I became frightened and found myself unable to do as they had asked. (In this cauldron there were most likely sacred writings, artefacts, etc, due to which her Imaani strength was not allowing her to desecrate it. - translator)

I returned to the men and lied that I had done as they had commanded. They asked me to describe what I had seen. Since I had seen nothing, they understood I was lying and ordered that I fulfil their demand or else depart. I made a second attempt to urinate in the cauldron, but again found myself shivering and

¹⁴ رواه ابن كثير و قال فهذا اسناد جيد الى عائشة رضي الله عنه

turning away in fear. On my third attempt, I managed to carry out that despicable act upon which I witnessed a horseman, covered in steel, exiting my body and ascending towards the heavens.

The men hanging upside down said to me, '**Your Imaan has now left you!** You may now leave.' I said to the old woman who had brought me, 'By Allâh, they did not teach me anything, nor did they tell me anything (regarding my husband)!' She then said to me that from now, my desires would be quickly fulfilled. She presented a bag of seeds to me and made me plant it. I was instructed to order the seed to grow and in front of my eyes I found it sprouting, drying and being made into bread.

Realizing that I had been trapped into discarding my garb of Imaan, I fell down in repentance to Almighty Allâh. O mother of the faithful, by Allâh, I shall never do this again!' (End of quote)

The attraction and pull of magical works is indeed one of the most powerful tools that the shayâteen employ in order to win the obedience and worship of man. In order to learn the dark secrets of this mysterious art, man is required to first prove his submission to the evil jinn and shayâteen, by way of sacrificing animals on their names; murdering young children; worshipping fires and idols; remaining in perpetual filth; eating and drinking impurities, and fulfilling whatever other filthy, satanic acts the shayâteen desire.

It is these unfortunate ones that shall be brought in front of their shayâteen and jinn masters on the Day of Qiyâmah and after admitting to their evil shall find themselves being thrown headlong into the Fire, together with those jinn and shayâtîn for whom they had sacrificed their lives. Regarding them, Almighty Allâh declares:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ
وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَتَبْلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا

(الانعام)

'When We shall resurrect them all it shall be said, 'O gathering of jinn, indeed you have taken great benefit from man!'

The men who had taken the jinn as their helpers and friends shall then reply, 'O Allâh! Some of us (i.e. man) derived benefit from others (i.e. the jinn), until finally death overtook us.'

Almighty Allâh shall then say to both groups, 'The fire shall now be your abode, in which you shall dwell forever!'

From the time that Haaroot and Maaroot brought to the world the principles through which man could tap slightly into areas hidden from the general view of man; through which man could create hatred between loving couples and love between strangers; through which man could invent that which those bereft of this knowledge could never even dream of; through which man could acquire powers which would enable him to force all around into his worship; from that time onwards, through the tool of magic, man's loyalty to Almighty Allâh was going to be tested.

Through the magic that had descended in Babylon, many mighty empires were created, in Babylon itself as well as in surrounding lands. From the empires that rose in Babylon, two feature the most in Islamic teachings, viz. the lengthy rule of Nimrood over the lands of Mesopotamia (Iraq), during whose era Nabi Ibrahim ﷺ was born, a rule that lasted more than 500 years¹⁵, and the short rule of Nebuchadnezzar (Bukht-e-Nasar), during which his armies razed the Masjid of Nabi Suleimân ﷺ to the ground, burnt every available copy of the Taurah and had the Bani-Israil either killed or taken as slave to Persia.

These were the two that history has declared as the mightiest of the Babylonian emperors, and regarding whom it has been said that from the

¹⁵ وقال عبد الرزاق عن معمر. عن زيد بن أسلم: أول جبار كان في الأرض النمرود، فبعث الله عليه بعوضة فدخلت في منخره، فمكث أربعمئة سنة يضرب رأسه بالمطارق، وأرحم الناس به من جمع يديه فضرب بهما رأسه وكان جباراً أربعمئة سنة، فعذبه الله أربعمئة سنة كملكه، ثم أماته (ابن كثير)

disbelievers these were the two that had seized control of every land that had come under their gaze¹⁶.

The Babylonian empire began with Nimrood and reached its peak during the era of Nebuchadnezzar. In the lands around Mesopotamia (Iraq) many other empires also arose, amongst which were the Roman Empire, the Greek Empire and the Egyptian Empire. Most of these empires would be based upon the open worship of the fire, which was regarded as a symbol of Lucifer (Iblîs/Shaitaan). The Roman Empire also began as such, but later, in the era of Constantine, took on the guise of being a christian-based government. By doing this, Constantine and his mother, Helena, both being devout fire-worshippers, were able to destroy true Christianity from within and corrupt it with numerous satanic rituals and festivals.

From the traits prevalent in all these empires, those that stand out most vividly was the hatred its emperors bore for religion; its oppression against humanity as a whole and particularly against anyone found inviting to one Allâh ﷻ; the habit of forcing the masses into the worship of not only idols and the fire, but of the emperor himself; the building of huge pyramids; the erecting of U-shaped and oval-shaped stadiums at the centre of which satanic rituals would be performed, sacrifices would be offered to 'false Gods', and punishment would be meted out to any who opposed their filthy policies, by having them executed, or by letting loose upon them ferocious animals, in the full view of all.

During the era of Nebuchadnezzar (Bukht-e-Nasar) the Persian Empire rose to the position of being perhaps the strongest of all empires thus far created, and as with all other empires its mission too was to ensure the annihilation of religion.

¹⁶ قال مجاهد : ملك الدنيا مشارقتها ومغاربها أربعة : مؤمنان ، وكافران ، فالْمُؤْمِنَان : " سليمان بن داود " و " ذو القرنين " والكافران " النمرود " و " بختنصر " الذي خرب بيت المقدس (صفوة التفاسير)

For this purpose, the armies of Nebuchadnezzar were sent into the lands of Shâm, with its target being Jerusalem and the Masjid of Nabi Suleiman ﷺ. The result of the battles that ensued thereafter was the total demolition of Masjid-al-Aqsa, the burning of every available copy of the Taurah, the killing of countless scholars and civilians, and an equal amount being taken as slave to the lands of Persia. When the ruthless Persian army finally left Shâm, Nebuchadnezzar was certain that the religion of Nabi Moosa ﷺ had now been buried forever.

The desire of Almighty Allâh however was that the teachings of Nabi Moosa ﷺ would once more be revived in the very lands of Jerusalem which *Bukht-e-Nasar* (Nebuchadnezzar) had left devastated. In doing so, Almighty Allâh had left a message for mankind, that no matter how much of destruction shaitaani lobbies may cause in the world, they shall never succeed in extinguishing the light of true religion.

From the many empires that were formed in previous times, it was the Persian Empire, during the era of Nebuchadnezzar/Bukht-e-Nasar, that reached the pinnacle of power, yet he too, despite devoting majority of his energy, might, wealth, resources and military strength against true religion, was unable to extinguish the light of Imaan. Close to the end of his life, by way of a dream. Almighty Allâh exposed to him the weakness of his, as well as all other shaitaani agents' power against the might of religion; against the ever-burning flame of Imaan; against the miraculous nature of conviction (*yaqeen*); and against the spiritual magnet with which Almighty Allâh draws towards Himself whosoever He desires.

The details of this dream, which Nabi Daniel ﷺ interpreted, shall now be discussed...

Nabi Dânyaal ﷺ, *The dream of Bukht-e-Nasar and its interpretation*

Ibn Kathir¹⁷, Ibn Ishaq, Ibn Abi Shayba, Baihaqi, Ibn Abi Dunya and many others have narrated regarding the discovery of the body of Nabi Dânyaal ﷺ. They narrated from Abul-Aaliyah, who participated in the conquest of the city of Tustar, during which the body of Nabi Dânyaal ﷺ was discovered. They found his body lying on its bier, totally unchanged, except for a few hairs on the back of his head.

(Nabi Dânyaal ﷺ had in fact asked Almighty Allâh that he be buried by the Ummah of Rasulullâh ﷺ.¹⁸ This dua was accepted and his burial occurred at the hands of Hadrat Abu Musa Ash'ariؓ, at a spot kept secret so that the inhabitants of the area never again remove his body from the soil with the intention of deriving blessings from it, as they had been doing until that time.)

At the head-side of Nabi Dânyaal ﷺ was a scroll which was sent to Madinah Munawwarah. Hadrat Umarؓ had it translated by Ka'b-Ahbâr, a proficient scholar of the previous scriptures, who had accepted Islam. Abul-Aaliyah himself read the Arabic translation and explained that it was regarding the history of man and what is yet to happen.

The contents of the scroll was however not narrated by Abul-Aaliyah, thus one has to now search through the books of Islamic history as well as the passages of the Bible to gain some idea of what had been mentioned in this scroll.

Allâmah ibn Kathir has made mention in 'Bidâyah' of a dream¹⁹ that was seen during the era of Nabi Dânyaal ﷺ, by the emperor of that time,

¹⁷ وقال يونس بن بكير عن محمد بن إسحق عن أبي خالد بن دينار، حدثنا أبو العالية قال: لما افتتحننا تستر وجدنا في مال بيت الهرمزان سريرا عليه رجل ميت عند رأسه مصحف، فأخذنا المصحف فحملناه إلى عمر بن الخطاب فدعا له كعبا فنسخه بالعربية، فأنا أول رجل من العرب قرأه، قرأته مثل ما أقرأ القرآن..... (البداية)

¹⁸ رواه ابن أبي الدنيا بسند مرسل في احكام القبور

¹⁹ وقد ذكر محمد بن اسحاق بن يسار في كتاب المبتدأ عن سعيد بن بشير عن قتادة عن كعب الأحبار وروى غيره عن وهب بن منبه أن يختصر بعد أن خرب بيت المقدس واستذل بني إسرائيل سبع سنين رأى في المنام رؤيا عظيمة هالته فجمع الكهنة

Bukht-e-Nasar. Since this dream had been narrated by Ka'b-Ahbâr himself, it is highly possible that it is one of the matters that were discussed within the scroll. The details of this dream are as follows:

'Seven years after having desecrated Baitul-Maqdis and having disgraced the Banu-Israel through slavery, Bukht-e-Nasar was shaken by a frightening dream, which he forgot as soon as he awoke. He thus gathered many of the famous soothsayers, magicians, wise men and astrologers of his time and asked for an interpretation. To offer some sort of interpretation, they needed at least a little detail of the dream, but the emperor could not recall a thing. Angered at their inability to explain his dream, he threatened that if they could not bring an answer within three days, he would kill the lot.

The news of this reached Nabi Dânyaal (عليه السلام), while in jail. He asked the guard to convey his message to the palace that the knowledge of the emperor's dream lies with a man locked behind bars. Dânyaal (عليه السلام) was quickly summoned to the court of the emperor, where he (عليه السلام) explained the dream as such:

'You had seen a huge idol, whose feet were upon the ground, while its head was touching the sky. Its head was of fine gold, its chest and arms of silver, its belly of bronze, its shins of iron, and its feet of clay. While you were admiring its beauty and strength, Almighty Allâh struck it with a rock from the heavens, which landed dead-centre upon its head, causing it to break into pieces and crushing its metals so fine, that even if the entire mankind attempted to later separate its pieces, they would be unable to do so.

والخزار وسألمهم عن رؤياه تلك فقالوا ليقصها الملك حتى نخبره بتأويلها فقال إني نسيتهما وإن لم تخبروني بما إلى ثلاثة أيام قتلتمكم عن آخركم فذهبوا خائفين وجلين من وعيده فسمع بذلك دانيال عليه السلام وهو في سجنه فقال للسجان اذهب اليه فقل له إن هاهنا رجلا عنده علم رؤياك وتأويلها (ابن كثير)

As for the rock which had struck the idol, it continued growing in size and spreading out until it had filled the entire world, leaving nothing to be seen but the rock and the skies above it!

Bukht-e-Nasar exclaimed, "You have spoken the truth. That is exactly what I had seen! So what does it mean?" Dânyaalﷺ replied:

'The idol represented the different nations and empires (of evil) that shall appear over the centuries. As for the rock, it represents that Deen (religion/way of life) that Almighty Allâh shall one day use to break all these nations. Almighty Allâh shall send an unlettered Nabi from the Arabs who shall cut through these empires and all false ideologies just as how the rock had cut through the different metals of the idol. And just as the rock thereafter filled the earth, so too shall his religion fill the world. Through this Deen, Almighty Allâh shall make the truth apparent and shall expose the weakness of falsehood. Through it Almighty Allâh shall guide those that have been led astray, shall raise the unlettered Arabs as great scholars, shall strengthen the weak, shall honour those that have been disgraced and shall aid the ones that have been oppressed and who have been rendered helpless!'

The version of the dream of Nebuchadnezzar recorded in the present-day Bible is quite similar to what has been narrated above, obviously with the omission of the clear mention regarding the coming of Rasulullâhﷺ and hisﷺ Ummah.

In the description of the metals of the idol and the parts of the body that it covered, the Bible (King James Version-Daniel-2:21-48) records Dânyaalﷺ describing it as follows:

'You, O king, saw and beheld a great image. This great image, whose brightness was excellent, stood before you and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

In the interpretation of the dream of Nebuchadnezzar, the Bible records his words as follows:

'This is the dream; and we will tell the interpretation thereof before the king.

You, O King, are a king of kings, for the God of Heaven has given you kingdom, power, strength and glory.

*And wherever the children of men dwell, the beasts of the field and the birds of heaven, He has given them into your hand, and hath made you ruler over them all. **You are this head of gold.***

And after you shall arise another kingdom inferior to yours, followed by a third kingdom of brass, which shall bear rule over all the earth.

***And the fourth kingdom shall be as strong as iron,** in as much as iron breaks and shatters all things. As iron breaks and shatters, so too shall this kingdom shutter the ones before it.*

And whereas you saw the feet and toes, part of potter's clay, and partly of iron, this (fourth) kingdom shall be divided; but there shall be in it the strength of iron.

As the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong, and partly fragile.

As you saw iron mixed with clay, they shall mingle themselves with the seed of men: but they shall not cleave to one another, just as iron does not mix with clay.

And in the days of these kings the God of heaven will set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, rather it shall break and consume all these kingdoms and it shall stand for ever.

Discussing the vision of Nebuchadnezzar and the manner Jewish and Christian scholars presently attempt to conceal its true meaning, the author of 'The Day of Wrath' writes the following:

"This is the actual text of the dream which is always described as the most

famous and true of all the historical visions of the Bible. Its interpretation does not require great intelligence, and it is wrong to differ about its meaning when the prophet himself explained it. But the Jews and Christians sought to conceal its meaning and fabricated a dispute, out of the envy of their own souls, after the truth was made clear to them.

For centuries they agreed about this vision and its meaning, without any doubt that it was literally true, that the first kingdom (the head of gold) was the kingdom of Babel (Babylon), that the second (the chest of silver) was the kingdom of the Persians, that the third kingdom (the thighs of bronze) was the kingdom of the Greeks who attacked the Persians under the leadership of Alexander the Great of Macedonia in the year 333 B.C.E., and that the fourth kingdom (the legs of iron and the feet partly of iron and clay) was the Roman Empire which was divided into the Eastern Empire whose capital was Byzantine (Constantinople), and the Western Empire whose capital was Rome.

None of the followers of the Bible doubted this at all. Rather, they all –out of the force of their faith- awaited the fifth kingdom (the kingdom of God) which would destroy the kingdoms of idolatry, unbelief and oppression. Especially the fourth kingdom which persecuted them, for it was that kingdom which inflicted humiliation and degradation and destroyed Jerusalem in the year 70 C.E., setting up idols in the sanctuary, as well as subjecting the Christians to all manners of unprecedentedly loathsome and atrocious tortures at the hands of its pleasure-loving emperors, of whom the infamous tyrant Nero is only one example. They continued their persecution for three centuries until the emperor Constantine embraced a distorted version of Christianity, and the persecution of the Jews and Unitarians, as well as other opposing theologies within Christianity, continued until our own era.

THE FIVE KINGDOMS OF NEBUCHADNEZZAR'S VISION

(We have included here the kingdoms that preceded Nebuchadnezzar as well as those that came after)

<i>Kingdom</i>	<i>Important Rulers</i>	<i>Position</i>
<i>Jewish Islamic State Based on Torah</i>	<i>David (ruled from 1013-973 B.C.E.) Solomon (from 973-933 B.C.E.)</i>	<i>Before Daniel</i>
<i>Assyrians</i>	<i>Sargon II (from 772-705 B.C.E.)</i>	<i>Before Daniel</i>
<i>Chaldeans</i>	<i>Nebuchadnezzar (from 630-562 B.C.E.)</i>	<i>First Kingdom (head of gold)</i>
<i>Persians</i>	<i>Cyrus (from 550-529 B.C.E.)</i>	<i>Second Kingdom (chest of silver)</i>
<i>Greeks</i>	<i>Alexander the Great (from 336-323 B.C.E.)</i>	<i>Third Kingdom (thigh of bronze)</i>
<i>Romans</i>	<i>1) Augustus Caesar (27 B.C.E.-14 C.E.) first Roman emperor 2) Diocletian (from 284-305) divided empire into Eastern and Western empires 3) Constantine I founder of Constantinople who embraced Christianity (d.337) 4) Heraclius (from 610-641) who lost the Holy Land to the forces of Islam</i>	<i>Fourth Kingdom (legs of iron, feet of iron and clay)</i>

It was in this atmosphere of gloom and persecution that the Jews and Christians awaited the Fifth Kingdom with utmost patience. They knew with certainty that it would be established at the hand of the prophet of

the latter days, whom they called the 'Prince of Peace,' on whose shoulders was found the seal of prophethood, and whom all the prophets had predicted. So much so that some of their rightly-guided scholars gathered together from Isaiah alone, thirty prophecies concerning him. They were aware of the time of his coming based on textual evidence and physical phenomena. They observed those signs until the day came when the pious and scholarly emperor Heraclius announced, "the kingdom of the circumcised has arrived." He was certain of this and attested as the leader of apostate Christianity to the leader of the Arab unbelievers, Abu Sufyaan: "that his kingdom shall reach the place where I now stand (Palestine)," as is affirmed in the well-known and authentic hadith.

Yes, the divine fifth kingdom arose and ruled over the place where Heraclius stood, and he left Syria saying, "Farewell, Syria, a parting after which we will never meet again."

It arose and crushed the pagan kingdoms and seized most of the known world, ruling with justice and peace. Its land area exceeded that of the moon, and it included under its banner a great portion of all the peoples of the world. It was only at this point that the Jews and Christians differed and disputed!

"The followers of the Bible differed not until there came to them clear evidence." "And We granted them clear evidences of the matter, and they did not differ until knowledge had come to them, out of mutual hatred."

Some of them –and they were many- believed and were rightly-guided, and some of them disbelieved and in their unbelief broke into countless sects which continue to multiply and divide like bacteria until today. (End of quote)

***The Rock that shall smash all empires -
The Nur (light) of Muhammad ﷺ***

The Divine Rock and Light that would one day smash all preceding pagan empires into dust had already been prepared right at the beginning of Creation, but from the era of Bukht-e-Nasar onwards the intensity of its spiritual light began increasing rapidly.

Discussing this most noble light which would one day be called ‘Nur-e-Muhammad’ (The Light of Rasulullâh ﷺ), Hafiz Ibn Hajar Asqalani رحمه الله has quoted the following tradition²⁰:

The Qureish (i.e. Rasulullâh ﷺ surrounded by his ﷺ selected family) were a light in front of Allâh ﷻ over two thousand years before the creation of Nabi Adam ﷺ. This light would make the tasbeeh of Almighty Allâh (glorify and praise Allâh ﷻ), and the angels would make tasbeeh after its tasbeeh. After creating Nabi Adam ﷺ, Almighty Allâh placed this light in his back.

Rasulullâh ﷺ mentioned that this light was sent into the world in the back of Nabi Adam ﷺ, it was in the back of Nabi Nuh ﷺ in the ship, in the back of Nabi Ibrahim ﷺ when he was thrown in the fire, and it continued moving from the backs of noble men into the wombs of chaste, pure women, until Almighty Allâh took me out from my parents, with none in my lineage having met in an impermissible manner, i.e. all were protected from adultery.

²⁰ قَالَ ابْنُ أَبِي عَمَرَ : حَدَّثَنَا عُمَرُ بْنُ خَالِدٍ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَرَاتِ ، عَنْ عَثْمَانَ بْنِ الصَّحَّاحِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ قُرَيْشًا كَانَتْ نُورًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْفِي عَامٍ ، يَسْبَحُ ذَلِكَ النُّورُ فَتُسَبِّحُ الْمَلَائِكَةُ بِتَسْبِيحِهِ ، فَلَمَّا خَلَقَ اللَّهُ آدَمَ جَعَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَهْبَطَهُ اللَّهُ إِلَى الْأَرْضِ فِي صُلْبِ آدَمَ ، فَجَعَلَهُ فِي صُلْبِ نُوحٍ فِي السَّفِينَةِ ، وَقَذَفَ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ ، وَلَمْ يَزَلْ يَنْقَلِبُ مِنْ أَصْلَابِ الْكِرَامِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ ، حَتَّى أَخْرَجَنِي مِنْ بَيْنِ أَبَوَيَّ ، لَمْ يَلْتَقِ عَلَى سَفَاحٍ قَطُّ (المطالع العالية بزوائد المسانيد الثمانية – باب اولية النبي صلى الله عليه وسلم)

²⁰ لما كانت الليلة التي ولد فيها رسول الله صلى الله عليه وسلم ارتجس إيوان كسرى ، وسقطت منه أربع عشرة شرفة . وحمدت نار فارس ، ولم تحمد قبل ذلك بألف عام ، وغاضبت بحيرة ساوة ، ورأى الموبدان إبلا صعبا تقود خيلا عرابا ، قد قطعت دجلة وانتشرت في بلادها ، (دلائل النبوة للبيهقي)

During the era of Bukht-e-Nasr this Divine and Protected Light had settled within the back of Ma'd ibn Adnaan. He was only twelve years old when Bukht-e-Nasr intended attacking the Arabs. Almighty Allâh ensured the protection of this noble carrier of the Light of Muhammad ﷺ by sending Nabi Armiyah ibn Halqiya ﷺ with a message to Bukht-e-Nasr that it was none but Almighty Allâh that had given him victory over the Arabs. He warned Bukht-e-Nasr against laying a hand upon this boy, informing him that he was a carrier of the light of Nubuwwah. Nabi Armiyah ﷺ thereafter had Ma'd placed on a Burâq and taken away safely to the lands of Shâm.

According to the narration of Tabari, Almighty Allâh explained the reason for Ma'd being afforded such importance and divine protection in the following words:

فَإِنِّي مُسْتَخْرِجٌ مِنْ صُلْبِهِ نَبِيًّا كَرِيماً أَخْتِمُ بِهِ الرِّسَالَ

'I am going to take out in his progeny a most noble messenger, with whom I shall bring an end to the chain of Nubuwwah!'

Approximately one thousand one hundred and thirty years after Bukht-e-Nasr's dream, the divine light, bearing the carved out rock that Bukht-e-Nasr had been warned about, settled into the blessed womb of Aamina bint Wahb, and from there emerged in the form of the greatest of the messengers, Muhammad ibn Abdullah ﷺ.

As dreams had warned previous emperors of the coming of this 'Unique Light' that would tear its empires into pieces, so too were the emperors who were alive at the birth of Rasulullâh ﷺ warned. On the night of the birth of Rasulullâh ﷺ, many strange events occurred around the globe which made man and jinn sense that a major change was soon to occur in the entire world; a revolution that would remove man from the worshipping of the creation and draw him into the worship of his true Creator.

From amongst the many note-worthy events that occurred on that blessed night, were the following:

- The main hall of the castle of Kisra (the Persian emperor) shook, causing fourteen balconies to collapse to the ground.
- The Persian-fire (their centre of worship) which had been burning continuously for over a thousand years suddenly died out (despite the effort of its guardians to keep it burning).
- The river Sâwah dried up completely whilst the river Samâwah flooded its banks causing tremendous damage.

These were two rivers of the Persians which were worshipped due to the immense benefit the population would derive from them in irrigating their lands.

- Mubazân, a senior minister of the Persian cabinet, dreamt that wild camels were pulling Arabian horses over the Tigris (famous river of Iraq) and were spreading through the Persian lands.

The following morning, as more and more troubling news reached the palace, Kisrâ, summoned an assembly of his chief ministers and consultants. Kisra asked Mubazân what he thought regarding the strange occurrences during the night and with regards to the dream he had seen. Mubazân replied that it seemed some great event had occurred in the lands of the Arabs. Kisra thus wrote to Nu'maan ibn Munzir, his minister appointed over the Arabian lands, ordering that he send to him an Arab well-versed and with knowledge of what he wished to ask.

Nu'maan ibn Munzir had Abdul Maseeh ibn Amr Ghasâni sent. He in turn sought permission to pose the query to his uncle, Sateeh, who resided in the lands of Shâm. When Abdul-Maseeh arrived at the residence of his uncle he found him on the verge of death. In grief, he began reciting poetry, explaining his plight and begging for help in finding an

interpretation for the dream. After a while, Sateeh opened his eyes and uttered the following:

'Abdul Maseeh has come to Sateeh on a fast camel, finding him on the verge of death. The king of Banu Saasaan (the Persians) has sent you to enquire regarding the shaking of the hall, the fire that has been extinguished, and the dream of Mubazaan, who had seen wild camels pulling Arabian horses over the Tigris and had spread in the Persian lands.

O Abdul-Maseeh, when recitation (of a Divine scripture, i.e. Quraan) shall increase in abundance;

when the 'man with the stick' shall appear, i.e. Rasulullâhﷺ;
when the valley of Samaawah shall flood; when the Persian fire shall die out, and when the river of Saawah shall dry up; from that time on, the lands of Shâm shall no longer remain a land for Sateeh to reside in.

As for the Persian Empire, it shall have so many emperors and empresses before its collapse equal to the number of balconies that have collapsed, i.e. fourteen. And that which has been predestined will most definitely occur!²¹

With these words Sateeh breathed his last. Abdul-Maseeh returned and conveyed the message to Kisra who replied that the time required for fourteen emperors/empresses to rule shall easily be a good couple of hundred years, thus there is not much to bother about. Contrary to Kisra's expectation, it took less than seventy years for the fourteen emperors and empresses to rise and fall, and with the death of its last emperor, Yazdajird, during the caliphate of of Hadrat Uthmaanﷺ, the Persian

²¹قلما سمع سطيح شعره رفع رأسه يقول: عبد المسيح على جمل مشيح، أتى سطيح، وقد أوفى على الضريح، بعثك ملك بني ساسان، لارتجاس الإيوان، وحمود النيران، ورؤيا المويذان، رأى إبلا صعبا، تقود خيلا عرابا، قد قطعت دجلة، وانتشرت في بلادها، يا عبد المسيح، إذا كثرت التلاوة، وظهر صاحب المراوة، وفاض وادي السماوة، وغاصت بحيرة ساوة، وخدمت نار فارس، فليس الشام لسطيح شاما. يملك منهم ملوك وملكات، على عدد الشرفات، وكل ما هو آت آت (سبل الهدى و الرشاد)

Empire collapsed, never to rise again. The Roman Empire too had collapsed just prior to this, but as Rasulullâh ﷺ had predicted, the Roman forces were able to backtrack into Europe and continue their resistance from there.

Explaining the difference between the collapse of the Persian empire and the roman empire, Imam Shafee' رحمه الله عليه wrote²²:

'Due to Kisra tearing up the letter that Rasulullâh ﷺ had written to him, Rasulullâh ﷺ stated that Almighty Allâh would tear up his empire. Thus, after its collapse it has never stood up again. As for the Roman Empire, due to its emperor (Hercules) honouring the letter of Rasulullâh ﷺ, Rasulullâh ﷺ stated that Almighty Allâh shall keep his kingdom stable. Thus, after its collapse in Shâm, it was still able to continue operating from the Roman lands (i.e. Europe).'

With the total collapse of the Persian Empire and the collapse of the Roman Empire in the lands of Shâm, the prediction of Nabi Dânyaal ﷺ regarding the coming of a rock that would one day smash the empires of paganism of the East into bits and pieces, showed its truth approximately one thousand years after its utterance.

Later, Nabi Dânyaal ﷺ himself would see a vision regarding events that shall occur close to the approach of the Final Hour. It is highly possible that these visions too were recorded in the scrolls found by the head-side of Nabi Dânyaal ﷺ. Unfortunately, due to clear mention of it not appearing in Islamic writings, one is forced to quote regarding these visions directly from the Bible. According to Islamic principles this is permissible, as long as conviction is not placed upon what is narrated, and as long as the narration does not conflict with clear Islamic teachings.

²² السنن الصغير للبيهقي - باب اظهار دين النبي صلى الله عليه و سلم

The vision of Dânyaal ﷺ regarding four beasts

"In the first year of Belshazzar, the last king of Babylon, Dânyaal ﷺ had a dream which, as mentioned in the Bible, he then had recorded. Dânyaal ﷺ wrote:

"I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea²³.

And four great beasts came up from the sea, each different from the other. The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it" (Daniel 7:1-4).

"And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: Arise, devour much flesh!"

"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it" (Daniel 7:6).

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns" (Daniel 7:7).

"While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were

²³ The sea referred to is naturally to be taken as the Mediterranean; since it is "the great sea" of the Messengers (as appears in Ezekiel 47:10)

uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully. (Daniel 7:8).

Various interpretations have been given regarding what each beast signifies. However, what appears quite clear, is that in this dream Nabi Dânyaal ﷺ had been shown western, evil empires that shall arise at the end of times, which shall attack religion and devour its adherents as an animal attacks prey. With the emergence of the fourth beast, another evil, enjoying the protection offered by the horns of this beast, shall make its presence known, and despite its being small in size, shall behave in a most boastful and bold manner.

The Lion: Certain scholars have opined that the lion with eagle wings could perhaps refer to the British Empire, especially since it adopted such an image as its emblem. Throughout most of its history, England has employed the crowned lion as the official heraldry symbol of the royal families. The lion appears on almost every coat of arms in the British royal line going back at least 700 years. It is instructive to note that the British lion is usually seen standing up on its two hind feet precisely the way the prophecy states.

The lion indicated to the strength of this empire and to the fact that as a lion makes bold leaps upon herds of buffalo, etc, so too shall this state fall upon the countries of the world. Initially having wings indicates that the initial attack of this nation upon the world shall be with superb speed. This state shall move through the world with the strength and daringness of a lion and the speed and stealth of an eagle. Having its wings plucked and then being made to stand as a man and receiving a human heart could probably indicate that later this empire shall lose first its stealth and speed and thereafter its lion-like nature. It shall then be left as a normal human, which shall pose no real threat to the rest of mankind.

Due to the United States of America always being associated with the 'eagle' it is highly possible that the wings on the lion could be making an indication to the alliance between Britain and America in the initial stages

of Britain's colonizing the world. Having these wings plucked would then refer to the period when America gained its independence from the British Empire. (And Almighty Allâh knows best)

The Bear: This probably refers to the Soviet Union (USSR), with Russia at its head, since this symbol has always been used as a reference to the USSR, and its soldiers were known for their aggressive, ruthless bear-like traits. Eating into three ribs gave indication that this empire shall ruthlessly slaughter and rip through nations, and that is exactly what the 'Russian Red Army' did, before it met its end in the lands of Afghanistan. Under Stalin alone, over fifty million people were unjustly executed. Seeing the bear raised up on its left side perhaps indicated to a one-sided-policy which the Soviet Union would introduce into the world, known today as communism (a leftist policy). (And Almighty Allâh knows best)

The Leopard: This state can easily be identified by merely pondering over which empire in modern-day history, excluding America, could be compared to the likes of England and Russia in striving for world domination and the ruthless slaughter of weaker nations merely to satiate their thirst for more wealth and power. The only answer that one could naturally reach is 'Germany'. As for the symbol of the leopard (or panther, as it is more commonly known in many parts of the world), slight research shall reveal that the Germans had a particular fondness for the panther, especially in the field of warfare. During Germany's rise to power, two prominent naval vessels were named 'The Panther', the primary tanks were named 'Panthers' and the armored divisions of the Nazis were known as '*Panzer* divisions'. Their main modern battle tank was called 'Leopard 2'.

Just as the leopard/panther is known for its speed and agility, so too were the military machines of Germany during World War 1 and 2. Hitler inaugurated what was called 'Blitzkrieg' (lightning) warfare. German theory was based on mobile warfare, thus the German artillery was exceptionally mobile, just like a leopard, which is regarded as the most mobile beast of

prey in existence. The wings on the leopard perhaps refer to two of Germany's air allies, i.e. Japan and Italy. (And Almighty Allâh knows best)

The fourth beast: If the first three beasts that rose from the Mediterranean (the west) refers to The British Empire, The Soviet Union and Germany, then the fourth beast, which was different but the mightiest of the lot, would obviously be referring to The United States of America or NATO, or the United Nations, with America at its head, which upon its formation, stripped all other states of their power and demanded that all super-powers be at their beck and call.

As for the horns on the head of this beast, due to the Bible describing these horns as kings that have unhappily submitted to the will of the beast and shall later turn upon the 'whore' (the beast or its controlling master) and burn it to bits, it is most likely that the horns represent Arab states that are presently ruled by American stooges, but shall one day bring down their hypocrite leaders and stand up against the beast.

The little horn in the centre: This most likely refers to 'Israel', a state that shall behave boldly despite its small size, due to it enjoying the protection of 'the beast'.

Before proceeding further, to ease understanding of the rise of these four beasts, a timeline and a gist of the rise of each of these empires shall be provided.

The British Empire
A lion with the wings of an eagle
(An empire that lasted over three hundred years,
from the 1600's to the late 1900's)

During the Age of Discovery in the 15th and 16th centuries, Portugal and Spain pioneered European exploration of the globe, and in the process established large overseas empires. Envious of the great wealth these

empires generated, England, France, and Netherlands began to establish colonies and trade networks of their own in the Americas and Asia. A series of wars in the 17th and 18th centuries with Netherlands and France left England the dominant colonial power in North America and India.

What originated with the overseas possessions and trading posts established by England between the late 16th and early 18th centuries. At its height, it was the largest empire in history and for over a century was the foremost global power. By 1922, the British Empire held sway over about 458 million people, one-fifth of the world's population at the time. The empire covered more than 33,700,000 km², almost a quarter of the Earth's total land area. At the peak of its power, the phrase "the empire on which the sun never sets" was often used to describe the British Empire, because its expanse around the globe meant that the sun was always shining on at least one of its territories.

From the outset, slavery was the basis of the British Empire in the West Indies. Until the abolition of the slave trade in 1807, Britain was responsible for the transportation of 3.5 million African slaves to the Americas, a third of all slaves transported across the Atlantic.

British imperial strength was underpinned by the steamship and the telegraph, as well as other new technologies invented in the second half of the 19th century, allowing it to control and defend the empire. By 1902, the British Empire was linked together by a network of telegraph cables, the so-called 'All Red Line'.

The Soviet Union (USSR) with Russia at its head
A bear eating into the ribs of man
(1721-1917 – close to two hundred years)

By the end of the 19th century, the size of this empire was about 22,400,000 square kilometers, almost 1/6 of the Earth's landmass; its only rival in size at the time was the British Empire.

In addition to almost the entire territory of modern Russia, prior to 1917, the Russian Empire included most of Ukraine, Belarus, Moldova, Finland, Armenia, Azerbaijan, Georgia, the Central Asian states of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan, most of Lithuania, Estonia and Latvia (Baltic provinces), as well as a significant portion of Poland and Ardahan, Artvin, Iğdır, Kars and the northeastern part of Erzurum from Turkey.

Historians claim that the butchers who ran the Soviet Union killed between 25 million and 60 million innocent humans - men, women and little children.

Germany
The leopard with many heads and wings
1871-1945 (74 years)

During 1871 to 1918 the German Empire operated as an industrial, technological, and scientific giant, gaining more Nobel Prizes in science than Britain, France, Russia, and the United States combined. It boasted a rapidly growing rail network, the world's strongest army, and a fast-growing industrial base. In less than a decade, its navy went from being a negligible force to one which was second only to the Royal Navy.

The United Nations (with America at its head)
A beast different from the rest
1945 till the present day (already 70 years)

The United Nations (UN), established on the 24 October 1945, was created following the Second World War. Its stated purpose was that due to its existence, further such conflicts would be prevented. At its founding, the UN had 51 member states; there are now 193. New York City was selected to house the headquarters of the United Nations. The organization is financed by assessed and voluntary contributions from its member states. Its stated objectives include maintaining international

peace and security, promoting human rights, fostering social and economic development, protecting the environment and providing humanitarian aid in cases of famine, natural disaster, and armed conflict.

These stated objectives are one of the reasons why Nabi Dânyaalﷺ found this beast different from the rest. The other beasts openly displayed their greed for more land, wealth and power, whereas this organization would procure the same and much more in the guise of a well-wisher. The previous beasts controlled lands through colonization and would lose power when these lands would fight for their independence. As for the last beast, the UN, it would have no need to colonize any nation; rather it would establish its control over nations through puppets from that very nation. Despite being the worst of all the beasts, the UN would still be able to display colors of nobility and declare the other empires 'barbaric' and 'evil'. The evil nature of this beast shall be kept hidden from the majority, thus this beast appeared different from the rest. Britain, at the end of its imperial rule, had managed to carve out the state of Israel, but it was going to be the UN and America in particular that would ensure complete protection and support for the Israeli illegally established state.

If the above interpretation proves correct, it would mean that the realization of this dream began about 400 years ago, when the first beast (the lion-The British Empire) raised its head, followed by the second (the bear- the USSR) and the third (the leopard –Germany). After enjoying years of mighty rule, all three of these empires were robbed of their power by the UN, just as how Nabi Dânyaalﷺ had found the beasts submitting to the fourth.

Point of note – To understand why these empires have been described as beasts, a mere glance at the oppressive and inhumane methods employed by these empires to strengthen themselves and satiate their greed shall suffice for an answer. Extracts of an article written by Tim Hughes, titled: 'The rise and fall of the British Empire and its

impact on the modern world' provides a beautiful glimpse in this direction. He writes:

The British Empire was the first genuinely global empire, an empire that ranged, at times, from the American colonies in the West, Australia and New Zealand in the East, Canada and her dominions in the North and huge chunks of Africa in the South, including Egypt and Rhodesia. These huge landmasses, and many other smaller islands and places besides, were to be shaped, controlled, dominated and otherwise brought under the dominion of a nation which, prior to colonial ambitions, was a small and perhaps dull and uninspiring set of countries. That the British Empire significantly kick-started the world into the modern era, and gave the world a unifying language is not really in dispute; but the truth behind the image certainly is.

The Englishmen who started the first serious forays into venture capitalism were little more than pirates and adventurers who plundered the Spanish main, and wanted a slice of the wealth flowing out of the New World, of which ventures were often backed by Royal decree.

From ideas of empire rose the ideas of capitalism, free trade, enforced labour, rigid hierarchies, the criminalization of the poor, and severe and almost unquestioned divides between those who had and those who did not have, both at home and abroad

Ireland was the first serious attempt by the British Crown and Parliament to begin a process of English colonization, whose colonists would then take over the 'wilderness' of Ireland and use the land more 'profitably'. The Irish were treated like the native 'Indians' a little later in America, as being 'in the way', nomads who were uncivilized, and more importantly, who did not utilize, and particularly, did not 'own' the land they wandered.

This is an important point to understand, and much rests on this 'belief', both in Ireland, America and much later Africa and other nations. The inference being, in English and British mindsets, that because nobody 'owned' the land, it was up for grabs.

This 'excuse', compounded with other often faulty reasoning and intellectualizing, was the reason why Englishmen sought to establish colonies that would make them enormous profits, buy themselves into the gentry, win fame and glory, and establish their names. Such ideas of civilization and 'gentlemanliness' being used to excuse ethnic cleansing, land grabbing, slavery and untold injustices have their reflections in most if not all empires, and are seen clearest in the 'nazification' of early 20th century Germany; when notions of superior and inferior excused the most barbarous and evil of practices.

Africa only really became a serious issue to the Empire at the end of the 19th century, but for centuries prior to this, was a source of wealth for Britain and Europe, primarily because of the slave trade, but also as a market for European goods, and as another outpost of European colonialism from the early 1600's. According to Iggy Kim and Peter Boyle, in their article 'How the rich invented racism', racism has its historical roots in the development of capitalism. Slaves could be purchased cheaply and brought in unlimited numbers from Africa. In the racist mode of reasoning, the next logical step was to conclude that, somehow, blacks must have been "naturally" inferior to whites.

Ports like Liverpool, Bristol, Cardiff and Glasgow, amongst no doubt many others, grew rich and powerful as a result of this trade, allowing merchants to expand, bankers to grow wealthy, companies to prosper, and many individuals to make more money than they knew what to do with; it was indeed a profitable trade, and also, more and more, a trade that is hidden from history. It is no exaggeration to say that the slave trade and the profits it

created helped cement the emergence of Capitalism, Britain's pre-eminence as a world empire, the beginnings of Britain's industrialization, and the creation of a class of capitalists with untold wealth and power at their fingertips. Such unequal relations of wealth and power creating vast divisions in Britain and around the world would become uncomfortable realities for many people, and sooner or later would be justified or explained away in high-blown intellectual and scientific terms.

In Mark Curtis's eye-opening book 'Web of Deceit: Britain's Real Role in the World', the realities of British power and greed are encapsulated in factual chapters, which have been written after studying declassified information of Britain's role in a number of global situations. This is truth from the horse's mouth so to speak and it does not make particularly edifying reading. As well as his page by page dissection of well-spread lies by the British elite when tackling popular uprisings in Africa, British Guiana and many other places throughout the 20th century, he criticizes the media, even the liberal, intellectual and so-called independent media and journalists for largely ignoring the injustices sown by Britain. This speaks of a bigger picture and of the class structures within Britain itself, where individuals have colluded and conspired to ignore unpalatable realities so long as they in some ways benefited.

Mark Curtis writes in his aforementioned book: "The reality is that British governments bear significant responsibility for global poverty; not only as a former colonial power that shaped many of the current unjust structures, but in their championing of a world trade system and economic ideology that enriches the few and impoverishes many more.

The fuel of the British Empire was not coal or wool after all, but an incredible lack of concern for those trampled underfoot in the quest for bigger and bigger profits.

The above is not reserved to the British Empire but rather is the hallmark of every government established upon satanic principles. Many of these governments hypocritically display religious fronts, but when one steps behind the huge walls which hide their torture chambers, satanic rituals, perverted acts, etc, only then does the true satanic picture of these governments and its well-dressed kings, presidents, and ministers emerge.

Whenever the desire to colonize a land would arise due to its wealth, minerals, etc, these shaitaani empires would either:

- a) take its inhabitants as slaves - Britain alone, during its reign of terror, was responsible for the transportation of 3.5 million African slaves to the Americas, a third of all slaves transported across the Atlantic
- b) persecute them into submission, through sadistic torture chambers, dishonoring women in front of their families, etc
- c) execute them – Through this satanic, barbaric system of mass murdering, which would later be referred to as ‘genocide’, at times entire nations would be practically wiped off the surface of the earth, as had occurred with the American Red Indians.

At the end of his dream, Dânyaalﷺ saw the satanic horn of the fourth beast being cut off from its roots by a group of Almighty Allâh’s selected men. When the western beasts, with America at its head, have themselves made it clear that its number-one threat is ‘the fundamentalist Muslim’, it now requires no rocket scientist to figure out who this group shall be.

When one analyzes the four empires of evil that existed before the coming of Rasulullâhﷺ, viz. the Babylonian, Persian, Greek and Roman Empires, and the four that came after, viz. Britain, Russia, Germany and America, many striking points of interest come to the fore, a few of which are:

- Despite the people of religion posing no real threat during their eras, these empires made it their mission to target religion. The hatred these nations bore for religion would mostly be concealed, but when the time to attack would come, their vicious fangs would show no concern whether its victim was a neighbor or a stranger.
- From the first group (the eastern empires), it was the first, i.e. Babylon, that was the most powerful, and in the second group (the western empires) it is the last, i.e. the United States of America or the UN.
- In the eastern empires the fire, representing Satan, would be openly worshipped, while in the western empire this is done discreetly. These empires have also given immense prominence to Satanism, only in a more modern, sophisticated manner. The 'fire' at the Olympics is nothing but a more up-to-date fire. The rave centers of today, after pumping intoxicants into its crowds, brings its dancers on their knees in prostration, just as how the devil-worshippers of the past would bow, except that the public of today do not understand what they are bowing to.
- In the empires of the east, magic with the formulas of Haaroot and Maaroot being its base ingredient, was the prime source of power upon which these empires thrived. Shaitaani forces would aid emperors in deriving power through magic in exchange for the loyalty of the empire. In today's modern times, it is this very magic that acts as the source of power for the empires of the west, except that it is now practiced in a much more discreet, modern manner. Magic is no longer called magic, but now enjoys fancy labels of meta-physics, kabala, etc. The magicians of today do not wear pointed hats and long cloaks, but rather now appear in public with the most expensive of suits, in the most flashy of cars. Their rise to popularity and fame has nothing to do with their intellectual abilities, physical feats etc. Nay, their rise to stardom is based upon the magic that they practice or allow to be practiced

upon them, for which they pay with the sale of their souls to the devil, and to the ever-lasting fire of Jahannum.

The vision of Nabi Dânyaalﷺ regarding the four beasts to rise at the end of times, as mentioned in the Bible, indeed offers interesting, eye-opening reading material. How much of it is true, and how much has been tampered with is not known, as is the case with all Israeli narrations. Our Shariah has allowed us to at times quote such narrations, but with caution and on condition that no statement be taken as an absolute truth. It is a possibility that can be entertained and time alone shall expose its reality.

While glancing at the Bible and some of its commentaries regarding the above vision of Dânyaalﷺ, two further points of note surfaced, viz.

- 1) Mention has been made in the Bible of '**a new Jerusalem**', that shall at the end of times serve as the centre-point (*markaz/capital*) for religion in the world, just as Al-Aqsa had once served that role for the Banu Israel.
- 2) Mention has also been made in the Bible of '**a new Babylon**', that shall at the end of time, through its magic and sorcery, serve the role of the centre-point (*markaz/capital*) for evil, oppression and unjust wars, just as how the Babylon of Iraq had once served this role.

Due to these two points bearing much significance to the matter under discussion, it was felt appropriate to spare some time to discuss in it detail, and to specify the location of these two centre-points which shall serve as the capitals for the Men of Ar-Rahmaan (Almighty Allâh) and the men of shaitaan at the end of time.

The 'New Jerusalem'

During the era of the eastern empires, the land of Jerusalem with Al-Aqsa at its centre, was the known capital of spirituality for the world, and thus

the obvious target of the satanic empires around it. The Ambiya ﷺ of the Banu-Israel had however informed their people of another 'new Jerusalem' (Holy Land) that shall be, during the last era, the centre of spiritual light for the world. Reference towards this 'new Jerusalem' can be found in the Bible till today, and any reader of the Bible blessed with an unbiased attitude shall admit that this 'new Jerusalem' refers to none other than the holy city of **Makkah Mukarramah**, with the Ka'bah at its centre.

An example of the reference towards this city found in the present scriptures of the Christians and the Jews is what has been mentioned in the book 'Psalms chapter 84.

After cursing those who had opposed the truth, this chapter commences with expressing praise upon a nation that shall one day rise, which shall continuously pass through the valley of **Bakka** (Makkah), on their way for the **pilgrimage** (Hajj). Through this nation, the name of Almighty Allâh shall be raised high in the entire world. Their pilgrimage shall be to a land in which birds are safe from hunters (the Haram); towards the house of the Lord (Ka'bah), in which a few moments spent is better than a thousand elsewhere

Verses of the Bible indicating to the above, as found in the present translated scriptures, shall now be quoted, with a brief explanation after each verse. Obviously Christian translators have made every possible attempt to conceal the meaning of these verses, but then too, with a little effort, one is able to extract its true meaning.

How amiable are thy tabernacles, O Lord of hosts!

- i.e. How wonderful is the house of the Lord (the Ka'bah), upon which the Graces (*Tajalli*) of His Divine Presence descend.

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

- i.e. I am desirous of presenting myself at this wonderful court

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

- i.e. This is a land wherein even the sparrow has been granted protection from the hunter since hunting has been prohibited in The Haram. The prohibition for hunting is restricted only and only with the Haram, thus this verse can refer to no other site but the Haram. That the bird now enjoys a place close to the Divine Dwelling (The Ka'bah), that is evident when one witnesses the numerous birds residing within the Masjid and continuously flying around The Ka'bah.

Blessed are they that dwell in thy house: they will be still praising thee.

- i.e. Blessed are the thousands that shall worship in this Masjid

Blessed are those whose strength is in you, whose hearts are set on pilgrimage.

- i.e. Blessed are those coming for Hajj

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

- i.e. On their journey of Hajj they pass the valleys of Makkah. Almighty Allâh refers to Makkah Mukarramah in the Quraan as 'Bakka'. Besides Makkah Mukarramah, no other place has been termed Bakka, thus Christian scholars find no alternative but to comment on this word as 'location unknown', whereas its location is indeed one of the most well-known spots on earth.

As for the spring in this land, it is nothing but the well of Zam-Zam, thus one finds some translating the verse as *'Wherein God has taken out for them a blessed spring of water, which they make into wells'*

With regards to the words 'the rain (**mawrah**) also filleth the pool' it is highly possible that 'mawrah' does not refer to rain, especially since certain verses indicate that *Baca* is a dry valley devoid of rain. 'Mawrah' most probably is what is today known as Mount Marwah, the mountain closest to the Ka'bah.

They go from strength to strength; every one of them in Zion appeareth before God.

- i.e. As the pilgrims continue their journey they increase in spiritual strength, until finally they present themselves in front of their Lord, either at the Ka'bah, or at Arafah. 'Zion' here is a translation of 'siyawn'. Zion is generally used to refer to Jerusalem, but since here clear indication has been made that in this 'Zion' sparrows too are safe from hunters, it is clear that it refers to the 'new Jerusalem' that shall arise during the era of the final Nabiﷺ, i.e. Makkah Mukarramah.

O Lord, God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand.

- i.e. A short while in worship in this Masjid is better than a thousand elsewhere, as is evident from the Ahadith.
I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.(End of Quote)

Like this there are numerous other passages of the Bible that make reference to the Ka'bah as the centre of spirituality, especially at the end of times, but what has been quoted thus far is more than sufficient for one blessed with understanding.

The 'New, Modern Babylon'

As the Bible predicted the coming of a 'New Jerusalem', i.e. Makkah Mukarramah which shall serve as the centre stage of religion for the world, so too did the Bible predict the coming of a new, more modern, more powerful Babylon, whose mission shall be the same as the first, i.e. to make war against the slaves of Almighty Allâh and to crush true religion totally. The detailed description provided by the Bible of this 'mysterious, great Babylon', which shall rise at the ends of time fits perfectly with **The United States of America and New York City** in particular.

An example of reference towards this city found in the present scriptures is what has been mentioned in the book 'Revelation, chapter 17', phrases of which are:

Then one of the seven angels who had the seven bowls came and spoke with me, (i.e. with John- one of the Ambiya' of the Banu-Israel- possibly Nabi Yahya (عليه السلام)) saying,

"Come here, I will show you the judgment of the great harlot (prostitute) who sits on many waters,

- i.e. An empire whose rule (naval military power) rests over the ocean. This makes clear reference to the USA since it is the U.S. Navy that has the most ships by far of any navy worldwide. It is the largest navy in terms of manpower. What makes the U.S. Navy stand out the most is its 10 aircraft carriers—more than that of the rest of the world put together.

with whom the kings of the earth committed acts of immorality,

- i.e. An empire whose female agents lure leaders of many countries, especially Muslim countries, into adultery, after which they are blackmailed into submission

and those who dwell on the earth were made drunk with the wine of her immorality.

- i.e. An empire whose immorality shall affect people all over the globe. Through the creation of 'Hollywood' the highest levels of immoral intoxication has been created, where a man views another's sexual acts, while his wife and daughter sit at his side. Nauuzubillah! Through the cinemas, televisions and the internet, this filth has filtered to all who dwell on the earth, reaching every nook and corner.

And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, and on her forehead a name was written:

'A MYSTERY, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH"'.

And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus."

- i.e. The woman was not the Babylon of Iraq that all know, but another mysterious empire that would rise as a butcher of the saints, a super-power that shall wage a war against religion and morality. What is meant by 'the witnesses of Jesus' is not clear, but it could very well refer to the scholars of the Quraan, since it is only the Quraan that has come after Nabi Isa عليه السلام, giving testimony to the works of Nabi Isa عليه السلام and explaining his عليه السلام reality.

The Bible then goes on to describe the destruction of this city and the men that shall be in the forefront of bringing it to the ground. In these passages too, there is clear indication that the prostitute (harlot)

discussed in the Bible, described as 'Babylon The-Great' is none other than the USA and New York City in particular. The quote from 'Revelation 18' is as follows:

After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

With a mighty voice he shouted:

"Fallen! Fallen is Babylon the Great!

Woe to you, great city, you mighty city of Babylon!

In one hour your doom has come!"

"The merchants of the earth will weep and mourn over her because no one buys their cargoes anymore—

- Why would no one buy the merchants' goods anymore if it is just a city that is destroyed? It's not hard to explain this. When America is gone, the US dollar will no longer have backing, becoming worthless paper. Keep in mind that the US dollar is a main reserve currency of the world. If all the dollars most nations are holding suddenly lost their value overnight, it would turn the financial order upside down, causing a panic and a sure global economic collapse. Under those conditions, naturally, no one will be able to buy the luxury goods that the merchants are getting rich on.

Cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble; cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and human beings sold as slaves.

- This list represents "every luxury the heart could desire" But when some look at this list of ancient luxuries, they have trouble matching it up with modern American goods. You would be hard pressed to find a trade in "**chariots**" today anywhere, but you will

find their modern equivalent of automobiles, airplanes, trains and even bicycles traded heavily in America. It seems reasonable to concede that the people of former times would have no concepts or words for such modern inventions and would be given the word chariots and horses to cover modern transportation goods.

The point to remember here is that it does not say that the goods are made in this modern Babylon, but rather that they are **imported or traded by her**. America is well known as the greatest importer and consumer of fine goods in the world. Through the New York Mercantile Exchange (NYMEX), Chicago Mercantile Exchange (CME), and other commodities, futures and stock exchanges, America is a leader in the trade and marketing of such goods. America does not have to produce the goods listed to fulfill the prophecy; she only has to trade them.

As for trading in slaves, which was apparently abolished years ago, it is a well-known fact that only one system of slavery has been abolished. As for slavery in the forms of 'forced child labour', 'sexual exploitation', etc, these types continue to flourish in the modern world, with America sitting at its head.

"Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off. When they see the smoke of her burning, they will exclaim, 'Was there ever a city like this great city?' They will throw dust on their heads, and with weeping and mourning cry out:

- In this day and age, especially by virtue of the list of commodities that are traded in "Mystery Babylon, this city, to have this kind of merchandise coming in by ships, must be a deep-water seaport city. The cry of the merchants that 'was there ever a city like this great city' indicates that in the whole world, this 'Mystery Babylon' shall be recognized as the most influential deep-water seaport city of the modern world. According to surveys conducted, New York City (known as The Big Apple) is home to most of the world's top

investment banks and hedge funds. Its stock market trade levels are ten times that of London and four times that of Tokyo. It is a global leader in media, advertising and the music industry and dominates in the realms of fashion and luxury. Visitors spend more money in New York than any city in the world.

Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said:

“With such violence the great city of Babylon will be thrown down, never to be found again.

The music of harpists and musicians, pipers and trumpeters, will never be heard in you again. No worker of any trade will ever be found in you again. The sound of a millstone will never be heard in you again. The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again.

*Your merchants were the world’s important people. **By your magic spell, all the nations were led astray.***

- Wherever one goes he shall find American culture desired and imported. The violent, sexual and immoral themes of American TV, movies, music, pornography reached nearly everywhere, even before the Internet was invented, which has now only made matters worse. This American-imitation intoxication is a result of far-reaching sorcery, magic spells and enchantments which, through television, the internet, etc, spreads throughout the world. The name ‘Hollywood’ itself explains its reality, i.e. it is a wand made of ‘holy’ (magical) wood, which emits magic dust when spun over the heads of man by a fairy or mighty wizard. Through the movie industry, Hollywood’s satanic magical poison gets transported across the globe, influencing millions every second, thus satanic forces are ever-ready to fund this industry with whatever amounts are required, no matter how exorbitant it may seem.

This magic, as explained at the beginning, is nothing but what is today known as 'Kabbalah' and what was previously known as 'the knowledge of Haaroot and Maaroot'. The details of how this knowledge reached America shall Insha-Allâh be discussed further on.

The last sentence describing this 'prostitute nation' reads as follows:

In her was found the blood of prophets and of God's holy people, of all who have been slaughtered on the earth."

- Whether a Nabi was ever assassinated in America shall perhaps never be known. What is for sure however is that the hands of the USA drip continuously with the blood of Almighty Allâh's selected slaves, many of whom were great scholars of Islam. Rasulullâh ﷺ himself stated that the scholars of this Ummah shall carry the responsibility of the Ambiya ﷺ of the previous nations. Perhaps the word translated as 'prophets' refers to that selected fraternity of the Ulema that shall sacrifice their lives in upholding the tenets of Islam, never allowing a single matter of religion to be tampered with.²⁴

A few more interesting facts regarding America and New York City

²⁴ There is also a possibility that 'God's holy people' could refer to the inhabitants in the lands of America before the arrival of the Europeans, since there is much to indicate that the original inhabitants were good, religious people, whose mere existence in those lands could not be tolerated by the barbaric European forces that came to invade. This however is a matter which requires deeper research, which could prove quite difficult due to the European version of what happened during those early days being the only version presently available.

- 1) In the Bible the final empire of evil has been described as '*a harlot (prostitute), sitting on water, with a cup in her hand, filled with abominable things*' This phrase, together with indicating towards the meaning mentioned above, at the same time also offers an unambiguous description of what one needs to look out for in order to locate this empire. That is, it shall be such an empire that, when one enters it, he shall find a harlot (a prostitute) with a cup in a hand sitting upon water.

When one enters New York City Harbour, the first sight that greets immigrants by sea is a statue of a tall **woman**, holding a torch-**cup** high above her head. This statue, famously known as 'The Statue of Liberty', is nothing else but an image of 'Ishtar' (an assumed goddess of the Babylonians, known as the **mother of prostitution**). This 'goddess' would later be worshipped by the Romans, except that they changed her name to '*Libertas*'²⁵ (a Latin word meaning 'liberty'). As for the cup in her hand filled with abominable things, the word translated as 'abominable things' is derived from the word '*bdeoh*', which means to 'break wind', 'to pass gas', etc. Thus, a probable meaning could also be that in the cup shall be a substance that emits a 'gas' smell. How amazing then is it not when one learns that the torch-cup of the Statue of Liberty burns an external flame, fuelled by a 'smelly' natural gas.

Standing high (93m from base to tip of the torch) **on Bedloe's Island** (later named as 'Liberty Island'), and covering approximately one-third of the island's surface, this statue fits perfectly with the description of 'a harlot upon water, except that the statue itself is not sitting, but rather its pedestal is, which practically amounts to the same thing.

²⁵ The statue is of a robed female figure representing *Libertas*, the Roman goddess of freedom, who bears a torch and a *tabula ansata* (a tablet evoking the law) upon which is inscribed the date of the American Declaration of Independence, July 4, 1776. A broken chain lies at her feet. (Wikipedia)

The crown of the statue, which can be reached by climbing 354 steps, has seven spikes (sun-rays) which represent the seven seas and seven continents of the world, indicating that the effects of this empire/harlot shall be felt around the globe, precisely what had been mentioned in the verse *'By your magic spell, all the nations were led astray'*.

- 2) The present Statue of Liberty was the 'brainchild' of Frederic Auguste Bartholdi, a French sculptor. He named his statue '**Liberty enlightening the world**', and till today this remains its official name. It seems his intention was that the 'goddess of prostitution and freedom (from Divine Law)', that had come to pull the world out of what they regard as darkness i.e. the darkness of religion into the so-called light of 'secularism, atheism and finally satanism, should stand at the forefront of this empire (Nauu'zubillah!)

Bartholdi had personally selected Bedloe's Island in New York Harbour as the site for his huge statue, so that it may act as a welcoming sign for all immigrants coming in by sea. Spurred by shaitaani lobbies operating from behind, the public as well as the government of both France and the United States joined hands in funding this extremely expensive project.

- 3) As with regards to the height of the statue, (34m from heel to the top of the head) this height was perhaps chosen as an intended mock of Nabi Adam ﷺ whose height was slightly less than this (approximately 28m). The reason of Iblîs's disgrace and expulsion from Jannah was due to his enmity for Nabi Adam ﷺ in particular and 'man' in general, and his refusal to bow in front of Nabi Adam ﷺ and accept his superiority. By having a statue built on the height of Nabi Adam ﷺ, with a burning flame high above its head and with broken chains at its feet, the statue sends out a loud message that for the son of Adam ﷺ to be set free to satiate his carnal passion, he will first have to accept that his position lies beneath the fire. (Nauu'zubillah!)

In fact, a sentence written by Emma Lazarus, one of the woman who were in the frontline in America to raise money for the pedestal upon which the statue presently stands, inscribed on a plaque mounted inside the pedestal of the statute, spells it out even more clearly. It reads as:

*“Give me your tired, your poor, your huddled masses **yearning to breathe free.**”*

(It is as though this poem is calling for all bound in the slavery of religion to come over to her and attain freedom, freedom to do whatever they wish, with whomsoever they wish, however they wish.)

Nauu’zubillah!

- 4) Being thrilled with their progress in locating the land selected to host the mightiest empire at the end of times, shaitaani agents displayed their affirmation that ‘Mystery Babylon’ had finally been found by erecting its name so high that none who enter the port of New York City would ever miss it, yet so cunningly that none would ever realize what it meant.

When ships coming in to the harbor facilities of New York City make their final approach to the Harbor-channel shipping lanes, they have to come in from the south, heading due North straight for a spot on Long Island . This spot was selected by shaitaani agents to be named as ‘BABYLON’. Due to the island being small, this indication, like all other shaitaani/dajjāli symbols, would send out a vivid yet discreet message to all arriving at the port of New York that the approaching city is none other than ‘Mystery Babylon’.

- 5) The European search for ‘Mystery Babylon’ began just after Spain opened the chapter of the New Era of Exploration or The Modern Age of Discovery in the 15th century, following **the fall of Constantinople**. An in-depth study of how foreign European nations then took over these lands, wiped out its inhabitants and established themselves as the leading power in the world would

reveal great indication of satanic/illuminati forces working from behind in the creation of this 'Mystery World'.

For the sake of brevity, only a few aspects of this shall be discussed hereunder:

Indications of a shaitaani lobby setting up this empire

When one studies the statements uttered by many of the European explorers, invaders, mayors, presidents, etc, of the different areas of America, one shall find many making reference to being 'guided by the Spirit, or by God', etc. The inspirations that these people were receiving were nothing but shaitaani orders that they would receive from the leaders of the satanic organization they were affiliated to²⁶, who in turn were taking orders directly from lucifer and most probably dajjâl himself.

²⁶ For example, Christopher Columbus stated: "Our Lord with provident hand unlocked my mind. He sent me upon the seas, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?"

Benjamin Franklin told his colleagues, "Our cause is the cause of all mankind,"

Patrick Henry stated, 'America has lighted a candle to all the world.'

A Frenchman and contemporary of the colonial Founding Fathers, Marquis de Lafayette (described as 'an apostle of liberty') sketched perhaps the clearest meaning of America for those of other nations. Although the twenty-year-old had been ordered by Louis XVI of France to give up his expedition to aid the rebellious Americans, he defied the command and embarked for the New World. On board his ship, Lafayette wrote back to his concerned wife, Adrienne:

When one studies the history of the 'Red Indian' and their strange disappearance from the lands of America, one shall realize that these explorers were not just seeking a land for money, but were in fact making an all-out effort to clear out its inhabitants, making way for the millions of European Jews that were going to be called over.

America was never a 'new land', an 'empty land', a 'land with no people'; rather it was thriving with inhabitants long before the arrival of European invaders. Its example was nothing short of Palestine that was declared as 'a land with no people for a people with no land'. Just as satanic plans were put in place to force the European Jew to Israel (which presently hosts about five million Jews), so too were plans put in place to have the European Jew migrate from their original lands for America, either by attracting them with promises of wealth and luxury, or by having them persecuted at the hands of other shaitaani agents, thus resulting in a population of over five million settling down in America.

When America gained independence in 1776, shaitaani agents, known as freemasons, immediately set into motion the process of establishing satanic symbols all over, ambiguously indicating towards their mission and aim, an example of which is 'The Statue of Liberty'. Another glaring symbol that stands out to even the commoner is the 'One Dollar Bill'.

Satanic Symbols on the American One Dollar Bill

- A pyramid of thirteen steps, with an 'All-Seeing-One Eye', known as 'The Eye of Providence', towering above, surrounded by 'radiant light'. Many have been fooled into believing that this refers to the 'Eye of God'. Fortunate is the one who remembers the warnings issued by Rasulullâh ﷺ regarding dajjâl, especially the warning

"Out of love for me, become 'a good American'. ... The welfare of America is closely bound up with the welfare of all mankind."

stating, 'He (dajjâl) shall have 'one-eye'. Remember well that Almighty Allâh is not one-eyed'. Through this unique warning of Rasulullâh ﷺ one can easily understand the satanic message on the dollar bill, i.e. this is a project which is being conducted under the guidance of none other than dajjâl.

- There are two mottos scribed in Latin on the reverse of the dollar bill. The first is located just above the eye and reads, *Annuit Coeptis*. Derived from the Latin *annuo*, meaning "to nod" or "to approve" and *coeptum*, undertakings," the phrase literally translates as "He approves of the undertakings." And the phrase *Novus ordo seclorum*, located just below the pyramid literally translates as "New World Order." What this means is that whatever is being done in creating a one-world order has been approved by 'The Eye'.
- Next to the large "1" on the upper side of the front side of the one dollar bill, there appears to be a tiny creature. Some speculate it to be an owl. Others believe the tiny figure is not an owl, but rather a 'spider'! The argument for the creature being a spider and not an owl is the webbing around the "1", which can easily be taken as the spider's web. Through this, the forces behind this empire are showing off their ability to draw man into the stickiest of webs. If only they could understand that no matter how strong their web may appear to be, it will always be insignificant in front of the Power of Almighty Allâh. Almighty Allâh says:

وَإِنْ أَوْهَنَ الْبُيُوتِ لَبِثُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (العنكبوت - ٤١)

And the weakest of houses is the web of the spider- If only they knew!

- On the bill is an eagle clutching in its right claw an olive branch with 13 leaves and 13 berries, while in its left claw it holds 13 arrows. In this symbol, there is probable reference that this empire shall control the skies as is the nature of an eagle that soars above all other birds. The branch of berries in the right hand may very

well be an indication that this empire shall have on its right-hand side gardens of pleasure for whosoever is ready to embrace it. As for those who stand in opposition, it shall not hesitate to make use of its arrows and wage war upon them. This is exactly as Rasullullah ﷺ had described dajjâl, that on his right hand-side shall be gardens (of pleasure), but whoever shall enter it shall find himself being led to Jahannum. On the left-hand of dajjâl there shall be fire, but he who enters it (i.e. the one who gets burnt and martyred with its fire-power), he shall find himself in Jannah.

Besides these, there are many more satanic indications on the bill itself, as well as upon various prominent buildings and monuments of this land. What has thus far been mentioned however is more than sufficient for one of understanding. In fact, too much delving into shaitaani conspiracies is not healthy, since many a time the sites, articles and books written on these subjects have been written by shaitaani agents themselves, with the full approval of their masters. Even though the majority of their writings may appear true, it shall surely be injected with some sort of poison. The more discreet the poison, the greater the damage these articles cause.

Much of the above quotations from the Bible and discussions regarding the satanic nature of The United States of America have been learnt from browsing through literature that came before me, in the form of books or articles, posted on the internet. Due to Islamic understanding being based primarily upon the Quraan and authentic Sunnah, there is no real need to delve into the aspect of whether every detail mentioned above is authentic; and even if one wished to do so, he would fail since news gained from the above sources, i.e. the Bible and its commentaries, books of history, internet articles, etc, can never be verified since it has no system of '*Sanad*' (i.e. a critical study of narrators).

The purpose of quoting the above is not to prove any point, but rather to lay emphasis that when the prophesies mentioned in the previous scriptures, despite having undergone numerous alterations, can still fit so

precisely with modern-day happenings, how then could it ever be that the teachings of Rasulullâhﷺ, which transformed darkness into light for the Ummah and which discussed in detail every major happening yet to occur, could have left us in the dark regarding this most unique/mind-boggling episode in the history of mankind.

The last four hundred years has witnessed sights that previous generations had perhaps never dreamed of; episodes of flying in space, travelling under water, skyscrapers, sound and images being transmitted throughout the world, weapons of mass destruction, a one-world banking system, a one-world education system, a one-world government order, a united-nations military organization and whatever else the 'Modern Age' has brought in and is still to bring.

When one finds the Ambiyaﷺ of previous times discussing these happenings in detail, despite its occurrence being set for the Ummah of Rasulullâhﷺ and for the end of times, it would certainly seem appropriate that these matters be described in the teachings of our Shariah to a much greater detail, since it is this Ummah that has been destined to one day face these 'mind-boggling' happenings. Obviously, the believers of this Ummah could not have been expected to search for clues regarding current world affairs in the writings of the previous scriptures, nor was it ever encouraged. Rasulullâhﷺ left no stone unturned in preparing his Ummah for whatever was to come, making them independent from having to rely on soothsayers, fortune-tellers, and scholars of previous Ummahs.

It is thus my conviction that whatever amazing happenings we find today, these and much more have indeed been described in detail by Rasulullâhﷺ and indicated to in the Noble Quraan. All that it now needs is for one to delve deep into the pages of the Authentic Sunnah and search for clues and indications that explain the reality of what we are presently witnessing and what is still to come.

Finding these clues however is no easy task and the chance of erring is indeed great. However, a step taken in this direction shall Insha-Allâh not be deemed by Almighty Allâh as a crime, but rather as an act of *Ijtihâd*, (making an effort to understand the deeper meanings of the Ahâdith, pertaining to the Signs of Qiyâmah) which earns reward even if one falters.

With this in mind, a discussion shall Insha-Allâh now commence dealing with the issue of dajjâl and *dajjâliyah* (a dajjâli-influenced-system).

Almighty Allâh knows best and guidance lies only with Him ﷻ.

Part 2 – Searching for the Era of dajjâl

The need for such a discussion and the methodology adopted

There are three categories of information one comes across when studying the Quraan and Ahâdith:

The first is Aqaaid-e-Dharooriyah (essential beliefs established from extremely strong proof), upon which the Ummah has united, and which has been outlined by Imam Tahaawiؒ. If one adopts any idea contrary to these beliefs, he shall be in an area of major danger.

The second is regarding Masaail. Depending on the status of the Amal (act) and its accompanying proofs, there shall be scope for the elite amongst the Ulema to work within the principles outlined by their Mazhab to discuss, give preference to a certain amal (act), explain the Ahâdith indicating to a contradicting amal, etc. The work of the layman (as well as those Ulema who are not of the level of ‘elite’ in that particular branch of knowledge) in this issue is to follow the teachings of a scholar who the Ulema have shown trust in, and to avoid arguing against those whose practice and viewpoint is different.

The third is with regards to the explanation of matters which are not Aqaaid (basic beliefs) nor is any amal (practice) based upon it. These matters are known as *Nazhriyyaat (theories)*.

Included in this third category are issues like:

- Is the world flat or round
- The issue of taubah being accepted after the sun adopts its normal course (after rising from the West).

- The explanation of the major signs of Qiyamah, amongst which is the issue of dajjâl
- etc...

Regarding this aspect, Allamah Barzanji in *Al-Ishaa'ah* has shown quite clearly that scholars of all ages have differed in such matters and their differing opinions were heard, recorded and respected. There was never one clear-cut ruling or fixed interpretation in these matters, due to the meaning of the Ahâdith from which indication has been taken allowing different interpretations. In fact, as Allamah Barzanji has pointed out, many a time a later scholar, after personally witnessing some worldly event or after being informed of new worldly research would retract from a view previously held by his elders and would offer a new possible explanation.

In the footnotes of this very book, Hadrat Sheikh MI Muhammad Zakariyah ﷺ himself, in the discussion of Hadrat Mahdi ﷺ travelling between Makkah Mukarramah and Madinah Munawwarah a good couple of times, in just a few days, fleeing from the Abdaal (extremely pious servants of Alimghy Allâh) who would be searching for him, , wrote the following:

The scholars of previous times would interpret this as a karamat (miracle) of Hadrat Mahdi ﷺ as well as the Abdaal, since even a single fast journey between these two lands would normally take a few days. They thus interpreted it as the miracle of Tayyul-Ard, i.e. the folding up of the earth for Hadrat Mahdi ﷺ and the Abdaal.

Hadrat Sheikh then offers a new explanation to this hadith in which he explains:

'The interpretation of the previous scholars, during its time, was indeed remarkable and acceptable, since they had not seen what we presently witness. Had they seen our era of 'modern-day transport' wherein this journey has now become only a few hours, they would have found no need to offer such an explanation.

The three categories outlined above have been mentioned by Allamah Khalid Mahmood in his book on Hayaatul Ambiya ﷺ in greater detail. Allamah Khalid also made it clear that since this third aspect had absolutely no relation to 'amal', the scholars felt it best to include its discussion in the books of 'Aqaaid (basic beliefs)', not because of it being a 'belief', but rather due to there being no other subject in which it could have been included.

He then explains that unfortunately many today, finding these matters discussed in the books of Aqeedah, wrongly understand that they too are clear-cut issues, in which there is no scope for differing opinions.

With regards to understanding the Ahâdith regarding dajjâl, there are presently four different viewpoints (methods of interpretation) held by the scholars. The reason for their difference of opinion in interpreting is due to the Ahâdith discussing dajjâl having much ambiguity, where much has been left for time itself to explain.

Below shall follow a gist of the viewpoints and the method of interpretation adopted by each group.

- ★ **Group One**, as outlined by Sheikh Hishaam Muhammad in his book 'Al-Masih-al-dajjâl': According to the modernist scholars of this group (eg. Sheikh Ahmed Hijaazi As-Saqah,, Sheikh Muhammad Faid Wajdi, Sheikh Abdur-Razzaq Naufal, Sheikh Mustafa Muraaghi, Sheikh Rashid Rida, Sheikh Ahmed Amin- author of Fajr-ul-Islam) there is no such thing as dajjâl. They regard all the narrations discussing dajjâl as jewish fabrications and have written extensively in support of their claim. Their rejection of the Ahadith discussing dajjâl has been primarily based upon three points.

- a) Clear mention is made in the narrations that dajjâl shall emerge very shortly after the conquest of Constantinople, which occurred over six hundred years ago, whereas dajjâl has still not emerged.

- b) The narrations discussing dajjâl have too many contradictions. In certain narrations, dajjâl is described as a huge monster with his head over the clouds and his feet at the bottom of the ocean, whilst other narrations make it clear that dajjâl shall be of normal stature and height (slightly short). Certain narrations show Tamim Dariؓ describing dajjâl as 'old', whilst other narrations describe dajjâl as 'young'. Certain narrations show that dajjâl shall melt before his death, whilst others show Nabi Isaؑ cutting into his body and spilling blood. Certain narrations explain the release of dajjâl to be in one country whilst others show it to be in another, thousands of miles away, etc
- c) If dajjâl were to emerge with signs so clearly indicating towards his being a 'shaitaan', with fire on one hand and gardens on the other; with the treasures of the earth following behind; with his head in the sky and his feet at the bottom of the ocean; travelling upon a donkey carrying him over the skies at tremendous speeds, despite his huge size; etc, when such clear shaitaani signs shall be presented, in a period of just over forty days, in front of an Ummah who had just a short while ago destroyed the united armies of the Christian world., whilst fighting under the flag of Hadrat Mahdiؑ, in front of these signs it is hardly probable that the entire Ummah of that era shall forget Hadrat Mahdiؑs presence amongst them and turn renegade immediately. Perhaps some may do, but not all. What then shall be the meaning that this fitnah (trial) shall be the worst ever created since the time of Nabi Adamؑ, since the damage that dajjâl shall manage to do in this short period shall in no way equal the damage of evil men of previous times, nor of jewish lobbies and hypocrites of

present times, who had been instrumental in entire nations being robbed of the faith and their honour.

Based upon arguments such as these, the first group has laid claim that there is no such thing as dajjal, a view which we do not at all agree with, due to it being a denial of an issue proven by numerous authentic narrations.

- ★ **Group Two:** Those scholars who felt that the Ahadith discussing dajjâl should be left for time to explain, due to its obscure nature.
- ★ **Group Three:** Scholars who feel that the Ahadith discussing dajjâl should be understood upon its apparent meaning, despite the objections laid by group one. According to this group, dajjâl's release shall occur only after the wars of Al-Mahdiﷺ, when the Christian world's armies shall be defeated. His period shall be 40 days of twenty-four hours each, after which he shall be killed. Until that time, dajjâl shall play no part whatsoever in the fitnah (trials) that the world has experienced, presently experiences and shall experience.
- ★ **Group Four:** Scholars who feel that the Ahâdith discussing dajjâl should not be restricted to its apparent meaning. According to these scholars, the reason that dajjâl shall not use his 'donkey of tremendous speed', or his 'all-reaching voice', or his 'curing of the blind', or his 'bringing down rain and taking out vegetation', etc, as a proof of his being a diety, shall be due to these phenomena no longer being a spectacular phenomena during his era. Rather, these shall be acts common amongst all, i.e. travelling at tremendous speeds, having one's voices transmitted far and wide, etc. The only reason that such phenomena has been attributed to dajjâl (described as 'fitnah of dajjâl') is due to dajjâl playing some role in the creating/producing of these phenomena, or due to these phenomena signaling the 'era of dajjâl'.

Group Four then gets divided in the issue regarding whether dajjâl has already been released or not, and whether he plays any part in the present day fitnah or not. According to one view, dajjâl plays no part whatsoever. Other groups aided by Iblis however are instrumental in laying out a plan of action that shall one day open up for dajjâl his chance of complete rule.

The second view is that dajjâl plays a major part in the trials of the past, present as well as the future. This view then differs as to whether dajjâl orchestrates whilst still in chains, through agents who meet up with him and take orders, or whether dajjâl himself has already been released from his chains, and he personally operates from behind the scenes of various secret lobbies and organizations in creating the greatest fitnah (test) from the time of Nabi Adam ﷺ

Group 2/3/4 have all based their deductions upon accepted principles laid down in understanding the Ahâdith. Each one, after explaining their view, would then laudably offer possible answers to the apparently contradicting Ahâdith to their theory and to the arguments leveled by Group 1.

Note - Let it be understood that mere discussion of the issue of dajjâl, in the manner adopted by Group 4 shall, Insha-Allah, never be a cause of fitnah (confusion and evil), but rather it shall, Insha-Allah, save many from fitnah (trials and turmoil). All that this group explains is that one should remain wary of a dajjâli trap and avoid innocently falling into it, through drugs, raves, Hollywood entertainment, etc. Even if the view of this group proves wrong, it shall in no way harm one's amal (religious practices), nor his basic beliefs.

The vast majority have already begun searching for reasons behind current-day issues, and if they find no guidance in this matter from true Ulema, they are all too ready to accept the theories of 'The Arrivals (published by shias)' and other astray groups.

My effort in this light is a mere step in this direction. May Almighty Allah, through His Grace, protect us all from causing confusion and doing any deed which Almighty Allah dislikes.

Issues relating to dajjâl that deserve a second thought

With regards to dajjâl, there are many issues that have generally been accepted as ‘proven through solid proof (قطعي)’, yet when one scratches a little deeper, an entirely different picture comes to the fore. In the chapters that follow, an attempt shall be made to delve into such issues with the hope of clearing much of the mystery surrounding dajjâl and the dajjâli-system we find around.

In the fore-coming pages, the issues that shall be explored shall include, amongst others, the following:

- The difference between the ‘release of dajjâl (فك الدجال)’ and ‘the emergence and appearance of dajjâl (ظهور الدجال)’.
- The time that dajjâl shall have to spread his web of evil throughout the world

(خروج الدجال)

The Release of dajjâl (فك الدجال) and

The Emergence of dajjâl (ظهور الدجال)

Mention of the term خروج الدجال (release/emergence of dajjâl) can be found in numerous narrations, amongst which are the following:

- 1) In the chance meeting between the Sahâbi, Hadrat Tamîm Dâriؓ, and dajjâl²⁷, after posing several questions regarding matters which had already occurred, or were soon to occur, dajjâl declared:

*'I am Al- Masîh (i.e. the awaited dajjâl). Soon I shall be set loose. (يُؤَدَّن لِي فِي الْخُرُوجِ) I shall travel through the earth, settling down in every area, in a period of forty nights, except Makkah and Madina, for entry into them has been forbidden for me.'*²⁸

- 2) Regarding (خروج الدجال) Rasulullâh ﷺ said:

— *Dajjâl shall emerge (يُخْرَج) from the area of Yahoodiyah, which is situated in Asfahân, and shall make his way to Al-Madinah Al Munawwarah.*²⁹

— *Dajjâl shall emerge (يُخْرَج) from the East, from Khurâsaan!*³⁰

- 3) Hadrat Abdullâh ibn Masoodؓ said to the people of Iraq:

*'In your land of Iraq there is an area known as Kûtha. Dajjâl shall emerge (يُخْرَج) from there!'*³¹

It has generally been assumed that wherever the word خروج (emergence) has been mentioned with regards to dajjâl, it refers to his release from the chains in which Hadrat Tamim Dâriؓ had once found him bound.

Being released is an act that occurs at one particular place and time, thus when one finds the Ahâdith mentioning various different areas wherein

²⁷ Detailed mention of this most amazing incident can be found in Chapter Seven, under the heading, 'The Arrival of Tamîm Dâriؓ'

²⁸ إني أنا المسيح وإني أوشك أن يؤدَّن لي في الخروج فأخرج فأسير في الأرض فلا أدع قرية إلا هبطتها في أربعين ليلة غير مكة وطيبة فهما محرمتان عليّ كلتاهما (الصحيح لمسلم)

²⁹ إنه يخرج من يهودية أصبهان حتى يأتي المدينة (تحاف الخيرة)

³⁰ إن الدجال يخرج من أرض بالمشرق يقال لها خراسان (الترمذي)

³¹ قال ابن مسعود لقوم من العراق إن بأرضكم أرضا يقال له : كوثا ذات سباح ونخل ؟ فقالوا : نعم. قال : فإنه يخرج منها. رواه مسدد

the خروج (emergence) of dajjāl shall occur, it becomes clear that the phrase خروج الدجال does not always refer to his release.

Mere pondering over the vast distances that exist between the lands pinpointed by Rasullullah ﷺ for the خروج (emergence) of dajjâl shall spur one to consider the possibility of the word خروج in many cases carrying the meaning of ‘emergence/appearance (ظهور)’ instead of ‘release (فك)’, since numerous appearances of an individual in places between which vast distances exist is quite possible and simple. As for having one’s chains removed and being set free in various different lands, that does seem quite improbable, since the act of being set free has no continuity. After occurring once, it cannot be re-enacted, unless the prisoner gets locked up again.

To facilitate understanding this, an outline of the lands associated with the خروج of dajjâl shall be provided below.

- 1) Yahoodiyah³², situated in Asbahân³³, (central Iran)
- 2) Khurâsaan³⁴, which today has its parts divided between North-Eastern Iran, Afghanistan, Turkmenistan, Uzbekistan and Tâjikistan

Khurâsaan should not to be confused with Isfahân, which is an entirely different area. Khurâsaan has a part of it in North-Eastern Iran, while Isfahan is situated in the center of Iran. The maps provided below explain this quite clearly:



- 3) Kûtha (an ancient city of Iraq, about 25 miles north-east of Babylon)³⁵
- 4) Kermân and Khûz, which in reality refers to the entire region of Khuzestan³⁶

The map below, provides sufficient insight regarding the distance of these areas, viz. Khûz and Kermân (Khûzestân) from Asfahân. As for Kûtha (near Babylon) it will be to the far-left of the map, in Iraq.



- 5) A road/an encampment/a stop-over' between Iraq and Shâm³⁷. Shâm refers to the region that encompasses Syria, Jordan, Lebanon and the Palestinian territories. The areas which fall between Iraq and Shâm are Syria, Lebanon, The Golan Heights, etc.

In the lines above, five different areas associated with خروج الدجال have been mentioned. This clearly shows that the phrase خروج الدجال does not always refer to the mere release of dajjāl, since a lone individual cannot be released in more than one area. Rather, in most

³⁵ قال ابن مسعود لقوم من العراق إن بأرضكم أرضاً يقال له : كوثا ذات سباخ ونخل ؟ فقالوا : نعم . قال : فإنه يخرج منها . رواه مسدد

³⁶ عن أبي هريرة : أن رسول الله . صلى الله عليه و سلم . قال : يهبط الدجال خوز و كرمان في ثمانين ألفاً ينتعلون الشعر ويلبسون

الطبايسة كأن وجوههم المجان المطرقة (مسند أبي يعلى)

³⁷ أنه يخرج من خلة بين العراق و الشام (الحاكم مع تصحيح الذهبي)

instances, the phrase refers to where dajjâl shall emerge, i.e. where he shall make a noticeable impact and impression, even though his own physical body remains hidden.

Having understood that the ‘release of dajjâl’ and the ‘emergence and impact of dajjâl’ are two separate issues, it now becomes necessary to first discuss the ‘release’ of dajjâl from the chains in which Hadrat Tamim Dâri ؓ had found him bound.

Has any era been set for the release of ‘dajjâl’

There exists amongst the masses the notion that the release of dajjâl shall occur only after the appearance of Hadrat Mahdi ؓ. Deep pondering over the statements of the Sahâba ؓ and Tabieen regarding the emergence of dajjâl however leads one to realizing that none amongst them ever restricted the release of dajjâl to the era of Hadrat Mahdi ؓ. Rather, their sayings clearly indicate that they regarded every day of their blessed era as a possible day for the emergence of dajjâl. Similarly, when one ponders deeply over the Ahâdith of Rasulullâh ﷺ he shall find great indication that the release of dajjâl would not be long after the era of Rasulullâh ﷺ. For example:

- When the Sahâba ؓ heard from Rasulullâh ﷺ regarding the immense powers of dajjâl, they fell into a state of concern. Noticing this, Rasulullâh ﷺ comforted them, saying:

‘If he (dajjâl) emerges whilst I am still alive, I shall stand in your defence. And if he appears after my death, then each believer shall have to defend himself! However Almighty Allâh shall always be there for every believer.’³⁸

If dajjâl was meant to only emerge at the end of times, Rasulullâh ﷺ would surely have comforted the Sahâba ؓ by informing them that dajjâl

38 إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَ لَسْتُ فِيكُمْ فَأَمْرُو حَاجِبٍ نَفْسَهُ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ (مسلم)

shall emerge only after the emergence of Hadrat Mahdiؑ, thus they had nothing to fear.

- Once Hadrat Hafsaؑ, upon noticing Hadrat Saudahؑ donning a beautiful dress, jokingly remarked in a loud voice, 'Dajjâl has emerged!' Believing her, Hadrat Saudaؑ rushed towards a tent, in which firewood would be stored, to take shelter. When Rasulullâhؐ arrived, he found Hadrat Ayeshaؑ and Hadrat Hafsaؑ laughing so much that they were unable to speak. All that they could do was indicate towards the tent. Rasulullâhؐ proceeded towards the tent and found Hadrat Saudahؑ within, with dust upon her clothes. On enquiring the reason for her being in the dirty tent, she replied, Dajjâl has emerged!' Rasulullâhؐ comforted her, saying,

'Nay, he has not emerged, however he is definitely going to emerge!³⁹'

Had the notion existed amongst the Sahabaؑ that the release of dajjâl would occur after Hadrat Mahdiؑ's emergence, Hadrat Saudahؑ would never have fallen prey to the joke played upon her.

- Hadrat Abdullâh ibn Abbâsؑ narrates that Rasulullâhؐ taught them the following dua with the same emphasis as he would teach them Surahs of the Noble Qurân:

39 و عَنْ رَزِينَةَ قَالَتْ : رَأَيْتُ سَوْدَةَ عَائِشَةَ ، وَعِنْدَهَا حَفْصَةُ ، فَجَاءَتْ وَعَلَيْهَا دِرْعٌ ، وَجَمَارٌ صَبْرَةٌ ، وَقَدْ نَقَطَتْ نُقْطَتَيْنِ مِنْ زَعْفَرَانٍ : وَاحِدًا مِنْ ذَا الْجَانِبِ ، وَالْآخَرَ مِنْ ذَا الْجَانِبِ ، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ : يَا أُمُّ الْمُؤْمِنِينَ ، يَدْخُلُ عَلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآنَ ، وَهَذِهِ مُتَزَيِّتَةٌ ، وَنَحْنُ قَشَقَتَانِ ، فَأَذَرَكْنَهُمُ الْغَيْرَةَ ، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ : خَرَجَ الدَّجَالُ ، وَكَانَتْ امْرَأَةً طَوِيلَةً ، فَدَخَلَتْ خَبَاءً كَانَ لَوْفُودِهِمْ قَالَتْ : وَاسْتَضَحَكْنَا ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَإِذَا سَوْدَةُ تَنْتَفِضُ ، فَقَالَ : مَا لَكَ ؟ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، خَرَجَ الدَّجَالُ ، فَقَالَ : لَا ، وَهُوَ خَارِجٌ ، فَأَخَذَ بِيَدِهَا ، وَأَخْرَجَهَا ، وَجَعَلَ يَنْفُضُ بِكُمِّ قَمِيصِهِ عَنْ وَجْهِهَا ، وَعَنْ خِمَارِهَا ، أَثَرُ الدُّخَانِ ، وَنَسَحَ الْعُنْكَبُوتِ (الاحاد والمثنائي لأحمد بن عمرو بن الضحاك أبي بكر الشيباني)

أعوذ بك من عذاب جهنم وأعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجال
وأعوذ بك من فتنة المحيا والممات وأعوذ بك من فتنة القبر (الادب المفرد)

*'O Allâh, I seek Your protection from the punishment of Jahannum, from
the punishment of the grave,
from the trials of dajjāl, from the trials of life and death and from the
trials of the grave!'*

Had the trials of dajjāl been reserved for only a selected portion of the Ummah, for only a short period of time, what was the reason for enjoining the entire Ummah to seek protection from it? Would it not have then been more appropriate to rather direct the Ummah to seek protection from that which the majority were to face?

- Ibn Abi Muleika رحمته الله once found his beloved teacher, Hadrat Abdullâh ibn Abbâs رضي الله عنه, concerned and worried. Upon enquiring, Hadrat Ibn Abbâs رضي الله عنه replied: *'I was unable to sleep last night. A certain star had appeared which I fear could have been a sign of the emergence of dajjāl.'*⁴⁰

Had Abdullâh ibn Abbas رضي الله عنه understood that dajjāl shall only appear at the end of the era of Hadrat Mahdi عليه السلام, he would never have had this fear.

- After the conquest of Isthakhar, during the blessed era of Hadrat Umar رضي الله عنه, a man was heard saying, "Lo, dajjāl has emerged!" Hearing the announcement, people began rushing back home. On their way back they met Hadrat Sa'd ibn Juthâmah رضي الله عنه. After hearing the cause of their hasty return, he said to them:

40 عن ابن أبي مليكة قال : غدوت على ابن عباس رضي الله عنهما ذات يوم فقال : ما نمت البارحة حتى أصبحت قلت : لم ؟ قال : قالوا : طلع الكوكب ذو الذنب فخشيت أن يكون الدجال قد طرق (كتاب الفن و المستدرك للحاكم)

‘Verily I have heard from Rasulullâh ﷺ that dajjāl shall only emerge when people stop mentioning him and when the Imâms stop speaking of him from the pulpits⁴¹.

If the Sahâba ﷺ and Tâbieen رضى الله عنهم held the notion that dajjāl shall only emerge after the appearance of Hadrat Mahdi ﷺ, they would never have believed the announcement. Similarly Hadrat Sad ﷺ would merely have mentioned to them that how can dajjāl emerge, whereas Hadrat Mahdi ﷺ has not yet arrived. Their fear of the emergence of dajjāl and his explanation to them both indicate that none of the people of that era felt that dajjāl shall only emerge at the end of times.

- Farqad once said to Hadrat Hasan ﷺ, ‘O Abu Saeed, it is my desire that when dajjāl emerges, I wish to be in front of you, carrying your flag.’ Hadrat Hasan ﷺ replied:
‘O Allâh, Farqad is asking You for great difficulties, whereas we are asking for safety from all trials⁴².’

If the emergence of dajjāl was restricted to the era of Hadrat Mahdi ﷺ, neither would Farqad have expressed this desire, nor would Hadrat Hasan ﷺ have feared his desire being fulfilled.

- An announcement was once made in Kufa that dajjāl has emerged. A man came to Hadrat Huzaifa ibn Usaid ﷺ and said, ‘You are still sitting here! Are you not aware that the people of Kufa have

41 حَدَّثَنَا صَفْوَانُ ، حَدَّثَنَا رَاشِدُ بْنُ سَعْدٍ قَالَ : لَمَّا فُتِحَتْ إِصْطَخَرُ نَادَى مُنَادٍ : أَلَا إِنَّ الدَّجَالَ قَدْ خَرَجَ قَالَ : فَرَجَعَ النَّاسُ ، فَلَقِيَهُمُ الصَّعْبُ بْنُ جَنَامَةَ ، رَضِيَ اللَّهُ عَنْهُ ، فَقَالَ : لَوْلَا مَا تَذَكَّرُونَ لَأَخْبَرْتُكُمْ ، أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لَا يَخْرُجُ الدَّجَالُ حَتَّى يَذْهَبَ النَّاسُ عَنْ ذِكْرِهِ ، وَحَتَّى يَتْرَكَ الْأَيْمَةُ ذِكْرَهُ عَلَى الْمَنَابِرِ (الاحاد والمثنائي للشيباني و قال ابن حجر في اطراف المسند المعتلي هذا الحديث أخرجه ابن السكن في ترجمة الصعب في الصحابة ، وقال : صالح الإسناد)

42 حَدَّثَنَا أَحْمَدُ ، نَا يَوْسُفُ بْنُ عَبْدِ اللَّهِ ، نَا عَثْمَانُ ، عَنْ عَوْفٍ ؛ قَالَ : قَالَ فَرْقَدُ السَّبْخِيُّ لِلْحَسَنِ : يَا أَبَا سَعِيدٍ ! عَلَى وَدِي أَنْ الدَّجَالَ قَدْ خَرَجَ وَيَبْدِي رَايَةً وَأَنَا بَيْنَ يَدَيْكَ . فَقَالَ الْحَسَنُ : اللَّهُمَّ ! إِنْ فَرْقَدًا يَسْأَلُكَ الْبَلَاءُ وَنَحْنُ نَسْأَلُكَ الْعَافِيَةَ . (المجالسة وجواهر العلم لابي بكر أحمد بن مروان الدينوري المالكي)

already set out to fight dajjāl!’ Hadrat Huzaifa instructed the man to sit. A while later a second man came and, finding both sitting, exclaimed, ‘How can you two remain sitting comfortably here while the people of Kufa are engaged in battle with dajjāl?’ Hadrat Huzaifa ﷺ also instructed him to sit. After some time, the news reached that it was all a lie. The two men thereafter requested from Hadrat Huzaifa ﷺ to teach them regarding dajjāl, saying, ‘If you did not have some knowledge regarding (the emergence) of dajjāl, you would never have kept us back.’ Hadrat Huzaifa ﷺ then said:

If dajjāl were to emerge today, the youngsters of the streets would pelt him. Rather, he shall emerge when (true) men, i.e. men of Imân shall be few, when food shall be scarce, when family fights shall be common and when Islâm shall be treated lightly, i.e. not given the respect it deserves⁴³.

Had the notion been common that dajjāl shall only emerge at the end, the majority of the people of Kufa would not have fallen for the lie, and Hadrat Huzaifa ﷺ himself would have explained that dajjāl’s era shall only come at the end of times.

- Hadrat Abdullâh ibn Bishr Al Mâzini once said to his nephew: *‘Perhaps you shall witness the conquest of Constantinople. If you do so, do not bother taking the spoils of war, since after its*

⁴³ أخبرنا عبد الرزاق عن معمر عن قتادة قال نادى مناد بالكوفة الدجال قد خرج فجاء رجل إلى حذيفة بن أسيد فقال له أنت جالس ها هنا وأهل الكوفة يقاتلون الدجال فقال له حذيفة اجلس ثم جاء عريفهم فقال أنتما ها هنا جالسان و أهل الكوفة يطاعنون الدجال فقال له حذيفة اجلس فمكثوا قليلا ثم جاء آخر فقال إنما كذبة صباغ فقالوا لحذيفة حدثنا عن الدجال فإنك لم تحبسنا إلا و عندك منه علم فقال حذيفة لو خرج الدجال اليوم إلا ودفنه الصبيان بالحذف و لكنه يخرج في قلة من الناس ونقص من الطعام وسوء ذات بين و خفقة من الدين (مصنف عبد الرزاق)

*conquest there shall pass only about seven years before the emergence of dajjāl.*⁴⁴

The above narration also shows that the Sahaba رضي الله عنهم did not view the possibility far-fetched that the emergence of dajjāl could well occur during the era of the Tabi'een.

Ten narrations have thus far been provided and many more can be found in which there is adequate indication that during the era of the Sahāba رضي الله عنهم and Tabi'een رضي الله عنهم the notion never existed that the era of the emergence of dajjāl is restricted to the ends of time, nor did Rasulullāh ﷺ ever make any indication towards that.

After having accepted that the release of dajjāl can or could have occurred in any era, and has never been restricted to the era of Hadrat Mahdi عليه السلام, one can now search for indications towards when this release could have occurred.

Searching for the era of 'The Release of dajjāl' A possibility explored

While searching in this direction one finds it difficult not to entertain the possibility that the release of dajjāl could well have occurred a very long time ago, in the era following the demise of the senior Sahāba رضي الله عنهم. The reasons behind considering such a 'far-fetched' possibility include, amongst others, the following:

- a) Rasulullāh ﷺ, while discussing dajjāl, indicated towards the closeness of the release of dajjāl by saying:

لعله سيدركه بعض من رأيي وسمع كلامي

⁴⁴ عن عبد الله بن بشر المازني : أنه قال يا ابن أخي لعلك تدرك فتح القسطنطينية فإياك إن أدركت فتحها أن تترك غنيمتك منها ، فإن بين فتحها وبين خروج الدجال سبع سنين (نعيم ابن حماد في الفتن)

*Perhaps some of those who have seen and heard me
shall meet up with dajjāl.*⁴⁵

The word ‘perhaps’ when utilized by Rasulullâh ﷺ lends great indication towards the probability of the matter. In the mention that only **some** of the Sahabâ ﷺ shall meet up with dajjâl, one finds indication that the release of dajjâl would only occur after the demise of the majority of the Sahabâ ﷺ, leaving only a few with the chance of finding his era.

A similar narration may be found in Tabrani quoting from Hadrat Abdullah ibn Busr ﷺ, the wording of which is: ‘I heard Rasulullâh ﷺ saying:

*‘The one who has met me, or the one who shall come (be born)
soon after my death shall surely meet up with dajjâl*⁴⁶.

b) During Hadrat Tamim Dari ﷺ’s interaction with dajjâl various questions were posed after which dajjâl stated that the time for his release was soon. The questions posed by dajjâl concerned:

- Whether the palm trees of Baisân still reaps its dates or had it become barren
- If Lake Tabariyā was still full of water or had it dried up
- If the spring of Zughar was still benefitting the localities around it
- If Rasulullâh ﷺ had defeated the Arabs around him

These were the signs that dajjâl searched for to ascertain the era for his release. Yet, when one scrutinizes the signs of the emergence of dajjâl that that Rasulullâh ﷺ himself made mention of, he shall find that

⁴⁵ وأخرج ابن أبي شيبة وأحمد وأبو داود والترمذي وحسنه عن أبي عبيدة بن الجراح سمعت رسول الله صلى الله عليه وسلم يقول : " إنه لم يكن نبي إلا قد أُنذر قومه الدجال وأنا أنذركموه فوصف لنا رسول الله صلى الله عليه وسلم وقال : لعله سيدركه بعض من رأيي وسمع كلامي قالوا : يا رسول الله كيف قلوبنا يومئذ ؟ قال : مثلها اليوم أو خير

⁴⁶ وعن عبد الله بن بسر أنه سمعت رسول الله صلى الله عليه وسلم يقول ليدركن الدجال من أدركني أو ليكونن قريبا من موتي .رواه الطبراني في الاوسط عن شيخه محمد بن عيسى بن شعيب ولم أعرفه ،وبقية رجاله ثقات (مجمع الزوائد)

Rasulullâh ﷺ had never once made mention of any of these signs, even after hearing it from Hadrat Tamim Dâri رضي الله عنه.

The reason for this it seems was that whenever Rasulullâh ﷺ spoke of the 'emergence' of dajjâl, he ﷺ would not be referring to dajjâl's release from chains, but rather to his surge of power, his onslaught upon the Ummah, his overpowering, destroying, etc, since it would be this that the Ummah would see, and not his mere release. As for dajjâl, since he was eagerly awaiting his release after years of imprisonment, it would be obvious that he would ask Hadrat Tamim Dâri رضي الله عنه those questions which pertained to the closeness of his release⁴⁷.

From the many signs Rasulullâh ﷺ gave regarding the خروج of dajjâl, one shall probably never find Nabi ﷺ mentioning that when the Arabs of Makkah shall accept his ﷺ message, that shall be a major sign of the coming of dajjâl. Rather, one finds Rasulullâh ﷺ highlighting the conquest of Constantinople as a major turning point of dajjâl's خروج, a conquest that was to occur after another 600 years. As for dajjâl himself, when he questioned Hadrat Tamim Dâri رضي الله عنه, all he was interested in was whether the Arabs had already accepted and submitted to Rasulullâh ﷺ, and on receiving a reply in the positive, he (dajjâl) happily declared that his خروج is soon to occur.

Many of the scholars have stated that the chaining of dajjâl had most probably occurred at the hands of Nabi Suleiman عليه السلام. If this is correct, it

⁴⁷ It is perhaps for this reason that the chapter-heading chosen by Ibn Hibbân رضي الله عنه for the narration of Hadrat Tamim Dâri رضي الله عنه in which dajjâl exclaimed that his release was close, was not 'The signs of the 'emergence of dajjâl', but rather: "ذكر الإخبار عن وصف العلامتين اللتين تظهران عند خروج المسيح الدجال من وثاقه"

(The signs that shall appear at the time of dajjâl's release **from his chains**)

would mean that Hadrat Tamim Dâriؓ would have met dajjâl approximately 1500 years after being chained.

If the release of dajjâl was to occur after another 600 years, i.e. after the conquest of Constantinople, or even longer i.e. another 1500 years or more if one opines that dajjâl is still in chains, what would then be the reason for dajjâl to become elated upon hearing that Rasulullâhﷺ had conquered Arabia and to declare that his release is soon? Nay, the delight and enthusiasm expressed at that moment by dajjâl was indicative of a release soon to occur.

Due to the above, one cannot be blamed for exploring the possibility that where the conquest of Constantinople has been highlighted as the era for the خروج of dajjâl, it refers most probably to the ‘surge of dajjâlî power’, which shall occur shortly after the conquest of Constantinople. As for dajjâl declaring that his خروج would occur soon after Rasulullâhﷺ’s conquest of Arabia, here he was most probably intending that his release and exit from the island which had been his jail for so many years shall occur soon after Rasulullâhﷺ’s conquest of Arabia.

From what has been discussed above, this much has been made clear that Rasulullâhﷺ never restricted the release of dajjâl to the era after the emergence of Hadrat Mahdiؑ. Rather, heﷺ made many an indication that the release of dajjâl could well occur in hisﷺ blessed era as well or soon thereafter. The Sahābaؓ viewed the matter of the release of dajjâl similarly, thus they would always be found on the lookout for any sign of the release and emergence of dajjâl. Dajjâl himself made adequate indication that his release was soon to occur by showing his enthusiasm at the answers he received from Hadrat Tamim Dariؓ regarding the victory of Rasulullâhﷺ over the Arabs.

It would thus now be interesting if some explicit mention could be found from the agents of dajjâl themselves that their master who had once be chained on an island has been set free and roams around the world

creating his empire of evil and web of deceit. Since it has always been the nature of dajjâl as well as his agents to enjoy making subtle indications towards their successes to find such phrases in their writings, pictures, internet sites, movies, etc making subtle yet explicit mention of dajjâl's release should not prove too difficult. However since it has never been our habit to read western literature or to watch their satanic propaganda, under the name of 'Hollywood entertainment', it would seem easier to avoid now going in search of such pieces of evidence, leaving it to those who have already dived into this filth to provide some insight into this matter at a later stage. Thus, if any reader of this booklet is aware of indications or explicit mention made by satanists, illuminati, freemasons, jews, etc, regarding the release of 'their master', I would appreciate if he could forward that information to the contact details recorded at the end of the booklet.

The hadith of 'forty days'

Another aspect of dajjâl which deserves deeper thought is the issue regarding 'his forty day' reign. After spreading out this matter slightly one shall realize that the phrase 'forty days' was never intended to be taken in its literal sense, with each day being twenty-four hours, but rather a metaphorical meaning was intended, i.e. 'forty periods' which is the case in majority of the instances where the word 'days (أيام)' has been mentioned in the Qurân and Sunnah.

To understand this, it is appropriate to first begin with the narrations detailing the period of dajjâl's reign of evil after his release, which can be summarised into three categories, viz.

1. The narrations wherein clear mention is made of the period of dajjal's reign being 'forty days'

The narrations showing this are many, amongst which are the following:

Abu Umamahؓ has narrated from Rasulullâhﷺ:

*The **days of dajjâl shall be forty**. One day shall be like a year and another shall be less than that. Then a day like a month, and another less than that. Then a day like a week, and another less than that. Then a day like every other day, and another less than that. His final days shall be like a flame on a palm leaf. During that time, a man shall leave at dawn from one door of Madinah and shall only reach the other side by dusk.*

The Sahâbahؓ asked, 'O Allâh's messenger, how should we perform Salaah during those very short days?' Rasulullâhﷺ replied, 'You shall determine its time just as you shall do during the long days, and in this manner shall perform your Salaah!' (Kitaabul-Fitan)⁴⁸

Ibn Abi Shaibah has narrated from Hadrat Abdullah ibn Masoodؓ:

*Dajjâl shall remain on earth for **forty mornings** during which he shall reach every spring/area of water. A day of his shall be like a week. A week shall be like a month and a month like a year.' Hadrat Ibn Masoodؓ then said, 'What shall be your condition then when the enemy shall make its cry (most probably a war-cry) and you shall be in the direction of its wind (i.e. their target shall be you); when the enemy shall be well-fed while you shall be suffering from hunger; when the enemy shall be satiated while you shall be left thirsty?!'⁴⁹*

⁴⁸ حدثنا ضمرة بن ربيعة عن يحيى بن أبي عمرو السيباني عن عمرو بن عبد الله الحضرمي عن أبي أمامة الباهلي رضي الله عنه عن رسول الله صلى الله عليه و سلم قال أيام الدجال أربعون يوما فيوم كالسنة ويوم دون ذلك ويوم كالشهر ويوم دون ذلك ويوم كالجمعة ويوم دون ذلك ويوم كالأيام ويوم دون ذلك وآخر أيامه كالشررة في الجريدة فيصبح الرجل بباب المدينة فلا يبلغ بابها الآخر حتى تغيب الشمس قالوا يا رسول الله فكيف نصلي في تلك الأيام القصار قال تقدرُونَ كما تقدرُونَ في هذه الأيام الطوال ثم تصلون (كتاب الفتن لنعيم المروزي بسند صحيح)

⁴⁹ أبو معاوية عن الأعمش عن جامع بن شداد عن الأسود بن هلال عن عبد الله قال : يخرج الدجال فيمكث في الارض أربعين صباحا يبلغ منها كل منهل ، اليوم منها كالجمعة ، والجمعة كالشهر والشهر كالسنة ، ثم قال : كيف أنتم وقوم في صبح وأنتم في ريح ، وهم شباع وأنتم جياع ، وهم رواء وأنتم ظماء (المصنف - ابن ابي شيبة)

2. The narration wherein clear mention is made of dajjal's reign on earth being 'forty years'.

This has been narrated from Hadrat Asma bint Yazeedؓ, by her freed slave, Shahr ibn Haushab. Her narration is as follows:

Hadrat Asma bint Yazeedؓ has narrated that Rasulullâhﷺ said:

*'Dajjal shall reign upon the earth for **forty years**. A year shall be like a month. A month shall be like a week. A week shall be like a day. A day shall be like the burning of palm leaves in fire.'*⁵⁰

3. The narration wherein doubt is expressed whether dajjâl's period shall be forty days, forty months or forty years.

This appears in the narrations of Hadrat Abdullah ibn Amr ibn Aasؓ, the wording of which, as narrated by Imam Muslim, is as follows:

Abdullah ibn Amrؓ narrates that Rasulullâhﷺ said:

*Dajjâl shall emerge and remain in my Ummah for as long as Almighty Allâh wishes. He shall remain for a period of forty. I do not know whether it shall be nights or months or years!*⁵¹

From the three types of narrations mentioned above regarding dajjal's reign in this Ummah, the narration of 'forty days' (a) stands out the most,

⁵⁰ وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ ، رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَمُكُثُ الدَّجَالُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ، السَّنَةُ كَالشَّهْرِ ، وَالشَّهْرُ كَالْجُمُعَةِ ، وَالْجُمُعَةُ كَالْيَوْمِ ، وَالْيَوْمُ كَالضَّرَامِ السَّعْفَةِ فِي النَّارِ . رَوَاهُ عَبْدُ بْنُ حُمَيْدٍ ، وَأَحْمَدُ بْنُ حَنْبَلٍ بِإِسْنَادٍ حَسَنٍ (اتحاف) فِيهِ شَهْرٌ بَن حَوْشَبٍ صَدُوقٌ احْتَجَّ بِهِ جَمَاعَةٌ ، وَثَقَهُ الْإِمَامُ أَحْمَدُ وَالنَّسَائِيُّ . وَخَرَجَ حَدِيثُهُ الْبُخَارِيُّ وَمُسْلِمٌ وَأَهْلُ السُّنَنِ ، مَاتَ سَنَةَ 100 هـ ، مِيزَانُ الْإِعْتِدَالِ وَ قَالَ ابْنُ حَجَرٍ : ثَقَّةٌ مَحْضَرٌ . انْظُرْ : التَّهْذِيبُ وَقَالَ التِّرْمِذِيُّ عَنْ الْبُخَارِيِّ : شَهْرٌ حَسَنُ الْحَدِيثِ . وَقَوَّى أَمْرَهُ ، وَقَالَ : إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ ، ثُمَّ رَوَى عَنْ هَلَالِ بْنِ أَبِي زَيْنَبٍ عَنْهُ .

⁵¹ وَأَخْرَجَ مُسْلِمٌ وَالْحَاكِمُ وَصَحَّحَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَخْرُجُ الدَّجَالُ فَيَلْبِثُ فِي أُمَّتِي مَا شَاءَ اللَّهُ يَلْبِثُ أَرْبَعِينَ وَلَا أُدْرِي لَيْلَةً أَوْ شَهْرًا أَوْ سَنَةً

due to the strength of its narrators and due to it being narrated from various Sahabaؓ.

As for the narration of ‘forty years’ (b) it has been narrated from Shahr ibn Haushab, whose narrations when in conflict with much stronger ones have always been overlooked, due to the criticism certain scholars have levelled against him, despite him having been declared ‘reliable’ by many. The great Shafie’ scholar, Imam Ali ibn Muhammad ibn Habeen Al-Maawardi, in his book, A’laam An-Nubuwwah, has quoted a narration from Hadrat Muaaz ibn Jabalؓ regarding dajjal’s reign of forty years⁵², but due to no chain of narrators being provided, it is difficult to base any ruling upon it until its chain can be located.

In the Sunan of Ibn Majah, a narration from Hadrat Abu Umamahؓ has been quoted⁵³ quite similar to that which has been narrated from Hadrat Asma bint Yazeedؓ, which despite being termed as ‘weak’ does lend some strength to what has been narrated from herؓ.

With regards to the narration wherein doubt is expressed regarding whether it shall be forty days, or months or years, (c), since this doubt only appears in the narrations of Hadrat Abdullah ibn Amr ibn Aasؓ, it seems most likely that he was expressing this doubt due to not having heard from Rasulullâhﷺ the other narrations wherein ‘forty days’ had been clearly mentioned. There is also a possibility that he had heard the narrations of ‘forty days’ as well as that of ‘forty years’ and was now making indication that the reign of dajjâl shall be in ‘forty periods’ and not in ‘forty days of twenty-four hour each’. (And Almighty Allâh knows best)

⁵² و روى معاذ بن جبل : أن النبي صلى الله تعالى عليه و سلم ذكر الدجال فقال يقيم فيكم أربعين سنة أول سنة كالشهر ثم الثانية كالجمعة ثم الثالثة كالיום و سائر سنيه كالساعة حتى ينزل عيسى بن مريم فيوجره بالحرية فيذوب كما يذوب الرصاص (اعلام النبوة للماوردي)

⁵³ حدثنا علي بن محمد . حدثنا عبد الرحمن المخاري عن إسماعيل بن رافع أبي رافع عن أبي زرعة السيباني يحيى بن أبي عمرو عن أبي أمامة الباهلي قال رسول الله صلى الله عليه و سلم وإن أيامه أربعون سنة . السنة كنصف السنة . والسنة كالشهر والشهر كالجمعة . وآخر أيامه كالشررة . يصبح أحدكم على باب المدينة . فلا يبلغ بابها الآخر حتى يمسي (ابن ماجه)

After having understood the various narrations regarding dajjal's reign in this Ummah and why preference has always been afforded to the narration of 'forty days', the only aspect left for discussion is with regards to the duration of each of the forty days that dajjâl shall spend in this Ummah after his release. The best approach in this aspect would be to accept the declaration made by Rasulullâh ﷺ himself regarding this matter, as narrated by Hadrat Abu Hureira ؓ, which is that Almighty Allâh alone knows the duration of each of those days. The narration is as follows:

Abu Hureira ؓ narrates that he heard Rasulullâh ﷺ saying:

'The one with a defective eye, i.e. dajjâl, shall emerge from the east in a time of great disunity amongst people. He shall take over the earth as much as Almighty Allâh desires that he takes in a period of forty days.

Allâh alone knows what its duration shall be! Allâh alone knows what its duration shall be' ⁵⁴

Attempts to calculate and determine the duration of each day (period) have always ended in a closed road, due to the indications towards the duration of each of these days being most ambiguous, which one can clearly perceive from the sound narration of Abu Umamah ؓ mentioned above (a), and the narration of Hadrat Abdullah ibn Masood ؓ (b).

The narration of Abu Umamah ؓ as quoted above reads as follows:

Rasulullâh ﷺ mentioned that the days of dajjâl shall be forty. One day shall be like a year and another shall be less than that. Then a day like a month, and another less than that. Then a day like a week, and another less than

⁵⁴ أخبرنا أبو يعلى قال : حدثنا أبو خيثمة قال : حدثنا يونس بن محمد قال : حدثنا صالح بن عمر قال : حدثنا عاصم بن كليب عن أبيه قال سمعت أبا هريرة يقول : أحدثكم ما سمعت من رسول الله صلى الله عليه وسلم الصادق المصدوق ؟ حدثنا رسول الله أبو القاسم الصادق المصدوق : (إن الأعور الدجال مسيح الضلالة يخرج من قبل المشرق في زمان اختلاف من الناس وفرقة فيبلغ ما شاء الله من الأرض في أربعين يوما الله أعلم ما مقدارها الله أعلم ما مقدارها — مرتين (صحيح ابن حبان)

that. Than a day like every other day, and another less than that. His final days shall be like a flame on a palm leaf.'

Even if one were to somehow calculate and explain the issue of a day being equal to a year, and to a month and to a week, he shall surely stumble when it comes to explaining the days which shall be equal to 'less than a year', 'less than a month' and 'less than a week', due to having no idea what amount of time the phrase 'less than' refers to. Also to explain the duration of the days which shall be 'less than a normal day', that too shall prove quite difficult. (And Almighty Allâh alone knows best)

Then when one looks at the narration of Hadrat Abdullah ibn Masood رضي الله عنه the ambiguity increases even further, since in his narration a day has been likened to a week, a week to a month and a month to a year. The wording of his narration is as follows:

*Dajjâl shall remain on earth for forty mornings during which he shall reach every spring/area of water. **A day of his shall be like a week. A week shall be like a month and a month like a year.***⁵⁵

When the Sahāba رضي الله عنهم initially heard of the forty days/nights of dajjâl and how the duration of his days shall be similar to that of a year, less than a year, a month, less than a month, etc; and at times even less than a day; some amongst them understood the word 'day' to be referring to its most common meaning, i.e. a period starting at dawn and ending the following day at dawn (a twenty-four hour period). They thus enquired as to how were they to perform the five Salaah during these days; i.e. were they to remain upon five per day or were they to increase to more than five on the days which would seem longer than a day, and to decrease to less than five on the days that would seem shorter than a day.

⁵⁵ أبو معاوية عن الأعمش عن جامع بن شداد عن الأسود بن هلال عن عبد الله قال : يخرج الدجال فيمكث في الأرض أربعين صباحا يبلغ منها كل منهل ، اليوم منها كالجمعة ، والجمعة كالشهر والشهر كالسنة (المصنف - ابن أبي شيبة)

Rasulullah ﷺ's answer at that juncture, as with all his ﷺ other speech, displayed brilliantly what was meant by his ﷺ being described as 'جوامع الكلم' (one whose words are few but deep in meaning). The answer, as quoted by Imam Muslim رحمه الله from Hadrat Nawaas ibn Sam'aan رضي الله عنه was:

لا , أقدرُوا له قدره (باب ذكر الدجال)

Nay, calculate its times!

This short answer of Rasulullah ﷺ together with putting the questioner at ease, at the same time gave indication to the following:

What a country could do if it does not find adequate time between sunset and dawn for the Esha Salaah

In the light of the statement of Rasulullah ﷺ that Muslims, during the era of dajjâl, shall establish the times of Salaah through calculations, the Ulema have deduced that areas which do not find the time of Esha, due to dawn occurring quite soon after sunset, should base the time of Esha Salaah upon astronomical calculations and thus perform their Esha about one and a half hours after sunset, since this is the general gap between sunset and the beginning time of Esha.

The conditions that shall prevail during the forty-days of dajjâl

The next point that can be learnt from the statement 'Nay, calculate its times!' is that during the era of dajjâl, a mathematical system shall be available which shall enable man to calculate the times of Salaah, since without such a system calculating and estimating the times of Salaah, without relying upon the observation of the sun is practically impossible. This mathematical system is what the world today refers to as 'the perpetual Salaah time-table'.

The forty days of dajjâl mentioned in the Ahadith does not refer to actual 'days' of twenty-four hours each, but rather forty periods, with the duration of each and the level of work that dajjâl shall accomplish in each differing from the next.

This indication is derived when one considers the following:

- If the meaning of a 'day' was to refer to a 'twenty-four hour' period, for it then to equal a year, a month, etc, it would require that the speed of the movement of the sun be reduced tremendously, resulting in extremely long nights in some lands, and extremely long days in others. Such a phenomenon would obviously create great unrest in mankind at large, and anxiety especially amongst the young, whereas when one studies the Ahadith, he finds no mention whatsoever of any such unrest or anxiety. Yes, in the discussion of the rising of the sun from the West, when the rising of the sun shall be delayed for about two or three days before it appears from the West, there one finds mention of how the delay in the movement of the sun shall cause all to flock to the Masaajid in fear and concern.

Describing the scene and the anxiety that shall exist during that two/three day period Rasullullah ﷺ mentioned:

'A night shall come upon man that shall equal three of your nights. Those punctual with performing Nafil Salaah at night shall realize this first. They shall awaken for Tahajjud and complete their daily portion. They shall then retire to bed, awaken a few hours later and again complete their daily portion. As they are in this process, others shall awaken and (realizing that something is wrong) start screaming out to one another. Frightened, they shall hasten to the Masjid. They shall then witness the sun rising (from the West), but when it reaches the centre of the sky, it shall return towards the West and shall rise (the next day) according to its

norm (i.e. from the East).

Bringing faith at that moment shall be of no avail ⁵⁶

The wording of Hadrat Huzaifah ibn Yamaanؓ regarding this differs slightly, but projects a similar meaning. His words are:

"I asked Rasulullâhﷺ regarding the rising of the sun from the West. Rasulullâhﷺ replied:

'It shall be a long night equalling the time of two nights. Those that are habitual with performing Salaah at night shall realize that the length of the night is not normal. They shall however carry out their fixed practices of the night. During that time, the stars shall have disappeared. They shall then go to sleep, and reawaken to perform Tahajjud again. Again they shall retire to bed and awaken for Tahajjud.

When the length of the night becomes too lengthy to manage people shall start expressing fear (fearing the approaching of a calamity – as mentioned in the narration of Ibn Abbaasؓ). While awaiting the rising of the sun from the East, they shall be surprised to find it rising from the West. When they shall witness this, all shall bring faith, but faith at that moment shall be of no avail.'⁵⁷

⁵⁶ وعن عبد الله بن أبي أوفى رضي الله عنه؛ قال: سمعت رسول الله صلى الله عليه وسلم يقول: « لَيَأْتِينَ عَلَى النَّاسِ لَيْلَةٌ تَعْدِلُ ثَلَاثَ لَيَالٍ مِنْ لَيَالِيكُمْ هَذِهِ، فَإِذَا كَانَ ذَلِكَ؛ يَعْرِفُهَا الْمُتَنَفِّلُونَ، يَقُومُ أَحَدُهُمْ فَيَقْرَأُ حَزْبَهُ ثُمَّ يَنَامُ، ثُمَّ يَقُومُ فَيَقْرَأُ حَزْبَهُ ثُمَّ يَنَامُ، فَيَبْنِيهِمْ هَمٌّ كَذَلِكَ؛ إِذَا صَاحَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَقَالُوا: مَا هَذَا؟! فَيَفْزَعُونَ إِلَى الْمَسَاجِدِ؛ فَإِذَا هُمْ بِالشَّمْسِ قَدْ طَلَعَتْ، حَتَّى إِذَا صَارَتْ فِي وَسْطِ السَّمَاءِ؛ رَجَعَتْ، فَطَلَعَتْ مِنْ مَطْلَعِهَا". قَالَ: "فَحِينَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا". رَوَاهُ ابْنُ مَرْدَوَيْهِ

⁵⁷ وعن حذيفة بن اليمان رضي الله عنهما؛ قال: سألت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله! مَا آيَةُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَطُولُ تِلْكَ اللَّيْلَةُ حَتَّى تَكُونَ قَدَرُ لَيْلَتَيْنِ، فَيَنْتَبِهَ الَّذِينَ كَانُوا يَصْلُونَ فِيهَا، فَيَعْمَلُونَ كَمَا كَانُوا يَعْمَلُونَ قَبْلَهَا، وَالنَّجُومُ لَا تَرَى، قَدْ غَابَتْ مَكَائِهَا، ثُمَّ يَرْقُدُونَ، ثُمَّ يَقُومُونَ فَيَصْلُونَ، ثُمَّ يَرْقُدُونَ، ثُمَّ يَقُومُونَ؛ تَبْطُلُ عَلَيْهِمْ جَنُوبُهُمْ، حَتَّى يَتَطَاوَلَ عَلَيْهِمُ اللَّيْلُ، فَيَفْزَعُ النَّاسُ وَلَا يَصْبَحُونَ؛ فَيَبْنِيهِمْ هَمٌّ يَنْتَظِرُونَ طُلُوعَ الشَّمْسِ مِنْ مَشْرِقِهَا؛ إِذَا طَلَعَتْ مِنْ مَغْرِبِهَا؛ فَإِذَا رَأَاهَا النَّاسُ آمَنُوا فَلَمْ يَنْفَعِهِمْ إِيْمَانُهُمْ". رَوَاهُ ابْنُ مَرْدَوَيْهِ

The fact that no mention has been made of any confusion with regards to time, of any fear and anxiety, of any issue that people might find against the norm during the era of dajjâl, lends great indication that the 'forty days' of dajjâl which shall equal a year, less than a year, a month, less than a month, a week, less than a week, a day, less than a day, etc, does not refer to a 'twenty-four' day during which the sun shall be made to halt or decrease its speed at various junctures, but rather to forty periods, of varying lengths. During the era of dajjâl, time shall continue on its set pattern thus causing no concern to those who live through that era. If such phenomena were to occur during the era of dajjâl which would scare man to his wits end, the test of dajjâl would then never be true, since man would be constantly on his guard due to the unnatural events occurring around him.

- When questioned regarding Salaah during the era of dajjâl, Rasulullâh ﷺ ordered that one should continue performing his Salaah during that period at its fixed times, taking aid from calculation methods available. The manner and the wording adopted by Rasulullâh ﷺ for this answer itself indicates that calculating and performing Salaah at its prescribed times during the 40-day era of dajjâl shall be quite simple.

In the Ahadith regarding the delay of the rising of the sun before the advent of Qiyamah, Rasulullâh ﷺ explained that in the forty-eight or thirty-six hour prolonged period, those punctual with their Tahajjud shall perform it about three or four times until the sun finally rises, whereas in the light of the hadith regarding the forty-day period of dajjâl, if the meaning of forty-days were to be understood as forty-days of twenty-four hours each, this should not have been permissible. Rather it would have been necessary upon those who realize that the night is being prolonged

و عن ابن عباس رضي الله عنه انه سئل رسول الله صلى الله عليه وسلم : هل لذلك من آية يا رسول الله؟ فقال آية تلكم الليلة أن تطول كقدر ثلاث ليال فيستيقظ الذين يخشون ربهم فيصلون صلاتهم والليل مكانه لم ينقص، ثم يأتون مضاجعهم فيضطجعون حتى إذا استيقظوا و الليل مكانه فإذا رأوا ذلك خافوا أن يكون ذلك بين يدي أمر عظيم (ابن مردويه)

to immediately bring it to the attention of those still asleep and to advise them to start performing their Fardh Salaah by means of calculation. In that period, ten or fifteen Salaah times shall pass, yet those present during that era shall perform not one of those Salaah, nor has any mention been made of their making qadha later on. Why?

The people present during the forty-day period of dajjâl were given clear instructions through the Ahadith of Rasulullâh ﷺ to perform their Salaah during that period by means of calculation, whereas no such command was given to those present during the night of 'three-days' that shall precede the rising of the sun from the West. Why?

It is an established fact that every injunction of the Shariah is well within the means of the entire Muslim population, those living in areas advanced in technology as well as those living in primitive areas where electricity has not even reached. The order to perform Salaah through the method of calculation during the forty-day period shall thus be a command that shall be easy to understand and fulfil when that era arrives.

If each day of the forty-days of dajjâl were meant to be twenty-fours each, it seems quite improbable that all Muslims shall be able to easily perform their Salaah during that time at its prescribed times through calculation methods or any other method. The reason being that when the speed of the movement of the sun shall be reduced, those experiencing night shall surely never be able to determine with certainty when they awaken whether it is the time of Fajr or Zohar or Asr or a forbidden time. Just as the people during the era of the rising of the sun from the West shall err in performing tahajjud continuously despite it being the times for other Salaah, so too should the same errors occur here too. Some shall claim it is Fajr, whilst others shall argue that the time of sunrise has already set in. Masaajid shall be thrown into confusion and arguments and different groups shall be fighting for the Musalla to perform the Salaah whose time they feel has set in. Perhaps those with watches and perpetual Salaah calendars shall be able to control the situation to some extent, but this

facility shall never be able to serve the purpose of restoring control and breaking conflict in all areas.

The confusion shall grow further when day two finally starts, since some at that time shall perhaps be busy with Maghrib when the sun for the next day shall rise. Day two as mentioned in the narrations shall be just less in time duration than day one, thus the confusion shall continue. And the scene when each day becomes less than a day, with man attempting to perform five Salaah in a period during which the sun shall rise and set faster than its norm, that too shall obviously lead to widespread error, commotion and confusion.

Yet when one ponders at the manner in which Rasulullâh ﷺ issued a mere passing statement that man during that era should continue performing his Salaah at its fixed times using calculation methods prevalent, he shall surely pick up some indication that the matter of Salaah during its prescribed times in the era of dajjâl shall hardly be a matter that shall demand any real attention during that era, which would only be possible if the phrase 'forty days' in the issue of dajjâl was meant to refer to forty periods, which is a common meaning for the phrase 'days' in both the Quraan and Sunnah; and not to forty 'twenty-four hour days.'

When this meaning is considered, one shall have no difficulty in understanding how man shall live through this period without even being aware of any extraordinary event occurring around them, as is evident from the various Ahadith regarding dajjâl.

It shall also explain how Salaah during that era shall continue being performed without any real hassle, as well as why no mention has been made in any of the Ahadith discussing the battles that Hadrat Mahdi ﷺ shall oversee against the armies of dajjâl that the warriors shall be complaining of continuous night due to which they cannot fight or of continuous day during which they can find no period of rest or grace.

- Just before the descent of Nabi Isa عليه السلام the forces of dajjâl shall be preparing for a major massacre against the army of Hadrat Mahdi عليه السلام who shall be stationed at the Jami' Masjid of Damascus. Rasulullâh ﷺ in detail described the night preceding Hadrat Isa عليه السلام's descent and the discussions that shall occur amongst the soldiers during that night. Rasulullâh ﷺ also identified the time when Isa عليه السلام shall be brought down, which shall be the time of Fajr at the break of dawn.

The question that would obviously arise if the 'days of dajjâl' were to refer to twenty-four periods is that at the end of dajjâl's era, as outlined in the Ahadith mentioned above, the duration of each 'day' shall be extremely short, which has been described as *'a day like every other day, and another less than that. His final days shall be like a flame on a palm leaf'*. This would then demand that during this period, since the sun shall be moving so rapidly, people shall have to perform many Salaah in short spaces of time, by means of calculation. Whereas when one ponders over the Hadith describing the night preceding the descent of Nabi Isa عليه السلام, which shall be the 'final day of dajjâl' one finds no mention whatsoever of any Fardh Salaah being performed during the night after the Esha Salaah until the Fajr of dawn.

The description rendered for the night preceding the slaying of dajjâl lends great indication to the fact that during the era of dajjâl, despite its days being described as extra extremely short, during these days there shall be no real difference from all other days, and the times of Salaah shall remain as it normally is. When this shall be the case with the last day of dajjâl, why then should one not assume that, from day one, it shall be exactly the same?

- The incident of Hadrat Abdullah Ibn Abbaas رضي الله عنه in which he expressed concern over the possible emergence of dajjâl due to a star he had seen the night before was quoted in the preceding chapters, the wording of which is:

Ibn Abi Muleika once found his beloved teacher, Hadrat Abdullâh ibn Abbâsؓ, in a concerned and worried mood. Upon enquiring the reason, Hadrat Ibn Abbâsؓ replied:

'I was unable to sleep last night. A certain star had appeared which I fear could have been a sign of the emergence of dajjâl.⁵⁸

Had Hadrat Ibn Abbasؓ understood that, during the era of dajjâl, the first day of twenty-four hours would be equal to a year, he would surely never have expressed any concern over the possible emergence of dajjâl the night before, but would rather have stated that since the day is passing like every other day, there is no way dajjâl could have emerged as yet.

- During the era of Hadrat Huzeifa ibn Usaidؓ an incident occurred which threw many into panic. This incident was also quoted in the preceding chapters, and shall hereunder be reproduced:

An announcement was once made in Kufa that dajjâl has emerged. A man came to Hadrat Huzaifa ibn Usaidؓ and said, 'You are still sitting here! Are you not aware that the people of Kufa have already set out to fight dajjâl!' Hadrat Huzaifa instructed the man to sit. A while later a second man came and finding both sitting, exclaimed, 'How can you two remain sitting comfortably here while the people of Kufa are engaged in battle with dajjâl?' Hadrat Huzaifaؓ also instructed him to sit. After some time, the news reached that it was all a lie. The two men thereafter requested from Hadrat Huzaifaؓ to teach them regarding dajjâl, saying, 'If you did not have some knowledge regarding (the emergence) of dajjâl, you would never have kept us back.' Hadrat Huzaifaؓ then said, If dajjâl were to emerge today the youngsters of the streets would pelt him. Rather, he shall emerge when (true) men, i.e. men of Imân shall be few, when food

⁵⁸ عن ابن أبي مليكة قال : غدوت على ابن عباس رضي الله عنهما ذات يوم فقال : ما نمت البارحة حتى أصبحت قلت : لم ؟ قال : قالوا : طلع الكوكب ذو الذنب فخشيت أن يكون الدجال قد طرق (كتاب الفتن و المستدرک للحاکم)

shall be scarce, when family fights shall be common and when Islâm shall be treated lightly, i.e. not given the respect it deserves⁵⁹.

Had Hadrat Huzeifaؓ understood that the first twenty-four hours of dajjâl's era would be the length of a year, he would surely have related this as a proof of the non-emergence of dajjâl.

Crux of the 'release/emergence of dajjâl' issue

In brief, when one examines the manner the Sahabaؓ viewed the possibility of an emergence of dajjâl in their very era, he shall find sufficient indication that the men of the first era of Islam had never restricted the emergence of dajjâl to the period following the conquests of Hadrat Mahdiؓ, nor did they ever search for a twenty-four hour day equalling a year before assuming a possible emergence of dajjâl. Rather they viewed the possibility of dajjâl's emergence in their very era as a great probability and were continuously on the lookout for some sign confirming his emergence. They never denied the possibility of dajjâl's emergence merely on the basis that they were not experiencing a twenty-four hour day equal to a year. This was how theyؓ viewed the issue of dajjâl and it is from this very viewpoint that we should look at this matter.

Salient points that were discussed thus-far include, amongst others:

- The difference between the release (خروج) of dajjâl and his numerous emergences (ظهور)

⁵⁹ أخبرنا عبد الرزاق عن معمر عن قتادة قال نادى مناد بالكوفة الدجال قد خرج فجاء رجل إلى حذيفة بن أسيد فقال له أنت جالس ها هنا وأهل الكوفة يقاتلون الدجال فقال له حذيفة اجلس ثم جاء عريفهم فقال أنتم اها هنا جالسان وأهل الكوفة يطاعون الدجال فقال له حذيفة اجلس فمكثوا قليلا ثم جاء آخر فقال إنها كذبة صباغ فقالوا لحذيفة حدثنا عن الدجال فإنك لم تحبسنا إلا وعندك منه علم فقال حذيفة لو خرج الدجال اليوم إلا ودفنه الصبيان بالخذف ولكنه يخرج في قلة من الناس ونقص من الطعام وسوء ذات بين وخفقة من الدين (مصنف عبد الرزاق)

- The release of dajjâl has never been restricted to the era following the emergence of Hadrat Mahdi ﷺ.
- The Hadith of the forty-days of dajjâl should never be made the basis of denying the possible emergence of dajjâl during any period of time that followed the death of Rasulullâh ﷺ.
- When dajjâl met and spoke with Hadrat Tamim Daariؓ, he made great indication that the time of his release was close. If one were to assume that he is still imprisoned, it would mean that from the time he had indicated towards the closeness of his release, already 1400 years have passed, whereas until that time he had most probably only been in chains for about 1500 years⁶⁰. If half of his jail-sentence was still remaining, he would never have been eagerly anticipating his 'close' release.

When one keeps the following points in mind, he shall find himself viewing the issue of dajjâl in a completely different light.

It is in this new light that we shall Insha-Allâh now begin chapter 3, in an attempt to trace the footsteps and wanderings of dajjâl from the time of his possible release until the conquest of Constantinople and from then till today, whereby we may be able to lay our eyes upon and understand the reality of the many snares and webs that he has thus far spread throughout the world.

Aid and guidance is only and solely from Almighty Allâh, and He alone leads one to the truth.

⁶⁰ This calculation is based upon the assumption that dajjâl was chained by Nabi Suleimânؑ, as mentioned in Al-Ishaa'ah of Allâmah Al-Barzanji.

Part 3

Dajjâl after his release

As explained in previous parts, Almighty Allâh had designated forty days for dajjâl to spread his web of chaos and confusion, which most probably refers to forty periods of varying lengths. The first day of these forty has been likened to a year, which lends indication that dajjal's effort during this period shall reap its results very slowly, perhaps due to the time needed to re-establish one's base and to recruit new staff.

Even during his imprisonment, dajjâl never rested in brewing up schemes to pollute the world with kufr, which would then filter into the world through his agents amongst man and jinn, but as long as he himself could not move on the ground, the results he wished to see would never be realized. As the time for the approach of his release drew closer, his plots would increase manifold and messages would be sent out to agents scattered throughout the globe to await his arrival and prepare the grounds for seed-laying. Thus one finds the illustrious Sahabi, Hadrat Huzaifa ibn Yamaan رضي الله عنه, commenting:

لقد صنع بعض فتنة الدجال وإن رسول الله ﷺ حي⁶¹

*Verily some of the snares of dajjâl had been prepared
whilst Rasulullâh ﷺ was still alive!*

The first houses that dajjal would visit

Upon release, dajjal's natural choice of travel would have been to head straight for an old base, and towards old accomplices, through whom he could rally immediate support, and begin his mission without delay. For numerous reasons which shall be explained further, it would seem only

⁶¹ يعلى بن عبيد عن الاعمش عن سليمان بن ميسرة عن طارق بن شهاب عن حذيفة قال : لقد صنع بعض فتنة الدجال وإن رسول الله ﷺ حي (مصنف ابن أبي شيبة)

appropriate to begin one's search for the first land to be visited by dajjal with Iran and Iraq.

Amongst the foremost reasons for beginning with Iraq is due to what has been narrated from Hadrat Abdullâh ibn Masood ؓ:

Addressing the people of Iraq, he ؓ stated:

إني لأعلم أول أهل أبيات يقرعهم الدجال أنتم أهل الكوفة⁶²

'Verily I am well aware of the first households upon whose doors dajjāl shall knock. It shall be your homes, O people of Kûfâ!'

He ؓ in fact even pinpointed the area in Iraq which would serve as the beginning base for dajjāl. Once, when the discussion of dajjāl came up, he stated:

إن بأرضكم أرضا يقال له : كوثة ذات سباخ ونخل ؟

فقالوا : نعم . قال فإنه يخرج منها . (رواه مسدد)

Is there not an area known as Kûtha in your land, one that is (marshy) and populated with date palms. Verily dajjāl shall emerge from there.

When one studies the history of Kûtha, it becomes quite clear that this area once served as a prime base for shaitaani operations, and was most probably the headquarters of dajjāl himself before being summoned to Nabi Suleimân ؑ. In fact it was in this very city that the attempt to burn Nabi Ibrâhim ؑ⁶³ occurred.

According to Babylonian mythology, Kûtha was the city of residence of the famous false deity, Nergal, as well as the capital city of The Underworld,

⁶² حدثنا وكيع ، عن سفيان ، عن سلمة ، عن أبي صادق ، قال : قال عبد الله : إني لأعلم أول أهل أبيات يقرعهم الدجال

أنتم أهل الكوفة (المصنف لابن أبي شيبه)

⁶³ قرية بسواد العراق قديمة. ينسب إليها إبراهيم الخليل، عليه السلام، وبها كان مولده وطرح في النار بها (آثار البلاد وأخبار

العباد للقرظيني)

Irkalla, over which Nergal himself would preside. A brief glance at the description and information available regarding 'Nergal' makes one greatly incline to the probability the 'Nergal' was none other but dajjāl himself!⁶⁴.

⁶⁴ Nergal in a nutshell:

- Nergal is some sort of a solar deity, i.e. a sun-God
- He is regarded as the deity who presides over the Netherworld, i.e. the underworld or the world of the grave. (In reality, it is Almighty Allāh's command that presides over all realms, with angels appointed to various duties. In satanic circles however, followers are duped into thinking that when they die, they shall proceed to the Netherworld and since their master presides over it, they shall find therein eternal bliss. In this hope, one finds them prepared to sacrifice everything for the wishes of their master, who in actual fact is none other than dajjāl himself.)
- Nergal has been depicted as a man with a lion body.
- In demonology he has been described as a deity of the desert, a god of fire, god of the underworld and a god of one of the religions which rivalled Christianity and Judaism. (Besides Satanism, I am not aware of any other rivalling religion in which Nergal could be regarded as a god!)
- Nergal is also depicted as the chief of Hell's secret police (i.e. he is the chief of the shaitaani force that lures man and jinn into the fire of Jahannum, but his followers ignorantly assume that he is the chief in the matter of deciding who shall burn and who shall not.)

Sense demands that Nergal be forgotten, since he was nothing but a fable, a story of some long-forgotten ideology, which is not supposed to appeal at all to the modern, atheistic minds of today, but surprisingly:

- Nergal's legend has remained till today! In 1988 the Finnish gothic rock group released their first album entitled Nergal. The album was then re-released in 2007 by other music companies.
- Adam Darski, the vocalist/guitarist of the Polish black-death, metal band, 'Behemoth' chose 'Nergal' as his stage name. His statement, '*and Nergal to me is more important than my real name!*' shows the attachment he had with this figure.
- The Swedish Symphonic metal band, Therion, wrote a song dedicated to Nergal entitled 'The Siren of the Woods'.
- In many movies and children's' computer games, Nergal plays a prime role as the god of the underworld.

If Nergal proves to be just another name used by dajjāl, then it would be quite obvious that on his release from imprisonment, the first place that he would head to would be Kûtha, the capital of his ancient empire, and the centre of the world of magic, due to its close proximity to the city of Babylon, (the land where the root of magic and power had been initially planted)

Having understood that the area around Babylon was always the hotspot for shaitaani activity, one is hardly surprised to find the lands of Iraq/Iraq (areas surrounding Babylon/Kutha) featuring in practically every one of the hypocrite movements that arose shortly after the demise of Rasulullâh ﷺ.

In fact, nearing the end of his ﷺ life, Rasulullâh ﷺ laid great stress upon the Ummah to always be cautious and on the alert against any movement arising from the East, intending thereby the lands of Iraq/Iran, as mentioned explicitly in certain narrations.

Iraq/Iran in the light of the narrations

Hadrat Abu Hureira has narrated that Rasulullâh ﷺ said:

رَأْسُ الْكُفْرِ قَبْلَ الْمَشْرِقِ (رواه مسلم)

The centre of kufr is towards the East

Hadrat Abdullâh ibn Umar رضى الله عنه mentioned:

The fact of the matter is that 'Nergal', together with the thousand other false deities that existed in the days of before were nothing other than different names of Iblīs, dajjāl and other shayateen.

'I saw Rasulullâh ﷺ pointing towards the East, saying, 'Trials shall come from there! Trials shall come from there!''⁶⁵

The Ahâdith and statements of the Sahâba رضي الله عنهم and Tabi'een رضي الله عنهم pinpointing the lands of Iraq/Iran as 'the city of the East' that shall give rise to the major shaitaani movements' are many, amongst which are:

Hadrat Abdullâh ibn Umar رضي الله عنه has narrated that he saw Rasulullâh ﷺ pointing towards Irâq, saying:

*'Listen well! Fitnah (trials and tribulations for the Ummah) shall come from there. (Rasulullâh ﷺ repeated this thrice.) It is there that the horn of shaitaan shall rise!'*⁶⁶

Abdullâh ibn Umar رضي الله عنه narrates that Rasulullâh ﷺ once made dua for the land of Shâm and Yemen. When the Sahâba asked for dua for Najd (a famous raised area of Iraq⁶⁷), Rasulullâh ﷺ said, *'that is the area of tremors and trials, and it is there that the horn of shaitaan shall rise!'*⁶⁸

In explaining the meaning of 'the horn of shaitaan shall rise', scholars have mentioned various possibilities, viz:

- ★ Shaitaan really has horns, and it is in this land that he shall rise to make his attacks

⁶⁵ عن ابن عمر رأيت رسول الله صلى الله عليه وسلم يشير نحو المشرق إن الفتنة ههنا إن الفتنة ههنا (صحيح ابن حبان)

⁶⁶ عن ابن عمر قال : رأيت رسول الله صلى الله عليه وسلم يشير بيده يؤم العراق ها ان الفتنة ههنا ها ان الفتنة ههنا ثلاث مرات من حيث يطلع قرن الشيطان (مسند احمد بسند صحيح)

⁶⁷ قال الخطابي نجد من جهة المشرق ومن كان بالمدينة كان نجده بادية العراق ونواحيها وهي مشرق أهل المدينة (فتح الباري) وكل ما ارتفع عن قامة إلى أرض العراق فهو نجد (عمدة القاري) قال الباهلي : كُلُّ ما وَرَاءَ الحَنْدَقِ عَلَى سَوَادِ الْعِرَاقِ فَهُوَ نَجْدٌ (تاج العروس)

⁶⁸ عن ابن عمر قال : (اللهم بارك لنا في شامنا وفي يمننا) . قال قالوا وفي نجدنا ؟ قال قال (اللهم بارك لنا في شامنا وفي يمننا قال قالوا وفي نجدنا . ؟ قال قال (هناك الزلازل والفتن وبها يطلع قرن الشيطان (صحيح البخاري)

- ★ It is metaphoric; referring to power, i.e. from this land shaitaan's power shall spread
- ★ It refers to the army/helpers of shaitaan, i.e. this area shall be their capital/headquarters
- ★ The word 'Qarn' refers not to 'horns', but rather to 'generations'. The meaning of the narration shall then be, *'In this land, evil shall continue springing up. As one generation comes to an end, another shall soon rise!'*

Speaking of the Harûriyah (i.e. the Khawârij), Hadrat Sahl ibn Huneifؓ explained that he had heard Rasulullâhﷺ saying, 'From there, (**pointing towards Irâq**), a group shall emerge who shall recite Qurân, but it shall not pass their throats (i.e. it shall not affect their hearts at all). They shall be exiting Islâm as an arrow leaves its bow.⁶⁹

When Hadrat Umarؓ was preparing an expedition towards Iraq, Ka'b Ahibârؓ cautioned him saying:

*'O leader of the faithful, do not proceed in that direction, for verily in that land lies nine-tenths of black-magic, the most evil of the jinn, and the worst of the killer diseases!'*⁷⁰

- ★ It was in this very area (i.e. Iraq and its neighbouring areas) that:
 - the killer and the ones behind the assassination of Hadrat Umarؓ came⁷¹

⁶⁹ عن سهل بن حنيف سمعت رسول الله صلى الله عليه و سلم يذكر قوما يخرجون من ههنا وأشار بيده نحو العراق يقرؤون القرآن لا يجاوز حناجرهم يرقون من الدين كما يرق السهم من الرمية (مسند احمد بسند صحيح)

⁷⁰ ان عمر بن الخطاب أراد الخروج إلى العراق فقال له كعب لا تخرج إليها يا أمير المؤمنين فإن بها تسعة أعشار السحر (الشر) وبها فسقة الجن وبه الداء العضال (موطأ إمام مالك باب ما جاء في المشرق)

⁷¹ In the assassination of Hadrat Umar, the names of four people appear, viz. Abu Lu'lu Firoz Al-Majûsi (the killer), Hûrmuzaan, Jufeina, and the son of Firoz. (Usdûl Ghâba). The following text appears in Târikhul Islam of Hâfiz Zahabi:

- the killers of Hadrat Uthmân ﷺ⁷² came
- the battle of Jamal occurred in this area, i.e. near Basrah⁷³, which was perhaps one of the greatest trials for the Ummah.
- The rise of the Khawârij occurred in this area.

Many of the soldiers of the army of Hadrat Ali ﷺ who participated in the battle of Siffin (between Hadrat Ali ﷺ and Hadrat Muâwiya ﷺ) were from Kufa (Iraq). After the battle was brought to an end and a truce was finally reached, these soldiers showed their true colours by abandoning Hadrat Ali ﷺ, and settling in the area of Harûrah (a district of Kûfa). Their abandoning Hadrat Ali ﷺ at this stage clearly showed that their purpose behind the war was never to establish justice, but rather to just keep the Ummah fighting amongst each other. This group became famous as the Khawârij, regarding whom Rasulullâh ﷺ had many years previously warned the Ummah about, saying⁷⁴:

عبد الرزاق، عن معمر، عن الزهري: أخبرني سعيد بن المسيب، أن عبد الرحمن بن أبي بكر ولم تجرب عليه كذبة قط قال: انتهيت إلى الهرمزان وجفنية وأبي لؤلؤة وهم نجي فبعتهم، وسقط بينهم خنجر له رأسان نصابه في وسطه، فقال عبد الرحمن: فانظروا بم قتل عمر، فنظروا فوجدوه خنجراً على تلك الصفة

Abu Lu'lu and his son were both fire worshippers. Hûrmuzaan, a famous leader of the Persians, accepted Islâm after being caught. Some have said that he was a good Muslim. Others felt he definitely played some part in the assassination of Hadrat Umar, since Hadrat Abu Bakr's son had seen him holding the knife the night before the killing. (And Almighty Allâh knows best)

⁷² وعن أبي جعفر القاري قال: كان المصريون الذين حصروا عثمان ستمائة: رأسهم كنانة بن بشر، وإن عديس البلوي، وعمرو بن الحمق، والذين قدموا من الكوفة مائتين، رأسهم الأشتر النخعي، والذين قدموا من البصرة مائة، رأسهم حكيم بن جبلة، وكانوا يداً واحدة في الشر (تاريخ الاسلام للذهبي)

⁷³ وكانت الوقعة يوم الجمعة، خارج البصرة، عند قصر عبيد الله بن زياد (تاريخ الاسلام للذهبي)

⁷⁴ إن طائفة تخرج من قبل المشرق عند اختلاف من الناس، لا ترون جهادكم مع جهادهم شيئاً، ولا صلاتكم مع صلاتهم شيئاً، ولا صيامكم مع صيامهم شيئاً، يمرقون من الدين كما يمرق السهم من الرمية، علامتهم رجل عضده كئدي المرأة، يقتلهم أقرب الطائفتين من الحق فسار علي إليهم، فاقتتلوا قتلاً شديداً ... وفيها "فقال: ابتغوه، فطلبوه، فلم يجدوه

'From the East there shall emerge a sect, whose Jihâd, Salah, and fasting shall amaze all, but in reality they shall be exiting from Islâm as an arrow exits from the bow, i.e. with great speed. Amongst them shall be a man whose forearm shall bulge out as the breast of a woman. The group which is closest to the truth, shall stand up against them!'

Hadrat Aliؓ, after witnessing the emergence and rise of this sect, which in a short span of time had reached numbers of up to twelve thousand plus, waged a severe war against them, and with the Divine aid of Almighty Allâh, destroyed their backbone. At the end of the battle, Hadrat Aliؓ even sent his soldiers in search of the one who had been described by Rasulullâhﷺ. After an extensive search, he was located hiding under some dead corpses. He was dragged in front of Hadrat Aliؓ, giving all the chance to see the truth of the words of Rasulullâhﷺ.

- the martyrdom of Hadrat Aliؓ occurred in Kufa, and those behind the assassination were all from the khawârij sect⁷⁵, whose roots were in Irâq.
- The martyrdom of Hadrat Husseinؓ, known famously as 'the incident of Karbala', occurred in Irâq. The murderers and the ones who had plotted his death and brought him over were all from Irâq.⁷⁶
- The first claims of the shia were made by a jew who portrayed himself as a revert to Islâm, viz Abdullûh ibn Saba (also known

فركب علي دابته وانتهى إلى وهدة من الأرض ، فإذا قتلى بعضهم على بعض ، فاستخرج من تحتهم ، فجر برجله يراه الناس" (رواه إسحاق بن راهويه بسند صحيح - تحاف الخيرة)

⁷⁵ انتدب ثلاثة نفر من الخوارج : عبد الرحمن بن ملجم المرادي وهو من حمير وعداده في بني مراد وهو حليف بني جبلة من كندة . والبرك بن عبد الله التميمي وعمرو بن بكر التميمي . فاجتمعوا بمكة . وتعاهدوا وتعاقدوا ليقتلن هؤلاء الثلاث علي بن أبي طالب ومعاوية وعمرو بن العاص (اسد الغابة - علي بن ابي طالب)

⁷⁶ A separate treatise has been prepared detailing what had really occurred at Karbala and why, under the title, 'The Bloody Lies of Karbala', which is available upon request to the email given at the end of the book.

as Ibn Saudah). Although he came from Yemen, the area he chose for laying the foundation of his false creed was none other than Irâq (Kûfa and Basrah) and Egypt⁷⁷.

- The rise of the jabariya occurred in Iraq/Iran. The leader behind this sect was Jahm ibn Safwân⁷⁸, who studied under Ja'd ibn Dirham⁷⁹ in Basrah. Jahm was from Khurâsân (Irân), and in the fore-front of the call to overthrow the rule of the Banu Umayyâh.
- Irâq was the birthplace of the sect known as the *qadariya*. The first recorded claims regarding the denial of Taqđîr came from Ma'bad al Juhani in Basrah.⁸⁰
- The rise of Mukhtâr ibn Ubeid Thaqafi (the liar) occurred in Kufa. In the claim of taking revenge from the killers of Hadrat Husein (عليه السلام), he had thousands of innocent men, women and children slaughtered. He even laid claim to being a recipient of revelation⁸¹. The brother of Hadrat Abdullâh ibn Zubeir (عليه السلام), Hadrat Musab ibn Umeir (عليه السلام), finally had him killed.

⁷⁷ فلما قدم عبد الله بن سبأ البصرة نزل على حكيم بن جبلة، واجتمع إليه نفر، فنفث فيهم سمومه، فأخرج ابن عامر عبد الله بن سبأ من البصرة، فأتى الكوفة فأخرج منها، ومن هناك رحل ابن سبأ إلى الفسطاط ولبت فيه وجعل يكتبهم ويكتبونه، ويختلف الرجال بينهم، وذكر الطبري أن السبئية لما قرروا الزحف من الأمصار على مدينة الرسول صلى الله عليه وآله وسلم كان عدد من خرج منهم من البصرة كعدد من خرج من مصر (العواصم من القواصم - قول علي أن الخارجين على عثمان حساد طلاب دنيا)

⁷⁸ الجهمية: تنتسب الجهمية إلى الجهم بن صفوان من أهل خراسان ومولى لبني راسب، تتلمذ على الجعد بن درهم وكان كاتباً للحارث بن سريح، الذي أثار الفتن ضد الدولة الأموية في خراسان، وكان جهم يقرأ سيرته ويدعو إلى توليته، ويحرص الناس على الخروج (الدولة الأموية عوامل الإزدهار وتداعيات الإختيار المؤلف : علي محمد محمد الصلّائي)

⁷⁹ J'ad 'coincidentally' happened to be the first person to voice the filthy opinion that the Qurân-e-Majîd is a created word. (Na uuzubillâh!)

⁸⁰ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلُ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهْمِيِّ (معارج القبول بشرح سلم الوصول)

⁸¹ (المختار بن أبي عبيد) الثقفي الكذاب، الذي خرج بالكوفة، وتبع قتلة الحسين يقتلهم. قال النبي صلى الله عليه وسلم: يكون في ثقيف كذاب ومبير فكان أحدهما المختار، كذب على الله وادعى أن الوحي يأتيه، والآخر: الحجاج (تاريخ الاسلام للذهبي)

- The killing of thousands of leading scholars of the Tabieen الطائفة on the hands of Hajjât ibn Yusuf Thaqafi occurred in Irâq.
- The home of the Qarâmita was Persia⁸². This sect was regarded as perhaps the worst sect of the shia, famous for their massacre of the Hujjât and their abduction of the Hajar-e-Aswad in the year 317 A.H. for a period of about twenty-two years.
- The issue known as *Khalqul-Qurân* (the claim that the Qurân is created) was spearheaded by a man from the Qarâmita, Bishr ibn Ghayyâth. In fact, as recorded in Al-Bidâyah⁸³, the first person to raise this issue was Ja'd ibn Dirham (of Khurâsân - Iran). He learnt it from Bayân ibn Sam'ân, who learnt it from Tâlût (the nephew and son-in-law of Labîd ibn Asam, the jew who practiced black magic upon Rasullullah ﷺ). Tâlût learnt it from his father-in-law, Labîd, who had learnt it from a jew of Yemen.

Hadrat Moulâna Sayyid Suleimân Nadwi (R.A.) summarised most beautifully the conspiracies, the trials, and the evils that arose from this area of Iraq/Iran, when he wrote in his monumental work, 'Siratun-Nabi':

'It seems as though all of the astray sects, and all of the major trials and evils that attacked Islâm arose from the land of Irâq'

The evil that emanated from this land in fact reached such levels that leading giants of the Sahâba الصحابة and the Tabieen would eventually abandon the area, with nothing but curses and criticism for the land. The reason for that was the existence of a sinister, shaitani force operating secretly from within, a force that would remain alive, continuing its evil, and

⁸² وفيها تحركت القرامطة وهم فرقة من الزنادقة الملاحدة أتباع الفلاسفة من الفرس الذين يعتقدون نبوة زرادشت ومزدك،

وكانا يبيحان المحرمات (البداية و النهاية)

⁸³ قال ابن عساكر وغيره: وقد أخذ الجعد بدعته عن بيان بن سمعان، وأخذها بيان عن طالوت ابن اخت لبيد بن أعصم، زوج

ابنته، وأخذها لبيد بن أعصم الساحر الذي سحر رسول الله (صلى الله عليه وسلم) عن يهودي باليمن، وأخذ عن الجعد الجهم

بن صفوان الخزري (البداية)

raising its head time and again in the guise of different sects, spearheaded by different dogs of this world!

Note: From the above, it should never be understood that Irâq produced nothing but filth. Rather, to confront the evil that continuously arose from Irâq, Almighty Allâh brought forth from that very land such giants of Islâm that in every era broke the backbone of these fitnas, despite the support that the astray groups enjoyed from the government and high-profile communities within those areas. On account of these luminaries, the land of Irâq was regarded as one of the major centres of Islâmic knowledge during the era of the Sahâbaؓ, Tâbi'een and for many years thereafter.

Irâq/Iran – The First Markaz (centre) of dajjâl

There is much to indicate that the markaz (centre) of dajjâl from the very beginning was Iraq/Iran, which was the centre of black-magic, due to its close proximity to Babylon, in which the angels Hârût and Mârût had years ago descended with the formulas of magic. From amongst the narrations that lend indication towards this, the following stands out the most:

When Hadrat Umar was intending to settle in Iraq, Ka'b Al Ahbâr, the famous learned scholar of the previous scriptures, who had accepted Islâm in the era of the Sahâbaؓ, approached him, saying⁸⁴:

'I feel you should not proceed in that direction, for verily in it resides dajjâl, and the worst of the jinn. In it exists nine-tenths of black magic and every major illness, i.e. (bid'aat) innovations.'

Ka'b Ahbaar was a scholar of the previous scriptures. His firm declaration of Iraq being the land of dajjâl indicates greatly that, at one time in

⁸⁴ أخبرنا عبد الرزاق عن معمر عن بن طاووس عن أبيه قال أراد عمر أن يسكن العراق فقال له كعب لا تفعل فإن فيها الدجال وبها مردة الجن وبها تسعة أعشار السحر وبها كل داء عضال يعني الأهواء (مصنف عبد الرزاق)

history, it definitely served as the base of dajjâl. The question that now arises is what happened to dajjâl that pulled him out of this base and landed him in chains until the era of Rasulullâh ﷺ. The answer to this seems to lie in the history of Jerusalem during the era of Nabi Suleiman ﷺ, thus our attention shall now turn towards that chapter of history.

Jerusalem during the Era of Nabi Suleiman ﷺ

With regards to the chaining of dajjâl, the following has been narrated, with a sound chain, from six senior scholars of Islâm, majority of whom were from the high ranking Tabiéen, viz. Yazid ibn Himyar, Yazîd ibn Shureih, Jubeir ibn Nufair, Miqdâm ibn Ma'dî Karib, Amr ibn Aswad and Kathîr ibn Murrah:

*'Dajjâl is not a human. Rather he is an evil jinn, tied up on an island with over seventy links. It is not known whether it was Nabi Suleimân ﷺ that had him chained or someone else.'*⁸⁵

Even though none of them explicitly mentioned that it was Nabi Suleimân ﷺ who had dajjâl chained up, the very fact that they only took his name indicates that he is the first possibility that should be considered.

In the Qurân and Ahâdith too, one finds indication that the power and ability to capture the jinn (especially one as powerful as dajjâl), was truly the hallmark of Nabi Suleimân ﷺ.

⁸⁵ عن يزيد بن حمير ويزيد بن شريح وجبير بن نفير والمقدام بن معدي كرب وعمرو بن الأسود وكثير بن مرة قالوا جميعا ليس الدجال إنسان إنما هو شيطان في بعض جزائر البحر موثق بسبعين حلقة لا يعلم من أوثقه أ سليمان أم غيره (كتاب الفتن - باب خروج الدجال و سيرته - نعيم بن حماد المروزي أبو عبد الله)

Allâh ﷻ describes this power of Nabi Suleimân' in the following words:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ . وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ .

وَأَخْرَيْنَ مُفْرَرِينَ فِي الْأَصْفَادِ (ص 38)

'We made the wind subservient to his command, blowing coolly. And we made subservient to him the evil jinn, some masters in building and others masters in diving, as well as others who were kept locked in chains.'

In the explanation of the word (الأَصْفَادِ - chains), Tabari has quoted from Suddi that it refers to such chains which bind the hands to the neck. This very description was offered by Hadrat Tamîm Dârî⁸⁶, when describing the chains binding dajjâl. His ﷺ words were:

'Strong iron chains bound his hands to his neck and his two legs together'.

The chains used by Nabi Suleimân ﷺ to lock up the evil jinn and the one used on dajjâl were of the same or a similar type. This could either be due to this type of chain being common amongst those who held the power to chain the jinn, or because Nabi Suleimân ﷺ himself was the one who had dajjâl chained.

Speaking of the power of chaining up the jinn, which had been gifted to Nabi Suleimân ﷺ, Rasulullâh ﷺ mentioned:

'A rebellious jinn attempted to spoil my Salâh last night. Almighty Allâh enabled me to capture it. I intended to tie it to a pillar of the Masjid, so that you could all see it in the morning. But when I remembered the dua of my brother, Nabi Suleimân ﷺ, I decided to let it go.'

⁸⁶ The Sahâbi ﷺ who had seen dajjâl a few years before accepting Islam at the hands of Rasulullâh ﷺ

His dua was, 'O Allâh, bless me with such a kingdom, that will not be suitable for anyone after me!'⁸⁷

In this hadith is an indication that the true right and power to have the jinn captured and chained up belonged to none other than Nabi Suleimân ﷺ. It would thus only seem correct that he alone be the one who had chained up the most evil of the jinn, i.e. dajjāl.

Similarities of the Blessed Era of Nabî Suleimân ﷺ and Present Times

The possibility that dajjāl had been free in the era of Nabi Suleimân ﷺ, and thereafter locked up gets further strengthened when one examines 'free-masonry' and zionist ideologies. With claims of 'the temple of Solomon', 'the rule of Solomon', etc. one gains the impression that their aim and ambition is to reconstruct the empire of Nabi Suleimân ﷺ, and to retake the power which he once held.

Whatever Nabi Suleimân ﷺ had, was given to him directly by Almighty Allâh, and was regarded as a *Mu'jizah* (Divine Miracle), a sign of his Nubuwwah. Presently, through the aid of what has come to be known as 'science' or 'technology' those very powers are being harnessed and those very feats are being accomplished which were found in his golden era. It is as though someone or something is greatly desirous of imitating the rule of Nabi Suleimân ﷺ.

For example:

⁸⁷ إن عفریتا من الجن تفلت علی البارحة - أو كلمة نحوها - ليقطع علی الصلاة فأمكنني الله منه فأردت أن أربطه إلى سارية من سواري المسجد حتى تصبحوا وتنظروا إليه کلکم فذکرت قول أخي سليمان { رب اغفر لي وهب لي ملكا لا ينبغي لأحد من بعدي } . قال روح فرده خاسئا (البخاري - باب الأسير أو الغريم يربط في المسجد)

- ★ Nabi Suleimân ﷺ was blessed with command over the wind, which would carry his throne, and cover a distance of one-month's journey in a couple of hours.

Through modern-day- air transport, this feat has become an everyday-norm. In fact, journeys into space are no longer seen as a unique achievement.

- ★ During the era of Nabi Suleimân ﷺ, engineering was at its height. Amongst the jinn were expert builders (من كل بناء), who would construct for him architectural masterpieces, as mentioned in the verse:

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ

In this verse Almighty Allâh makes mention that the jinn would build for Nabi Suleimân ﷺ the following:

محارِب - According to the scholars of Tafsîr, this refers to strong forts, beautiful cities and high buildings.

تماثيل - Statues of immense beauty, made of copper and glass. These would include statues of the previous Ambiya ﷺ, pious predecessors, animals and birds. (This was permissible in the previous Ummahs, but has been prohibited for this Ummah.)

جفان كالجواب – Huge bowls for eating, some as large as a pond. Some have written that up to a thousand people would eat from one such bowl.

قدور راسيات - Pots for cooking, huge and firm. It would never be moved from its location. Ladders would be used to reach it.

The high buildings of today, the beautiful, ever increasing cities all around, high standing statues, and the huge boilers at industrial plants are but a few examples of how this unique feat of Nabi Suleimân ﷺ has today been imitated.

Other similarities with the era of Nabi Suleimân ﷺ would include:

- ★ The jinn would dive into the ocean (غواص) and bring out its treasures, i.e. pearls, etc.

With sub-marines, scuba-diving, etc, the wonders of the ocean no longer remain a mystery, just as it was no mystery during that blessed era.

- ★ The winds would carry the voices of man and animal to the ears of Nabi Suleimân ﷺ, enabling him to hear sounds from far away, and sounds not audible to the normal ear.

The incident of his hearing the warning of an ant has been described in the Glorious Qurân. The voice of an ant, even if understood, is emitted on a frequency that man cannot hear. Through the agency of the wind, such sounds would be carried to his ﷺ ears.

Wahb ibn Munabbih has narrated that while Nabi Suleimân ﷺ was being carried by the winds on his throne, he happened to pass by a farmer. When the gaze of the farmer fell upon his throne he uttered, 'Subhânallâh (Glory be to Allâh)! Indeed the family of Dawûd has been gifted with a unique kingdom!'

The wind carried his voice and placed it at the ear of Nabi Suleimân ﷺ. He ordered that the man be brought in front of him. After enquiring from him why he had uttered what he had uttered, Nabi Suleimân ﷺ said to him, 'The reward for one Subhânallâh on the Day of Judgement shall be far greater than whatever the family of Dâwûd has been given in this earthly life!' (Durr-e-Manthûr⁸⁸)

In this incident, clear mention is made that the winds would carry sounds from far away to the ears of Nabi Suleimân ﷺ. In present times, through the agency of radios, telephones, mobiles, satellite, etc. voices and sounds of various frequencies are carried to the ears of people around the globe.

⁸⁸ أخرجه عبد الله بن أحمد في زوائد الزهد وابن المنذر عن وهب بن منبه

- ★ The huge throne of the queen of Shaibâ, Bilqîs, was brought all the way from her country into the presence of Nabi Suleimân ﷺ in less than the blink of an eye.

In present times, although an item itself cannot be transferred between two points so rapidly, however its image can. Through the fax machine, internet, mobile, etc. the forms, shapes and colours of items far away can be viewed with hardly any difficulty. Through a mere screen, a man thousands of miles away can be made to appear as though he is present in front of one. He may himself not be present, but it is 'as though he is present (كأنه هو).

- ★ Nabi Suleimân ﷺ had a bird, Hud-Hud, who would act as a scout for his army, bringing him news of events occurring far away. Hud-Hud was also capable of locating the presence of water, even though it be hidden deep in the earth. After pointing out its location, the Shayâteen would be ordered to extract it and draw it out from the earth.⁸⁹

In present times, the skill of locating water and bringing it to the surface has become common-knowledge, due to the various forms of machinery created for this purpose.

- ★ In the books of Tafsîr, mention is made of a bird in the army of Nabi Suleimân ﷺ, who would serve as his looking eye. The world in its eye would be 'like a plate in front of one, in which everything is visible.⁹⁰

⁸⁹ وكان الهدهد دليله على الماء ، كان يرى الماء من تحت الأرض ، كما نرى الماء في الزجاج ، فينقر الأرض فتجيء الشياطين يستخرجونه (البحر المديد)

⁹⁰ دعا بالعقاب ، سيد الطير ، فقال : عليّ بالهدهد الساعة ، فرفع العقاب نفسه نحو السماء ، حتى التزق بالهواء ، فنظر إلى الدنيا كالقصعة بين يدي أحدكم (البحر المديد)

Through the agency of the satellite the world can now be viewed as though it is in a plate in front of us.

- ★ Nabi Suleimân ﷺ ruled from the throne of Aqsâ, and his authority spread over whatever was regarded as the known world. There was no land which he was aware of, except that it was under his rule. Nothing could stand against his mighty army (جنود لا قبل لهم). His kingdom brought the world under one system of rule.

The desire of the present 'one world order' system is exactly the same, i.e. that no area on earth be left except that it be under their authority. Millions are spent to ensure that their army be invincible, and that the entire world be ruled again from the very spot from which Nabi Suleimân ﷺ once ruled.

*** These are just a few examples of the similarities between the rule of Nabi Suleimân ﷺ and the present-day system of rule, except that the basis of the rule of Nabi Suleimân ﷺ was the recognition of Almighty Allâh, attributing all power to Him alone, and worshipping none but Him, whereas the basis of the present system is exactly the opposite. It is based on Allâh denial, devil-worship, and subservience to none but one's carnal passion and the whisperings of the shayâtîn.

When one studies these similarities it becomes quite clear that someone or something is making an all-out attempt to sit where Nabi Suleimân ﷺ once sat, to rule with the force with which he ﷺ ruled, and to enjoy that authority which he ﷺ had once enjoyed.

Then, when one studies the duas made by Nabi Suleimân ﷺ upon the completion of the building of Masjid-e-Aqsâ, one shall sense that Nabi Suleimân ﷺ was aware that such an effort would one day take place. From amongst the duas that he ﷺ made on that most auspicious occasion, the one that stood out the most, which Almighty Allâh Himself made mention of, is this duâ:

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (ص)

*'O Allâh, forgive me and bless me with such a kingdom
that will not be suitable for anyone after me!'*

Explaining the meaning of 'a kingdom not suitable for anyone after me',
Allâma Ainî رحمته عليه quotes the tafsîr of Sâlih ibn Kaisân رحمته عليه:

لا ينبغي لأحد من بعدي أي لا يكون لأحد من بعدي

(عمدة القاري - باب سورة ص)

'A kingdom that shall be given to none after me'

Explaining the outcome of this most amazing duâ, Rasulullâh صلوات الله عليه said:
*'Almighty Allâh accepted his duâ and gave him what he wanted.'*⁹¹

Due to the blessings of this dua, no matter what strings dajjâl shall pull,
and no matter what strength he may acquire, the rule and kingdom of
Nabi Suleimân عليه السلام shall never come under his grasp.

Allâma Aini رحمته عليه, has also quoted the tafsîr of Atâ ibn Abi Rabâh رحمته عليه⁹² who
explained the verse in the following words:

أي هب لي ملكا لا أسلبه في باقي عمري كما سلبته في ماضي عمري

(عمدة القاري , باب سورة ص)

*'Bless me with such a kingdom which shall not be snatched away from me,
as it was snatched away in the past!'*

⁹¹ رواه النسائي في الكبرى (رقم 693) قال الحافظ في الفتح (408/6) : رواه النسائي بإسناد صحيح

⁹² Atâ ibn Abi Rabâh is that Tâbi'e regarding whom Hadrat Abdullâh ibn Abbâs رضي الله عنه said, 'You have come all the way here to ask me, whereas Atâ is amongst you!' He was regarded as the chief Mufti of Makkah Mukarrama during his era. During the days of Hajj, none were permitted to answer any question related to Hajj, except him. (Siyar A'lâm An Nubalâ -Zahabi)

In the tafsîr offered by this most prominent Tâbi'e, clear mention has been made that prior to this dua of Nabi Suleimân (عليه السلام), an incident had occurred during which his kingdom had been snatched away.

When the details of this incident are studied, one finds further indication towards the possibility that dajjâl was present during the initial era of Nabi Suleimân (عليه السلام); that it was none but he who had at that time made an attempt to take over the throne of Nabi Suleimân (عليه السلام), and it was he who Nabi Suleimân (عليه السلام) had chained, after realising his treachery. A summary of this incident shall thus now be provided....

The Scandal behind the Dethroning of Nabi Suleimân (عليه السلام)

The fact that Nabi Suleimân (عليه السلام) did at one stage lose his throne has been narrated from numerous scholars, with Hadrat Ali (عليه السلام), Hadrat Abdullâh ibn Abbâs (عليه السلام), Saeed ibn Jubeir (عليه السلام), Saeed ibn Musayyib (عليه السلام), Atâ ibn Abi Rabah (عليه السلام), Mujâhid (عليه السلام) and Qatadâh (عليه السلام) being amongst them, all of whom are regarded as Imâms in the tafsîr of the Glorious Qurân.

For this reason, Allâmah ibn Khathîr (عليه السلام), when explaining the verse of the Glorious Qurân, 'و لقد قتنا سليمان -Verily we had tested Suleimân', sufficed on these words:

أي: اختبرناه بأن سلبناه الملك مرة

'We tested him (i.e. Nabi Suleimân (عليه السلام)) by taking away from him his kingdom'

In explaining how he (عليه السلام) had lost his throne, the scholars differ, mainly due to the various, conflicting Isrâili narrations that had reached them regarding this incident. As for whether something of this sort did happen or not, anyone who reads even a small portion of what has been narrated from these giants of knowledge shall understand that there definitely was an occasion in that blessed era during which someone else sat on the throne of Nabi Suleimân (عليه السلام).

Three sources of deriving information regarding the past, present and the future

In searching for answers to past, present and future occurrences, one finds three sources from which information could be derived:

1. The Qurân and the Sunnah

According to the strength of indication that is made by a verse of Qurân and according to the strength of the sanad (chain of narrators) of a hadith, coupled with its strength of indication shall the status of a ruling/point of knowledge rest.

In this book, a great effort has been to establish facts in the light of sound narrations. If weak narrations are quoted, it shall merely be for further clarity of an issue already proven, or to further strengthen a point already adequately proven.

2. Israili Traditions

The second source through which one could learn much regarding matters of the past, present and future is that knowledge which had been imparted to the world by the previous Ambiya ﷺ, and their disciples, known as 'Israili Traditions'.

The problem with such knowledge is that there is no way of certifying whether the quotations are authentic. The hypocrite scholars amongst the Jews as well as the Christians are famed for their art of interpolating the Divine Scriptures. For this reason, the Sahaba ﷺ felt apprehensive of lending an ear to such knowledge. Rasulullâh ﷺ however assured them that, in taking benefit from such knowledge (provided certain principles

are adhered to), there shall be no real harm. The details of this shall, Insha-Allâh, follow in the next chapter.

In this book, where deemed necessary, aid has be taken from 'Israili Traditions', based upon the permission granted by Rasulullâh ﷺ, together with keeping in mind the conditions laid down for its utilization.

3. Impermissible avenues

The third source of knowledge especially regarding present and future occurances is that which is derived through impermissible methods and through the Jinn.

The knowledge of fortune-tellers, prophesies of Nostradamus, astrology, reading one's Horoscope, etc fall in this category. Rasulullâh ﷺ issued stern warnings against showing any inclination whatsoever towards such arts, since through such knowledge, which is a mixture of countless lies with a small amount of truth, one gets pulled towards admiring and later worshipping shaitaani forces.

Unfortunately, we find many today, due to the ease created by the Internet and Google, extracting their knowledge from this third source. The name Naustradamus for example has become common in many good Muslim circles, whereas such knowledge is nothing but poison through and through. May Almighty Allâh save us all from falling into such shaitaani filth. Aameen!

Israili Narrations and their Worth

Isrâili narrations are narrations mentioned in the scriptures of the Jews and Christians. Due to their scriptures originally being divine, it would obviously seem appropriate to be used as a reference when intending to find the details of incidents indicated towards in the Glorious Qurân. However, due to the changes and alterations made by the evil scholars of these two faiths, and due to the hatred the jews harboured for many of

the Ambiyâﷺ, hardly any incident can be found in their scriptures in which there is no lie, alteration, fabrication or accusation levelled against the Ambiyaﷺ and other righteous servants of Allâhﷻ.

The Sahâbaﷺ thus enquired from Rasulullâhﷺ whether they could refer to these previous scriptures to acquire further clarification of incidents of the past, especially those that The Qurân has made brief indication towards. Rasulullâhﷺ permitted them doing so, with the following words:

حدثوا عن بني اسرائيل و لا حرج

‘You may narrate from the Bani Isrâil (i.e. the jews and the christians). There is no harm in this.’

The Sahâbaﷺ and Ulemâ of Islâm however understood that permission had been given to merely narrate these traditions. With regards to relying upon these traditions, the verdict was clear, i.e. do not put your faith in their narrations, (since hardly any of their narrations is void of lies, false accusations, alterations, etc.), but at the same time, do not totally deny these narrations, (since in every narration there is a possibility of a portion of it still being left in its original, true form).

Certain scholars, from amongst the Sahâbaﷺ and Tabi’een, thus chose to narrate everything they could learn from the jewish and christian writings and scholars, word by word, leaving it to the discretion of those who would come after to attempt to make heads and tails of these clearly contradictory narrations.

The reality behind these narrations could perhaps be likened to current news events, reported by an international jewish media, which all understand as ‘anti-Islâm propaganda’. In every report of theirs the truth is surrounded by numerous lies. Deciphering the truth from their pack of lies is practically impossible. However, from all their reports, the least that one can understand is that some sort of event had indeed occurred, but its details are not clear. These reports are not discarded totally, nor do we

place any reliance upon them, knowing well that lies, false reporting and propaganda is their hall mark.

Similar is the case with Isrâili narrations. It can never be relied upon, but neither should it be discarded totally. It is to be read merely so that a brief understanding may be attained of events that had occurred in the past. The details should not be given much consideration, and wherever a contradiction, lie, accusation or taint on the honour of the servants of Allâh can be discerned, that portion should be totally ignored.

It is with this understanding that scholars of Tafsîr included in their books numerous Isrâili narrations, some of which are jam-packed with lies and filthy accusations against the most honoured of Almighty Allâh's creation, i.e. the Ambiyaﷺ themselves.

The intention of these scholars, while narrating these incidents, was never that one gives even the slightest of attention towards these accusations, since its falsehood is as apparent as daylight. Their intention was merely that one take help from the various narrations provided in drawing up a sketch of what could have occurred in the past, whilst discarding totally any such fragment that lends even slight indication towards a taint upon the honour of Almighty Allâh's selected servants, understanding it to be 'added spice' of dajjali agents acting as priests.⁹³

⁹³ To understand this issue well, the following paragraph is worth considering: (A translation has not been provided, since its summary has already been explained in the points mentioned above)

ومن الأمور التي يحسن التنبيه لها أنَّ رواية السلف للإسرائيلية . خصوصاً الصحابة . لا يعني قبول ما فيها من التفاصيل ، ومرادهم بها بيان مجمل ما ورد في القرآن بمجل ما ذُكر في القصة ، دون أن يلزم ذكرهم لها إيمانهم بهذه التفاصيل التي تحتاج في نقلها إلى سند صحيح إذا جعلت نظرك إلى أصل القصة دون تفاصيلها التي لا يمكن أن تضبط من طريق الإسرائيليات ، واعتبرت هذا الجزء الجملي فيها ، وجعلته مما يوضح معنى الآية ، كما يمكن أن توضحه بأي قصة أخرى ترد عليك، فإنك تسلم من إشكالية القول بالاعتماد على الإسرائيليات ، وإني لأرجو أن يكون هذا هو منهج السلف في هذه الإسرائيليات ، وأنهم يستشهدون بها ، ولا يعتمدون عليها ، والله أعلم

ولأضرب لك مثلاً يُجْتَذَى ، وهو ما ورد في تفسير قوله تعالى : (وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ) قال ابن كثير : « قال ابن عباس رضي الله عنهما ومجاهد وسعيد بن جبير والحسن وقتادة وغيرهم يعني شيطاناً ثم أناب أي رجع إلى ملكه وسلطانه وأتمته قال ابن جرير وكان اسم ذلك الشيطان صخرًا قاله ابن عباس رضي الله عنهما وقتادة وقيل آصف قاله مجاهد وقيل صرد قاله مجاهد أيضاً وقيل حقيق قاله السدي وقد ذكروا القصة مبسطة ومختصرة

وقد أورد البخاري في ترجمة سليمان عليه السلام من أخبار الأنبياء في صحيحه تفسير الجسد بالشيطان ، وأورد أيضاً الحديث الآتي : حدثنا خالد بن مخلد حدثنا مغيرة بن عبد الرحمن عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي صلى الله عليه وسلم ، قال : قال سليمان بن داود : لأطوفن الليلة على سبعين امرأة ؛ تحمل كل امرأة فارساً مجاهد في سبيل الله . فقال له صاحبه : إن شاء الله ، فلم يقل ، ولم تحمِل شيئاً إلا واحداً ساقطاً أحد شقيه . فقال النبي صلى الله عليه وسلم : لو قالها لجاهدوا في سبيل الله . قال شعيب وابن أبي الزناد تسعين ، وهو أصح » . صحيح البخاري ج : 3 ص : 1260

وقد حكى التعليبي (ت : 427) أنَّ بعض المفسرين جعل هذا الحديث تفسيراً للجسد في الآية . [الكشف والبيان]

تحليل التفسير :

إنَّ أمامك في هذه الآية عدداً من الروايات الإسرائيلية الواردة عن السلف ، ومعها خبرٌ صحيح عن النبي صلى الله عليه وسلم ، والأمر هنا هو النظر في معنى الآية ، والمراد بالفتنة التي فتنها سليمان عليه السلام ، وليس النظر هنا إلى صحة الأخبار ، وإنما إلى صحة حمل هذه الأخبار على فتنة سليمان عليه السلام ، لبيان ما وقع فيه سليمان عليه السلام .

فأيهما أولى : التفسير بمجمل الروايات التي وردت عن السلف ، أو التفسير بهذا الحديث الوارد في أخبار سليمان عليه السلام ؟

إن حمل الآية على هذا أو ذاك من باب الرأي ، لكن أيهما أنسب في فهم الآية ، وسياقها ؟

إنَّ مجمل الأخبار التي حكاها المفسرون أنَّ الشيطان سُلِّطَ على سليمان عليه السلام ، وأنه بلغ من تسلطه أن سلبه ملكه ، وأنكره الناس ، حتى عاد إليه ملكه وانتقم من هذا الشيطان العاتي .

وعلى هذا الجمل وردت روايات المفسرين ، وهو قول الجمهور منهم ، حتى إنه لا يكاد يوجد خلاف بين السلف على هذا الجمل من القصة ، والسياق يشير إليه ، وذلك لأنه لما طلب الملك الذي لا ينبغي لأحد من بعده ، كان منه تحكمه في الشياطين ، ولم يكن قبل فتنة معصوماً عن تسلطهم عليه .

وليس في هذا الأمر غرابة ؛ لأن الله يتبلى عباده بما يشاء ، ويتبلى الرجل على قدر دينه ، وكون الله قد قَدَّرَ تسلط بعض الشياطين على الأنبياء ، فإن ذلك ما لا ينكره إلا من تجرَّد من قبول الأخبار ، إذ قد صح الخبر بلا نكير أنَّ رسول الله صلى الله عليه وسلم قد سَجَرَ ، وكان سحره فيما يتعلق ببشريته دون نبوته ، وما السحر إلا تسلط من الشيطان ، وكان ذلك من البلاء الذي قَدَّرَهُ الله على أفضل الخلق صلى الله عليه وسلم ، ثُمَّ تَجَّاه منه .

فإذا كان هذا مستقراً عنك بلا نكير ، ولم تكن ممن يرد الأخبار الصحاح التي وردت في مثل هذا المقام ، فالذي يدعوك إلى إنكار أصل القصة التي وردت في فتنة سليمان ، وأنه كان فيها تسلط للشيطان عليه ، لكن ما مدى هذا التسلط ، وما التفاصيل التي حصلت ، فهذا مما لا يمكن إدراكه إلا بخبر معصوم ، والخبر المعصوم ليس موجوداً في هذه الروايات ، لذا كان انتقاد هذه التفاصيل دون أصلها .

أما ما رواه البخاري (ت : 256) من خبر سليمان عليه السلام ، فلا يصلح أن يكون تفسيراً للآية ، قال الطاهر بن عاشور وليس في كلام النبي صلى الله عليه وسلم أن ذلك تأويل هذه الآية . ولا وضع البخاري ولا الترمذي الحديث في التفسير في كتابيهما .

قال جماعة : فذلك النصف من الإنسان هو الجسد الملقى على كرسيه ، جاءت به القابلة ، فألقته له وهو على كرسيه ، فالفتنة على هذا خبيثة أمله ، ومخالفة ما أبلغه صاحبه . وإطلاق الجسد على ذلك المولود ؛ إما لأنه وُلِدَ ميتاً ، كما هو ظاهر قوله : شق رجل ، وإما لأنه كان

While certain scholars amongst the Sahâba[ؓ] and those after would strive to acquire as much Isrâili narrations as they could, others amongst them were found to be much more cautious, taking only where the need was greatly felt. Amongst them were people like Hadrat Umar[ؓ], who would only occasionally ask Kâb Al Ahbâr[ؓ] to explain to him what he had learnt from the Jewish and Christian scriptures, and then too Hadrat Umar[ؓ] would weigh it with what he had been already taught, and openly reject it if he found it to be contradicting in any way whatsoever.⁹⁴

Another Sahâbi[ؓ] who was extremely cautious with regards to using Isrâili narrations was Hadrat Abdullâh ibn Abbâs[ؓ], the Imâm of the Mufasssîrîn. The warning that he issued to his students with regards to asking the opinions of the Jewish and Christian scholars has been mentioned by Imâm Bukhârî in his Sahîh⁹⁵. Yet he too, when the need

خلقه غير معناد ، فكان مجرد جسد . وهذا تفسير بعيد ؛ لأن الخبر لم يقتض أن الشق الذي ولدته المرأة كان حياً ، ولا أنه جلس على

كرسي سليمان . وتركيب هذه الآية على ذلك الخبر تكلف . [التحرير والتنوير (23 : 260)]

وبعد هذا ، لو لم يكن عندك خبر من أخبار بني إسرائيل ، ولا غيره من الآثار ، فهل يخفى عليك البيان الجملي ، والمعنى المراد بالآية ؟ لا أظن أن ذلك يخفى عليك ، فأنت ستدرك المعنى والمراد دون الاعتماد على مرويات بني إسرائيل التي تتميز بذكر تفاصيل في القصة قد تزيد المعنى وضوحاً ، دون أن تكون أصلاً في فهم المعنى . (أرشيف ملتقى أهل التفسير 2 – رأي آخر في الاسرائليات)

⁹⁴ An example of this can be found in the incident where Hadrat Umar went searching for the place at which Rasulullâh[ؐ] tied his conveyance on the night of Mi'râj, or when he decided to mark the place at which Salâh would be performed at Masjid-al-Aqsa.

⁹⁵ Since numerous instances can be found wherein Hadrat Abdullâh ibn Abbâs[ؓ] himself referred to Israeli Narrations, and since it was the practice of majority of the senior Sahâbah[ؓ] to refer to and at times narrate these instances, and since Rasulullâh[ؐ] himself had permitted its usage, it seems most probable that this warning of Abdullâh ibn Abbâs[ؓ] was being issued to those who did not have the ability to dissect Israeli Narrations and discern the truth from the falsehood surrounding it, or it was intended as a reprimand from now going to the Jewish

would arise, would be prepared to look towards Isrâili narrations, merely to clear some ambiguous matters.

With regards to the issue regarding how Nabi Suleimân ﷺ lost his throne, Hadrat Abdullâh ibn Abbâs ؓ said⁹⁶:

'There were four verses in the Glorious Qurân, the details of which I was unaware, until I enquired of it from Kâ'b Al Ahbâr. Amongst them was the verse:

وَأَلْقَيْنَا عَلَى كُرْسِيِّه جَسَداً ثُمَّ أَنَابَ

He informed me that a Shaytân had managed to get hold of the ring of Nabi Suleimân ﷺ in which was kept the power of his rule, and had it thrown into the ocean, after which a fish swallowed it up. Nabi Suleimân ﷺ, while searching for his ring, was offered this fish as a gift. He cut it open and found his ring within, after which he retook his throne.'

The details of this incident have been mentioned by various scholars, and in each narration there are facts which are not worth mentioning, since their falsehood is as clear as daylight. After perusing through these narrations however, a sketch of what had occurred can surely be drawn. It is not necessary that the incident occurred exactly as shall be mentioned, however its possibility surely exists.

The Test of Nabi Suleimân ﷺ

and Christian scholars to learn these matters, since the work of collecting and narrating these incidents had already been done by the Sahâbah ؓ themselves.

⁹⁶ قال ابن عباس رضي الله عنه أربع آيات من كتاب الله لم أدر ما هي حتى سألت عنهن كعب الأحبار رضي الله عنه ...
وسألت عن قوله وألقينا على كرسية جسدا ثم أناب - قال : الشيطان أخذ خاتم سليمان عليه السلام الذي فيه ملكه
فقذف به في البحر فوقع في بطن سمكة فانطلق سليمان يطوف إذ تصدق عليه بتلك السمكة فاشتواها فأكلها فإذا فيها خاتمه
فرجع إليه ملكه (الدر المنثور عن عبد الرزاق و ابن المنذر)

As mentioned above, great scholars of Islâm from amongst the Sahâba and Tâbi'een had narrated regarding the throne of Nabi Suleimân being lost, with Hadrat Ali, Hadrat Abdullâh ibn Abbâs, Saeed ibn Jubeir, Saeed ibn Musayyib, Hasan Basri, Atâ ibn Abi Rabah, Mujâhid, Qatadâh and Zaid ibn Aslam being amongst them.

Points that can be drawn from their narrations are as follows:

- The power and awe which rested with Nabi Suleimân was due greatly to some secret which Almighty Allâh had placed in the ring of Nabi Suleimân. (As narrated by Hadrat Ali⁹⁷)
- Amongst the close aids of Nabi Suleimân was a righteous man named Aasîf⁹⁸, who had been blessed with the knowledge of the Ism-A'zam, (that name of Almighty Allâh, through which duas are readily accepted). Aasif was also the scribe of Nabi Suleimân.
- The other close aid was a jinn, who was known by the name of Sakhar⁹⁹. He was regarded as an expert builder, and was first summoned when the need arose to cut the stones for Masjid-al-Aqsa, without making noise¹⁰⁰. At first he refused to come,

⁹⁷ و قال علي بن أبي طالب رضي الله عنه : بينما سليمان على شاطئ البحر وهو يعيث بخاتمه ، إذ سقط منه في البحر وكان ملكه في

خاتمه - القرطبي سورة ص 34

⁹⁸ وأخرج النسائي وابن أبي حاتم عن ابن عباس قال : كان آصف كاتب سليمان وكان يعلم الاسم الأعظم وكان يكتب كل شيء بأمر

سليمان ويدفنه تحت كرسيه

⁹⁹ واسمه صخر بن عمير صاحب البحر ، وهو الذي دل سليمان على الماس حين أمر سليمان ببناء بيت المقدس ، فصوت الحجارة لما صنعت بالحديد ، فأخذوا الماس فجعلوا يقطعون به الحجارة والفصوص وغيرها ولا تصوت. قال ابن عباس : كان ماردا لا يقوى عليه جميع الشياطين ، ولم يزل يحنال حتى ظفر بخاتم سليمان بن داود (قرطبي)

¹⁰⁰ وأخرج عبد الرزاق وعبد بن حميد وابن المنذر عن قتادة رضي الله عنه قال : أمر سليمان عليه السلام ببناء بيت المقدس فقبل له : ابنه ولا يسمع فيه صوت حديد فطلب ذلك فلم يقدر عليه فقبل له إن شيطاننا يقال له صخر شبه المارد فطلبه وكانت عين في البحر يردّها في كل سبعة أيام مرة فنزع ماءها وجعل فيها خمرًا فجاء يوم وروده فإذا هو بالخمير فقال : إنك لشراب طيب تصيب من الحليم وتزيد من الجاهل جهلا ثم جفل حتى عطش عطشا شديدا ثم أتاها فشربها حتى غلب على عقله فأوتي بالخاتم فخنم بين كتفيه فذل وكان ملكه في خاتمه فأتى به سليمان فقال : أنا قد أمرنا ببناء هذا البيت فقبل لنا : لا تسمعن فيه صوت حديد فأتى ببيض الهدهد فجعل عليه زجاجة

but when shown the ring of Nabi Suleimân ﷺ, he fell in submission.

- Sakhar directed Nabi Suleimân ﷺ to the art of cutting stone with diamonds. He was an extremely evil jinn, but due to his immense knowledge of architecture¹⁰¹ and star-reading, he occupied a special position by Nabi Suleimân¹⁰².
- When the time arose for the throne of Bilqīs to be brought, it was this jinn¹⁰³, according to many, who first volunteered to bring it forth before the termination of the gathering. Asif¹⁰⁴ then had it brought in front on Nabi Suleimân ﷺ faster than even the blink of an eye. (This incident also lends indication that the jinn, Sakhar, was jealous of Asif, since the jinn never like to be outdone by man.)
- By some scheme, the jinn, Sakhar, after somehow getting hold of the ring of Nabi Suleimân ﷺ had it thrown into the ocean and swallowed by a fish. Suleimân ﷺ, after receiving assurance from who he thought to be 'Asif', but could well have been 'Sakhar', in the guise of Asif, set out in search of his

فجاء الهدهد فدار حولها فجعل يرى بيضه ولا يقدر عليه فذهب فجاء بالماس فوضعها عليه فقطعها حتى أفضى إلى بيضه فأخذوا الماس فجعلوا يقطعون به الحجارة

¹⁰¹ فقالوا : يا رسول الله ، ليس في الجن أكثر تجارب ، ولا أكثر علماً من صخر العفريت (ابن عساكر)

¹⁰² فقال له سليمان يا صخر أي هممت بقتلك لفرارك مني وبلغني رفقتك وصنائعك فأنا أحب أن تتخذ للناس شيئاً يستريحون به مما يلقون من الطحن بأيديهم وأتخذ لي آنية أشرب فيها فلا تحول بيني وبين النظر إلى الناس قال نعم يا رسول الله أعني بطائفة من الجن فأعانه بما أراد فلم يدع قرية إلا نصب فيه رحي يطحن أهل البيت في اليوم والليلة ما يكفيهم سنة ووجد الناس من ذلك فسموها لمكان الراحة الرحي و عمل لسليمان الزجاج فجاء على ما أراده فأكرمه سليمان وقربه حتى كان يشاوره في الأمر وركب سليمان ذات يوم حتى أتى ساحل البحر فأدركه المساء وغابت الشمس وبدت النجوم فاطلع كوكب فقال سليمان يا صخر ما هذا الكوكب قال هذا نجم كذا وكذا ثم لم يزل يسأله عن النجوم فقال سليمان لقد أعطيت من أمر النجوم علماً (تاريخ مدينة دمشق - ابن عساكر)

¹⁰³ وأخرج ابن جرير وابن المنذر وابن أبي حاتم عن ابن عباس في قوله قال عفريت من الجن قال : هو صخر الجنى

¹⁰⁴ وأخرج ابن أبي حاتم عن ابن عباس في قوله قال الذي عنده علم من الكتاب قال : آصف : كاتب سليمان

وأخرج ابن أبي حاتم عن يزيد بن رومان قال : هو آصف بن برخيا

ring, repenting as he went along, realizing that this difficulty was due to some error he had committed, which had displeased Almighty Allâh¹⁰⁵.

- During his absence, Sakhar in human form seated himself upon the throne of Nabi Suleimân ﷺ. Some have narrated that the form he took was that of Nabi Suleimân ﷺ himself¹⁰⁶, while other narrations speak of it being Asif on the throne, i.e. Sakhar in the guise of Asif. In this form, he beguiled the people into thinking he was the king¹⁰⁷, or the representative of the king, and began issuing amazing orders, which were against the norm of Nabi Suleimân ﷺ, due to which close generals became suspicious.

Note: From all the points mentioned above, it is the point of Sakhar having assumed the form of Nabi Suleimân ﷺ that has attracted the most criticism from the scholars, since it seems far-fetched that Almighty Allâh shall allow a jinn to assume the form of a Nabi and thereby beguile the masses.

In the second possibility however, i.e. Sakhar assuming the form of Asif, this objection does not arise. In fact, in the light of other narrations and factors that shall be discussed shortly, this possibility seems indeed most strong.

¹⁰⁵ قال ابن عباس وغيره : ثم إن سليمان لما رد الله عليه ملكه ، أخذ صخرًا الذي أخذ خاتمه ، ونقر له صخرة وأدخله فيها ، وسد عليه بأخرى وأوثقها بالحديد والرصاص ، وختم عليها بخاتمه وألقاها في البحر ، وقال : هذا محبسك إلى يوم القيامة. وقال علي رضي الله عنه : لما أخذ سليمان الخاتم ، أقبلت إليه الشياطين والجن والإنس والطير والوحش والريح ، وهرب الشيطان الذي خلف في أهله (القرطبي)

¹⁰⁶ قال ابن عباس : كان ماردا لا يقوى عليه جميع الشياطين ، ولم يزل يحتال حتى ظفر بخاتم سليمان بن داود ، وكان سليمان لا يدخل الكنيث بخاتمه ، فجاء صخر في صورة سليمان حتى أخذ الخاتم من امرأة من نساء سليمان أم ولد له يقال لها الأمينة (القرطبي)

¹⁰⁷ وكانت له أم ولد ، يقال لها : " أمينة " إذا دخل للطهارة ، أو لإصابة امرأة ، يعطيها خاتمه ، وكان فيها ملكه ، فأعطاهها يوماً ، فتمثل لها بصورته شيطان ، اسمه " صخر " وأخذ الخاتم ، فتختم به ، وجلس على كرسيه ، فاجتمع عليه الخلق ، ونفذ حكمه في كل شيء ، إلا في نسائه ، على المشهور (البحر المديد)

After finding his ring in the belly of a fish, Nabi Suleimân ﷺ returned. Hearing of his arrival, Sakhar fled to the ocean, leaving behind on the throne the body which he had transcended into before seating himself on the throne, which was now a lifeless body.

(و القينا على كرسيه جسدًا - اي جسدًا بلا روح)¹⁰⁸

According to Khalil, the word جسد is used for a human body. Since many of the commentators have agreed that a Shaitaan was on the throne, but he fled before the arrival of Nabi Suleimân ﷺ it would seem quite clear that what was now left on the seat was going to be that form into which he had made hulûl (which he had transcended upon), which was a جسد (human body) with no soul within.

That the body of Sakhar was the one found on the seat of Nabi Suleimân ﷺ, this has been narrated by numerous scholars¹⁰⁹, amongst whom are Abdullâh ibn Abbâs¹¹⁰, Hasan Basri, Qatâda, and Mujâhid, except that Mujâhid رحمه الله mentioned that the name of the Shaitaan found on the throne was Asîf.

In the absence of Suleimân ﷺ, many men and jinn began learning black-magic, and the formulas which the angels Hârut and Mârût had taught to the people of Babylon. When Nabi Suleimân ﷺ returned to his throne, all repented. Nabi Suleimân ﷺ had all the scriptures gathered in which the principles of magic had been written. These books had been stamped with the signature of Aasif. Nabi Suleimân ﷺ had these books buried under his throne¹¹¹.

¹⁰⁸ والمراد به في الآية القالب بلا روح - تفسير حقي

¹⁰⁹ قال ابن حجر : قال غير واحد من المفسرين : أن المراد بالجسد المذكور شيطان ، وهو المعتمد (البحر المديد)

¹¹⁰ وأخرج ابن جرير وابن المنذر وابن أبي حاتم عن ابن عباس رضي الله عنهما في قوله وألقينا على كرسيه جسدًا ثم أناب قال : صخر الجني مثل على كرسيه على صورته (الدر المنثور) بسند قوي كذا قال ابن حجر و السيوطي

¹¹¹ قال السدي في تفسير هذه الآية : لما جاءهم محمد صلى الله عليه وسلم عارضوه بالتوراة فاتفقت التوراة والقرآن فنبذوا التوراة وأخذوا بكتاب آصف، وسحر هاروت وماروت فلم توافق القرآن. فهذا معنى : {وَلَمَّا جَاءَهُمْ...} (يسر التفاسير)

Other narrations indicate that after the death of Nabi Suleimân ﷺ the shayâtîn directed certain people to these scriptures, and had them unearth it. Upon the scriptures they found the following written: 'This is what Aasif ibn Barkhiyâ, the scribe of Suleimân had written, upon the instructions of Suleimân'. (This too indicates that the jinn Sakhar attempted to frame Aasif, making it seem that he was the evil one in the castle.)

When the people saw what was written, some began accusing Nabi Suleimân ﷺ of being a magician. Almighty Allâh revealed his innocence in the Glorious Qurân, explaining that it was the shayâtîn practicing magic during his era, and that Suleimân ﷺ had nothing to do with it.¹¹²

Other jinn were then sent in pursuit of Sakhar and, after great effort, he was captured. Nabi Suleimân ﷺ had him placed between two boulders, which were then bound together with strong chains. This evil jinn, Sakhar, was then imprisoned in the ocean¹¹³.

¹¹² وأخرج ابن أبي حاتم عن ابن عباس قال : لما ذهب ملك سليمان ارتد فنام من الجن والإنس واتبعوا الشهوات فلما رجع إلى سليمان ملكه وقام الناس على الدين ظهر على كتبهم فدفنوها تحت كرسیه وتوفي حدثان ذلك فظهر الجن والإنس على الكتب بعد وفاة سليمان وقالوا : هذا كتاب من الله نزل على سليمان أخفاه عنا فأخذوه فجعلوه ديناً فأنزل الله واتبعوا ما تتلو الشياطين أي الشهوات التي كانت الشياطين تتلو وهي المعازف واللعب وكل شيء يصد عن ذكر الله

وقال ابن جرير: حدثنا القاسم، حدثنا حسين، حدثنا الحجاج عن أبي بكر، عن شَهْر بن خُوشب، قال: لما سلب سليمان، عليه السلام، ملكه، كانت الشياطين تكتب السحر في غيبة سليمان. فكتبت: "من أراد أن يأتي كذا وكذا فليستقبل الشمس، وليقل كذا وكذا. ومن أراد أن يفعل كذا وكذا فليستدبر الشمس وليقل كذا وكذا. فكتبته وجعلت عنوانه: هذا ما كتب آصف بن برخيا للملك سليمان بن داود من ذخائر كنوز العلم". ثم دفتته تحت كرسیه. فلما مات سليمان، عليه السلام، قام إبليس، لعنه الله، خطيباً، ثم قال: يا أيها الناس، إن سليمان لم يكن نبياً، إنما كان ساحراً، فالتمسوا سحره في متاعه وبيوته. ثم دهم على المكان الذي دفن فيه. فقالوا: والله لقد كان سليمان ساحراً! هذا سحره، بهذا تعبدنا، وبهذا قهرنا. وقال المؤمنون: بل كان نبياً مؤمناً. فلما بعث الله النبي صلى الله عليه وسلم جعل يذكر الأنبياء حتى ذكر داود وسليمان. فقالت اليهود لعنهم الله انظروا إلى محمد يخلط الحق بالباطل. يذكر سليمان مع الأنبياء. إنما كان ساحراً يركب الريح، فأنزل الله تعالى: { وَأَتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ } الآية

¹¹³ قال ابن عباس وغيره : ثم إن سليمان لما رد الله عليه ملكه ، أخذ صخره الذي أخذ خاتمه ، ونقر له صخرة وأدخله فيها ، وسد عليه بأخرى وأوثقها بالحديد والرصاص ، وختم عليها بخاتمه وألقاها في البحر ، وقال : هذا محبسك إلى يوم القيامة (القرطبي)

*** The above points are a summary of what has been narrated regarding the fitnah (test) which Nabi Suleimân ﷺ was put through. From all the points, it is only the point where it has been said that the jinn assumed the form of Nabi Suleimân ﷺ that seems absurd and improbable.

However if the possibility of Sakhar having assumed the form of Asif, after killing him, is considered, these objections shall not even arise. This possibility would in fact:

- 1) lend a possible and clearer meaning to the verse:

– و القينا على كرسية جسداً

‘We placed upon the throne of Suleimân a lifeless body’

(i.e. the body of Asif)

- 2) would reconcile with the view held by Mujâhid that the name of the jinn that took the throne was Asif.
- 3) would reconcile with what Tha’labi has narrated regarding this incident, that Asif himself sent Nabi Suleimân ﷺ to search for his ring, and agreed to handle affairs in his absence
- 4) would explain why the name of Aasif was found on the books of magic buried by Nabi Suleimân ﷺ and it would explain why free-masons have described Aasif as being their master and god.

The Ring of Nabi Suleimân ﷺ - Exploring a Possibility

Sakhar, the jinn, after acquiring great honour in the court of Nabi Suleimân ﷺ, found himself being rivalled by only one other individual, viz. Aasif, the chief advisor to Nabi Suleimân ﷺ, and the one who held the knowledge of the Ism-e-A’zam. Sakhar, despite his power, cunning nature and jealousy for man, could never however rebel, due to being bounded into submission by the ring of Nabi Suleimân ﷺ.

One night, through some sort of scheme, Sakhar managed to get hold of this powerful ring and had it immediately tossed into the ocean. He then attacked Aasif, and after killing him, took possession of his body (through the process of hulûl –transending into the body of another).

In the body of Aasif, he approached Nabi Suleimân ﷺ and advised him as Aasif would normally do. Amongst the advices he offered, one was with regards to the ring. He advised Nabi Suleimân ﷺ to leave the castle immediately and proceed into the jungles, in search of the ring, whilst repenting and begging forgiveness from Almighty Allâh.

Understanding Aasif to be his well-wisher, Nabi Suleimân ﷺ set out almost immediately, being assured by the figure he regarded as ‘Aasif’ that in his absence, ‘Aasif’ would handle all the affairs of the empire.

Sakhar, in the guise of Aasif, then sat on the throne and began issuing verdicts, many of which were found to be totally in contradiction with the rulings of Nabi Suleimân ﷺ.

During his period on the throne, he imparted lessons regarding the laws of magic, and the formulas taught by Hârût and Mârût. Many, after witnessing the power of this knowledge, especially when mixed with satanic practices, renegaded and fell into devil-worship and witchcraft.

Since the devil was imparting these lessons through the body of Aasif, the men who learnt from him ascribed their knowledge to Aasif, and wrote upon their scriptures: *‘This is what Aasif, the scribe of Suleimân, taught, with the permission of Suleimân.’*

(It is perhaps for this reason that Mujâhid رحمه الله held firmly onto the view that the name of the jinn who had sat on the throne of Nabi Suleimân ﷺ was Aasif, despite it being well known that Aasif was Nabi Suleimân ﷺ’s righteous companion.)

After a lapse of a good number of days, Almighty Allâh had the ring returned to Nabi Suleimân ﷺ. As soon as he slid his finger into it, the winds, jinn, animals and birds fell in submission before him. Suleimân ﷺ then began his return home. As soon as the news reached that Nabi Suleimân ﷺ was returning, Sakhar fled, leaving behind, on the throne, the lifeless body of Aasif. Nabi Suleiman ﷺ had other Jinn sent in pursuit, and after a great struggle and effort, Sakhar was captured. Nabi Suleimân ﷺ had him chained, and exiled into the ocean.¹¹⁴

Whatever the case may be, the crux of the above discussion is that in the era of Nabi Suleimân ﷺ, some sort of incident did occur, wherein a jinn attempted to take control of the throne of Suleimân ﷺ, and consequently, after being captured, this evil, strong jinn was chained and thrown into the ocean. Before the scandal of attempting to overthrow Nabi Suleimân ﷺ, this jinn enjoyed great privileges in the court of Suleimân ﷺ, due to his mastery in many arts, his immense knowledge of the nature of things, and his skill in architecture, development and mining. He was also well aware of the knowledge taught by the angels, Hârut and Mârut in Babylon, and in the absence of Nabi Suleimân ﷺ he began teaching this, together with the secrets of magic, to the jinn, who in turn taught it to the people.

¹¹⁴ و مما يدل على الاحتمال الثاني ما حكاه الثعالبي في تفسيره : وقوله تعالى ولقد فتنا سليمان الآية ت اعلم رحمك الله أن الناس قد أكثروا في قصص هذه الآية بما لا يوقف على صحته وحكى الثعالبي في بعض الروايات أن سليمان عليه السلام لما فتن سقط الخاتم من يده وكان فيه ملكه فأعاده الى يده فسقط وأيقن بالفتنة وأن ءاصف بن برخيا قال له يا نبي الله انك مفتون ولذلك لا يتماسك الخاتم في يدك أربعة عشر يوما ففر الى الله تعالى تائباً من ذنبك وأنا أقوم مقامك في عالمك إن شاء الله تعالى الى أن يتوب الله تعالى عليك ففر سليمان هارباً الى ربه منفرداً لعبادته وأخذ ءاصف الخاتم فوضعه في يده فثبت وقيل أن الجسد الذي قال الله تعالى وألقينا على كرسيه جسداً هو ءاصف كاتب سليمان وهو الذي عنده علم من الكتاب واقام ءاصف في ملك سليمان وعياله يسير بسيرته الحسنة ويعمل بعمله أربعة عشر يوما الى أن رجع سليمان الى منزله تائباً الى الله تعالى ورد الله تعالى عليه ملكه فأقام ءاصف عن مجلسه وجلس سليمان على كرسيه وأعاد الخاتم (تفسير الثعالبي)

و ايضاً ما قاله مجاهد : قال الفريراني: حدثنا ورقاء عن ابن أبي نجيح عن مجاهد في قوله: {وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً} قال: شيطاناً يقال له آصف (فتح الباري)

If one were to consider how closely this jinn, the works he performed, and the ambitions he held, match that of the awaited-dajjâl, one would not find it hard to accept that there is a great possibility that this very jinn was none other than dajjâl himself. For example:

The ambition of this jinn was to rule over man and jinn from the throne of Nabi Suleimân ﷺ in Jerusalem. The aim of dajjâl is the same. The feats this jinn accomplished in the era of Nabi Suleimân ﷺ, and the feats that he witnessed being accomplished, those very feats are being accomplished today. Examples of these feats were given in the beginning of this discussion.

The knowledge taught by the angels Harût and Mârût, mixed with black magic, was the crux of what this jinn took pride in and what he taught. This very knowledge today forms the basis of all satanic cults, and it is this very knowledge which is the hidden ingredient in what has come to be known as ‘science’, ‘physics’, and ‘modern technology’. This knowledge is today referred to as ‘kabbâla’, ‘the magic of Solomon’, ‘the revealed word’, etc. (A detailed discussion regarding kabbâlah shall Insha Allâh be given at a later stage.)

According to present-day devil-worshippers, free-masons and kabbalists, the name of their lord is Heiram Aasif, known as ‘the grand architect of the universe’. If the principle of ‘صاحب البيت ادرى بما فيه’ (the man of the house knows best what’s happening within) has to be considered, and the possibility that the evil jinn in the era of Suleimân ﷺ had killed his most closest minister, Aasif, and thereafter assumed his form, the statement of these kabbalists, devil-worshippers, etc. would no longer remain an absurd, impossible claim. Rather it would fit in exactly with the possibility presently being explored.

To summarize, the possibility that dajjâl existed during the era of Nabi Suleimân ﷺ does indeed exist, and it is quite probable that it was this very devil that was chained and imprisoned by Nabi Suleimân ﷺ. When

one accepts this, the first question that shall arise is what then happened to the magic that the devil taught from the seat of Nabi Suleimân ﷺ, which Nabi Suleimân ﷺ thereafter had confiscated.

In search of information regarding this, one finds the issue of 'The Crusades' and 'The Templar Knights' continuously cropping up. Thus our journey to understand the hidden truth of Kabbâla shall begin from there.

The Crusades - An excuse to retrieve a valuable treasure

In part one of this treatise, much detail had been given regarding the descent of the angels, Hârût and Mârût, in the ancient city of Babylon, and with regards to the unique knowledge they brought. The basis of this knowledge was of an extremely 'pure' nature, which was most probably the 'Divine Names of Almighty Allâh', and the manner to utilize them in attaining one's needs. As long as these 'formulas' would be utilized by good men, for good purposes, it would reap unimaginable benefits for mankind. However, from the very beginning, the warning was issued that majority who would learn this art would fail to comply with its requirements, and would soon fall prey to their whims and fancies, utilizing this unique power merely to satisfy their unquenchable thirst for more wealth and power, and to satisfy their lust and filthy desires.

The shayateen themselves could not approach this art directly, due to its pure nature which would perhaps burn them had they attempted to use it, thus their only recourse was to invite man to experiment with it and mix it with their shaitaani filth.

In lieu of the services that those willing to work for the shayatîn would provide, the shayatîn would offer them the fulfilment of their wildest dreams and passions, power, fame, etc, but only as long as they would remain faithful to the devil masters, and when their services would no longer be required, or if they were found weak in meeting the demands of

the devil, they would be dumped with disgrace and another would be brought in their place.

This practice began from the early days of Babylon, resulting in the creation of emperors and empires, and the subjugation of the masses through the filthiest and most inhumane methods of torture, coupled with mesmerism and other mind-controlling acts. As these empires would spread and flourish, so too would the art of magic advance.

It was well known that for certain magical formulas, a specific time and place was required, thus the shayatîn ensured that every new magical experience be recorded, by having its inscribed on rock, stone, etc, so that when the time was ripe, the different formulas would be available and within reach. Since these inscriptions were recorded primarily in the Aramaic, Latin and Roman scripts, and in hieroglyphics, the study of this became a must after the Renaissance, in order to reacquire this hidden treasure.

Upon release, one of the first efforts that dajjâl would have made was to procure the scrolls of magic (the knowledge of Haaroot and Maaroot) which he had dictated during the era of Nabi Suleimân ﷺ, and which were thereafter confiscated and buried by Nabi Suleimân ﷺ. In order to lay hands upon this mysterious treasure, which contained within it the keys to establish empires and acquire world rule. For this, dajjâl would require an army prepared to take on the Muslim World and wrestle away the blessed lands of Al-Aqsa. The best choice for this task was obviously the Christain/Roman/European world, since the land of Al-Aqsa had once been in their control and they too regarded it as a Holy Land. In order to trap them into his service however, dajjâl would first have had to infiltrate the church and have his agents raised to the pedestal of being the leading voices of the Christian faith.

After years of shaitaani/dajâli effort, when this had finally been achieved, the field was now ripe to set off in search of the magical treasures buried

at the the foot of Al-Aqsa, a satanic search that would remain disguised under the name of 'The Crusades'.

*The Crusades and The Knights Templar -
A dajjâli effort to procure
the knowledge of the scrolls of magic*

A brief understanding of what the Crusades really was all about could perhaps be gained from a speech delivered by Charles. S. Davis on the 12th of August 1997. The lecturer it seems also belongs to one of the many dajjâli lobbies that exist today, thus his every sentence shall obviously not be the absolute truth, but based on the proverb 'hearing it straight from the horse's mouth', much can indeed be learnt from his speech. It is obvious that the lecturer shall be painting a beautiful picture of his group, labelling them as the best of society, most oppressed, etc, whereas anyone with a slight understanding of what it means to be a slave to satan shall understand that this group was and is nothing but filth through and through, except that its members hide their filth behind smiling faces, noble charities and beautiful dressing.

The speech shall now be narrated verbatim; in italics, and where necessary, important notes shall be added, in brackets.

(Before beginning, the lecturer posed some strange questions, a few of which were:)

1. Who invented our common deck of playing cards?
2. Why did Lawrence of Arabia wear a white cape?
3. Who were the first international bankers?
4. Why did Columbus have a "red cross" on his sails?
5. What was the origin of Masonic lodges?
6. What is the only sovereign entity in the world that has no land?
7. Why is Friday, the 13th, a day when bad things happen?
8. What is the oldest military order in the world?
9. Where did the pirate flag of the skull & crossbones originate?

10. Why do the flags of the five original Swiss Cantons all have a red cross on them?

(After promising that his speech shall now provide answers to what was asked, the lecturer continued)

Our story begins one thousand and one years ago on a cold November day in 1096. The Bishop of Rome, Pope Urban II, stood in a field outside of the French city of Clermont and called all in Christendom to arms in a solemn quest to recapture the "holy land" where Christ was born and walked. This land had been part of the Greek Byzantium Empire ever since the split of the Roman Empire in the Fourth Century AD into the two cultural, political and religious centers of Rome and Constantinople. But it had been wrenched away from Christian control in 1073 by those (to quote the Pope) "fanatical followers of Mohammed".

Pope Urban II exhorted the second and third sons of each noble family (sons who were left landless from the practice of primogeniture) "to wrest that land from the wicked race and subject it to yourselves. That land which the scripture says 'floweth with milk and honey'." The holy father stated that any man who vowed to join the crusade would receive instant absolution and remission from all sins. His last words were: "Deus lo volt!" meaning "God wills it!" The whole audience of nobles took up the chant which became the battle cry of what would be known as "The First Crusade".

With his call, Pope Urban struck a concordant note throughout all of Europe. Nobles in France, Italy and England responded, financing Urban's crusade and dispatching some of their best Knights to the effort. A year after the call, in 1096, ten thousand Knights with horse and retinue began arriving by ship in Constantinople. (For your information -- the average Knight required a battle horse, a traveling horse, and two attendants and pack horses for armor, tents and luggage). The Emperor of Byzantium, anxious to have this Roman Catholic fighting force out of his lands, provided them food and transport to Asia Minor as soon as possible, suggesting they capture the Muslim city of Nicea in modern day Turkey which was held by Seljuk Turks. That sounded like a good idea and Nicea fell after a five month siege the following May.

It's interesting to note that as the Seljuk Turk flag fell over in Nicea and the Crusaders surged into the city to claim it for the Crusade, they found the Turks had surrendered to an emissary from the Emperor of Byzantium, who claimed

the city as part of Byzantium Empire. To use the vernacular, this pissed the Crusaders off immensely -- since they were at peace with Byzantium, now there would be no spoils, booty, rape or pillaging! And with a Byzantium army only a day's march away, they had to just regard it as a lesson learned in the Byzantine politics of the east.

At this point, the Crusader army split in two. The larger group headed south to the heavily fortified city of Antioch, whose walls stretched one mile wide and three miles long. After placing the city under siege for eight months, they finally succeeded when a converted Muslim who was a Captain of the Turkish Guard reconverted to Christianity upon finding his wife in bed with another Turkish officer. Late one evening, the cuckolded Captain let 60 Knights use a ladder to climb into a tower and open a gate into the city. After two days of killing, every Muslim in the city, men, women and children (including the Turkish officer's wife) was dead.

(The issue of the cheating wife does seem improbable, but since it is no longer of any concern how the Christian army finally managed to enter the fort, this issue shall not be tackled.

An Italian, Prince Bohamond (who had the largest army present among the Crusaders) declared himself the new Prince of Antioch, establishing the first of four Christian Kingdoms in the Holy Land. Somehow, no one objected when he and his army stayed behind, allowing the French and English Crusaders to continue southward along the coast.

The smaller group of Crusaders that split off at Nicea and did not go to Antioch was led by Baldwin (a younger brother of the Duke of Lower Lorraine). It went eastward towards Mesopotamia (modern day Iraq). At this time, these lands were held by Armenian Christians, who were under constant threat from the neighboring Seljuk Turks (commonly called the Saracens). Baldwin quickly captured two Turkish castles. Since he had no men to spare, he turned these back over to the local Armenians. Due to this, Baldwin was regarded as a liberator by these Armenian Christians. The local Armenian Prince of Edessa, who had no heirs, thought that from his seemingly selfless acts, Baldwin was heaven-sent. He offered to adopt Baldwin as his heir, if Baldwin would use his Knights to protect the Kingdom. Baldwin, whose prospects in Europe were poor (as a younger brother - not the first son - of a noble) also regarded this as heaven-sent, but perhaps for different reasons.

The adoption ceremony was almost pagan as it involved acting out an

allegorical ritual of birth. In front of a large audience of nobles, Baldwin stripped to the waist, as did the Prince and Princess. Then, they were washed and all clothed together into a single large white garment. Then, after Baldwin rubbed his bare chest against those of the Prince and Princess, he emerged from the garment as their heir.

Although Baldwin had not known it, the Prince had been very unpopular. Now, with an heir readily apparent, the citizens rioted against the Prince. The Prince appealed to his newly adopted son and his army of Crusaders for help. But, Baldwin who evidently had not bonded with his new-found father despite the recent ceremony, did not heed the call and stood idly by as the Prince was dragged from the castle and killed by the mob. Baldwin had what he wanted -- land in his own Principality and the Kingdom of Edessa became the second of the four Christian Kingdoms in the Holy Land.

Although Jerusalem was only a 10-day march away, Baldwin stayed in Edessa to solidify his new Principality.

If you are beginning to see a pattern in this (and future) Crusades, you are correct. Although the vow was for the church and Christianity, the real object for many of the nobles in the Crusades was the opportunity to get land or, failing this, at least the wealth that came with plunder of captured cities. Clever old Pope Urban even stated this when he said "...wrest the land away from these wicked races and subject it to yourselves..."

So, absent Prince Bohamond and Prince Baldwin, the Crusaders continued. Finally on the evening of June 7th 1099 the two remainders of the Crusader army joined again and soon were within sight of the walls of Jerusalem. At this point, only 1,200 Knights and 10,000 foot soldiers remained.

Within three weeks, they had breached the walls and proceeded - in a very un-Christian manner - to disembowel the population. Their reason for doing this was twofold: first, when they had arrived three weeks earlier, they had promised death to any person who stayed in the city and did not surrender to them immediately... and, of course, they had to keep their word. Secondly, they had heard a rumor, quite unfounded, that Muslims hid their gold by swallowing it. You would have thought they would have discovered this rumor was not true after disemboweling a mere two or three hundred Muslims; however, they must have wanted to be thorough, so they just disemboweled them all!

The Jewish inhabitants of the city crowded into their Temple so as not to be mistaken for Muslims. Regrettably, the Crusaders were not being selective, so

they burnt down the Temple and all the people in it. Forgetting that the Old Testament was also shared by those people who were in the Temple, one Knight (Raymond of Aguilers) quoted from Psalm 118 that afternoon, "This is the day the Lord hath made... be glad and rejoice!"

Lastly, the Crusaders discovered that the Greek Orthodox priests had hidden a portion of the actual wooden cross upon which Christ had died. Upon hearing this, they tortured the priests until they were shown its hiding place behind a wall in the Temple of the Holy Sepulchre

To the Crusaders, the objective of the First Crusade was obtained -- for the first time in 600 years, Roman Catholic Christians controlled the lands upon which Christ was born and had walked! In addition, they had found and possessed the most holy object in Christendom, the True Cross.

Actually, things were not as Pope Urban had stated in his Clermont address. In stirring up his support for the Crusade, he had said that Christians had been prevented from making pilgrimages to Jerusalem and, those that did, were routinely tortured and killed by the unbelieving Muslims. In truth, however, Christians had been making pilgrimages in relative safety for years. Further, Christians and Muslims lived in peace within the city, each fairly respectful of the other's religion -- and both Christians and Muslims were always subject to frequent attacks by bandits (usually Bedouin nomads) when traveling to and from the coastal cities.

But, as we will see, perception becomes reality in many things -- and its victim is the truth. Luckily, for those Christians living in Jerusalem, the Muslims had thrown them out of the city when the siege started, thinking that, during a time of siege, it was more prudent to have the Christian Crusaders feed the Jerusalem Christians, rather than having them consume the Muslims' food.

Anyway, after the First Crusaders cleaned up the mess they had just made, their first official act was to elect their leader, the 39 year old Duke of Lower Lorraine, Godfrey de Bouillon as Governor of the City. A few months later, Godfrey died of illness and his younger Brother, Prince Baldwin of Edessa was declared by the Pope as the King of Jerusalem. Baldwin gave out cities and lands to many of the other nobles and much of the Crusading army drifted off with their nobles to the smaller cities to consolidate their holdings and power. By 1118, many of the coastal cities were under Christian control with each new-found Baron, Duke or Prince, all swearing fealty to the King of Jerusalem.

What really made the First Crusade so successful was not the size of the army of European foot soldiers and Knights – 10,000 knights and 30,000 foot soldiers were a powerful force, but the Muslims could have easily matched it. However, the Crusader's benefitted from the age old split in the Muslim population between the Orthodox Sunni (soonie) Muslims who were centered in Damascus and the Shiite (she-ite) Muslims who were on both sides of them -- in Egypt and Persia. The Sunni Muslims' preoccupation with the Shiites allowed the Christian armies to spread out along the Mediterranean coast, from the edge of Egypt to Cilicia in modern day Turkey. By 1117, the four major Christian Kingdoms of the holy land had been established -- these were Antioch and Edessa and Jerusalem (which we have already discussed), and Tripoli.

The next year an event happened which is to be the centerpiece of this tale:

In 1118 AD nine new Knights arrived in Jerusalem. These Knights, were unlike the others who were in and around Baldwin II's place. They were not interested in obtaining land and wealth. They had taken vows to become warrior monks, pledging chastity, obedience, and poverty... three character traits that were very foreign to most Knights on the Crusade. To Baldwin, the King of Jerusalem, this was a welcome relief, since the other Christian nobles had already started arguing over land and the spoils of their conquests. The nine new Knights chose to live a separate existence, in a far corner of the Palace grounds, in an old set of stables, which had once belonged to King Herod from Roman times. Their announced public and secular purpose was to protect the pilgrims on the roads from the Mediterranean Sea to Jerusalem -- which was not done by any of the other Knights, since there was no profit in it!

These nine Knights were led by Hugues de Payen, a French and Scottish nobleman. This was de Payen's second visit to Jerusalem, having been in the First Crusade and having visited Jerusalem again in 1104. Now de Payen had returned, with his eight other warrior monks, financed by a few French nobles (the Duke of Champagne, Count de Anjou, Count de Gisors and Count de Flanders) and his Scottish father-in-law, Henri St. Clair, the Baron of Roslyn.

By either circumstance or design (this is hotly debated as you will see), the stables Hugues de Payne chose to live in were exactly adjoining the remains of the old Jewish Temple of Jerusalem, which had been destroyed by the Romans in about 300 AD. Because of their living quarters and their vow of poverty, these warrior monks became known as the "Poor Knights of Christ at the Temple of Jerusalem" and, more popularly, as the **"The Knights Templar"**.

In addition to their announced tasks, under the direction of de Payens, the Knights

Templar also spent much of their time and effort secretly excavating beneath the old walls to find the labyrinth of tunnels that were rumored to exist beneath the temple. I say secretly because only these nine Knights were allowed near these excavations. Here they labored for three years. In 1121, they sent their second-in-command, a Knight by the name of Geoffrey de St. Omer, back to France with the results of their excavations.

What were these results? No one really knows... and it is a subject that has many theories, each more bizarre than the other. Some believe they found great wealth -- to support this view, the recent discovery and translation of the "dead sea" scrolls does list 619 vessels of silver and gold that were buried in the tunnels beneath the Temple. Others say they found the "Holy Grail" -- the supposed cup Christ used in the last supper. Yet, still others say **they found ancient scrolls giving them secrets of alchemy and architecture**. Lastly, the most extravagant claim -- that they found religious writings telling an expanded or contradictory history of Christ and the crucifixion.

(It is the understanding of this writer that despite finding various precious items, the treasure that the knights templar tirelessly searched for and eventually found were the scrolls upon which the knowledge of Haaroot and Maaroot had been written, as dictated by Sakhar, during the era of Nabi Suleimân ﷺ).

This knowledge contained within it the deeper principles of what the world today terms as 'meta-physics', and what is known in satanic circles as 'The Kabbâla'. Details of this mysterious science and what it has thus far enabled man to do shall Insha-Allâh be explained at a later stage.)

All we do know is that Geoffrey de St. Omer carried some metal artifacts back to France along with some **Aramaic** scrolls. One of the scrolls exists today in the library of Ghent University -- it describes the Heavenly Jerusalem referenced in much of the old testament and in St. John's revelations. These treasures that the Templars returned to France add fuel to the fire for the wild speculations and theories that have surrounded the Knights Templar since that time.

(Aramaic is the ancient language of the Semitic family group, which includes the Assyrians, Babylonians, Chaldeans, Arameans, Hebrews, and Arabs.)

And, shortly after the treasures were sent to France, the Count de Anjou travelled to Jerusalem to join the order as did the Duke of Champagne and, then both returned home

and bequeathed a portion of their lands to the order so it could have financial independence. And, in Jerusalem, the excavations continued for the next seven years.

By 1127, the nine original Knights Templar had completed their excavations and their leader, de Payens, travelled to France and Scotland with more artefacts, returning to Jerusalem the following year with over 300 new Knights and title to many more lands which had been given to the order.

(The fact the number of knights continued increasing as well as the financial support they received is adequate enough proof that they were finding great success in the mission they had set out for.)

Meanwhile, a cousin of the Duke of Champagne, Bernard - the Abbot of Clairvaux - drew up a formal charter for the order, based upon that of the older Benedictine monks, and in 1128 Pope Calixtus I established the Knights Templar as a sovereign entity, equal to any country, and made them a religious order of the Church -- their official name became "The Sovereign Military Order of the Temple of Jerusalem"

As a sovereign military order, the Templars had an established chain of command. The international head was Hugues de Payen, who was called **the Grand Master**. The Grand Master would appoint a Grand Prior for each political country or state and, jointly with them, appoint a Prior to head each local Templar establishment. Under each Prior were groups of Templars called Commanderies which would be headed by a Commander. Then, underneath this superstructure were the Knights, each having had to be born to the nobility, and then a large group of freemen who were appointed as Squires and Priests or Clerics to perform the administrative and support tasks; act as engineers to build the siege equipment and buildings; or as armorers to fashion their chain mail clothing, shields and swords.

(The title 'The Grand Master' has always been used to describe the head of satanic circles, a matter which is hardly treated by the circles as a secret anymore.)

In those days, a Templar Knight was known by his shaved head, long flowing beard, and his suit of chain mail armour, over which he wore a white cape emblazoned with a **red cross**. Each of these characteristics had its purpose: the shaved head signified obedience; the long beard was an indication of strength and military prowess (particularly important in the Mideast where shaven faces were associated with femininity); the white robe signified purity; and the red cross signified their willingness to die to protect Christianity - the cross in the color of blood. The squires had black robes with white crosses and the clerics wore green robes with black crosses.

(The Red Cross too has always served as a satanic symbol. Presently, much of the statues depicting Lucifer (Iblis) carry the 'red cross', which lends clear indication that this symbol has nothing whatsoever to do with 'Jesus', but rather is the sign of 'The Anti-Christ' himself.)

A Templar Knight took a vow of chastity. To constantly remind him of that vow, he was forbidden to ever remove his white wool loin-cloth, even for washing -- even though they never raped or pillaged, you can see why the Templars became so feared -- just to be downwind of one would have been a horrifying experience!

(Not removing the 'loin cloth' covering his private parts was most likely to ensure that these satanic warriors remain in constant impurity, as is the case of all satanists. Chastity has never been a Satanist feature. Yes, homo-sexuality and lesbianism has always been their preferred trait.)

So, within a short 10 years since nine Knights made their pledge to each other, their order had become the equivalent of an independent nation -- its lands, no matter where they were, could not be taxed and those living on them were not under the jurisdiction of any secular King or nobleman. Members of the order owed their allegiance only to the order and its military chain of command, but not to any secular leader. Interestingly, this order also was the first true democracy since Greece. Once a Priory was established, upon the death of the first Prior, the succeeding Priors were elected democratically by vote of the Knights of that Priory, subject only to a veto of the Grand Prior of the country. Likewise, a vacancy in the position of Grand Prior was filled by election by the Priors. Only the Grand Master could appoint his successor and, if this was not done (as happened when a Grand Master was killed in battle), that vacancy would be filled by election by a Conclave (Convention) of the Knights.

Although individually the individual Templars had pledged "poverty" -- which in that day meant "commonality of ownership" -- as a communal order the Templars were rapidly becoming extremely wealthy. As with everything pertaining to the Knights Templar -- this, too, fuels the speculation as to what was found under the Temple. Personally, I believe the people gave to them because they were exciting and religious (remember the over-riding importance of religion in those times) -- contributing to the Templars could help assure a good after-life.

Regardless of the reason, the giving of lands and money to the Knights Templar continued throughout the ensuing years. **By the end of the 12th Century, the Knights**

Templars were probably the single richest organization in Christendom -- wealthier by far than any single King or country and wealthier than the Catholic Church itself. Almost 40% of the land in Spain was under Templar ownership; while in France and England, Templars owned 18% and 22% of the land, respectively.

During this time, members of the Knights Templar had become related to the leading political figures of their time. The new King of Jerusalem, Baldwin III, was a now a member of the order. So was the Count of Anjou, whose son married Princess Maltilda, the granddaughter of both William the Conqueror (King of England) and Malcolm III (King of Scotland). In the near future, the product of this marriage would be Henry II, the founder of the Plantagenet dynasty which would rule England for over 300 years. The Plantagenets always maintained close connections with the Templars, as best shown by the following examples.

First, when Henry II of England murdered Thomas Becket, his penance was to contribute sufficient funds each year to the Knights Templar to maintain 200 Knights in the holy land.

Secondly, when the second Plantagenet King, Richard the Lionheart, chose his last resting place, he chose an Abbey of the Templars in France.

Thirdly, when Richard's brother, King John in England faced a rebellion from his own vassals, his advisor and protector standing by his side was the English Grand Prior. The document King John was advised to sign would later be called "The Magna Carta".

Meanwhile, in the Holy Land, the Muslims did not acquiesce to the new rule of the European Jerusalem Kings. A second Crusade was to be launched in 1147 to reinforce and protect the Christian kingdoms and to attempt to conquer Egypt. Although successful in the lower Nile, the Crusaders never had enough men or arms to complete the effort. As it would turn out, this failure to capture Egypt, either in the second Crusade or in later Crusades, would eventually doom the Christian control of the Holy Land. However, over the next 100 years, the Christians continued to use the animosity between the Sunni and Shiite Muslims, playing one against the other as their main defense.

This worked successfully until 1183, when a new **Shiite** Muslim leader, Saladin, managed to unite all the Muslims, including the Sunni Muslims in Syria.

(Salâhuddin was not a shia. Rather, amongst the first of his efforts in retaking the city of Jerusalem was to collapse the Faatimid, Shia empire in Egypt, knowing well that as long as this empire remained, Muslim efforts against the disbelievers would always be hampered by hypocrite Shia stabbing them from behind.)

Although the Christian leaders appealed to Europe for assistance to meet this new threat, none was forthcoming. Further, the constant internal bickering between the Christian nobles over land and titles prevented them from coordinating efforts.

(Amongst the major reasons behind immediate help not arriving for the Christians was the fact that holding the city of Jerusalem was no longer vital for the satanic forces that had initiated the Crusades, since they had already acquired what they needed.)

In a fateful battle on July 4th, 1187 on a plateau between two hills called the Horns of Hattin, Saladin's armies defeated the major Christian force. After the battle over 300 Templar Knights and thousands of foot soldiers lay dead on the battlefield. Saladin ransomed all of the surviving nobles, except the Knights Templar and Hospitallers who were lined up and, at Saladin's command, had their heads chopped off, one by one, in front of cheering Muslim officers. To compound matters, Saladin also captured the "True Cross" that the Christians would carry into battle with them and announced he would place it on the threshold to his palace in Damascus -- so that every Muslim coming to visit the Palace would have to wipe his feet on it.

Later that year, with the Christian forces in the Holy Land decimated from this battle. Saladin successfully captured Jerusalem.

The European Kings finally woke up and launched a Third Crusade later that year (led by Richard the Lionheart) in an unsuccessful attempt to recapture the Holy City and recover the True Cross. Although it was successful along the coast cities, Jerusalem was not retaken and remained in Muslim hands. A Fourth Crusade in 1202 and the Fifth Crusade in 1229 were required. In this last crusade, a treaty was made with the Muslims that Jerusalem would be placed under Christian control, but the destroyed walls or fortifications could not be rebuilt -- in effect, this meant the city could not be defended. But, at least, a victory could be claimed and the Crusaders left for home.

On their way back to Europe, infuriated at what was viewed as a traitorous act by the Byzantine Emperor, the Crusaders supported by a Templar army captured and looted Constantinople, installing a Templar supporter, the Count of Flanders, as the new Emperor. This act effectively ended the Greek Byzantium Empire and opened the door to the Turks, who within a few generations, would capture the city and lead to over 400 years of rule of the Mediterranean by the Ottoman Empire.

By the mid 1200s, the Templars were at the pinnacle of their power. At their extensive

eight square block Priory compound in the centre of Paris, they hosted Henry III of England and arbitrated the settlement of the differences between the English King and Louis IX of France, which resulted in the Treaty of Paris in 1259. At this time, there were over 900 Templar priories covering every capital throughout Europe and in many smaller cities. Outside the cities, Templar land holdings were extensive, giving the order a yearly income that rivalled that of any Kingdom.

A sizable Templar fleet plied trade routes in the Mediterranean between France and Templar holdings in Crete, Cyprus, Asia Minor and Palestine **flying the Templar naval flag -- a black flag with a white skull and cross**. Needed to supply the multitude of Templar outposts in the Mideast, the Templars needed cargo to fill the ships on the return journey. So, they scoured the mid-east for likely products. One such product was made by boiling sugar in crystalline lumps, called al-Kandiq, which the Templars started exporting to Europe and which Europeans then called candy. Another was a thin fabric that was used to cover the face of Muslim women.

The Templars had discovered that, if made in large quantities which did not have much weight, it could make tents which shielded them from the heat of the sun, but let in the breeze and diffused light. This came from a city called Gaza and was named by the Europeans as gauze. Similarly, the Templars began exporting another fabric from the Holy Land which was called simply, "Muslim" (or muslin)

Back in Europe, and, in many areas, the Templar Knights were the most powerful military force in the area. In military matters, the Templar Knights had become legendary. They adopted many tactics learned from fighting the Saracens and Mongols (one was the ability to have the Templar cavalry "wheel" while at full gallop in a charge, changing direction suddenly on the enemy; another was the feigned retreat wherein the middle of the line collapses and retreats as in a rout encouraging the enemy to pursue spreading out his forces -- then, the rout stops and the counter-attack begins while the enemy finds he has been flanked and surrounded by hidden troops. A third was the introduction of light cavalry and the curved cavalry saber, which the Templars learned and modified from their Muslim opponents. Further, many Templar manoeuvres called for lengthy training on tactics and coordinated movements -- something unknown in medieval Europe. **Lastly, since the Templars would never pay ransom for a captured Knight, Templar Knights rarely surrendered, but fought to the death.** (It was the custom when a battle was lost for the Knights to surrender since only the foot soldiers would be killed by the victors, the Knights as nobles would be held for ransom, but the Templar policy removed this option for Templar Knights).

Because of this, Templar cavalry units were often called upon by local nobility to assist in protecting them from local peasant uprisings. In England, for example, the Templars were a major part of Edward I's army when he defeated William Wallace in 1298. [Thus,

on the 18th of August, 1291, the king directed the keeper of the Forest of Selkirk to deliver six stags to Brother Brian, Preceptor of the Order of Knights Templars in Scotland.
- Rotuli Scotiae vol. i. p. 3]

Because of the command structure of their order, the fact that Templar Priors spanned all of the Mediterranean and Europe, and the trust many people had in the Templars' integrity and code of honor, **the Templar Priors became the world's first international banking system.** An individual could deposit his gold at any Templar Priory, receive a note attesting to that fact from the Prior, and then turn in that same note for gold at any other Templar Priory. Although no interest was charged (since charging interest was a sin in the Church at that time), a donation for this service was expected. In keeping these accounts and others, the Templar treasurers devised a form of bookkeeping that was the fore-runner to our double-entry systems used today.

Additionally, during this period, the Templars were active throughout Europe funding and managing the construction of cathedrals, abbeys and churches. The Templar engineers and architects were expert at construction of large stone edifices. They had designed and built castles and fortresses through the mid-east, combining European techniques with those learned from Byzantium and Egypt. With this knowledge they now returned to Europe and with their ability and massive amounts of their funds began the construction of over 300 large cathedrals and 2,000 abbeys and smaller churches. Examples of this are the Gothic cathedrals throughout Europe that were started in the mid 12th century -- examples would be the cathedrals of Notre Dame in Paris (1163), Chartres (1194), Reims (1211) and Amiens (1221) and the famous Temple Church in London.

(Note should be taken of the power advantage that the Templar Knights acquired just after finding their treasure at Aqsa. It would still be another four hundred years before they themselves would announce the understanding and formulating of the laws of Kabbala, yet already they were making such progressive strides in the fields of construction and architecture.)

This Templar Church was part of an extensive Templar compound and the headquarters of the English Templars. Much later, in the 17th Century, it was given by King James I to the lawyers' guild for their offices since it was next to Westminster. The gift contained the single condition that they always maintain the Temple as it was in honor of the Templars. A gate at the entrance to the Temple was called the "barristre de Temple" or translated into English as "barrister of the Temple" and the lawyers who passed through the gate became known simply as "barristers".

In 1244 Jerusalem fell once more to the Muslims. A new sixth Crusade was launched in 1248, but met with disaster in a battle with the Egyptians, frustrating efforts to retake Jerusalem. A last attempt (the 7th Crusade) was launched in 1271, but failed when Louis IX died in Tunis.

Although the Templars may have not realized it, the overwhelming wealth and influence of the Templars combined with this last failed Crusade would start a chain of events that would eventually lead to their downfall 40 years later.

In 1285, Philip IV (known as Philip the Fair, because of his complexion, not his integrity) at the age of 18 became King of France. However, his grandfather (Louis IX) and father (Phillip III) has spent the country into bankruptcy and beyond. Its biggest lender over the last hundred years had been the Templars and now Phillip calculated that it would take France over 300 years to pay off their debts to the Templars. In fact, he was so poor that he had to borrow the dowry he needed to complete the capstone of the recent peace with Edward I of England-- the marriage of his daughter, Isabella, to Edward I's son, the Prince of Wales. Who did he get it from? -- the Templars, of course.

So, Phillip increased taxes throughout the land and implemented a tax upon the property of the church itself. Although Pope Boniface VIII had allowed Philip's grandfather the right to do this once before, the Pope did not approve of Philip's action and issued a Papal Bull in 1302, forbidding the clergy in France from honouring the tax. Philip responded by forbidding the export of any gold or silver from France, preventing the French clergy from supporting Rome. Philip, in a last effort to raise money, "salted" the coinage of the realm, reducing the amount of gold and silver in the coins.

This last devaluation caused a revolt in 1303. Mobs streamed down the Paris streets, and Philip had to retreat into the Templar compound for sanctuary. After three days, the riots faded and Philip felt safe enough to leave the compound and return to his palace, but he realized something must be done. As the King of France, he was poorer than the Templars; as the King of France, he could not even protect himself from his own citizenry and had to beg the Templars for sanctuary. He realized, in fact, that as long as he owed the Templars so much money, as long as he could not tax their land, as long as the Templars were more feared than his own army, then he was King in name only.

But the Templars were not only militarily strong, they were sovereign. Phillip had no legal right to touch them in any way. The only person that could act against the Templars was the Pope. And the Pope could only act if the Templars, as an order, were guilty of crimes against the Church.

Phillip turned for advice to his Counsellor, William de Nogaret, who devised an ambitious and most devious plan:

Step One was to remove Boniface VIII as Pope

Step Two was to have a Pope elected who would be controlled by Phillip

Step Three was to get the Pope to find the Templars guilty of crimes against the Church so Phillip could declare his debts void and confiscate the Templar treasury and property.

To implement the first step, De Nogaret charged that Boniface VIII was unfit to be Pope, accusing him of all sorts of heinous crimes. The Pope reacted by excommunicating DeNogaret and Phillip and called a Council to approve interdiction against the French clergy who supported him (in effect, closing all the churches in France). Interdiction, if carried out, may have very well turn the French nobles and people against their king, so Phillip had to act fast. He sent De Nogaret immediately to Italy and to make an alliance with the powerful Colonna family who had their own designs on the papacy and hated Boniface. Together, in a matter of weeks, they raised an army of 1,500 and kidnapped the elderly Pope, beat him severely and vandalized the Papal Palace. The Pope confined to a tower room without medical attention died a few weeks later. Now, there being no Pope - there would be no interdiction.

As part of the same agreement with the Colonna family, the Colonna faction among the Bishops combined with the French Bishops to elect an Italian Pope, Boniface IX, who had always been friendly with Phillip. But, after nine months, when Boniface IX showed his independence, he was found poisoned -- it is thought by orders from de Nogaret.

After over a year of bickering about a new successor by the Italian Bishops who had a majority, De Nogaret suggested a solution. The Italians would propose three candidates and the French Bishops would select a Pope from among the three. It was accepted. And DeNogaret had what he wanted. From among the three candidates, DeNogaret could now bargain secretly among the three and find the candidate whose desire to be Pope would get him to agree to Phillip's conditions.

Bernard de Goth was the perfect choice. In his past, he had denounced Phillip and sided with Boniface XIII... but, now, hungry for the wealth and power of the Papacy, he had agreed to Phillip's conditions and was elected Pope Clement V in 1305.

But, even though Phillip had the Pope in his pocket, he could not yet move against the Templars -- this had to wait until his arch enemy, Edward I of England had died. Action against the Templars could not be taken if Edward I, a great friend of the Templars, was still alive.

In the meantime, in his desperation for funds, Phillip turned against the Jews. Secret

orders were dispatched from Paris to every corner of France and, on the morning of July 22nd, 1306, every Jew in the country was arrested, the Jews' possessions confiscated for the crown. The evidence of all debts to the crown were destroyed and all other debts were now made payable to the King. Then, the Jews were transported to the border and expelled - penniless and destitute.

A year later, Phillip got the news he was waiting for Edward I, one of England's greatest Kings, died. Phillip now could undertake his most audacious act.

The Templars as a sovereign, military order did not let non-Templars into their meetings... in fact, they posted armed guards so the meetings could not even be overheard. This secrecy combined with envy for their power and wealth gave rise to gossip regarding what went on behind the closed doors. Further, after Jerusalem had fallen, people always looked for a scapegoat. Due to the Templars integrity in honouring treaties with the Saracens (even when the Christian Kings did not) and the Templars' trade with the Muslims, rumours abounded that the Templars had not done all they could to protect the holy land.

But, to Phillip and DeNogaret, this foundation of rumours and gossip could be built upon. De Nogaret had paid an ex-Templar to state that the Templars actively practiced heresy. This ex-Templar was not the most believable witness since he had been dismissed from the order for the crimes of embezzlement of funds and the attempted murder of his Prior. But, no one else could be found. The charges were so numerous and outlandish as to almost be laughable... including worshiping idols of skulls and cats, spitting and urinating on the cross, and sodomy (a favorite of DeNogaret, since he had used that same charge against Boniface).

Now, Phillip took these charges to the new Pope Clement V. Even though the Pope was in Phillip's pocket, he was sceptical and refused to believe Phillip. Phillip persisted. The Pope, cognizant of the fate of his immediate predecessors and able to see Phillip's army outside of his Palace, reluctantly, agreed to convene a panel to hear whatever evidence Phillip could bring. Now with the Pope's agreement to hear charges of hearsay, Phillip could use this as an excuse to move against the Templars.

The Templar Grand Master, Jacques de Molay was already on his way to visit the Pope to discuss de Molay's proposal for a new Crusade. Phillip now invited him to Paris first. De Molay naively accepted, thinking that to have Phillip committed to his plan would help assure a favourable decision by the Pope. A Templar fleet of six galleons sailed from Crete to Marseilles and, then, De Molay marched to Paris with an armed escort of sixty Knights guarding a Templar shipment of 150,000 gold florins for the Templar Treasury. Arriving in the late summer, he was royally received by Phillip and publicly praised. After all, in addition to being the leader of the Templars, he was the god-father for Phillip's

own son and heir. De Molay stayed in the Templars Paris Headquarters acting as if he was blissfully ignorant of Phillip's true plan. But, as we shall see, he probably was not!

Finally, Phillip thought the time was right. Acting in the same manner he had with the Jews a year before, Phillip dispatched secret orders through France once more. **In the early morning of Friday, the 13th of October, 1307, (and this is the reason the date Friday the 13th is so infamous)** the French army broke the wax seal of their secret orders and placed all the thousands of Templars in France in chains. The stated reason for the arrests was as follows:

Quoting from Phillip's Orders to His Officers:

"A bitter thing, a lamentable thing, a thing horrible to think of, too terrible to hear, a detestable crime, an execrable evil deed, an abominable work, a detestable disgrace, a thing wholly inhuman, foreign to all humanity, has, according to the reports of several persons worthy of faith, reached our ears, not without striking us with great astonishment and causing us to tremble with violent horror...."

As you can see, Phillip's orders never said what exactly the Templars were guilty of... in fact, it was said to be so vile that no one should write it or hear it... but, the letter ended....

"....all members of said order will be arrested , without exception, imprisoned and reserved for the judgement of the Church."

Phillip had cloaked his actions in the veil of the Pope's permission for him to bring evidence to the Panel. Although Phillip had no legal right to touch the Templars, he pretended he was acting for the Church, which had the right to investigate heresy. Similar announcements were made the following Sunday from every church pulpit and posted in public places -- Phillip wanted to quickly destroy the reputation of the Templars.

And investigate it, Phillip did. As soon as the Templars were arrested, the "inquisition" into their crimes began. Phillip's own men conducted the investigation with the specific charge "to spare no means of torture". Therefore, if a Templar answered "no" when asked to admit to DeNogaret's long list of heretical actions, the Templar would be placed on the rack, or have his testicles squeezed, or his eyes put out with a hot poker, or have his feet roasted over charcoal. It wasn't surprising that many said "yes" -- what was surprising is that many committed suicide, rather than be forced to admit a falsehood.

When word of Phillip's action reached Pope Clement V, the Pope was furious! He wrote to Phillip reminding him that the Pope had specifically said he did not believe Phillip's

charges. Clement stated he had only approved a quiet inquiry by a Papal Commission. Phillip said the inquisition was only to gather evidence. Clement then removed his Papal sanction of any inquisition by officially removing any Church participation. But Phillip paid no attention and the tortures continued conducted by his own men, without any clerics present.

Phillip was beside himself. Yes, he had captured a large number of Templars in France. But, somehow, the Templars had known about his plans. The Paris Treasury having a value of millions of gold florins had disappeared. The Templar fleet had sailed from Marseille, La Rochelle and other French ports during the night preceding the arrests. And, the manning of many of the Templars was not at the expected compliment.

Evidently, to allow the Templar records, treasury, and certain Templars themselves to disappear, the vast majority of French Templars including the Grand Master, Jacques de Molay, had stayed behind pretending that they were unaware of Phillip's plan. To be fair, although the Templars may have known about Phillip's arrests, I doubt they knew of the planned torture. They must have believed Phillip's action would only effect their temporary arrest and that it would be reversed by the Pope. For the next eight years, Grand Master de Molay sat in prison firmly believing that the Pope would arrange their release and restore his blessing to the Order.

Regretfully, de Molay had underestimated Phillip and over-estimated the integrity of the Papacy. Phillip again sent a small army to camp in sight of the Pope's palace. The Pope issued an edict on November 22nd that totally reversed his position. It praised Phillip for his efforts to protect the Church and charged all Kings in Christendom to arrest any Templars in their lands and torture them to obtain confessions of heresy.

However, the only countries that followed the edict were the Kingdoms of France (of course) and city states in Italy. Most of the other Kings virtually ignored it. In England, Edward II gave it lip service... he had it published in the English churches, and then delayed by three weeks implementing it. Surprisingly, after three weeks notice, only two Templars could then be found in all of England and by then the total value of the Templars' London Treasury, was less than 200 pounds. English tribunals convened in London and York could not find any reliable evidence of heresy.

In Scotland, Robert the Bruce accepted the Templars with open arms and ignored the Pope entirely. In fact, in 1314, at the Battle of Bannock when Scotland won its freedom, Robert the Bruce was fearfully outnumbered and losing until a large contingent of Knights Templar cavalry in full Templar uniform, white capes and red crosses flying, charged over the hill. The English foot soldiers, who eighteen years prior had defeated

William Wallace with the help of the Templars, were so shocked at the sight and fearful of the reputation, that they turned and fled.

In Portugal, King Denis I after hearing the charges, declared that his investigation found all Portuguese Templars innocent of heresy. However, to avoid a continuing conflict with the Pope, he disbanded the Templars and allowed them to immediately form a new order, loyal to him, called the Knights of Christ. Its uniforms and insignias stayed exactly the same. **In fact, over the next two hundred years, many of the most famous Portuguese navigators, such as Vasco da Gama, were members of the Knights of Christ. The red cross on Christopher Columbus's sails was a replica of the Knights of Christ cross,** not any symbol of the Spanish crown or Catholic Church as is commonly assumed. **Columbus had artists paint the red crosses on his sails to dedicate his voyage in honor of the order** and its individuals who had gone before him creating his navigational instruments and charts.

In Spain, similar arrangements were made; however, since Templars owned over 40% of all the land in Spain, the Spanish King did seize most of it back before re-establishing the order under a different name. In Germany, Templars were invited to forswear their Templar vows and join the Teutonic Knights. Those who did not could simply keep travelling east into Russia, where the Pope's influence was not present. (as a footnote, this Russian portion of the Templar history was only recently discovered and is still under documentation).

Phillip, however, still had a problem. He had thousands of Templars locked up in his dungeons, who ostensibly were under the Pope's protection. What could he do with them? He kept pressuring the Pope, so that three years later, the Pope called for a Council to convene in 1310 and formally placed the issue of the alleged heresy of the Templars on its agenda. To prepare for the Council, the Pope appointed a Papal Commission of Bishops to make recommendations to the Council.

The Commission asked that any Templar who wished to defend the Order would be heard -- it was expected that none would. You see all those individuals who had not confessed to heresy were obviously dead by now since the torture would not stop until the individual confessed or died. Those who were still alive had confessed and after a prison sentence would eventually be released. However, once a confession was obtained, a Templar who recanted his confession would be considered a relapsed heretic and burnt at the stake.

The Commission was shocked when 546 Templars stated they wished to reverse their confessions and defend the Order. The commission heard from three representatives of this Group that all the confessions were false and extracted only by most grievous

torture. One of the three had to be carried into the Commission because his arms and feet had been burnt off prior to obtaining the confession.

Only two of the six Bishops on the Commission were French, the other four were becoming increasingly alarmed that the whole Templar issue was a hoax perpetrated on the Church by Phillip. They called for a full hearing and invited the other Templars to testify. Phillip could not allow this. The day before the Templars were to mount their defense, Phillip had the 54 of those who were scheduled to testify burnt at the stake. Prior to lighting the fires, they were offered clemency if they would simply tell the commission that their original confessions were valid -- not one did. The next day, Phillip took 120 more that were scheduled to testify and had them burnt at the stake also. The Commission adjourned, knowing what Phillip was doing, but powerless to stop it.

In 1311, the Council of Viennes met and both Phillip and Pope Clement were greeted by a surprise. Fully 80% of the Bishops at the Council supported a motion granting safe passage and protection to any Templar that wished to address the Council. The next day, seven Templar Knights appeared on horse in full armor and wearing the white cape with the red cross. The Pope (still in league with Phillip) immediately ordered their arrest, before they could address the Council. The Council rebelled and forced the Pope to release the Templars. He did, but before they could be heard, the Pope immediately adjourned the Council for six months. The Templars rode off and were never seen again.

When the Council reconvened, the Pope announced the charges of heresy had been dropped! However, the Pope also removed his Papal charter for the order on the justification that, with all the past controversy, no new members would join it and so it could no longer assist in future Crusades. Lastly, although Pope Clement issued another edict where he specifically said he personally believed the Templar Order was innocent of all charges, he did not cancel his previous order to arrest any Templars that had not been questioned and submit them to inquisition. Therefore, the Templars who had not been imprisoned still had to stay in hiding.

Lastly and importantly, the Pope directed that all Templar properties be turned over to the Knights Hospitallers (which eventually became the Knights of Malta) which were a smaller and younger order with which the Templars had a bitter and hard fought rivalry. Of course, in France, Phillip had already stolen all the wealth and lands, but in England the Hospitallers inherited most of the former Templar property. The Templars delayed their reaction to this for over 70 years.

Now, since the order was no longer under the protection of the Pope, Phillip was free to dispose of the imprisoned Templars as he chose. He gave amnesty to those who had

confessed to heresy and had not recanted their confession, but ordered them out of France.

Phillip had kept the Grand Master, De Molay, confined in solitary and both he and the Pope had continually refused to see him. Phillip now believed that, with the Order disbanded by the Pope, De Molay, who had confessed under grievous torture, would, in public, confirm his confession to heresy to gain his freedom. Believing he had De Molay's agreement, Phillip agreed to a mass public meeting. However, when de Molay was finally allowed to speak, De Molay stated that all the confessions were false and said, knowing this statement would be his death warrant "...life is offered to me, but at the price of infamy. At such a price, life is not worth having."

Phillip was furious. He had De Molay immediately taken to a small island in the middle of the Seine and roasted to death in the most painful way possible --- slowly over a bed of charcoal.

It is said that, before he lost consciousness, De Molay called upon both Pope Clement and Phillip to meet him for judgement before the throne of God in a year's time." Both Phillip and Clement died mysteriously within months thereafter.

Was this the end of the Knights Templar????

What happened to the Paris and London treasuries that Phillip and Edward could not find. Where did the Templar fleet from Marseilles and La Rochelle sail to????

The truth is -- no one knows! And this lack of knowledge has fueled speculations that continue to produce new theories and a multitude of books to this very day!

Here's what we do know... after the formal disbandment of the Templars -

- It is believed that a formal Knights Templar cavalry rode with Robert the Bruce at the Battle of Bannockburn in 1314.
- Some group with an excellent secret organization led the Peasants Revolt in England in 1381 and seemingly sought their revenge upon the Hospitallers, killing their leadership and dismantling their buildings through England. As mentioned earlier, the Hospitallers, who were arch rivals of the Templars, had tried to convince the Pope to merge the two groups to be headed by a Hospitaller. Most importantly, they had lobbied for and received title to the Templar properties after 1306.

- The St. Clair family (whose ancestor, William St. Clair, had been among the first Templar Knights to visit Jerusalem in 1128 and whose sister married Hughes de Payens, the founder of the Templars) built the Roslyn Church between 1440 and 1490 which depicts Templar Knights and is dedicated to them -- it also is a perfect duplicate of the Temple of Jerusalem.
- There is increasing evidence that freemasonry which appeared publicly for the first time in the mid-1600s may have had its origins in a continuation of the squires and artisans of the Knights Templar and modern freemasonry incorporates many of the Templar customs and rituals.
- There is a disputed claim that the Duke of Orleans, as Grand Master, called a Convent of the Knights Templar at Versailles in 1705.
- A list called "The Charter of Larminius" was published in 1785 claiming to be a list of the unbroken chain of the Grand Masters of the Order from 1129 until 1785.
- During the French revolution, the Knights Hospitallers were again singled out and the leadership denounced and sent to the guillotine and their properties demolished. No similar effort was made against any Templars, although they were believed to be active in France at this time.
- In 1804, Napoleon Bonaparte officially recognized the Knights Templar and encouraged his officers and the nobility in France to join.
- In 1814, King Louis XVIII of France agreed to become the royal protector of the order following a meeting with the Templar Grand Prior of England -- British Admiral Sir William Sidney-Smith, Commander of the British Fleet.
- In 1830, Templars were active in the leadership of the second French revolution when Charles X attempted to restore an absolute monarchy in France.
- In 1833, Templars were active in the Belgium revolt against the Dutch, which resulted in the independence of Belgium in 1833.
- In 1845, Pope Gregory XVI offered to restore the Papal charter to the Order on the condition that the Order expel any non-Roman Catholic Templars. Since the Templars have been an ecumenical order since 1310 and many Templars (although still a minority) were of other Christian faiths, the Templars declined.

Of course, what I have just told you, will not find in most history books. If they mention the Templars at all, they usually state that the Knights Templar effectively ended with De Molay's death. The Belgium Priory of the Order has documents regarding the re-establishment in France and Belgium in the late 1700s and early 1800s. We, as the modern day successors of this proud Order, maintain a dual position on this issue. Certainly, we are grateful we can document the Orders' modern history from 1804 onward. And, although history has not yielded its secrets of what happened to the Templar fleet, the Templar treasuries, or its Knights and organization, we remain hopeful that some discoveries at a future time will answer some of the anomalies that still exist.

As of now, there are only fascinating hints of what may be known someday. First, there is the list of Larminius, discovered in the early 1700s which purports to show the Grand Masters of the Sovereign Military Order of the Temple of Jerusalem from its inception through to the late 1700's.

Additionally, the Templar Pories in Scotland have produced a history which they claim is documented tracing the history of the Order in Scotland from 1300 to present.

Lastly, a recent book proposes a very rational explanation (compared with many of the more esoteric stories) which proposes that the Templars, both before and after 1305, were instrumental in the founding of the five Swiss Canons and formation of modern day Switzerland. Perhaps it is not circumstantial that the Templar emblem and colours appear not only on the Swiss national flag, but on the flag and arms of each of its five Canons (states)... or that Switzerland is the centre of international banking... or that Switzerland has always promoted the free exercise of Christian religions of all sects.... or of the reasons for Switzerland's legendary neutrality in all world conflicts.

Today, the Sovereign Military Order of the Temple of Jerusalem continues to exist. **The Order has over 5,500 Knights and Dames in Pories and Commanderies throughout the United States and Europe, northern Africa and South America -- its largest being a priory composed strictly of the military command officers of NATO. It is a recognized International Organization of the United Nations.**

To maintain its ability to invest individuals with knighthood, the Order must have both a royal protector and a religious protector. At present, its royal protector is Princess Elizabeth of Schleswig-Holstein and its religious protector is His Beatitude Maximos Hakim, Greek Orthodox Patriarch of Antioch and all the East, of Alexandria and Jerusalem.

Let me give you an example of its present day leadership so you can get a flavour of the

organization. The Grand Master of the Order is His Excellency Major General Sir Roy Redgrave, former Chief of Staff of the British Army (and a member of the famous acting family) and the International Commander is Rear Admiral James J. Carey (USNR). In 2000-2002, the Grand Prior of the United States was Rear Admiral Andrew O'Rourke (USNR), a Justice of New York's Supreme Court and the present Grand Prior is Brigadier General Patrick Rea (USAR).

The Knights and Dames of the Order come from all walks of life, although there is a preponderance of present and former military command officers. Also, you will find a large number of diplomats from all nations and former heads or high-ranking officials of many governments and church leaders from many various denominations. Some examples would include: seven former Cabinet and sub-cabinet officials of President Ronald Reagan's administration, the present or former Ambassadors of Israel, France, Bolivia, Italy, Romania, Hungary, Egypt, Switzerland, Portugal, and the present Under-Secretary of the United Nations.

But what do these people do? A Templar Knight today takes the same vows as did the Templar Knights 950 years ago. They no longer wear a white wool loin cloth and the definition of "chastity" has been redefined to upholding the marriage vows, a seemingly difficult task in today's society. Likewise, "poverty" is defined as a viewpoint of not making economic motivation and material desires a priority in your life. "Obedience" is personal obedience to the Christ's teachings, as well as following the command structure of the Order. For a Templar Knight, an individual's first obligation as a Christian is to continually strive to perfect his own Temple to God, which should be a daily challenge.

As you may see, the Order's thrust is the same as the Templars of old -- to assure the establishment and maintenance of the freedom to worship God and Christ as each of us may understand him. The public purpose of the order is to defend and promote the ability of all Christians to practice their religion and to extend the hand of Christian charity where needed. Much like the Templars of old when they organized and funded the construction of churches throughout Europe, the Order supports churches and historical sites, regardless of denomination, in the Holy Land. In addition to annual funding, in August 2002, the Order sent a delegation to meet with and inspect the Church of the Nazarene to assess how the Order could assist in the repairs to this historic church inflicted by the recent conflicts in that area.

Responding to an immediate need in 2002, the Order in the US has suggested that each Priory sponsor a classroom in Afghanistan and this effort has been recognized by the King as assisting over 5,000 Afghan women restart their education. In Serbia, in the late 1990s, the Order was instrumental in changing the "NATO rules of engagement" to protect Serbian Christians as they sought to practice their religion (The Metropolitan of

the Serbian Orthodox Church credits this effort in saving of over 2,500 lives). In Russia, since the mid 1990s, the Order worked with His Beatitude Alexis II to re-establish the Russian Orthodox Church throughout Russia, in the construction of the new Christ the Savior Cathedral in Moscow and the establishment of a medical/church train to travel throughout Siberia where formal churches do not exist. The Order supports efforts to improve understanding among the world religions through the Centre for Peace & Diplomacy (run by a Templar Knight) which recently has sponsored meetings with Sudan, Iran and Pakistan bringing together religious and community leaders. The Order is also active with Knightsbridge International (run by Templar Knights) to bring food and medical treatment to war-torn areas in the Philippines, Afghanistan and Iraq where the fighting deters other established charities from involvement. Local Pories may also choose other local charities to assist the "lame, ill and needy".

The Order only becomes involved when three criteria can be met: (1) the Order acts through established existing organizations, (2) the network of the Order's members can bring resources to bear on the matter at hand, and (3) the Order's activities can make a discernable difference. The vast majority of the Order's activities involve no attempt at recognition for the Order or the individuals involved.

Perhaps, the inscription that Sir Thomas Lawrence (better known as Lawrence of Arabia) had placed on his gravestone tells it better -- an inscription which has been and is the phrase all the Knights Templar repeat when corresponding with each other: "NON NOBIS DOMINE NON NOBIS -- SED NOMINI TUO DA GLORIAM" or in modern English: "Not unto us, O Lord, not unto us; but unto thy name glory" and the rest of the psalm is "...for thy mercy and thy truth's sake." This Psalm was dedicated to the Templars by Saint Bernard for, in the founding of the Templar Order, he saw the last and best defence of Christendom.

And, as an old Scot Templar once told me, it remains true "for seven times since 1128 AD the Templars have stood at the gates of civilization against tyrants and barbarians. In Spain, it was against the Muslims, in Syria against Mongols, in Egypt against the Mamalukes, and four more instances in more modern times. And, when that evil next appears, as when it did with the Templars of old, it will find a Knight Templar on guard at the gate" (End of quote)

The article above sheds sufficient light upon the issue of the Templar Knights and the hidden agenda behind the crusades. It was a treasure that Satanists needed to bring back to their master, dajjâl, and with this treasure they indeed returned. The full details of this treasure shall perhaps always remain a mystery, but when one ponders over how it

empowered shaitaani forces thereafter, one shall get a fair idea of its worth and shall understand why dajjâl needed it so urgently.

The city of Jerusalem was captured in the year 1099 (492 A.H.), four years after the first of the crusades began. The treasure that the Templar Knights were sent to find most probably reached the shores of Europe within the next ten years or so, thus one could easily say that five hundred years after the Hijri a new chapter began with regards to dajjâl, during which he would now start building up for an 'emergence', the like of which had never been seen or imagined before.

It does not really matter where and how dajjâl worked, after having his coveted treasure delivered into his arms, rather what matters is where, when and how that emergence of his occurred, which Rasulullâh ﷺ had continuously warned the Ummah about. When one studies the Sunnah regarding this matter, the hadith that stands out most vividly is the following:

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-
«عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَتْرَبُ وَخَرَابٌ يَتْرَبُ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتُخِ قُسْطَنْطِينِيَّةَ وَفَتْحُ
أَلْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ (ابو داؤد بسند حسن)

'The prospering (i.e. when Muslims shall in droves inhabit the land) of Baitul-Muqaddas (Jerusalem) shall result in Yathrib (Madinah Munawwarah) losing its inhabitants. After this shall follow continuous wars, then the conquest of Constantinople and following that shall be the emergence of dajjâl!'

Ponder over the sequence of events described by Rasulullâh ﷺ and fit it in with past and current history. The conquest of Aqsa occurred during the era of Hadrat Umar رضي الله عنه, in the 16th year after Hijrah (637). The blessed lands of Shâm thereafter became the preferred destination for many, on account of various reasons. Makkah Mukarramah and Madinah Munawwarah would receive visitors during the months of Hajj, but

besides that, very few would be prepared to make it the land of permanent residence¹¹⁵.

The continuous wars that thereafter followed, as detailed in other narrations, would include amongst others, the internal wars that began with the assassination of Hadrat Uthmaanؓ, which were continuously fuelled by hypocrite poison; and external wars waged by surrounding disbelieving nations, especially the Crusades (whose peak was in 491 A.H. (1098) when they captured Jerusalem) and the surge of the Tartars (which peaked in the year 656 A.H.(1258) with their sacking of Baghdad).The collapse of the Tartars began two years later with their first ever defeat at the hands of the Mamluks of Egypt, and with that began an Islamic revolution amongst the Tartars and the Turks.

About forty years later, in the year 698 A.H. (1299), Oghuz Turks under Usmaan the 1st laid the foundation for the Ottoman Empire in north-western Anatolia. About 150 years later, in the year 857 A.H. Constantinople was conquered under Sultan Muhammad 2nd.

With this conquest, the five signs that Rasulullâh ﷺ exhorted the Ummah to observe closely before the emergence of dajjâl reached completion, and the stage was now set for the emergence of dajjâl.

This point finds further clarification in the hadith of Hadrat Abdullah ibn Busrؓ, narrated by Imam Ahmed ibn Hanbal, quoting Rasulullâh ﷺ as having said:

¹¹⁵ Hadrat Sheikhul-Hadith, MI Muhammad Zakariya, in his footnotes on Al-Ishaa'ah, wrote that the deserting of Madinah Munawwarah began soon after the assassination of Hadrat Uthmânؓ, since the entire Muslim political arena thereafter revolved between Shâm and Iraq (Kufa).

بين الملحمة وفتح المدينة ست سنين ، يخرج المسيح الدجال في السابعة (مسند احمد 116)

*'Between the major war and the conquest of the city shall be six years.
Dajjâl shall emerge in the seventh!'*

The major war most probably refers to the surge of the Tartars upon the Muslim lands, since never before had Islamic history witnessed such a calamity with regards to warfare as that of the Tartars. The city, as indicated in other narrations, refers to Constantinople. The word 'years' most probably refers to 'periods', thus the meaning of the narration shall be that there shall be six periods between the war with the Tartars until the conquest of Constantinople, and dajjâl shall thereafter emerge in the seventh period. Pinpointing the six periods or milestones between the war and the conquest shall indeed require deep research, and shall thus not be brought under discussion. **What however requires no great research is the fact that with the conquest of Constantinople the six periods terminated, and the seventh period, set for the emergence of dajjâl, set in.**

Note: Due to many having expected 'the emergence of dajjâl' to be a open confrontation with the physical body of dajjâl himself, a doubt was created, after the passing of years from the conquest of Constantinople with no 'dajjâl' appearing, regarding the authenticity of the narrations placing his emergence soon after 'the conquest'.

Certain scholars went even so far as to brand all such narrations as fabrications, despite its chain of narrators being quite sound. Others chose the option of explaining away the doubt by claiming that there shall be a second 'conquest of Constantinople', which shall occur during the era of Hadrat Mahdi ﷺ, after which dajjâl shall appear.

This explanation however loses strength when one considers the following:

- In the narration of Abu Dawood quoted above it has been made clear that the conquest of Constantinople being referred to shall be one that shall occur after Madinah Munawwarah loses much of its population, and Shâm becomes the preferred choice of residence, which was the case during the conquest that had occurred.

After control of Hijâz was handed over to the Saud family, the city of Madinah Munawwarah underwent a structural revolution, which has resulted in it today being the sought destiny of millions. It has emerged as one the most thriving cities of the world, and its growth has reached proportions beyond expectation. It hardly seems likely that this city shall find itself deserted again before the emergence of Hadrat Mahdi ﷺ.

As for the lands of Shâm, it is today being deserted by the millions of its inhabitants fleeing from war, and it does not seem likely that this process shall be reversed until the emergence of Hadrat Mahdi ﷺ.

Thus, if a 'second conquest of Constantinople' was intended, what then would be the purpose of placing its occurrence after:

عُمُرَانُ بَيْتِ الْمَقْدِسِ وَ خَرَابُ يَثْرِبَ

'Shâm becoming a booming land of residence and Madina Munawwarah losing its inhabitants'

- The city of Constantinople kept its name for over a thousand years, until it was conquered by Muhammad Al-Fâtih. From that day on, it has been given numerous names, with Islambul and Istanbul being most common. The name 'Constantinople' however has been totally obliterated and today only finds mention in the books of history.

When Rasulullâh ﷺ made clear mention of 'the conquest of Constantinople', it only seems appropriate that such a conquest should be searched for which is called 'the conquest of Constantinople' and not 'the conquest of Istanbul or Turkey, etc'

In the narrations mention has been made of the Muslim armies attacking at the walls of Constantinople in order to break into the city. During its era, the huge walls of Constantinople played a tremendous role in repelling enemy attacks for over a thousand years. Each time, after the defeated enemy would retreat, painstaking effort would be made to repair and further strengthen the walled-areas where damage had been done.

After the Muslim Conquest of Constantinople however, no real need was found to fortify the city against future enemy attacks. Muhammad Al-Fâtih thus sufficed with repairing the inner walls, merely in respect of the culture and tradition of the city. As for the outer walls, which were the true defence, that has been left in its damaged state until today.

Then, with the advent of modern-transport, many of the inner walls too had to be brought down to accommodate for roads, etc. If an army now has to approach Istanbul in order to lay an attack, **it would no longer find walls holding them out**, nor would it find it at all feasible to approach the city by boat, since it would allow the city-dwellers ample opportunity to blast them into oblivion due to the type of weapons present today.

Turkey today has developed into one of the most promising Muslim countries of the world, especially with regards to the assistance its offers to the inhabitants of Shâm. Insha-Allâh, it does not seem likely that such a city shall again be pushed into the filth of atheism, nor does it seem probable that it shall fall into the hands of Christians. Rather, our daily dua should be that this never occurs.

From the above it has become clear that no ‘second conquest’ had been intended. Yes, since dajjâl himself was not found making an ‘open, physical confrontation with the world at large’, it would now be necessary to explore some other avenue of viewing ‘the emergence of dajjâl’.

Part 4 - The Conquest of Constantinople and its link with the emergence of dajjâl

In the Mustadrak of Haakim there is a narration¹¹⁷ that could perhaps be described as the cherry on the cake with regards to the details it gives regarding the sequence of events that history shall witness leading up to the ‘emergence of dajjâl’.

To appreciate fully the contents of this narration, it shall however benecessary that one has some knowledge regarding the conquest itself, as well as events leading up to it and events that arose in its aftermath.

A brief outline shall thus be penned down describing this world-turning event, i.e. ‘The Conquest of Constantinople’, foretold in detail by Rasulullâh ﷺ 800 years before its manifestation. A clearer understanding of the event may perhaps be facilitated by a visit to what is known as ‘The Panorama’ in Istanbul, a museum dedicated for the preservation and explanation of the events during that glorious period of Islam.

Constantinople What made it so hard to conquer?

Constantinople was one of the largest and wealthiest cities in Europe. Throughout the medieval ages, it was renowned for its power and

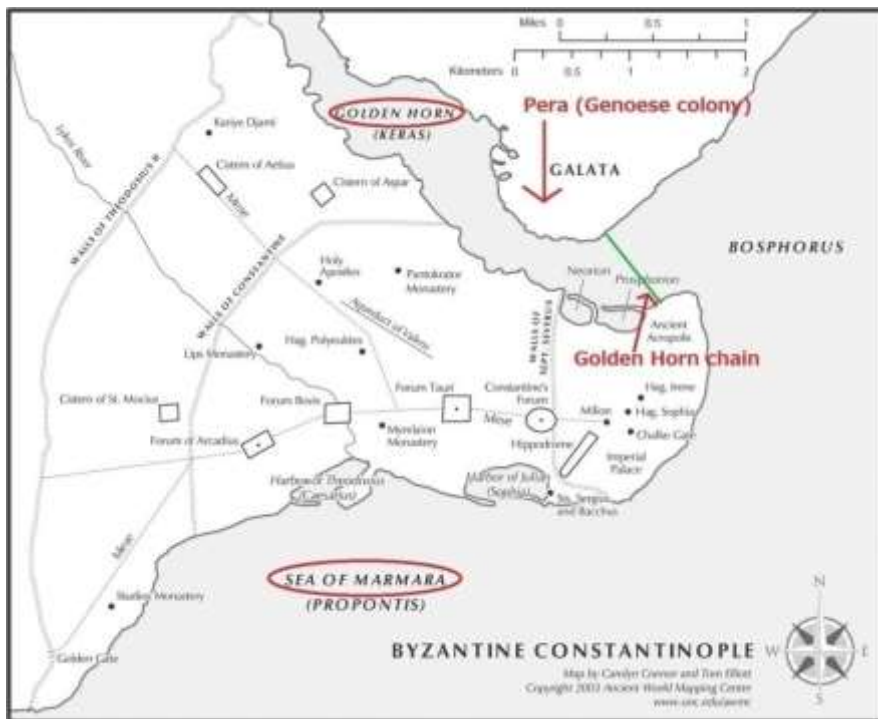
¹¹⁷ Despite there being a break in the chain of narrators (انقطاع), the narration still holds weight, due to much of its content being found scattered in other narrations, and due to the break only occurring for the latter part of the narration.

splendour. Covetous of its riches, many eastern and western powers sought the city for themselves. But despite countless attacks, Constantinople stood firm and survived for over 1,000 years. It fell once to Christian Crusaders in 1204 due to disunity which allowed the enemy to exploit a weakness in its defences. Only the Ottomans managed to conquer Constantinople in 1453. They did so by ushering in a new age of warfare; the age of gunpowder.

Constantinople was favoured with natural advantages that made it difficult to conquer. It was located on an elevated rocky peninsula, surrounded by the sea on three sides. To the north lay the estuary known as the Golden Horn. To the east lay the straits known as the Bosphorus. The Bosphorus connected the Black Sea further north with the Sea of Marmara. Finally, on the southern shore of Constantinople, lay the Sea of Marmara itself.

Attacking Constantinople by sea was difficult. The strong currents of the Bosphorus endangered hostile fleets without shelter. Meanwhile the Golden Horn served as a perfect harbour for the Byzantines in war and peace. During times of war, it sheltered friendly ships. At the same time, it allowed Constantinople to receive supplies by sea to withstand long sieges. Enemy ships were easily blocked from entering the Golden Horn by chains laid out across the waters.

The only landward route to the city lay on its western side. Countless hosts of bloodthirsty enemies approached from this front in the hopes of taking the city. But the land walls of Constantinople continually thwarted their efforts. Known as the Theodosian walls, it was situated 1.5km west of the original Constantinian walls. The Theodosian walls, built around 412, stretched 6km.



The first line of defence was a moat that ran along the land walls. It was about 20 metres wide and 7 metres deep. A stockade on the side of the city reinforced the moat. If enemy troops managed to cross the moat under heavy arrow fire, they came to the land walls of Constantinople.

Around 90 squares of octagonal towers lined the walls every 70-75 meters. These towers provided additional defences and a position to mount catapults on. A low outer wall about 9 metres in height provided the second layer of defence. Enemy troops that made it past the outer wall and accompanying projectile fire would find themselves obstructed by the last line of defence; an inner wall. The formidable inner wall was around 12 metres high and about 6 metres thick. Adequately manned, the land walls of Constantinople were impregnable.

The walls of Constantinople (left) and the moat between the walls (right)



Despite its power, the land walls had some weaknesses which enemies could exploit. Firstly, there were the pipes and aqueducts that supplied the city with water. In times of war, the defenders cut off these supplies and survived on water collected by the cisterns. But the enemy could still enter Constantinople via the aqueducts if the defenders were not prepared.

Secondly, the Blachernae area where the land walls met the sea walls, tended to be more vulnerable. Situated on a slope, it was not part of the original walls and tended to jut out. As a result, it lacked an outer wall and a moat. This made it a source of frequent attacks during sieges. The Byzantines remedied this weakness by strengthening its defences in the 12th century.

The Gate of Romanus

Lastly, there was a vulnerable area between the Gate of Adrianople and the Gate of St Romanus known as the Mesoteichion. Due to the terrain, the walls had to accommodate the valley of the River Lykos. This gave the attackers the advantage of higher ground from which they could bombard the defenders. The moat also tended to be shallower in this area. Many attacks focused on this area of the walls. But all these vulnerabilities never delivered the city into the hands of attackers.

The Chain blocking the Golden Horn

Sea walls, not as powerfully built as the land walls, lined the sea facing sides of the city. Any naval attack on the city upon these walls however was difficult due to the hazardous sea currents. To be successful by sea, the enemy had to seize the Golden Horn on the northern side of the city. But a 300m long iron chain and the Byzantine navy blocked the Golden Horn in times of war. Supplementing these naval defences was the Byzantine secret weapon; Greek fire. Only once during the 4th Crusade did Constantinople fall because of its sea walls.

Greek Fire

A key factor in the defence of Constantinople was the secret weapon; Greek fire. Greek fire was a liquid flame projected through siphons that was capable of burning even on water. Not only were its effects devastating, it also dampened the morale of enemies who had never seen this fearsome weapon before. Many key naval engagements and sieges may have been lost without Greek fire. The exact composition of Greek fire was a state secret which remains unknown till today.

The capacity of Constantinople to withstand sieges

Because Constantinople was an imperial capital, it had to have the capacity to withstand long sieges. Water was essential to the survival of the city in times of war and peace. But Constantinople lacked drinking water. The Byzantines addressed this issue through two means. Firstly, aqueducts from Thrace supplied water to the city. Secondly, vast cisterns collected rainwater and stored it for public use.

Next, there was the issue of food supplies. Most of its residents had their own gardens to grow vegetables. Due to its strategic location, food and other necessities could reach Constantinople by land and sea. In the meantime, the imperial granaries stored a reserve of grain in case of an emergency. All these measures contributed to the ability of

Constantinople to withstand long sieges which slowly whittled down its attackers through attrition.

Inefficient management of waste during a siege could be fatal to the health of the defenders. Luckily, Constantinople also had an underground drainage system that carried wastewater out of the city.

The morale of the defenders

Finally, there was the defenders; the human element. Most sieges tended to be long. As the months dragged on and the conditions worsened, hope and faith were all that sustained the defenders. It was the underlying self-confidence of the Byzantines that enabled them to fight on in the most adverse of circumstances.

Firstly, the Byzantines believed in the power of their defences, technology and the divine leadership of their emperor. Secondly, the Byzantines believed that Constantinople had divine protection from the Virgin Mary and the other precious relics stored in the city. By displaying the icon of the Virgin Mary during a siege, the morale of the Byzantine defenders would receive a vital boost.

In a crux, conquering Constantinople during its heyday was a daunting task. The geographical advantages, fortifications, technology, bountiful supplies and dauntlessness of its defenders made the city almost impregnable. During many critical moments in their history, the Byzantines were also lucky to have skilled and valorous emperors to defend the empire against their enemies. **All these factors combined to make Constantinople one of the most difficult cities to conquer in history.**

The Muslim Ummah and Constantinople

The Muslim Ummah throughout times understood the importance of conquering this city. Despite the many failed attempts to capture the city and the mission seeming quite impossible, Muslim armies never lost hope of one day entering as conquerors due to the faith they held in the promise of Rasulullâh ﷺ that this city would one day surely be conquered.

Rasulullâh ﷺ had on various occasions spoke regarding this city, but the statement that contributed the most to creating zeal for this most daunting task was the praise Rasulullâh ﷺ had lauded upon the army that shall conquer this city.

لنفتحن القسطنطينية و لنعم الأمير أميرها و لنعم الجيش ذلك الجيش
(المستدرك للحاكم¹¹⁸)

You shall surely conquer Constantinople.

How wonderful shall be its leader and how wonderful shall be its army!

It was these words of Rasulullâh ﷺ that kept the desire burning within every Muslim leader to become the title-bearer of this royal glad-tiding, thus whenever the Ummah found the opportunity, an army would be sent out in this direction.

For this purpose, Hadrat Muawiyah رضي الله عنه, in the year 58 A.H, prepared a huge fleet under the command of Yusr ibn Abi Orto'a to put Constantinople under siege from the sea side. He sent his son, Yazîd Ibn Muawiyah, with an army from the land side. The siege continued for several months but they could not conquer it. The great companion, Hadhrat Abu Ayyub Ansâri رضي الله عنه passed away during this battle and was buried near the gates of Constantinople.

A second attempt was made at the time of Sulaimân Ibn Abdul Malik (98H) when he prepared a large army under the command of his brother

¹¹⁸ تعليق الذهبي في التلخيص : صحيح

Maslama ibn Abdul Malik . He besieged the city by land and by sea for one full year. The Muslims retreated without conquering.

A third attempt was made by the Abbâsi caliph, Haroon Rasheed in the year 165 A.H. The army had reached the suburb of Uskudar when the queen of the Romans asked for peace and promised to pay the Jizya. The caliph agreed and returned back without conquest.

Almighty Allâh had willed that the conquest happen at the hands of Sultan Mohammed ibn Mourad (Al-Fâtih –The Conqueror). He was the seventh in the Ottoman family.

Muhammad Al-Fatih was born on 27th Rajab, 835 A.H, (1432). He was brought up under the supervision of his father, Sultan Murad II, the seventh Ottoman Sultan. His father prepared and trained him to shoulder the responsibilities of the position of a Sultan. Muhammad Al-Fatih memorized the entire Qurân, studied Ahâdith, Islamic jurisprudence, mathematics, astronomy and the skills required for war.

He also learnt the Arabic, Persian, Latin and Greek languages. He would join his father in his battles and conquests. His father appointed him as a ruler of a small emirate so that he could receive practical training on administering state affairs under the supervision of some of the top scholars of that time. This matter influenced the character of the young prince and tinted his personality with Islamic morals and manners.

Shaikh Shamsud-Dîn رحمہ اللہ, one of the scholars who supervised the upbringing and education of Muhammad Al-Fâtih, managed to inculcate in his heart the spirit of Jihâd and the desire to be a person with high ambition. The Shaikh also told Muhammad Al-Fâtih that he may be the one referred to in the hadith regarding the conquest of Constantinople. All this shaped the character of Muhammad Al-Fâtih. He was devoted to Jihâd, highly ambitious, widely cultured, and had deep knowledge of the skills of war and combat.

While only twelve, his father handed over to him the reins of rule, which allowed him to rule as Sultân for two years, until his father was forced back to the throne following an insurgence by the Sultân's personal guards.

After the death of his father, Sultan Murad II, on 5th Muharram, 852 A.H.(1451), Muhammad Al-Fâtih once more took over. He was now a strong young man, only twenty years old, very enthusiastic and ambitious. He was thinking of the conquest of Constantinople, the capital of the Byzantine Empire. This dream overwhelmed him to the extent that he would not talk about any subject except with regards to conquering Constantinople. He would not even allow anyone who was sitting with him to talk, except about the expected conquest.

The first step in achieving his dream was to take control of the Strait of the Bosphorus so that he could prevent any support or supplies that might come to Constantinople from Europe. For this, he built a huge castle on the European seashore of the Strait of the Bosphorus. Along with top senior officials, he personally participated in building the castle. It took three months to build this castle that came to be known as the Romanis Fort. On the other bank of the Strait of Bosphorus, there was the Fort of Anatolia, built fifty years previously by Bayezid I, ("The Thunderbolt") as part of his preparations for the Second Ottoman Siege of Constantinople, which took place in 1395. He too had come to the verge of conquering the city, after having laid siege to it for over five years, but then had to call it off due to problems being caused by shia groups back home. In the presence of these two forts, it now became extremely difficult for any ship to cross except with permission from the Ottoman forces.

At that time, a talented engineer managed to make a number of cannons for the Sultan, Muhammad Al-Fâtih. One of these cannons, never known before that time, was 700 tons and its projectile weighed 1,500 kilograms. The sound of its shell could be heard from a long distance away. It was pulled by one hundred oxen aided by one hundred strong men. This giant cannon was called the Sultanic Cannon.

The conquest of Constantinople and the realization of the glad tidings:

After completing his preparations, Sultan Muhammad Al-Fâtih marched to Constantinople with an army of two hundred and sixty-five thousand fighters. This army had infantry forces as well as horsemen. Huge cannons supported this army. The army besieged Constantinople and the Ottoman cannons started to fire their missiles at the fortified walls of the city day and night.

A summary of the war

Preparation for the conquest of Constantinople began in 852A.H. (1452). Huge canons that were necessary for the great siege were moulded in Hungary. The Rumeli Fort on the European side was constructed to control the Bosphorus, a mighty fleet of 16 galleys was formed, the number of soldiers were doubled, the supply routes to Byzantine were taken under control, and finally an agreement was made with Genoese to keep Galata neutral during the war. On the 6th of April 1453, the first Ottoman frontier forces were seen in front of the city, the siege was starting, which would last for 1 month, 3 weeks and 2 days. Here is a chronological dateline of the important points of the conquest:

Chronology

6 April 1453

Sultan Muhammad pitched his imperial tent by the door of St. Romanus in Topkapi neighborhood. The same day the city was besieged from the Golden Horn to the Marmara Sea from the land.

6-7 April 1453

First cannons fired. Some of the fortresses in Edirnekapi neighborhood were destroyed.

9 April 1453

Baltaoglu Suleyman Bey launched the first attack to enter the Golden Horn inlet.

9-10 April 1453

Some of the fortresses on Bosphorus were taken. Baltaoglu Süleyman Bey seized the Marmara Islands.

11 April 1453

The big walls were bombarded by cannon fires. Holes and cracks were opened here and there. Serious destruction inflicted by ceaseless bombardment.

12 April 1453

The Ottoman fleet attacked the ships protecting the Golden Horn. The victory of the Christian ships decreased the morale of the Ottoman army. At the order of Sultan Muhammad, the Byzantine ships were pounded by mortar fire, and one galley was sunk.

18 April 1453, Night

The Sultan gave his first crucial order. The attack lasted four hours but it was scattered.

20 April 1453

A naval skirmish took place close to Yenikapi neighborhood between the Ottoman fleet and four Byzantine warships with three supply ships full of food and weapons sent by the Papacy. The Sultan came to the shore himself and ordered Baltaoglu Süleyman Pasha to sink those ships by any means possible, but the Ottoman fleet were unable to stop the enemy's ships. With this failure, the Ottoman army lost its morale and showed the signs of defeat. Ottoman soldiers started defecting from the army. Soon, the Byzantine Emperor wanted to take advantage of this situation and offered peace.

The offer was supported by the Vizier Çandarlı Halil Pasha, but was rejected by the Sultan. The siege and bombardment of the fortresses with cannons continued.

During this chaos and widespread feeling of defeat, a harsh but encouraging letter from the Sultan's spiritual teacher, Shamsuddîn رحمۃ اللہ علیہ, promised good news about the conquest. Encouraged by this spiritual support, the Sultan escalated the attack and decided to add an element of surprise.

His master plan was to attack the Eastern wall on the Golden Horn, thereby drawing the defence away from the heavily guarded Western wall. In order to get around the chains and enemy ships blocking the Golden Horn, **he devised the most amazing scheme in the history of military strategy:**

The seas become dry

22 April 1453

Without having his enemies know, he ordered the cutting down of trees through a mountain side surrounding the city. He then ordered for several barrels of oil and grease to be brought. Without the knowledge of his enemies, he ordered for the timber to be laid on the landward side around the Chain boom from the Bosphorus region all the way up to the Golden Horn. The logs were then greased to facilitate the transportation of 70 of the Muslim ships 3 miles over rough, mountainous land, around the massive chain boom, into the Golden Horn inlet from where he had planned to launch his surprise attack. Amazingly enough, he had miraculously accomplished this task in the cover of a single night!

In the early hours of the morning, Byzantines were shocked and horrified when they saw Ottoman galleys moving down on the hills of the harbor. Seventy ships carried by cows and balanced by hundreds of soldiers via

ropes were slid over slipways. By the afternoon, the ships were inside the well protected bay.

The surprise appearance of the Ottoman fleet in the bay created panic among Byzantine residents of Constantinople. The wall on the shore of the Golden Horn became a vulnerable spot and some of the Byzantine forces were moved there.

This weakened the defence of the land walls. The Sultan ordered that both the Eastern and Western walls be attacked simultaneously using the Great Ottoman Bombard as a primary means of deterrence and attack. This action would severely demoralize the Byzantines, which would lead to the fall of Constantinople soon afterward.

Muhammad Al-Fatih would enter Constantinople in honor and dignity. He would spare the city's people and religious practices, as well as grant freedom of passage to anyone who wished. He would also rebuild the massive walls which had been reduced to rubble during the siege out of respect and courtesy for the great city.

No army on Earth had ever accomplished what the army of Muhammad Al-Fatih had in every respect. It is said in history, that this strategic scheme of Muhammad Al-Fatih, to the Greeks, earned him the recognition of a commander who surpassed even Alexander the Great. This was undoubtedly one of the Ottoman Empire's most amazing highlights in history.

28 April 1453

The attempt to burn the Ottoman ships in the bay was prevented by heavy cannon fire. A bridge was constructed between Ayvansaray and Sultulu neighborhoods to attack the walls located on the shore of the bay. An offer of unconditional surrender was delivered to the Emperor through the Genoese. If he surrendered he could have gone wherever he wanted and the life and property of his people would have been spared. The Emperor rejected this offer.

7 May 1453

A three hour long attack was launched on the stream of Bayrampasa with a 30,000 strong force; but it was repelled.

12 May 1453

A thunderous attack made towards the point between Tekfur Palace and Edirnekapi was defeated by the Byzantine defence.

16 May 1453

When the underground tunnel dug in the direction of Egrikapi intersected the Byzantine underground tunnel, an underground skirmish erupted. The same day, an attempt to cut the big chain blocking the entrance of the Golden Horn failed. The following day the attack was repeated, but again ended with failure.

18 May 1453

Ottoman forces launched another attack from the direction of Topkapi neighborhood by using a wooden mobile tower. The Byzantines burned the tower at night and emptied the trenches that were filled by Ottomans.

Over the following days, bombarding of the land walls continued.

25 May 1453

The Sultan sent Ismail Bey as an ambassador offering the Emperor to surrender for the last time. According to this offer, the Emperor and his followers could take their wealth and go anywhere they wished. The people who decided to stay could keep their belongings and estates. This offer too was rejected.

26 May 1453

According to rumors, European countries and especially Hungarians were planning to mobilize their troops to help the Byzantines unless the siege was ended. Upon hearing these rumors, Sultan Muhammad gathered his war council. In the meeting Halil Pasha and his party defended their

previous position, that is, of putting an end to the siege. Sultan Muhammad with his tutor Zaganos Pasha, his teachers Shamsuddîn, Molla Gürâni and Molla Hüsrev opposed the idea of quitting. They decided to continue the war and Zaganos Pasha was commissioned for preparations.

27 May 1453

The general attack was announced to the Ottoman army.

28 May 1453

The army spent the day by resting and preparing for the next day's attack. There was a complete silence among soldiers. Sultan Muhammad inspected the army and encouraged them for the great attack. On the other side, a religious ceremony was held in the Hagia Sophia Church. The Emperor urged people to participate in the defense. This would be the last Byzantine ceremony.

29 May 1453

Platoons positioned for the assault. Sultan Muhammad gave the order to attack at midnight. Inside Constantinople, while the soldiers positioned for war, people filled the churches.

The Ottoman army launched its final assault. The first assault was performed by infantry and it was followed by Anatolian soldiers. When 300 Anatolian soldiers were killed, the Janissaries started their attack. With the presence of Sultan Muhammad, the Ottoman army was motivated and hand to hand fights started. A young soldier, Ulubatli Hasan, who first erected the Ottoman flag on Byzantine land wall, was martyred. Upon the entrance of the Janissaries from Belgradkapi neighborhood and the surrender of the last defenders in Edirnekapi front, the Byzantine defense collapsed. The Emperor was killed during street skirmishes.

After the Ottoman forces conquered the city, Sultan Muhammad arrived on his horse in a great procession that included his ministers and army

commanders. Ever since that time, the Sultan was known as Muhammad Al-Fâtih (the Conqueror). The soldiers were shouting:

Mashâ-Allaah! Mashâ-Allaah! Long live our Sultan! Long live our Sultan!

The Sultan's procession marched until it reached Hagia Sophia church where the people of the city had gathered. When they knew that the Sultan had arrived, they came out weeping and crying because they did not know their fate; what Sultan Muhammad Al-Faatih would do to them.

When the Sultan arrived, he dismounted from his horse and prayed two Rak`ahs thanking Allâh ﷻ Who had blessed him with this conquest. Then the Sultan addressed the people of the city who were still in tears:

'I am Sultan Muhammad and I would like to tell you, your brothers, and all the people present, that your lives and freedoms are protected.'

The Sultan ordered that the church be turned into a Masjid and for the first time, the call for Salaah was heard from this place. He also decided to take Constantinople as a capital of his country. It was called Islambul, meaning the House of Islam. Later on the word was viciously twisted (by Mustapha Kamal) to become Istanbul.

The Sultan was very tolerant and merciful with the people of the city, and acted according to the teachings of Islam. He commanded his soldiers to treat their prisoners of war in a good manner. The Sultan himself paid the ransoms for a large number of prisoners of war from his own money. He also allowed those who left the city when it was under siege to return home.

The end of the Middle Ages and the Beginning of The Modern Era

The conquest of Constantinople has had such a historical impact in the world, that some historians even marked it as the end of the Middle Ages. With the siege of Istanbul, the Ottomans proceeded to establish

hegemony over numerous independent Turkish states (Beylik) within Anatolia (Asia Minor). The result of imperial conquest was to unify the Turkish populations in Anatolia. In turn, other non-Turkish, Muslim communities and principalities were brought together under the aegis of Ottoman leadership so that the Ottoman Beylik would eventually expand into an Empire.

After the conquest, Ottoman Muslims were to take dynamic roles in shaping international politics. Up until that point European Christendom has kept Muslims from Asia Minor away, with Istanbul functioning as a border station for the Crusaders. But after the conquest, the sovereignty of the Muslims was assured, and they were no longer threatened by the Crusaders.

Another critical significance of the conquest to world events and history was its relationship to the **Renaissance**. After the conquest, many Byzantine artists and philosophers emigrated to European centres, mostly Rome, taking with them valuable manuscripts regarding advanced intellectual developments. These intellectuals played a key role in the movement to revive and revise classical Greek culture. The clash and reunification of the two divergent schools sparked the ideological revolution known as the European Renaissance, and Byzantine intellectuals from Istanbul took their part in this movement.

The aftermath of the conquest of Constantinople:

Later on, Muhammad Al-Faatih رحمه الله headed to complete his conquests in the Balkan. He managed to conquer Serbia, Greece, Romania, Albania and Bosnia. He also looked forward to conquering Rome so that he would have another source of pride in addition to the conquest of Constantinople.

In order to achieve this great hope, he needed to conquer Italy. He prepared a tremendous fleet for this mission. He managed to land his

forces and a large number of cannons near the Italian city Otarant. Consequently he managed to capture its castle in Jumaadaa Al-Ulaa, 885 A.H. (July 1480).

Muhammad Al-Fâtih decided to take Otarant as a base for his northern military operations until he could reach Rome. The European world was terrified because of this attempt and they expected the fall of the historical city, Rome, into the hands of Muhammad Al-Fâtih. Unfortunately, he passed away suddenly (on the 4th Rabee' Al-Awwal, 886 A.H., (3rd May, 1481) while he was preparing to realize this dream. All Europe was very happy when they learnt of his death. The Pope of Rome ordered that thankfulness prayer be held in churches as a means of expressing joy and happiness over the news.

Muhammad Al-Fâtih as a statesman and a sponsor of civilization

During the reign of Muhammad Al-Fâtih and because of his wise leadership and well-planned policy, the Ottoman State reached boundaries that it had never done before.

All these conquests were not the only achievements of Muhammad Al-Fâtih. Through the help of some of his loyal men, he managed to establish a constitution based on the Book of Allâh and the Sunnah of Rasulullâh', and the Ottoman state adhered to this constitution for about four centuries.

Although he was very busy, he managed to establish more than **300 masjids**, 192 of which were in Istanbul alone. He also built 57 schools. Among his most famous architectural monuments are the Masjids of Sultan Muhammad, the Masjid of Abu Ayyub Al-Ansâri, and Sarai TopKapi Palace.

After Sultan Muhammad, Islamic conquests and the building of unique Masâjid in and around Constantinople continued, until it reached its peak some 60 years later, during the era of Suleiman The Magnificent, the tenth and the longest reigning Ottoman Sultan, who ruled from 1520 till his death in 1566.¹¹⁹

A peak at Islamic history in the light of the narrations

As mentioned previously, from amongst the Ahâdith that discusses in a gist the various trails and events that the Ummah would see until the emergence of dajjâl, one that stands out quite glaring, especially in the unique manner that it indicates towards the beginning of the Crusades, the manner that Constantinople would be conquered and the unique Masâjid that the Ottoman Empire would erect, is the following, narrated by Al Hâkim in his Al-Mustadrak:¹²⁰

أخبرني أحمد بن محمد بن إسماعيل بن مهران حدثني أبي ثنا أبو الطاهر و أبو الربيع المصريان قالا : ثنا عبد الله بن وهب أخبرني عبد الرحمن بن شريح عن ربيعة بن يوسف المعافري عن إسحاق بن عبد الله : أن عوف بن مالك الأشجعي أتى رسول الله صلى الله عليه و سلم في فتح له فسلم عليه ثم قال : هنيئا لك يا رسول الله قد أعز الله نصرك و أظهر دينك و وضعت الحرب أوزارها بجرائنا قال : و رسول الله صلى الله عليه و سلم في قبة من آدم فقال : أدخل يا عوف فقال : أدخل كلي أو بعضي ؟ فقال : أدخل كلك فقال : إن الحرب لن تضع أوزارها حتى تكون ست : أولهن موتي فبكى عوف قال رسول الله صلى الله عليه و سلم : قل إحدى و الثانية فتح بيت المقدس و الثالثة فتنة تكون في الناس كعقاص الغنم

و الرابعة فتنة تكون في الناس لا يبقى أهل بيت إلا دخل عليهم نصيبهم منها

119 Much of the information given regarding the conquest of Constantinople has been taken from articles written on the topic and posted on the internet.

¹²⁰ Despite there being a break in the chain of narrators (انقطاع), this narration still holds weight, due to much of its content being found scattered in other narrations, and due to the break only occurring at the latter part of the narration.

Hadrat Auf ibn Mâlik Asjaa'ee ؓ came to congratulate Rasulullâh ﷺ upon a conquest just made by the Muslims. After making Salaam, he ؓ said, 'Glad tidings to you, O Messenger of Allâh ﷺ! Verily Allâh has aided you, elevated your religion and war has finally been brought to an end!' After inviting him in, Rasulullâh ﷺ said, 'War shall not come to end until six events reach their final.

The first is my death! Hearing this Auf ibn Mâlik ؓ began crying. Rasulullâh ﷺ continued, 'The second shall be the conquest of Baitul-Maqdis. The third shall be a trial which shall be amongst the people as the hair of sheep (with each one moving into the next as though they are plaited). The forth shall be such a trial that no household shall remain except that they shall have a share in that trial.

Explanation:

'The first is my death. The second shall be the conquest of Baitul-Maqdis.'
(1st and 2nd predicted occurrence) -The death of Rasulullâh ﷺ (11 A.H/632) was followed immediately by the wars against those who had turned renegade. Thereafter the Muslim armies spread into the lands of Iraq and Shâm, and soon succeeded in taking over the Holy Lands of Jerusalem and Masjid-ul-Aqsa (16 A.H /637).

The third shall be a trial which shall be amongst the people as the hair of sheep (with each one moving into the next as though they are plaited).

(3rd predicted occurrence) - Muslim conquests continued until it stopped abruptly with the assassination of Hadrat Uthmân ؓ (36 A.H /656). From this moment on until Hadrat Muâwiyah ؓ took the seat of caliphate (41 A.H/661) the Ummah witnessed for the first time fighting within their own ranks, misunderstanding and mistrust between parties, and even wars between Muslim armies, which before this had been in full support of each other. It was most likely this period of trials and tribulations, caused mainly by hypocrites coming from Persia that had infiltrated the Muslim

ranks, which Rasulullâh ﷺ had described as being like the 'hair of sheep', where each strand moves into the other, since it was in this trial that the swords of Muslims were raised against one another.

The forth shall be such a trial that no household shall remain except that they shall have a share in that trial.

(4th predicted occurrence) - During the twenty year era of Hadrat Muâwiyah ؓ, much of the efforts of the hypocrites were stalled, and their agents were only able to resurface after his ؓ death in 60 A.H. /680. With the ascension of Yazid ibn Muâwiyah to the throne, hypocrite forces worked tirelessly in bringing Hadrat Husein ؓ over to Iraq, promising that armies were waiting there to pledge allegiance at his hands, but when he ؓ arrived they practically handed him over into the jaws of death. They then began their propaganda of painting the Umayyad government as a blood-thirsty cruel empire, filled with the hatred of Hadrat Hussein ؓ and the Ahle-Bait (The Noble Household of Rasulullâh ﷺ), whereas this was a far cry from the truth.

The strength of the hypocrite propaganda however managed to snare many innocent families and tribes into a battle to topple the Umayyad caliphate, a shaitaani plot which found success about seventy years later (132 A.H. /750), when the Umayyads were uprooted and replaced by a Persian-backed Abbasi government that began their era with the merciless massacre of every Umayyad male they could find.

The assassination of Hadrat Hussein ؓ and the plots that thereafter followed using the slogan of 'love and revenge for the Ahle-Bait' was most probably what Rasulullâh' had indicated to when he said 'A trial that shall spare no house-hold except that it shall receive its portion of it', since through this shaitaani plot, for the first time in Islamic history, **a caliphate was overthrown**, an act which would happen only once more when forces loyal to the British would overthrow the Ottoman Empire one thousand two hundred years later.

و الخامسة يولد في بني الأصفر غلام من أولاد الملوك يشب في اليوم كما يشب الصبي في الجمعة و يشب في الجمعة
كما يشب الصبي في الشهر و يشب في الشهر كما يشب الصبي في السنة فلما بلغ اثنتي عشرة سنة ملكوه عليهم
فقام بين أظهرهم فقال : إلى متى يغلبنا هؤلاء القوم على مكارم أرضنا إني رأيت أن أسير إليهم حتى أخرجهم منها
فقام الخطباء فحسنوا له رأيه فبعث في الجزائر و البرية بصنعة السفن ثم حمل فيها المقاتلة
حتى نزل بين أنطاكية و العريش

Continuing with the hadith, Rasulullâh ﷺ spoke in detail regarding the fifth event that shall occur before the emergence of dajjâl. He' explained:

The fifth shall be the birth of a roman lad, from the children of kings, who shall mature in a day as a child matures in a week, and he shall mature in a week as a child matures in a month and he shall mature in a month as a child matures in a year. When he shall reach the age of twelve the people shall take him as their leader. He shall stand amongst them and proclaim, 'Until when shall these people rule over us in our most noble land?! I feel it is time that we go and expel them from there!'

Eloquent lecturers shall thereafter stand up and voice their support for his intention. A command shall then be given in the islands and the lands that ships be prepared for the expedition, upon which fighters shall board. This shall continue until they settle in the lands between Antakya (Antioch, Turkey) and Areesh (Egypt).

قال ابن شريح فسمعت من يقول : إنهم اثنا عشرة غاية تحت كل غاية اثنا عشر ألفا فيجتمع المسلمون إلى
صاحبهم بيت المقدس و أجمعوا في رأيهم أن يسيروا إلى مدينة الرسول صلى الله عليه و سلم حتى يكون مسالحهم
بالسرح و خير قال ابن أبي جعفر : قال رسول الله صلى الله عليه و سلم : يخرجوا أمتي من منابت الشيخ قال أو
قال : الحارث بن زيد : إنهم سيقموا فيها هنالك فيفر منهم الثلث و يقتل منهم الثلث فيهمزهم الله عز و جل
بالثلاث الصابر

Ibn Shureih said that he had heard from one of the narrators that the army shall have twelve flags, with twelve thousand under each flag.

The Muslims shall gather around their leader in Baitul-Maqdis and they shall thereafter decide to move towards Madina Munawwarah, so that their forces may set up a military camp between Al-Sarh and Khaibar.

Ibn Ishaq says, Rasulullâh ﷺ said, 'They shall take my Ummah out from the lands where the Artemisia shrub is found in abundance. He, or Hârith ibn Zaid said, 'They shall remain there, after which one third of them (the Muslims) shall run away, one third shall be killed and Almighty Allâh shall defeat the enemy with one third patient believers.

Explanation : (5th predicted occurrence) -The rule of the Abbâsi would continue until the 923rd year A.H. (1517). During their era two major catastrophes would hit the Muslim Ummah, viz. losing Al-Aqsa (from 492 A.H. /1099) for close to a hundred years to the Crusaders followed shortly thereafter with the almost complete uprooting of the Muslim Lands by the Tartars (with its peak being reached in 656 A.H. /1258 when they ruthlessly sacked Baghdad).

The Crusades

Indicating towards the first major catastrophe Rasulullâh ﷺ made mention of a lad that shall mature rapidly, and at the age of twelve lead an army in war against those residing in the Holy Land of the Christians, which could refer to no other land but Al-Aqsa, thus the indication was towards the beginning of the Crusades.

'When he shall reach the age of twelve, the people shall take him as their leader. He shall stand amongst them and proclaim, 'Until when shall these people rule over us in our most noble land?! I feel it is time that we go and expel them from there!'

Regarding this twelve-year old, historians have written regarding a French youngster, known simply as 'Stephan of Cloyes', who played an

instrumental role in getting the 'Crusades Movement' off the ground. The crux of what they have written is as follows:

The children's' crusade movement in France was led by a **twelve-year-old** French shepherd boy named Stephan of Cloyes, who claimed in June that he bore a letter for the king of France from Jesus. Large gangs of youth around his age were drawn to him, most of whom claimed to possess special gifts of God and thought themselves miracle workers. Attracting a following of over 30,000 adults and children, he went to Saint-Denis, where he was seen to cause miracles. From Saint-Denis, Stephan traveled around France, spreading his messages as he went, promising to lead charges of Christ to Jerusalem.

In the narration above, indication was made towards to a lad that shall mature quite quickly, and shall take rule at the age of twelve, which is exactly what this lad, Stephan, did. The fact that thousands of adults joined his ranks is adequate enough proof that they viewed him as a mature, capable lad, despite his young age. It was not long after the 'children crusades' that the call for the 'Crusades' began being made from every pulpit. Mention is made in the narration that the orators shall lend their support to his mission and that is exactly what thereafter occurred.

'Eloquent lecturers shall thereafter stand up and voice their support for his intention.

In the narration, mention is then made of the enemy army settling between Anatolia (Turkey) and Al-Areesh (Egypt).

'This shall continue until they settle in the lands between Antakya (Antioch, Turkey) and Areesh (Egypt).'

The crusade army that laid the first siege upon the city of Jerusalem comprised of twelve thousand, a number which the narration has also indicated to, except that in the narration it appears as though twelve thousand shall be under every flag, not only the first.

The hadith states that these armies shall settle or spread between Antakya (Antioch) and Al-Areesh (Egypt), which is exactly what happened during the Crusades. A crux of the lands conquered during the Crusades is

given in the article below. Take note at how 'The Siege of Antioch' features at top, since it occurred during the first Crusade, while Al-Areesh is mentioned right at the end, since the Crusader efforts to occupy it occurred at the end, just before the rise of Salaahudin Ayyubi.

*The **Siege of Antioch** took place during the First Crusade in 1097 and 1098. It lasted from 21 October 1097 to 2 June 1098. Antioch lay in a strategic location on the crusaders' route to Palestine. In the next few years, the greater part of Palestine and the coast of Syria, Tortosa, Acre, Tricoli and Sidon fell into the hands of the Crusaders, and the conquest of Tyre in 1124 marked the apogee of their power. Seven years before the birth of Saladin, the Latin Kingdom was still in its zenith. Syria and Upper Mesopotamia lay at the feet of the Crusaders, whose almost daily raids reached from Maridin and Amid in Diyar-Bekr to **al-Arish** and 'the brook of Egypt'.*

The narration then speaks of the Muslims gathering around **their leader in Al-Aqsa**.

'The Muslims shall gather around their leader in Baitul-Maqdis'

This probably refers to the uniting of the Muslims ninety years later,(583 A.H /1187) under **Sultân Salaahuddin Ayyubi**, after his conquests and recapturing of Jerusalem from the Crusaders.

The hadith further speaks of an intention that shall then be made to move in the direction of Madina Munawwarah to establish it as a prime military post.

This could perhaps be in reference to the effort made during the era of Sultân Salâhuddin to bring of lands of Hijaz-e-Muqqadas under Ayyubi rule. His governor in fact did manage to take over Yemen, and was on the brink of taking Makkah Mukkaramah, had it not been for the intervention of Sultân Salâhuddin, relenting to the plea of the Abbâsi caliph to leave The Holy Cities of Hijâz under the rule of the caliph.

The Invasion of the Tartars

Finally, the hadith makes mention of an enemy that shall drive the Ummah out of conquered lands, in which 'sheeh'(Artemisia) shrubs are found in abundance.

'They shall take my Ummah out from the lands where the Artemisia shrub is found in abundance.'

In another narration,¹²¹ clear mention has been made that this army shall be the 'Turks', thus the war referred to in this paragraph indicates towards the Tartars surge upon the Muslim lands. The lands where the Artemisia plant grows includes amongst others, Iran, and Shâm, lands in which the Muslims suffered greatly at the ends of the Tartars.

During the surge of the Tartars upon Muslim lands millions of believers were put to the sword, due to which cowardice settled within their ranks, causing many Muslim populations to just lay down their arms and surrender to the invading Tartars. But when the decision of Almighty Allâh came to pass, one Egyptian army, led by Amir Qutz and Baibers Shah shattered what had become known to be an invincible horde and Islâm again stood upright after seeming on the brink of collapse. The article following sheds adequate light on the issue of the Tartar invasion and as an explanation of the words of the narration,

*'They shall remain there, after which one third of them (the Muslims) shall run away, one third shall be killed and Almighty Allâh shall defeat the enemy with **one third patient believers**'*

Crux of the Surge of the Tartars

In order to remove the Abbasid Caliphate, Genghis Khan thought it better to center himself first in the region of Afghanistan and Uzbekistan. For this

¹²¹ عن عبد الله بن بريدة عن أبيه رضي الله عنه : عن النبي صلى الله عليه و سلم قال : يجيء قوم صغار العيون عراض الوجوه كأن وجوههم الحيف فيلحقون أهل الإسلام بمنابت الشيع كأنهم أنظر إليهم وقد ربطوا خيولهم بسواري المسجد فقبل لرسول الله صلى الله عليه و سلم يا رسول الله من هم ؟ قال : الترك قال الحاكم في المستدرک هذا حديث صحيح الإسناد و لم يخرجاه

reason, he fought a series of consecutive wars with the eastern part of the Islamic world, known at that time as the Khwarezmid State, including such important Islamic countries as Afghanistan, Uzbekistan, Turkmenistan, Kazakhstan, Tajikistan, Pakistan, and parts of Iran. The capital of this vast state was Urgench, currently in Turkmenistan.

It is within this context that the horrifying Tartarian hurricane fell upon the Muslim countries. It began with the first Tartarian attack against the Khwarezmid State. Genghis Khan came leading his great army to invade the state of Khawaarizm Shah, and Muhammad ibn Khawaarizm Shah with his army went out to face him. Both armies met in an atrocious battle that lasted for four days, East of Sirdaria River in Kazakhstan, leaving a great number of casualties in both armies. About 20,000 Muslims were martyred in that battle, and many times that number were killed from among the Tatars. Then, the fighting stopped between both parties, and Muhammad ibn Khawaarizm Shah withdrew with his army, in flight from the huge number of the Tatars, and preferred to fortify the huge and important cities in his extensive kingdom, especially Urgench, the capital. This bloody clash took place in 616 A.H. / 1219 A.D.

Muhammad ibn Khawaarizm Shah engaged in mobilizing the armies from the different ends of his state. The preparatory tactic of Muhammad ibn Khawaarizm Shaah made an evident mistake. In spite of his great concern to fortify Urgench, the capital, he left the eastern parts of the extensive state unprotected. Muhammad ibn Khawaarizm gave special care to securing himself, his family and his closest men, but neglected, to a great extent, securing his people. He was eager to preserve his treasures and the treasures of his forefathers, but neglected guarding the valuables and possessions of his people.

Genghis Khan prepared his army anew and hastened to break into all parts of Kazakhstan, and proceeded till he came to the Muslim city of Bukhaara in Uzbekistan. He besieged the city in 616 A.H. / 1219 A.D., and when its inhabitants requested security in return for surrender, Genghis Khan granted them security.

The gates of the Muslim city were opened for the Tatars, and Genghis Khan entered the huge city and, at first, granted safety to its inhabitants, by way of deception, in order to gain dominance over the fighters inside the castle.

Genghis Khan besieged the castle and asked the (surrendering) Muslims to help him fill with earth the ditches surrounding the castle, in order to be able to intrude it more easily; and they did accordingly. The blockade continued for ten days, after which he opened it by force. When he entered, he fought those who were in it until he killed them all. Thus, Bukhaara became void of its Mujaahids.

Genghis Khan then began his treachery. Allamah Ibn Katheer رحمته الله عليه depicts that situation in Al-Bidaayah with the words "They killed of its people a great multitude whose number is known only by Allâh ﷻ, and took women and children as captives, and committed immoralities with women in the presence of their families." In this way, Bukhaara was ruined entirely in 616 A.H. / 1219 A.D.

This was only the first page of the story, and the commencement of the deluge and hurricane of the Tartars. By the coming of 617 A.H. / 1220 A.D, the Tatars committed atrocities beyond description. They repeated what they had previously done in Bukhara in many great Muslim cities as Samargand, wherein Genghis Khan, the slayer, settled.

The Tartars conquered land after land in the Muslim world. They seemed more powerful than any "super power" we can imagine.

When the Abbâsi Caliph, Abu Ahmad Al-Musta'sim began preparing an army to stop the invasion, his minister Al-Alkami tricked him by convincing him to make friends with the invaders. Al-Alkami wrote secret letters to the Tartars, promising them to halt any resistance against them provided that they appointed him as a Caliph and allowed him to establish his own Shia' state in Baghdad. When Al-Alkami misinformed the caliph and made him think that a peace agreement had been reached with the Tartars,

Caliph Al Musta'sim left with his minister, scholars, and leaders to Baghdad to meet the leader of the Tartars, who killed them all, and captured Baghdad. After that, the Tartars killed Al-Alkami too, because they knew that a person who betrays his leader wouldn't spare his enemy. After the invasion of Baghdad, the Tartars conquered Iraq, Syria, Jordan, Palestine, Lebanon, and parts of Egypt. After the downfall of Damascus, the Tartars headed to Egypt and Morocco. The Tartar leader sent a letter full of threats to the Amir of Egypt, Amir Qutz.

Amir Qutz however had a different reply. Instead of showing fear, he instead challenged them. When Amir Qutz's reply reached the Tartars through their spies in Egypt, they knew that they were going to face a different type of enemy.

Unity- The Key to Success: Amir Qutz started preparing for the war. To achieve unity he sent messages to the dispersed leaders of the Mamaleeks such as Baibers Al-Bandakari (who was later known as Baibers the superior), asking them to get rid of their unimportant differences and unite to defeat their main enemies.

The most renowned scholar who contributed to this cause was the Sultan of the Scholars, Al-Izz Bin Abdus Salam رحمه الله. He encouraged Amir Qutz to fight the Tartars and all Muslims to unite under his banner for this purpose.

The results were tremendous. Before this, the Muslims did not have the strength to fight the Tartars but now the Muslims gained strength and left Egypt for Syria. Before this the Muslims had never left their city to go out to fight. In Syria the Muslims led by Amir Mahmood Saifuddin Qutz moved outside the city and reached a place called Ain Jaloot and the battle took place there. Amir Qutz ordered his army to start moving to face the enemy. He also sent an exploratory battalion under the leadership of Baibers towards Gaza, which faced parts of the Tartar's army in small amounts and beat them, covering the movements of the main army under the leadership of Amir Qutz, which finally arrived near the Palestine shore where the Crusaders had some strongholds. Amir Qutz warned the

Crusaders and made it clear to them that he could finish them before he met the Tartars if they didn't stay neutral in this war. Realizing the authenticity of this threat and seeing the power of the Muslim army, the Crusaders were forced to stay neutral.

When the Muslim army came close to the enemy, Amir Qutz selected the battlefield to be in a valley surrounded by mountains and he steadied some of his soldiers on the mountains to protect the back of the army against any possible enemy. When the Tartar's army finally came, fighting erupted in the battlefield and the battle became in favor of the Tartars, with their army's right wing overcoming the Muslim armies left wing. When the Muslims began retreating, Amir Qutz climbed on a rock and shouted "Wah Islamah... Wah Islamah..." urging the Muslim army to keep firm and fight the enemy. The Muslims fought on and soon after the battle turned in favor of the Muslims, until the Tartar army was shattered. Not one Tartar escaped death or capture. In this way, the beginning of the defeat of the Tartars began¹²², and Islâm again proved its being divinely protected by withstanding the worst that the lobbies of shaitaan could muster at that time.

The Conquest of Constantinople

The narration finally describes the rise of Islam that would occur thereafter through the establishing of the Ottoman Empire, and later launching a successful attack against the ancient city of Constantinople, a city that had found itself under siege more than twenty times, yet on only two or three occasions did the siege prove successful.

¹²² (Quoted, with slight change from various articles written on this subject and posted on the net)

و قال خالد بن يزيد : يومئذ يضرب و الله بسيفه و يطعن برمحہ و يتبعه المسلمون حتى يبلغوا المضيق الذي عند القسطنطينية فيجدونه قد ييس ماؤه فيجيزون إلى المدينة حتى ينزلوا بها فيهدم الله جدرانهم بالتكبير ثم يدخلونها فيقسمون أموالهم بالأترسة

Khâlid ibn Yazid said, 'By Allâh! On that day he shall strike with his sword and his spear, and the Muslims shall follow behind until they reach the strait which is at Constantinople. They shall find the strait, with its water dried up. They shall thus pass over it and enter into the city. 'Indeed it was nought but the cries of Takbeer and the spirit of Imân that brought down the mighty walls of that great city!' 'Almighty Allâh shall break down their walls with the calls of Takbeer. They shall then enter the city and shall distribute its booty with their shields.'

Explanation:

'By Allâh! On that day he shall strike with his sword and his spear, and the Muslims shall follow behind until they reach the strait which is at Constantinople.'

'He' probably refers to the 7th Sultân of the Ottoman Empire, Sultân Muhammad Al-Fâtih, who succeeded in conquering Constantinople in the year 857 A.H (1453). The 'strait' refers to what is known as 'The Golden Horn', which was the only point of entry for in-coming ships.

Due to the enemy sealing off the Golden Horn at its tip with iron chains, behind which lied a fleet of warships, with their secret, devastating weapon, known as Greek-fire, to ward off any boat trying to cut through the chains, the only possible area to launch an attack would be from the Western side of the city, which was the only real area which the city defenders needed to concentrate their efforts on. Thus, despite the huge cannons brought by Sultân Muhammad coupled with the years of preparations and plans he had made for the siege, within a few weeks it became apparent that it was not sufficient. Witnessing the large number of Mujâhid casualties, senior members proposed quite strongly that the siege be lifted and the Muslim army return before the arrival of Christian reinforcements which would cause even more harm to the Muslims.

Sultân Muhammad was deeply hurt at the situation he found himself in and searched for an alternative. If his fleet could somehow get into the Golden Horn and wage their attack from that side as well, it would surely weaken the enemy defence on the Western side and would make matters much easier for his warriors. Unfortunately the Golden Horn was well sealed off, allowing no space for a ship to pass through. The only way into the Golden Horn was to somehow bypass the chain and the enemy fleet. For this, Almighty Allâh inspired Sultân Muhammad with a feat which had never been dreamt about before, which was to steer his ships over miles of mountainous terrain, by mounting them upon wheeled boards, which were then pulled by thousands of men and oxen, taking aid from slippery boards laid underneath.

Just as this feat was a marvel, so too is the manner that it had been described more than 800 years before its occurrence. Slight pondering over the wording of the narration shall leave one wonder-struck at how aptly it described what occurred on that auspicious day when for the first time in history ships sailed not over water, but rather over dry land. The wording is as follows:

فيجدونه قد يبس ماؤه فيجيزون إلى المدينة حتى ينزلوا بها

They shall find the strait, with its water dried up.

They shall thus pass over it and enter into the city.

The 'drying up of the water of the Golden Horn' thus enabling the ships to pass through it to reach the city, is indeed a most unique, apt and splendid description of the feat of 'moving ships over land, a description which could only have come from the lips of Nubuwwah.

The Christians only realized what was happening when the ships of the Ottomans made their sudden appearance in the Golden Horn. The enemy ships that turned to attack were quickly destroyed and the Muslim armies were now able to spread out their attacks upon the Eastern side of the city as well.

As described earlier on, the walls of Constantinople were a wonder of its time. Only after a further one month of effort did the walls finally crack to the continuous pounding it was receiving from the cannons of the Muslims, accompanied by the echoing slogans of takbîr, allowing Muslim armies the chance to break into the city.

A phrase of an article which presently hangs on one of the walls of the Panorama has done wonders in describing the difficulties borne and the selfless sacrifices made by the army of Sultân Muhammed in breaking down the mighty walls of the city and penetrating its defences. The phrase reads as follows:

'Indeed it was nought but the cries of Takbeer and the spirit of Imân that brought down the mighty walls of that great city!'

In the hadith quite a similar description has been given of the outcome of the battle. The words are:

'Almighty Allâh shall break down their walls with the calls of Takbeer¹²³. They shall then enter the city and shall distribute its booty with their shields.'

و قال أبو قبيل المعافري : فبينما هم على ذلك إذا جاءهم راكب فقال : أنتم هاهنا و الدجال قد خالفكم في أهليكم و إنما كانت كذبة فمن سمع العلماء في ذلك أقام على ما أصابه و أما غيرهم فانفضوا و يكون المسلمون بينون المساجد في القسطنطينية و يغزون وراء ذلك حتى يخرج الدجال السادسة

¹²³ و قد روي هذا بالتفصيل عن كعب الاحبار قال : « أنصار الله الذين ينتصر بهم يوم الملحمة الكبرى أهل إيمان لا غش فيهم فيفتحها الله عز وجل عليهم ثم يسرون فيدخلون أرض الروم ، فلا يمرون بحصن إلا استنزوه ولا بأرض إلا دانت لهم حتى ينتهوا إلى الخليج فيبسه الله عز وجل لهم حتى تجوزه الخيل ثم يسبوا حتى ينزلوا على القسطنطينية فيقاتلونهم فيغدون عليهم يوما حتى يدنوا حائطها فيكبروا تكبيرة فيضع الله عز وجل لهم ما بين برجين حتى ينهضوا إليها ولا يدخلوها حتى يعودوا إليها في اليوم الثاني ، فيفعلون مثل اليوم الأول ثم يعودون في اليوم الثالث حتى ينتهوا إلى حائطها ، فيكبروا تكبيرة يضع الله تعالى لهم ما بين برجين ، ثم ينهضوا إليها فيفتحها الله عليهم فبينما هم على ذلك فيأتهم أت من الشام فيخبرهم أن الدجال قد خرج فلا يفزعنكم ذلك فإنه لا يخرج لسبع سنين بعد فتحها فخذوا واحتملوا من غنيمتها (السنن الواردة في الفتن للذاني)

Abu Qubeil Mu'âfiri narrates¹²⁴, 'A rider shall at that moment approach them saying, You are busy here, whereas dajjâl has entered upon your families in your absence! The news shall be a **small lie**. Those that shall heed the scholar's advice shall remain behind, whilst others shall head off. The Muslims shall continue building Masâjid in Constantinople and waging war until the occurrence of the sixth event, which shall be the **emergence of dajjâl!**'

Explanation: The issue of being misinformed that dajjâl has emerged, shortly after the conquest of Constantinople, has been mentioned in numerous narrations, which shall be discussed shortly.

The narration ends with the details of the last works that the Ummah shall see before the 'emergence of dajjâl', which is constructing of Masâjid and the waging of war by the Muslim Ummah. Thus, to determine the era of dajjâl's forewarned 'emergence', all one needs to do is pinpoint the time when the waging of war and the building of 'magnificent' Masâjid in Constantinople came to a standstill, which is not quite a difficult task for anyone who has a slight amount of knowledge with regards to the history of the Ottoman Empire.

In the words of the narration, '*The Muslims shall continue building Masâjid in Constantinople*' there is a unique indication that the Masâjid that shall be constructed in Constantinople after its conquest shall be of a 'most unique and magnificent' nature, otherwise there would have been

¹²⁴قال الحاكم: هذا حديث صحيح الإسناد و لم يخرجاه -تعليق الذهبي قي التلخيص: فيه انقطاع

Al-Hâkim, after narrating this lengthy narration in his Mustadrak, declared it as authentic. Hâfiz Zahabi has however pointed out that there is a break in the chain. However, due to the break only featuring at the end, where the statement of Abu Qubeil Mu'âfiri has been quoted, the rest of the narration shall still keep its strength, especially since its subject matter can be found scattered in various other narrations.

no reason to make special mention of this, since all Muslim conquerors and leaders erect Masâjid in the lands they conquer.

The wonders that one can find in the architectural master-pieces of the Ottoman builders requires hardly much introduction. Even one bereft of any knowledge regarding building shall find himself stunned by the beauty and wonders of the Masâjid in Istanbul (Constantinople), with The Suleimâniya Masjid and the Sultân Ahmed Masjid (Blue Masjid) featuring at the top.

The Suleimâniya Masjid – An architectural masterpiece

To gain some sort of idea as to what heights the Ottomans had reached in the constructing of Masâjid, the following article, titled ‘The Suleymaniya Mosque and the great architect Sinan’ should suffice:

The Suleymaniye mosque in Istanbul stands atop of the third hill of the imperial city, and has been doing so as a monument to Ottoman culture and civilization for over 450 years, becoming an integral part of the landscape.

Named after the Ottoman ruler who commissioned it, Suleyman the Magnificent - otherwise known as Kanuni Sultan Suleyman - its construction was completed in the year 1558 after being impeccably designed by the one of the greatest architects of the millennium, Sinan.

Complete with schools, a library, a public bath, a hospital and many other facilities, its dome stands at 53 meters off the ground and is still one of the largest mosques in Turkey today.

Having survived a number of earthquakes and fires with only minimal damage, its awe-inspiring design, art and architecture has mesmerized both worshippers and visitors alike for centuries, and has become a subject of great interest and study for contemporary architects all over the world.

Sultan Suleyman hired Sinan, whose expertise had caught the attention of his superiors while serving in battle with the Ottoman janissaries in the field of military infrastructure,

to construct a mosque that would symbolize his magnificence as a ruler – as was a custom tradition for Ottoman rulers at the time.

The Sultan had no doubt that such a grand project would take many years to complete, but trusted Sinan nonetheless to get the job done properly. However, after many years, not a single brick had been laid. Sinan, it seems, was in no rush to get started.

Consequently, rumors and accusations about Sinan began to spread among the people, with some claiming that Sinan had realized he had taken on an impossible mission and was planning to go on the run so he wouldn't have to face the furious Sultan. Nonetheless, the rumors reached the palace, and Suleyman was understandably very upset with what he was hearing.

Sinan, in an autobiographical account, reported that he himself had no idea about the rumors that were being spread about him, and was shocked when he suddenly found the Sultan confronting him about the delay. When the Sultan asked Sinan when the construction of the mosque would be finished, Sinan simply replied saying 'It will be complete within two months.'

While Suleyman had every right to suspect that Sinan was pulling his leg, which was indeed a grave and punishable act, the Sultan decided to give Sinan a chance to prove himself, and turned back to the palace. Meanwhile, Suleyman's ministers and advisers were convinced that Sinan had lost his mind.

Upon the completion of the mosque, the Sultan once again suspected that Sinan was wasting time when he heard rumors that Sinan was sitting in the middle prayer hall smoking shisha (narghile/hookah). Arriving at the mosque to find that Sinan was indeed blowing on a waterpipe, the Sultan was once again infuriated.

However, on closer inspection, the Sultan found that Sinan was not actually smoking tobacco, but was simply blowing bubbles in the water. He was in fact listening to the sound of the bubbles to test the acoustics in the prayer hall, measuring the echo of sound bouncing off the mihrab.

Sinan was well-known not just for the aesthetic beauty of his masterpieces, but for also taking many factors into consideration when designing his buildings. Another factor he considered was the smoke that would come out from the 275 candles that would be used to light the prayer hall at night. He therefore designed the walls in such a way that the soot coming from the candles would be channeled into a special gallery inside the mosque, where it would be collected and later turned into a very fine ink.

Furthermore, his buildings also held some symbolic meanings. For example, the presence of a total of 10 balconies on the mosque's four minarets is in tribute to Sultan Suleyman being the 10th ruler of the Ottoman Empire.

His adoption of using rails to support the structure of the Suleymaniye mosque, which would allow the building flexibility to shift up to 5 degrees to either side, is today used as a basis by contemporary architects when constructing tall skyscrapers.

In fact, Sinan was so thoughtful that he left hidden handwritten notes all over the mosque, giving advice to architects in the future who would come to carry out repair and maintenance work.

In the 50s, when the Suleymaniye mosque was undergoing repairs, maintenance workers found a message written in Ottoman Turkish. After the message was transliterated and translated into modern Turkish, architects realized they had stumbled upon a personal message signed and dated by none other than Sinan himself.

The message read, 'As you have found this note, it means that one of the locking stones in the arch has slipped and you are unsure of how to replace it,' before going on to describe the necessary process required to in doing so.

Sinan's advice was taken, and today, almost 500 years on, the Suleymaniye mosque still stands as a tribute to the great mind and legacy of this proud son of Anatolia. (Worldbulletin.net)

Battles fought during the Ottoman Empire – (approximately 133)

The other aspect mentioned in the narration is the continuous waging of war by the army that shall conquer Constantinople, until the 'emergence of dajjâl'. A gist of the battles waged by the Ottomans after the conquest of Constantinople is as follows:

Battles fought during the growth of the Empire (1454-1606) – 38 in total
Land Battles: Albulena, Jajce, Ohrid, Vaslui, Valea Alba, Breadfield, Otlukbeli, Krbava, Caldiran, Mercidabik, Han Yunus, Ridanieh, Tlemcen,

Mohacs, Sokhoista, Mostaganem, Szigeth, Cildir, Torches, Wadi al Laban, Sisak, Keresztes, Tabriz, Sevan, Urmia

Navy Battles: Zonnchio, Modon, Diu, Algiers (1516), Formentera, Algiers (1529), Tunis, Preveza, Alborani, Algiers (1541), Ponza, Djerba, Lepanto

Battles fought during the stagnation period of the Empire (1606-1699) – 27 in total

Land Battles: Cecora, 1st Khotyn, Candia, Kobolkut, Saint, Gotthard, Ladyzhyn, Krasnobrod, Nemyriv, 2nd Khotyn, 2nd Vienna, 2nd Mohacs, Slankamen, Cenei, Ustechko, Lugos, Ulas, Zenta

Navy Battles: Cape Corvo, Cape Celidonia, Focchies, 1st Dardanelles, 2nd Dardanelles, 3rd Dardanelles, 4th Dardanelles, Oinousses, Andros

Battles fought during the decline of the Empire (1699–1792) – 19 in total

Land Battles: Pruth, Petrovaradin, Banja Luka, Grocka, Stavunchany, Aspindza, Larga, Yeghevard, Ganja, Kozludzha, Kagul, Focsani, Rymnik, Macin

Navy Battles: Matapan, Mbros, Chesma, 1st Kerch Strait, 2nd Kerch Strait

Battles fought during the dissolution of the Empire ((1792–1922)) – 49 in total

Land Battles: Pyramids, Abukir, Arpachai, Al-Safra, Jeddah, Cegar, Alamana, Gravia, Erzum, Valtetsi, Doliana, Dragashani, Sculeni, Vasilika, Peta, Dervenakia, Kamatero, Karpenisi, Arachova, Kamatero, Phalerom, Petra, Kulevicha, Algiers, Konya, Nezib, Kurekder, Oltenitza, Eupatoria, Kizil-Tepr, Shipka, Pass, Plevna, Philippopolis, Taskeseni, Mouzaki, Suez Canal, Romani, Al-Wajbah

Navy Battles: Athos, Nauplia, Samos, Gerontas, Navarino, Sanop, Beirut, Elli, Lemnos, Imbros

Since mention had been made in the above narration that the battles waged by the Ottomans (the conquerors of Constantinople) would continue until the ‘emergence of dajjâl’, it would indeed be interesting to cast a glance at what world-changing events occurred just before and

after the year 1922, which could be attributed or described as an ‘emergence of dajjâl’ since this was when the wars of the Ottomans, and the building of Masâjid in Constantinople ceased.

Besides the narration of Hâkim , numerous other Ahâdith as well make mention that the ‘emergence of dajjâl’ shall occur, not immediately, but rather a short while after the conquest of Constantinople. Hadrat Abdullâh ibn Bishr Al-Mâzini¹²⁵ thus advised his nephew that if he were to participate in the conquest of Constantinople, he should ensure that he takes his share of the booty, since there would still be a period of about ‘seven years’ to enjoy it before the ‘emergence of dajjâl’.¹²⁵

Note: The number ‘seven’ in the Arabic language many a time does not refer to the exact number of ‘seven’, but rather to a period, not too short and neither too long.

Since mention has also been made in the narrations that the men sent to Shâm to ascertain the truth of the information shall find it to be ‘a small lie’ (كذبة), our search during the years 1453 (time of the conquest) until 1922 (toppling of the Caliphate) shall be for events that, whilst being hidden from the eyes of the Muslim Empire, would lay the course for ‘a dajjâli outburst’ which would occur about four hundred years later, since it is such events that would fit the description of ‘كذبة’ i.e. information which is not a total lie, but far from what one expected or understood.

World-changing events following the conquest of Constantinople – 1453

After the Conquest, Christians throughout the world voiced their dissatisfaction with the Church, rallying in support of ‘The Need for Reform and Embracing of a Modern Approach’, which came to be known

¹²⁵ عن عبد الله بن بشر المازني : أنه قال يا ابن أخي لعلك تدرك فتح القسطنطينية فإياك إن أدركت فتحها أن تترك غنيمتك منها ، فإن بين فتحها وبين خروج الدجال سبع سنين (نعيم ابن حماد في الفتن)

as 'The Renaissance (The Rebirth). Since the Ottoman success was based largely upon its use of 'cannons', the Christian world now realized the need to modernize their military, an act which they felt possible only if the hold of the Church upon the army could be broken. The Church was accused of keeping them in 'darkness', thus the demand of 'The Age of Enlightenment', according to their new leaders, was to unshackle oneself from the chains of 'religion', and to give preference to 'Modern Thought', since in it lied one's future success.

It was this movement in Europe, which although starting small, would four hundred years later alter the course of human history, entering it into an age of technology and advancement governed by the principles of secularism (which is nothing but a mild translation of atheism followed by satanism).

In the years that followed the Conquest of Constantinople, as the Muslim Caliphate continued expanding, quietly and steadily the Western Roman world began establishing Empires quite similar to the Persian, Chaldean, Babylonian and Roman Empires that had existed prior to the coming of Rasulullâh ﷺ, which had been torn down by the Muslims during the era of the Sahaba رضي الله عنهم.

The secret ingredient which the shaitaani world utilized in the 'Renaissance (Re-birth of its satanic empires) was obviously going to be the same ingredient which the previous satanic empires had utilized, i.e. the knowledge of Haaroot and Maaroot. As mentioned earlier, the main purpose behind the Crusades was to get hold of a certain type of knowledge, which had been dictated by a devil during the reign of Nabi Suleimân عليه السلام, a devil who could well have been dajjâl himself. The exact content of this hidden knowledge, and how it laid the foundation for the Western World to utilize the knowledge of Haaroot and Maaroot to an extent which had never been done previously, still remains a mystery.

What however is known is that from the time the Templar Knights shipped off to Europe the treasures they had discovered beneath Masjid-ul-Aqsa, tireless efforts were made in unravelling and understanding its secrets

The 'emergence' of dajjâl' - Was is immediately after the conquest of Constantinople, or was it 230 years later?

When one ponders over the Ahâdith discussing dajjâl's emergence following the conquest of dajjâl, one finds the mention of 'dajjâl' appearing at two different occasions, one being immediately after the conquest and the other being after the construction of many 'unique' Masâjid in Constantinople and the waging of many wars by the ruling Caliphate.

With regards to the first mention of 'dajjâl's emergence', which was to occur quite shortly after the conquest, in majority of the narrations the word '**a small lie**' has been used to describe that information.

Had the narration ended on that, it would have just left a slight question mark in the mind that from all the lies that have been spoken in the world, what was the reason of making special reference to the lie regarding the 'emergence of dajjâl' that shall be made shortly after the conquest of Constantinople.

The narration however does not end there, but rather go on to mention that the group that shall set out to verify this news shall be the best Muslim horsemen during that time. So noble shall these men be that Rasulullâh ﷺ made special mention of them as well as their horses, saying:

هم يومئذ خير فوارس الأرض إني لأعلم أسماءهم وأسماء آبائهم وقبائلهم وألوان خيولهم

'They shall be the best horsemen of that time. Verily I am aware of even their names, the names of the fathers, the names of their tribes and the colours of their horses'¹²⁶

It is indeed a matter for pondering that since their setting out in search of dajjâl was based upon a lie, what then was so noble of theirs that made them deserving of praise upon the tongue of the best of creation, Rasulullâh ﷺ.

Whatever the case may be, from the various narrations regarding the conquest of Constantinople, one learns that soon after the conquest (1453) rumours shall spread regarding the 'emergence of dajjâl', information that shall not be all that true. After some time however, dajjâl shall emerge which shall signal the end of the military might of the Ottoman Empire as well as the end of the constructing of 'unique' Masâjid in Constantinople.

The fall of the Caliphate in 1920 brought an end to the Islamic wars of the Muslim Empire. Shortly thereafter, with the ascending of Mustafa Kamal to the seat of 'president' of 'Modern Turkey', the building of new Masâjid was declared unlawful.

When one browses through the events that occurred between the periods 1453 until 1930, and then what occurred after 1930, a feeling grips one that perhaps the reason why Rasulullâh ﷺ had termed the first news of dajjâl's emergence as a 'small lie', was due to the fact that in the years following 1453, despite 'dajjâli activity' booming to unimaginable heights through the aid of 'Kabbâla' its poisonous effects was still far from the

¹²⁶ ثم يستفتحون القسطنطينية فيبينما هم يقسمون الدنانير بالترسة إذ أتاهم فرع أكبر من ذلك : إن الدجال قد خرج في ذرايكم فيرفضون ما في أيديهم ويقبلون ويعتنون طليعة فوارس قال رسول الله صلى الله عليه و سلم هم يومئذ خير فوارس الأرض إني لأعلم أسماءهم وأسماء آبائهم وقبائلهم وألوان خيولهم (إسناده صحيح على شرط مسلم (ابن حبان)

Muslim lands, thus for the Muslim World 'the news of dajjâl's emergence' was still not fully true. Then as the years passed, the threat of dajjâli power grew stronger and stronger, until it was able to raise its filthy head amongst the Muslims in the twentieth century, by engineering the collapse of the Ottoman caliphate, the division of Muslim lands amongst puppet leaders, the modernizing of Muslim identity and countless other international Muslim tragedies.

Since the twentieth century marked the beginning of dajjâl's open attacks upon Muslim lands, one finds this very era, i.e. the 1900's, during which Ottoman wars and the building of Masâjid in Constantinople (Istanbul) came to a halt, being described in the narration as '**the era of the surge of dajjâl**'.

To facilitate understanding of what has just been mentioned, it would be best to list world-changing events that occurred after 1453, to explain how they occurred and why. Together with that it would be most helpful if one first has some understanding of the mystery known as 'kabbâla', since it is this secret ingredient that has featured in practically every major world-changing event that occurred after 1453.

Part 5 - Exploring the secrets behind Kabbâla

The following is the gist of a few articles posted on the internet describing various aspects of Kabbâla. Obviously, the one writing will only show the bright side of this mystic science, thus at various points side notes shall be provided in brackets, and at the end an explanation of this strange science in the light of the Qurân-e-Karîm shall Insha Allâh be provided.

Five thousand years ago, a set of spiritual principles was communicated to humanity in a moment of divine revelation. These ancient revelations unlock all of life's mysteries and give us the secret code that governs the universe. It's an

incredible system of logic and a phenomenal technology that can alter the way you view your life. It is the oldest sacred document in existence. This extraordinary, powerful set of tools is known as 'The Zohar'— the original instruction manual for life, the basis of kabbalistic wisdom.

Our physical universe operates under a clear set of spiritual laws. Through the wisdom of Kabbalah, these spiritual laws are explained clearly and understandably.

It may seem unlikely that knowledge first communicated to people who lived 5,000 years ago could have any relevance to men and women in today's world. We need the wisdom of Kabbalah more now than at any other time in our history. Kabbalah is not a religion, it's not dogma, and it's not a belief system that you have to buy into. Even more importantly, it's not anyone's personal opinion of how the universe works. It's simply knowledge that was always meant to be known and shared—the birthright of humanity.

The teachings upon which Kabbalah is based have existed since the beginning of time, but the first written record of it is called The Book of Formation. This ancient document, written 5,000 years ago, attempts to help us understand the secrets of our universe.

However, two thousand years ago, the main body of the teachings of Kabbalah, called The Zohar, or the 'Book of Splendor', was revealed in Israel by Rabbi Shimon Bar Yochai. While the knowledge of how the universe functions is contained in The Torah (also known as The Five Books of Moses or The Old Testament), 'The Zohar' actually deciphers the ancient scripture, explaining that all of those stories are not just meant to be understood on a literal level. Rather, they are analogies or codes for how the universe functions in a spiritual way. In fact, The 'Zohar' deciphers the Bible chapter by chapter.

(In the discussion regarding the era of Nabi Suleimân ﷺ, mention was made of the period of forty days in which an evil jinn, in the form of Aasif, sat on the throne of Nabi Suleimân ﷺ and dictated certain principles to those seated around, promising that with this knowledge, one would be able to acquire powers that were common with Nabi Suleimân ﷺ.)

When Nabi Suleimân ﷺ returned to his throne, he had all these writings confiscated and buried beneath Al-Aqsa. Upon the release of dajjâl from his chains, it would be these very writings that he would require first and foremost. The Crusades were thus engineered and a group known as the 'Templar Knights' were sent to bring this treasure to Europe. It was this treasure which offered the principles for deciphering the knowledge revealed upon the angels, Hârooth and Mârooth.)

Another article explains Kabbalah as:

Although its origins are rooted in deep antiquity, from the time of ancient Babylon, the wisdom of Kabbalah has remained virtually hidden from humanity since it appeared more than four thousand years ago. To this very day, only a few know what Kabbalah really is.

For millennia, humanity was offered a wide variety of things under the name "Kabbalah": spells, curses, and even miracles - all except for the method of Kabbalah itself. For over four thousand years, common understanding of Kabbalah has been cluttered with misconceptions and misinterpretations.

Therefore, first and foremost, the wisdom of Kabbalah needs to be made clear. Kabbalist Yehuda Ashlag (Baal HaSulam) provides the following definition in his article "The Essence of the Wisdom of Kabbalah":

This wisdom is no more and no less than a sequence of roots, which hang down by way of cause and effect, in fixed, determined rules, interweaving to a single, exalted goal described as, "the revelation of His Godliness to His creatures in this world."

In simpler words, there is an upper, all-inclusive force, or "the Creator," controlling everything in reality. All the world's forces descend from this comprehensive force. Some of these forces are familiar to us, such as gravity or

electricity, while there are forces of a higher order that act while remaining hidden to us.

Kabbalah holds the map or the knowledge of how these hidden forces are structured, and the laws by which they influence us. It teaches us (through books such as 'The Zohar' and other means) how to develop a sense of these forces, and finally, discover their only purpose – to bring us to the revelation of the Creator, the all-inclusive law of nature, while living in this world.

Another article discussing Kabbalah mentions the following:

The rabbis of the Talmud regarded the mystical study of God as important yet dangerous. A famous talmudic story tells of four rabbis, Azzai, Ben Zoma, Elisha ben Abuyah, and Akiva who would meet together and engage in mystical studies. Azzai, the Talmud records, "looked and went mad [and] Ben Zoma died." Elisha ben Abuyah became a heretic and left Judaism. Rabbi Akiva alone "entered in peace and left in peace." It was this episode, the later experiences of individuals who became mentally unbalanced while engaging in mystical activities, and the disaster of the false Messiah Shabbetai Zevi that caused seventeenth-century rabbis to legislate that kabbalah should be studied only by married men over forty who were also scholars of Torah and Talmud. The medieval rabbis wanted the study of kabbalah limited to people of mature years and character.

The most famous work of kabbalah, the Zohar, was revealed to the Jewish world in the thirteenth century by Moses De Leon, who claimed that the book contained the mystical writings of the second-century rabbi Simeon bar Yochai. Almost all modern Jewish academic scholars believe that De Leon himself authored the Zohar, although many Orthodox kabbalists continue to accept De Leon's attribution of it to Simeon bar Yochai. Indeed, Orthodox mystics are apt to see Bar Yochai not so much as the Zohar's author as the recorder of mystical traditions dating back to the time of Moses. The intensity with which Orthodox kabbalists hold this conviction was revealed to me once when I was arguing a point of Jewish law with an elderly religious scholar. He referred to a certain matter as being in the Torah, and when I asked him where, he said: "It's in the Zohar. Is that not the same as if it was in the Torah itself?"

(Kabbalah has always been described in Jewish circles as 'The Hidden Knowledge of the Taurah')

The Zohar is written in Aramaic (the language of the Talmud) in the form of a commentary on the five books of the Torah. Whereas most commentaries interpret the Torah as a narrative and legal work, mystics are as likely to interpret it as "a system of

symbols which reveal the secret laws of the universe and even the secrets of God"
(Deborah Kerdeman and Lawrence Kushner, *The Invisible Chariot*, p. 90).

Below follows an edited version of an article written by a Christian in refutation of Kabbalah being an 'innocent art' of learning and experimenting:

'Kabbalah is a branch of Jewish mysticism, which is thought to have originated in the 13th century. Its teachings come from an ancient 23-volume book called the Zohar, which offers interpretations of the inner meaning of the Torah.

Traditionally, its practices were reserved for a select number of Jewish scholars who already had an advanced understanding of Jewish law, but for the past 500 years it has been followed more widely. Kabbalah WILL take you away from Jesus Christ. Jesus was NO follower of Kabbalism! John 14:2 clearly reveals that Jesus said what He meant, and meant what He said. Jesus wasn't into mysticism. The FACT that occult groups worldwide cherish the Kabbalah should speak volumes to anyone who may consider it a holy book, it is NOT!

Kabbalism should be suspect for drawing attention to one's own "spirituality" rather than drawing attention to and glorifying The Almighty. Kabbalist mysticism is the basis for Freemasonry, Rosicrucianism, The Illuminati, Knights Templar, and many other occult organizations. Their holy book is the Zohar.

Kabbalah is of the devil. I dare anyone to show me a clear Gospel presentation from the Kabbalah. Again, the FACT that Satanic occult groups base their damnable religions upon the Kabbalah speaks volumes. The "mysticism" of the Kabbalah is demonism.

Basic Information on Kabbalâh

Question: "What is Kabbalah?"

Kabbalah developed between the 6th and 13th centuries among Jews in Babylonia, Italy, Provence, and Spain. The word Kabbalah means "to receive" and refers to revelation from God received by Jews and passed to succeeding generations through oral tradition. The word was first used by mainstream Judaism but later came to refer to those who believed that only a select few were given the secret knowledge from God as to the "true" meaning of Scriptures. Kabbalah uses occultic practices and is considered to be a cult.

Kabbalah resembles closely some of the beliefs held by the Greek Gnostics in that both groups held that only a select few were given deeper understanding or knowledge. Also, Kabbalah teaches that emanations from God did the work of creation rather than creation being directly from God. With each descending emanation, the emanation became further away from God. The final emanation took the personal form of angels. This would be like God created a lesser god, and that one then created a lesser god, and this kept happening until the end result were angels.

Kabbalah does hold to the inspiration of Scripture, but does not seek the plain meaning of Scripture. The Kabbalah approach is mystical and very subjective, using such things as numerology to find "hidden" meanings. Through this method, almost any teaching that one desires could be "found" in The Revealed Scripture. This goes against the very heart of communication. God provided Scripture that He might communicate with mankind and teach humanity of Himself. It is obvious that Scripture is meant to be taken at face value and Not mystical interpretation.

Kabbalah even has a pantheistic characteristic. Pantheism is the idea that God and His creation are one. This of course is not what God has told us in the Bible. God created all that exists from nothing (the Hebrew word "bara"). Kabbalah says that creation is one of God's emanations - this is the pantheistic quality that Kabbalah has.

Modern Kabbalah

In 1969, Rabbi Philip Berg, established the Kabbalah Centre International and appointed himself its leader. The centre markets Kabbalah as a "universal system for self-improvement" and attracts more than 3.5 million followers. Berg claims that Kabbalah answers the ultimate questions of human existence: who we are, where we come from and why we're here. Its followers claim that it can purify the soul and banish disease, depression and discontent using the spiritual light of the Zohar.

The Kabbalah Centre sells copies of its sacred texts and other "spiritual tools", such as Kabbalah Water. Among the best-selling items is the red string bracelet, said to protect the wearer from the evil eye.

Question: "Where did the Kabbalah originate?"

Founder: Isaac the Blind (It is not known for sure that he was the original founder, but he is considered the Father of Kabbalah. Aspects of Kabbalah can be traced back to the first century A.D.)

Why and how it was founded: The first Kabalistic ideas emerged in ancient times as an attempt by the Merkabah mystics to reach what they called the "higher throne" of God. Isaac the Blind was the first to name Jewish mysticism Kabbalah, and he formed a scholarly group based on the tradition.

Question: "Which groups use the Kabbalah?"

"It is probably accurate to say that from the Renaissance on, virtually all occult philosophers and magicians of note had a working knowledge of some aspect of Kabbalah. Some groups that currently practice Kabbalah are the Hermetics, the Gnostics, Knights Templar, the Neoplatists, the Pythagoreanists, the Rosicrucianists, Tantra, the English Order of the Golden Dawn, and the French magician Eliphas Levi. Some Kabbalists practice ritual magic -- "names of power, the magic circle, ritual implements, consecration, evocation of spirits, etc

Also, celebrities such as Madonna, Britney, Demi, and Paris are followers of Kabbalah. Madonna in 2003 spent \$5,000,000 to build a Kabbalah reading temple in London. The latest trend is the 'red Kabbalah string'. Increasingly, Hollywood celebrities have been seen adorning these red strings promoting Kabbalah.

Though Kabbalah may seem fun-loving and peaceful on the surface, it is infested with occult demonology and Satanic lies.

Technically, kabbalah is not a religion, and it never was. It originated around the 11th century as an outgrowth of earlier Jewish esoteric-occult traditions. Kabbalah is mainly based on two texts, the Sepher Yetzirah ("the book of creation") and the Zohar ("the book of enlightenment")

Sepher Yetzirah is a collection of secret traditions supposedly passed down from Abraham. It describes the structure of the universe and the method of its creation, including an extremely convoluted series of planes of existence, based on geometry and key numerical sequences derived from the Hebrew alphabet. While probably not dating back to the time of Abraham, whenever that actually was, it is the older of the two texts and probably runs at least as far back as the second century B.C.

The Zohar was first seen in public during the 13th century, offered up by Moses de Leon, a Spanish Jew who claimed it was the work of a second-century miracle-working rabbi.

After de Leon's death, there were numerous charges that the work was a forgery. There is quite a bit of legitimate controversy around the book, but the scholarly consensus is that the Zohar legitimately conveys a tradition that predates the 13th century, including several elements found in Jewish and Christian Gnosticism.

The Zohar is a commentary on the Pentateuch, the first five books of both the Jewish and Christian bibles. OK, maybe "commentary" isn't the right word. The Zohar claims that the words of the Torah are simply a smokescreen behind which the real meaning of the Jewish scriptures lurks, like an ancient stereogram: you can't see it unless you're looking past it.

Together, the books outline a sweeping vision of the structure of reality, including guidelines on how to alter it in nontraditional ways, which more or less amounts to magic. Based on the two key texts, medieval occultists and Jewish mystics created a massive body of writings about metaphysics, alchemy and magic. Because it covers material related to the Old Testament, kabbalah was adopted by both Jews and Christians. Kabbalism also led to the development of Hasidism among Eastern European Jews.

The most readily identifiable concept in Kabbalism is the Tree of Life, a diagram that is essentially a map of reality. The Tree of Life consists of three columns known as "pillars", and 10 sephiroth, or spheres, each of which represents an aspect of the process God used to create the world.

At the top of the diagram is Kether, "The Crown", which represents the divine intelligence of God, from which all of creation emanates. The three pillars emanate down from Kether all the way down to Malkuth at the bottom. (The word means "Kingdom"; the bottom sephira is also sometimes called Shekhinah.) Kether is the angle at which reality points toward the creator; Malkuth is the angle at which it points toward His creation -- the earthly world.

In traditional Kabbalism, there are 10 sephiroth, although some schools teach of a "hidden" 11th in the middle of the diagram. Each sephira has different characteristics and is represented by a different Hebrew letter, which also corresponds to a number. The 10 sephiroth are connected by 22 lines, known as "paths," each of which carries a specific meaning. Some occult traditions teach that the paths correspond to the major arcana in the Tarot.

The chart comes to life as a result of emanations, a concept which covers the movement of will, force, divine spark, light, energy and reality from God to creation. Emanations are

the manifestation of divine intelligence as a material or metaphysical thing, such as an angel or a soul.

Because the shape of emanations is outlined by the Tree of Life (supplemented by information contained in numerous other kabalistic writings), the Tree and the Hebrew alphabet can be used to calculate the "true names" of things. If you know the true name of something, you can control it, which quickly led medieval kabbalists to become ritual magicians (as well as inspiring medieval ritual magicians to become kabbalists).

With kabalistic secrets firmly in hand, the well-informed can construct magic words that presumably empower users to command the very forces of the universe. Demons, in particular, are susceptible to this sort of control.

Truly ambitious sorcerers also sought the true name of God, the most powerful magic word imaginable. The search for God's true name took on epic proportions during the middle ages. The name was referred to as the Tetragrammaton, because it was believed to have four letters.

The Torah provides one version of this name, of course, which practicing Jews are forbidden to speak -- YHWH, pronounced as Yahweh (or JHVH, Jehovah) by those who are not especially worried about eternal damnation and a divine curse. YHWH is derived from the first letter of each Hebrew word God spoke to Moses from the burning bush story found in Exodus. The rough English translation of the statement is "I am who am", "I am who I am", or "I am that I am."

Finding the name in the Bible, of course, was far too easy. Obviously, recipients of secret knowledge would have a better name, a more powerful name. Unfortunately, no one could quite agree on what that name was, although a number of alternatives were proposed, such as AGLA or ADNI.

None of these names hold up to the obvious test: After pronouncing them, neither divine wrath nor infinite power arrives within any reasonable time frame.

(The Name/Word being sought was the very one that Aasif ibn Balkhiyah had used to transport him out of time in order for him to bring back the throne of Quenn Bilqees in the blink of an eye. As mentioned, at that time an evil jinn was also present (most probably who we know today as dajjâl), who witnessed the feat. Satanic forces have and shall be always be desirous of this treasure, since it would then enable them to squeeze out

of time. But it does not seem as if Almighty Allâh shall allow them to reach so far.)

Other esoteric concepts were covered in some depth by the kabbalists. Many kabbalists were also alchemists and scientists. As a result, some kabalistic texts about the nature of emanations and the behavior of light (as a divine power) have a remarkable power even to this day. For instance, one Latin kabalistic text from the Middle Ages discusses the properties of spirit and body in some detail. If you substitute "spirit" for "energy" and "matter" for "body", the text looks suspiciously like a sneak preview of Einstein's theory of relativity.

To a greater or lesser extent, Kabbalism is the basis of nearly every tradition covered under the general heading of "occultism". Kabbalah is the basis for the rumored occult practices of the Freemasons, the Illuminati and the Knights Templar, the stylings of the O.T.O., the antichrist rituals of Jack Parsons, and the creation of mystical beings such as the Golem. Scientology is also roughly modeled on the Kabbalah, albeit filtered through a Battlestar Galactica sensibility.

When it started, the study of Kabbalah was secretive, especially among medieval Christians who feared the wrath of the Inquisition. After Aleister Crowley exposed the secrets of the Golden Dawn in the early 20th century, the cat was out of the bag, and Kabbalah began to be talked about among the religious intellectuals of the day. Crowley himself wrote extensively about the Kabbalah for the general public, as well as for his fellow students of esoterica.

The movie Pi (1998) was a cult hit featuring a gang of malevolent Hasidic Jews who are searching for a way to decipher the true name of God from the number codes in the Torah. The movie coincided with a revival of mainstream interest in Kabbalah.

The latest iteration of Kabbalism has more in common with the New Age than with traditional occultism. Kabbalah centers (both Jewish and non-Jewish versions) have popped up around the United States.

Although the new Kabbalism downplays claims of exotic superpowers, the magical aspect of Kabbalism is still an important part of the modern movement.

Summarizing it beautifully, William J. Schnoebelen, wrote in 'The Dark Side of Freemasonry'

"Kabbalism is a system of Jewish mysticism and magic and is the foundational element in modern witchcraft. Virtually all of the great witches and sorcerers of this century were Kabbalists."

From the articles quoted above, a few points deserve extra attention, which shall be listed below before proceeding with an explanation of Kabbâla in the light of The Qurân and Islâmic narrations.

- *The word Kabbalah means "to receive" and refers to revelation from God received by Jews and passed to succeeding generations through oral tradition.*
- *Five thousand years ago, a set of spiritual principles was communicated to humanity in a moment of divine revelation. These ancient revelations unlock all of life's mysteries and give us the secret code that governs the universe.*
- *The teachings upon which Kabbalah is based have existed since the beginning of time, but the first written record of it is called The Book of Formation. This ancient document, written 5,000 years ago, attempts to help us understand the secrets of our universe.*
- *However, two thousand years ago, the main body of the teachings of Kabbalah, called The Zohar, or the 'Book of Splendor', was revealed in Israel by Rabbi Shimon Bar Yochai.*
- *Although its origins are rooted in deep antiquity, from the time of ancient Babylon, the wisdom of Kabbalah has remained virtually hidden from humanity since it appeared more than four thousand years ago. To this very day, only a few know what Kabbalah really is.*
- *This wisdom is no more and no less than a sequence of roots, which hang down by way of cause and effect, in fixed, determined rules,*

interweaving to a single, exalted goal described as, "the revelation of His Godliness to His creatures in this world."

- *The Zohar is written in Aramaic (the language of the Talmud) in the form of a commentary on the five books of the Torah.*
- *Kabbalist mysticism is the basis for Freemasonry, Rosicrucianism, The Illuminati, Knights Templar, and many other occult organizations.*
- *The Kabbalah approach is mystical and very subjective, using such things as numerology to find "hidden" meanings.*
- *Kabbalah is mainly based on two texts, the Sepher Yetzirah ("the book of creation") and the Zohar ("the book of enlightenment")*

Sepher Yetzirah is a collection of secret traditions supposedly passed down from Abraham. It describes the structure of the universe and the method of its creation, including an extremely convoluted series of planes of existence, based on geometry and key numerical sequences derived from the Hebrew alphabet.

The Zohar was first seen in public during the 13th century, offered up by Moses de Leon, a Spanish Jew who claimed it was the work of a second-century miracle-working rabbi.

- *"It is probably accurate to say that from the Renaissance on, virtually all occult philosophers and magicians of note had a working knowledge of some aspect of Kabbalah*

Kabbâlah in the light of Qurânic indication

In Part 1, mention had been made that the secret ingredient utilized by satanic forces from the time that the first satanic empire came into existence in Babylon was 'the knowledge revealed upon the angels, Haaroot and Maaroot, in Babil (Babylon). What was mentioned in that chapter shall hereunder be repeated, followed by further detail. As one shall read, it shall become quite clear that present-day Kabbâla is most

probably the very knowledge that had once been known as ‘the knowledge of Haaroot and Maaroot’

Under the verse:

ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم

And when the messenger of Allâh came to the people of the book, testifying to what they had already received, a group from the Ahle-Kitaab threw the book of Allâh behind their backs

one of the explanations given, as narrated from Suddi, is that when Rasulullâh ﷺ came to the Ahle-Kitaab, they first sought to challenge him with the Taurah, but when they found the meaning of the Taurah being the same as that of the Quraan, they discarded the Taurah and held onto the writings of Aasif and the magic of Haaroot and Maaroot¹²⁷.

The fact that the jews of Madinah Munawwarah were deeply involved with magic, especially with the magic of Haaroot and Maaroot has been confirmed by the Quraan itself. Discussing the stubbornness of the Ahle-Kitaab, Almighty Allâh declares:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ

‘And when the messenger of Allâh came to the people of the book, testifying to what they had already received, a group from the Ahle-Kitaab threw the book of Allâh behind their backs, as though they knew nothing of it. They instead chose to follow that which the shayâtîn had read during the reign of Suleiman.

¹²⁷ حدثني موسى قال، حدثنا عمرو قال، حدثنا أسباط، عن السدي: (ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم)، قال: لما جاءهم محمد صلى الله عليه وسلم عارضوه بالتوراة فخاصموه بها، فاتفقت التوراة والقرآن، فنبذوا التوراة وأخذوا بكتاب أصف، وسحر هاروت وماروت. فذلك قول الله: (كانهم لا يعلمون) (الطبري)

It was not Suleiman who had fallen into kufr practices (black-magic), but rather it was the shayâtîn of his era that committed acts of kufr, as they taught the people 'black-magic', and the formulas that had been revealed to the two angels in Babylon, Haaroot and Maaroot.

From what has been narrated from the Ahle-Kitâb, one senses that the Ahle-Kitâb would purposely avoid discussing the nature of the knowledge which Haaroot and Maaroot brought, and rather weave tales regarding the angels that had bought that knowledge. Their attitude regarding discussing this knowledge lends strong indication that they viewed this knowledge as a sacred treasure, upon which they did not desire anyone else to fall upon.

Allâmah Anwar Shah Kashmiri, while discussing the nature of this knowledge, made mention of the following points:

- *It comprises of incantations (a series of words said as a magic spell or charm) which in itself are not evil, but could result in the creation of evil, due to the manner it gets utilized.*
- *When the angels taught man these incantations, they warned that through this knowledge, one should not fall into kufr, by mixing this pure knowledge with other filthy formulas which they would learn from the shayâtîn.¹²⁸*

Through the knowledge brought by Haaroot and Maaroot, the chance to make great strides and progress in worldly sciences had now been presented to man, but at the same time the warning was given that man should not overstep the boundaries of this knowledge by mixing it with shaitani teachings, merely to fulfil one's carnal desires, and to stamp one's authority over all others.

¹²⁸ و قولهما فلا تكفر لعلهما اغم يخلطون بين ما تعلموا منهما و بين ما تتلو الشياطين (مشكلات القرآن - تحت الآية : و ما انزل على

The knowledge of Haaroot and Maaroot, when left in its pure state and utilized for good purposes, would have indeed been of great benefit to man, but as Almighty Allâh has declared, very few would use this knowledge with pure intentions. Instead, unable to resist the temptations of the power this knowledge could create when mixed with shaitaani teachings, many would even be prepared to sell themselves to the shayâtîn and totally destroy their hereafter, in lieu of just a few days of worldly pleasure.

Almighty Allâh declares regarding those that study the knowledge brought by Haaroot and Maaroot:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

'And they learn only that which harms them, (instead of learning that which could benefit them).

And they understood very well that whosoever would purchase this knowledge would find no share for him in the Hereafter (i.e. he would be destroying his Hereafter).

(Despite knowing this, they would still fall into this knowledge) How terrible indeed is that which they have purchased for themselves. Alas, if only they knew! Had they instead brought Imaan and abstained (from this type of knowledge) they would have found a reward from Allâh, which is far superior.

If only they could understand!'

The Knowledge of Haaroot and Maaroot and its world-wide effects

From the time of Iblees's expulsion from Paradise, he was given the promise that the weapons required to take the Imtihaan (test) of man would timeously be placed at his disposal, with the strength of these weapons increasing greatly during the final era.

The basis laid for the inventing of these weapons and the acquiring of power and wealth through which man's true test could be taken was a set of principles, incantations, etc, which offered a peak into the hidden system which governs nature. By understanding a little regarding these principles, one would at times find himself empowered with the ability to tap into natural occurrences and recreate the same or something similar.

Despite being of a Divine Nature, the announcement was made right at the beginning that such knowledge instead of being utilized for worthy purposes, shall primarily be used to acquire further power and to satisfy one's greed and lust. For this reason, it was deemed inappropriate for the Ambiyaﷺ to be the initial recipients of this knowledge and two angels, Haaroot and Maaroot, were selected instead.

The first teaching of this knowledge occurred in Babylon (Iraq) and from there spread far and wide. When used in a pure manner and for noble purposes, this knowledge would do wonders. But on the other hand, if it were to be mixed with shaitaani influence, filthy substances and satanic words, its effects would then be enormous as well as disastrous. It would empower paupers to rise to the pedestals of emperors and kings, and it would transform the destitute into wealthy 'lords'.

Through this knowledge, one would be able to enjoy the services of the Jinn, but in order to benefit from their aid, one would also have to fulfill their filthy whims and fancies, the prime being the desecration of pure words and items, the causing of untold suffering to fellow human beings and subjugating the masses to the worship of anything and everything besides one Almighty Allâh.

In this manner, Nimrood established the first-ever satanic empire in Babylon, which was to be followed by various others, each based upon the mesmerizing and subjugating of the masses through the principles learnt from Haaroot and Maaroot. For this reason, no emperor would ever be found except that he would have in his cabinet a magician, witch or wizard. Satanic pictures would decorate the courts of the kings, and satanic practices would occur in private chambers, the worst being the torture and mass killing of innocent men, women and children, a practice which would delight the evil Jinn.

If one were to study the 'wonders of the world' and the magnificent structures, pyramids, and mind-boggling achievements of the past, one would surely find some sign or the other that the basis of that structure had something to do with knowledge acquired from Haaroot and Maaroot.

In every era there would be a continuous, but silent effort to further decipher and understand the principles of their power-giving knowledge, with the conviction that if this knowledge could be decoded, it would yield unimaginable results, and propel them to the heights of glory, power and wealth.

In diving into the finer details of this knowledge and extracting further pearls, it was perhaps the Greek that outshone the rest, with men like Aristotle and Plato topping the list.

Acting upon shaitaani indication, the satanic masters of every era would have their findings recorded on rock, stone, bark and leaves, which would serve as paper. Their mode of recoding would vary between hieroglyphics and languages like Aramaic, Latin, Greek, etc.

There was however always something that was being missed in properly decoding the secrets contained within the principles of Haaroot and Maaroot. The knowledge of this missing link lied with a jinn that had grown up in Babylon and had witnessed and understood well the mysteries of the two angels. This was no ordinary jinn, but rather a master in the arts of creativity, deception. It is most probable that this jinn was none other than the one referred today as dajjâl!

Due to some sort of spiritual barrier between the knowledge of Haaroot and Maaroot and the Jinnât (devils), it was not possible for this Jinn to impart his understanding to the wizards and magicians of past eras. It was only during the era of Nabi Suleimân ﷺ that the barriers surrounding the Jinn were lifted, allowing man to view them openly. The rule of Nabi Suleimân ﷺ however kept the Jinnât aloof from any attempts of mischief. But when Nabi Suleimân absented himself for forty days as he went in search of his missing ring, this cunning jinn grabbed the opportunity and dictated whatever he could with regards to the codes required for deciphering the knowledge of Haaroot and Maaroot.

Time did not however permit any person experimenting with this knowledge due to Nabi Suleimân ﷺ's return, much earlier than what the Jinn imagined. The Jinn attempted fleeing but was soon captured and put in chains. As for what had been written, upon the order of Nabi Suleimân ﷺ it was gathered and presented in front of him. Nabi Suleimân ﷺ would later have these writings placed at the base of Al-Aqsa, as its building continued.

It would be more than a thousand years later that an effort to retrieve these buried scriptures would begin, which was most probably due to the release of dajjâl from his chains some time before that.

Dajjâl obviously would not sit idle until his forces became strong enough to defeat the Muslim Armies surrounding Al-Aqsa. Thus, as efforts were underway to infiltrate the churches and have them unanimously cry out for the expulsion of the Muslims from the Holy Lands of Al-Aqsa, in order to capitalize on time, it was decided to have the writings of the Greek satanic masters sent over to the Abbâsi caliph, Al-Mahdi knowing that it would thereby be translated and more safely preserved.

The initial outcome of the translation of these writings in the Muslim Lands was disastrous to the faith of many. The deep substance of this knowledge awed the masses, and it was but a few who could separate the poison of the satanic masters from what was pure. In order to dispel the confusion caused by these writings, it became imperative for the scholars themselves to master this science and answer the satanic poison of Aristotle, Plato and other so called 'Greek Giants'. The scholars of Islâm as always rose to the challenge and within a few years, the corruption caused by the Greek literature was dispelled.

Scholars of Islâm thereafter maintained their interest in this science, and soon it branched out under the labels of 'Philosophy, Logic (*mantiq*), Astronomy, Al-Gebra, etc. As the Muslim scholars progressed in this science, the Muslim world enjoyed the inventions and worldly advancements that it produced.

Muslim scholars, in their experiments with this knowledge, had in fact already corrected much of the errors of the 'Greek Masters' and were in the process of bringing forth the 'gun' as well as the 'aeroplane' but suddenly their decades of effort and research 'mysteriously disappeared' during the Allied Forces overthrow of the Ottoman Caliphate.

Their research would soon crop up in Europe under the names of European scientists, whose actual work was nothing but translating the works of Muslim scholars and publishing it under their names, without even a small reference to its origin. This lie of European scientists remained alive for years, but presently with the passing of every day, the reality and the purgery of the 'European Giants' is coming more to the fore. It is now so glaring that western thinkers themselves are being forced to admit that much of what they know today is the product of 'stolen knowledge' from the Muslim Lands.

In Istanbul, a museum has been set up in the Gulhâne Park, under the name of 'Islamic Science and Technology'. A mere stroll through this institute shall expose to any just-natured person the truth of what has just been discussed.

A point of note however is that piety had and has nothing to do with this science. Thus, where great leaps were made in this field of knowledge by numerous uprighteous Muslim scholars, keeping up with their pace were just as many misguided deviates and hypocrites.

Wherever one finds the western world applauding or acknowledging the services rendered by a Muslim scientist or inventor, before falling into the trap of becoming overawed by the praised individual, one should first ascertain whether he excelled in this knowledge, whilst still upholding the sacred tenants of his faith, or whether he too fell prey to the poison of this mysterious knowledge, and discarded the principles of his religion merely in order to climb further.

The mere fact that some of the inventors of the past held Muslim names should never thrill one so much that he turns blind to the condition of that individual's faith.

It is the research and inventions of pious, righteous Muslims that should be looked at with awe and admiration, not any research of any individual carrying a Muslim name, merely in order to satisfy one's ego that 'our people' too were masters during their time.

Anyway, as Muslim efforts continued dissecting and experimenting with the knowledge they had received through Greek writings, far away in the West efforts were underway in creating an army capable of breaking through the Muslim defense around Al-Aqsa. Years of toil finally gave fruit and in 1099 (A.C), the Crusaders succeeded in capturing Jerusalem.

Shortly thereafter, in 1199, Templar Knights established their base at the front of Al-Aqsa and commenced with their search. Ten years of digging produced some of their desired results, and by the time the Christian leader at Al-Aqsa learnt of the satanic actions of this group within the precincts of Aqsa, the treasures they had come for had already reached shaitani hands.

With Southern France and Spain acting as its base, work began almost immediately upon this anxiously awaited treasure, and within a few years the science of 'Kabbâlah' begun. The first work of classic Kabbâlah, *the Bahir* (Book of Brightness) was compiled by Isaac the Blind (1160-1235), followed by his student Nahmanides (1194-1270)'s commentary which gave Kabbâlah mainstream acceptance amongst the Jews. At the end of the 13th century, Moses de Leon and his mystical circle compiled the 'Zohar' which has since remained the most influential and popular work on the Kabbâlah.

The next two hundred years would see a silent, slow but stealthy rise in kabbâla activity in the west, until it boomed during the middle of the 15th

century. This boom would however remain hidden from the victorious Ottomans, whose successful war campaigns would continue for another four hundred years. Thus, in respect to the Muslim Empire at the time of the conquest of Constantinople, (15th century -1453), the news of ‘the emergence of dajjâl’ would not have much bearing, since its effects were still to be confined to Europe and lands situated more towards the west.

It is perhaps for this reason that Rasulullâh ﷺ described the news of ‘the emergence of dajjâl’ that shall be conveyed shortly after the conquest of Constantinople as a ‘كذبة’ (a small lie), indicating that although there would be truth in the matter, but it would not really apply to the Muslims at that time.

This would then explain why the narration makes mention that the learned scholars at that time shall ignore the news of dajjâl’s ‘appearance’ and shall encourage others to do so too. As for the group that shall set out to verify the information, the narrations describe them to be the ‘best horsemen’ of that time. Had their setting out been futile, they would never have earned such praise.

This explanation would also give meaning to what has been narrated from Hadrat Abdullah ibn Masood رضي الله عنه with regards to the outcome of the journey of these horsemen. He رضي الله عنه explained¹²⁹:

¹²⁹وَرَوَاهُ الْحَارِثُ بْنُ أَبِي أُسَامَةَ : عَنْ الْعَبَّاسِ بْنِ الْفَضْلِ ، وَهُوَ ضَعِيفٌ ، قَالَ : حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ ، حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ الْعَدَوِيُّ ، قَالَ : هَاجَتْ رِبْعٌ مُظْلِمَةٌ ، فَانْطَلَقَ رَجُلٌ يَسْعَى إِلَى ابْنِ مَسْعُودٍ..... ثُمَّ يَظْهَرُ الْمُسْلِمُونَ عَلَى الرُّومِ فَيَقْتُلُونَهُمْ ، حَتَّى يَدْخُلُونَ جَوْفَ الْقُسْطَنْطِينِيَّةِ وَيَمْلَأُونَ أَيْدِيَهُمْ مِنَ الْعَنَائِمِ ، فَيَأْتِيهِمْ مِنْ خَلْفِهِمْ ، فَيَقُولُ هُمْ : خَلَفَكُمْ الدَّجَالُ مِنْ بَعْدِكُمْ ، فَيَقْبَلُونَ رَاجِعِينَ عَوْدَهُمْ عَلَى بَدَنِهِمْ حَتَّى إِذَا دَنَوْا بَعَثُوا اثْنَيْ عَشَرَ فَارِسًا طَلِيعَةً ، حَتَّى إِذَا نَظَرُوا إِلَى الدَّجَالِ ، قَالُوا : وَاللَّهِ مَا نَذَرِي إِلَى مَا نَرَجِعُ ، أَوْ مَاذَا نُخِيرُ ، فَيَحْمِلُونَ جَمِيعًا فَيَقْتُلُوا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَفْضَلُ شَهْدَاءَ أَهْرِيقَتْ دِمَائُهُمْ فِي الْأَرْضِ ، لَوْ شِئْتُ أَنْ أُسَمِّيَهُمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَالْوَلَانِ خِيُولِهِمْ وَعَشَائِرِهِمْ فَعَلْتُ (تحاف)

After the conquest of Constantinople, as the Muslims shall be dividing the booty, they shall receive information of the 'emergence of dajjâl' (amongst their families and children left behind). They shall return until when they approach close to their destination they shall send ahead twelve horsemen.

حَتَّى إِذَا نَظَرُوا إِلَى الدَّجَالِ ، قَالُوا : وَاللَّهِ مَا نَدْرِي إِلَى مَا نَرْجِعُ ، أَوْ مَاذَا نُخْبِرُ ، فَيَحْمِلُونَ جَمِيعًا فَيَقْتُلُوا ،

These men shall then stumble upon dajjâl, upon which they shall exclaim, 'By Allâh, we do not know where to return to, or what to inform those behind!' They shall then leap forward in battle and attain martyrdom. Praising this lot Rasullullâh' remarked, 'They shall be the best of martyrs whose blood touched the earth! If I wished, I could mention their names, the names of their parents, the colour of their horses and the names of their tribes!'

In the explanation given above, one would also find a method to reconcile between the narrations that explain dajjâl's emergence seven years¹³⁰ after the conquest of Constantinople (1453) and the narrations that place his emergence upon the termination of the Ottoman wars, and the building of Masâjid in Constantinople (1922)

Despite the weakness of the sanad above due to the presence of Abbâs ibn Fadl, the meaning of the narration finds adequate strength from other narrations, amongst which is :

حدثنا عيسى بن يونس عن إسماعيل بن أبي خالد عن أبيه (ابي خالد الجلي) عن أبي هريرة قال لا تقوم الساعة حتى تفتح مدينة قيصر أو هرقل ويؤذن فيها المؤذنون ويقتسمون الأموال فيها والأترسة فيقبلون بأكثر مال على الأرض فيبتلقاهم الصريخ إن الدجال قد خلفكم في أهليكم فيلقون ما معهم فيجبنون فيقاتلونه (كتاب الفتن لنعيم بن حماد)

¹³⁰عن عبد الله بن بشر المازني: أنه قال يا ابن أخي لعلك تدرك فتح القسطنطينية فإياك إن أدركت فتحها أن تترك غنيمتك منها ، فإن بين فتحها وبين خروج الدجال سبع سنين (نعيم ابن حماد في الفتن)

Having understood the above it would now be interesting to browse through world-changing historical events that occurred between the 15th century and 20th century to view the rise of dajjâli power, beginning in the West and finally in the 20th century falling headlong upon the Muslim world.

World events following the conquest of Constantinople

The middle of the 15th century (1453-1500) – The Age of The Renaissance¹³¹ (The re-birth of dajjâli magic)

In European history, the 15th century is seen as the **bridge** between the Late Middle Ages, the Early Renaissance, and the Early modern period. Many technological, social and cultural developments of the 15th century can in retrospect be seen as heralding the "**European miracle**" of the following centuries.

It also marked the beginning of the 'Age of Sail' in which Spanish and Portuguese explorations led to the first European sightings of the Americas (**the New World**)

During this century, the initial effects of dajjâli magic (kabbâla) began being felt in and around the European lands. Through the effects it produced during this era, the following 'dajjâli successes' were realized:

- The Renaissance, which would affect philosophy, science and art
- The beginning of The Age of Discovery
- The rise of The Modern English language

¹³¹ The word 'Renaissance' is a French word which means 'to be born again', to be revived'.

- The introduction of the noon bell in the Catholic world
- The establishing of public banks
- The advancing of the printing press in Europe
- The discovery of the Americas by Christopher Columbus (1492), which was perhaps the greatest of dajjâli aspirations realized during this century, due to the role which 'America' was one day to play in dajjâl's filthy web of deception

The 16th century (1501-1600) The Rise of the West (Dajjâli magic grows stronger)

It is regarded by historians as **the century in which the rise of the West occurred**. During the 16th century, Spain and Portugal explored the world's seas and opened world-wide oceanic trade routes. Large parts of the New World became Spanish and Portuguese colonies, and while the Portuguese became the masters of Asia's and Africa's Indian Ocean trade, the Spanish opened trade across the Pacific Ocean, linking the Americas with Asia.

In Europe, the Protestant Reformation gave a major blow to the authority of the papacy and the Roman Catholic Church. European politics became dominated by religious conflicts, with the groundwork for the epochal Thirty Years' War being laid towards the end of the century. In Italy, Luca Pacioli published the first work ever on accounting and Galileo Galilei made the first thermometer. In United Kingdom, the Italian Alberico Gentili wrote the first book on public international law and divided secularism from canon law and Roman Catholic theology.

Copernicus proposed the heliocentric universe, which was met with strong resistance, and Tycho Brahe refuted the theory of celestial spheres through observational measurement of the 1572 appearance of a Milky Way supernova. These events directly challenged the long-held notion of an immutable universe supported by Ptolemy and Aristotle, and led to major revolutions in astronomy and science.

During this century, through the secret science of kabbâla, the rise of Satanic Empires in the West began. During this era, the following 'dajjâli-scientific successes' were realized:

- Introduction of the spinning wheel revolutionizes textile production in Europe.
- 1500: First portable watch is created by Peter Henlein of Germany.
- 1513: Juan Ponce de León sights Florida and Vasco Núñez de Balboa sights the eastern edge of the Pacific Ocean.
- 1519–22: Ferdinand Magellan and Juan Sebastián Elcano lead the first circumnavigation of the World.
- 1519–1540: In America, Hernando de Soto expeditions map the Gulf of Mexico coastline and bays.
- 1540: Francisco Vásquez de Coronado sights the Grand Canyon.
- 1541–42: Francisco de Orellana sails the length of the Amazon River.
- 1545: Theory of complex numbers is first developed by Gerolamo Cardamo of Italy.
- 1558: Camera obscura is first used in Europe by Giambattista della Porta of Italy.
- 1565: Spanish settlers outside New Spain (Mexico) colonize Florida's coastline at St. Augustine.
- 1565: Invention of the graphite pencil (in a wooden holder) by Conrad Gesner. Modernized in 1812.
- 1568: Gerardus Mercator creates the first Mercator projection map.
- 1572: Supernova SN 1572 is observed by Tycho Brahe in the Milky Way.
- 1582: Gregorian calendar is introduced in Europe by Pope Gregory XIII and adopted by catholic countries.
- c. 1583: Galileo Galilei of Pisa, Italy identifies the constant swing of a pendulum, leading to development of reliable timekeepers.
- 1585: earliest known reference to the 'sailing carriage' in China.
- 1589: William Lee invents the stocking frame.
- 1593: Galileo Galilei invents a thermometer.

- 1596: William Barents discovers Spitsbergen.

17th century (1601-1700) – The Scientific Revolution

During this century, major changes in philosophy and science occurred, due to which this era became known as the era of 'The Scientific Revolution'. During this period, the following dajjâli successes were realized:

- **Banknotes** reintroduced in Europe.
- **Central Banking** in France and modern Finance by Scottish economist John Law.
- 1605: Johannes Kepler starts investigating elliptical orbits of planets.
- 1605: Johann Carolus of Germany publishes the 'Relation', the first newspaper.
- 1611: **King James Bible** or 'Authorized Version' first published.
- 1612: The first flintlock **musket** likely created for Louis XIII of France by gunsmith Marin Bourgeois.
- 1616: Niccolò Zucchi describes experiments with a bronze parabolic mirror trying to make a reflecting telescope.
- 1620: Cornelius Drebbel, funded by James I of England, builds the first 'submarine' made of wood and greased leather.
- 1623: The **first English dictionary**, 'English Dictionarie' is published by Henry Cockeram, listing difficult words with definitions.
- 1628: William Harvey publishes and elucidates his earlier discovery of the circulatory system.
- 1637: Dutch Bible published.
- 1637: Teatro San Cassiano, the first public opera house, opened in Venice.
- 1637: Pierre de Fermat formulates his so-called Last Theorem, unsolved until 1995.
- 1642: Blaise Pascal invents the mechanical calculator called Pascal's calculator.

- 1642: Mezzotint engraving introduces grey tones to printed images.
- 1643: Evangelista Torricelli of Italy invents the mercury barometer.
- 1645: Giacomo Torelli of Venice, Italy invents the first rotating stage.
- 1657: Christiaan Huygens develops the first functional pendulum clock based on the learnings of Galileo Galilei.
- 1662: Christopher Merret presents first paper on the production of sparkling wine.
- 1663: James Gregory publishes designs for a reflecting telescope.
- 1669: The first known operational reflecting telescope is built by Isaac Newton.
- 1676: Antoni van Leeuwenhoek discovers Bacteria.
- 1676: First measurement of the speed of light.
- 1679: Binary system developed by Gottfried Wilhelm Leibniz.
- 1684: Calculus independently developed by both Gottfried Wilhelm Leibniz and Sir Isaac Newton and used to formulate classical mechanics

*18th century (1701-1800) The Era of Enlightenment
(which meant exiting the darkness of religion
(Nauu'zubillah)
and entering into the light of modern, secular thought
and freedom)*

During the 18th century, the Enlightenment culminated in the French and American revolutions. Philosophy and science increased in prominence. Philosophers dreamed of a brighter age. This dream turned into a reality with the French Revolution. At first, the monarchies of Europe embraced Enlightenment ideals, but with the French Revolution, they feared losing their power and formed broad coalitions for the counter-revolution.

The Ottoman Empire underwent a protracted decline, as it failed to keep up with the technological advances in Europe. The Tulip period symbolized a period of peace and reorientation towards European society, after victory against a burgeoning Russian Empire in the Pruth River Campaign. Throughout the century, various reforms were introduced with limited success.

The 18th century also marked the end of the Polish–Lithuanian Commonwealth as an independent state. The once powerful and vast kingdom, that was once able to conquer Moscow and defeat the great Ottoman armies, collapsed under numerous invasions. Its semi-democratic government system was not robust enough to rival the neighbouring monarchies of the Kingdom of Prussia, the Russian Empire and the Archduchy of Austria which divided the Commonwealth territories among them, changing the landscape of Central European politics for the next hundred years.

Great Britain became a major power worldwide with the defeat of France in the Americas in the 1760s, and the conquest of large parts of India. However, Britain lost much of its North American colonies after the American Revolution, which was actively helped by the French. The Industrial Revolution started in Britain in the 1770s with the production of the improved steam engine. Despite its modest beginnings in the 18th century, it would radically change human society and the environment.

Landmarks reached by the rising western empires during this period include, amongst others:

- 1712: The Steam Engine invented by Thomas Newcomen
- 1714: The Mercury thermometer by Daniel Gabriel Fahrenheit
- 1717: The diving bell was successfully tested by Edmond Halley, sustainable to a depth of 55 ft
- c. 1730: The octant navigational tool was developed by John Hadley in England, and Thomas Godfrey in America
- 1733: Flying shuttle invented by John Kay

- c. 1740: Modern steel was developed by Benjamin Huntsman
- 1741: Vitus Bering discovers Alaska
- 1745: The Leyden jar invented by Ewald Georg von Kleist was the first electrical capacitor
- 1752: The Lightning rod invented by Benjamin Franklin
- 1764: The Spinning Jenny created by James Hargreaves brought on the Industrial Revolution
- 1765: James Watt enhances Newcomen's steam engine, allowing new steel technologies
- 1761: The problem of Longitude was finally resolved by the fourth chronometer of John Harrison
- 1768–1779: James Cook mapped the boundaries of the Pacific Ocean and discovered many Pacific Islands
- 1773–1782: The Qing Dynasty huge literary compilation Siku Quanshu
- 1774: Joseph Priestley discovers "dephlogisticated air" Oxygen
- 1775: Joseph Priestley first synthesis of "phlogisticated nitrous air" Nitrous Oxide "laughing gas"
- 1776: First improved steam engines installed by James Watt
- 1776: The Steamboat invented by Claude de Jouffroy
- 1777: The Circular saw invented by Samuel Miller
- 1779: Photosynthesis was first discovered by Jan Ingenhousz
- 1781: William Herschel announces discovery of Uranus
- 1784: The Bifocals invented by Benjamin Franklin
- 1784: The Argand lamp invented by Aimé Argand^[31]
- 1785: The Power loom invented by Edmund Cartwright
- 1785: The Automatic flour mill invented by Oliver Evans
- 1786: The Threshing machine invented by Andrew Meikle
- 1787: Jacques Charles discovers Charles's Law
- 1789: Antoine Lavoisier discovers the law of conservation of mass, the basis for chemistry, and begins modern chemistry
- 1798: Edward Jenner publishes a treatise about smallpox vaccination
- 1798: The Lithographic printing process invented by Alois Senefelder

- 1799: Rosetta stone discovered by Napoleon's troops

*The 19th century (1801-1900) –
The rise of the four beasts seen by Nabi Daniel عليه السلام,
viz. the lion (Britain), the bear (Russia), the
panther/leopard (Germany) and the most fierce of all
(USA)*

The 19th century was the century marked by the collapse of the Spanish, French, Chinese, Roman and Mughal empires. This paved the way for the growing influence of the British Empire, the Russian Empire, the United States, the German Empire, the Second French Colonial Empire and the Empire of Japan, with the British boasting unchallenged dominance after 1815. After the defeat of the French Empire and its allies in the Napoleonic Wars, the British and Russian empires expanded greatly, becoming the world's leading powers. The Russian Empire expanded in central and far eastern Asia. The British Empire grew rapidly in the first half of the century, especially with the expansion of vast territories in Canada, Australia, South Africa and heavily populated India, and in the last two decades of the century in Africa. By the end of the century, **the British Empire controlled a fifth of the world's land and one quarter of the world's population**. During the post Napoleonic era, it enforced what became known as the Pax Britannica, which helped trade.

The 19th century was an era of rapidly **accelerating scientific discovery** and invention, with significant developments in the fields of mathematics, physics, chemistry, biology, electricity, and metallurgy that laid the groundwork for the technological advances of the 20th century. The Industrial Revolution began in Great Britain and spread to continental Europe, North America and Japan. Japan embarked on a program of rapid modernization following the Meiji Restoration, before defeating China, under the Qing Dynasty, in the First Sino-Japanese War. Advances in medicine and the understanding of human anatomy and disease

prevention took place in the 19th century, and were partly responsible for rapidly accelerating population growth in the western world. Europe's population doubled during the 19th century, from approximately 200 million to more than 400 million.

The introduction of **railroads** provided the first major advancement in land transportation for centuries, changing the way people lived and obtained goods, and fuelling major urbanization movements in countries across the globe. Numerous cities worldwide surpassed populations of a million or more during this century. London became the world's largest city and capital of the British Empire. Its population increased from 1 million in 1800 to 6.7 million a century later. The last remaining undiscovered landmasses of Earth, including vast expanses of interior Africa and Asia, were discovered during this century, and with the exception of the extreme zones of the Arctic and Antarctic, accurate and detailed maps of the globe were available by the 1890s. **Liberalism** became the pre-eminent reform movement in Europe.

The 19th century was remarkable in the widespread formation of **new settlement foundations** which were particularly prevalent across North America and Australia, with a significant proportion of the two continents' largest cities being founded at some point in the century. Chicago in the United States and Melbourne in Australia were non-existent in the earliest decades but grew to become the 2nd largest cities in the United States and British Empire respectively by the end of the century. In the 19th century approximately 70 million people left Europe, with most migrating to the United States of America.

The 19th century also saw the rapid creation, development and codification of many **sports**, particularly in Britain and the United States. Association football, rugby union, baseball and many other sports were developed during the 19th century, while the British Empire facilitated the rapid spread of sports such as cricket to many different parts of the world.

The 19th century saw the birth of **science as a profession**; the term scientist was coined in 1833 by William Whewell. Among the most influential ideas of the 19th century were those of **Charles Darwin**, who in 1859 published the book *The Origin of Species*, which introduced the idea of evolution by natural selection. Dmitri Mendeleev created the first periodic table of elements. Louis Pasteur made the first vaccine against rabies, and also made many discoveries in the field of chemistry, including the asymmetry of crystals. Thomas Alva Edison gave the world a practical everyday light-bulb. Nikola Tesla pioneered the induction motor, high frequency transmission of electricity, and remote control. Karl Weierstrass and other mathematicians also carried out the arithmetization of analysis for functions of real and complex variables; they also began the use of hypercomplex numbers. But the most important step in science at this time was the ideas formulated by Michael Faraday and James Clerk Maxwell. Their work changed the face of physics and made possible for new technology to come about.

The 20th century (1901-2000)

This century in human history was dominated by World War I and World War II, nationalism and decolonization, the Cold War and Post-Cold War conflicts, cultural homogenization through developments in transportation and communications technology, world population growth, awareness of environmental degradation, and the birth of the Digital Revolution.

The century saw a major shift in the way that many people lived, with changes in politics, ideology, economics, society, culture, science, technology, and medicine. **The 20th century may have seen more technological and scientific progress than all the other centuries combined since the dawn of civilization.** Terms like *ideology*, *world war*, *genocide*, and *nuclear war* entered common usage. Scientific discoveries, such as the theory of relativity and quantum physics, profoundly changed the foundational models of physical science, forcing scientists to realize

that the universe was more complex than previously believed, and dashing the hopes (or fears) at the end of the 19th century that the last few details of scientific knowledge were about to be filled in.

It was a century that started with horses, simple automobiles, and freighters but ended with high-speed rail, cruise ships, global commercial air travel and the space shuttle. **Horses, western society's basic form of personal transportation for thousands of years, were replaced by automobiles** and buses within a few decades. These developments were made possible by the exploitation of fossil fuel resources, which offered energy in an easily portable form, but also caused concern about pollution and long-term impact on the environment. Humans explored space for the first time, 'with their claim of having taken' their first footsteps on the Moon.

Mass media, telecommunications, and information technology (especially computers, paperback books, public education, and the Internet) made the world's knowledge more widely available. Advancements in medical technology also improved the welfare of many people: the global life expectancy increased from 35 years to 65 years. **Rapid technological advancements, however, also allowed warfare to reach unprecedented levels of destruction.** World War II alone killed over 60 million people, while nuclear weapons gave humankind the means to annihilate itself in a short time. However, these same wars resulted in the destruction of the Imperial system. For the first time in human history, empires and their wars of expansion and colonization ceased to be a factor in world affairs, resulting in a far more globalized and cooperative world. The last time major powers clashed openly was in 1945, and since then, violence has seen an unprecedented decline, **(except against the Muslim World, since it was in this era that the forces of disbelief would unite under a one-world satanic order, designed to annihilate Islâm totally)**

The world also became more culturally homogenized than ever with developments in transportation and communications technology, popular

music and other influences of Western culture, international corporations, and what was arguably a true global economy by the end of the 20th century.

Summary of The 20th century – The surge of dajjâli magic

Technological advancements during World War I changed the way war was fought, as **new inventions such as tanks, chemical weapons, and aircraft** modified tactics and strategy. After more than four years of trench warfare in western Europe, and 20 million dead, the powers that had formed the Triple Entente (**France, Britain, and Russia, later replaced by the United States and joined by Italy**) emerged victorious over the Central Powers (Germany, Austria-Hungary, and the Ottoman Empire). In addition to annexing much of the colonial possessions of the vanquished states, the Triple Entente exacted punitive restitution payments from them, plunging Germany in particular into economic depression. The regime of Tsar Nicholas II was overthrown during the conflict, Russia became the first communist state, and the Austro-Hungarian and **Ottoman empires were dismantled** at the war's conclusion.

At the beginning of this century period, Britain was the **world's most powerful nation, having acted as the world's policeman for the past century**. Fascism, a movement which grew out of post-war angst and which accelerated during the Great Depression of the 1930s, gained momentum in Italy, Germany and Spain in the 1920s and 1930s, culminating in World War II (1939–1945), sparked by Nazi Germany's aggressive expansion at the expense of its neighbors. Meanwhile, Japan had rapidly transformed itself into a technologically advanced industrial power. Its military expansion into eastern Asia and the Pacific Ocean culminated in a surprise attack on the United States, bringing it into World War II. After some years of dramatic military success, Germany was defeated in 1945, having been invaded by the Soviet Union and Poland

from the east and by the United States, the United Kingdom, Canada, and Free France from the west. The war ended with the dropping of two atomic bombs on Japan. Japan later became a western ally with an economy based on the manufacture of consumer goods and trade. Germany was divided between the Western powers and the Soviet Union; all areas recaptured by the Soviet Union (East Germany and eastward) became Soviet puppet states under communist rule. Meanwhile, Western European countries were influenced by the American Marshall Plan and made a quick economic recovery, becoming major allies of the United States under capitalist economies and relatively democratic governments.

World War II left about 60 million people dead. When the conflict ended in 1945, **the United States and the Soviet Union emerged as the major world powers**. Allies during the war, they soon became hostile to one another as the competing ideologies of communism and democratic capitalism occupied Europe, divided by the Iron Curtain and the Berlin Wall. The military alliances headed by these nations (NATO in North America and Western Europe; the Warsaw Pact in Eastern Europe) threatened each other with total war in what was called the Cold War (1947–91). The period was marked by a new arms race, and nuclear weapons were produced in the tens of thousands, sufficient to end most human life on the planet had a large-scale nuclear exchange ever occurred. The size of the nuclear arsenals is believed by many historians to have staved off war between the two, as the consequences were too great to bear. The policy of massive nuclear attack, knowing a similar counterattack would be forthcoming, was called mutually assured destruction (MAD). However, several proxy wars, such as the Korean War (1950–1953) and the Vietnam War (1957–1975), were waged as the United States implemented its worldwide "containment" policy against communism.

(When one studies the tragic losses that befell the Muslim Ummah during this century, one would hardly find it difficult to imagine why this era had been termed as ‘the era of the surge of dajjâl’.

The Collapse and The Dismantling of the Caliphate

The collapse of the Ottoman Empire occurred in the year 1922 (1341 A.H), at the hands of The Allied Forces, assisted greatly by hypocrites as well as simpletons snared into aiding the enemies of Islâm against their own brethren. Their collapse was not only the collapse of an empire, but more so, it was the dismantling of The Caliphate.

From the time that Rasulullâh ﷺ had established the Caliphate upon his entry into Madinah Munawwarah, the Muslim Ummah had never seen an era without one, until 1922 (1341 A.H), one thousand three hundred and forty one years later. As with every major trial, here too Rasulullâh ﷺ gave a pre-warning of such an event one day occurring, and with the glad-tidings that Islâm shall rise over this trial as well, as it had done with all those that had preceded it.

Explaining the sequence of events that the Ummah shall see with regards to its rulers Rasulullâh ﷺ mentioned:

"Nubuwwah shall last as long as Allâh ﷻ wills. Then, a rightly guided Khilafah shall rule on the same pattern, and will last as long as Allâh ﷻ wills. Then, there will be a hereditary power that will last as long as Allâh ﷻ wills. Then, there will be dictatorships that will last as long as Allâh ﷻ wills. Then, there shall rise again a Khilafah according to the way of The Messenger ﷺ. Rasulullâh ﷺ then fell silent."¹³²

¹³² تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا تَبَارَكَ وَتَعَالَى إِذَا شَاءَ ، ثُمَّ تَكُونُ الْخِلَافَةُ عَلَى مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ، ثُمَّ يَكُونُ مُلْكًا عَاصًا فَتَكُونُ مُلْكًا مَا شَاءَ اللَّهُ ، ثُمَّ يَرْفَعُهُ إِذَا شَاءَ أَنْ يَرْفَعَهُ مُلْكًا خَيْرِيَّةً ، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ ، ثُمَّ سَكَتَ (مسند البزار)

As described, upon the demise of Rasulullâh ﷺ began the era of the Khulefâ-e-Râshidîn (The Rightly Guided Caliphs). followed by The Ummayyad, The Abbâsi and lastly the Ottoman Caliphates. During the latter three 'designating a member of one's family as the next caliph' featured most prominently, thus the narration describes it as 'hereditary power'

Thereafter, upon the toppling of the Ottoman Empire, a system of dictatorship was set up by the Allied Forces to control the Muslims through a system of 'divide and rule, which continues until today.

As mentioned in the narration, the caliphate shall surely re-emerge, defying all satanic efforts to prevent its occurrence. This is the promise of Almighty Allâh and Almighty Allâh's promises always comes to pass.

Part 6

The powers with which dajjâl shall emerge

As mentioned clearly in the narrations, every Nabi that came issued some sort of warning to their Ummah regarding dajjâl, due to his unique share, during every era, in the mischief and evil of that time. In fact, there exists strong indication that even during his imprisonment, his mischief would continue on the hands of agents operating upon his (dajjâl's) verbal instructions, whilst awaiting anxiously his release.

عن قيس بن جابر الصديقي، عن أبيه عن جده، أن رسول الله ؟ قال : ((سيكون بعدي خلفاء، ومن بعد الأمراء ملوك، ومن بعد الملوك جبابرة، ثم يخرج رجل من أهل بيتي، يملأ الأرض عدلاً كما ملئت جوراً، ثم يؤمر بعده القحطاني، فوالذي بعثني بالحق ما هو دونه (الأربعون في المهدي لأبي نعيم الاصفهاني)

Even though the release of dajjâl was not going to immediately result in 'the surge of dajjâli power', it was however the first milestone of a long-awaited shaitaani dream. Then, six hundred years later, came the conquest of Constantinople, which would herald in the 'era of The Renaissance- The Rebirth'. The final milestone would come three hundred years later with the 'toppling of the Muslim Caliphate', a tragedy which announced the beginning of a new, modern era, an era in which dajjâl's powers of deception would break all boundaries, and his powers of destruction would stop at no limit, an era which would be for the Muslims, 'the era of 'the surge of dajjâl'.

Due to the severity of the 'era of the surge of dajjâli power', which only this Ummah was destined to experience, the Ambiyaﷺ of previous nations, together with issuing warnings regarding dajjâl's present mischief, would also make mention of the powers with which dajjâl shall, in the final era, emerge.

As the previous scriptures would give glad tidings and detailed descriptions of the coming of the final Messenger of Allâhﷺ, so too did it warn and provide detailed descriptions regarding the 'era of the emergence of dajjâl'.

The extent of the information that was available to the scholars of the previous scriptures regarding the traits and features of Rasulullâhﷺ may be gauged from the following incident, narrated by the mother of the believers, Hadrat Saffiyahؓ regarding the conduct of her father and her uncle after they had returned from Quba where Rasulullâhﷺ was being received by the Ansaarؓ. She says:

My father, Huyay ibn Akhtab and my uncle Abu Yaasir were extremely fond of me. Whenever I would meet them, they would pamper me and shower me with such love which would not be shown to any of the other children around me. When Rasulullâhﷺ reached Quba, my father and

uncle left early to see him ﷺ and only returned after sunset. I found them to be exhausted, walking as though they had no ambition left within. I greeted them in the cheerful manner I would always do, but they never even offered me a glance, due to the grief that had overcome them.

I heard my uncle asking my father, 'Is it really him?' My father replied in the affirmative. My uncle repeated, 'Are you sure, is it really him?!' When my father again replied in the affirmative, my uncle asked, 'So what do you feel? What are you now going to do?' I heard my father replying, '**By Allâh, I shall oppose him till the end!!!**'¹³³

In every era, satanic agents strove to occupy the prime seats of religious rule, since that was always the ideal position from which one could control the masses, rob them of their wealth and honour and utilize them in the fulfillment of one's whims and fancies.

From these positions, they would guile the masses with promises of a coming Messenger of The Almighty Lord, through whom all their lost glory would again be achieved.

Their cunning tricks would however suffer a severe blow upon the emergence of whichever Messenger they had previously spoken of to their followers. In order to retain their position and continue with their evil behind the garb of religion, they would then instigate the masses against the very Messenger whose arrival they had keenly awaited for hundreds of years. They would alter the scriptures, and through their shaitaani network, issue an almost 'unanimous' ruling that the newly-arrived Messenger was not the one they had been promised, but rather an 'imposter'.

¹³³ كُنْتُ أَحَبَّ وَلَدِ أَبِي إِبْرَاهِيمَ، وَإِلَى عَمِّي أَبِي يَاسِرٍ، لَمْ أَلْقَهُمَا قَطُّ مَعَ وَلَدِهِمَا إِلَّا أَخَذَانِي دُونَهُ. قَالَتْ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَنَزَلَ قُبَاءَ، فِي بَنِي عَمْرِو بْنِ عَوْفٍ، غَدَا عَلَيْهِ أَبِي، حُيَّيْتُ بَنِي أَخْطَبَ، وَعَمِّي أَبُو يَاسِرٍ بَنِي أَخْطَبَ، مُغْلَسَتَيْنِ. قَالَتْ: فَلَمْ يَزْجَعَا حَتَّى كَانَا مَعَ غُرُوبِ الشَّمْسِ. قَالَتْ: فَأَتَانِي كَالَيْنِ كِسْلَانَيْنِ سَافِطَيْنِ يَتَشَيَّانِ الْهَوَيْنِ. قَالَتْ: فَهَشِشْتُ إِلَيْهِمَا كَمَا كُنْتُ أَصْنَعُ، فَوَاللَّهِ مَا التَفَّتْ إِلَيَّ وَاحِدٌ مِنْهُمَا، مَعَ مَا يَجْمَأُ مِنَ الْعَمِّ. قَالَتْ: وَتَبِعْتُ عَمِّي أَبَا يَاسِرٍ، وَهُوَ يَقُولُ لِأَبِي حُيَّيٍّ بَنِي أَخْطَبَ: أَهْوُ هُوَ؟ قَالَ: نَعَمْ وَاللَّهِ؛ قَالَ: أَتَعْرِفُهُ وَتُثَبِّتُهُ؟ قَالَ: نَعَمْ. قَالَ: فَمَا فِي نَفْسِكَ مِنْهُ؟ قَالَ: عَدَاؤُهُ وَاللَّهِ مَا بَقِيَتْ (السيرة لابن هشام)

When Nabi Isa (عليه السلام) emerged amongst them, they concealed and soon thereafter deleted the passages of the previous scriptures which described him (عليه السلام) to the finest detail, and replaced it with whatever had been revealed regarding the coming of Rasulullâh (ﷺ).

Due to Nabi Isa (عليه السلام) not having the traits of Rasulullâh (ﷺ), who they now professed to be their awaited 'savior', they blatantly branded him (عليه السلام) as an 'imposter', 'traitor', 'magician' and 'one born out of wedlock'. (Na'uuzubillâh!)

It was not that they did not know, rather it was that they did not want to know. The biggest threat to their position would be the very men, (i.e. the Ambiya (عليه السلام)) whose names and narratives they would fraudulently utilize to keep the masses wrapped around their fingers. The ploy through which they would easily escape having to submit to every emerging Nabi was to substitute the narratives describing his traits and qualities with that of the next promised Messenger.

This ploy however could not work after the emergence of Rasulullâh (ﷺ) since there was no other Nabi to follow. The only alternative that the hypocrite 'scholars' now found was to substitute the passages detailing the emergence and mission of Rasulullâh (ﷺ) with the passages describing 'the anti-Christ – dajjâl'. It was from this time on that the 'greatest deceiver ever created, (i.e. dajjâl)' became the anxiously awaited 'savior, master and lord' of the jew, through whom they hope to reclaim the 'lost glory' of the era of Nabi Suleimân (عليه السلام).

After the arrival of Rasulullâh (ﷺ) at Madinah Munawwarah, when the jews would be questioned as to how could they reject The Final Messenger (ﷺ), after themselves having sang his (ﷺ) praises for centuries in that very land, from amongst their conjured excuses, would be their reply

that Rasulullâh ﷺ did not match the description they had received regarding their 'promised savior'. (Nauu'zubillâh!)

Ibn Ajîbah, in his Tafseer titled 'Al-Bahr-al-Madîd' has quoted that the jews came into the presence of Rasulullâh ﷺ and blatantly announced:¹³⁴

You (addressing Rasulullâh ﷺ) are not the one promised for us in the Taurah! Rather our 'promised savior' is 'Al-Masîh (The Traveller), the son of Dawood ﷺ (i.e. dajjâl). He shall emerge in the final era. His empire shall cover the lands and the oceans. Rivers shall flow with him. He shall be a sign of The Almighty, and it shall be through him that we shall return to our 'lost glory and rule'.

Through the aid of an amazing shaitaani network, jewish leaders/scholars lost no time in re-interpreting the verses discussing the coming of 'The Promised Savior', to make it somehow fit in with the verses discussing 'the emergence of dajjâl'. The new version of their 'promised savior' now became, as narrated by Ibn Jureij¹³⁵ رحمه الله :

'In the final era shall our king rise. The ocean shall reach his knees whilst the clouds shall be below his head. He shall easily capture birds flying between the skies and the earth. He shall have with him mountains of bread and rivers flowing at his command!'

¹³⁴لست صاحبنا المذكور في التوراة، بل هو المسيح ابن داود، يعنون الدجال، يخرج في آخر الزمان، فيبلغ سلطانه البر والبحر، وتسير معه الأنهار، وهو آية من آيات الله، فيرجع إلينا الملك (البحر المديد)

و في هذا المعنى : قال مقاتل : عظمت اليهود الدجال وقالوا : إن صاحبنا يبعث في آخر الزمان و له سلطان فقال تعالى : {إِنَّ الَّذِي يَجَادِلُونَ فِي آيَاتِ اللَّهِ} ، لأن الدجال من آياته ، {يَغَيِّرُ سُلْطَانًا} : أي حجة ، {فَاسْتَعِذْ بِاللَّهِ} من فتنة الدجال (تفسير البحر المحیط) وأخرج ابن أبي حاتم عن كعب الأحبار رضي الله عنه في قوله إن الذين يجادلون في آيات الله بغير سلطان قال : هم اليهود نزلت فيهم فيما ينتظرونه من أمر الدجال (الدر المنثور)

¹³⁵وأخرج ابن المنذر عن ابن جريج رضي الله عنه في قوله خلق السموات والأرض أكبر من خلق الناس قال : زعموا أن اليهود قالوا : يكون منا ملك في آخر الزمان البحر إلى ركبتيه والسحاب دون رأسه يأخذ الطير بين السماء والأرض معه جبل خبز وغر

In response to the bold approach now adopted by the jewish clergy, in order to excuse themselves from having to follow Rasulullâh ﷺ, Almighty Allâh revealed verses declaring that despite acquiring immense material power ‘their savior’ (dajjâl) shall always find himself short of achieving his ambitions.

Explaining these verses, Abu-al-Aaliyah رضى الله عنه mentioned:

‘The jews approached Rasulullâh ﷺ and boldly remarked:

إن الدجال يكون منا في آخر الزمان ويكون في أمره فعضموا أمره وقالوا نصنع كذا ونصنع كذا

Dajjâl¹³⁶ shall rise amongst us during the final era!’ The jews extolled his praises and the remarkable achievements he shall accomplish and then said, ‘We shall invent/carve out/ manufacture/do such and such things!’

In response, Almighty Allâh revealed:

إن الذين يجادلون في آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه فاستعذ بالله

Those that argue utilizing the signs of Allâh (by declaring dajjâl as their savior, who is but a sign of the Power of Almighty Allâh), without having received any permission to do so, their chests are bursting with a high hope, which they shall never achieve!

(As for you, o Muhammad ﷺ) Seek Almighty Allâh’s protection (from dajjâl)¹³⁷

¹³⁶ The jews would obviously not have explicitly stated that ‘dajjâl’ shall be their final savior. Rather, as mentioned in other narrations, they would refer to ‘their final savior’ as ‘our master’.

¹³⁷ وقد أخرج عبد بن حميد وابن أبي حاتم قال السيوطي بسند صحيح عن أبي العالية قال إن اليهود أتوا النبي (صلى الله عليه وسلم) فقالوا إن الدجال يكون منا في آخر الزمان ويكون في أمره فعضموا أمره وقالوا نصنع كذا ونصنع كذا فأنزل الله (إن الذين يجادلون آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه (قال لا يبلغ الذى يقول) فاستعذ بالله (فأمر نبيه أن يتعوذ من فتنة الدجال (فتح القدير)

وروى أبو جعفر الرازي ، عن الربيع ، عن أبي العالية قال : إن اليهود ذكروا الدجال ، وعظموا أمره ، فنزل : { إِنَّ الَّذِينَ يَجَادِلُونَ فِي آيَاتِ اللَّهِ { يعني : إن الدجال من آيات الله { فاستعذ بالله { من فتنة الدجال ، فإنه ليس ثم فتنة أعظم من فتنة الدجال .

Together with offering assurance to the believing Ummah that the powers of dajjâl, no matter how strong they may seem, shall, in every era, finally taste defeat and failure in realizing this ambitions, at the same time the verses following were to include a unique indication towards the type of magic and power with which dajjâl shall emerge.

In order to understand this indication, a few points should first be understood.

- When the jews boasted of their 'coming saviour' whose head shall be above the clouds, whilst his feet shall rest on the ocean beds, Rasulullâh ﷺ himself affirmed that dajjâl shall indeed emerge in such a manner¹³⁸. Since Rasulullâh ﷺ had already stated in unambiguous terms that dajjâl shall resemble an ordinary 'person' in features and in stature¹³⁹, it becomes clear that the meaning implied by 'a king whose head shall be above the oceans.....' was not that dajjâl shall be a huge giant, but rather that **his authority and rule shall be found above the clouds as well as beneath the waters**. The authority which the western empires acquired over the skies and under the waters in the last couple of hundred years is more than sufficient as an explanation of what was meant by 'dajjâl having his head over the clouds and his feet in the waters'.
- The magical powers that dajjâl would emerge with, as described previously, would be based upon the knowledge of Haaroot and Maaroot, mixed with dajjâli indications dictated during the reign of

{ إِنَّهُ هُوَ السَّمِيعُ } لقول اليهود ، { البصير } يعني: العليم بأمر الدجال . ويقال: { السميع } لدعائك ، { البصير } برد فتنة الدجال عنك . (بحر العلوم للسمرقندي)

¹³⁸ عن زيد بن الحباب قال أخبرنا حماد بن سلمة عن علي بن زيد بن جدعان عن الحسن قال : قال رسول الله ﷺ: الدجال يخوض البحار إلى ركبتيه ، ويتناول السحاب (المصنف لابن أبي شيبه)

¹³⁹ وَعَنِ ابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ الدَّجَالَ أَعْوَرُ ، جَعْدٌ ، هِجَانٌ ، أَقْمَرُ ، كَانَ رَأْسُهُ غُصْنُ شَجَرَةٍ ، أَشْبَهَ النَّاسَ بِعَبْدِ الْغَزَى بْنِ قُطَيْبٍ ، فَإِنْ هَلَكَ الْهَلَكُ فَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرٍ .

رَوَاهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَاللَّفْظُ لَهُ ، وَابْنُ جِبَّانٍ فِي صَحِيحِهِ

Nabi Suleimân ﷺ and unearthed during the Crusades. Through this unique knowledge dajjâli agents would grab control of the prime seats in the fields of inventions and advancements. It would be towards these inventions that Quraan would indicate in the following verse:

لَخَلْقِ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

'The creation of the heavens and the earth is much more greater(unique) than that which man (i.e. dajjâl¹⁴⁰) shall create¹⁴¹'

The crux of the above verses, according to the tafsîr adopted shall thus be that although dajjâl (his empire/control) shall reach the skies as well as

¹⁴⁰ يعني بالناس في هذا الموضع الدجال وحده (تفسير مقاتل بن سليمان)

¹⁴¹ قوله تعالى : (خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ) المصدران مضافان لمفعولهما ، والمفاعل محذوف ، وهو الله تعالى . و يجوز أن يكون الثاني مضافاً للفاعل أي أكبر مما يخلقه الناس ، أي يصنعونه . (اللباب)

The translation of 'the creation of the heavens and the earth is much more unique than what dajjâl has created' has been preferred over the first possible translation given. Had the physical feature of dajjâl been such that it was to stretch from the heavens to the earth, the first-given possible translation would have been preferred since it would mean that although dajjâl shall be so huge, he shall still be no match for the heavens and the earth, which is far larger. However when it has been made quite clear that dajjâl shall be no taller than an average size man, it would only be appropriate that the second-given translation be preferred since it fits well with the 'Shaan-e-Nuzool' (event related to its revelation), together with declaring that despite dajjâl's designs and inventions being of a most unique nature, some flying over the clouds and some moving at the bottom of the ocean, it shall still be no match when placed in comparison with the heavens and the lands, which shall always be larger and much more unique.

the bottom of the oceans, then too when one shall glance towards the high buildings his empire shall construct and the large planes and jets, he shall still find it insignificant in front of the beautiful skies in which the large aeroplane seems like an ant, emitting dirty fuel in a pure, beautiful environment. The beauty of the skies and the earth shall always keep its uniqueness as though it is forever new, whereas no matter what dajjâli agents shall create, it shall always have its faults and defects.

Any person with an unbiased eye shall readily admit that what Almighty Allâh creates directly, without the intervention of man, can never be matched by what man (with dajjâl being at the top of the list) manufactures, produces, invents or creates, and that too only after receiving ability from Almighty Allâh to do so.

It is in the backdrop of this verse that we shall now continue, exploring the various powers with which dajjâl shall appear/ or has appeared, understanding it to be the results of the knowledge revealed upon the angels Haaroot and Maaroot, which finally gave rise to what is known presently in shaitaani circles as 'Kabbalah'. Let it be that as mention is made of these powers, and similarly whenever our eye shall fall upon these powers in the happenings around us, at that moment we recall the final verdict of Qurân regarding the peak of dajjâli power, which is:

ما هم ببالغيه

'No matter where they reach, they shall never realize their ambitions!'

The surge of dajjâli power

With regards to the Ahâdith discussing the magical powers with which dajjâl shall emerge there has always existed amongst the scholars a difference of opinion whether the descriptions given by Rasulullâh ﷺ are to be understood in their literal meaning, or whether a figurative meaning was intended.

Those inclined towards the latter view opine that Rasulullâh ﷺ chose such wording whilst describing dajjâl's powers which the Sahâbah ﷺ could easily comprehend. Thus,

- dajjâl's control over the air was described as 'the clouds shall be below his head'
- his control over the waters as well as under the waters was described as 'the ocean shall reach up to his chin'
- his control over natural resources was described as 'gold and silver shall follow him as bees follow their queen'
- his control over the passion-fulfilling markets of drugs, raves, theaters, holidays resorts, theme parks, etc was described as 'for those who submit to his will, he shall present paradise'
- his control over the armies of the world and the weapons of mass destruction which they shall have was described as 'for those who refuse to submit, he shall come upon them with fire'
- his control over the farming industry and the labs responsible for the creation of unnatural boosting agents for crops, milk, etc, was described as 'farmers who play his tune shall find their animals brimming with milk and their fields lush with crops and fruits, whilst those who disobey shall find themselves left barren'

The issue of whether the descriptions given for dajjâl's powers are to be understood in their literal sense or whether a figurative meaning can be taking is one which allows scope for difference of opinion, as long as the interpretation is based upon sound *Shar'ee* principles.

I too am inclined towards the view that the descriptions offered by Rasulullâh ﷺ regarding the powers with which dajjâl shall emerge should be viewed in a methaphorical sense. The reasons for choosing this view are many, amongst which are:

- a) In the description which the jews gave for their coming savior (dajjâl) the following was mentioned, viz.

- *The ocean shall reach his knees whilst the clouds shall be below his head¹⁴²*
- *He shall easily capture birds flying between the skies and the earth.*
- *He shall have with him mountains of bread and rivers flowing at his command!*

The quality of having his (dajjâl's) head above the clouds and the ocean reaching to his knees has also be narrated by Hasan Al-Basri رحمته الله, quoting indirectly from Rasulullâh ﷺ.¹⁴³

Since Rasulullâh ﷺ had made explicit mention that dajjâl shall resemble a normal man, and in fact be slightly short, it is clear that the description of dajjâl's head being above the clouds holds a metaphorical meaning, i.e. 'dajjâl's empire/ control/armies shall even be found in the skies!'.¹⁴⁴

The verses¹⁴⁴ that were thereafter revealed in response to the claims of the jews also lend great indication that this description of dajjâl was indeed metaphorical. After having found one description to be metaphorical, one cannot be blamed if he then views the remaining descriptions in the same light.

- b) If the powers of dajjâl were to manifest itself in an unambiguous manner, i.e. in accordance to its literal meaning, instead of lending strength to dajjal's power of deception, it would actually weaken it, since even weak Muslims would pull out of their slumber and flee from dajjâl if they were to witness mountains of bread, gardens of fire, and valleys of gold and silver trailing behind one short individual, with a distorted eye.

¹⁴² وأخرج ابن المنذر عن ابن جريج رضي الله عنه في قوله خلق السموات والأرض أكبر من خلق الناس قال : زعموا أن اليهود قالوا : يكون منا ملك في آخر الزمان البحر إلى ركبتيه والسحاب دون رأسه يأخذ الطير بين السماء والأرض معه جبل خبز وغر
¹⁴³ عن علي بن زيد بن جدعان (و ليس بالثبت) عن الحسن قال: قال رسول الله صلى الله عليه وسلم: "الدجال يتناول السحاب ويخوض البحر الى ركبته (المصنف لابن أبي شيبة)

¹⁴⁴ خلق السموات والأرض أكبر من خلق الناس

Whichever believer would then follow dajjâl would not do so due to being deceived by his *dajl* (art of deception), but rather due to greed for what he shall be offering, whereas this is not what the narrations indicate.

In the light of the narrations it becomes clear that believers shall unknowingly be snared into the traps of dajjâl, through the webs of confusion that he shall weave around them. For this reason Rasulullâh ﷺ warned:

من سمع بالدجال فليأمن منه فوالله إن الرجل لبيأتيه وهو يحسب أنه مؤمن

فيتبعه مما يبعث به من الشبهات (رواه أبو داود)

‘Whosoever hears regarding dajjâl (i.e. some temptation of dajjâl), let him stay far away from there.

By Allâh, a man shall approach dajjâl (the temptation), regarding himself as a believer, but shall then become a follower of dajjâl due to the ambiguous (doubtful) matters that dajjâl shall appear with.’

Point of note: When attempting to pinpoint the meaning of what was really meant by Rasulullâh ﷺ in his ﷺ various descriptions of dajjâl one should never be too hasty in one’s attempt to offer an explanation for each and every dajjâli power in the light of current technological advancements, since what has to date been seen in the rapid escalation of inventions is merely the tip of an iceberg. There is still much more to come, but as already seen, ‘this much more’ no longer requires lengthy periods of time to occur.

From what has thus far occurred however, much can indeed be understood of the nature of the powerful tools that the empire of dajjâl shall one day procure. In the following pages, mention of certain Ahâdith pertaining to the powers with which dajjâl shall emerge shall be detailed, whereby one may get some understanding of how much dajjâl has thus far acquired and what is still to occur.

Since dajjâl had from the very beginning adopted a policy of ‘snaring the ignorant from behind the scenes’ and avoiding open exposure of his presence, the world would thus see other individuals bringing forth for the world dajjâli inventions, displaying dajjâli powers, enforcing dajjâli tyranny and the elite amongst them striving with all their energies in acquiring a ‘one-world order’ and a dajjâli state in the noble lands of Al-Aqsa, under the name of ‘Israel’.

A point to take note of in the following chapter is that most, if not all, of these individuals would originate, not from any progeny of Nabi Yaqoob ﷺ, (i.e. they have no relation whatsoever to the Bani Israil) but rather from a Turkic, fire-worshipping clan of Poland (South Russia), an area known as ‘the lands of the Caucasus Mountains’.

This group had and till today has no link whatsoever with the religion brought by Nabi Musa ﷺ, nor with the Taurah, yet has in some mysterious manner installed themselves as the ‘highest priests’ of the Jewish faith as well as the ‘peace’-keeping, law-makers for the rest of the world. It is this filthy group, known today as ‘the Ashkanazi Jew’ that it seems dajjâl had chosen as ‘his faithful’ in his mission of evil, thus it would only be appropriate that a thorough discussion be made, at a later stage, regarding this ‘clan of evil’ and the menace that they have spread in the last six centuries of Islam. As for now, as this book enters its final chapters, brief notice should be taken of how Ashkenazi Jews feature somewhere or the other in every discussion regarding the powers of dajjâl and its manifestation.

*The powers of dajjâl
and its manifestation thus far*

Dajjâl’s control over food and water

In an attempt to subject the minds, bodies and hearts of man to satanic whims and fancies, dajjâl's first step was to gain control over what man eats, what he reads, what he hears and over what he possesses and would like to possess. In the names of 'industries', 'banking', 'entertainment' and 'news', dajjâli circles have thus far made great strides towards these objectives, but only as far as allowed by Almighty Allâh ﷻ.

Lending indication towards the 'food industry' which dajjâl would one day establish, through which he could exercise control over what man eats, and adulterate it as he so wished, Rasulullâh ﷺ in a short but most comprehensive manner stated:

- *'He (dajjâl) shall have with him mountains of bread, whilst man shall be in difficulty except those who follow him!'*¹⁴⁵

(i.e. finding pure, healthy bread, food, etc, which is not processed through the dajjâli system shall indeed be a difficult task).

In the Arabic language the term 'mountains' is many a time used in the meaning of 'heaps, piles, huge amounts'¹⁴⁶, etc'. In the past the gathering and storing of bread to the extent that it could resemble 'a mountain/hill' in size was a matter which was indeed beyond comprehension, due to these products having no shelf life. Gathering of such products would only result in their rotting soon thereafter. All this changed however from 1912 onwards when the bread industry underwent a revolution¹⁴⁷.

¹⁴⁵ومعه جبال من خبز والناس في جهد الا من تبعه (مسند احمد - إسناده على شرط مسلم - شعيب الارنوط

¹⁴⁶(الجبل) الأمة والجماعة من الناس والكثير (المعجم الوسيط)

¹⁴⁷ The industrialization of bread-baking was a formative step in the creation of the modern world. Otto Frederick Rohwedder is considered to be the father of sliced bread. In 1912 Rohwedder started work on inventing a machine that sliced bread, but bakeries were reluctant to use it since they were concerned the sliced bread would go stale. It was not until 1928, when Rohwedder invented a



A classic example of 'mountains of bread, a phenomena which one would perhaps never have been believed before 1912.

machine that both sliced and wrapped the bread, that sliced bread caught on. A bakery in Chillicothe, Missouri was the first to use this machine to produce sliced bread.

Another major change happened in 1961 with the development of the Chorleywood Bread Process which used the intense mechanical working of dough to dramatically reduce the fermentation period and the time taken to produce a loaf at the expense of taste and nutrition. The process, whose high-energy mixing allows for the use of inferior grain, is now widely used around the world in large factories. In total contrast, traditional bread making is extremely time-consuming, as the dough is mixed with yeast and requires several cycles of kneading and resting in order to become ready for baking, and to produce the desired flavour and texture.

More recently, and especially in smaller retail bakeries, chemical additives are used that both speed up mixing time and reduce necessary fermentation time, so that a batch of bread may be mixed, made up, risen, and baked in fewer than three hours. (Wikipedia)

The food industries that sprang up in the ‘modern age’ as indicated in the narrations, would include amongst others, mass production and storage of meat products, fish, fruits and beverages. When one ponders over these huge industries in operation, the manner in which they rose, and the many dark and filthy secrets that occur behind their closed doors, one vividly sees the reality of the words of Rasulullâh ﷺ:

إنه توفى إليه ثمرات الأرضين وأطعمتها

*‘The fruits of the lands and its foods shall be handed over to him,
i.e. to dajjâl!’¹⁴⁸*

Describing dajjâl’s ‘progress’ in the ‘fish industry’, Nuaim Marwazi in Kitâbul-Fitan, through a weak chain, quotes from Hadrat Ibn Masood رضى الله عنه that Rasulullâh ﷺ had stated:

*‘Dajjâl shall plunge into the ocean upon his donkey as one plunges into a small pond whilst on his horse
(i.e. without much fear of drowning or getting wet)’¹⁴⁹*

A similar description has been quoted from Hadrat Ali رضى الله عنه¹⁵⁰, as recoded in Kanzul-Ummâl. Quoting from the previous scriptures, Ka’b Al-Ahbâr رضى الله عنه provided a unique description of the extent of control that dajjâl shall

¹⁴⁸ حدثنا حجاج بن المنهال ، حدثنا عبد الحميد بن بهرام الفزاري ، حدثنا شهر بن حوشب ، حدثني أسماء بنت يزيد ، أن رسول الله صلى الله عليه وسلم قال : ليس عليكم بأس ، إن يأت وأنا فيكم فأنا حجيجه ، وإن يأت بعد فالله خليفتي على كل مسلم . قالت : قلت : أمعنا يومئذ قلوبنا هذه يا رسول الله ؟ قال : « نعم أو خير ، إنه توفى إليه ثمرات الأرضين وأطعمتها » (الفتن لحنبل بن إسحاق)

¹⁴⁹ حدثنا أبو عمر عن ابن أبي عمير عن عبد الوهاب بن حسين عن محمد بن ثابت عن أبيه عن الحارث عن عبد الله عن النبي صلى الله عليه وسلم قال بين أذني حمار الدجال أربعون ذراعا وخطوة حمارة مسيرة ثلاثة أيام يخوض البحر على حمارة كما يخوض أحذكم الساقية على فرسه (الفتن لنعيم المروزي)

¹⁵⁰ يخوض البحر إلى كعبيه (كنز العمال)

exercise over the waters as well as his mastery in the art of capturing fish.
He said¹⁵¹:

ويخوض البحر في يوم ثلاث خوصات فلا يبلغ حقويه

*He (dajjâl) shall plunge into the ocean thrice daily,
yet the ocean shall not reach till his hip.*

إحدى يديه أطول من الأخرى يغمس الطويلة منها في البحر فيبلغ قعره

فتخرج من الحيتان (الفقن)

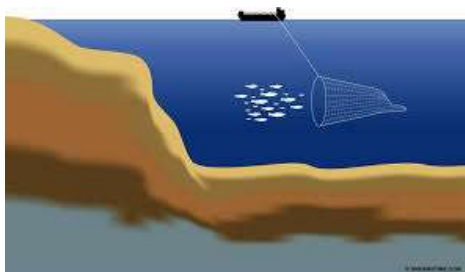
*His one hand/arm shall be much taller than the other. He shall stretch out
the taller hand/arm into the ocean and it shall reach its bottom.*

He shall then extract fish as he so desires!



A classic example of a dajjâli plunge into the ocean, with its waters not even reaching up to his hip. Take note of the first arm of the crane (the longer one) stretching out and then lowering its shorter arm into the water.

¹⁵¹ قال الحكم بن نافع وحديثي جراح عمن حدثه عن كعب قال الدجال بشر ولدته امرأة ولم ينزل شأنه في التوراة والإنجيل ولكن ذكر في كتب الأنبياء..... وصفته أنه أفحج أصهب مختلف الخلق مطموس العين اليمنى إحدى يديه أطول من الأخرى يغمس الطويلة منها في البحر فيبلغ قعره فتخرج من الحيتان (الفقن لنعيم المروزي)



A dajjâli contraption reaching the depths of the ocean and gathering shoals of fish without any much effort

In describing the type of control dajjâl shall exercise over rivers, Ka'b al-Ahbâr mentioned:

فيأمر غر أبي فطرس فيسيل إليه ثم يقول ارجع ف يرجع إلى مكانه ويقول أيس فييس (الفتن لنعيم)

'The river of Abu Futrus shall flow in the direction he desires, and when he will order it to dry up it shall do so!'

A Brief discussion regarding The River of Abu Futrus

The River of Abu Futrus, today known as The Yarkon River is the largest coastal river in Israel, at 27.5 km in length.

Dajjâli forces taking control

During World War I the forces of General Allenby grabbed control over this river and very soon handed it over to the IEC, Israeli Electric Company.

Changing the direction of the flow and the drying up of the river due to dajjâli interference:

In recent years, half of its waters have been diverted to irrigate the Negev, thus reducing its level and drying out its bed drastically. The establishment of new settlements and industries along its course introduced pollutants into the water. As a result, only in the eastern part of the river, near its sources, is there running water.

In the distant past, 25,000 cubic meters of water per hour flowed from the springs at the Yarkon's source. In 2008 the flow reached a mere 400 cubic meters, barely enough to keep flora and fauna alive in the "clean" eastern part of the river.



The River of Abu Futrus, polluted and running almost dry after dajjâli interference

Rasulullâh ﷺ warned that those who would refuse to submit to the whims and fancies of dajjâl would have to bear the brunt of his anger in the form of famine and loss of livestock. He ﷺ said:

وَأَنَّ مِنْ فِتْنَتِهِ أَنَّهُ يَمُرُّ بِالْحَيِّ فَيَكْذِبُونَهُ ، فَلَا تَبْقَى لَهُمْ سَائِمَةٌ إِلَّا هَلَكَ
(رَوَاهُ الْحَاكِمُ ، وَصَحَّحَهُ)

*From the trials of dajjâl: those who refuse to accept him
shall suffer great loss of livestock!*

ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفَ عَنْهُمْ فَيُضْبِحُونَ مُجْلِبِينَ
لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ (مسلم)

He, dajjâl, shall invite certain tribes/nations (towards his obedience) but they shall refuse. He shall then apparently leave them. (but very soon they shall find themselves afflicted with such) that shall leave them bereft of even basic necessities!

As for those countries/communities that shall accept dajjâli authority and interference, it shall seem as though nature has become subservient to their wishes and needs. Describing this lot Rasulullâh ﷺ mentioned:

فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ فَتَنْبُثُ
فَتَزُورُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًّا وَأَسْبَغَهُ ضُرُوعًا وَأَمْلَأَهُ خَوَاصِرَ (مسلم)

Upon submitting to his wishes, dajjâl shall reward them by bringing upon them the rains and having their lands give off its vegetation.

They shall find the flanks of their livestock much fatter than before, i.e. they shall enjoy larger quantities of meat and milk from their animals.

Dajjâl's influence in modern-day farming and agriculture is a fact that even the blind dare not deny. A glance at a few facts penned below shall surely aid in understanding some-what the hadith quoted above:

The Dairy Industry of the Modern Age¹⁵²

The United States is one of the leading dairy producing countries in the world, and American cows are among the most productive cows in world. Cows are getting better at producing milk every year. Records are being broken all the time about how much milk cows can give.

A cow today is 10 times more productive than a cow in the past.

Agriculture and Livestock Farming of the Modern Age¹⁵³

Not long ago most of mankind were subsistence farmers—that is, they lived on food they grew for themselves. But now in some industrialized nations, only 1 person out of 50 works in farming. How did such a transformation occur?

Around the year 1700, Jethro Tull, an English farmer, invented a horse-drawn seed drill that replaced hand sowing, a practice that wasted seed. In 1831, in the United States, Cyrus McCormick invented a horse-drawn mechanical reaper that could harvest grain five times faster than could a man with a handheld scythe. Also about that time, traders began bringing fertilizers into Europe from the Andean coast of South America. The use of machines and fertilizer produced a dramatic increase in farm production.

¹⁵² <http://www.dairymoos.com/how-much-milk-do-cows-give/>

¹⁵³ <http://wol.jw.org> - How Modern Farming Has Changed the World

Progress in farming made the industrial revolution possible by providing plenty of cheap food for the towns. The small farmers who could not afford the new farming methods received less cash for their produce and so could not pay their rent. They had to leave their farms to live in overcrowded, disease-ridden slums.

By 1850, some nations were prosperous enough to finance agricultural research. The scientific study of agriculture has led to continued change down to our day. For example, plant breeders studied genetics and developed plants with greater yields or disease resistance. Researchers also discovered the exact mixture of nitrates and phosphates needed for specific crops and soils. Weeds had kept farm laborers busy hoeing throughout the growing season. But many such workers lost their jobs when scientists developed sophisticated herbicides that slowed the growth of weeds. Insects, worms, and weevils are also old enemies of the cultivator. However, farmers can now select from an armory of chemicals to deal with almost any pest.

*The livestock farmer's life has also changed. Robotic milkers and computerized feeders allow one herdsman and his helper to care for up to 200 cows. **Farmers can also get calves to put on weight faster than ever before by raising them in sheds instead of in open fields, thus controlling their temperature and diet.***

*The returns from scientific farming were often spectacular. **Some farmers increased their yield per worker to a hundred or even a thousand times preindustrial levels***

In many lands a new type of farmer has emerged, a highly educated businessman specializing in the mass production of just a few agricultural products or only one. He has invested heavily in land, buildings, and machinery. However, he is far from independent. Giant food-processing companies and supermarket chains dictate not only prices but also the variety, size, and color of his product. Agricultural engineers design his production system, and specialized companies supply him with the precise fertilizers, pesticides, and hybrid seeds needed for the specific conditions on his farm.

In prosperous countries, many farmers are still being forced off the land because they cannot compete with big farming corporations.

In poorer countries, where as much as 80% of the population may earn their living by working the land, many subsistence farmers are also experiencing traumatic change. International companies using industrial farming methods may acquire most of the best land to grow crops for distant markets. With few, if any, machines, subsistence farmers have to now suffice on working upon barren land or tiny plots to provide food for their families.

Similar to the above is the influence dajjâli lobbies exercise over water. There was a time when communities and tribes would choose those locations as settling grounds which had some source of close water supply, eg, rivers and streams. Then came the modern (dajjâli) era wherein man would no longer need to search for rivers. Rather, rivers would now flow towards man. On the surface, this would seem as a great service to man, but hidden beneath was a plot to grab control of one of the most essential ingredients of survival, viz. water. Today, when this has been achieved to a great extent mankind at large remains at the mercy of dajjâli corporations. If at any time in the future, these shaitaani lobbies threaten to withhold water, by blocking their pipelines, man shall find it extremely difficult to locate water elsewhere.

Indicating towards the extent dajjâl shall advance in grabbing control over water, as well as numerous other natural resources Rasûlullâh ﷺ said:

كيف بكم إذا ابتليتكم بعبد قد سخرت له أنهار الأرض وثمارها

فمن اتبعه أطعمه وأكفره ومن عصاه حرمه ومنعه ؟

. (أخرجه الطبراني في الكبير - قال الهيثمي: فيه راو لم يسم وبقيه رجاله رجال الصحيح)

*‘What shall your condition be when you shall be tested with that being for whom the **rivers and fruits of the earth shall be made subservient**?! He shall feed those who follow him, but at the same time rob them of their faith. As for those who refuse to accept and obey him, he shall hold back from them food and drink!’*

Today, not only do dajjâli agents control the distribution of water, but rather they dictate which water and minerals should be consumed and which should be avoided. Water which the world had drank from the time of Nabi Adamﷺ, i.e. spring, river and well water, that has today been declared unsafe, whilst bottled water, factory-made juices and cold-drinks have been raised to the level of ‘part of life’.

The harmful ingredients and the hidden secrets behind cold-drinks, especially Coca-Cola, has today become common knowledge, yet none are prepared to lift their hands from it.

As with regards to ‘factory-produced ‘fresh-juices’ and ‘sparkling mineral bottled water’ despite the general notion that they are harmless and in fact healthy, if one were to scratch a little further, a different picture shall surprisingly come to the fore.

Below follows an introduction to an article posted on the internet questioning the massive growth of the ‘bottled-water industry, which is surely deserving of a moment of thought:

Sales and consumption of bottled water have skyrocketed in recent years. From 1988 to 2002, the sales of bottled water globally have more than quadrupled to over 131 million cubic meters annually (BMC 2003). Bottled water sales worldwide are increasing at 10 percent per year. More than 50 percent of Americans drink bottled water occasionally or as their major source of drinking water—an astounding fact given the high quality and low cost of U.S. tap water.

Why the great growth in bottled water sales? Bottled water typically costs a thousand times more per liter than high-quality municipal tap water. Are consumers willing to pay this price because they believe that bottled water is safer than tap water? Do they have a real taste preference for bottled water? Or is the convenience of the portable plastic bottle the major factor? Are they taken in by the images portrayed in commercials and on the bottles?

The answers are consequential. We estimate that total consumer expenditures for bottled water are approximately \$100 billion per year—a vast sum that both indicates

consumers are willing to pay for convenient and reliable drinking water and that society has the resources to make comparable expenditures to provide far greater quantities of water for far less money by investing in reliable domestic supplies.

Ironically, despite its cost, users should not assume that the purity of bottled water is adequately protected, regulated, or monitored. Even where regulations exist, bottled water plants typically receive far less scrutiny from inspectors than other food plants or municipal water systems. In many places, such as the United States, bottlers themselves do most sampling and testing, which opens the door to fraud, misreporting, and inadequate protection. Ultimately, the provision of clean water to all will not come from sales of bottled water but from effective actions of communities, governments, and municipal providers to provide a safe and reliable domestic water supply.

This chapter reviews the recent history of and trends in bottled water, the regulations governing bottled water production and sale, and growing concerns about the costs and implications of bottled water use. We also address growing concerns in both industrialized nations where high-quality tap water is readily available and in poorer developing countries where the high cost of bottled water raises questions about equity and access to basic water services for all.¹⁵⁴

When one ponders over the vast quantities of bottled water that the world consumes daily, despite it being much more expensive than municipal water, one gains some idea of the power of dajjâlî advertising and promoting its ‘preferred lifestyle’. This point gets driven even further when one opens up the chapter of Coca-Cola, long regarded as ‘the pet of dajjâlî beverages’. Ponder over the following and see why Coca-Cola is not just ‘any’ soft-drink.

- 1) *The iconic American brand, Coca-Cola is recognized instantly around the globe and sold in more than 200 countries. Additionally there are thousands of subsidiary beverages that you might have no idea are owned by Coke.*
- 2) *Altogether 1.7 billion servings of Coke products are consumed every day.*
- 3) *Coke makes so many different beverages that if you drank one per day, it would take you over 9 years to try them all*
- 4) *If every drop of Coke ever produced were put in 8-ounce bottles and laid end-to-end, they would reach the moon and back over 2,000 times*

¹⁵⁴ Download the full chapter from <http://pacinst.org/publication/the-myth-and-reality-of-bottled-water/>.

- 5) *Americans ingest 1.7 million tons -- or 10.8 pounds per person -- of sugar each year from Coca-Cola alone*



- 6) *The Coca-Cola brand is worth an estimated \$74 billion: more than Budweiser, Pepsi, Starbucks and Red Bull combined*
- 7) *There are 33 non-alcoholic brands that generate over \$1 billion in revenue. Coca-Cola owns a whopping 15 of them*
- 8) *Around the world, the average person consumes a Coke product every four days*
- 9) *Coca-Cola spends more money on advertising than Microsoft and Apple combined*

The extent of dajjâl's influence over what we consume is indeed frightening. In fact, there are many who know very well that the modern system they have accepted is a satanic, oppressive one, yet due to the fringe benefits they reap and due to fear of losing their positions, they choose to remain quiet and follow submissively. Regarding such unfortunate souls, Rasulullâh ﷺ said:

يُخْرِجُ الدَّجَالَ فَيَتَّبِعُهُ قَوْمٌ فَيَقُولُونَ : نَحْنُ نَشْهَدُ أَنَّهُ كَافِرٌ

وَإِنَّمَا نَتَّبِعُهُ لَنَأْكُلَ مِنْ طَعَامِهِ وَنَرعى مِنْ شَجَرِهِ فَإِذَا نَزَلَ غَضَبُ اللَّهِ نَزَلَ عَلَيْهِمْ جَمِيعًا (الْفِتْنُ لِلدَّانِي)

'Certain men shall follow dajjâl, knowing full well that he is a 'kafir (disbeliever/concealer of the truth). They shall even say:

'We only follow him so that we may enjoy of his food and graze our animals on his pastures.'

*When the punishment of Almighty Allâh shall fall
it shall encompass them all!*

Despite this seemingly ‘all-encompassing’ authority, this Ummah received solace and assurance of victory over dajjâl right from the very beginning when certain Sahaba رضي الله عنهم approached Rasulullâh صلى الله عليه وسلم expressing concern over the powers dajjâl shall yield over the food of man.

For example, when Hadrat Mughira ibn Shu’bah رضي الله عنه made mention that the Jews had warned the Sahaba رضي الله عنهم regarding their awaited ‘king’ who shall have at his disposal mountains of bread and meat and rivers of water/beverages¹⁵⁵, Rasulullâh صلى الله عليه وسلم calmed his fear with the words:

هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ

‘Despite all that Almighty Allâh shall still have him disgraced; he shall miserably fail!’

When asked as to how would the believers cope with the sanctions levelled against them by dajjâl, Rasulullâh صلى الله عليه وسلم explained that the believers shall receive ‘Divine Strength’ through Almighty Allâh’s obedience and remembrance, just as the angels, whilst praising Almighty Allâh, receive ‘Divine Aid’ to carry out their duties. Rasulullâh صلى الله عليه وسلم said:

يَجْزِيهِمْ مَا يَجْزِي أَهْلَ السَّمَاءِ يَسْبَحُونَ وَيَقْدُسُونَ وَهُوَ طَعَامُ الْمُؤْمِنِينَ يَوْمَئِذٍ وَشَرَابُهُمْ¹⁵⁶

‘Almighty Allâh shall suffice the righteous, as He صلى الله عليه وسلم suffices the angels. They shall remain engaged in praising and glorifying Almighty Allâh, and that shall be their food and drink on that day!’

¹⁵⁵ عن المغيرة بن شعبة رضي الله عنه قال ما سألت أحداً النبي صلى الله عليه وسلم عن الدجال أكثر ما سألتُهُ وإنَّه قال لي ما يضرُّك منه قلتُ لئنهم يقولون إنَّ معه جبل خبزٍ ونَهْرَ ماءٍ قال هو أهونُ على الله من ذلك (البخاري)

إِنَّهم يقولون معه جبلٌ من خبزٍ ورحمٌ ونَهْرٌ من ماءٍ (مسلم)

قال عياض معناه هو أهون من أن يجعل ما يخلقه على يديه مضلاً للمؤمنين ومشككاً لقلوب الموقنين بل ليزداد الذين آمنوا إيماناً ويرتاب الذين في قلوبهم مرض فهو مثل قول الذي يقتله ما كنت أشد بصيرة مني فيك لا أن قوله هو أهون على الله من ذلك انه ليس شئ من ذلك معه بل المراد اهون من ان يجعل شيئاً من ذلك آية على صدقه ولا سيما وقد جعل فيه آية ظاهرة فيكذبه وكفره يقرأها من قرأ لا يقرأ زائدة على شواهد كذبه من حديثه ونقصه قلت الحامل على هذا التأويل انه ورد في حديث آخر مرفوع ومعه جبل من خبز ونهر من ماء أخرجه أحمد والبيهقي في البعث (فتح الباري)

¹⁵⁶ الفتن خنبل بن إسحاق

Dajjâl's control over the treasures of the earth

The metals and minerals of the earth are many but it is gold, diamonds and oil and coal that tops the list as the most sought after treasures. Slight pondering over these few shall go a long way in understanding just far dajjâl has gone in bringing these treasures under his authority and control.

The Mining Industry

Gold: The top 6 countries that owns the most gold are:

- 1) The United States holds the largest gold reserve in the world followed by 2) Germany;
- 3) The IMF (International Monetary Fund);
- 4) Italy
- 5) France
- 6) Russia

The reserves of gold for the countries listed above are not owned by the countries itself, but rather by private organizations, run primarily by Ashkenazi Jews.

A glance at the image below, showing the gold of the USA, Germany, IMF, Italy, France, China, and then the rest of the world, shall perhaps give one a clearer picture of what has been mentioned above:



Diamonds: There are only 38 known diamond mines in the world and the biggest and most productive ones are owned, operated or managed by the biggest diamond companies –the five biggest are featured on this list.

1) The De Beers Group of Companies

This company, founded in 1888 by British businessman Cecil Rhodes, and financed by the South African diamond magnate Alfred Beitand, the London-based N M Rothschild & Sons bank, has from the very beginning held the leading role in the fields of diamond exploration, diamond mining, diamond retail, diamond trading and industrial diamond manufacturing. This company is currently active in every category of diamond mining: open-pit, underground, large-scale alluvial, coastal and deep sea. It operates in 28 countries and mining takes place in Botswana, Namibia, South Africa and Canada. De Beers currently sells approximately 35% of the world’s rough diamond production through its distribution subsidiary, DTC.

2) ALROSA: The Russian rival to De Beers

Russia is the second largest producer of diamonds in the world and ALROSA accounts for 94% of the country’s total diamond output.

- 3) Rio Tinto Diamonds: A multinational mine-to-market company operating in five continents
- 4) Debswana Diamond Company Ltd.: A 50/50 joint venture between the government of Botswana and De Beers.
- 5) Dominion Diamond Corporation: Operating from Toronto, Canada

.....

Oil: An article posted on the net¹⁵⁷ in 2012 quite adequately describes the control over oil that dajjâli agents enjoy:

More than 70% of world oil reserves and an even greater percentage of the remaining reserves of “easy oil” are held by national oil companies controlled by kings and potentates and even some democratically elected governments like Saudi Arabia, Venezuela and Norway.

But when sorting through the rankings of the World’s 25 Biggest Oil Companies and looking at who controls and influences the biggest of big oil one thing becomes clear: no industry leader has more sway, has twisted more arms or made more deals than Russian President Vladimir Putin.

Coal: Operating in the U.S. and Australia, Peabody Energy is the world’s largest coal company

If one examines closely the scenes of those huge pits of barren land which have today become mineral/metal excavation grounds; and if one were to research the devious and oppressive methods utilized by a selected dajjâli elite in establishing ultimate control over the world’s vastly scattered minerals and metals; and how the vast majority of man happily accept this dajjâli broad-daylight robbery, one shall then surely marvel at the few most unique words utilized by Rasulullâh ﷺ in explaining this entire fiasco.

Describing the scene of dajjâl (together with his agents) locating, establishing control and extracting the valuable minerals and metals of the earth, Rasulullâh ﷺ explained:

¹⁵⁷ <http://www.forbes.com/sites/christopherhelman/2012/07/16/the-worlds-25-biggest-oil-companies/>

ويعمر بالخرابة فيقول لها أخرجي كنوزك فتتبعه كنوزها كيغاسيب النحل (مسلم)

'He, dajjâl, shall pass by a desolate land.

He shall command the land to give out its treasures. The treasures of the lands shall follow behind him as though they are queen bees.'

In likening the treasures following dajjâl to that of queen bees is an indication that behind the corporations established to mine and manage these treasures (queen bees) shall be hives of obedient workers. As worker bees follow in total obedience to their queen, so too shall the vast majority fall subject to these multi-national mining corporations, which in turn shall be following the dictates of dajjâl.



An example of the land giving off its treasures



The treasures of the earth following dajjâli lobbies

Taking control over the natural resources/minerals, metals of the earth would hardly have been possible had it not been for dajjâl's

'international banking setup; his ability to keep man entertained and thus oblivious of what is really going on; and his weapon of voice (mass propaganda).

In this regard two articles are worthy of note before continuing further.

Article One:

World Bank Whistleblower Reveals How The Global Elite Rules The World

Michael Snyder – Global Research, February 01, 2015

The Economic Collapse Blog and Global Research

This article was first published on September 30, 2013.

Karen Hudes is a graduate of Yale Law School and she worked in the legal department of the World Bank for more than 20 years. In fact, when she was fired for blowing the whistle on corruption inside the World Bank, she held the position of Senior Counsel. She was in a unique position to see exactly how the global elite rules the world, and the information that she is now revealing to the public is absolutely stunning. According to Hudes, the elite uses a very tight core of financial institutions and mega-corporations to dominate the planet.

The goal is control. They want all of us enslaved to debt, they want all of our governments enslaved to debt, and they want all of our politicians addicted to the huge financial contributions that they funnel into their campaigns. Since the elite also own all of the big media companies, the mainstream media never lets us in on the secret that there is something fundamentally wrong with the way that our system works.

Remember, this is not some “conspiracy theorist” that is saying these things. This is a Yale-educated attorney that worked inside the World Bank for more than two decades. The following summary of her credentials comes directly from her website...

Karen Hudes studied law at Yale Law School and economics at the University of Amsterdam. She worked in the US Export Import Bank of the US from 1980-1985 and in the Legal Department of the World Bank from 1986-2007. She established the Non Governmental Organization Committee of the International Law Section of the American Bar Association and the Committee on Multilateralism and the Accountability of International Organizations of the American Branch of the International Law Association.

Today, Hudes is trying very hard to expose the corrupt financial system that the global elite are using to control the wealth of the world. During an interview with the New

American, she discussed how we are willingly allowing this group of elitists to totally dominate the resources of the planet...

A former insider at the World Bank, ex-Senior Counsel Karen Hudes, says the global financial system is dominated by a small group of corrupt, power-hungry figures centered around the privately owned U.S. Federal Reserve. The network has seized control of the media to cover up its crimes, too, she explained. In an interview with The New American, Hudes said that when she tried to blow the whistle on multiple problems at the World Bank, she was fired for her efforts. Now, along with a network of fellow whistleblowers, Hudes is determined to expose and end the corruption. And she is confident of success.

Citing an explosive 2011 Swiss study published in the PLOS ONE journal on the “network of global corporate control,” Hudes pointed out that a small group of entities — mostly financial institutions and especially central banks — exert a massive amount of influence over the international economy from behind the scenes. “What is really going on is that the world’s resources are being dominated by this group,” she explained, adding that the “corrupt power grabbers” have managed to dominate the media as well. “They’re being allowed to do it.”

Previously, I have written about the Swiss study that Hudes mentioned. It was conducted by a team of researchers at the Swiss Federal Institute of Technology in Zurich, Switzerland. They studied the relationships between 37 million companies and investors worldwide, and what they discovered is that there is a “super-entity” of just 147 very tightly knit mega-corporations that controls 40 percent of the entire global economy...

But the global elite don’t just control these mega-corporations. According to Hudes, they also dominate the unelected, unaccountable organizations that control the finances of virtually every nation on the face of the planet. The World Bank, the IMF and central banks such as [the Federal Reserve](#) literally control the creation and the flow of money worldwide.

Most people have never even heard of the Bank for International Settlements, but it is an extremely important organization. In a [previous article](#), I described how this “central bank of the world” is literally immune to the laws of all national governments...

An immensely powerful international organization that most people have never even heard of secretly controls the money supply of the entire globe. It is called the Bank for International Settlements, and it is the central bank of central banks. It is located in Basel,

Switzerland, but it also has branches in Hong Kong and Mexico City. It is essentially an unelected, unaccountable central bank of the world that has complete immunity from taxation and from national laws. Even Wikipedia admits that “it is not accountable to any single national government” The Bank for International Settlements was used to launder money for the Nazis during World War II, but these days the main purpose of the BIS is to guide and direct the centrally-planned global financial system. Today, 58 global central banks belong to the BIS, and it has far more power over how the U.S. economy (or any other economy for that matter) will perform over the course of the next year than any politician does. Every two months, the central bankers of the world gather in Basel for another “Global Economy Meeting”. During those meetings, decisions are made which affect every man, woman and child on the planet, and yet none of us have any say in what goes on. The Bank for International Settlements is an organization that was founded by the global elite and it operates for the benefit of the global elite, and it is intended to be one of the key cornerstones of the emerging one world economic system.

This system did not come into being by accident. In fact, the global elite have been developing this system for a very long time. In a previous article entitled “Who Runs The World? Solid Proof That A Core Group Of Wealthy Elitists Is Pulling The Strings”, I included a quote from Georgetown University history professor Carroll Quigley from a book that he authored all the way back in 1966 in which he discussed the big plans that the elite had for the Bank for International Settlements...

The powers of financial capitalism had another far-reaching aim, nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole. This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. The apex of the system was to be the Bank for International Settlements in Basle, Switzerland, a private bank owned and controlled by the world's central banks which were themselves private corporations.

And that is exactly what we have today.

We have a system of “neo-feudalism” in which all of us and our national governments are enslaved to debt. This system is governed by the central banks and by the Bank for International Settlements, and it systematically transfers the wealth of the world out of our hands and into the hands of the global elite.

But most people have no idea that any of this is happening because the global elite also control what we see, hear and think about. Today, there are just six giant media corporations that control more than 90 percent of the news and entertainment that you watch on your television in the United States.

Article Two: The World Bank

Socio Economics History Blog¹⁵⁸

The World Bank/IMF is owned and controlled by NM Rothschild & Sons plus 30 to 40 of the wealthiest people in the world. For over 150 years they have planned to take over the planet through money. The former chief economist of the World Bank, Joe Stiglitz, was fired in 2000. He pointed out to top executives that every country the IMF/World Bank forced their way into ended up with a crashed economy, a destroyed government, and some even broke out in riots. Former President of the World Bank/IMF Sir James Wolfensohn, would not comment on his dismissal.

Before Joe Stiglitz was fired, he took a large stack of secret documents out of the World Bank.

These secret documents from the World Bank and the International Monetary Fund reveal that the IMF required nations:

- 1. To sign secret agreements.*
- 2. To agree to sell off their key assets – water, electricity, gas, etc.*
- 3. To agree to take economic steps which are devastating to the nations involved.*

For an even clearer picture of how dajjâlî forces have infiltrated into every land, robbed it of its resources and established their all-encompassing dajjâlî network of banks, education systems and entertainment arenas with hardly much effort and resistance, except from the people of Imân, one should spare some time to browse

¹⁵⁸ <https://socioecohistory.wordpress.com>

through Ahmed Thomson's 'Dajjâl the AntiChrist'; which when considering the year it was written in, i.e. 1986, certainly stands out as a masterpiece, since much of what we see openly today was not so during that time, yet the author's comments regarding these issues are found to be quite close to target.

Coming back to the point, the forces of dajjâl, applying their amazing talents of deceit and mind-control were able to establish control over the minerals, metals, waters and vegetation of the earth. This they accomplished primarily through the means of 'the banking system', the 'entertainment system' and their 'mighty military power'. Indicating towards the first two Hadrat Ali عليه السلام, in a short but concise manner, laid out the details of the elite of dajjâl's forces when he عليه السلام said:

أكثر أتباعه وأشياعه يومئذ أصحاب الربا ، العشرة باثني عشر ، وأولاد الزنا (الفن للداني)

'The majority of his followers and agents on that day shall be 'the people of interest', ten in twelve, (i.e. over 80%¹⁵⁹) and the children of adultery.'

Explanation: 'The people of interest' most likely refers to those who shall engineer a system through which (as mentioned by Rasulullâh عليه السلام¹⁶⁰) each and every individual, in some form or the other, shall be affected with interest, directly or indirectly (as described in the Ahâdith), and that group is none other than 'the international bankers'.

¹⁵⁹ 'Ten for twelve' could also perhaps refer to people who give loans on interest, i.e. for every ten that they give they take back twelve.

¹⁶⁰ عن الحسن عن أبي هريرة : أن رسول الله صلى الله عليه و سلم قال : ليأتين على الناس زمان لا يبقى فيه أحد إلا أكل الربا فإن لم يأكله أصابه من غباره (المستدرك للحاكم) - قال الحاكم : قد اختلفت أئمتنا في سماع الحسن عن أبي هريرة فإن صح سماعه منه فهذا

حديث صحيح . تعليق الذهبي في التلخيص : سماع الحسن من أبي هريرة بهذا صحيح

The power that this group would yield in the world can well be understood from the article quoted above, especially from the statement:

An immensely powerful international organization that most people have never even heard of secretly controls the money supply of the entire globe.

It is called the Bank for International Settlements, and it is the central bank of central banks.

As for the term ‘children of adultery’ it could have two possible meanings:

- 1) Children born out of adultery, whose numbers shall be huge, since adultery shall be rife
- 2) Such people whose passion is adultery, who commit it so openly and shamelessly that it is as though they were born to commit this filth¹⁶¹. If this was the intended meaning of Hadrat Aliؓ, it would be an indication to the adulterous actors, actresses and ‘pop stars’ of Hollywood who shamelessly display their adultery in front of the entire world, an act which none

¹⁶¹ In the Arabic language the term ‘child of something’ is many a time used to refer to one who has sacrificed himself for something until people identify him with that item. For example, in the Ahâdith we find the command, ‘Do not be from the ‘children of this world (ابناء الدنيا)’, but rather become of ‘the children of the Hereafter!’

would have ever thought possible and comprehensible prior to the creation of Hollywood.

When one studies the articles written by 'alternative news editors' regarding the international theft, corruption and mass murder being committed by the governments of America and its allies, one finds that their research always ends with reference to 'an elite lobby', some of whom little is known, (eg. the Rothschilds, The Kennedies and The Rockerfellers) and some of whom nothing at all is known, known commonly as 'The Jewish Lobby'; or 'Wall Street Bankers'; or the 'Elders of Zion'; etc,

The images that these organization release frequently however expose that above all these 'elite lobbies' rest some other 'force', described as 'The Master'; 'The All-Seeing Eye', 'The Eye of Providence'; 'The Eye of Illumination'; etc. The reality of this 'eye' and its relation to the entire pyramid created by 'the elite' is something that very few 'alternative news editors' have ever dared explore, due to its reality being hidden in veils of secret darkness.

It is only Islam, through the guidance offered by Rasulullâh ﷺ, that can openly expose the basis of the 'satanic triangle' and the true reality of the 'eye'. When one studies the warnings issued by Rasulullâh ﷺ concerning the trials that the Ummah would experience after the conquest of Constantinople, one hardly finds mention of 'Jewish Lobbies'; of 'First World Countries'; of 'The United Nations'; of 'Israel'; etc, but rather one finds Rasulullâh ﷺ hitting right at the core of this 'satanic mystery' by declaring:

لَمْ يَكُنْ نَبِيٌّ إِلَّا وَقَدْ وَصَفَ الدَّجَالَ لَأُمَّتِهِ ،

وَلَا صِفَتَهُ صِفَةً لَمْ يَصِفْهَا أَحَدٌ كَانَ قَبْلِي ، إِنَّهُ أَعْوَرُ ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ¹⁶²

'There has not been a Nabi except that he described dajjâl to his nation. I shall however describe one feature that none have described thus far. He shall shall 'an eye with a defect', whereas your Creator is free of such an eye!'

فيقول للناس: أنا ربكم. وهو أعور، وإن ربكم ليس بأعور

*'He (dajjâl) shall declare that he is your creator. And he shall have an eye with a defect, whereas your Creator has no such eye!'*¹⁶³

Ponder over the images below, especially the \$1 bill and its caption, and then see if one is still unable to deduce what the 'eye' depicts at the top of all satanic pyramids, and what is the force that lies one step above the most 'elite' of the satanic circles.



The 'eye' on the \$1 dollar bill. This was the first note that The United States of America took out after its independence.

The sentence above (annuit coeptis) and below (novus ordo seclorum) translates as 'He favors our undertakings', and 'New order of the ages'.

In the light of the narrations discussing the 'eye' that one should look out for in locating dajjâl, one can now easily understand who is being referred to in the phrase '**He** favors our undertakings', as well as under whose

¹⁶² رَوَاهُ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ ، وَأَحْمَدُ بْنُ حَنْبَلٍ ، وَالحَارِثُ بْنُ أَبِي أُسَامَةَ ، وَأَبُو يَعْلَى الْمُؤَصِّلِيُّ بِسَنَدٍ وَاحِدٍ ضَعِيفٍ ، لِتَدْلِيلِ مُحَمَّدِ بْنِ إِسْحَاقَ

¹⁶³ رَوَاهُ أَبُو يَعْلَى الْمُؤَصِّلِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَالحَاكِمُ وَقَالَ: صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

supervision and instruction are the plans for a 'New order of the ages' being carried out!



Ponder slightly over the phrase 'A nation Under God'. One cannot be blamed if one were to assume that by 'God' indication is being made to the 'Eye of Providence', since in the image it is the 'eye' under which lies the pyramid of the USA or of the whole world.

Rasulullâh ﷺ warned:

*'He (dajjâl) shall declare that he is your **creator** (god).
And he shall have an eye with a defect,
whereas your Creator has no such eye!*

This assumption gains further strength when one learns that the phrase 'one Nation under God' was added to the United States Pledge of Allegiance¹⁶⁴ during the reign of President D Eisenhower (whose being a freemason was no kept secret).

Also, when one searches the meaning of 'the eye of Providence' which is what the 'eye' resembles, the following definition appears:

¹⁶⁴ I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.

The Eye of Providence (or the all-seeing eye of God) is a symbol showing an eye often surrounded by rays of light or a glory and usually enclosed by a triangle.(wikipedia)

Then when one pays attention to the unique green colour that the eye is always shown in; at its queer shape; at the top eyelid falling low, one's admiration for the description offered by Rasulullâh ﷺ regarding the 'eye' of dajjâl increases in leaps and bounds.

Despite the description offered being for the physical eye of dajjâl, the manner in which Rasulullâh ﷺ would place emphasis on explaining its subtleties to the Ummah lends great indication that this description was not merely to serve as a warning to the few who were to personally confront dajjâl, but rather it was to serve as a warning to a great part of the Ummah who would not meet dajjâl personally, but would surely find his era, during which dajjâl would not be able to resist showing some sign of his hand being behind the evil of the era, and the sign he would adopt the most would be a replica of his 'eye'.

Rasulullâh ﷺ warned the Ummah to look out for such an eye that shall be

- as though it is a **green glass**¹⁶⁵.
- Protruding, as though it is a protruding grape. (كأنها عنبه طافية)
- but not protruding excessively. (ليست بناتئة¹⁶⁶)
- nor shall it be sunken in. (ولا جحراء¹⁶⁷)
- which shall resemble a **shiny pearl**. (كأنها كوكب دري¹⁶⁸)

165 إحدى عينيه كأنها زجاجة خضراء (مسند أحمد بسند صحيح)

166 أعور مظموس العين ليس بناتئة ولا جحراء (ابو داؤد بسند صحيح)

167 أعور مظموس العين ليس بناتئة ولا جحراء (ابو داؤد بسند صحيح)

168 ألا و أن عينه اليسرى كأنها كوكب دري (المستدرک بسند ضعيف)

- which shall resemble phlegm on a plastered wall. (كأنها نخامة في حائط)
(مخصص¹⁶⁹)

Ponder over the image below and search for the six qualities detailed above, which one should hardly have any difficulty in doing, especially the qualities of 'a green glass' and 'a shiny pearl'.

If one were to then look even more closely at the 'eye' the following would be discerned.

- It shall be bloody, resembling a flower. (ممزوجة بالدم كأنها الزهرة¹⁷⁰)
- There shall be a piece of skin¹⁷¹, or hanging flesh¹⁷² over the eye.



Take note of the piece hanging over the top of the eye, which perhaps becomes clearer with the next image:

¹⁶⁹ وعينه اليمنى عوراء جاحظة ولا تخفى كأنها نخامة في حائط مخصص (مسند أحمد بسند ضعيف)

ألا أن عينه اليمنى ممسوحة الحدقة جاحظة فلا تخفى كأنها نخاعة في جنب حائط (الحاكم في المستدرک بسند ضعيف)

¹⁷⁰ وعن ابن عمر إحدى عينيه مظموسة والأخرى ممزوجة بالدم كأنها الزهرة (عمدة القاري)

¹⁷¹ في صفة الدجال : وعلى عينه ظفرة غليظة ظفر هي جليدة تُغشى البصر تنبت من تلقاء المآقي (الفائق للزمخشري)

¹⁷² قيل في الظفرة : إنها لحمة تنبت عند المآقي كالعلقة (التذكرة للقرطبي)



Finally, if one were to ponder over the reality of the ‘eye’ that features as the symbol behind every satanic organization, one would realize that despite the size of the ‘pupil’ it is but a ‘**blind eye**’, as stated by Rasulullâh ﷺ, when he ﷺ said:

- It shall be void of sight (مطموسة¹⁷⁴/ممسوحة¹⁷³)

When one looks deep into the ‘eye’ on the dollar, and then ponders over the various descriptions rendered by Rasulullâh ﷺ regarding the ‘eye of dajjâl’, one gets left amazed with the level of insight into the trials of the future which Rasulullâh ﷺ left this Ummah with.

Modern-Day Transport and the Conveyance of dajjâl

With regards to the conveyance upon which dajjâl was to travel, we learn from the Ahâdith and the sayings of the Sahâba رضی اللہ عنہم that:

- 1) He, dajjâl, shall ride upon an extremely white donkey¹⁷⁵
- 2) The hair/skin of the donkey shall be thick¹⁷⁶
- 3) The length of each ear of his donkey shall be thirty arms length¹⁷⁷

173 ألا وإن عينه اليمنى ممسوحة (إنحاف الخيرة المهرة - و سنده ضعيف)

174 وإحدى عينيه مطموسة والأخرى كأنها كوكب دري (إنحاف الخيرة المهرة)

175 عن أبي هريرة عن النبي صلى الله عليه وسلم قال يخرج الدجال على حمار أقرم. رواه البيهقي في كتاب البعث والنشور - أقرم أى شديد البياض (فيض القدير للمناوي)

176 له حمار أهدب أى كثير الهدب : الشعر الغليظ (فيض القدير للمناوي)

- 4) Each ear shall easily encompass seventy thousand individuals¹⁷⁸
- 5) Each leap of his donkey shall cover a distance of one day's journey¹⁷⁹
- 6) Each step shall reach the end of one's sight¹⁸⁰

With regards to the speed with which dajjâl shall travel, (without making mention of his 'conveyance'), the narrations mention:

- 7) His right hand shall reach into the clouds¹⁸¹
- 8) He shall outpace the sun as it sets in the West¹⁸²
- 9) His speed shall be like the rain which is pushed along with the wind¹⁸³
- 10) When he plunges into the ocean it shall only reach his ankles¹⁸⁴
- 11) The earth shall fold itself for him, like how the skin of sheep is folded¹⁸⁵ (i.e. distant lands shall be reached easily)

Until 1903, the concept of reaching into the clouds; covering a day's journey (between 10 to 20 km) in a few seconds; journeying between the east and the west without much effort; etc, were matters regarded as 'a miracle', special to Nabi Suleimân عليه السلام on a general note and to certain selected slaves of Almighty Allâh on a special note (as a karamah).

177 عن أبي هريرة عن النبي صلى الله عليه وسلم قال ما بين أذنيه سبعون باعاً . رواه البيهقي في كتاب البعث والنشور

178 حدثنا عبد الرزاق عن سفيان عن الأعمش عن عبد الملك بن ميسرة الزراد عن حوط العبدي عن عبد الله قال يستظل في ظل أذن

حمار الدجال سبعون ألفاً (مصحف ابن أبي شيبه)

179 ما بين حافر حماره إلى الحافر الآخر مسيرة يوم وليلة (كنز العمال عن علي عليه السلام)

180 يضع خطوه عند منتهى طرفه (فيض القدير للمناوي)

181 يتناول السحاب بيمينه (كنز العمال عن علي عليه السلام)

182 ويسبق الشمس إلى مغيبها (كنز العمال عن علي عليه السلام)

183 كالغيث استدبرته الريح

184 يخوض البحر إلى كعبه (كنز العمال عن علي عليه السلام)

185 فتطوى له الأرض طي فروة الكباش رواه الحاكم في "مستدرکه"، وقال: "صحيح الإسناد ولم يخرجناه"، وقال الذهبي في "تليخيصه":

"على شرط البخاري ومسلم"

All this however changed when Wilbur and Orville Wright of Dayton, Ohio introduced the world to the 'aeroplane', a dream which Leonardo da Vince¹⁸⁶ (an acclaimed 'master' of the satanic/dajjâli lodges) had already written regarding from as early as 1480 (400 years earlier), changing the entire concept of 'travel'.

Over the years much progress has been made in this field, but the concept has remained practically the same. When one studies the 'outlook and specifications' of a general 'plane' and then ponders over the descriptions rendered by Rasulullâh ﷺ and the Sahâba رضي الله عنهم regarding the 'flying donkey' of dajjâl, one finds a natural indication towards the view that the 'aeroplane' and the 'jet; (and whatever else aerodynamics has and shall produce) is indeed that very 'flying donkey', except that it has now come with a 'modern look'.

With the general knowledge one has regarding aeroplanes, helicopters, jets, etc and keeping the narrations in mind, note the following:

1) *(He, dajjâl, shall ride upon an extremely white donkey)*

A shiny white is the general colour of the aeroplane.

2) *(The hair/skin of the donkey shall be thick.)*

The shell of aeroplanes and jets is of an extremely thick material (steel).

¹⁸⁶ Of Leonardo da Vinci's many areas of study, perhaps this Renaissance man's favourite was the area of aviation. Da Vinci seemed truly excited by the possibility of people soaring through the skies like birds.

One of da Vinci's most famous inventions, the flying machine (also known as the "ornithopter") ideally displays his powers of observation and imagination, as well as his enthusiasm for the potential of flight. (<http://www.da-vinci-inventions.com>)

3) *(The length of each ear of dajjâl's donkey shall be thirty arms length)*

Thirty arms if the zira' kirbaas is considered would equal to approximately 14m. The length of each wing of an aeroplane generally ranges between 10m to 30 m each and even more.

4) *(Each ear shall easily encompass seventy thousand individuals)*



As a plane moves over continents, its wings throw its cover over thousands of households, hotels, ships, etc.

5) *(Each leap of his donkey shall cover a distance of one day's journey)*

A day's journey depending on various factors ranges from about 10km to 30km. The general speed of an aeroplane today ranges from 14km/per minute to anything upto 30km/per minute and even more.

6) *(Each step of his donkey shall reach the end of one's sight)*

The Earth's surface curves out of sight at a distance of about 5 kilometers, this distance is generally intended when one says 'as far as the eye can see'. An aeroplane covers this distance in a third of a minute.

7) *(His right hand shall reach into the clouds)*

Modern-day aircrafts touching, flying into and above the clouds are facts which require no explanation.



8) *(Dajjâl shall outpace the sun as it sets in the West)*

As a plane travels towards the West, the traveller shall experience many a time that at one spot the sun is about to set, but as the plane advances forward the height of the sun in relation to setting becomes higher than what it previously was.

9) *(His speed shall be like the rain which is pushed along with the wind)*

Raindrops fall at a speed of about 36km/ph, or 10m/per second. The speed at which a plane generally travels is about 200m/per second.

10) *(When he plunges into the ocean, it shall only reach his ankles)*

If this narration is also with regards to dajjâl's 'flying donkey' it would then most probably be towards those types of crafts, which after flying in the clouds can land easily upon the ocean, with only its bottom getting wet, an example of which is as the image below depicts:



11) *(The earth shall fold itself for him, like how the skin of sheep is folded)*

As a plane travels from one end of the globe to the other, the broader picture that one is shown on the map detailing the route of the plane is of an earth that has folded itself up, allowing the plane to travel around it.



Why a 'donkey'

The question that does arise is why did Rasulullâh ﷺ describe the conveyance of dajjâl to be a 'donkey'. Almighty Allâh alone knows best. An answer that does come to mind is that the similarity between

'modern-day transport' and especially 'air-transport' to a donkey was not based entirely upon a physical likeliness, but rather upon the basis of these modes of transport possessing many of the inner qualities of a donkey.

For example:

- A donkey is symbolic of versatility, intelligence, eager worker, determination, stubbornness, dedication, and willingness to take onboard the responsibilities and burdens of others (beast of burden).

In comparison to a horse, a donkey has increased stamina, survives easily despite trying conditions regarding food and shelter, and lives longer. It can reach places of rough terrain where horses or camels cannot be used.

Modern-day air transport is based upon the concept of 'donkey power', due to it being able to cross vast distances, without tiring, despite the heavy loads it carries. It is able to reach areas which would generally have been regarded as near-impossible. Its journeys continue despite heavy rains and rough weather. Its food is that which is inedible to others.

- Because donkeys have much tougher toes, they are not usually horseshoed.

The tough fibre with which the tyres of aeroplanes, etc are made needs hardly requires mention.

- Donkeys are considered more intelligent than horses, have an excellent memory and a remarkable sense of orientation.

The unique ability that an aeroplane has been invested with in being able to calculate its flight plan, and stay on course to the finest detail are facts which anyone who has travelled shall bear testimony to.

- Donkeys and wild asses live 20-25 years.

The average life span of an aeroplane is eighteen to twenty years

- Donkeys colours range from white, grey to brown. In general they have white **muzzles**, rings around their eyes and light bellies. Some donkeys have markings on their back that look like a cross. Some have leg stripes.

The design of the aeroplane has not been kept far from what has been described above. The general colour has been kept to white. The front windows of the aeroplane act as its eyes, which has a border around it. The belly of the aeroplane is hollow. All aeroplanes have some or the other sort of marking on its back, and many a time, it is the cross.

- Not keen on change, donkeys can come across as stubborn. If anything seems dangerous to them, they absolutely won't do it. However, this isn't because they are stubborn, but because they trust, respect and listen to their own intuitive senses. They know their boundaries, what they can and cannot do.

The high level of precaution that is exercised before every flight is common knowledge. In this mode of transport risks are never taken.

- Donkeys have big, funnel like ears that can pick up sound a long way off. They know the messages held within each sound

The long wings of the aeroplane bear much resemblance to 'long ears'. As for its unique ability of picking up and understanding distant sounds, that it achieves through its ever-revolving satellite technology, which may be understood to some extent after a visit to an aeroplane's cock-pit.

'The Donkey' alone shall remain subservient to 'him'

The only narration that seemingly does not fit with the interpretation of the ‘flying donkey’ being ‘modern-day aircrafts, jets, etc’ is what has been narrated, through a sound chain, from Rasulullâh ﷺ by Imâm Hâkim in his Mustadrak:

و لا يسخر له من المطايا إلا الحمار؛ فهو رجس على رجس

*From the mounts, it shall only be the ‘donkey’ that shall remain
subservient to him,
thus it shall be dirt (dajjâl) upon dirt (donkey)¹⁸⁷*

The first question that arises from the narration is that if the ‘flying donkey’ refers to ‘aircrafts, jets, etc’, what then shall be the meaning of ‘only this conveyance shall remain subservient to him’?

A possible answer to that could be that although dajjâl shall be in the forefront of the production of other means of modern-day transport as well, but with regards to that mode of transport which shall till the end remain under his complete control, it shall be that which shall move in the air, i.e. planes/jets, etc. During the times of war with dajjâlî forces, the enemy shall always gain an ‘apparent upperhand’ due to their superior ‘air power’. As for the ‘air-power’ of the Muslim armies, even if they have a huge arsenal of military-aircrafts, that shall be easily defeated, at times, due to dajjâlî forces having something superior and at times, due to its navigational systems getting locked from outside dajjâlî control centres, which is what occurred with Iraqi forces’ ‘air-power’ during the Gulf War.

The only war fought thus far in which a Muslim army had a chance to wield its ‘air-power’ was The Gulf War of 2003, due to the huge artillery of ‘air-power’ which Saddam Husein had acquired prior to the war, and the expertise of his men in ‘air-warfare’.

¹⁸⁷. رواه الحاكم في "مستدرکه"، وقال: "صحيح الإسناد ولم يخرجاه"، وقال الذهبي في "تلخيصه": "على شرط البخاري ومسلم".

Yet when the war commenced, a totally different picture emerged regarding their 'air-strength', resulting in total failure in causing any harm whatsoever to the alien forces attacking from the skies. In the hidden shadows of the article mentioned below, one surely pick up the scent of 'a dajjâli trick' which left the 'mighty' Iraqi Air Force in stupor and bewilderment.

(The article below, having been written by a US lieutenant, Matthew M. Hurley, (USAF) attempts to throw all the blame of the failure of Iraqi Air Force upon Saddam Hussein, most probably so that the truth of what really happened to the aircrafts would never surface nor be investigated. In the lines below, much of what the lieutenant wrote has been deleted and only the important points left.)

SADDAM HUSSEIN AND IRAQI AIR POWER: JUST HAVING AN AIR FORCE ISN'T ENOUGH

BAGHDAD arose early on 17 January 1991, rudely awakened by the opening shots of an air campaign unparalleled in history for its scope, intensity, and overwhelming success. Surprisingly, despite the ferocity of Operation Desert Storm, effective Iraqi opposition never materialized. During the 43-day campaign, only 41 coalition aircraft were lost in combat, all to surface-to-air missile or antiaircraft artillery fire. For its part, the Iraqi air force (IQAF) offered only feeble resistance. The IQAF shot down no coalition aircraft in air-to-air combat, conducted no successful air strikes against coalition positions, and put only a handful of planes into the air at any given time.

Where was the IQAF? Why didn't this air force, perhaps the largest in the region, put up a decent fight in defense of its homeland?

The IQAF's Performance in the Gulf War

The first of 109,876 coalition sorties struck just before 03:00 Baghdad time on 17 January 1991, less than 24 hours after the United Nations' deadline expired. Television footage of anti-aircraft fire over Iraq belied the fact that, despite the intensity of the coalition air assault, opposition was generally light. Coalition commanders initially ascribed the weak response to "a fairly high degree of tactical surprise," but the pattern persisted and eventually encompassed the entire Iraqi military.

In contrast to the 2,000-plus coalition missions flown on the first day of hostilities, the IQAF flew only 24 combat aircrafts, nine of which never returned. On only four days did more than 40 Iraqi aircrafts, including support types, take to the air. After nine days of combat, the IQAF abandoned its attempts to intercept coalition aircraft, acknowledging the coalition's absolute mastery of the air.

The IQAF's tactics generally seemed confused, and its pilots displayed poor situational awareness by frequently allowing coalition fighters to close to within a few miles before taking defensive action. Iraqi MiG-29 pilots in particular "appeared not to know how to fly," as demonstrated by an early engagement in which a MiG-29 pilot shot down his wingman and then flew his own aircraft into the ground some 30 seconds later. Iraqi MiG-29 pilots reportedly flew with the air-intercept radar button taped down to lock onto the first aircraft detected and continually depressed the trigger to fire their weapons as soon as they acquired a target. Apparently, all Iraqi fighter pilots practiced these techniques, for when they managed to lock onto coalition aircraft, they launched their missiles at extreme ranges and missed every time.

Attempts to engage coalition aircraft, however unsuccessful, were unusual; once in the air, Iraqi pilots generally preferred to avoid direct combat. Rather than fight the approaching coalition warplanes, most Iraqi fighters would try to run for cover before coming within range of enemy air-to-air missiles. As Royal Air Force (RAF) Group Capt Niall Irving remarked, "Every time [RAF Tornado F3 fighters] went in for attack, the Iraqis turned tail and put the airplanes back on the ground again."

The strongest testimonial to the IQAF's poor performance in air combat is the final tally: coalition pilots scored 35 kills against Iraqi MiGs, Sukhois, and Mirages--15 in the first three days--while losing none of their own to Iraqi aircraft. Incredibly, in the air-to-ground role, the IQAF fared even worse. Its air "counteroffensive" was limited to a single, abortive Mirage F1 raid against Saudi Arabia; a planned Tu-16 chemical attack that never even made it off the ground; and an attempted strike against coalition shipping. During the entire war, only one Iraqi surface-attack aircraft--an Exocet-laden Mirage F1--even went so far as to launch its weapon, which fell harmlessly into the sea.

On paper, the IQAF looked formidable indeed--both in terms of personnel and modern equipment. That qualitative and quantitative advantage might have been sufficient to prevent an Iranian victory in the 1980s, but against the coalition air forces the IQAF could offer little more than token resistance. A painfully obvious lesson of twentieth-century warfare, proven time and again, is that modern weapons are a waste of resources without operators who are willing and able to use them. Saddam serenely defied the lessons of history, and Iraq paid the price for his ignorance. Therefore, if the Gulf war was

truly won in the air, the outcome was decided long before the first shot was fired. (End of quote)

As for the other means of transport, ranging from horses, automobiles, trains, etc, despite dajjâli forces having a stronger artillery here too, Muslim armies shall still be able to utilize these to their benefit in defeating the forces of dajjâl.

Dirt upon dirt

و لا يسخر له من المطايا إلا الحمار؛ فهو رجس على رجس

From the mounts, it shall only be the ‘donkey’ that shall remain subservient to him, thus it shall be dirt (dajjâl) upon dirt (donkey)

As with regards to the meaning of the second part of the narration, i.e. ‘it shall be dirt upon dirt’, it is highly possible that it is making reference to the fact that the mode of transport upon which dajjâli (filthy) agents shall keep control of till the end (i.e. air-transport) shall be one which shall play a major role in polluting the lands.

The article below shall perhaps shed some light on why ‘aeroplanes’ can rightly be described as ‘a piece of filth:

Issue Briefing: Impacts of Airplane Pollution on Climate Change and Health

Viewed from the ground, airplanes appear clean and efficient. They fly at fantastic speeds with no apparent effort, leaving behind only thin streams of puffy white clouds.

In reality, airplanes accomplish the miraculous feat of hurling hundreds of thousands of pounds of people, baggage, and aluminum thousands of miles at high speeds by consuming huge amounts of fossil fuels. In the process, airlines dump massive amounts of dangerous pollutants over our homes and into our atmosphere every day. This great but largely invisible harm will continue to grow at an accelerating rate in the years to come.

A single round trip flight from New York to Europe or San Francisco produces two to three tons of carbon dioxide per person.

Airplanes achieve such extraordinary levels of energy consumption and carbon emissions by burning large quantities of toxic jet fuel. This fuel produces, in addition to carbon dioxide, NOx, sulphates, and particulate matter, all of which amplify the impact of aviation on global warming. Airplanes emit all of these pollutants directly into the atmosphere, compounding the pollutants' warming impact. Even those innocuous-looking contrails trap heat on the Earth's surface. The combined effect of all of these pollutants multiplies the global warming impact of aviation, making aviation currently responsible for an estimated 5% of global climate pollution.

The burning of incredible quantities of toxic fuel has impacts that extend beyond the climate. As soon as airplanes leave the gate, they begin to produce phenomenal amounts of nitrogen oxides (NOx), carbon monoxide, particulate matter, and cancer-causing toxics such as benzene and formaldehyde. This pollution travels miles downwind, contributing to asthma, lung and heart disease, and a large number of cancers.

The emissions from taxiing and take-off of aircraft help make airports some of the largest sources of these pollutants and major public health hazards. For example, Los Angeles Airport is the largest source of NOx, a key cause of the region's copious smog, in California and the third largest source of carbon monoxide. Logan Airport in Boston, MA produces twice as much benzene as the next largest source in Massachusetts.⁵ Scientists have found that even small increases in taxi time at airports in Southern California contribute to significant increases in asthma, respiratory ailments, and heart disease in surrounding communities. Scientists also believe that particulate matter emissions from airplanes, along with ships and trains, contribute to 1,800 early deaths per year in the United Kingdom alone.

***Despite their shiny chrome exterior, an airplane, just like a power plant or an oil refinery, is dirty.** Worse still, it is an industry on the move, growing in size and pollution in leaps and bounds. The governments of the world have the opportunity to dramatically cut airplane pollution, and help the climate. But until United Airlines and other airlines clean up their operations and support common sense, low-cost emissions reduction policies, aviation pollution will just keep growing, hurting local communities and the global climate. (<http://www.flyingclean.com>)*

The all-reaching voice of dajjâl

Another weapon of dajjâl worthy of mention is his 'voice', which as described in certain narrations shall be heard in the East as well as the West. In a lengthy description of dajjâl attributed to Hadrat Aliؓ, through a weak chain the following appears:

ينادي بصوت له يسمع به ما بين الخافقين: (إلي أوليائي! إلي أوليائي! إلي أحبائي! إلي أحبائي! فأنا الذي خلق

فسوى، والذي قدر فهدى، وأنا ربكم الأعلى!) (جامع الاحاديث) 188

*'He, dajjâl, shall call out in a voice that shall be heard
between the East and the West, saying:*

*'Come over to me, o my companions! Come over to me, o my companions!
Come over to me, o my beloveds! Come over to me, o my beloveds! I am
the one that creates and shapes! The one that sorts out affairs and guides.
I am your great lord!'*

Much of the reality of this 'far-reaching' voice can be understood by slight pondering over the tool of NEWS (controlling the feeding of information to the inhabitants of the North, East, West and South). It is no hidden matter that the news and media agencies of the world is run by an elite (Ashkenazi) lobby, similar to those that run the banks of the world. Through these agencies the spells of dajjâli propaganda and dajjâli advertising filters throughout the world.

Amongst the dajjâli tools most prominent in this aspect is the television. Through this tool that dajjâli filth has been allowed to enter into the homes of many religious-conscious men, filth which had it come without the disguise of the television, would never have been allowed in.

Hollywood, Disney Land, etc, as discussed at the beginning of this book are nothing but dajjâli bullets that are fired through the television. Added to this already devastating tool is the recently created 'Internet' and 'mobile technology', the satanic harms of which are too numerous to enumerate.

Unlike the television, the internet and the mobile in itself is a permissible tool of contact, but when one does not know how to control a snake, what hope can there be of saving oneself from being bitten?

¹⁸⁸ وفيه حماد بن عمرو متروك عن السري بن خالد قال في الميزان : لا يعرف ، وقال الأزدى : لا يحتاج به

Indicating towards the era where information would pass easily over vast distances (as we currently find), Rasulullâh ﷺ said:

والذي نفس محمد بيده لا تقوم الساعة حتى تكلم السباع

ويكلم الرجل عذبة سوطه وشراك نعله ويخبره فخذه بما أحدث أهله بعده (الترمذي) 189

'By Allâh, Qiyamah shall not occur, except that before it wild animals shall speak, the tip of one's stick shall speak as well as one's shoelace. The thigh of a person shall inform him of the happenings at home after his departure!

In the narration above, four signs of the proximity of Qiyamah has been mentioned. If all four are taken, not on an entirely literal basis, it shall perhaps be possible to say that through modern-day technology, the four signs mentioned in this narration have already come to pass. The explanation of this is as follows:

- 1) Wild animals speaking – Through the dajjâlî magical world of Disney and the heights that the cartoon world has reached, lifeless cartoon characters are portrayed in the garb of the living. So convincing has their act become that many a time even adults are found expressing their emotions over cartoon scenes, despite their knowing that it has no truth whatsoever. It is in these cartoons that lions, tigers and all other jungle beasts are portrayed in the garb of a human.
- 2) The tip of one's stick speaking – This feat has today been accomplished through what is known as 'memory sticks', etc, which after recording are also able to replay the tracks it has saved.

¹⁸⁹ رواه أحمد بن منيع وعبد بن حميد وأبو يعلى وعنه ابن حبان في صحيحه و الترمذي قال أبو عيسى وهذا حديث حسن غريب لا نعرفه إلا حديث القاسم بن الفضل والقاسم بن الفضل ثقة مأمون عند أهل الحديث وثقة يحيى بن سعيد القطان وعبد الرحمن بن مهدي



Take note of how it all centres around the tip

- 3) The lace of shoes shall talk - In the world of ‘modern-toys’ the spectacle of babies shoes and shoelaces that squeak, groan and give out various sounds is quite common. It is thus not far-fetched that soon such a shoe shall be produced which shall play sounds in accordance to the weight placed upon it.
- 4) The thigh informing of the happenings at home – With the entry of the ‘modern mobile’ and all its attachments, (whatsapp/facebook/twitter) as well as security cameras linked to one’s phone/computer etc, the happenings of distant areas has been brought to the fore. The place generally reserved for keeping one’s mobile is the pocket, which allows it to fall directly in line with the thigh. A beep at the thigh thus is all one now needs to know that some message has been sent from home.

And Almighty Allâh knows best.

Dajjâl's hand in modern medicine

Rasulullâh ﷺ described the unique hand dajjâl shall exhibit in offering cure to seemingly helpless situations with the following words:

وانه يبرئ الأكمه و الأبرص ويحيي الموتى ويقول للناس أنا ربكم (المعجم الكبير)

‘He, dajjâl, shall cure the born-blind, and the leper, and shall give life to the dead. He shall then announce, ‘I am your Lord’

The progress that modern-day medicine, headed by dajjâli/jewish lobbies, has made in providing treatment to such patients who, a hundred years ago, would have been written-off as a 'no-hope' case is not something that even needs mention. Rasulullâh ﷺ made indication towards three hallmarks of dajjâli progress in the field of medicine, two of which has already been reached and the third is apparently not far away.

Curing the leper

Leprosy is today curable with a treatment known as multidrug therapy (MDT). These treatments are provided free of charge by the World Health Organization. In the past 20 years, 16 million people worldwide have been cured of leprosy. (wikipedia)

Bringing Life to the 'dead'

Efforts in this line took a new shape in human history after the Renaissance, with Leonardo da Vinci again in the frontline. Using animals and even human 'criminals', the field of anatomy (cutting open and examining the functioning of the human body) began.

In about 1489, Leonardo da Vinci began a series of anatomical drawings. For accuracy of observation, they were far in advance of anything previously attempted. Over the next twenty-five years, he dissected about thirty human corpses, many of them at a mortuary in Rome - until in 1515 the pope, Leo X, ordered him to stop.

His drawings, amounting to some 750, include studies of bone structures, muscles, internal organs, the brain and even the position of the foetus in the womb. His studies of the heart suggest that he was on the verge of discovering the concept of the circulation of the blood. (<http://www.historyworld.net>)

Di Vinci's mastery over this field, years before the introduction of modern-day technological aid, could only have been due to the unique contact he enjoyed with the elite of the dajjâli lobby.

Today this field has advanced to the brink of 'bringing the dead back to life':

*(Article by Allan Hall for MailOnline and Jenny Hope for the Daily Mail
Published: 16:08 GMT, 30 July 2013)*

*:At the moment, medics can bring people back to life **within two hours**, but Dr Sam Parnia believes this window is about to be significantly widened*

Dr Parnia said his research is on the verge of major breakthroughs. He added: 'My basic message is: The death we commonly perceive today in 2013 is a death that can be reversed' We'll soon be able to bring dead back to life! Modern techniques will enable a patient to be revived up to 24 hours after they stop breathing. The American critical care physician, who trained in London, said: 'We may soon be rescuing people from death's clutches hours, or even longer, after they have actually died.' Dr Parnia, whose new book on resuscitation science is called Erasing Death, said death should be reversible for many patients, providing they are in the right place getting the right treatment.

Curing the born-blind

Although success has already been made in this field, as is the case of Pierre-Paul Thomas, 68, of Montreal, Canada who was born blind, due to cataract and recently had his sight restored, but on a general scale, success in curing the born-blind (whose blindness is not due to cataract) has still not been achieved.

At present however, great strides are being made in curing the 'blind' and if this proves successful, it will then not be too long until the treatment is made feasible for the 'born-blind' as well. Regarding the progress thus far made in this field, the following article sheds sufficient light:

Blindness cure is in sight

By James Chapman, Science Correspondent

BLINDNESS could soon be reversed by transplanting cells into the eye, scientists said last night.

Experts are confident they will be able to develop a new treatment to help millions across the world whose vision has been impaired by disease. They say the cell transplants should work to reverse conditions such as glaucoma, retinal detachment and macular degeneration, the most common cause of deteriorating sight in the elderly.

The American scientists have demonstrated the potential of the technique by repairing diseased eye tissue in rats.

However, the experts say much more research is needed. And they caution that cell transplants in human patients are likely to be some way off. 'We first need to show that this technique can actually restore sight in animals,' said Dr Young. j.chapman@dailymail.co.uk (2015)

In all dajjâlî inventions and advancements, the element of 'hidden poison' is always 'part and parcel of the package'. Thus, here too, in the field of modern-day medicine, revelations of 'hidden agendas', 'slow-killing poison', etc, should never be found shocking.

An article written by Dr Shane Ellis¹⁹⁰ most beautifully illustrates the role of the 'hidden hand of dajjâlî agents' behind modern-day medicine:

Medical Lies: why I abandoned medicine

¹⁹⁰ About the Author:

Shane Ellison is "The People's Chemist." He has a BS in biology and an MS in organic chemistry. As an undergraduate, he was a two-time recipient of the prestigious Howard Hughes Medical Institute Research Grant for his studies in biochemistry and physiology. Dissatisfied with Big Pharma's aggressive push for 24/7/365 drug use and their unwillingness to acknowledge natural medicine, he abandoned his career as a medicinal chemist for a major pharmaceutical company.

By education and by trade, I was a drug chemist. My passion for science motivated a successful career in drug design and synthesis – in both academia and industry. As a scientist, I witnessed first-hand the priorities of international pharmaceutical companies (Big Pharma), which ranked wealth first and health a distant second.

In the pharmaceutical industry, making money supercedes science. Science no longer prevails in medicine.

Instead, modern medicine has been democratized. Drug approval is a simple matter of 51% telling the other 49% that a prescription drug is safe and necessary. The outcome: deadly drugs are approved for use among misinformed medical doctors and patients. Herein lies a story of deceit and a chemist's abandonment of modern medicine.

My suspicion of modern medicine began while I was employed by Eli Lilly to design a new generation of Hormone Replacement Therapy (HRT) drugs. Such drugs include tamoxifen and raloxifene. Initially, these drugs were thought to block estrogen receptors (excess estrogen can initiate cancer growth) and thereby halt cancer. As time progressed, though, it was learned that they were also capable of activating estrogen receptors. The end result was a biochemical environment favorable to cancer growth among users. The Journal of the American Medical Association recognized this trend and stated "our data add to the growing body of evidence that recent long-term use of HRT is associated with an increased risk of breast cancer and that such use may be related particularly to lobular tumors."

The risk of cancer associated with HRT drugs was obscured from doctors by drug companies. This can be seen by the fact that tamoxifen is the gold-standard used by medical doctors to fight cancer among their patients, particularly breast cancer. This explains why medical doctors might not notice its ability to cause cancer – the patient already has it.

At any rate, my task was made clear: Design HRT 'knock-offs' that are effective without causing cancer.

My attempt to design safer alternatives was unsuccessful. And after one year, the project was ended.

However, access to HRT drugs like tamoxifen was not. They remained on the market.

The fuel driving the continued use of HRT drugs was disinformation via Direct-To-Consumer (DTC) advertising. Since 1962, monitoring DTC advertising has been the sole

responsibility of the Food and Drug Administration (FDA). But in a ghastly conflict of interests, the FDA granted the duty of DTC advertising to the pharmaceutical companies in 1997. Officially, this was done as a means of “promoting health awareness to ensure health and safety.” Unofficially, it was done to sell more drugs. DTC advertising dictated that all women over 50 should use HRT to remain healthy. Women scurried to their doctors to ask if “HRT was right for them.” My suspicion grew into conflict.

The disinformation campaign behind HRT drugs was not an isolated case. I learned that drug advertising and science are frequently in direct opposition to each other. For example:

DTC advertising dictates that lowering cholesterol prevents heart disease. Science proves otherwise.

DTC advertising dictates that an aspirin a day will keep heart attack away. Science proves otherwise.

DTC advertising dictates that depression is a disease that must be treated with prescription drugs. Science proves otherwise.

DTC advertising dictates that ADHD is a disease and that our children must be treated with amphetamines. Science proves otherwise.

DTC advertising dictates that infants must be vaccinated to prevent childhood illness. Science proves otherwise.

DTC advertising dictates that blood pressure must be controlled via a lifetime of servitude to prescription drugs. Science proves otherwise.

DTC advertising dictates that chemotherapy is your first line of defense against deadly cancer. Science proves otherwise.

DTC advertising dictates that Type II diabetes must be treated with daily insulin use. Science proves otherwise.

By spreading the aforementioned health myths, DTC advertising forges a belief among the general public which asserts that drugs – not lifestyle habits and nutrition - confer health and longevity. And although, in reality, medicine is only necessary for sick people in times of emergency, DTC advertising has been wildly successful in convincing people that being healthy requires a lifetime of prescription drug use. While it's true that the

advertising usually mentions the potential side effects of drugs, doctors tend to discount them. They simply regurgitate the pharmaceutical-company line that "the benefits of a drug outweigh the risks." Don't believe it. Western Medicine's plague of deception is deadlier than any virus, illicit drugs, and terrorism combined.

Well-documented in scientific journals and reported by media outlets nationwideii, FDA approved drugs are killing an estimated 106,000 people every year. That equates to one individual dying every five minutes from "approved" drugs - 300 people dying every day. Which is twice as many deaths in a single year from "approved drugs" as the total number of U.S. deaths from the Vietnam War. This does not count death by hospital medical error, which adds 98,000 deaths to the atrocity. If not killed, an estimated 2 million people are victims of drug-induced illnesses. These may include drug-induced obesity, cancer, kidney disease, autism, depression and heart failure.

Hypnotized by DTC advertising, people are oblivious to the ill effects of prescription drug use. This is evidenced by their willingness to swallow whatever "the doctor ordered." They drug their children, hop the borders to smuggle inexpensive prescription drugs back into the U.S., beg their congressman for discounts and pay a lifetime of insurance fees in order to snatch up these silent killers. The avalanche of DTC advertising has smothered common sense.

For the general public and medical doctors to fully grasp the effect of Modern Medicine's Deceit, they have to judge the situation by what a drug is actually accomplishing, rather than what the drug company ads and pharmaceutically-compliant politicians insist. The health benefits of prescription drugs are illusory.

Step away from the hypnotic drug ads, close the ghost-written medical journals, discard research studies dominated by statistical contortionists and give yourself a prescription-drug reality check: Very few prescription drugs have any value outside of emergency medicine and those that do can usually be replaced with safer and less expensive natural medicine. This was a troublesome lesson for me, as an aspiring drug chemist, to learn. Unfortunately, it was not the only one.

Humanitarianism among Big Pharma has been abandoned. The technical skills of chemists are not being used for humanitarian purposes. They are being used in a deadly game of profiteering. Those at risk are not the misinformed, high-paid medical doctors but rather their patients. Becoming aware of this ripple effect of DTC advertising led to my abandonment of modern medicine.

I had to face the cold, hard facts: Western Medicine has become a billion dollar empire not out of keen science, but rather deceit. The end result has been one nation under

drugs. This subjugation has set a standard of health in America that, by definition, is sick care disguised as health care.

Forward thinking chemists recognize the deadly trend. But few have the luxury of speaking out or resigning. The majority of chemists in the U.S. are foreigners. Their career secures them the right to live and work in the U.S. This demands allegiance to their employer, regardless of the end result of their labors. Admittedly, that this is an intentional act of Big Pharma is speculative.

Individuals outside of the drug industry often question my conflict with Big Pharma. How can a single person denounce a philosophy adhered to by millions of medical doctors? That is simple: I ignore the majority thinking that is steeped in disinformation. I stand firm in science. Truth in science requires only one scientist to verify reproducible results in the face of pharmaceutical tyranny.

Science proves that habits, not drugs, create and eradicate disease. The current devastation of prescription drugs is a warning that healthy lifestyle and nutrition habits must replace blind worship of prescription drugs in the pursuit of life-extension. As people obtain better health intelligence and heed this warning, drug use will recede. A new model of health care based on common sense, not profiteering, will emerge.

Interfering with the weather and bringing down rain

Rasulullâh ﷺ said:

إِنَّهُ يَمْطُرُ الْمَطَرُ وَلَا تُنْبِتُ الشَّجَرُ (غاية المقصد)

‘He, dajjâl, shall bring down rain, but it shall not produce vegetation’

The art of producing fake rain, under the name of ‘cloud-seeding’ was discovered by Vincent Schaefer in July 1946. The process is a form of weather modification, which attempts to change the amount or type of precipitation that falls from clouds, by dispersing substances into the air that serve as cloud condensation or ice nuclei, which alter the microphysical processes within the cloud.

At present, China is the biggest cloud-seeder in the world, an art which it acquired in 1958 from Russia. In 2011, China spent \$150 million on a

single regional artificial rain program; It now creates 50 billion tonnes (55 billion tons) of artificial rain a year.

Despite the art of cloud-seeding having been invented over 50 years ago, it has yet to show any promising results. Rather, exactly as the hadith has stated, it has been proven that through cloud-seeding, soil gets robbed of its fertility. The article below sheds much light on the disastrous effects of this ‘dajjâli art’ upon the environment:

Artificial rain dangerous

ref: [http://www.ippmedia.com/ipp/guardian/20 ... 74468.html](http://www.ippmedia.com/ipp/guardian/20...74468.html)

2006-09-15 09:46:08

By Judica Tarimo

A water expert cautioned the government yesterday over the use of artificial rain to fill drying up hydropower dams.

Reacting to Prime Minister Lowassa’s invitation to Thai scientists to provide artificial rain technology, which came against the backdrop of the biting five-a-week countrywide power rationing regime, the scientist warned that the government must first study the viability, practicability and implications of artificial rain technology to the country, before importing it.

The chemicals used in the production of artificial rain could affect climatic patterns, ecosystem, water sources and the soil, said Dr Victoria Ngomuo, Community Water and Demographer at the Water Resources Institute (WRI) in Dar es Salaam.

*Excessive use of the chemicals, Dr Ngomuo warned, would affect biodiversity **and make the soil unproductive**, besides being a water pollutant.*

Experts’ comments come after the (Tanzanian) government made public its intention to import artificial rain technology from Thailand to boost power generation in the country’s depleted hydropower dams.

The water expert said artificial rain would have serious negative effects on the country and would have far-reaching environmental impact, leave alone the high cost.

She said artificial rain would most certainly affect agricultural production and domestic water consumption in Morogoro, a major producer of staple food – rice, potatoes and maize.

She said experience in countries where the technology is in use, shows that the outcome has been disastrous.

The three screams of dajjâl

Where some narrations discussed the voice of dajjâl that would one day be heard in all directions; others concentrated specifically upon three screams of dajjâl which would alarm the inhabitants of the East and the West. Rasulullâh ﷺ said:

وَأَنَّهُ يَصِيحُ ثَلَاثَ صَيِّحَاتٍ يَسْمَعُهُنَّ أَهْلُ الْمَشْرِقِ وَالْمَغْرِبِ¹⁹¹

‘He, dajjâl, shall scream thrice, which shall be heard by the inhabitants of the East and the West!’

What exactly shall the three screams be, that is a matter of speculation. However, since mention is made of it being heard by both the East and the West, it is quite possible to conclude that it shall be a cry of war that shall terribly affect and change the East as well as the West.

Thus far, World War 1 and World War 2 have thus far met up to that criteria, due to the roles these two wars played in totally upsetting the political, religious, monetary, public and personal lives of the inhabitants of practically the entire world. This could perhaps be understood better after perusing through a crux of these two wars together with its aftermath.

World War 1 (1914-1918)

The devastating effects WW1 had upon the world at large can easily be gauged by glancing at the huge number of civilian deaths suffered in each country. Special note should be of the Empire that suffered the most

¹⁹¹رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي عُمَرَ ، وَالْحَاكِمُ ، وَصَحَّحَهُ . وَرَوَاهُ أَبُو دَاوُدَ فِي سُنَنِهِ

casualties, despite it not even being recognized as a 'primary member' of the war, i.e. The Ottoman Empire.

Total Deaths:

1. Ottoman Empire: 5,000,000 – of which 4,200,000 were civilians
2. Russian Empire: 3,311,000 - of which 1,500,000 were civilians
3. German Empire: 2,462,897 - of which 426,000 were civilians
4. France: 1,697,800
5. Austria-Hungary: 1,567,000
6. Italy: 1,240,010
7. United Kingdom: 994,138
8. Serbia: 725,000
9. Romania: 680,000
10. Bulgaria: 187,500
11. Greece: 176,000
12. United States: 117,465
13. Belgium: 104,987
14. Portugal: 89,222
15. Montenegro: 3,000
16. Norway: 1,892
17. Sweden: 877
18. Denmark: 722
19. Japan: 415

Discussing the impact that the war had upon the Muslim World, Firas Alkhateeb wrote an article titled 'Lost Islamic History'. The point made in the first paragraph of the article, and one further down (in bold) is the actual purpose of this discussion. As for the rest of the article, due to it including valuable points regarding recent Muslim History, it too has been reproduced.

No war has had as big an impact on the modern Middle East as the First World War, which lasted from 1914-1918. The war signaled the end of the Ottoman Empire, a major world power since the fifteenth century, and the final victory of Western European imperialism. In the aftermath of the war, almost the entire Muslim world

was occupied by foreign forces, something that had never happened before, not during the Crusades, the Mongol invasion, or the Spanish Reconquista.

One of the most important (and most debated) aspects of WWI was the revolt of the Arabs against the Ottoman Empire. Was this revolt a manifestation of overwhelming Arab resistance to the Turkish Ottoman Empire, or just a small band of warriors who did not represent Arab sentiment at large?

Political and Intellectual Background

The Ottoman Empire had ruled much of the Arab world since Sultan Yavuz Selim conquered the Mamluk Empire in the 1510s. Syria, Iraq, and Egypt had been core provinces of the Ottoman State for centuries, but Ottoman control also extended to distant Arab regions in the Arabian Peninsula and North Africa.

The Ottoman Empire at its peak in the 16th century

At its core, the Ottoman Empire was a multi-ethnic state. The ruling family was Turkish, but the population was made up of Turks, Kurds, Greeks, Armenians, Bosnians, Serbians, Persians, Arabs, and others. And for the most part, this multi-ethnic empire did not suffer from its diversity. In the 1800s, however, a wave of European nationalism began to hit the Ottoman realm. In 1832, the Greeks (with strong British support) managed to gain independence from the Ottomans. The Serbs attempted to follow, supported by Russian arms and money.

Nationalistic feeling also spread to the Turks themselves. Many young Turkish students studied in European cities such as Paris and London in the 1800s, and adopted European ideas of nationalism, which conflicted with the multi-ethnic nature of the Ottoman Empire. Turkish nationalism was slowed somewhat by the reign of Sultan/Caliph Abdülhamid II, who reigned from 1876 to 1908. He emphasized pan-Islamism and the unity of the empire's subjects based on their religious affiliation, not their ethnic identities.

But even Abdülhamid's authoritarian rule could not turn back the rising tide of nationalist thought. A group of Western-educated Ottoman army officers, known as the Committee of Union and Progress, or the Young Turks, overthrew Abdülhamid in 1908. The Young Turks took control of Ottoman government and began a process of Turkifying the empire, at the cost of marginalizing the empire's other groups.

Meanwhile, the empire's Arab regions were not immune from nationalism either. Major Arab cities such as Damascus, Beirut, and Cairo became hubs of Western thought, where the concept of Arab nationalism began to take form. It was especially aided by American missionaries, who were unable to convert local Muslims to Protestantism, but succeeded in establishing numerous educational institutes that imbued a sense of national identity among Arab students.

It is important to note, however, that while nationalist thought was beginning to take hold among Western-educated Turks and Arabs, it was hardly a mainstream ideology. Most Arabs and Turks were content to be a part of a multi-ethnic empire. Some simply demanded more autonomy for ethnic groups within the Ottoman State. A wide range of nationalist beliefs existed, but it is safe to say that those advocating for a complete break from Ottoman history and the establishment of ethnic nation-states were a small minority.

Sharif Hussein and the British

The European powers, however, believed it was only a matter of time before ethnic tensions would erupt into fully-fledged independence movements. Thus, when World War One began in the summer of 1914 and the Ottoman Empire found itself opposed to Britain, France, and Russia, the British figured they could use what they believed to be popular Arab sentiment for independence to their advantage. They believed that supporting a popular Arab uprising against the Ottomans would significantly help their war efforts in the Middle East.

Sharif Hussein of Hejaz

The British did not have to look hard for an Arab man willing to lead this supposed Arab uprising. The disgruntled local emir (governor) of Mecca, Sharif Hussein, was a prime candidate. He was nominally appointed by the Ottoman sultan to his post, but had fears that they would soon replace him. He also had dreams of becoming an independent ruler of Hejaz (the west of the Arabian Peninsula), and perhaps even king of all the Arabs.

Due to Sharif Hussein's descent from Banu Hashim (the same tribe as the Prophet Muhammad) and his willingness to revolt against the Ottomans, the British believed that he could rally the millions of Arabs of the Ottoman Empire to arms against their Turkish overlords. In a series of letters from late 1915 to early 1916, the British enticed the Hashemite emir to rebel, and promised to supply him with money, weapons, ships, and men, believing that this would snowball into a large-scale Arab revolt. Sharif Hussein and his son Feisal encouraged such British thinking, and even bragged to British agents that they would be able to get 100,000 to 250,000 Arab soldiers in the Ottoman Army to defect.

The Arabs Revolt...Or Did They?

Sharif Hussein declared his rebellion against the Ottoman Empire in early June of 1916. Word was sent out (with British help, of course) to Arabs throughout the empire to join Sharif Hussein as he built a new Arab kingdom, free from Ottoman domination. The response was lackluster, to say the least. Besides a few thousand desert warriors from Sharif Hussein's own tribe, **absolutely no Arabs flocked to Sharif Hussein's side**. In fact, the only non-Hejazi soldiers that took part in the Arab Revolt were Arab prisoners of war captured by the British and enticed to switch sides.

Further disappointing the British, Sharif Hussein did not seem to be interested in Arab nationalism at all. His only motivation seems to have been to create a kingdom that he would personally be the ruler of. The resurgence of Arab identity, literature, and culture did not interest him nearly as much as personal power. The British were not looking to create a powerful, independent monarchy. They wanted a mild form of Arab nationalism they could control as another part of their empire. But support for such an idea did not exist, contrary to their pre-war calculations.

But despite getting almost no support from the general Arab population, Sharif Hussein's revolt was not unsuccessful. With British technology, money, and naval power, he was able to gain control of the Hejaz fairly quickly, with the exception of Madinah, where the Ottoman commander Fakhri Pasha held the city of the Prophet ﷺ for the Ottoman Empire until 1919, well after the war ended. Thus, Ottoman army units were tied down in the Hejaz, instead of protecting other fronts in Palestine and Iraq, which were under attack by the British.

It is important to note that the British were also in contact with the Hashemites' arch rivals, the Saudis, who controlled the eastern part of the Arabian Peninsula. The Saudis had revolted against the Ottomans before, notably in the early 1800s, but the British aimed simply to keep them neutral, to prevent them from hampering the revolt of Sharif Hussein. The Saudi role in WWI was minor, and attempts to attribute the entire fall of the Ottoman Empire to a Saudi revolt are based in no more than conjecture and conspiracy.

As the war dragged on, British support for the Hashemite revolt continued to grow, especially as Sharif Hussein showed his inability to lead a major rebellion. His small group of tribesmen had no artillery or machine guns, which had to be provided and manned by British soldiers, usually from Egypt and India. Also instrumental was the role played by a young British army officer, who would later be famously known as Lawrence of Arabia. It is doubtful that without such British support, Sharif Hussein's effort would have even survived the first few months after the revolt was declared.

As the British army made its way up the Palestinian coast in 1917, the Arab rebels helped by harassing Ottoman supply chains leading to the front lines. By December of 1917, the British captured Jerusalem as Ottoman resistance collapsed. The British and their Arab allies continued to advance as the war died down, capturing the ancient cities of Damascus and Aleppo in October of 1918. By then, almost all of the Arab regions of the Ottoman Empire had been conquered and subjected to British authority. At this point, the promises the British made to Sharif Hussein regarding a united Arab kingdom began to be a big issue.

Aftermath and Conclusions

In exchange for his rebellion against the Ottomans, Sharif Hussein expected to be given control of the Arabian Peninsula, Syria, and Iraq by the British. But in keeping with British imperial traditions, their promises did not mean much.

The Arab lands were partitioned after the war by the new League of Nations. Britain already had control of Egypt since the 1800s, but was now also given mandates over Palestine, Transjordan, and Iraq, while France got mandates over Syria and Lebanon.



The mandates that the League of Nations created after WWI

Sharif Hussein's son Feisal was crowned king of Syria in 1920 but was quickly overthrown by the French when he sought to establish true authority, independent from Europe. The next year, Britain installed him as king of Iraq, despite the fact that very few people in Iraq even knew who he was. Feisal and his descendants ruled Iraq with strong British support until they were deposed in 1958 by members of the Iraqi military.

Meanwhile, in the Hejaz where the revolt started, Sharif Hussein was still trying to establish himself as a powerful monarch. He declared himself caliph after Atatürk abolished the Ottoman caliphate in 1924, but just like his revolt a decade earlier, no one took Hussein's pretensions seriously outside of his own tribe. He died in late 1924 and was succeeded by his eldest son Ali, but Hashemite control over Hejaz was coming to an end. In 1925, the Saudis conquered Hejaz and established the modern state of Saudi Arabia. The only place where Hashemite control lasted was in Jordan, where Sharif Hussein's descendant, King Abdullah, still rules over the country today.

In conclusion, while the Arab Revolt was no doubt a major event in modern Middle Eastern history, it was not as impactful as many make it out to be. It was far from a general Arab rebellion against the Ottoman Empire, and the ultimate fall of the Ottoman Empire had more to do with British military ability, and the centuries-long decline of Ottoman power. Simultaneously, the politicians in charge of the Ottoman Empire at the time certainly created an atmosphere where revolts against the Turkish-dominated government were to be expected. Political and ethnic identities today drive much of the rhetoric regarding the Revolt, yet it may be better to view it simply as a minor historical event in the greater decline of the Ottoman Empire and rise of European imperialism instead of a bone of contention between Arab and Turkish Muslims.(End of quote)

World War 2 (1939-1945)

The recorded number of casualties of World War 1 had reached a staggering 20 million, the highest mankind had ever experienced. This huge figure would however soon be seen as insignificant, as World War 2 was to claim a number of deaths ranging from 50 to 80 million! (about 3% of the world population at that time).

Muslim states that suffered tremendously due to World War 2 include: Albania Algeria; Xinhijng (China); Indonesia ,Egypt; Germany; India; Iraq; Iran; Libya; Morocco; Palestine; Soviet Union; Syria; Tunisia; Yugoslavia--Bosnia; Yugoslavia--Kosovo

The Outcome of World War 2

After the end of the war, a conference was held in Potsdam, Germany, to set up peace treaties. The countries that fought with Hitler lost territory and had to pay reparations to the Allies. Germany and its capital Berlin were divided into four parts. The zones were to be controlled by Great Britain, the United States, France and the Soviet Union.

The rise of two beasts

1) The surge of Communism

(The flesh-tearing Bear seen by Nabi Danyâl ﷺ)

One by one, the Russians started to take over countries in eastern Europe and install Communist governments there, (which lead to the deaths of millions of Muslims and the total upheaval of countless Muslim states).

The birth of The United Nations –

The final beast seen by Nabi Danyâl ﷺ

During World War 2, four of the Allied powers –the United States, Great Britain, the Soviet Union and China – agreed to create an organization that should work for ‘peace’. In April 1945, fifty countries signed a ‘charter’ and gave birth to the ‘United Nation’

Israel- the small, bold and filthy horn on the head of the final beast.

**An illegitimate child born through the union of
World War 1 and World War 2**

One of the most significant outcomes of the first World War was the formation of the League of Nations (prelude to the United Nations) and the British Mandate in Palestine (which snatched Palestine away from the Muslim World, after collapsing the Caliphate, and handed it over to the Jews).

As for the second World War, its most significant outcome was the formation of the United Nations (a police force set up to bring in a 'One World Order') and the creation of 'The State of Israel' – the tiny horn Nabi Danyâl ﷺ had seen emerging from the head of the final beast.

World War 1 opened up the doors of Palestine for an influx of migrating Jews, on the excuse of 'fleeing Nazi-terror' (otherwise they could easily have settled in Uganda, which had already been prepared for their settlement) and World War 2 set up the Jewish State of Israel, thus one can easily state that the fundamental purpose of both World Wars was to give birth to 'Israel'!

The Third Scream of dajjâl The Armageddon

During World War 1 and World War 2, despite the Islamic World being the actual targets and suffering the most, the stated purpose of the wars hardly ever made mention of 'Muslims' or 'Islam'.

Each War was based upon lies, which despite having no validity whatsoever, and being proven false time and again, would be deemed acceptable due to dajjâlî news manipulation and propaganda.

Amongst the lies behind World War 1 and World War 2 were:

- ★ The German threat to humanity in general and to the Jews in particular
- ★ Sympathy for a nation with no home-land (i.e. the Jews)
- ★ Palestine – a land with no people for people with no land
- ★ The need for Arab Nationalism (a lie that caused the collapse of the Caliphate)

World War 1 began in 1914 and World War 2 ended in 1945. From that time onwards, dajjâlî lobbies have been operating at full-speed in their

attempt to establish the land of Israel as the prime centre of dajjâli rule, over all man and jinn, an ambition which the Ahâdith has made clear that it shall never be realized.

In their efforts towards this goal, the stumbling block that they confront time and again is from the Muslim Ummah, aided by Divine Power.

In order to remove this block dajjâli forces orchestrated a new 'lie', through which they could make an open all-out attack upon the Muslim World; a 'lie' which would incite all parties to mercilessly fall upon the Muslim World; a 'lie' which would introduce the world to a new level of security, where privacy would no longer remain an individual's right, where dajjâli police would be given a free hand in carrying out atrocities; where Muslims would be branded as 'international terrorists' and where 'freedom of expression' would no longer remain 'free'.

The stage set for the promotion and mass propogation of this 'lie', was the attack upon the World Trade Centre in New York City, on September 11th 2001. From that day onwards, this 'lie' would form the basis of every new war, a 'lie' termed as 'The War on Terror', and it seems that this 'lie' shall continue gaining prominence until it peaks with the 'third (international) scream of dajjâl', which shall be heard upon the 'emergence' of Hadrat Mahdiﷺ, signalling the beginning of the final battle against dajjâl, a war described as 'The Armageddon' in the Bible.

Dajjâl forced out into the open

With the emergence of Hadrat Mahdiﷺ the days of dajjâl shall be reaching its end and his web shall start to collapse. As the christian, western armies suffer defeat after defeat at the hands of the believers, dajjâl shall find no alternative but to emerge from hidden quarters and lead the war from the front. Israel during that time shall unleash its fury upon the armies of Hadrat Mahdiﷺ, which shall put the Muslim world on the backfoot. Dajjâl shall advance towards annihilating Hadrat Mahdiﷺ.

himself, but at the last moment, Almighty Allâh shall send down Nabi Isaؑ, upon whose hands the slaying of dajjâl had been written from the very beginning.

With the destruction of the greatest trial ever created, the final chapter of human history shall begin, which shall include the rise and fall of the Ya'juj Ma'juj, the rising of the sun from the west, the emergence of 'the beast of the earth' etc.

The purpose of this book was to highlight the point that one should not remain oblivious to the fitnah (trials) of dajjâl, on the assumption that only a few of this Ummah shall face this evil. Rather, as the book has highlighted, the trial of dajjâl is one which has and shall continue affecting the entire Ummah, and as the time for the appearance of Hadrat Mahdiؑ fast approaches, so too shall the intensity of this trial increase.

If one were to look for a timeline of dajjâl, and his activities, a crux of it would be as follows:

1. Untold mischief before the era of Nabi Suleimânؑ, due to which every Nabiؑ warned his people to remain wary of him
2. Being brought into the service of Nabi Suleimânؑ
3. Making an attempt to take control of the seat of Nabi Suleimânؑ, during which time he found himself able to impart fine details regarding the knowledge of Haaroot and Maaroot, due to the screen between man and jinn being lifted.
4. Dajjâl's imprisonment for over a thousand years, with him openly boasting during the era of Rasulullâhؐ that the time of his release has finally drawn near
5. The release of dajjâl from his chains and the beginning of his efforts to mislead the world
6. Dajjâl's efforts start in Iraq, due to it having always been the base for his devilish acts before his imprisonment

7. The effort to unearth the documents he had dictated during the era of Nabi Suleimân ﷺ, which had consequently been buried beneath Masjid-ul-Aqsa
8. The unearthing of the documents containing magical formulaes, achieved under the guise of 'The Crusades'
9. Hundreds of years of patient experimentation with the written formulaes.
10. The 'rise of dajjâli power ', through formulaes understood, resulting in the rise of four mighty beasts and the changing of the course of human history, through 'modern day magic' labelled as science and technology.
11. The completion of the first translation of The *Zohar* from the ancient language of Aramaic into modern day Hebrew. This was a pinnacle moment in Kabbalah history, for it marked the first time Kabbalah was made available to the layperson. Having a full translation of the formulaes of magic, dajjâli agents were now able to intensify their attacks upon humanity, with weapons of war and arts of temptation never heard of before.
12. The unleashing of dajjâli warfare in World War 2, resulting in the deaths of over 50 million
13. The peak of the fourth beast seen by Nabi Danyâl ﷺ, under the name of 'The United Nations' and the Creation of 'The State of Israel'
14. The creating of various trials and temptations, unheard of in the history of man, ranging from drugs to raves to cinemas and a host of other evils.
15. The appearance of Hadrat Mahdi ﷺ, and the re-establishment of the Caliphate
16. The descent of Nabi Isa ﷺ and the slaying of dajjâl at 'Ludd'¹⁹², (the location of Israel's international airport)

¹⁹² يقتل بن مريم الدجال باب لد (رواه الترمذي و قال هذا حديث حسن صحيح) ورواه ابن عساکر، ولفظه: "يقتل ابن مريم الدجال دون باب لد سبع عشرة ذراعاً"

BY the grace of Almighty Allâh, each of the points listed above has been discussed to quite an extent, supported by adequate proof showing this is not merely a 'baseless theory of conspiracy', but rather 'a notion that one can just not help entertaining after witnessing the strangest of events in human history and finding in the Ahâdith unique indication towards these happenings.

The one issue that has thus far been left from the discussion is with regards to the physical side of dajjâl, i.e. after his release from chains, what physical form did he assume during his efforts of enlisting dajjâli agents and creating a 'one-world dajjâli order?

The answer to this, in my understanding, can also be found in the Ahâdith, under the chapter titled 'Ibn Sayyâd'. In fact, the first book written by this servant with regards to dajjâl was concerning 'Ibn Sayyâd and his relation to dajjâl'. However, due to the intricacies of this discussion, it was felt best to place it right at the end. One could thus find in the chapters following that it does not follow in sequence to what has thus far been mentioned.

Part 7- Ibn Sayyâd -A body selected for dajjâl

Since Rasullâh ﷺ was meant to be the Imâm of all good, the description of his entire life, from birth till death, was given long before his birth, so that recognising and following him ﷺ could be easy. Similarly, since dajjâl was meant to be the Imâm of all evil, it was only appropriate that his description too given, so that the people of every Ummah recognise him and avoid his traps.

This description had been given in the previous scriptures, but due to the alterations of the Jews, the figure of dajjâl has now become 'their awaited

Masîh', who shall, according to them, re-establish the Kingdom of Nabi Suleimān ﷺ.

The descriptions offered by Rasulullāh ﷺ however shall never be altered, and thus to recognise dajjāl, all that is required is to look at who the description fits perfectly, or to look at who the Jews took as their leader, and proclaimed:

'With him shall we defeat the Arabs and take over the world.'

The Books of Ahādith, the words of Rasulullāh ﷺ and the verdicts and oaths taken by the Sahāba ﷺ regarding dajjāl, directs one to a Jewish youngster born in the era of Rasulullāh ﷺ, known as Ibn Sā-id, Ibn Sayyād, Sāf, Sayyāf and Abdullāh, thus it would be only appropriate to begin with him.

The details of this youngster, as recorded in the Books of Ahādith are as follows:

Imām Tirmizi and Imām Ahmed have recorded the narration of Hadrat Abu Bakra ﷺ, wherein he narrates:

*'Rasulullāh ﷺ said, 'The parents of dajjāl shall have no children for thirty years, after which they shall get a son, blind in one eye, void of benefit, and full of harm. His eyes shall sleep, but not his heart.'*¹⁹³

Rasulullāh ﷺ then described his parents, saying, 'His father shall be quite tall but thin, with a nose resembling the beak of a bird (i.e. long and pointed). His mother shall be very fat.'

Abu Bakra ﷺ continues, 'We heard of a child being born amongst the Jews of Madīnā Munawwara (with these very features), thus Zubeir ibn Awwām ﷺ and I decided to investigate further. Upon reaching the locality, we

found that the description given by Rasulullāh ﷺ fitted exactly with the Jewish couple whom we had come to question. We then enquired from them regarding their new-born. They replied, 'For thirty years we had no children. Then my wife gave birth to a boy, but unfortunately we found him void of benefit, and full of harm. **His eyes sleep, but his heart always remains awake.**'

Hadrat Abu Bakra ؓ and Hadrat Zubeir ibn Awwām approached the child. They found him lying in the sun, wrapped in a shawl, murmuring. When the shawl was lifted, the boy looked at them and said, 'What were you saying?' Amazed, they asked, 'Did you hear us?' He replied, 'Definitely, for it is my eyes that fall asleep, whereas my heart always remains awake!'¹⁹⁴

Rasulullāh ﷺ himself made several attempts to confirm his suspicions regarding the youngster, amongst which was the following, as narrated by Imām Bukhārī in his Sahīh:

Abdullāh ibn Umar ؓ has reported that Hadrat Umar ؓ once accompanied Rasulullāh ﷺ together with a group of the Sahāba ؓ on a mission of verifying the doubts they had regarding Ibn Sayyād. They found him playing with other children, in an orchard of Banu Mughāla.

At that time, he was at the threshold of **adolescence**. He did not perceive the presence of Rasulullāh ﷺ until he ؓ struck his back with his hands and said: 'O Ibn Sayyād, do you bear witness that I am the messenger of Allāh?' Ibn Sayyād looked towards him and said: I bear witness that you are the messenger of the unlettered (i.e. the Arabs).

Ibn Sayyād then said to Rasulullāh ﷺ: 'Do you bear witness to the fact that I am the Rasūl of Allāh (i.e. sent by Allāh)?' Rasulullāh ﷺ (instead of

194 رواه الترمذي - ذكر ابن صائد - قال أبو عيسى هذا حديث حسن غريب

replying in the negative) said, 'I believe in Allāh and in all that He ﷺ has sent.'¹⁹⁵

Rasulullāh ﷺ then asked: 'What do you see?' Ibn Sayyād replied, 'At times a truthful one comes to me, and at times a liar. (He was most likely referring here to the Jinn, who at times say that which is true, but majority of the time speak lies)¹⁹⁶ Rasulullāh ﷺ said, 'That is why you are all confused!'

As an exam, Rasulullāh ﷺ thought of a verse of the Qurān, viz.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

'Wait for the Day when smoke shall cover the Horizon!'

He then asked Ibn Sayyād if he knew what he was thinking about. Ibn Sayyād (unable to mind read the entire verse) responded, 'دُخْ' (Dukh), (which was a portion of the verse in mind, being a part of the word 'الدخان').

Rasulullāh ﷺ said: May you be disgraced! You shall never be able to reach your ambition!'

195 Mullā Ali Qāri has offered a beautiful explanation of why Rasulullāh ﷺ did not reply in the negative when asked by Ibn Sayyād if he believed him to be the Rasūl of Allāh. He writes, 'It is quite possible that Ibn Sayyād had intended that just as you (ﷺ) bear witness that you are the Rasūl of Allāh (sent by Allāh) for the guidance of mankind, do you also bear witness that I too am the Rasūl of Allāh (sent by Allāh) for corrupting mankind? For this reason, Rasulullāh ﷺ merely stated in his reply, 'I believe in all that Allāh has sent!'

196 This narration as well as others makes strong indication that the Jinn would frequent the company of Ibn Sayyād from child-birth, just as how the angels would frequent the company of Rasulullāh ﷺ from birth.

Hadrat Umar رضي الله عنه requested permission to kill the lad and thus rid the world of his evil, but Rasulullāh ﷺ refused, saying, ‘ If he is the same (dajjāl) who shall appear near the Last Hour, you will not be able to overpower him, and if he is not, then there is no good in killing him!’

Hadrat Abdullāh ibn Umar رضي الله عنه further narrates that after some time Rasulullāh ﷺ and Hadrat Ubay ibn Ka’b رضي الله عنه again went to investigate. This time they found him amongst some palm trees. Rasulullāh ﷺ hid behind a tree with the intention of hearing what Ibn Sayyād was saying. He was covered with a blanket and a murmuring sound could be heard from under.

Ibn Sayyād’s mother saw Rasulullāh ﷺ behind the trunk of the palm tree. She called out to her son, ‘O Sāf! (that being his name), here is Muhammad’. Ibn Sayyād sat up immediately. Irritated, Rasulullāh ﷺ remarked, ‘Had she left him alone, he would have let out his secret!’¹⁹⁷

Hadrat Abu Zar Ghifārī رضي الله عنه has narrated that Rasulullāh ﷺ sent him to gather information regarding Ibn Sayyād, shortly after his birth. He enquired from the mother about her new-born, and from amongst what she mentioned was the following, ‘I carried him in my womb for twelve months and when he was born he let out a scream similar to that of a one-month old child.’¹⁹⁸

Hadrat Jābir ibn Abdullāh رضي الله عنه has narrated that Ibn Sayyād was born blind in one eye, with his canine teeth protruding.¹⁹⁹

¹⁹⁷ صحيح البخاري - باب قول الرجل للرجل اخساً

¹⁹⁸ المعجم الاوسط - من اسمه معاذ

¹⁹⁹ شرح السنة - باب ذكر ابن الصياد

Hadrat Umme Salama رضي الله عنها has narrated that Ibn Sayyād was born blind, circumcised and in a happy state, i.e. not crying.²⁰⁰

Many other encounters of this sort occurred between Rasulullāh ﷺ and Ibn Sayyād, or between the Sahāba رضي الله عنهم and Ibn Sayyād which further strengthened their belief that he alone was ‘dajjāl’.

Ibn Sayyād was no ordinary lad. From birth, he displayed the signs of one being groomed for some sort of evil mission. The Jinn would frequent his company as though he was their ‘long awaited master; and he too regarded himself as ‘sent by The Almighty’. He also displayed many of the traits found in the Ambiya عليهم السلام, as though he was created to impersonate them. For example:

- His eyes would sleep but not his heart (Narration No 1), a feature found in Rasulullāh ﷺ.
- He spoke shortly after birth (Narration No.1), a feature found in Nabi Isa عليه السلام.²⁰¹
- He was born circumcised (Narration No.5) a feature found in Rasulullāh ﷺ.
- He did not cry at birth (Narration No.5), a feature found in Nabi Isa عليه السلام.
- His jump from babyhood to adolescence occurred at a miraculous pace²⁰², a feature found in Hadrat Maryam عليها السلام.²⁰³

²⁰⁰ ابن صياد ولدته أمه أعور محتونا مسرورا رواه أحمد بن منيع موقوفا ، ورواته ثقات (تحاف الخيرة — كتاب الفتن)

²⁰¹ It is clear from the narrations that Abu Bakra رضي الله عنه and Zubeir ibn Awwām رضي الله عنه were the first to locate Ibn Sayyād, after which others were sent to investigate further, amongst whom was Hadrat Abu Zar رضي الله عنه. When Hadrat Abu Zar رضي الله عنه himself said that he reached Ibn Sayyād shortly after his birth, it becomes clear that Abu Bakra رضي الله عنه found him just after he had been delivered, yet at that time already he was speaking.

Hadrat Tamîm Dâri رضي الله عنه describes his encounter with dajjâl

In the ninth year after Hijri, whilst Rasulullāh ﷺ was making several attempts to unravel the reality behind Ibn Sayyād, Hadrat Tamim Darî رضي الله عنه came to accept Islām. In explaining the reasons for his conversion, he made mention of an incident which had occurred years earlier. The following is a gist of what he had mentioned, as recorded by Imām Muslim in his Sahîh, quoting from Hadrat Fâtimah bint Qais رضي الله عنها, who said:

“My iddah had just terminated. I heard the announcer of Rasulullāh ﷺ calling the people for Salāh.²⁰⁴ I performed my Salāh behind Rasulullāh ﷺ, standing in the row of the women, which was right at the back. After the Salāh, Rasulullāh ﷺ sat on the pulpit, and with a slight laugh said,

²⁰² Hadrat Abu Zar رضي الله عنه came to Madinah Munawwara in the fifth year of Hijri. As for Abu Bakra رضي الله عنه, he accepted Islam in the eight year after Hijri. Their encounters with Ibn Sayyād shortly after birth thus would have occurred after the eight year of Hijri. Yet before the demise of Rasulullāh ﷺ which was only two years later, this lad had already reached adolescence (Narration No.2)

²⁰³ { وَأَنْبَتَهَا نَبَاتًا حَسَنًا } أي رباها الرب تربية حسنة في عبادة وطاعة لربها قاله ابن عباس رضي الله تعالى عنهما ، وفي رواية عنه أنه سوى خلقها فكانت تشب في يوم ما يشب غيرها في عام (روح المعاني)

204 Normally the Azans would be called out, but when there was some important announcement to be made, the announcer would first go around screaming, “Come for Salāh!” This incident was thus mentioned in front of a huge gathering of Sahābah رضي الله عنهم. If by chance any prominent Sahābi was absent on that day, the nature of this incident demands that the others would have informed him as well.

"Remain in your places! Do you know why I have gathered you?" The Sahâba ﷺ replied, Allāh ﷻ and His Messenger ﷺ know best!"

Rasulullāh ﷺ explained, "By Allāh, I have not called you due to any need or any fear, but rather due to Tamîm Dāri, who has come to accept Islām. He has mentioned an incident that corresponds to what I have been mentioning to you regarding the 'dajjâl'. He, together with thirty of his companions, was travelling by ship when the waves took control of their ship and left them wandering at sea for about a month. Then, one day they came close to an island, in the direction of the setting sun. They jumped into a small boat and rowed towards the island.

A beast, covered with hair, appeared in front of them as soon as they stepped onto the island. It said, "I am the spy!" They enquired what she meant by being 'the spy', but instead of replying, she ordered them to proceed to a temple ahead, saying that the one in the temple was desirous of hearing from them. When they heard her speaking of 'the one in the temple' they feared that she was some sort of evil Jin. Within the temple they found a huge man, bigger than anything they had ever seen. Strong iron chains bound his hands to his neck and his two legs together.

In astonishment we asked, 'What are you?' The man ignored the question, saying, 'Soon you will learn regarding me. Rather, tell me who are you!' We explained that we were Arabs and related how we had landed up on the island.

The man then asked, 'What do you know of the palm-trees of Baisān²⁰⁵? Does it still reap its dates?' We replied in the affirmative. The man said, 'Soon it shall reap no more.' He then asked regarding Lake Tabariyā. We replied that it was full of water. He said, 'Soon it shall dry up.' He then

²⁰⁵ بَيْسَانَ : قرية من الأُرْدُنَّ بِقُورِ الشَّامِ (الفائق)

asked regarding the spring of Zughar²⁰⁶. We replied that it was full of water and the inhabitants of its area were benefitting tremendously from it, with regards to irrigation, etc.

He then asked regarding the Nabi of the illiterates, i.e. the Arabs, (referring to Rasulullāh ﷺ). We replied that he had left Makkah and settled in Yathrib (i.e. Madina Munawwara). He then asked whether the Arabs were fighting against Rasulullāh ﷺ. We informed him that Rasulullāh ﷺ had already defeated the Arabs around him and they had entered into his obedience. The man exclaimed, 'Has that already happened?!' We replied in the affirmative. He said, 'Obedience to him is best for them.'

The man then said, 'I am Al- Masîh (i.e. the awaited dajjāl). Soon I shall be set loose. I shall travel through the earth, settling down in every area, in a period of forty nights, except Makkah and Madina, for entry into them has been forbidden for me. Whenever I shall attempt to enter any one of these two places an angel bearing a naked sword shall come forward to repel me. At each and every entry point of these two places, there are angels.

Rasulullāh ﷺ thereafter said, 'The incident of Tamîm corresponds to what I have been telling you.'²⁰⁷

²⁰⁶ زغر قرية بينها وبين بيت المقدس ثلاثة أيام في طرف البحيرة المنتنة، وزغر اسم بنت لوط، عليه السلام، نزلت بهذه القرية فسميت باسمه قال ابن عباس رضي الله عنه لما خرج لوط عليه السلام من دياره هاربا ومعه ابتاه يقال لإحدهما ربة وللأخرى زغر فماتت الكبرى وهي ربة عند عين فدفت عندها وسميت العين باسمها عين ربة وبنيت عليها فسميت ربة وماتت زغر بعين زغر فسميت بها وهي في واد وخم ردي في أشأم بقعة، يسكنها أهلها بحب الوطن، وبهيج بهم الوباء في بعض الأعوام فيفني جلهم وأهلها سودان غلاظ، ماؤها حميم وهواؤها جحيم، إلا أنها البصرة الصغرى والمتجر المريح، وهي من بقية مدائن قوم لوط، وإنما نجت لأن أهلها لم يكونوا آتين بالفاحشة (آثار البلاد للقرظيني) وديار قوم لوط والبحيرة الميتة وزغر إلى بيسان وطبرية تسمى الغور لأنها بين جبلين، وسائر بلاد الشام مرتفع عليها، وبعضها من الأردن وبعضها من فلسطين في العمل (المسالك و الممالك للاصطخري)

²⁰⁷ مسلم - باب قصة الجساسة

This incident of Tamîm Dārī²⁰⁸ ﷺ has been narrated from different Sahāba[ؓ], through different chains. Some narrations have mentioned portions which have been omitted in others. As the need arises mention of these extra portions shall be made.

Despite hearing what Tamîm Dārī[ؓ] had to say, Rasulullāh ﷺ's concern regarding Ibn Sayyād being dajjāl never ceased. Hadrat Jābir ibn Abdullāh[ؓ], who himself narrated the incident of Tamîm Dārī[ؓ] explained that even after this incident, Rasulullāh ﷺ continued fearing that Ibn Sayyād was the awaited-dajjāl. He would say:

فلم يزل رسول الله مشفقاً على أمته أنه هو الدجال²⁰⁹

‘Rasulullāh ﷺ continued fearing that Ibn Sayyād was truly the promised dajjāl.’

The stance the Sahāba ﷺ took with Ibn Sayyād, after the death of Rasulullāh ﷺ

Despite the incident of Tamîm Dārī[ؓ] being well known amongst the Sahāba[ؓ] they still held on firmly to the belief that Ibn Sayyād was ‘the awaited dajjāl’. In fact, so firm were they in their conviction that they would take oaths to prove it.

²⁰⁸ Note: In certain narrations from Fātima bint Qais[ؓ] mention is made that Tamîm Dārī[ؓ] was narrating the incident from a group of people from Palestine or from his cousins, or from some of his clan, or from a man who reached the island, whereas in other authentic narrations clear mention is made that he himself was part of the group that reached the island. Due to the chains of most of these narrations being Sahīh, giving preference to one view over the other would be quite difficult. (And Almighty Allāh knows best)

²⁰⁹ باب بيان مشكل ما روي عن رسول الله صلى الله عليه وسلم في ابن صياد اليهودي

Hadrat Abdullāh ibn Mas'ood ؓ would say, 'I prefer taking nine oaths that Ibn Sayyād is dajjāl, instead of taking one oath that he is not.' (Ithāful Khiyara- Kitābul Fitan)

Hadrat Abdullāh ibn Umar ؓ would say, 'By Allāh, I have absolutely no doubt that Ibn Sayyād is the awaited dajjāl!' (Abu Dawūd²¹⁰)

Hadrat Jābir ibn Abdullāh ؓ would say, 'I swear that Ibn Sayyād is dajjāl!' Someone objected saying, 'But he is a Muslim!' He replied, 'Even if he is a Muslim!' Even if he stays in Madīnā!' (Bukhārī)

Hadrat Abu Zar ؓ said, 'I am prepared to take ten oaths that Ibn Sayyād is dajjāl, but I shall never take a single oath that he is not!' (Majma-u-Zawāid²¹¹)

The possibility that these prominent Sahāba ؓ were unaware of what Hadrat Tamīm Dāri ؓ had narrated cannot even be considered, the reason being:

Amongst the narrators of the incident of Hadrat Tamīm Dāri ؓ is Hadrat Jābir ibn Abdullāh ؓ himself. His narration appears in the Sunan of Abu Dāud.²¹²

²¹⁰ باب في خبر ابن صائد. بسند صحيح

²¹¹ قال الهيثمي : رواه أحمد والبيهقي وقال : " إني قد خبأت لك خبأً فما هو ؟ " . والطبراني في الأوسط ورجال أحمد رجال الصحيح غير الحارث بن حصيرة وهو ثقة

²¹² Commenting on the narration, Hāfiz ibn Hajar (R.A) writes, 'Some have spoken regarding the strength of one of the narrators in the chain of this narration, viz. Abu Salama ibn Abdur Rahmān. However, the final verdict is that his narrations are hasan (acceptable). Thus, this narration can be used as a proof against those who felt that Hadrat Jābir ؓ was unaware of the incident of Tamīm Dāri ؓ.

The fact that these great Sahāba ؓ openly announced their claims and oaths of Ibn Sayyād being dajjāl, yet no mention has been made of any Sahābi ؓ contradicting them, this indicates greatly that the majority, if not all, of the Sahāba ؓ regarded Ibn Sayyād to be the awaited-dajjāl.

Question: Knowing that dajjāl was spotted chained on an island, how then could these Sahāba ؓ still claim on oath that Ibn Sayyād was ‘the awaited dajjāl’?

Answer: Perhaps they found no contradiction between Ibn Sayyād being dajjāl, despite dajjāl being locked up on an island, far, far away!

An incident that occurred between Hadrat Abu Sa’id Khudri ؓ and Ibn Sayyād also lends strong indication that amongst the masses of the Sahāba ؓ, Ibn Sayyād was taken to be dajjāl. The incident as reported by Hadrat Abu Sa’id ؓ is as follows:

‘We were on a journey for Hajj and Ibn Sa’id (Ibn Sayyād) was with us. After setting up camp, many dispersed, leaving me with alone him. I felt terribly uneasy, as it was famous that he was dajjāl. He brought his goods and placed them by my luggage.

He offered me milk which I refused with the excuse that it was too hot for milk. Understanding the true reason behind my not accepting, he lamented, saying, ‘O Abu Sa’id, I think that I should take a rope, suspend it by the tree and hang myself, because of what the people are saying!’

He then said, ‘O people of the Ansâr, is this hadith of Rasulullāh ﷺ concealed from you? Did he ﷺ not say that dajjāl would be a non-believer, whereas I am a believer? Did he ﷺ not say that dajjāl would have no

children, whereas I have left my children²¹³ in Medina? Did he ﷺ not say that dajjāl would not get into Medina and Makkāh, whereas I reside in Medina and now I intend to go to Makkāh?’

Abu Sa’idؓ says, ‘I was about to accept the excuse and arguments put forward by him, but then he said, ‘However, I know the place where dajjāl was born and where he is now, and if I was offered the job, I would surely accept it²¹⁴!’

In this lengthy narration, clear mention is made that the notion of Ibn Sayyād being dajjāl was held by a great number of the close companions of Rasulullāh ﷺ. This is shown by sentences such as:

- *it was famous that he was dajjāl*
- *I think that I should take a rope, suspend it by the tree and hang myself, because of what the people are saying!*
- *O people of the Ansār, is this hadith of Rasulullāh ﷺ concealed from you?*

Allāma Aini has quoted in his commentary of Sahîh Al Bukhârî, from Kitābul Futāh an incident which shows that Ibn Sayyād too regarded himself to be dajjāl. A summary of the incident, as quoted by Ibn Kathîr, Ibn Athîr and Tabari regarding the conquest of Sûs is as follows:

In the time of Umarؓ, when the Muslim armies were moving through Iraq, they found great difficulty in conquering the area of Sûs (the very area in which the body of Nabi Dânyâlؑ was later discovered). During one of their attempts, the priests of the area appeared at the top of the fort and proclaimed,

²¹³ The son of Ibn Sayyād was one of the notable students of Imâm Mâlik as well as a favourite of Hadrat Sa’id ibn Musayyab.

²¹⁴ Read this phrase slowly, and try to understand its deep meaning. Inshâ Allâh, this phrase shall be discussed later.

'O Arabs, our scholars have informed us that none shall conquer the area of Sûs, except dajjâl himself, or an army in which dajjâl is present. If dajjâl is present amongst you, you shall conquer the city!'

On hearing the announcement, Ibn Sayyâd stormed towards the door, and after kicking it with his foot, screamed out angrily, 'Open up, you filth!' Upon his command, the chains and locks around the door suddenly broke and the doors opened. The enemy, on witnessing this amazing spectacle, surrendered almost immediately, and the Muslim army entered the city with ease. (End of quote)

After having examined how Rasulullâh ﷺ looked at Ibn Sayyâd, how the Sahâbaؓ viewed him, and how he viewed himself, we shall now end this chapter by taking a look at how the Jews viewed Ibn Sayyâd, and whether they regarded him to be their awaited master with whom they would conquer the world.

Hâfiz Ibn Hajar (R.A.), in his commentary of Sahîh al Bukhari, has made mention of the following incident, which throws ample light on this matter. Quoting from Akhbâr Asbahân, he writes:

Hassân ibn Abdur Rahmân has narrated from his father:

'After the conquest of Asbahân (an area of Irân), the distance between our locality and the locality of the Jews was about a farsakh (about three miles). We would thus often pass by them.

On one such occasion, we found the Jews beating their drums and dancing. I enquired from a Jewish friend regarding the reason for the festival. He replied, 'Our king, with which we shall conquer over the Arabs, shall arrive tomorrow.' To see who their king was, I sought permission to spend the night at his house.

In the morning I performed my Fajr Salâh at his residence. After sunrise, I noticed a huge army approaching. There was one man in the centre, with some sort of tent shading him, while around him the Jews were dancing and beating their drums. I looked closer and saw that it was Ibn Sayyâd. He entered the city, and until today I do not know if he has re-emerged. (End of quote)²¹⁵

*Ibn Sayyâd
An insignificant aspect of Islamic History
(a small dajjâl)-
or was he something else?*

Had Ibn Sayyâd been a small, insignificant aspect of history, why then would Rasulullâh ﷺ devote so much of his energy and time in having investigations carried out on this boy, in describing the scenes before his birth, as well as the description of his parents, to the finest of details? There were indeed many smaller dajjâls that appeared after; who caused much more corruption in their eras than Ibn Sayyâd, who practically did no wrong during his stay in Madina Munawwarah, yet no real detailed description had been given about them in the Ahâdith.

²¹⁵ Hâfiz ibn Hajar, commentating on the sanad on this narration says, 'I have no knowledge regarding Abdur Rahmân (Al-Dhabu'ie). As for the remaining narrators, they are all reliable.'

(Note: The son of Abdur Rahmân, who is narrating from his father, has been listed as a Sahâbi ﷺ by some and as a Tabi'ee by others. (Usdul-Ghabah) His father came to Isfahan together with Hadrat Abu Musa Asha'ri ﷺ.

Hâfiz ibn Hajar has described this incident as, 'an incident which lends support to the view that Ibn Sayyâd is dajjâl.'

When Ibn Sayyâd attempted to prove to Hadrat Abu Saeed Khudriؓ that he is not dajjâl, he mentioned that since he is a Muslim; he has children; he resides in Medina Munawwara; etc, how could he then ever be regarded as dajjâl. If the Sahâbaؓ were accusing him of being a small dajjâl, Hadrat Abu Saeedؓ would have easily answered that not having children; not being allowed in Medina Munawwara; etc; these are the qualities of the big dajjâl, whereas we are accusing you of being a **small dajjâl!**

The description of the eyes of the final awaited dajjâl and the eyes of Ibn Sayyâd match perfectly. Had he been a small dajjâl, what then was the need for the eyes of both to be identical?

The oaths taken by Hadrat Abdullâh ibn Umarؓ regarding Ibn Sayyâd being dajjâl clearly show that he was referring to the final awaited dajjâl, and not just any small dajjâl. The exact words of Hadrat Abdullâh ibn Umarؓ, as narrated by Nâfi, are:

والله ما أشك ان المسيح الدجال ابن صياد (ابو داؤد بسند صحيح)

*‘By Allâh, I have no doubt that **Al Masîh Al Dajjâl**
is none other than Ibn Sayyâd’*

The term **Al Masîh Al Dajjâl** is used specifically for the final, awaited dajjâl, and not for the smaller dajjâls.

A confrontation once occurred between Hadrat Abdullâh ibn Umarؓ and Ibn Sayyâd after which his sister, Hadrat Hafsahؓ cautioned him against interfering with Ibn Sayyâd. The details of this incident clearly show Ibn Umarؓ as well as Hadrat Hafsahؓ viewed Ibn Sayyâd as being the **final, awaited dajjâl**. The incident is as follows²¹⁶:

²¹⁶ عن سالم عن ابن عمر قال لقيت بن صياد يوما ومعه رجل من اليهود فإذا عينه قد طفيت وكانت عينه خارجة مثل عين الجمل فلما رأيته قلت يا بن صياد أنشدك الله متى طفيت عينك - أو نحو هذا - قال لا أدري والرحمن فقلت كذبت لا تدري وهي في رأسك قال فمسحها قال فنخر ثلاثا فرغم اليهودي أني ضربت بيدي على صدره قال ولا أعلمني فعلت ذلك اخس فلن تعدو قدرك قال أجل لعمرى لا أعدو قدرى قال

Hadrat Abdullâh ibn Umar ؓ came across Ibn Sayyâd, while he was being accompanied by another jewish man. He ؓ noticed that the eye of Ibn Sayyâd had swollen up and was protruding quite extensively, resembling the eye of a camel. Ibn Umar ؓ exclaimed, 'O Ibn Sayyâd, I ask you by Allâh, when did this happen to your eye?' Ibn Sayyâd replied, 'I take an oath on the name of Ar Rahmân that I do not know!' Abdullâh ibn Umar ؓ became angry and said, 'You are a liar! How can you not know, whereas it is situated on your very head?!'

Ibn Sayyâd snorted three times, due to which the jewish man claimed that Ibn Umar ؓ had smacked Ibn Sayyâd in the chest, whereas nothing of that sort had happened.

Ibn Sayyâd, in a fit of rage, then began puffing and blowing himself up, to such an extent that he practically blocked the entire pathway. Ibn Umar ؓ, seeing this, began beating him with his staff, until he stopped puffing and returned to normal. He then attempted a second time to blow himself up, and this time Ibn Umar ؓ hit him so hard that the stick broke on his head.²¹⁷

Ibn Umar ؓ then ended the confrontation uttering the very same words which Rasulullâh ﷺ had many years previously uttered to Ibn Sayyâd. Ibn Umar ؓ said to Ibn Sayyâd:

اخسأ فلن تعدو قدرك

Get lost, for verily you shall never reach your ambitions!

While walking away Ibn Sayyâd retorted, 'By Allâh, you are right! I shall never reach my ambitions.'

فذكرت ذلك لحفصة فقالت اجتنب هذا الرجل فإننا نتحدث أن الدجال يخرج عند غضبه يغضبها (مصنف عبد الرزاق بسند صحيح - باب الدجال)

²¹⁷ This addition appears in Sahîh Ibn Hibbân and it shows quite clearly that Ibn Sayyâd was no ordinary man, otherwise making himself so big would seem quite improbable.

Hadrat Abdullâh ibn Umar ؓ later on made mention of what had occurred between him and Ibn Sayyâd to his honourable sister, the mother of the believers, Hadrat Hafsa ؓ. After hearing him out, Hadrat Hafsa ؓ cautioned him saying, 'Avoid coming into confrontation with this man, for we have been informed that dajjâl shall emerge from a fit of anger!'

Commenting on this incident, Hâfiz Ibn Hajar (R.A.) writes:

لكن في قصة حفصة و ابن عمر دليل على انهما ارادا الدجال الأكبر ²¹⁸

'From the incident of Hadrat Hafsa ؓ and Ibn Umar ؓ it becomes clear that they regarded Ibn Sayyâd to be 'the biggest dajjâl'²¹⁹

The eyes of dajjâl and the eyes of Ibn Sayyâd

Rasulullâh ﷺ in great detail, described the two eyes of dajjâl, on different occasions, and with different words. To understand the unique similarity between the description Rasulullâh ﷺ gave for the eyes of dajjâl, and the one given by the Sahâba ؓ for the eyes of Ibn Sayyâd, a detailed explanation is required.

The defect in the eyes of dajjâl

²¹⁸ (فتح الباري - باب من رأى ترك النكير من النبي صلى الله عليه وسلم حجة)

²¹⁹ Amongst the high-ranking Ulema of latter times who I have found making an open declaration of Ibn Sayyâd being dajjâl are Allâmah Qurtubi in At-Tazkirah:

وقد استدلل من قال من العلماء : إن الدجال ليس ابن صياد بحديث الجساسة و ما كان في معناه ، و الصحيح أن ابن صياد هو الدجال بدلالة ما تقدم

and Allâmah Muhammad Qâsim Nânnotwi in Aabe-Hayât, whose words were as follows:

اور شاید یہی وجہ معلوم ہوتی ہے کہ ابن صیاد جس کے دجال ہونے کا صحابہ ؓ کو ایسا یقین تھا کہ قسم کھا بیٹھتے تھے ، اپنی نوم کا وہی حال بیان کرتا ہے جو رسول اللہ ' نے اپنی نسبت ارشاد فرمایا یعنی "اتمام عینائی و لایتمام قلبی"۔ پھر اس کے ساتھ دجال کا ابن صیاد ہی کا دجال ہونا زیادہ تر صحیح ہوا جاتا ہے اور اس کی صحت کا گمان قوی ہوتا جاتا ہے (صفحہ 199)

There could be others as well, which further research shall Inshâ-Allâh show.

In the Ahâdith, the most common description one finds for the eye of dajjāl is that of (اعور العين). Due to the description of (اعور العين) appearing for the right eye in some authentic narrations, and for the left eye in others, the scholars have differed with regards to which eye is really (اعور) and to its meaning.

The word (اعور) could mean:

a) To be devoid of sight²²⁰

or

b) To have a defect in the eye, of any sort²²¹

Since both the eyes of dajjāl have been described with the quality of (اعور), scholars have chosen to adopt the second meaning of (اعور), i.e. an eye with a defect²²². Thus, according to this translation, both the right and the left eye have some form of defect. As for the details of the defects in each eye, the **right eye** has been described as follows:

- It shall be protruding out, as though it is a protruding grape.
(كَأَنَّهَا عِنْبَةٌ طَافِيَةٌ²²³)

²²⁰ العور ذهاب حس إحدى العينين (الخكم والخيطة الأعظم للمروسي)

²²¹ عَوَّرَتِ العين (عَوَّرًا) نقصت أو غارت فالرجل (أَعْوَرُ) والأنثى (عَوْرَاءُ) (المصباح المنير للفيومي)

²²² الجمع بين الروايتين عندي صحيح و هو أن كل واحدة منهما عوراء من وجه ما إذ العور حقيقة في كل شيء العيب -قاضي عياض

²²³ أعور العين اليمنى كأنها عنب طافية (البخاري) و ذكر السيوطي في شرحه على الصحيح لمسلم : طافية روي بالهمز بمعنى ذهب

ضوءها وبدونه وصححه الأكثر بمعنى نائمة بارزة كتوء حبة العنب

In the authentic Ahâdith, wherever this quality of طافية has been mentioned, it has always come as a description of the right eye, except for one. In this narration however, there exists a great possibility of an error having occurred in its transmission. The reason being that the traditions regarding "طافية", have mostly been narrated from Hadrat Abdullāh ibn Umar رضى الله عنه, by his two famous students, viz. Sālim and Nāfi.

In all the traditions wherein Sālim narrates from Abdullāh ibn Umar رضى الله عنه, the wording is:

أعور عين اليمنى كأنها عنب طافية (بخاري)

'blind in the right eye, as though it is a protruding grape'

- However it shall not be protruding excessively. (ليست بناتئة²²⁴)
- It shall not be sunken in. (ولا جَحْرَاء²²⁵)
- It shall be void of sight (مطموسة²²⁷/ممسوحة²²⁶)

As for the traditions narrated by Nāfi, practically the very same phrase is found in what has been conveyed by Imām Mālik, Sālih , Fuleih , Muhammad ibn Ishāq and Abu Umayyah

It is only in the narration of Hammād ibn Salama from Ayub and Ubeidullāh, from Nāfi', from Ibn Umar رضي الله عنه, that this hadith has been narrated differently, i.e. with the phrase:

ان الدجال أعور عين اليمنى وعينه الأخرى كأنها عنبه طافية

*'Verily dajjāl is blind in the right eye,
and his other eye is like a protruding grape.'*

Imām Bukhāri has also narrated this hadith from Ayub, from his student, Wuheib. In his narration, the wording of Ayūb is exactly like all the other students of Ibn Umar, i.e.

أعور عين اليمنى كأنها عنبه طافية

'Blind in the right eye, as though his eye is a protruding grape'

Due to conflicting versions coming from Ayūb, one from Hammād ibn Abi Salama, and one from Wuheib, the one of Wuheib demands preference, due to his being a stronger narrator, and especially since his wording conforms to the wording of all the other students of Nāfi.

Similar is the case of what Hammād ibn Abi Salama has narrated from Ubeidullāh, i.e. it too conflicts with what everyone else has narrated from Ubeidullāh. In a nutshell, Muhammad ibn Bishr, Mu'tamir, Abu Usāma, and another narrator, whose name is also Ubeidullāh, these four students of Ubeidullāh have all quoted the narration of Nāfi' from Ibn Umar رضي الله عنه exactly how all the other students of Nāfi had narrated, i.e.

وان المسيح الدجال أعور العين اليمنى كأن عينه عنبه طافية

'dajjāl is blind in the right eye, as though it is a protruding grape'.

In a nutshell, the only mention of the left eye being “like a protruding grape”, has been made by Hammād ibn Abi Salama, who narrates from Ayub and Ubeidullāh. In quoting from Ayūb, he contradicts what Wuheib has narrated from Ayūb (whose narration Imām Bukhāri has preferred), and in his quote from Ubeidullāh, he contradicts what Muhammad ibn Bishr has narrated from Ubeidullāh (whose narration Imām Muslim has preferred), as well as what the other three students of Ubeidullāh have narrated.

²²⁴ أعور مطموس العين ليس بناتئة ولا جحراء (ابو داؤد بسند صحيح)

²²⁵ أعور مطموس العين ليس بناتئة ولا جحراء (ابو داؤد بسند صحيح)

²²⁶ ألا وإن عينه اليمنى ممسوحة (إنحاف الخيرة المهرة - و سنده ضعيف)

²²⁷ وإحدى عينيه مطموسة والأخرى كأنها كوكب دري (إنحاف الخيرة المهرة)

- It shall have a big pupil. (جاحظة²²⁸)
- It shall resemble phlegm on a plastered wall. (كأنها نخامة في حائط مجصص²²⁹)

As for the left eye:

- It shall resemble a shiny pearl. (كأنها كوكب دري²³⁰)
- It shall be bloody, resembling a flower. (ممزوجة بالدم كأنها الزهرة²³¹)

In certain narrations, mention has also been made of a piece of skin²³², or hanging flesh²³³, which shall cover the eye. Some narrations mention that it shall cover the right eye, whilst others mention that it shall cover the left. Perhaps both eyes shall have this skin.

Finally there is one description wherein mention is not made whether it is a description of the right eye or the left, i.e. “**as though it is a green glass**”²³⁴. Being green, it has resemblance with ‘a shining pearl and a flower’, which are the qualities of the left eye, and it also has resemblance to ‘a protruding grape and phlegm’ which are the qualities of the right eye. Determining which eye shall have this quality thus becomes quite difficult. (And Almighty Allâh knows best)

To summarize, the right eye of dajjāl has been described as: blind, protruding slightly, with a big pupil, like a cloth of phlegm on a wall. As for the left eye, through which he shall see, it is like a shining pearl.

²²⁸ ألا أن عينه اليمنى ممسوحة الحدقة جاحظة (الحاكم في المستدرک بسند ضعيف)

²²⁹ وعينه اليمنى عوراء جاحظة ولا تخفى كأنها نخامة في حائط مجصص (مسند أحمد بسند ضعيف)

ألا أن عينه اليمنى ممسوحة الحدقة جاحظة فلا تخفى كأنها نخامة في جنب حائط (الحاكم في المستدرک بسند ضعيف)

²³⁰ ألا و أن عينه اليسرى كأنها كوكب دري (المستدرک بسند ضعيف)

²³¹ وعن ابن عمر إحدى عينيه مظموسة والأخرى ممزوجة بالدم كأنها الزهرة (عمدة القاري)

²³² في صفة الدجال : وعلى عينه ظفرة غليظة ظفر هي جليدة تُغشَى البصر تنبت من تلقاء المآقي (الفائق للزمخشري)

²³³ قبل في الظفرة : إنها حمة تنبت عند المآقي كالعلقة (التذكرة للقرطبي)

²³⁴ إحدى عينيه كأنها زجاجة خضراء (مسند أحمد بسند صحيح)

Examining the Eye of Ibn Sayyâd

Hadrat Jâbir ibn Abdullâhؓ has narrated that Ibn Sayyâd was born with his one eye protruding out, devoid of sight (مَمْسُوحَةٌ عَيْنُهُ طَالِعَةٌ نَاتِيَةٌ)²³⁵. This description fits one hundred percent with that which has been given for dajjâl. Heؓ also explained that due to the boy's features fitting the description of dajjâl, Rasulullâhؐ began fearing that he is truly the awaited dajjâl.

Although in this narration mention has not been made regarding which eye of Ibn Sayyâd was blind and disfigured at birth, yet due to Hadrat Jâbirؓ explaining that Rasulullâhؐ thereafter began fearing that he was dajjâl (due to his features matching that of dajjâl), one could easily say that it was the right eye of Ibn Sayyâd that was blind and protruding from birth. Had it been the left eye of Ibn Sayyâd that was blind, the fear of this boy being dajjâl would have been immediately expelled, since Rasulullâhؐ had already mentioned that dajjâl is blind in the right eye.

Later on in the life of Ibn Sayyâd, something occurred which caused one of his eyes to swell until it began resembling the eye of a camel, upon which that confrontation took place between him and Ibn Umarؓ, the details of which have already passed.²³⁶

From birth, the right eye of Ibn Sayyâd was found to be protruding. Now, years later, when Ibn Umarؓ finds it swelling further and resembling

²³⁵ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ إِنَّ امْرَأَةً مِنَ الْيَهُودِ بِالْمَدِينَةِ وَلَدَتْ غُلَامًا مَمْسُوحَةً عَيْنُهُ طَالِعَةٌ نَاتِيَةٌ فَأَشْفَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكُونَ الدَّجَالُ (رواه أحمد بسند صحيح)²³⁵

²³⁶ عن سالم عن ابن عمر قال لقيت بن صياد يوما ومعه رجل من اليهود فإذا عينه قد طفيت وكانت عينه خارجة مثل عين الجمل فلما رأيته قلت يا بن صياد أنشدك الله متى طفيت عينك - أو نحو هذا - قال لا أدري والرحمن فقلت كذبت لا تدري وهي في رأسك قال فمسحها قال فنخر ثلاثا فرغم اليهودي أني ضربت بيدي على صدره قال ولا أعلمني فعلت ذلك اخس فلن تعدو قدرك قال أجل لعمرى لا أعدو قدرى قال فذكرت ذلك لحفصة فقالت اجتنب هذا الرجل فإننا نتحدث أن الدجال يخرج عند غضبه بغضبها (مصنف عبد الرزاق بسند صحيح - باب الدجال)

more and more the shape of a grape, his conviction that Ibn Sayyād is dajjāl increased even further.

In short, if one wished to find a walking replica of what had been mentioned as a description for dajjāl, especially with regards to his eyes, there could be no person more suited for this purpose than Ibn Sayyād. In fact, the descriptions given for dajjāl match Ibn Sayyād even more than it matches the figure that Hadrat Tamîm Dâri ؑ had seen chained on the island!

*A comparison between the descriptions of dajjāl given
by Rasulullâh ﷺ;
the dajjāl which Hadrat Tamîm Dâri ؑ had met;
and Ibn Sayyâd*

A comparison when looking at the eyes of both

We have already discussed how close the eyes of Ibn Sayyâd match the description given by Rasulullâh ﷺ for the eyes of dajjāl. As for the figure that Hadrat Tamîm Dâri ؑ had seen, mention has been made that his eye too was disfigured. The following description given by Hadrat Tamîm Dâri ؑ of the dajjāl that he had seen appears in the Mu'jam-e-Ausat of Tabrâni:

واذا هو ممسوح العين اليمنى كأن عينه نخامة في جدار مجصص²³⁷
'His right eye was blind, as though it was phlegm
on a plastered wall.'

Thus, in the matter of the eye, both Ibn Sayyâd and the figure on the island meet the criteria set for being dajjâl.

²³⁷ المعجم الاوسط - (من اسمه عبد الوارث)

A comparison when looking at the hair of both

The second description found for dajjāl is with regards to his hair. Rasulullāh ﷺ has mentioned that the hair of dajjāl is *‘جعدا ققطا’*²³⁸, which translates as, *‘extremely curly or wavy hair.’* Some have also translated it as *‘short and curly’*.²³⁹

With regards to the hair of the dajjāl that Hadrat Tamim Dâri ؓ had seen, all that has been mentioned is that its hair was extremely long. So long, that he would actually drag it along. Hadrat Tamîm ؓ has described it as such:

فإذا رجل يجر شعره مسلسل في الأغلال (ابو داؤد بسند صحيح)

‘I found a man, tied in chains, dragging his hair along!’

Although no mention has been made of whether the hair of this figure was curly or not, the description of this figure’s hair, i.e. long dragging hair, and the description offered for the hair of dajjāl, i.e. extremely curly and wavy, these two descriptions do not seem to match totally, and more so if the translation of *جعدا ققطا* being *‘short and curly’* is considered.

As for Ibn Sayyâd, despite not having in front of us a clear description of his hair, there is great indication that his hair matched exactly the hair of dajjāl, as described by Rasulullāh ﷺ. This indication can be gauged when one considers the following:

Had the physical features of Ibn Sayyâd not matched the descriptions offered by Rasulullāh ﷺ, someone from the Sahâba ؓ would have surely objected, that if Ibn Sayyâd were to be the awaited dajjāl, his hair and other physical features would have surely matched. This objection not being found lays great weight to the possibility that all his physical features, including his hair, matched totally.

²³⁸ صحيح البخاري

²³⁹ الجَعْدُ مِنَ الشَّعْرِ : خِلَافُ السَّيْطِ أَوْ هُوَ الْقَصِيرُ مِنْهُ (تاج العروس)

When Ibn Sayyâd attempted to prove to Hadrat Abu Saeed Al Khudriؓ that he could not possibly be dajjāl, he cited many reasons, e.g. he is a Muslim, he lives in Madina Munawwara, he has children, he is proceeding for Hajj, etc, but not one of his reasons dealt with his physical features, that it conflicted with the description of the features of dajjāl. The obvious reason for this is that, most likely, his features and the features of dajjāl matched totally.

The wording used by Musa ibn Uqbah, one the students of Nafi' (Rahimahullâh), while narrating a hadith of Abdullâh ibn Umar ؓ also indicate that Ibn Sayyâd matched the description offered for dajjāl. His narration is as follows:

ثم رأيت رجلا وراءه جعدا ققطا أعور عين اليمنى كأشبهه من رأيت من الناس بابين قطن واضع يديه على منكبي رجلين يطوف بالبيت قلت من هذا قالوا المسيح الدجال (وقال نافع كان عبد الله يقول لا والله ما أشك أن المسيح ابن الصياد (مسند أبي عوانة²⁴⁰)

In the above narration, we find Musa ibn Uqbah, after making mention of the description offered by Rasulullâhﷺ for dajjāl, i.e. he has curly hair and is blind in the right eye, immediately thereafter Musa ibn Uqbah states that 'Nâfi' would say that Ibn Umar ؓ would take an oath and proclaim:

'By Allâh, I have no doubt that the awaited dajjāl is none other than Ibn Sayyâd!'

The manner of Musa Ibn Uqbah wording this narration indicates that the oaths of Abdullâh ibn Umar ؓ regarding Ibn Sayyâd being dajjāl was due to the fact that Ibn Sayyâd had all the physical features which Rasulullâhﷺ had mentioned as a description for dajjāl. (And Almighty Allâh knows best)

A comparison when looking at the body size of both

It appears from the descriptions offered by Rasulullâh ﷺ for dajjāl that dajjāl is a man short in height, with broad shoulders²⁴¹ and a well-built body²⁴², which could easily be described as short and stout.

Due to what was mentioned under (point b), it is quite possible that Ibn Sayyâd matched this description. As for the figure that Hadrat Tamim Dâri رضي الله عنه had seen, its body stature does not seem to match that which has been described for dajjāl. Hadrat Tamim Dâri رضي الله عنه described the built of the figure he saw with the following words:

فاذا نحن برجل اعظم رجل رأيت قط خلقا واجسمه جسا (المعجم الاوسط - باب من اسمه عبد الوارث)

فاذا فيه أعظم إنسان رأناه قط خلقا (صحيح مسلم - باب قصة الجساسة)

‘We found ourselves standing in front of a man, with such a huge bodily figure, the like of which I had never seen before!’

A man short in height would hardly ever be described as the hugest figure one had ever seen in one’s life. This description would normally be given to one who is extremely tall and very well built. It thus seems that the description offered by Rasulullâh ﷺ, regarding the physical stature of dajjāl, does not match completely with the one offered by Hadrat Tamim Dâri رضي الله عنه. (And Almighty Allâh knows best)

A comparison when looking at the age of both

From the Ahâdith of Rasulullâh ﷺ we understand that dajjāl is young man. Rasulullâh ﷺ described dajjâl’s age in the following words:

إنه شاب (مسلم - باب ذكر الدجال)

‘He is a young man’

241 إن مسيح الدجال رجل قصير أفحج (ابو داؤد بسند صحيح - باب خروج الدجال).

242 فإذا رجل أحمر جسيم جعد الرأس أعور عينه اليمنى (صحيح البخاري - باب الطواف بالكعبة في المنام)

The best that could be said with regards to the age of Ibn Sayyâd is that when he was last seen amongst the Sahâbaؓ, his age would have been between fifty and sixty.

His birth had occurred after the coming of Hadrat Abu Zarؓ and Hadrat Abu Bakraؓ, which was after the fifth year of Hijri. According to Hadrat Jâbirؓ, the last time that Ibn Sayyâd was seen in Madina Munawwara was during the battle of Al Harrah²⁴³, which occurred in the 63rd year of Hijri. At the time of his disappearance, the age of Ibn Sayyâd would thus have been between fifty-five and sixty- years old.

According to the masters of Arabic literature, from birth till the age of seventeen, a boy is termed غلام. Thereafter, till the age of about forty²⁴⁴, or fifty-one (as narrated by Muhammad ibn Habîb), or till the age of sixty (as narrated by Khalîl), he shall be called 'شاب'. After that, till death, he shall be called 'شيخ'.²⁴⁵

If the view of Khalîl is considered, the age of Ibn Sayyâd, after which he was never seen in Medina Munawwara again, would qualify him to be called 'شاب', and the description given of dajjâl could thus apply to him. The objection that does however arise here is that if Ibn Sayyâd is to be considered dajjâl, his age today would be over a thousand years old, making it impossible for him to be termed 'شاب'. The answer to this shall, Insha Allâh, be given at a later stage. As for the dajjâl that Hadrat Tamîm Dâriؓ had seen, it seems most unlikely that the description of 'شاب' could

²⁴³ ابو داؤد بسند صحيح - باب في خبر ابن صائد

²⁴⁴ اللطائف في اللغة

²⁴⁵ قال مُحَمَّدُ بْنُ حَبِيبٍ : زَمَنُ الْغُلُومِيَّةِ سَبْعَ عَشْرَةِ سَنَةً مُنْذُ يُؤَلَّدُ إِلَى أَنْ يَسْتَكْمِلَهَا ، ثُمَّ زَمَنُ *الشَّبَابِيَّةِ مِنْهَا إِلَى أَنْ يَسْتَكْمِلَ إِخْدَى وَخَمْسِينَ سَنَةً ، ثُمَّ هُوَ شَيْخٌ إِلَى أَنْ يَمُوتَ وَزَعَمَ الْحَلِيلُ أَنَّهُ سَمِعَ أَغْرَابِيًّا فَصِيحًا يَقُولُ : إِذَا بَلَغَ الرَّجُلُ سِتِينَ فَيَأْتِهِ وَإِيَّا *!الشَّوَابِ (تاج العروس) ثم ما دام بين الثلاثين والأربعين فهو شاب ثم هو كهل إلى أن يستوفى الستين (اللطائف في اللغة- أحمد بن مصطفى الدمشقي)

ever fit him, especially since Hadrat Tamîm ؑ himself described the figure he had seen with the following words:

شيخ موثق²⁴⁶

'an old man, tied up'

Despite the word شيخ having numerous meanings, it is only the meaning of 'old' that seems to fit when used as a description of dajjāl, and this is its original meaning.²⁴⁷ Due to age demanding respect, the word 'شيخ' is also used to refer to any respectable person, but it is quite clear that Hadrat Tamîm Darî ؑ was not referring to this meaning when he was describing dajjāl.

Summary: If one ponders over the descriptions of dajjāl given by Rasulullâh ؑ and then scrutinizes the description offered by Hadrat Tamîm Dâri ؑ, he would find that the figure seen by Hadrat Tamîm Dâri ؑ falls short in many aspects when it comes to matching the dajjāl described by Rasulullâh ؑ.

Had Rasulullâh ؑ himself not positively commented on the incident of Hadrat Tamîm Dâri ؑ, one could have easily said that the figure Hadrat Tamîm ؑ had seen was someone or something else, merely claiming to be the-awaited dajjāl, since it did not fully fit the description given by Rasulullâh ؑ.

²⁴⁶ السنن لابن ماجه - باب فتنة الدجال و المعجم الكبير - عامر الشعبي عن فاطمة

اما ما قال العيني بعد ايراد حديث ابن ماجه : وقد جاء في رواية ابن ماجه والاحري : « فإذا هم بشيخ موثق » ، وهذا يخالف لما في "صحيح مسلم" وغيره عن النواس بن سمعان رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال في الدجال : « إنه شاب قطط » ، والمعمدة على ما في الصحيح، والله أعلم " فلعل وجه رده حديث ابن ماجه لكون مجالد بن سعيد من رواته و هو ضعيف عند بعض الخدثين و ان روى عنه مسلم في صحيحه - لكن كلام العلامة العيني لا يستقيم هنا لان رواية ابن ماجه مؤيدة بما رواه الطبراني في معجمه الكبير بهذا السند : (حدثنا أبو الزيناع روح بن الفرج وعمرو بن أبي الطاهر وإسحاق بن إبراهيم القطان المصريون قالوا : ثنا يحيى بن بكير ثنا المغيرة بن عبد الرحمن الحزامي عن أبي الزناد عن الشعبي عن فاطمة بنت قيس) فرواة هذا الحديث كلهم من رواة البخاري في صحيحه الا روح بن الفرج و هو ثقة

²⁴⁷ الشيخ : الذي استبان في السُّنن وظهر عليه الشَّيب (الحكم والمحيط الأعظم للمرسى)

The comment of Rasulullâh ﷺ regarding the incident of Hadrat Tamîm Dâri ؓ and the secrets behind it

The incident of Hadrat Tamîm Dâri ؓ has already been discussed in the chapter ‘the arrival of Tamîm Dâri ؓ’, wherein Rasulullâh ﷺ gathered the Sahâba ؓ after Salâh and narrated to them the incident of Hadrat Tamîm ؓ, regarding his meeting and lengthy conversation with dajjâl. After narrating the entire episode, Rasulullâh ﷺ positively commented on his experience with the following words:

فإنه أعجبنى حديث تميم أنه وافق الذى كنت أحدثكم عنه

(الصحيح لمسلم - باب قصة الجساسة)

‘The narration of Tamîm has caused me great pleasure, since it corresponds to what I have been narrating to you until now!’

After hearing and narrating the incident of Hadrat Tamîm ؓ, Rasulullâh ﷺ expressed his happiness over the incident, explaining that it showed exactly what he had been telling the Sahâba ؓ until then regarding dajjâl. If one however ponders over whatever Rasulullâh ﷺ had taught until that time regarding dajjâl, he would find many aspects not corresponding.

For example:

1. Rasulullâh ﷺ described the hair of dajjâl as curly, while Hadrat Tamîm Dâri ؓ describes it as being very, very long, dragging behind him.
2. Rasulullâh ﷺ described dajjâl to be short and stout, while Hadrat Tamîm ؓ describes him to be the hugest figure he had ever seen.
3. Rasulullâh ﷺ described dajjâl to be ‘a young man – شاب’, while Hadrat Tamîm ؓ describes him to be ‘an old man – شيخ’
4. Rasulullâh ﷺ had until then indicated towards the strong possibility of Ibn Sayyâd being dajjâl, to such an extent that the Sahâba ؓ

would later take oaths regarding it. The incident of Hadrat Tamîm Dâri ؓ was now showing that whatever had previously been mentioned regarding Ibn Sayyâd was false.

From these four aspects, especially the last one, a great difference can be noticed between what Rasulullâh ﷺ had mentioned to the Sahâba ؓ regarding dajjâl, and what Hadrat Tamîm Dâri ؓ had seen, yet Rasulullâh ﷺ still said that whatever Hadrat Tamîm ؓ had seen corresponds to what he had taught the Sahâba ؓ previously! How is this possible?

The other aspect that needs to be considered is that if the incident of Hadrat Tamîm Dâri ؓ really showed the innocence of Ibn Sayyâd being dajjâl, why then did Rasulullâh ﷺ not openly retract from what he had been implying previously. Due to the indications made by Rasulullâh ﷺ, many of the great Sahâba ؓ were prepared to take oaths that Ibn Sayyâd is dajjâl, which is more than sufficient proof that the indications made by Rasulullâh ﷺ in this regard were extremely strong, close to being explicit.

After having Ibn Sayyâd accused of being dajjâl, if his innocence was later proven by the incident of Hadrat Tamîm Dâri ؓ, would it not have been only appropriate that his innocence be made just as clear. Yet, not a single statement can be found wherein Rasulullâh ﷺ expressed or even indicated to the innocence of Ibn Sayyâd.

When Rasulullâh ﷺ said that the incident witnessed by Tamîm Dâri ؓ corresponds completely with what he ﷺ had been telling the Sahâba ؓ until then, did he ﷺ also intend that whatever he ﷺ had been telling them about Ibn Sayyâd was also correct, or was that to be excluded?

If the answer is that he ﷺ meant that whatever had been said by Hadrat Tamîm Dâri ؓ also corresponds to what he ﷺ had been saying regarding Ibn Sayyâd, the question would then be, 'how could this ever be possible?' If dajjâl was seen locked on an island, how could he be at the same time a free man, walking around Madina Munawwara? Even before

being informed of what Hadrat Tamîm had seen, Rasulullâh ﷺ had mentioned that dajjāl shall never enter Madina Munawara, yet during that very time, Rasulullâh ﷺ was strongly considering the possibility of Ibn Sayyâd being dajjāl.

Ibn Sayyâd was moving freely around Madina Munawwara, so how could he ever be dajjāl, yet Rasulullâh ﷺ never looked at it in that manner. Why?

The incident of Hadrat Tamîm Dâri ؓ apparently refuted whatever Rasulullâh ﷺ had been indicating to with regards to Ibn Sayyâd being dajjāl, yet Rasulullâh ﷺ says, after narrating Hadrat Tamim Dâri ؓ' incident, 'Did I not tell you this!' and 'his incident corresponds to whatever I had been telling you until now!' How was it corresponding?

If it is said that the incident of Hadrat Tamîm Dâri ؓ corresponded to everything Rasulullâh (Sallalâhu Alaihi Wa Sallam) ﷺ had spoken regarding dajjāl, except whatever had been said regarding Ibn Sayyâd, then a bigger question would arise, i.e. 'Why was this exception not mentioned?'

If it is said that there was no need to make the exception since it was obvious, then the question would be that if it was so obvious, why then did the Sahâba ؓ not understand it. They were well aware of Hadrat Tamim Dâri ؓ' incident, yet not a single one of them regarded it as proof of his innocence. In fact, Hadrat Jâbir ؓ would himself narrate the incident of Hadrat Tamim Dâri ؓ, and at the same time take oaths that dajjāl is none other than Ibn Sayyâd.

In the hope of shedding some light on this puzzling issue, a possibility shall be explored; which may perhaps seem absurd at the outset, but as one reads further, one shall realise that this possibility is not as far-fetched as it seems.

If this possibility turns out to be correct, then it is merely due to the favour and kindness of a Most Forgiving Creator. And if it is incorrect, then I seek Almighty Allâh's forgiveness for my misunderstanding and incorrect interpretation.

Just before exploring this possibility, one more chapter needs to be discussed, which is.....

Dajjâl, is he a man or a Jinn, or both?

The fact that dajjâl is a man is a matter beyond dispute, since in numerous Ahâdith he has been described with the quality of ‘رجل’ (being a man). The problem arises when one tries to coincide this with what has been narrated regarding dajjâl being a jinn.

For example, Hâfiz Nuaim ibn Hammâd (the Ustaad of Imâm Bukhâri) has recorded, through a sound chain²⁴⁸, the view of four senior Tabi’een, viz. Jubeir ibn Nufair, Shureih ibn Ubeid, Amr ibn Aswad and Kathir ibn Murrah, all of them saying:

ليس هو إنسان إنما هو شيطان

(كتاب الفتن - من أين يكون مخرج الدجال)

‘dajjâl is not human, rather he is a shaitân’.

Commenting on their view, Hâfiz ibn Hajar writes in Fathul-Bâri, ‘Despite these men being authentic narrators, their view does not seem to be correct, especially if one considers Ibn Sayyâd to be dajjâl. He further writes, ‘Perhaps they had adopted their view from something they had learnt from the books of the Ahle-Kitâb (jews and christians).

Had this been the only mention of dajjâl being a Shaitân (evil-jinn), the verdict of Hâfiz ibn Hajar may have been considered, but in fact, mention of dajjâl being a jinn can be found in other places as well.

²⁴⁸ قال الحكم بن نافع وأخبرني عبد الله (الغالب انه الرزيق ابو عبد الله - هكذا ذكره في اكمال الكمال في باب رزيق) عن يزيد بن حمير عن جبير بن نفير وشريح والمقدام وعمرو بن الأسود وكثير بن مرة قالوا ليس هو إنسان إنما هو شيطان (كتاب الفتن لنعيم بن حماد)

The following is part of a lengthy narration which Imâm Ahmad²⁴⁹ and Hâkim have narrated:

ثم ينزل عيسى بن مريم فينادي من السحر فيقول يا أيها الناس
ما يمنعكم أن تخرجوا إلى الكذاب الخبيث فيقولون هذا رجل جني

'As Nabi Isa shall be descending (for the killing of dajjâl), a loud proclamation shall be heard, 'O people, what is stopping you from attacking (dajjâl, who is) the great liar, the most filthy? The Muslims shall reply, 'This is a man who is a jinn!'

Man and jinn are two entirely different creations; one made of sand and the other of fire. Man is made of a solid structure, and is thus unable to penetrate matter. Jinn on the other hand are created from a delicate fibre, enabling them to travel at great speeds, and penetrate matter at will. They can assume whichever form they desire, while man is restricted to the form he has been created with. They can see man, but man cannot see them.

Man and jinn are of two different species. If dajjâl is a man he cannot be a jinn. If he is a jinn, he cannot be a man. Yet when the Muslims fighting him shall be asked why they are not proceeding to attack, they shall reply that dajjâl is a man/jinn.

The manner in which dajjâl shall die also indicates that he is not a mere man, but rather a mixture of man and jinn. When Nabi Isa عليه السلام shall descend for the killing of dajjâl, his mere sight shall send shivers down the spine of dajjâl, and shall put him into a panic. Forgetting all his unique powers, dajjâl shall flee almost immediately, and Nabi Isa عليه السلام shall set off in pursuit.

Before Nabi Isa عليه السلام can even make his attack, dajjâl shall start melting. Amongst the words that describe his death, are the following

ينمات كما ينمات الملح في الماء

²⁴⁹ مسند احمد - مسند جابر بن عبد الله - قال شعيب الارنوط : على شرط مسلم

'He shall dissolve as salt dissolves in water'

فيذوب ذوبان الشمع 250

'He will melt like how wax melts'

ذاب كما يذوب الرصاص 251

'He will melt like lead'

The above description of the death of dajjāl, i.e. to melt, to dissolve, etc, lend great support to the view that dajjāl is a jinn, since man does not melt. Melting and dissolving into the air suits the death of a jinn, not of man.

However, when Nabi Isāʿ (عليه السلام) shall return after killing dajjāl, he shall point to the blood of dajjāl on his weapon²⁵², and give glad tidings to the Muslims that dajjāl is finally destroyed. A jinn does not have blood, the like of which could stick to a spear, thus this indicated towards his being a man.

In short, the death of dajjāl shall encompass the death of a jinni, by it melting; as well as the death of a man, by being stabbed with the spear of Nabi Isāʿ (عليه السلام). The death of dajjāl thus coincides with what the Muslims shall be saying regarding him, i.e. he (dajjāl) is a man and a jinn.

If one considers the possibility of dajjāl being a combination of both man and jinn, he would be able to reconcile many or perhaps all the apparently contradictory statements regarding dajjāl. However, first an explanation would have to be given as to how can one be a man and a jinn at the same time?

²⁵⁰ كتاب الفتن - نعيم بن حماد (نزول عيسى بن مريم) عن كعب

²⁵¹ اتحاف الخيرة المهرة - كتاب الفتن - قال البوصيري : رواه مسدد موقوفا ، ورواته ثقات

²⁵² لو تركه لانزاب حتى يهلك ، ولكن يقتله الله بيده - يعني المسيح - فريهم ذمه في حريته . أخرجه مسلم

If this issue is solved, perhaps many un-answered questions shall find its answers!

Can man and jinn ever combine?

‘Hulûl’ (for a spirit to enter and take control of one’s body) is a concept that nearly all astray groups promote. Christians claim that God (Na Auzu Billâh) had made hulûl into the body of Jesus, certain groups of shias claim that Allâh (*Nauuzubillâh*) made hulûl into the body of Hadrat Aliؓ, buddhists claim that God (*Nauuzubillâh*) made hulûl into Buddha, etc. This concept of hulûl is also found in ancient Greek culture, in Hinduism, in Egyptian culture, and so on.

In Islâm, the concept of hulûl (transcending ito the body of another), when it deals with The Creator coming into the body of His creation, is regarded as open kufr (disbelief). As for the possibility of a jinn entering and possessing the body of man, this has never been denied.

Could it be possible that dajjâl is a jinn that requires a body of a man to move around? Could it be possible that the body of Ibn Sayyâd was selected for this most gruesome purpose? Is there any sort of indication in the books of Islâm regarding this possibility?

If one looks deeply, one would actually find quite a number of indications towards this possibility. For example:

At the end of the encounter between Hadrat Abu Saeed Khudriؓ and Ibn Sayyâd, (which has been discussed in detail in the chapter ‘The stance the Sahâbaؓ took with Ibn Sayyâd, after the death of Rasulullâh ﷺ’), after offering many proofs showing that he could never be dajjâl, Ibn Sayyâd ended of saying: “However, I know the place where dajjâl was born and where he is now.” Thereafter, Ibn Sayyâd stated:

لو عرض علي ما كرهت

“If I were offered the job, I would not mind.”

This sentence of Ibn Sayyâd could have two possible meanings. The first is that had he been chosen to be dajjāl, he would have been happy. However some other beast was chosen and he had been left out. (Although this meaning is the one most apparent, it does not answer how come he fitted so perfectly the description offered by Rasullullah ﷺ for dajjāl, and how come he was aware of the birth and present location of dajjāl, etc.)

The second possible meaning is that despite dajjāl already existing in a certain location, which Ibn Sayyâd was well aware of, there was still a job available, which would enable one to become dajjāl. Ibn Sayyâd was explaining that if that job has to be offered to him, he would be more than happy to accept it.

Since Ibn Sayyâd had already admitted that dajjāl is already present, the only possible job that could now be available, was to present one's body as a mode of transport for dajjāl, i.e. to carry the jinn (dajjāl) in one's body.

Ibn Sayyâd's sentence would thus mean that he knows well the present whereabouts of dajjāl (the jinn), he knows the details of his birth, and much more. **He is not dajjāl, for dajjāl has already been created. However, if the opportunity to act as a conveyance for dajjāl is offered to him, he would surely accept.**

If this possible meaning is considered, it would fit in with the view that dajjāl is a jinn that enters and takes control of a human body, and through the agency of this body moves around the land and spreads confusion amongst man.

The second indication with regards to dajjāl being a jinn, who upon his release would need to possess and take control of the body of a man, can be found in the conversation that occurred between Hadrat Hafsa ؓ and

her brother, Hadrat Abdullâh ibn Umarؓ, after he had returned from a major confrontation with Ibn Sayyâd, (which has already been mentioned in the chapter ‘The eye of Ibn Sayyâd’)

When Abdullâh ibn Umarؓ mentioned what had occurred between him and Ibn Sayyâd²⁵³, Hadrat Hafsaؓ cautioned him saying:

ما شأنك وشأنه ما يولعك به أما سمعت رسول الله صلى الله عليه و سلم يقول :

إنما يخرج الدجال من غضبة يغضبها

(صحيح ابن حبان - ذكر الإخبار عن السبب الذي يكون خروج المسيح به)

‘Why are you interfering with this man!

Have you not heard Rasulullâhؐ saying:

“Dajjāl shall emerge when he is greatly angered!”?

If Hadrat Hafsaؓ felt that Ibn Sayyâd was dajjāl, what was the need to fear angering him further since he was already loose?

And if she did not feel that Ibn Sayyâd was dajjāl, why was she cautioning her brother to avoid angering Ibn Sayyâd? What had the angering of Ibn Sayyâd to do with the angering of dajjāl? Why was she scared that by angering Ibn Sayyâd, dajjāl could be set loose? Rasulullâhؐ had mentioned that angering dajjāl shall cause his release, not angering Ibn Sayyâd.

It is as though a father says to his son, O my son, if the lion is angered, it shall pounce with all its might on its cage and cause it to open, thus do not dare anger your friend!’ The son shall surely ask in surprise, ‘Daddy, what has the angering of my friend got to do with the lion. By my friend becoming angry, why should it cause the lion to be set loose?’

In fact, the news had already reached her, as is clear from other narrations, 253 since this had been an amazing confrontation, which many were talking about.

What did Hadrat Hafsaؓ mean when she cautioned her brother to stay away from Ibn Sayyâd, and not to interfere with him, since his anger could cause the release of dajjāl?

A possible answer to this most intriguing question could be that Ibn Sayyâd, as long as he did not carry within him the spirit of the jinn known as ‘dajjāl’, was not to be regarded as ‘dajjāl’, but rather a mere mortal, who could move around Madina Munawwara, could have children, could accept Islâm, make Haj, go out in Jihâd, etc.

However, a time shall come when dajjāl shall be angered, either the jinn would be angered, while still on the island, or the carrier of the jinn would be angered, i.e. Ibn Sayyâd, or both would be angered at the same time, and that anger would signal the release of dajjāl from his chains, after which the body of Ibn Sayyâd shall be transformed into a mere carrier of the most terrible and most threatening force ever created.

The third indication towards the view that dajjāl is a combination of a man and a jinn, is to be found in all the Ahâdith of Hadrat Tamîm Dâriؓ, wherein his descriptions of dajjāl clearly contradicts the descriptions offered by Rasulullâh ﷺ himself, yet after hearing him out, Rasulullâh ﷺ says:

‘The incident of Tamîm corresponds exactly to what I have been telling you!’ (Muslîm)

Rasulullâh ﷺ had described the hair of dajjāl as curly, while Hadrat Tamîm Dâriؓ described it as being very, very long, dragging behind him.

Rasulullâh ﷺ had described dajjāl to be short and stout, while Hadrat Tamîmؓ described him to be the hugest figure he had ever seen.

Rasulullâh ﷺ described dajjāl to be ‘a young man – شاب’, while Hadrat Tamîmؓ described him to be ‘an old man – شيخ’

The Sahâbaؓ would take oaths regarding Ibn Sayyâd being dajjāl, despite being aware of what Hadrat Tamim Dâriؓ had seen.

An Answer to the Contradictions regarding Ibn Sayyâd

If one were to consider the possibility that dajjāl is a jinn that seeks a body, with which it may move through the lands, many apparent contradictions in the dajjāl/Ibn Sayyâd issue shall be cleared and many questions shall find its answer.

The apparent contradictions in the description of dajjāl given by Rasulullâh ﷺ and Hadrat Tamîm Dâriؓ shall no longer remain.

The description offered by Rasulullâh ﷺ shall be taken to refer to the human body that dajjāl shall possess, and with which he shall make his appearance in this Ummah. As for the figure and description offered by Hadrat Tamîm Dâriؓ, that refers to the person he had seen chained on the island, which was probably the body that dajjāl had possessed before his being captured and chained.

This interpretation would explain why Rasulullâh ﷺ spoke regarding the birth of dajjāl, that it was to occur soon in the area around Madina Munawwara, despite Hadrat Tamîm Dâriؓ having already seen a ‘very old’ dajjāl in a far-away land. Tamîm Dâriؓ had seen the jinn itself, whilst Rasulullâh ﷺ was discussing the birth of the one selected to be the conveyance of dajjāl in this Ummah.

It would explain why the Sahâbaؓ remained adamant that Ibn Sayyâd is dajjāl, despite being well-informed of the incident of Hadrat Tamim Dâriؓ. The fact that Hadrat Tamîm Dâriؓ had already seen an old, giant-size dajjāl with long flowing hair did not deter them from being prepared to take numerous oaths that the-awaited dajjāl is none other than Ibn Sayyâd.

It would explain why Rasulullâh ﷺ said to Hadrat Umar ؓ that by killing Ibn Sayyâd he would not be accomplishing anything. The words of Rasulullâh ﷺ to Hadrat Umar ؓ would thus mean: 'If he is not dajjâl (i.e. if the jinn has not yet entered his body) you shall be killing an innocent soul, and if he is dajjâl (i.e. the jinn has already entered) then you shall not succeed in killing it, (since you shall only manage to kill the human, not the jinn. Only Nabi Isa ؑ shall be bestowed with the power to kill both the man and the jinn.)

It would explain why the birth of Ibn Sayyâd was so unique, why the evil jinn would frequent his presence right from childhood, why his growing up was so fast, and why he was able to see the throne of Iblîs on the ocean, whilst still a child.

It would explain why Rasulullâh ﷺ would not explicitly claim that Ibn Sayyâd was dajjâl (since the jinn had not yet entered) and at the same time was not prepared to deny him being dajjâl (since his body was the exact match of the body with which dajjâl was to expose himself in this Ummah). In fact, when Hadrat Umar ؓ took an oath in front of Rasulullâh ﷺ that Ibn Sayyâd is dajjâl, Rasulullâh ﷺ did not instruct him to pay *kaffârah* for having taken a false oath.

It would explain how Ibn Sayyâd could live in Madina Munawwara, have children, perform Hajj, etc; whereas these acts are impossible for dajjâl. Before being possessed by the jinn, he was able to do all of this, since he was not yet dajjâl. After being possessed by the jinn, and becoming dajjâl himself, such acts shall no longer remain possible for him.

To summarize, if Ibn Sayyâd is to be considered as the body selected for carrying the jinn, 'dajjâl', in this Ummah, many apparent contradictions found in the chapter of dajjâl shall find a unique reconciliation, and a door to understand the reality of dajjâl and recognize his fitnah shall open wide.

When dajjāl shall be analysed in this manner, one shall find two important aspects of his life coming to the fore, both of which are vital if one wishes to thoroughly understand his modus operandi, i.e. the part of his life before Ibn Sayyād, and the part after.

In the first part of his life, i.e. the one before Ibn Sayyād, an investigation could be done with regards to who had actually chained him up, why was he chained, and what had he done in the world before being chained up. In this investigation, one shall find amazing facts being unravelled, with the relationship between dajjāl and the kingdom of Nabi Sulaimân (A.S.), the relationship between dajjāl and kabâla (ancient jewish magic), and the relationship between dajjāl and the pyramids of Egypt being amongst them.

In the second part of the life of dajjāl, i.e. after his release, one may investigate into what efforts dajjāl shall make in attempting to acquire his goal, what powers he shall unleash, who his supporters shall be, which countries shall succumb to his attack, and which shall stand against his brutal tide.

The theory offered is obviously not definite, but surely it holds the strength to be considered as a ‘possibility.’ If it proves to be correct, then that is only due to the Absolute Kindness of a Most Loving, Forgiving Creator, and if wrong, then I ask Almighty Allâh’s forgiveness for having interpreted the words of our most beloved Master, Rasulullâh ﷺ incorrectly.

Part 8 - Combatting the evil of dajjâl

Whenever Rasulullâh ﷺ discussed the fitnah (trials and tribulations) that shall be caused by dajjâl, he ﷺ would always end the discussion

explaining that despite the immense strength and magic of dajjâl, he shall never fulfil his ambitions.

Rasulullâh ﷺ informed the Ummah that a believer shall derive strength to resist and fight against the evil of dajjâl through:

1) Divine Aid of Almighty Allâh

Rasulullâh ﷺ stated:

إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ وَإِنْ مِتْ فَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُؤْمِنٍ

'If he, dajjâl, emerges whilst I am alive I shall stand in your defence! And if he emerges after my death, Almighty Allâh shall always be there for every believer!

Holding firm unto the Noble Quraan and the Sunnah (which implies excessive recitation of the Noble Quraan, pondering over its meaning and implementing its teaching in one's life in accordance to the method shown by Rasulullâh ﷺ, and imparted by his close companions.)

Rasulullâh ﷺ stated:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهَمَّا : كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ (الموطأ لمالك بن انس)

I leave behind two matters, which if you hold on to firmly you shall never go astray. The Book of Almighty Allâh and the Sunnah of His ﷺ messenger.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوْا بَعْدِي ؛ أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ ؛

كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِزَّتِي أَهْلُ بَيْتِي

وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَى الْخَوْضِ فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا (رواه الترمذی و قال " هذا حديث حسن غريب)

I leave behind two matters, which if you hold on to firmly you shall never go astray. One of which is mightier than the other. The (1st is The) Book of Almighty Allâh, which is a rope hanging from the sky to the earth.

(The second is) My family, my household.

These two shall never separate until they find me at the pond of Khautar i.e. The only correct understanding of the Qurân, till the end of times, shall be that which has been imparted from the close family of Rasulullâh ﷺ, viz. his' wives ﷺ, his ﷺ daughters, his ﷺ father in laws (Hadrat Abu Bakr ﷺ and Hadrat Umar ﷺ), his ﷺ son in laws (Hadrat Uthmân ﷺ and Hadrat Ali ﷺ), etc.

Thus, after my demise, take caution in how you conduct yourself with regards to The Qurân and my household!

2) The company of the pious

Rasulullâh ﷺ stated:

فإنه إن يخرج وأنا حي يكفيكموه الله بي وإن يخرج بعد أن أموت يكفيكموه الله بالصالحين

'If dajjâl emerges during my lifetime, Almighty Allâh shall suffice you through me! And if dajjâl emerges after my death, Almighty Allâh shall suffice you through the pious!

3) Staying far from dajjâli temptations

Rasulullâh ﷺ stated:

من سمع بالدجال فلينبأ منه فو الله إن الرجل لبيأته وهو يحسب أنه مؤمن

فيتبعه مما يبعث به من الشبهات (رواه أبو داود)

Whosoever hears regarding dajjâl (i.e. some temptation of dajjâl), let him stay far away from there.

By Allâh, a man shall approach dajjâl (the temptation), regarding himself as a believer, but shall then become a follower of dajjâl due to the ambiguous (doubtful) matters that dajjâl shall appear with.

4) Adopting residence in areas where dajjâli influence (in the form of raves, clubs, cinemas, etc) is less, i.e. villages, farms, mountainous areas, etc

Rasulullâh ﷺ stated:

ليفرن الناس من الدجال في الجبال (مسلم)

*'People shall flee to the mountains
in order to save themselves from dajjâl!'*

5) Seeking Almighty Allâhs protection from dajjâl daily in one's dua after the final Tashahhud and Salawaat, or after the completion of one's salaah.

Rasulullâh ﷺ stated:

إذا فرغ أحدكم من التشهد الأخير فليتعوذ بالله من أربع يقول: اللهم إني أعوذ بك من عذاب جهنم و من عذاب القبر و من فتنة المحيا و الممات و من شر فتنة المسيح الدجال (مسلم) و في رواية : إذا فرغ أحدكم من صلاته فليدع بأربع ثم ليدع بعد بما شاء (السنن الكبرى للبيهقي)

When one completes his final Tashahhud (and according to another narration – When one completes his salaah) let him first seek Almighty Allâh's protection from four matters. He may then ask for whatever else he wishes. Let him say, 'O Allâh, I seek Your protection from the punishment of Jahannum; and from the punishment of the grave; and from the trials of life and death; and from the evil of the trials of dajjâl!

6) Regular recitation of Surah Kahf, or at least its first ten verses

Rasulullâh ﷺ explained:

من حفظ عشر آيات من أول سورة الكهف عصم من الدجال²⁵⁴

Whosoever memorizes the first ten verses of Surah Kahf, he shall be protected from dajjâl.

²⁵⁴ مسلم- باب فضل سورة الكهف

من أدركه منكم فليقرأ عليه فواتح سورة الكهف ²⁵⁵

Whoever finds dajjāl, he should recite the beginning verses of Surah Kahf.

من قرأ عشر آيات من آخر الكهف عصم من الدجال ²⁵⁶

*Whoever recites the last ten verses of Surah Kahf,
he shall be protected from dajjāl.*

من قرأ سورة الكهف كانت له نوراً إلى يوم القيامة، من مقامه إلى مكة،

ومن قرأ عشر آيات من آخرها ثم خرج الدجال لم يضره ²⁵⁷

Whoever recites Surah Kahf, it shall create a light for him, which shall remain till the Day of Qiyāmah, stretching from where he stands right up to Makkāh Mukarramah. If one reads the last ten verses of Surah Kahf, even if dajjāl emerges in his time, he shall cause him no harm.

عَنْ أَبِي قِلَابَةَ، قَالَ: " مَنْ خَفِظَ عَشْرَ آيَاتٍ مِنَ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ، وَمَنْ قَرَأَ الْكَهْفَ فِي يَوْمِ الْجُمُعَةِ خُفِظَ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، وَإِذَا أَدْرَكَ الدَّجَالُ لَمْ يَضُرَّهُ وَجَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ ²⁵⁸

Abu Qilāba رضي الله عنه has mentioned, "Whoever memorizes ten verses of Surah Kahf, he shall be protected from dajjāl. Whoever shall recite Surah Kahf on the Day of Jumuah, he shall be protected until the following Jumuah. If he finds the era of dajjāl, he shall not be harmed, and on the Day of Qiyāmah, his face shall shine like a full moon."

فمن ابتلي بناره فليستغث بالله وليقرأ فواتح (الكهف) فتكون عليه بردا وسلاما

كما كانت النار على إبراهيم (ابن ماجه بسند صحيح)

'Whosoever is afflicted with the fire of dajjāl, (i.e. who faces his wrath), let him seek aid from Almighty Allāh and let him recite the beginning verses of Surah Kahf. This shall cool down for him the fire of dajjāl (i.e. make the test bearable) as the fire had cooled for Nabi Ibrahim عليه السلام.

²⁵⁵مسلم - باب ذكر الدجال

²⁵⁶صحيح ابن حبان - باب قراءة القرآن

²⁵⁷الطبراني في الاوسط

²⁵⁸شعب الايمان للبيهقي

These are but a few of what has been narrated concerning the strength of this Surah. However, the reason behind Surah Kahf being such a strong potion against the evil of dajjāl, has been tackled by only a few.

Moulāna Munāzir Ahsin Ghilāni (R.A.), who was amongst the famous students of Allāmah Anwar Shāh Kashmiri (R.A.) wrote a brilliant treatise on this subject, titled “*دجالی فتنے کا خط و خال*” (*The tracks and traces of the trials of dajjāl*).

In this book, Hadrat Moulāna has given a detailed explanation of how every verse of Surah Kahf provides an indication to some aspect or angle from which dajjāl shall attack, as well as the method to repel this threat and defend oneself against this evil.

If Almighty Allāh allows, this servant shall attempt to put forward the crux of Hadrat Moulāna’s writings as well as a few other points regarding the intricacies of Surah Kahf, in a separate publication.

Part 9 - Miscellaneous Narrations regarding the end of time

In this final chapter a few narrations shall be quoted with regards to the ‘end of times’, which I came across during the course of writing this book, and which I felt explains quite uniquely many of the events which we presently witness around us.

Narration No. 1²⁵⁹

²⁵⁹وعن ابن عباس رضي الله عنهما: أنه قال في الدجال: "تكون آية خروجه تركهم الأمر بالمعروف والنهي عن المنكر، وتعاون بالدماء، وضعوا الحكم، وأكلوا الربا، وشيدوا البناء، وشربوا الخمر، واتخذوا القبان، ولبسوا الحرير، وأظهروا بزة آل فرعون، ونقضوا العهد، وتفقهوا لغير الدين، وزينوا المساجد، وخربوا القلوب، و قطعوا الأرحام، وكثرت القراء، وقلت الفقهاء، وعطلت الحدود، وتشبه الرجال

Hadrat Abdullâh ibn Abbâsؓ, while discussing dajjâl, said,
'The sign of his emergence shall be when the following shall be rife amongst Muslims:

- ★ The abandoning of commanding what is right and forbidding from evil

- ★ Life shall have no value

(Man shall be killed for trivial purposes and no real justice shall be meted out to the killers)

- ★ True rulership shall be non-existent

(Rulers shall be mere puppets in the hands of lobbies operating from behind)

- ★ Usury shall be the order of the day

(Indication to the establishment of the world-wide banking system)

- ★ Strong buildings shall be constructed

(Indication to the sky-scapers with steel as its main component)

- ★ Liquor shall be drunk in abundance

- ★ Dancing and singing girls shall be utilized as a pastime

(Indication to the emerging of 'rock concerts', raves, clubs, television etc, where the prime singers are nude women)

- ★ Silk shall be worn (by men)

- ★ The clothing of the family of Firoun shall be common

(Fancy dressing making one appear as 'royal' shall be worn by the commoner)

- ★ Promises and treaties shall be broken

- ★ Islamic knowledge shall be sought, merely for worldly purposes

- ★ The Masâjid shall be adorned

- ★ Hearts shall be void of Islamic character

- ★ Family ties shall hold no value

- ★ Beautiful recitors of the Qurân shall be many, but pious, learned men shall be few

- ★ Islamic legal punishment (hadd) shall be abandoned

بالنساء والنساء بالرجال، وتكافأت الرجال بالرجال، والنساء بالنساء، بعث الله عليهم الدجال، فسلط عليهم حتى ينتقم منه، وينحاز المؤمنون إلى بيت المقدس... " الحديث. رواه: إسحاق بن بشر، وابن عساكر .

- ★ Men shall imitate women and vice-versa
- ★ Homosexuality and lesbiasm shall be rife

When the above shall be rife, Almighty Allâh shall give dajjâl power over the Muslims, as a punishment for their wrongs. At that time, the pious shall gather together in Al-Aqsa!

Narration No.2

Similar wording has been narrated from Hadrat Ali ibn Abi Tâlib عليه السلام, with a few additions: Answering regarding the signs of the ‘emergence of dajjâl’ he عليه السلام said²⁶⁰:

- ★ When Salaah shall be discarded openly
- ★ When the sighting of the moon shall be discarded

(Indication of a new calendar system gaining prominence over the Islamic calendar, i.e. the Gregorian calendar)

- ★ When lying shall not be regarded as a wrong

²⁶⁰حدثنا عبد الله بن عمرو ، قال : حدثنا عتاب بن هارون ، قال : حدثنا الفضل بن عبيد الله ، قال : حدثنا محمد بن الفضل الهمداني ، قال : حدثنا أبو نعيم محمد بن يحيى الطوسي قال : حدثنا إبراهيم بن موسى الفراء الرازي ، قال : حدثنا زيد بن الحباب ، قال : حدثنا عيسى بن الأشعث ، عن جوير ، عن النزال بن سبرة : قال علي بن أبي طالب رضي الله عنه على المنبر ، فحمد الله وأثنى عليه ثم قال : « يا أيها الناس ، سلوني قبل أن تفقدوني ، قالوا ثلاث مرات ، فقام إليه صعصعة بن صوحان العبدي ، فقال : يا أمير المؤمنين ، نبئنا متى خروج الدجال ؟ فقال : يا ابن صوحان اقعد ، علم الله مقاتلك ، ما المستول عنها بأعلم من السائل ، ولكن لها علامات وهنات (1) وأشياء يتلو بعضها بعضها كحذو النعل بالنعل ، وإن شئت أنبأتك بعلامتها ، قال : عن ذلك سألتك يا أمير المؤمنين ، قال : اعقد بيدك يا صعصعة ، إذا أمانت الناس الصلاة ، وأضأوا الأهله ، واستحلوا الكذب ، وأكلوا الرباء ، وأخذوا الرشاً ، وشيدوا البناء ، واتبعوا الأهواء ، وباعوا الدين بالدين ، واستخفوا بالدماء ، وتقطعت الأرحام ، وصار الحلم ضعفاً ، والظلم فرحاً ، والأمراء فجرة ، والوزراء خونة ، وعرفاؤهم ظلمة ، وقرأؤهم فسقة ، وظهر الجور ، وكثر الطلاق ، وموت الفجأة ، وقول البهتان ، وحليت المصاحف ، وزخرقت المساجد ، وطول المنار ، وازدحمت الصفوف ، ونقضت العهود ، وخربت القلوب ، وشاركت المرأة زوجها في التجارة حرصاً على الدنيا ، وترك النساء الميازر ، وتشبهن بالرجال ، وتشبه الرجال بالنساء ، والسلام للمعرفة ، والشهادة قبل أن يستشهد ، ولبسوا جلود الضأن على قلوب الذناب ، قلوبهم أمر من الصبر ، وأنق من الجيفة ، والتمسوا الدنيا بعمل الآخرة ، والتفقه بغير المعرفة ، فالنجاء فالنجاء ، الوحا الوحا ، الحذر الحذر ، الجد الجد يا صعصعة بن صوحان ، نعم المسكن يومئذ بيت المقدس ، وليأتين على الناس زمان يقول أحدهم : يا ليتني تبنة في لبنه في سور بيت المقدس (الفقن للداني)

- ★ When usury and bribery shall be rife
- ★ When strong buildings shall be erected
- ★ When man shall be a slave of his desires
- ★ When religion shall be discarded in lieu of worldly gain
- ★ When human-life shall lose its value
- ★ When family relations shall hold no weight
- ★ When tolerance shall be regarded as a sign of weakness, whilst oppression shall be a sign of prestige
- ★ When leaders shall be open transgressors, their ministers shall misappropriate funds and their military/police force shall oppress the masses
- ★ When the beautiful recitors of Qurân/scholars shall openly transgress the laws of Shariah
- ★ When harsh, oppressive laws shall spread
- ★ When the rate of divorce shall climb sky high
- ★ When 'sudden death' shall occur abundantly
- ★ When false accusations shall be made regularly
- ★ When the Qurân shall be decorated, the Masjids beautified and the minârats shall be high
- ★ When crowding queues shall be frequent

(These queues shall not be for filling the Masâjid, since in that era Salaah shall be abandoned by much of the population. Rather these jostling queues shall be found at worldly venues, like shopping centres, banks, areas of entertainment, etc)

- ★ When promises shall be broken
- ★ When hearts shall be void of Islamic character
- ★ When women shall join their spouses in business, merely in order to earn more of the world
- ★ When women shall abandon the lower garment

(Women shall not feel shy in exposing their legs, thighs, etc)

- ★ When men shall imitate women and vice-versa
- ★ When only he shall be greeted who one has acquaintance with
- ★ When people shall come forward to give witness, without even being asked to do so

(As is common today on 'social media', where every individual feels it his duty to offer his comments on an issue, despite having no real substance for his statements)

- ★ When woolen garments shall be worn by people whose hearts are of wolves, whose hearts shall be more bitter than aloe and filthier than carrion

(Woolen jerseys shall be commonly worn, even by evil-charactered men. In the past, garments made of wool were regarded as the clothes of the 'humble' and 'pious'.)

- ★ When people shall seek the world with the actions of the Hereafter, and when deep knowledge shall be sought, but void of the recognition of Almighty Allâh

At such a time one should take full guard and place himself on full alert. Yes, a place to be at such a time is Baitul-Maqdis (Aqsâ). And there a time shall come when one shall desire if only he were a mere brick in the walls of Al-Aqsâ!

(Indication that life for the inhabitants of Al-Aqsâ shall be made quite difficult)

Narration No.3

Rasulullâh ﷺ described the scene when dajjâl shall approach Madinah Munawwarah. He, dajjâl, shall then point out the Masjid of Rasulullâh ﷺ to his armies and say:

*'Do you see that **'white palace'**? That is the palace of Ahmed!'*²⁶¹

²⁶¹حدثنا حجاج ، حدثنا حماد بن سلمة ، أخبرنا سعيد الجريدي ، عن عبد الله بن شقيق ، عن محجن بن الأدرع ، أن رسول الله صلى الله عليه وسلم خطب الناس ذات يوم فقال : « يوم الخلاص ، وما يوم الخلاص ؟ » فجعل يرددوها فقالوا : يا رسول الله ، وما يوم الخلاص ؟ قال يجيء الدجال حتى يصعد أحدا ، فينظر إلى المدينة فيقول : « أترون هذا القصر الأبيض ، هذا مسجد أحمد ، ثم يأتي المدينة ، فيجد بكل نقب من نقابها (1) ملكا مصلتا ، فيأتي سيخة الجرف ، فيضرب رواقه (2) ، فترجف المدينة ثلاث رجفات (3) ، فلا يبقى منافق ولا منافقة ، ولا فاسق ولا فاسقة ، إلا خرج فتخلص يومئذ

Throughout the centuries, the Masjid of Rasulullâh ﷺ went through various renovations, but the usage of white marble for the Masjid only began at the end of the Ottoman era granting it the shape of a ‘beautiful white palace’.



Narration No. 4

It has been narrated from Abu Mijlaz, a high-ranking Tâbi'ee²⁶²:

‘Upon dajjâl’s emergence the people shall divide into three groups: *One group shall fight against him, one shall run away from him and one shall join in his ranks. Whosoever flees from him to the mountains during his period of ‘forty nights’ shall find his sustenance coming in search of him.*

The majority of those regarded as ‘Muslims’ that shall follow him shall be those who are hard-pressed due to family responsibilities. They themselves

²⁶²حدثنا عبد الرحمن بن عفان ، قال : حدثنا أحمد بن ثابت ، قال : حدثنا سعيد بن عثمان ، قال : حدثنا نصر بن مرزوق ، قال : حدثنا علي بن معبد ، قال : حدثنا شعيب بن إسحاق الدمشقي ، عن عمران بن حدير ، عن أبي مجلز ، قال : « إذا خرج الدجال كان الناس ثلاث فرق : فرقة تقاتله ، وفرقة تفر منه ، وفرقة تشايعه ، فمن استحرز منه في رأس جبل أربعين ليلة أناه رزقه ، وأكثر من يشايعه من المصلين أصحاب العيال يقولون : إنا لنعرف ضالته ولكن لا نستطيع ترك عيالنا ، فمن فعل ذلك كان منه وتسخر له أرضان أرض جذبة كريهة ، يقول : هذه النار ، وأرض خضرة حسنة ، يقول : هذه الجنة

shall say, 'We are well aware the he, dajjâl, is astray, but we cannot abandon our families!' Such people shall also be raised as 'the followers of dajjâl.'

He, dajjâl, shall have under his control two types of land. The first type shall be rendered barren and unsuitable for residing. (due to dajjâl unleashing his armies and might upon it). Dajjâl shall himself declare, 'This is (the result of) my fire!'

The second type of land shall be green (lush) and enjoyable (i.e. a land where all pleasures shall be realized). Dajjâl shall declare, 'This is my garden!' (i.e. lands designed and decorated with the best of attractions, as though it is man's paradise on earth).

Narration No. 5

It has been narrated from Hasan Al-Basri²⁶³:

The foundation of Islâm has been laid upon three principles (i.e. as long as these three are observed, the enemy shall not succeed in ruling over the Muslim world)

- 1) *Jihâd - which has been in operation from the time Almighty Allâh sent His Nabi ﷺ, and it shall remain in operation till the end, when a group of believers shall fight against dajjâl. No amount of oppression shall halt this institution!*
- 2) *Abstaining from passing verdicts of 'disbelief (kufr) merely on account of some evil deed that he might have performed*

²⁶³حدثنا محمد بن أبي محمد المريء قال حدثنا أبي قال حدثنا علي بن الحسن قال حدثنا أحمد بن موسى قال حدثنا يحيى بن سلام عن عمار الدهني عن جسر المصيصي عن الحسن قال قال رسول الله صلى الله عليه وسلم بني الإسلام على ثلاثة : الجهاد ماض منذ بعث الله نبيه إلى آخر فئة من المسلمين تكون هي التي تقاتل الدجال لا ينقضه جور من جار والكف عن أهل لا إله إلا الله أن تكفروهم بذنوبهم والمقادير خيرها وشرها من الله (السنن الواردة في الفتن للداني)

- 3) *Strong belief in taqdîr/pre-destination (i.e. conviction that all decisions, whether it seems good or not, come into effect only after it receives permission from Almighty Allâh).*

Explanation:

In the narration, three fundamental aspects for the salvation of one's Imân have been discussed. When one studies these three aspects, he shall realise that it is at the roots of these very three points that dajjâli agents strike during their futile attempts to destroy Islam.

1. The first aspect discussed in the narration is Jihâd. Understanding the power behind this essential institute of Islam, dajjâli forces have made various attempts to have Muslims abandon Jihâd in totality, but as the narration declared, these attempts were and shall never be successful.

Amongst such attempts were:

- Having hypocrites declare Jihâd to be impermissible, as was the case of Gûlâm Ahmed Qâdiyâni who forbade his followers from fighting against the British.
- Passing such laws through which carrying weapons for purposes of self-defence becomes rare and difficult, in an attempt to rob believers of retaining their mastery over 'weapon control'. Almighty Allâh has Himself warned regarding such plots. Almighty Allâh declares:

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً (النساء - 102)

'It is the desire of the disbelievers that you become negligent with regards to your weapons, and your items of self-survival, so that they may launch a united 'all-out attack' upon you!

- Branding acts of self-defence and defence of one's land and property as 'acts of terrorism', 'hate for humanity', etc.

2. The second aspect discussed in the narration was that the Ummah never fall in the trap of issuing verdicts of ‘disbelief (kufr) against one another, merely on account of some misdeed that might have been committed.

The act of pounding labels of ‘disbelief’ against people, organizations, countries, etc, due to sins committed, and at times merely due to their practice not being in conformity to what one regards as correct, has always served as the base upon which the Ummah gets divided.

It was this that caused the ‘Arab rebellion’ against the Ottoman Caliphate, and as long as this ‘despicable act’ remains the hobby of those who are regarded as ‘learned’, the hopes of the Ummah re-uniting seems bleak.

Yes, if there is concrete proof of a party or individual denying a fundamental belief of Imân, in such an instance the Ulema of the Ummah are forced to issue a verdict of kufr, even though the party concerned recites the kalimah and faces the same Qiblah.

1. The third aspect highlighted is that even though one cannot fully comprehend the issue of taqdîr/predestination, one should still ensure that his conviction in this concept never wavers.

Creating doubts in the mind of youngsters attending universities, etc, through the poisonous arrow of ‘questioning the concept of taqdîr’ has been a shaitaani ploy throughout the ages. Rasulullâh ﷺ warned the Ummah regarding such shaitaani attacks, and at the same time informed the Ummah of its method of defence in the face of such attacks. Rasulullâh ﷺ offered the following guidelines:

When shaitân blows within one’s mind doubts regarding essential Islamic beliefs, one should not express an attitude of ‘being too concerned’, since

this is exactly what shaitân desires. Wherever he finds his arrows hitting their mark, (i.e. creating panic) his attacks in that direction intensifies.

Rather one should understand that these doubts are not the product of one's inner beliefs, but rather the result of shaitân's blowing. As long as one is not pleased with these thoughts, the mere existence of it in one's mind shall do no harm. In fact, as stated clearly by Rasulullâh ﷺ, such an uneasy feeling over such thoughts are in fact a proof of one's Imân, otherwise why would one feel uneasy with such thoughts?²⁶⁴

Dispel the attack by reciting the Kalimah (in which one clearly states to his heart his true belief), then ask Almighty Allâh for protection from shaitân, and end the matter there and then. Never fall into the trap of making an attempt to respond to these doubts.²⁶⁵

Narration No. 6²⁶⁶

Iblîs shall instruct his progeny of shayateen to submit to dajjâl. They shall extract for him the treasures of the earth. There shall not be a barren

²⁶⁴ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ -صلى الله عليه وسلم- فَسَأَلُوهُ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَغَاظَمُ أَخَذْنَا أَنْ يَتَكَلَّمُ بِهِ. قَالَ « وَقَدْ وَجَدْتُهُ ». قَالُوا نَعَمْ. قَالَ « ذَلِكَ صَرِيحُ الْإِيمَانِ (الصحيح لمسلم - باب بَيَانِ الْوَسْوَاسَةِ فِي الْإِيمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا)

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِهَارُونَ - قَالَا حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ (الصحيح لمسلم - باب بَيَانِ الْوَسْوَاسَةِ فِي الْإِيمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا)

²⁶⁵ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعًا عَنْ يَعْقُوبَ قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ أَحْيَى ابْنُ شِهَابٍ عَنْ عَمِّهِ قَالَ أَخْبَرَنِي غَزْوَةُ بْنُ الرَّبِيعِ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « يَأْتِي الشَّيْطَانُ أَخَذَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا وَكَذَا حَتَّى يَقُولَ لَهُ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَبِهْ (الصحيح لمسلم - باب بَيَانِ الْوَسْوَاسَةِ فِي الْإِيمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا)

²⁶⁶ وَيَأْمُرُ إِبْلِيسَ الْأَكْبَرَ ذَرِيَّتَهُ بَاتَابِعَهُ فَيُظْهِرُونَ لَهُ الْكَنُوزَ فَلَا يَمْرُونَ بِخَبْرَةٍ وَلَا أَرْضَ فِيهَا كَنْزٍ إِلَّا نَبَذَ إِلَيْهِ كَنْزَهُ وَمَعَهُ قَبِيلٌ مِنَ الْجِنِّ فَيَتَشَبَّهُونَ بِمَوْتَاهُمْ فَيَقُولُ الْحَمِيمُ حَمِيمُهُ أَلَمْ أَمْتَ وَقَدْ حَبِيتَ (السنن الواردة للداقي)

وعن أسماء وإن من أشد فتنته أنه يأتي الأعراي فيقول أرايت إن أحييت لك إبلك ألسنت تعلم أني ربك ؟ فيقول بلى فيمثل له الشيطان نحو إبله كأحسن ما يكون صروعا وأعظمه أسمنة . قال ويأتي الرجل قد مات أخوه ومات أبوه فيقول أرايت إن أحييت لك أباك وأخاك ألسنت تعلم أني ربك ؟ فيقول بلى فيمثل له الشياطين نحو أبيه ونحو أخيه (رواه أحمد)

piece of land, in which is some treasure, except that it shall throw itself out for him when he, dajjâl, passes by it.

The jinn shall take the forms of those that have passed away. A jiin shall then say to one whose close friend had passed away, imitating his friend, 'Did I not die? Have I not been brought back to life? The jinn, in the form of the dead man, shall thereafter invite the friend towards the obedience of dajjâl.

Narration No.7

Dajjâl's paradise shall be in the form of green pastures in which water shall flow. As for his fire, it shall be black smoke!²⁶⁷

In this narration one finds adequate indication that in the wars fought against the forces of dajjâl, it shall not be arrows and spears that shall be the dominant weapon, but rather such weapons that shall leave in their wake 'black smoke', an example of which is as depicted below:



Narration No.8

Hadrat Abdullâh ibn Amr ibn al-Aâsؓ has narrated²⁶⁸:

²⁶⁷ معه صورة الجنة خضراء يجري فيها الماء وصورة النار سوداء تدخن

The major wars shall be five, two of which have already passed (i.e. The battle of Siffîn and Jamal). The next three shall be:

1. *War with the Turk (Tartars)*
2. *War with the Romans (The Crusades)*
3. *War with dajjâl (which in the understanding of the writer refers to all the major wars fought after the advent of the Renaissance)*

After the war with dajjâl there shall be no other war that the Muslims shall fight.

(As for the battle against the Ya'jûj and Ma'jûj, the Muslims shall not manage to put up any real fight against this mighty force that shall burst into power after the slaying of dajjâl. Almighty Allâh shall rather destroy this evil directly.)

Narration No.9

Hadrat Huzeifa ibn Yamân رضي الله عنه has narrated from Rasulullâh ﷺ ²⁶⁹:

He (dajjâl) shall have with him a 'river' and a 'fire'. Whosoever falls into his 'fire' shall receive a full reward and his sins shall be pardoned. As for the one who falls into his river, he shall be written as a 'sinner' and shall receive no reward!

I (Huzeifa رضي الله عنه) asked, What shall happen after that?'

Rasulullâh ﷺ replied, 'Foals (baby horses) shall be born, but there shall be none to ride it until Qiyâmah.

There is a great possibility that in the words '*Foals shall be born, but there shall be none to ride it until Qiyâmah*' there is an indication towards an

²⁶⁸حدثنا عبد الرحمن بن عوف ، قال : حدثنا قاسم بن أصبغ ، قال : حدثنا أحمد بن زهير ، قال : حدثنا هوزة ، قال : حدثنا عوف ، عن أبي المغيرة ، عن عبد الله بن عمرو ، قال : « ملاحم الناس خمس ملاحم : ثنان قد مضت ، وثلاث في هذه الأمة : ملحمة الترك ، وملحمة الروم ، وملحمة الدجال ، وليس بعد الدجال ملحمة (السنن الواردة للدائي)

²⁶⁹قال ثم يخرج الدجال بعد ذلك معه نحر و نار فمن وقع في ناره وجب أجره وحط وزره ومن وقع في نهره وجب وزره وحط أجره . قال قلت ثم ماذا ؟ قال ينتج المهر فلا يركب حتى تقوم الساعة (المصنف لعبد الرزاق الصنعاني)

era of 'modern transport' due to which horse-riding shall become a mere pleasure and pastime, and that too for very few. The horse had always been recognized as the primary and most efficient means of fast transport. It carried this prestige throughout the centuries until the year **1900**, when the private automobile took its place. From that time on, the role of a horse for transportation purposes has continued dwindling. In present times, the horse in modern cities serves as a mere tool of enjoyment, riding only for pleasure.

Narration No.10

It has been narrated from Ka'b Al-Ahbâr رضي الله عنه:²⁷⁰

The sign of the emergence of Al-Mahdi shall be flags (armies) coming from the West. In charge of these flags shall be a man from Kindah/Kanada. He shall have a limp.

When the West shall take control of Egypt, the inside of the earth shall be better for the people of Shâm.'

With regards to the first part of the narration, there is a great possibility of the phrase 'flags' referring to 'a united, international army from the West (each with its own flag) laying an attack upon the Muslim World. The first time that this occurred was in 2001-2003, when America and The United Kingdom, followed soon after by NATO (the first ever united international army) launched its attack upon Afghanistan, in response to 'the New York Terror Attack of 9/11'. Utilizing troops from over 40 countries this war soon took the name of 'The Global War on Terrorism'.

The commander appointed over all the armies was General Richard Myers, born in Kansas City, USA, close to an area known as **Canada-**

²⁷⁰حدثنا ابن عفان ، قال : حدثنا أحمد بن ثابت ، قال : حدثنا سعيد ، قال : حدثنا أبو الفتح ، قال : حدثنا علي بن معبد ، قال : حدثنا خالد بن سلام ، عن محمد بن عبيد الله ، عن يزيد بن سندی ، عن كعب ، قال : « علامة خروج المهدي ألوية تقبل من قبل المغرب ، عليها رجل من كندة أعرج ، فإذا ظهر أهل المغرب على مصر قبطن الأرض يومئذ خير لأهل الشام » (الفتن للذاني)

Kansas. If the word 'Kindah/Kanada is read with a 'C' it could easily be spelt out as 'Canada'.

As with regards being limp, it was by Divine Decree that the day before this individual was appointed as Chairman of the Joint Chiefs, the highest ranking uniformed officer of the United States' military forces, he developed a torn meniscus in his knee, due to which he was forced to **limp** about on crutches, during the earliest stages of 'The War on Terror'.

As with regards to the second part of the narration, '*When the West shall take control of Egypt, the inside of the earth shall be better for the people of Shâm*', generally this phrase shall be taken to mean that 'death during that era shall be better than living', indicating towards extremely trying conditions, which is the case today.

Another probable meaning that could be taken from this phrase is that when the West shall grab control over Egypt, which occurred shortly after the Ottoman caliphate was toppled, at that time the safety and salvation of the people of Shâm shall lie in digging tunnels underground. This meaning finds strength in another narration recorded by Nueim ibn Hammâd²⁷¹:

'When the yellow flags (the Roman/European armies) shall reach Egypt, **flee into the earth as far as you can!** And when the news reaches you that the enemy have reached Shâm, create some conveyor to lift you towards the skies, if you can; or dig for yourself a **tunnel** into the earth!'

Narration No.11²⁷²

Hadrat Abu Umâmah رضي الله عنه has narrated:

²⁷¹حدثنا ضمرة عن الأوزاعي عن حسان أو غيره قال يقال إذا بلغت الرايات الصفراء مصر فاهرب في الأرض جهدا هربا فإذا بلغك أنهم

نزلوا الشام وهي السرة فإن استطعت أن تلتمس سلما في السماء أو نفقا في الأرض فافعل (الفتن لنعيم)

²⁷²حدثنا ابن عبد الوارث عن حماد بن سلمة عن الجريري عن أبي المثنى عن أبي أمامة قال لا تقوم الساعة حتى يتحول خيار أهل العراق

إلى الشام وشرار أهل الشام إلى العراق (الفتن لنعيم)

'Qiyâmah shall not occur until the best of Irâq move over to Shâm and the worst of Shâm moves over to Irâq!'

Where mention is made of Irâq in the narrations, it refers to the lands of Irâq and Irân combined, which once served as the capital of the 'Persian/Satanist Empire'. From the era of Hadrat Umarؓ this land remained under Muslim control. In recent history, under the guise of 'The Iranian Revolution of Komeini' the land of Irân was deviously snatched away and converted into a shia state. Then, after the toppling of Saddâm Husein, the land of Irâq was handed over to a shia government, despite the vast majority of both lands being of Sunni belief. Through these two devilish ploys, the path was laid out for Irâq to return to its once despised state, i.e. the capital of shaitaani evil.

As for Shâm, from the time of the Arab Uprising, followed shortly by Bassâr al Asad's open demonic assault upon the innocent civilisation of Shâm, aided by Russia (declared partner), America (hidden partner) and ISIS (hypocrite organization), the people of this land have begun developing into an Islamic 'army', the like of which the modern world has perhaps only seen in Afghanistân and Ghazza. The field has now been laid for this land to become the capital of Hadrat Mahdiؓ and its people to be from his most elite. Slowly but surely, the filth of Shâm is exiting this land, and when the flag of true Islâm shall be raised in this blessed land, it is obvious that the shia hypocrites who are today clutching unto their rule through the most barbaric of methods, these filthy groups shall find no refuge for themselves except towards Irâq, thus giving expression to the prediction of *'and the worst of Shâm shall move over to Irâq!'*

Part Ten- Conclusion

It seems appropriate to conclude this book with a summary of how I feel the issue of dajjâl should be viewed, which has been discussed in length, with its relative proofs throughout the book. The purpose of this summary

is merely to place within one's mind a broad picture of the entire affair, so that one ends the book with a relatively good understanding of the issue.

A probable timeline of dajjâl:

- 1) Dajjâl featured greatly in the nations of the past. In fact, his trickery was such that every Nabi warned his nations to be wary of him.
- 2) In the era of Nabi Suleimân عليه السلام he was forced to submit, and his expertise was utilized in the initial stages of the construction of Masjid-ul-Aqsa.
- 3) Finding the opportunity, he had the ring of Nabi Suleimân عليه السلام flung into the ocean, and in the guise of Aasif (the trusted aide), encouraged Nabi Suleimân عليه السلام to set out in search of it, promising to look after the affairs of the kingdom in his عليه السلام absence.
- 4) During his short time of the throne of Nabi Suleimân عليه السلام, dajjâl dictated fine principles regarding the knowledge of Haaroot and Maaroot, an act which previously he could not do due to the barrier which exists between man and jinn, and between the shayaateen and Divine Words, a barrier which was only dropped during the era of Nabi Suleimân عليه السلام.
- 5) Suleimân عليه السلام miraculously found his عليه السلام ring and returned to his عليه السلام throne. The evil jinn fled, but was soon captured. The scrolls of magic were collected after an exhaustive search and were buried in the foundation of Al-Aqsa.
- 6) After the demise of Nabi Suleimân عليه السلام attempts were made to have the foundation dug up to retrieve these scrolls, but to little avail.

- 7) A thousand plus years later, shortly after Rasulullâh ﷺ's conquest of Makkah Mukarramah, Tamim Dâri ﷺ had a face-to-face meeting with dajjâl, who ended their meeting with the announcement that the time for his release was indeed close.
- 8) Despite affirming to the authenticity of Hadrat Tamim Dâri ﷺ's encounter, wherein he ﷺ found dajjâl chained on an island, Rasulullâh ﷺ still harbored apprehension regarding a jewish lad, known as Ibn Sayyâd. The fear of Ibn Sayyâd being dajjâl remained with Rasulullâh ﷺ until his ﷺ blessed death.
- 9) During the era of the Sahâba ﷺ the matter of Ibn Sayyâd grew even more mysterious, especially when he announced that he was well aware of the whereabouts of dajjâl and would happily accept the role of being dajjâl if it was offered to him.
- 10) In the Battle of Harrah, Ibn Sayyâd disappeared, and was seen years later being received by the Jews of Asbahân (Iran) as their leader, through whom they hoped to acquire rule over the Arabs.
- 11) The disappearance of Ibn Sayyâd in the battle of Harrâh most probably signalled the moment during which dajjâl attained freedom from his shackles. From that moment on, Ibn Sayyâd would cease to exist and his body would now be a mere vehicle for dajjâl. Due to this body no longer housing a human soul, it would now neither age nor deteriorate. As it looked on the day dajjâl entered into it, so too shall it look on its last day. The description offered by Rasulullâh ﷺ of dajjâl being 'a youngster, with curly, frizzy hair' would thus fit perfectly, even after the passing of hundreds of years.
- 12) In the body of Ibn Sayyâd, dajjâl initiated a slow but steady effort to gain control of Al-Aqsa, resulting in a bloody take-over four

hundred years later, under the name of 'The Crusades'. (458A.H/1099A.C)

- 13) Shortly after the Crusaders captured Jerusalem, an elite dajjâli force, known as 'The Knight Templar', set up a base at the front of the Al-Aqsa compound. Laws were passed allowing them to cross borders unchecked and huge donations were made in their name from all over Europe.
- 14) Their digging on the Al-Aqsa Compound continued without any interference whatsoever for almost ten years. Indications were made that a 'treasure' had been found and shipped back to Europe, but the details of this 'treasure' remained a 'well-guarded secret', which only today, after another twelve hundred years, is being exposed, and that too only due to these shaitaani/dajjâli groups now desiring that tit-bits of their devilish schemes receive exposure.
- 15) Intense research into the 'treasures' of Al-Aqsa began in Spain, and surrounding lands, leading to the formation of a mystical science known as 'Kabbala'. This 'treasure of Al-Aqsa' was most probably the very writings which dajjâl had dictated during the era of Nabi Suleimân ﷺ, i.e. fine principles regarding the knowledge of Haarooh and Maarooth).
- 16) Two hundred years later (1290 A.C) a Spanish rabbi and kabbalist, Moses de Leon, authored Sefer ha-**Zohar** ("Book of Splendour"), the most important work of Jewish mysticism. At the beginning of his book Moses attributed the writings of the Zohar to Rabbi Shimon Bar Yochai (Rashbi), who lived in the 2nd and 3rd centuries CE (i.e. about 200-300 years after the ascension of Nabi Isa ﷺ).
- 17) From the 13th to the 15th century the Iberian Peninsula (located in the southwest corner of Europe and divided among three states: Spain, Portugal, and Andorra) acted as the prime centre of

kabbalastic training, and Spain was declared as the land of 'the first golden era of kabbala'.

18) Constantinople was conquered at the hands of Sultan Muhammad Al-Fâtiḥ in 857A.H (1453A.C) and a mighty Ottoman Empire took over the caliphate. In the Ahâdith discussing 'خروج الدجال' (the 'emergence/surge of dajjâl) the conquest of Constantinople features as the final major sign before the 'emergence of dajjâl'.

19) Through the science of kabbala, various new weapons of warfare were produced, and in the name of 'exploration' surrounding lands were easily conquered, and robbed of its minerals.

20) From the various guidelines of the Kabbala, it seems one fundamental issue was the need of a 'certain' land in which its magical effects shall blossom the most. In search of this 'coveted land' huge amounts of wealth were spent, and great risks were taken.

With maps, guides, and dajjâli guidance, elite dajjâli forces, led by Christopher Columbus, set sail for 'America'. Their effort was not to 'discover' this new land, since Muslim sailors had already reached there three hundred earliar, but rather to conquer it and make it their central satanic base.

21) In 1492 the ships of Columbus reached the 'Americas'. In the name of 'A Discovery of a New World' a subtle wipe-out of the inhabitants of the land began. Despite being inferior with regards to military power, the native Indians put up a firm resistance against the European Invaders, but found no answer to a 'mysterious plague' that spread like wildfire in their land, wiping out more that 90% of their population.

22) Between 1550 and 1570 , for the first time ever, an explanation to the fundamentals of Kabbalah was presented to the general public, by Rabbi Isaac Luria **Ashkenazi** (known in Jewish/kabbalistic circles as 'The Holy Ari –The Lion' and the 'father of contemporary Kabbalah'. Isaac Luria would state that from his time on, the wisdom of Kabbalah was ready to be opened to everyone.

A study of the biography of this famous kabbalistic leader shall reveal that shaitaani/dajjâli attention towards this individual began from even before his birth.

Sefer HaKavanot U'Ma'aseh Nissim records that one day Luria's father remained in the Beth kneset alone, studying, when Eliyahu HaNavi appeared to him and said, "I have been sent to you by the Almighty to bring you tidings that your holy wife shall conceive and bear a child, and that you must call him Yitzchak. He shall begin to deliver Israel from the Klipot [husks, forces of evil]. Through him, numerous souls will receive their tikkun. He is also destined to reveal many hidden mysteries in the Torah and to expound on the Zohar. His fame will spread throughout the world. Take care therefore that you not circumcise him before I come to be the Sandak [who holds the child during the Brit Milah ceremony]

23) Shortly after the conquest of Constantinople in 1458 A.C, the European World entered into a new stage of its history, a stage which was to introduce the world to such matters which were never heard of from the time of Nabi Adam عليه السلام.

In the name of 'The Renaissance' (Rebirth) Europe took the reigns of power, of scientific advancement, of exploration, and of military might into its hands. Steered by shaitaani/dajjâli elite ashkanazi lobbies various super-powers were created, the most notable being four, viz. The United Kingdom (1600 to 1900); The USSR (1721-1917); Germany (1871-1945); and finally The USA/United Nations (1945 till the present-day).

24) During these four hundred years, with the science of Kabbalah acting as the secret magical ingredient for world-dominance, dajjâli authority was stamped on practically every corner of the known world. His evil, in the form of nudity, pornography, raves and clubs, drugs and alcohol, etc, however could not openly penetrate the Haramain and the City of Al-Aqsa. Besides these few blessed lands, open dajjâli influence settled all over.

25) In 1948, under the shadow of World Super Powers, dajjâli elite forces declared the establishment of 'The State of Israel' in the very land in which Nabi Suleimân ﷺ had once upon a time established his ﷺ rule, i.e. the blessed lands of Aqsa (Jeruselem).

26) Until today, dajjâli forces continue digging under Al-Aqsa, in search of what seems to be the last piece needed to complete their magical formula for complete world-dominance. If my understanding is correct, this last piece is nothing other than the blessed 'ring' of Nabi Suleimân ﷺ.

It is for this reason that the digging under Al-Aqsa continues at a snail's pace, lest too much digging cause the roof to cave in, robbing them of any chance whatsoever to retrieve this coveted 'item'.

In the light of the Ahâdith describing the emergence of 'دابة الارض' (the beast of the earth), with the ring of Nabi Suleimân ﷺ and the staff of Nabi Moosâ ﷺ²⁷³, one understands that dajjâli forces shall, Insha Allâh, never succeed in finding this 'most-powerful ring', due to it being under the constant watchful guard of 'The Beast of the Earth'.

27) The final chapter of dajjâl's reign in this Ummah shall begin with the emergence of Hadrat Al-Mahdi ﷺ, under whose flag the

²⁷³ عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال تخرج الدابة معها خاتم سليمان و عصا موسى (رواه الترمذي و قال هذا

حديث حسن غريب)

Ummah shall once again unite. In the wars that shall follow, the Muslim Ummah shall succeed in crushing the European armies that have until today served as dajjâl's boxing glove and military tool. After this the christian world shall never again enjoy military supremacy.

Final Note

Many ask for the exact date of the emergence of Hadrat Mahdi ﷺ. This is an issue that can never be answered until the actual emergence of the man himself. Yes, signs do lend indication that the era of his emergence is not far. The best that can be said in this regard is:

وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

'And they say: When is this going to occur?

Reply, 'It seems that its time is quite close!'

May Almighty Allâh protect all from every type of evil. Aameen

Completed by the Grace of Almighty Allâh on the 21st of Rajab 1437

May Almighty Allâh, through His Sheer Bounty, accept and make it beneficial for man and jinn till the Last Day. Aameen!²⁷⁴.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

و صلى الله على النبي الأمي و على آله و اصحابه أجمعين

²⁷⁴ I am well aware of my inefficiency in all branches of knowledge, thus I beg those whom Almighty Allâh has blessed with a strong mind and hand in Islamic knowledge to kindly inform this weak one of errors within this compilation, so that it may Insha-Allâh be rectified in future additions. Suggestions, corrections, positive criticism may be forwarded to the email address supplied at the beginning of the book.