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The Major Signs of the Day of Judgment

There are ten major signs of the Day of Judgment. The minor signs occur over a period of centuries; the first of them was the coming of RasulAllah.

The major signs are very close to the Day of Judgment itself. Whenever one of them happens, the rest are going to follow very soon.

The minor signs can be decades apart.

RasulAllah sallallahu ‘alayhi wa sallam says, “The major signs are deeds in a string. When the string is cut, all of them would fall down.” [Ahmad] If you have beads on a string and you cut the string, all of the beads would fall.

What are the ten signs? This hadith is in Muslim. These signs are not in chronological order.

Hudhaifa ibn Usaid Ghifari reported: Allah’s Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: “What do you discuss about?” They (the Companions) said, “We are discussing about the Last Hour.” Thereupon he said: “It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings [earthquakes or earth slidings] in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly [the land of mahshar].” [Muslim 41, 6931]

There’s a hadith that says that the first sign is the rise of the sun from the west. The scholars still say that ad-Dajjaal is the first. How can they say this if there is a hadith? They say that there are signs of the Day of Judgment that relate to changes in the universe, and the first from these signs is the rise of the sun from the west. The rising of the sun from the west is a cosmological change. The other signs – ad-Dajjaal, the smoke, the beast – are things happening on the earth.

Ad-Dajjaal

Linguistic Meaning

We’ll just talk about the meaning of ad-Dajjaal first. His name is al-Maseeh ad-Dajjaal. It is a name made out of two words: Al-Maseeh and Ad-Dajjaal.

One of the scholars [didn't catch the name] says the word al-Maseeh can have 50 meanings. It is a word rich in meaning.

- Some of the meanings of al-Maseeh are something that is wiped out. Ad-Dajjaal is called al-Maseeh because one of his eyes is wiped out – there’s no eye.
- Maseeh could mean someone who travels all over the earth. RasulAllah sallallahu ‘alayhi wa sallam says that ad-Dajjaal would travel all over the world in 40 days.

· Interestingly enough, the word Al-Maseeh could have two opposite meanings: as-Siddeeq (the truthful) and Al-Khadhaab (the liar). The Arabic language is like that – it can have one word that can have two opposite meanings. The word Adam has two meanings as well – one of them is the original and the other came later. The original meaning is dark and the other meaning is something that is fair. Adam can be used to describe someone who is dark-skinned, and it can be used to describe someone who is fair-skinned. When it is used to describe Adam ‘alayhis salaam, it is being used to describe a dark-skinned person. When it is used to describe ‘Eesa, it means fair-skinned. So Al-Maseeh means truthful and liar. Allah subhaana wa ta’aala has created two Maseehs – one is Al-Maseeh Ad-Dajjal and the other is Al-Maseeh ‘Eesa ibn Maryam. ‘Eesa ibn Maryam is the truthful messiah and the ad-dajjal is the liar messiah.

· Al-Maseeh means anointed (and this would apply to ‘Eesa ibn Maryam ‘alayhis salaam).

Now we are going to take a look at the word Ad-dajjal.

· There are some words in Arabic that described something physical, and then they started picking up other connotations and meanings. Dajjal Baleegh [I didn’t hear the word properly] means painting the colour of the camel with qataraan. Qataraan is a dye; black paint. For some reason, some of the Arabs used to dye the camel with that color. Allahu ‘Alam why – to heal it or something. The camel would become coloured; therefore it is concealing something – the colour of it. And that meaning applies to ad-dajjal because he is not telling the truth. He is covering up something.

· When you use the word as dajjalal hadeet, for example, it means coating something with gold. When you coat something with gold, it’s called dajjal. Those watches that are electroplated, for example. If something is cheap and then you coat it with gold, that is called dajjal. So it looks like gold – beautiful from the outside – but inside it’s nothing. That is ad-dajjal. He’s showing one thing, but in reality he’s evil. He’s claiming that he’s God. He is claiming that he is bringing peace to the world, but he’s evil. He is a disbeliever.

· It also means deception, lying, imposter, etc. All of these meanings apply to ad-dajjal.

Physical Description

Narrated ibn ‘Umar radiyallahu ‘anhu: Once Allah’s Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, “I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed.” [Bukhari, 4/55/553]

RasulAllah sallallahu ‘alayhi wa sallam says that there is no fitna, from the creation of Adam until the day of judgement that is greater than the trial and the tribulation of ad-dajjal.

Narrated ‘Ubadah ibn As-Samit: The Prophet sallallahu ‘alayhi wa sallam said: “I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.” [Abu Dawood, B.37, #4306]

Why did RasulAllah sallallahu ‘alayhi wa sallam say that Allah is not one-eyed? Because, eventually ad-dajjal will claim he is god. RasulAllah sallallahu ‘alayhi wa sallam is saying that he is not your God. This is a very important description of ad-dajjal – he is one-eyed.

In a hadith by Bukhaari, RasulAllah sallallahu ‘alayhi wa sallam says that every prophet has warned his people from the one-eyed liar. He is one-eyed and your Lord is not one-eyed. And between his eyes is written ‘kaafir.’

In another hadith in Muslim, RasulAllah sallallahu ‘alayhi wa sallam says that ‘kaafir’ is written between his eyes and it can be read by the literate and the illiterate. Therefore, it crosses the boundaries of language and literacy. If a person is a mu’min (believer), they will be able to recognize the sign, that this man is a disbeliever.

Now we are going to talk about a hadith in Muslim. These are not the words of RasulAllah sallallahu ‘alayhi wa sallam, but he approved of them. [I think I successfully located the hadith here.] Tamim ad-Daari, a Sahaabah of RasulAllah sallallahu ‘alayhi wa sallam, saw ad-Dajjal. He said that we never saw a man that was bigger/larger than him. Ad-dajjal is very huge.

Keep in mind that in the other hadith by Abu Dawood, it said that ad-Dajjal was short. This can be problematic at time when we read about his description; it gets very confusing. The hadith of RasulAllah sallallahu ‘alayhi wa sallam are sufficient for us for when he does appear. We might not be able to have an exact perception of what he is now, but when he does come out, we’ll understand. Looking at these ahaadith, they may seem contradictory, but they are not; they are describing different things about ad-dajjal.

Abu Sa’eed reported: I accompanied Ibn Sayyad to Mecca and he said to me: “What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah’s Messenger (may peace upon him) as saying: ‘He will have no children?’” I said: “Yes, of course.” Thereupon he said: “But I have children. Have you not heard Allah’s Messenger (may peace be upon him) as saying: ‘He would not enter Mecca and Medina?’” I said: “Yes, of course.” Thereupon he said, “I have been once in Medina and now I intend to go to Mecca.” And he said to me at the end of his talk: “By Allah: I know his place of birth his abode where he is just now.” He (Abu Sa’eed) said: “This caused confusion in my mind (in regard to his identity).” [Muslim, B.41, #6994] This is another description of ad-dajjal – he will have no children.

Ad-Dajjal: Alive?

Let’s ask a question: Is ad-Dajjal alive now? Was he alive at the time of RasulAllah sallallahu ‘alayhi wa sallam; is he alive now? The answer is yes. He is alive. Where is he exactly? This is what we are going to talk about next.

The rest of CD8 – the majority of it – talks about a man called Ibn Sayyaad and whether or not he was actually ad-Dajjal. Some companions swore by Allah that he was. RasulAllah sallallahu ‘alayhi wa sallam himself never said clearly whether Ibn Sayyaad was ad-Dajjal or not.

[I felt that this following hadith was very relevant to talking about ad-Dajjal, so I have included it.] This hadith is long. Fatima bint Qais says, [....] I heard the voice of an announcer making an

announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed).

So I set out towards that mosque and observed prayer along with Allah's Messenger (may peace be upon him) and I was in the row of the women which was near the row of men. When Allah's Messenger (may peace be upon him) had finished his prayer, he sat on the pulpit smiling and said: "Every worshipper should keep sitting at his place." He then said: "Do you know why I had asked you to assemble?" They said: "Allah and His Messenger know best."

He said: "By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of this) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people! Go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. But tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil.

He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: Yes Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya [a lake in Palestine] we said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it do you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I

would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it;” then Allah’s Messenger (may peace be upon him) striking the pulpit with the help of the end of his staff said: “This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this?” The people said: “Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Red Sea or Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east,” and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved It In my mind (this narration from Allah’s Messenger (may peace be upon him)). [Muslim, B.41, #7028] Where exactly is east of Madinah? Only Allah knows.

We learn from this that ad-dajjal is alive. He is going to travel all over the world in 40 days. He is going to conquer all of the world with the exception of Makkah, Madinah and Jerusalem.