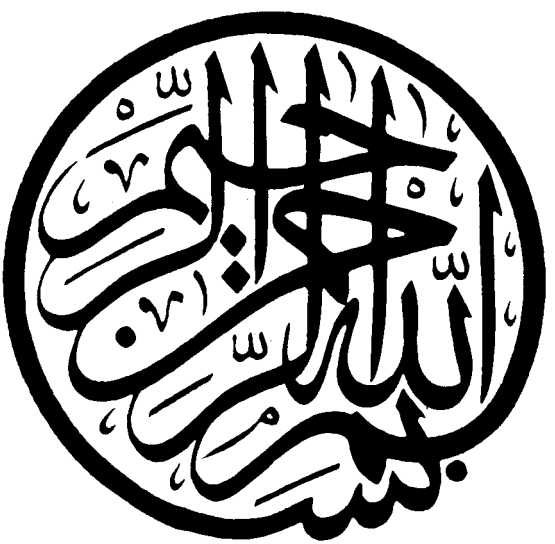
THE ANTICHRIST AND GOG AND MAGOG



Maulana Muhammad 'Ali

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Maulana Muḥammad ʻAli

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Maulana Muhammad 'Ali

AUTHOR OF

an *English Translation of the Holy Qur'ān with Commentary* (with Arabic text), *The Religion of Islam, Muḥammad the Prophet, Early Caliphate, Living Thoughts of the Prophet Muḥammad, The Babi Movement, A Manual of Hadiṯh* (English); *Bayan al-Qur'ān* - Urdu Translation and Commentary of the Qur'ān in three volumes, *Fadl al-Bari* Translation and Commentary of *al-Ṣaḥiḥ al-Bukhari* (Urdu), etc.

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Transliteration

Below is explained the system of transliteration of proper names and Arabic words as adopted in this book. It follows the most recent rules recognized by European Orientalists with very slight variations.

' stands for *hamza*, sounding like *h* in *hour*, a sort of catch in voice.

‘ stands for *'ain*, sounding like a strong guttural *hamza*.

a sounds like *u* in *tub*.

ā sounds like *a* in *father*

ai sounds like *a* in *mat*; it represents a *fatha* before *yā*.

au sounds between *au* in *auto* and *o* in *more*; it represents a *fatha* before *wāw*.

d stands for *dāl*, being softer than *d*.

dz stands for *dzād*, sounding between *d* and *z*.

gh stands for *ghain* (soft guttural *g*).

h sounds like *h* in *how*.

ḥ smooth guttural aspirate, sounds like *h* but is sharper.

i sounds as *i* in *pin*

ī sounds as *ee* in *deep*.

ġ sounds as *g* in *gem*.

kh stands for *khā*, sounds like *ch* in the Scotch word *loch*.

q stands for *qaf*, strongly articulated guttural *k*.

ṣ stands for *sad*, strongly articulated, like *s* in *hiss*.

sh stands for *shīn*, sounding like *sh* in *she*.

t sounds like Italian dental, softer than *t*.

ṭ strongly articulated palatal *t*.

th sounds between *th* in *thing* and *s*.

u sounds like *u* in *pull*.

ū sounds like *oo* in *moot*.

ẓ strongly articulated palatal *z*.

Other letters sound as in English.

THE ANTICHRIST AND GOG AND MAGOG

The subject dealt with in this chapter is generally considered as relating to eschatology or the end of things, but this impression seems to be the result of Christian influence on Muslim thought. Islamic prophecies of the appearance of the Antichrist and of the predominance of Gog and Magog represent an aspect of the conflict of the spiritual and material forces, of the struggle of truth against falsehood, in which the spiritual forces are represented as being subjugated only temporarily, but as a result of which there would be a general spiritual awakening in the world and truth will ultimately shine in its full resplendence and prevail in the whole world.

Misunderstanding as to the significance of the prophecies referred to above exists not only among non-Muslims but among Muslims as well. In fact, these prophecies are the most misunderstood part of the Islamic religious literature, and some of the best intellects of Islam, being unable to discover the underlying significance, have gone to the extent of declaring all ḥadīth relating to these prophecies as unreliable or fabrications of a later age. As a matter of fact, not only have many of these ḥadīth been accepted by the most reliable collectors of ḥadīth, such as Bukhārī and Muslim, but similar prophecies are met with in the Qur'ān itself. The reliability of such ḥadīth is, therefore, beyond all doubt. But what is more, fulfilment of these prophecies shines out so clearly in the light of the events that are taking place before our eyes that what was considered to be the darkest spot of Islam forms now its brightest feature.

The need for discussion about the Antichrist and Gog and Magog

It is a remarkable coincidence that whereas in the world of today European powers are pressing forward with a determined programme of action against the world of Islam and are restlessly anxious to hold an absolute sway over it, we find on the other hand a large number of prophecies of the Holy Prophet Muḥammad that speak of trials

and tribulations that were to befall the Muslims in the latter days — prophecies that almost find literal fulfilment in the trend of events *vis-a-vis* the Muslim world before us. It is all the more astonishing that these prophecies were recorded at a time when temporally Islam was predominant, and the whole world was trembling before its onward advance. It is an open secret that there is a terrible warfare at the moment between Europe and Islam, or to put it more correctly between the material and spiritual forces. Christian Europe regards the power of Islam to be an awful menace to its material civilization, and on this false apprehension is bent on crushing it out of existence and thus saving the world from its political influence. Its religious section has declared it quite openly that whereas other religions are non-Christian, Islam is definitely anti-Christian. And although the Christian missionaries are found active in every quarter of the globe, preaching to all kinds of people, their special objective is the Muslim community. Certainly these are facts that no Muslim can afford to look on indifferently.

It is lamentable, nevertheless, that Muslims are so hopelessly entangled in their own internal differences on minor points of religious life that they have no thought to spare for the more vital aspects of their national life. If they could devote some attention to the great struggle that is now going on between the forces of materialism and spirituality, they could very clearly see that the feats of Dajjāl and the astonishing adventures of Gog and Magog are no mere fanciful stories but are a portrayal of a faithful picture of the irresistible inroads of materialistic Europe and the Christianity of our own days, which the Ḥadīth literature has drawn in prophetic language. That great seer, the greatest seer this world has produced, the Prophet Muḥammad, has so vividly described events that were to happen 1300 years after him that one would think he was seeing them happening before his very eyes. In view of these clear prophetical warnings of the Holy Prophet it becomes the imperative duty of every Muslim to give thought to those ḥadīth which speak of the latter-day struggle of Christianity and Islam, and forget their own differences on small and secondary points, because the very existence and success of Islam in the world depends on the sequel to

the contest of the two religions that are before us and of which these ḥadīth speak, and not on those small matters, variations in which do not constitute any very great benefit or loss to the Muslims.

The significance of the Dajjāl and Gog and Magog

The mention of Dajjāl occurs repeatedly in ḥadīth, whereas Gog and Magog are mentioned not only in Ḥadīth but also in the Qur'ān, and the appearance of both is connected with the advent of the Messiah. The word *Dajjāl* is derived from *dajala*, which means *he covered* (a thing). The *Lisān al-'Arab* gives several views why Dajjāl is so called. One view is that he is so called on account of his being a liar and covering or concealing the truth with falsehood; another that he will cover the earth with the largeness of his numbers; a third that he will cover the people with unbelief; a fourth that he will spread over and cover the whole earth. Still another view is that Dajjāl is a community that will carry about its merchandise all over the world, *i.e.*, it will cover the earth with its articles of trade. Finally there is the view that Dajjāl has been given this name because he will say things which are contrary to what is in his mind, *i.e.* he will cover his real intentions with false words.

Ya'jūj (Gog) and *Ma'jūj* (Magog) are derived from *ajj* or *ajīj* in the forms of *yaf'ūl* and *maf'ūl* and *ajīj* means *the flaming of fire*. But *ajja* also means *asra'a* i.e. *he walked fast*. This is the meaning given in the Lisān al-'Arab. Imām Rāghib says that Ya'jūj and Ma'jūj have been compared to the flaming fire and surging water because of their intense agitation.

The Dajjāl and Gog and Magog in the light of the Qur'ān

The word Dajjāl does not occur in the Qur'ān, but it is mentioned in authentic ḥadīth that the first and the last ten verses of the chapter entitled *the Cave* afford protection from the trials of Dajjāl, and the Qur'ān, read in the light of these ḥadīth, thus gives the clue to what Dajjāl is. The following reports occurring in the most reliable works on Ḥadīth bear on this point:

> Whoever commits to memory the first ten verses of the chapter entitled the Cave will be immune from (the trials of) Dajjāl.[1]
>
> Whoever recites the last ten verses of the chapter entitled the Cave will be safe from the trials of Dajjāl.[2]

Maybe in mentioning the first and last ten verses, the object is to refer to the whole chapter which describes the trials of Christianity in its two aspects — one religious and the other temporal. Read the first and the last ten verses, and it is clear as day-light that it is the Christian nations that are spoken of in both places. In the very beginning, the religious aspect is mentioned when the Prophet is first spoken of as giving a general warning to all mankind,[3] and then as warning the Christian nations in particular,[4] people who have taken a son of God. Thus:

> Praise be to Allāh! Who revealed the Book to His servant ... to give warning of severe punishment from Him ... And warn those who say Allāh has taken a son.[5]

This is a clear reference to the Christian nations, the basic doctrine of whose religion is that God has a Son. In the concluding ten verses, there is as clear a reference to the temporal achievements of these very nations:

> Do those who disbelieve think that they can take My servants to be friends besides Me? ... Say: Shall We inform you of the greatest losers in respect of deeds? Those whose effort goes astray in this world's life and they are making good manufactures.[6]

This is a prophetic portrait of the Western nations in the clearest words. Manufacture is the one speciality and pride of the Christian nations, and it is to this distinguishing characteristic that the above verses refer. They are so engrossed in the race of manufacturing

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1. *Al-Muslim* 6:42; *Abū Dāwūd*; *Tirmidhī*; *Musnad Aḥmad*.
2. *Al-Muslim*; *Tirmidhī*; *Abū Dāwūd* 36:12.
3. 18:2. 4. 18:4. 5. 18:1-4. 6. 18:102-104.

goods that the higher values of life are entirely screened away from their eyes. Manufacture and more manufacture - this is the be-all and end-all of life with them. Thus both the first ten verses and the last ten verses of this chapter clearly speak of the tribulations of the Christian doctrine of sonship and the materialistic activities of the Christian nations, and this is what is meant by the trials of Dajjāl.

Gog and Magog (Ya'jūj and Ma'jūj) are mentioned twice in the Qur'ān. Once they are mentioned in the eighteenth chapter in association with the description of Dajjāl. Towards the end of this chapter, a great potentate, Dhu-l-Qarnain[7], is spoken of as undertaking journeys in different directions to fortify the frontiers of his empire. This potentate is historically proved to be Darius I, the emperor of Persia. His first journey is spoken of as terminating on the Black Sea:

> Until when he reached the setting place of the sun (or the westernmost point), he found it going down into a black sea.[8]

Then there is a reference to his eastern journey:

---

7. Dhu-l-Qarnain literally means *the two horned one* but it may also mean one *whose rule extends over two generations* or *the lord of two kingdoms*. This last significance is given by the great commentator, Ibn Jarīr. In the Old Testament, Book of Daniel, we find a mention of a vision of Daniel, in which he saw a ram with two horns. The vision is interpreted in the book itself in these words: "The ram which thou sawest having two horns are the kings of Media and Persia" (Daniel, 8:20). Among the kings of Media and Persia, Darius I (521-485 B.C.) is the only one to whom the description of the Qur'ān suitably applies. *The Jewish Encyclopaedia* says: "Darius was the organiser of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus and India and along the Turanian Steppes and highlands of Central Asia." The following remarks in the *Encyclopaedia Britannica* strengthen this view: "Darius in his inscriptions appears as a fervent believer in the religion of Zoroaster. But he was also a great statesman and organiser. The time of conquests had come to an end: The wars which Darius undertook ... only served the purpose of gaining strong natural frontiers for the empire and keeping down the barbarous tribes on its borders. Thus Darius subjugated the wild nations of the Pontic and Armenian mountains and extended the Persian Domimion to the Caucasus".

8. 18:86.

> Until when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it.[9]

Still further there is a reference to his northern journey:

> Until when he reached (a place) between the two mountains.[10]

The reference here is to the mountains of Armenia and Azarbaijan. In this last northern journey, Dhu-l-Qarnain comes across a people who speak a different language; in other words they do not understand the Persian language. These people appeal to Dhu-l-Qarnain in these words:

> O Dhu-l-Qarnain! Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?[11]

Further we are told that Dhu-l-Qarnain actually constructed this wall,[12] and there is mention of iron and copper in this connection, which were used for the gates:

> Bring me blocks of iron. At length when he had filled up the space between the two mountain sides, he said, Blow. Till when he had made it (as) fire, he said, Bring me molten brass to pour over it.[13]

In verse 97, we are told that when the wall was completed "they (i.e. Gog and Magog) were not able to scale it, nor could they make a hole in it". In verse 98, Dhu-l-Qarnain is reported as saying that

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9. 18:90. 10. 18:93. 11. 18:94.

12. The barrier or wall referred to here is the famous wall of Derbent (or Darband), which is to be found on the shore of the Caspian Sea. There is a mention of it in *Marāṣid al-Iṭṭila'*, a famous book of Geography. Ibn al-Faqīh also mentions it in his book. The *Encyclopaedia Biblica* gives the following account of the wall: "Derbent or Darband, a town of Persia, Caucasia, in the province of Daghistan, on the Western shore of the Caspian ... to the south lies the seaward extremity of the Caucasian wall, 50 miles long otherwise known as Alexander's Wall ... This, when entire, had a height of 29 ft. and a thickness of about 10 feet, and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier".

13. 18:96.

even this wall will be of use only up to a certain time and it will at last collapse. And then we are presented with another scene:

> And on that day We shall let some of them (i.e., Gog and Magog) surge against others.[14]

The Dajjāl and Gog and Magog are identical

Immediately after speaking of Gog and Magog fighting each other in verse 102, the account reverts to the subject of Dajjāl:

> Do those who believe think that they can take My servants to be friends besides Me?

This shows that the Qur'ān identifies Dajjāl with Gog and Magog. They are given two different names because of their two functions. As for the identity of Gog and Magog, the commentators differ. Ibn Kathīr says that they are descendants of Adam, and this view is supported by the ḥadīth in *Muslim* and *Bukhārī*. According to *Rūh al-Ma'ānī*, they are two tribes from among the descendants of Noah's son Japheth, of whom the Turks form a part, being so called because they were left (*turikū*) on the other side of the wall. Moreover, the Qur'ān's own description shows clearly that they are human beings, to ward off whose invasions the wall was constructed.

The second reference to Gog and Magog occurs in 21:96:

> Even when Gog and Magog are let loose and they sally forth from every elevated place.[15]

Sallying forth from every elevated place evidently means that they will establish their supremacy all over the world. The way the Qur'ān speaks of them in both the places shows that a time will come when these people will overpower all the nations of the world. It also appears that they already existed at the time of the revelation of the Book, but that their movements were to remain checked until a certain time, after which they would wield uncontrolled authority in the whole world.

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14. 18:99. 15. 21:96.

The reason why the Qur'ān does not mention Dajjāl

It may, however, be asked that if Dajjāl and Gog and Magog are merely two different names for the same people, why is it that while the Qur'ān mentions Gog and Magog by name, it does not mention Dajjāl by name anywhere. The reason is that the word Dajjāl, as shown above, means a "liar" or a "fraud"; and no one, howsoever great a liar and a cheat he may be, likes to be called by this epithet. Gog and Magog, on the other hand, being the names of the people concerned, no one can take exception to this name. In fact, the English people have installed statues of Gog and Magog in front of the Guildhall in London. That is why the Qur'ān uses the names Gog and Magog and not the word Dajjāl which means a liar. The Books of Ḥadīth, on the other hand, use the word Dajjāl, because the name Antichrist (Dajjāl), as also the prophecies relating thereto are met with in the older Scriptures. It was felt necessary, accordingly, to explain in what manner these prophecies were to be fulfilled.

Besides, the word Dajjāl, indicates only one aspect of the question, *viz.*, the lies and deceptions of these people, whether it be in matters religious or in matters worldly. But apart from this dark side of their character, there are bright sides of it as well. From the worldly point of view, their material prosperity must be regarded as one of their good points. It is in view of this that in ḥadīth, one eye, the worldly eye, of Dajjāl has been described as a shining star. The Qur'ān also speaks of their skill in manufacture. Thus the epithet Dajjāl is only a partial description. In the Holy Qur'ān, the Christian nations are spoken of as *People of the Cave and Inscription*.[16] This description covers both the aspects of the history of Christianity. "The people of the Cave" is an appropriate description of the followers of Christrianity in its early history, since monasticism was the predominating feature of Christianity at this stage. They had completely renounced the affairs of the world for their devotional practices. In other words, they had discarded the world for the sake of their religion. The last stage, however, is well described by the

16. 18:9.

expression "People of the Inscription *(raqīm)*." *Raqam* in Arabic means a *thing written*. This word is particularly used in respect of prices written on articles of trade, like cloth etc. This description indicates their deep absorption in matters of the world, a fact referred to further in the Qur'ān by the words, "those whose effort goes astray in this world's life".[17] Thus, if in the first stage of their history the Christian peoples renounced the world for the sake of their religion, in the final stage they have totally discarded religion in the interests of the world, and hence they are spoken of as "of Our wonderful signs."[18] The Qur'ānic words quoted above are an appropriate description of their materialistic tendencies. And since they are far in advance of all other nations in matters worldly, the nations of the world, tempted by the worldly advantages secured by these people, have been following them blindly. Thus the Christian nations are misleading the people of the world not only by their false religious ideas of sonship and atonement but also by their blind pursuit of materialistic ideals to the total neglect of the higher values of life. They are therefore given the name Dajjāl, or arch-deceiver, in the Ḥadīth.

Gog and Magog in the light of the Bible

In the Bible, Gog and Magog are mentioned in very clear terms, and no doubt is left as to their identity:

> And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief Prince of Rosh, Meshech and Tubal, and prophesy against him: And say, thus saith The Lord God, I am against thee, O Gog, the chief prince of Rosh, Meshech and Tubal: And I will turn thee back, and put hooks into thine jaws ...[19]

Here Gog is mentioned clearly and this Gog is the same as *Ya'jūj* of the Qur'ān. He is spoken of as being the chief of Russia, Moscow

17. 18:104. 18. 18:9. 19. Ezek. 38:1-4.

and Tubal. And as for Magog (Ma'jūj), only the land of Magog is spoken of.

The three names mentioned in the Bible are Rosh or Russia (Rus), Meshech or Moscow, and Tubal or Tobalsk. While Russia is the name of the country, Omask and Tubal are the names of two rivers to the north of mount Caucasus. On the former is situated Moscow, and on the latter Tobalsk, both these being the most famous cities of Russia. In view of the clearness of the description, no doubt whatsoever is left as to the identity of Gog.

Gog is thus clearly Russia, the habitat of the Slavonic people. And as for Magog, it is of the same land. So, while on the one hand, Gog is spoken of as the chief or master of Russia, on the other he is described as living in the land of Magog. Now the population of the land in which Russia is situated, *i.e.*, Europe, consists of two main races, Slavs and Teutons. The latter includes the British and the Germans. This clearly shows not only that Gog is the name of the Eastern nations of Europe, but also that Magog is the name of the Western nations of that continent, *i.e.*, the nations known as Teutons. It is also clear that in the beginning both these races lived in the same land. Maybe, Gog and Magog were the names or titles of the first ancestors of these two races. Evidence of this is found in the fact that from very ancient times the statues of Gog and Magog are found installed in front of the famous Guildhall of London. If these names had nothing to do with the ancestors of these people, why should their statues be installed in this manner before the chief assembly house of the nation?

The reference to these as given in the Bible, together with the historical evidence as furnished by these statues in London, establishes it with utmost certainty that Gog and Magog are no fictitious names but are the names of two races which inhabit the Continent of Europe and which together cover the whole of its land surface. In view of these clear indications as to the identity of these people, only one meaning can be attached to the Quranic description of them, that they would sally forth from every place of advantage; and this means that Europe will wield supreme authority over the

whole surface of the globe. Nay, the expression *kulli ḥadab-in*,[20] i.e. *every place of advantage*, shows that their supremacy will not only be in the physical but also in the intellectual sphere, and the other people of the world will be their slaves not only in body but also mentally. The Qur'ān thus gives us a true picture of the political and cultural dominance of Europe over the nations of the world, and the very fact which has brought about the downfall of Muslims in these later days, is strangely enough also a clear proof of the truth of Islam.

The Dajjāl in Ḥadīth books

It is necessary to bear in mind certain points in connection with the description of Dajjāl or Antichrist, as it occurs in Ḥadīth. The first of these is that the prophecies of the Holy Prophet in connection with the appearance of Dajjāl are mostly based on his visions. In the well-known ḥadīth of Nawās ibn Sam'ān relating to Dajjāl, recorded by Tirmidhī, we find the following words:

> As if I would liken him (Dajjāl) to 'Abd al-'Uzza.

This expression "as if" clearly shows that the Holy Prophet was describing a scene seen in a vision, and makes us feel sure that his prophecies in this regard have their origin in visions (*kashf* or *ru'yā'*). But, generally speaking no mention was made of the phenomenon of vision when such prophecies came to be narrated.

Now, the experiences of vision are generally subject to interpretation. The Holy Qur'ān itself narrates some true dreams, the real significance of which is different from what the words of the narration mean. For example, Joseph saw in a dream that the sun and the moon and eleven stars made obeisance to him. The real significance of the dream was, however, that God was to exalt him in rank and position.[21] Again, a king sees in a dream some lean cows swallowing up some fat cows.[22] The interpretation was that the stored corn of surplus years would be used up in lean years. In the ḥadīth also we read of the true dreams of the Holy Prophet, of

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20. 21:96. 21. 12:4-6. 22. 12:43-49.

which the meaning is different from the actual scenes presented. For instance, two bracelets seen in a dream meant two false prophets[23]; long hands meant munificence.[24] Besides, it is universally admitted that prophecies are clothed in metaphorical language.

The first thing, therefore, to remember in connection with the prophecies about the Antichrist is that there is a good deal of metaphor in them. Again, because these prophecies had nothing to do with the injunctions and prohibitions of the Law, they suffered from two drawbacks. In the first place, the narrators were not as careful about the preservation of the actual words of the Prophet's utterances on these questions as they were in preserving those concerning the *sharī'ah*. Secondly, as there are no means of knowing the true significance of a prophecy before it is fulfilled, it is not infrequently that the sense of such utterances is wrongly grasped and these wrong impressions in their turn become a fruitful source of additions and alterations in the words of the reports.

The menace of the Dajjāl according to the Qur'ān and Ḥadīth

As stated above, there is no mention of Dajjāl in the Qur'ān by this particular name. But in authentic ḥadīth we are told that the recital of the chapter *the Cave* in the Qur'ān is a remedy for the menace of Dajjāl, and this particular chapter deals specially with Christianity and its false doctrines. The first and last ten verses of this chapter in particular deal with the beliefs and activities of the Christian nations. This clearly shows that according to the Qur'ān, Dajjāl menace is only another name for the predominance of the false doctrines of Christianity and the dominance of the materialistic outlook on life of the Western nations. In other words, what the ḥadīth describes as the tribulation of Dajjāl is nothing else but the predominance of the concept of life of the Christian West. The Books of Ḥadīth proclaim with one voice that the tribulation of Dajjāl is the greatest of all tribulations, so much so that a Muslim is

23. *Muslim* Kitāb al-Ru'yā', Vol. II.
24. *Mishkāt al-Maṣābīḥ* Kitāb al-Ru'yā'.

taught to pray to God in his five daily prayers to be saved from being afflicted with the tribulations of the Dajjāl: "O Allāh! I seek refuge in Thee from the trial of al-Masīḥ al-Dajjāl." We are also told that every prophet warned his nation against this tribulation. Further, it is clearly stated that:

> There is no tribulation greater than that of the Dajjāl from the creation of Adam to the Day of Resurrection.

All the books of Ḥadīth are agreed on this point and this warning has been repeated in various forms. The question, therefore, arises, Is the Qur'ān silent on an event which is described by the Prophet so emphatically as the greatest of all tribulations?

Before giving an answer to this question, we should look a little deeper into the nature of the two tribulations of which Muslims are warned as coming to pass in the later days. The tribulation of Gog and Magog is spoken of in the clearest words in both the Qur'ān and the Ḥadīth, but instead of Dajjāl, the Holy Qur'ān speaks of another great tribulation in the form of the Christian doctrine relating to Divinity of Christ. It denounces this doctrine in the strongest terms as the greatest of all tribulations for humanity.

> The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent![25]

It further states that such a doctrine was never taught by Jesus Christ. In fact, it speaks of it as just the opposite of what Christ taught:

> And when Allāh will say: O Jesus, son of Mary! Didst thou say to men, Take me and my mother for two gods besides Allāh? He will say: Glory be to Thee! it was not for me to say what I had no right to (say) ... I said to them naught save as Thou didst command me: serve Allāh, my Lord and your Lord.[26]

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25. 19:90-91. 26. 5:116-117.

Thus the doctrine of the Divinity of Jesus, according to the Qur'ān, cannot be ascribed to Christ but to Antichrist; and though the Qur'ān does not mention the name of Dajjāl or Antichrist, it speaks of the Antichrist as being the manifestation of the erroneous Christian doctrine of the sonship of God.

If we consider the ḥadīth concerned, these also testify to the truth of what has been said above. The first thing that strikes us in this connection is that almost all ḥadīth speaking of the coming of Jesus allot to him only one task, *viz.*, that "he will break the Cross" (Ar. *yaksiru al-ṣalība*). It is only rarely that he is spoken of as killing the Dajjāl. This is rather strange, seeing that the menace of the Dajjāl is, according to Ḥadīth, the greatest of all afflictions that can befall the world. This menace was destined to be removed at the hands of the Promised Messiah. But when the advent of the Messiah is spoken of, his great achievement is mentioned as breaking of the Cross, which shows clearly that the breaking of the Cross and the killing of Dajjāl carry one and the same significance. It is really very significant that when Ḥadīth describes the trials and tribulations of the later days, it gives the greatest prominence to Dajjāl, but when it comes to describe the remedy of this affliction it mentions the breaking of the Cross. The fact that the Promised Messiah's first and foremost task would be the breaking of the Cross, shows decisively that the menace of the Dajjāl and the predominance of the religion of the Cross are but two different expressions for one and the same idea.

Why is the Dajjāl called Masīḥ?

As a matter of fact, a little thought will find this truth indicated in the fact of Dajjāl being given the name of Masīḥ al-Dajjāl. Why should, after all, Dajjāl be called *Masīḥ* or Messiah? The reason is that Dajjāl shall be setting about his task under the name of "Messiah", which is a sacred title given by God to Prophet Jesus by revelation. The giving of this title of a righteous servant of God to Dajjāl shows that the latter will be doing his work in the name of this holy man; and it is this which in reality constitutes its *dajl* or fraud, because while he assumes the name of Messiah, who was a prophet

and a righteous servant of God, he does things which are directly opposed to his teachings. The Messiah Jesus taught that God is one and that none else but He should be served and worshipped, but Dajjāl raised the Messiah himself to the position of God. Again, whereas Jesus the Messiah taught that all the prophets of God were His righteous servants, Dajjāl condemned all these holy personages as sinners. The reason is not far to seek. Unless all those people whom God chose from time to time for the guidance of hamanity are condemned as sinful, there arises no necessity for a supposed sinless son of God to be an atonement for the sins of humanity. Further, whereas the true Messiah taught that every man receives reward or punishment for his own actions, Dajjāl in the guise of the Messiah teaches that the son of God is a sufficient atonement for the sins of all Christendom. The real Messiah preached that a rich man can not enter the kingdom of heaven; but Dajjāl, pretending to be the Messiah, teaches people but one thing, the accumulation of wealth.

Ḥadīth about the Dajjāl

The reports about Dajjāl are to be found in such a large number and are ascribed to so many companions of the Holy Prophet that it is not possible to question their collective evidence; although, as I have said, their literal fulfilment in every detail is out of the question. These reports have found their place in the most authentic collections, and even *Bukhārī* and *Muslim* embody them in very large numbers. The *Musnad* of *Imam* Aḥmad ibn Ḥanbal also contains as many as about one hundred such ḥadīth, and among their narrators are to be found such companions of eminence as Abū Bakr, 'Alī, 'A'ishah, Sa'd ibn Abī Waqqās, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Amr, Abū Hurairah, Abū Sa'īd Khudrī, Anas ibn Mālik, Jābir, Ḥishām ibn 'Āmir, Samrah ibn Jundab, Ubayy ibn Ka'b, Safīnah, 'Imrān ibn Ḥuṣīn, Nawās ibn Sam'ān, Umm Sharīk, Fātima bint Qais, 'Ubāda ibn Ṣāmit, Abū 'Ubaidah ibn al-Jarrāh, Asmā' bint Yazīd and Mughīrah ibn Shu'bah.

There are other companions as well who have reported ḥadīth about Dajjāl. All these numerous companions are agreed that the

Holy Prophet repeatedly spoke of the Dajjāl, and not the least doubt can be entertained as to the fact that the Prophet himself was the source from whom these prophecies emanated.

Is the Dajjāl a single person or a nation ?

It is true that most of the ḥadīth seem to indicate that Dajjāl will be a single person, who will have only one eye and on whose forehead will be found written the Arabic letters *kāf, fā* and *rā* (or *kufr* meaning *unbelief*), and who will carry with him an ass and a river and a fire. But if we care to read these reports in the light of the relevant statements in the Qur'ān, it becomes quite clear that Dajjāl is not the name of a person but of a nation or rather a group of nations. The Qur'ān has definitely identified Dajjāl with the Christian nations, and has moreover indicated that Dajjāl and Gog and Magog are not separate entities, because the trials arising out of both are spoken of together. We have also the evidence of the Bible, which has already been quoted, that Gog and Magog are the nations of Europe. It thus becomes clear that Dajjāl also stands for certain nations. It has further been shown that the trials connected with Dajjāl are to have their source in the predominance of Christianity. This evidence is further corroborated by a ḥadīth in *Muslim* which shows that just as Rome and Persia are spoken of as a nation, Dajjāl also indicates a people. It reads as follows:

> The Prophet, peace and blessings of God be upon him, said: You will fight with them (i.e. the Arabs) and Allāh will give you victory over them; then you will fight with Persia and Allāh will give you victory over them; then you will fight with the Dajjāl and Allāh will give you victory over them.[27]

Here the war with Dajjāl is mentioned in the same manner as the war with the Arabs, the Persians and the Romans. This shows that the last mentioned are a nation just as the others are nations. The reference in these wars may be to the crusades, or it may have a

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27. *Mishkāt ch. al-Malāḥim.*

reference to the events of the world in our own day. One thing, however, is clear from this ḥadīth that like Persians and Romans, Dajjāl stands for a nation or a group of nations.

The fact, however, still remains to be explained that in the Ḥadīth, Dajjāl is spoken of as if he were a single person. As I have already shown, these prophecies are all based on visions seen by the Prophet, and a nation could be represented in a vision only as a single person. In fact, it is certain characteristics that mark out a nation, and in a vision these characteristics could only be shown as being met with in an individual. Even in ordinary language a nation is spoken of as if it were a single person. Thus the Qur'ān speaks of the Israelites, addressing them as if it were a single person. Read for example words such as the following:

> O Children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations.[28]

Here the people actually addressed are those who were living at the time of the Holy Prophet but events are referred to which took place at the time of Prophet Moses or during long centuries after him. The favours spoken of were bestowed upon generations long past but the words here are addressed to their distant descendants who were now a debased and humiliated people. But all these numerous generations are spoken of as if they were a single person. Even thus a whole nation of Dajjāl was shown to the Prophet symbolically in the form of a single person, while its description as given in the Qur'ān shows that Dajjāl stood for certain nations which were to be known by certain distinguishing features.

Description of the Dajjāl in Ḥadīth

Whatever peculiarities we notice today in the Western civilisation, are all found described among the features of Dajjāl as seen by the Holy Prophet. No doubt, there are some points in which these nations differ from one another, but there are certainly others

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28. 2:47.

which are equally found in all of them. And it is these common fearures which are described in presenting the picture of Dajjāl. I will only quote such of the ḥadīth as speak of the features of Dajjāl. Let us start with those recorded in the *Bukhārī*:

1. And I saw a person with short curly hair, whose right eye was blind. I asked: Who is this? I was told that it was al-Masīḥ al-Dajjāl.[29]
2. Behold! he is blind of one eye ... and between his two eyes is written kāfir.[30]

In the *Musnad* of Aḥmad, we come across similar words. And almost in all ḥadīth on this subject, Dajjāl is described as one-eyed. In a report narrated by Ibn 'Abbās we are told that he will be "one-eyed with sparkling white complexion".[31] And in another, he is spoken of as "heavily built, white and shining, whose one eye is brilliant like a shining star.".[32]

Similarly, in most of the reports, he is stated to have *kufr* or *kāfir* or *Kāf, Fā, Rā* written between his two eyes. Some of these reports add that every believer will be able to read this (inscription) whether he is illiterate or a man who knows writing.[33]

> A believer will read it whether he can (read and) write or not.[34]

Again:

> A believer will decipher (i.e., the description on Dajjāl's forehead) whether or not he is able to read.[35]

In these descriptions we notice:

> (1) That as to constitution, Dajjāl is described as strongly built. (2) That his complexion will be white and sparkling. (3) And that the hair on his head will be short and curly.

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29. *Bukhāri* 77:68; 92.
30. *Ibid.*, 93:27.
31. *Musnad Aḥmad* Vol. I, p. 240.
32. *Ibid.*, p. 374.
33. *Musnad Aḥmad* Vol. II, p. 206.
34. *Ibid.*, p. 228.
35. *Ibid.*, p. 250.

And it is noteworthy that all these three are peculiar to the general appearance of the European nations. Generally speaking, these people are rather stoutly built; they are of good size and quite stout and strong. Their hair is short and curly, so much so that now-a-days even the women are cutting their hair short. Their colour is white and shining. Thus these particular points in the description of Dajjāl quite fit in with the physical appearance of the nations of Europe.

As for the two remaining items in the description, viz., that his right eye is blind and that *kufr* or KFR is written large on his forehead, these are really descriptions of his spiritual condition. As has been shown, Dajjāl is a figure representative of a people. Now it is evident that a whole people cannot be physically blind. Moreover, while he is described as blind in the right eye, it is written with regard to his left eye that it will be bright like a shining star. In other words, while the light of his right eye will be extinguished, his left eye will be unusually bright. The explanation which Imām Rāghib gives for the blindness of Dajjāl in the right eye is a truly scholarly exposition. While explaining the meaning of the word *Masīḥ*, he says that *mas-h* also means the expunging of anything, and then adds:

> And it has been reported that the right eye of the Dajjāl will be devoid of sight and that the Messiah will have his left eye devoid of sight; and this means that Dajjāl will be bereft of praiseworthy moral qualities, such as knowledge, intelligence and humility, whereas Jesus will be free of ignorance, avarice, greed and other despicable moral vices of the kind.

Imām Rāghib thus interprets the prophecy of Dajjāl being blind in the right eye, not literally but metaphorically, and takes it to mean that he will be lacking in good morals.

The interpretation put upon this prophecy by *Ḥaḍrat* Mirza Ghulām Aḥmad is still more exquisite. The two eyes of man are those, with one of which he sees the spiritual or religious matters, and the other with which he sees the worldly or material things. And since religion and spirituality occupy a higher position than things

physical and material, the lack of vision in the right eye means that Dajjāl will have very little interest in matters religious and spiritual, and this is true of the European nations of today. Their whole interest lies in things physical and material and their progress along these lines is unparalleled. This is what is meant by the statement that his left eye will be like a bright star. That is to say, he will be able to see such things in the world of matter as will elude the understanding of other people. His spiritual eye, however, will be devoid of all lustre, because all his energy will be exhausted in the material world. His unique success in this world will result in his blindness of the other eye. It is indeed a wonderful exposition and exactly in accordance with what the Holy Qur'ān says about the Christian nations:

> Those whose effort goes astray in this world's life and they think that they are making good manufactures.[36]

The sayings of the Holy Prophet describe this very thing in the metaphorical expression that the left eye of Dajjāl, *i.e.* his worldly eye, will be sharp like a bright star. As for the spiritual condition of these nations, the Book says: "Those are they who disbelieve in the messages of their Lord and meeting with Him".[37] Ḥadīth expresses this very idea in its own way when it says that the right eye of Dajjāl will be without any power of vision in it.

Similarly, the other sign of Dajjāl, *viz.*, that he will have *kufr* or *kāfir* written on his forehead, appertains to his spiritual condition. To speak of anything as if it is written on one's forehead is equivalent to saying that it is a patent fact about him. So the statement about the inscription on Dajjāl's forehead only means that his unbelief will be quite a patent fact about him. The words of the ḥadīth itself show that this is the significance. In the first place, it is said that every believer will be able to read it; not that every person will be able to do so. Then there is an additional remark about the believer. It is said that it is immaterial whether the believer be an illiterate person or one able to read and write. That is to say, that every believer will be able to decipher this inscription, whether or not he is a literate person.

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36. 18:104. 37. 18:105.

Evidently a writing which can be read by every believer irrespective of his literacy, cannot be in words and letters. Had it been in words and letters, the question of the reader's belief or unbelief would not have arisen at all, nor could it be stated that a believer would be able to read it even if he were illiterate. The ability to read words or letters has nothing to do with faith or belief. Every one who is literate can read such words; whereas an illiterate person, however great a believer he may be, cannot read them. It must, therefore, be a writing which manifests itself through the works of the being concerned. And the significance of the statement that it will be the believers alone who will be able to read it, is that the unbeliever is never conscious of his unbelief and that it needs a believer's eye to see the ugliness of the unbelief.

The abode of the Dajjāl at the Holy Prophet's time

In the *Muslim* there is a report narrated by Fātimah, daughter of Qais, in which it is stated that one day the Holy Prophet detained the people after the congregational prayer and said: "Tamīm Dārī who was previously a Christian has come to me and has embraced Islam, and he now says a thing about Dajjāl which accords with what I have been talking to you". Then follows the story of Tamīm Dārī which runs as follows:

> He set out on a voyage in the company of some people of the tribes of Lakhm and Juzām. After a month's journey their boat anchored on an island, where they first met a strange creature, which calls itself Jassāsah (lit., arch-spy). This Jassāsah gives them the whereabouts of a person who lives in a church. They visit the man in the church, whom they find to be a huge figure, whose hands are tied to his neck and whose legs are chained in iron fetters from the knees to the ankles. They start talking to this man, who, incidentally, asks them the news about the Holy Prophet, and concludes by saying "I am Masīḥ al-Dajjāl (Antichrist) and expect to be released before long, when I shall sally forth in the whole world, excepting Makkah and Madīnah.

The one thing which is very clear in this whole story is that it is not an event of normal experience but a vision. The report has missed the mention of the fact of its being a vision. The proof for this is provided by the fact that Dajjāl here is reported to have asked, "Tell me about the Prophet of the illiterates, i.e., the Arabs, as to what he is doing". To which they replied: "He has left Makkah and reached Madīnah".

In another report he is stated to have asked:

> This man who has appeared among you, what has he done?[38]

After all, how did this person come to know that the Arabian Prophet had already appeared? Should we think that he was also a recipient of revelation? Evidently this could not be. Nor could this be a case of guess work.

Other incidents narrated in this story all support this view. Who tied the hands of Dajjāl to his neck? Who fettered his legs with chains? Are we to think that he came out of his mother's womb in this state? However it might have happened, could not Jassāsah unloose his chains? All these difficulties can be solved only if we regard the story having originated in the vision of Tamīm Dārī. All that came to the knowledge of the Prophet in this connection also came through vision. It never happened that Allāh took him actually to this island and made him see Dajjāl with his physical eyes. On the contrary, it was through various visions that the traits of Dajjāl were revealed to him. He presented this vision of Tamīm Dārī only as a corroboration of what came to his knowledge through his own visions in this matter, in the same manner as he treated the dreams and visions of some other Companions. This ḥadīth, in the first place, gives us a clue as to where the Dajjāl resides:

1. He is an inhabitant of some island.

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38. Al-Shaikh 'Alā al-Din al-Muttaqī ibn Ḥisān al Dīn of India, *Kanz al'ummal,* Dā'irah al-Mu'ārif al-Niẓāmiyyah Press, Hyderabād (1308 A.H.) Vol. 7, Ḥadīth No. 2024.

2. This island is situated at a distance of one month's journey by sail boats from Syria.

Still another thing which one learns from this report is that Dajjāl existed even at the time of the narration but that he was not allowed to make his appearance. I will dilate on this point later on.

The two points noted above give us a clear indication as to the homeland of Dajjāl. Europe, no doubt, has other nations living in it, but the British people have attained a power and glory which has not fallen to the lot of any other nation of that continent. That is why the western island has been particularly spoken of as being the homeland of Dajjāl.

The religion of the Dajjāl

In certain ḥadīth we are told that the Jews will be found in the company of Dajjāl. From this it has been supposed that the Dajjāl will profess the Jewish faith. But the Qur'ān states very clearly that these people ascribe a son to God. Hence there is no doubt left as to their being Christians. I will explain later on the significance of the fact of the Jews being with Dajjāl. The fact that the Jews will accompany them does not necessarily mean that they themselves will be Jews. Had it been so, how are we to explain another statement to the effect that a party from among the followers of the Holy Prophet Muḥammad will also join Dajjāl and be victims of their deception? The words of this ḥadīth are:

> Seventy thousand people from among my followers will follow the Dajjāl.[39]

As a matter of fact, the very title *al-Masīḥ al-Dajjāl* as I have said, shows that these people will claim to follow the Messiah Jesus. The ḥadīth of Tamīm Dārī, which has already been discussed, is also very clear on this subject. The direction to go to the man in the Church occurring in this ḥadīth is very significant. It is quite obvious that the Church is a symbol of Christianity, and the people whose

39. *Mishkāt* Ch. *al-Dajjāl.*

representative has to be found in a Church can be no other than Christians. Jassāsah or the spies of Dajjāl have only one function, viz., inducing people to go to the Church, *i.e.*, to become Christian.

Here are the actual words put in the mouth of this Jassāsah:

> The Church which you see, go into it.

The place of the appearance of the Dajjāl

It is rather striking that the homeland of Dajjāl has been indicated to be to the west of Syria, whereas his place of manifestation has been stated to be in the east. Clear statements to this effect are to be found in ḥadīth:

> Nay, he will appear in the East; nay, he will appear in the East; nay, he will appear in the East.[40]

Leaving aside the details, if we consider what the various reports agree upon, we learn that Dajjāl will manifest itself in the East.

One report says:

> The Holy Prophet, peace and blessings of God be upon him, pointed nearly twenty times towards the East.[41]

In a report recorded by *Muslim*, the words "Nay, he will be in the East", are followed by the words: "He also pointed with his hand towards the East". Thus while we are told that the homeland of Dajjāl is an island in the West, we are also informed that his manifestation or rather the manifestation of his mischiefs will be in the East. This shows that the predominance of Dajjāl will harm the people of the East. And it is a patent fact that the mischiefs of Dajjāl do not at all affect the people of his own country, who really get the benefit of his pillaging the East. The Dajjāl's appearance in the East thus signifies the manifestation of his mischief in the Eastern countries, whose people he will try to enslave, physically as well as morally, temporally as well as spiritually.

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40. *Kanz al'Ummāl* Vol. 7, No. 2988. 41. *Ibid.*, No. 2991.

As for his existence, it is evident from what the ḥadīth say that he existed even at the time of the Holy Prophet, but that at that time his hands and feet were shackled. This is exactly what we find in the case of European nations. Upto a certain time they were confined to their own native lands, and then they sallied forth to subjugate the rest of the world, so that they are now in actual possession of all other countries or wield such an influence over them that their movements are guided and controlled by Europe. It is for this reason that Dajjāl is spoken of as claiming Divinity, because it is at his bidding that everything is done throughout the world, and Europe, as it were, controls the destinies of other nations. This is again the significance of what is said in another ḥadīth that Dajjāl will give life to people and cause them to die. This is only another way of saying that these people will exalt and abase nations as it suits their purpose.

The greatest trial

According to a ḥadīth in the *Muslim,*

> There is no trial greater than that of the Dajjāl since the creation of man up to the coming of the Hour.[42]

Similar words are met with in other Ḥadīth collections. For example, in one ḥadīth the Holy Prophet is reported as saying:

> O people! There has been no trial greater than that of Dajjāl on the face of the earth since Allāh created the progeny of Adam.[43]

Such ḥadīth are by themselves an evidence that the trial of Dajjāl is no other than the present predominance of the European powers and the exaltation of the religion of the Cross. It is a fact that the history of man does not present another trial of such magnitude. There have been conquerors who reduced other nations to subjugation and dominated them in certain aspects of their life, but there is not a single example of such universal predominance as we witness in the predominance of Europe and European civilization over the whole

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42. *Mishkāt* Ch. *al-Dajjāl.* 43. *Kanz al-'Ummāl* Vol. 7, No. 2028.

world. Both land and sea are under the invincible sway of Europe. Neither do we find any other instance of the manner in which the nations of the world have been enslaved by these adventurers of the West. What is more, they are equipped with every kind of weapon wherewith people can be lead astray from the path of rectitude and purity. Here they mislead people through material education, there they achieve their object through religious propaganda; sometimes they attain their objective by providing physical comfort and luxury at the expense of the soul; at others it is through some other attraction for the world that the spiritual side of life is thrown into the background. Even their science is heading for the destruction not only of the spirit but of humanity itself. In short, there is no parallel to this trial in the whole history of humanity, and the words of the Prophet that there is no trial greater than that of Dajjāl find a clear fulfilment in the dominance of Europe, a dominance which afflicts not only the physical side of life but also its spiritual and moral aspects.

The signs of the Dajjāl

Below are given a few quotations from Ḥadīth speaking of the signs accompanying the appearance of the Dajjāl. Their full significance will be discussed later on.

I. (a) He will come and with him will be something like garden (or paradise) and fire (or hell) then that which he will call garden, will be fire.[44]

(b) And with him will be water and fire. Then that which people think to be water will be fire that will burn; and that which people think to be fire, will prove to be sweet cold water.[45]

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44. *Mishkāt* Ch. *al-Dajjāl.*
45. *Mishkāt* p. 473.

(c) He will bring with him fire and a stream. So whoever falls into his fire, his reward will become due and his burden will be removed.[46]

(d) With him will be mountains of bread and streams of water.[47]

(e) With him will be two rivers, a river of water and a river of fire.[48]

(f) The Dajjāl will make his appearance and with him will be a stream and fire; whosoever plunges into his stream, his burden becomes due and his reward vanishes; and whoever enters his fire, his reward becomes due and his burden is removed.[49]

(g) And among his trials is that with him will be a garden and a fire. His fire will be really a garden and his garden really a fire. So whoever is tried by his fire, he should seek the succour of God and should read the opening verses of the chapter the Cave, and it will become cool and safe.[50]

(h) And with him will be something like garden and fire. And his garden will be misty with smoke and his hell will be a green garden.[51]

(i) Verily with him will be a garden and a fire. So his fire will be garden and his garden fire. So whoever is tried by his fire should close his eyes and seek the help of God; it will become cool and safe.[52]

(j) How would you feel when you will be tried by a man to whom the streams of the world and it's fruits will be made subservient.[53]

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46. *Kanz al-'Ummāl* Vol. 7, No. 2975.
47. *Ibid.*, No. 2985.
48. *Ibid.*, No. 2985.
49. *Ibid.*, No. 2029.
50. *Ibid.*, No. 2028.
51. *Ibid.*, No. 2074.
52. *Ibid.*, No. 2079.
53. *Ibid.*, No. 2090.

(k) Two mountains will move with him. One of these will be trees and fruits and water, and on the other will be smoke and fire. He will say: This is heaven and this is hell.[54]

II. (a) We said: O Messenger of Allāh! How swift will he travel on the earth? He said: As the cloud is carried by the wind.[55]

(b) The earth will be rolled up for him; he will hold the cloud in his right hand and will overreach the sun at its setting place; the sea will be ankle deep for him; before him will be a mountain of smoke.[56]

(c) He will be jumping about between heaven and earth.[57]

(d) And he will have an ass which he will ride, whose two ears will be forty yards apart.[58]

(e) The Dajjāl will make his appearance on a white ass, whose two ears will be seventy yards apart.[59]

(f) Underneath him will be a white ass, the length of each of his two ears will be thirty yards, and between one leg of his ass and the other will be the distance of a day and night's journey.[60]

III. And he will pass through a wilderness and will say to it: Bring forth thy treasures. So its treasures will follow him as the bees follow their queen.[61]

IV. (a) He will come upon a nation and he will invite it (to follow him) and it will believe in him; so he will command the sky and it will pour down rain and command the earth and it will produce vegetation

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54. *Kanz al-'Ummāl* Vol. 7, No. 2110.
55. *Mishkāt* Ch. *al-Dajjāl.*
56. *Kanz al'Ummāl* Vol. 7, No. 2998. 57. *Abū Dāwūd*
58. *Kanz al'Ummāl* Vol. 7, No. 2104 59. *Mishkāt* Ch. *al-Dajjāl.*
60. *Kanz al'Ummāl* Vol. 7, No. 2998. 61. *Mishkāt* Ch. *al-Dajjāl.*

... Then he will come upon a nation and he will invite it (to follow him), and it will refuse to respond, so he will turn away from it, then it will be stricken with famine and nothing will remain in its hand of its wealth.[62]

(b) And among his trials is that as he passes by a people and they refuse to believe in him, nothing will remain of their cattle but all will perish; and that as he passes by another people which will believe in him, he will command the sky and it will rain and command the earth and it will bring forth vegetation.[63]

(c) The streams of the world and its fruits will be made subservient to him; so whoever will follow him, he will give him to eat and make him an unbeliever, and whoever will disobey him, he will deprive him of his provisions and stop (his means of livelihood).[64]

(d) There will be some people accompanying the Dajjāl who will say, We accompany him so that we may eat from his food and feed our cattle from his trees.[65]

(e) And with him will be mountains of bread and people will be in difficulty excepting those who follow him.[66]

V. (a) And with him will be raised devils in the form of those that are dead from among the fathers and brothers (of the people).[67]

(b) With him will be devils assuming the appearance of the dead, who will ask the living: Do you

62. *Mishkāt* Ch. *al-Dajjāl*.
63. *Kanz al-'Ummāl* Vol. 7, No. 2028.
64. *Ibid.*, No. 2090.
65. *Ibid.*, No. 2092.
66. *Ibid.*, No. 2104.
67. *Ibid.*, No. 2065.

recognise me? I am thy brother, thy father or some relation.[68]

(c) And with him will be raised devils who will speak to people.[69]

VI. (a) And behind him will be the Dajjāl, with whom will be seventy thousand Jews.[70]

(b) Most of those who follow him will be the Jews and women and the rustics.[71]

(c) And most of those who follow him will be the Jews and the women.[72]

(d) The enemy of God, the Dajjāl, will make his appearance and with him will be an army of the Jews and various kinds of people.[73]

VII. And the last of those that will go out to him will be women, so much so that a man will return to his mother and his daughter and his sister and his aunt, and tie them fast lest they should go out to him (Dajjāl).[74]

VIII. Beware! Most of the comrades and followers of the Dajjāl will be the Jews and illegitimate children.[75]

IX. And the women will assume the appearance of men and the men will assume the appearance of women.[76]

X. And he will cure the blind and the lepers and will revive the dead.[77]

XI. Whoever hears about the Dajjāl should keep away from him. By Allāh! One will come to him and he will think that he is a believer, but he will follow him (Dajjāl) on account of the doubts that he will raise in his mind.[78]

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68. *Kanz al-'Ummāl* Vol. 7, No. 2078.
69. *Ibid.*, No. 2104.
70. *Ibid.*, No. 2028.
71. *Ibid.*, No. 2065.
72. *Ibid.*, No. 2214.
73. *Ibid.*, No. 2974.
74. *Ibid.*, No. 2116.
75. *Ibid.*, No. 2998.
76. *Ibid.*, No. 2998.
77. *Ibid.*, No. 2080.
78. *Ibid.*, No. 2057.

XII. (a) Then he (Dajjāl) said: If these shackles of mine are unloosened I will leave no land untrodden by these legs of mine, excepting the holy city of Madīnah.[79]

(b) And there will be no part of the world left which he will not dominate excepting the cities of Makkah and Madīnah.[80]

(c) And very shortly I (i.e. Dajjāl) shall be permitted to issue forth; so I will go forth and travel in the land and there will be no habitation which I shall not go through in twenty nights, excepting Makkah and Madīnah.[81]

1. The paradise and hell of the Dajjāl

I have presented these twelve signs of Dajjāl as given in the books of Ḥadīth and as collected from different sources by the authors of *Kanz al-'Ummāl* and *Mishkāt*. I shall now deal with each one of them separately and go into their details. The greatest sign of Dajjāl is stated to be his carrying with himself heaven and hell. The very first thing to be remembered in this connection is that if in some ḥadīth the words *jannah* (garden or paradise) and *nār* (fire or hell) are used for this heaven and hell of Dajjāl, in others their real significance is pointed out by using other words. For example, sometimes instead of *jannah* and *nār*, we find the words *ma'* (water) and *nār* (fire), and again the words *nahr* (stream or river) and *nār* (fire). Then another ḥadīth speaks of two streams, one of water and one of fire. Still others state that with him will be "a mountain of bread and streams of water." Again, there are reports which instead of *jannah* and *nār* speak of "two mountains, one of which will have trees and fruits and water while the other will have smoke and fire". It is clear from this that the words *jannah* and *nār* do not here

79. *Kanz al-'Ummāl* Vol. 7, No. 2991. 80. *Ibid.*, No. 2028.
81. *Ibid.*, No. 2988.

actually stand for paradise and hell: nor are the streams of water and fire and mountains of fruits and smoke to be taken literally. These are all metaphorical expressions, *jannah* standing for ampleness of the provisions of livelihood, comfort and luxury, and *nār* standing for deprivation of these material benefits. All that is meant is that whoever will follow the Dajjāl will be able to lead a luxurious life, and whoever will be opposed to him will find worldly provisions withheld from him. A comparison of the worldly condition of the two nations, the scanty means of livelihood of the Muslim nations, as compared with the vast wealth of Christendom, gives us a clear indication of the paradise and hell of Dajjāl. Nor does Dajjāl's carrying these things with him mean that he will be actually carrying them with him, just as a merchant carries about his merchandise. The idea is that he will have control over them, as explained by another ḥadīth.

> The streams and fruits of the world will be made subservient to him.[82]

This, in fact, is the significance underlying all these words, *viz.*, that all kinds of provisions will be in the control of Dajjāl. This is a paradise for superficial observers, but it is spoken of as being hell, in reality, for whoever gets engrossed in the enjoyments of this life such as dancing, amusements and revelries, theatres, cinemas, indiscriminate mixing of the two sexes, drinking, gambling, adultery, cannot be expected to have any thought of God. As a result, he is deprived of spiritual benefits which is really a hell, and which though hidden from the physical eye of man in this life will become manifest in the hereafter. On the other hand, the hell of Dajjāl which stands for the scantiness of worldly pleasures is a paradise really, because the lesser the engrossment in worldly pleasures, the greater the spiritual felicities to which a man can have access through communion with God. The enjoyments of physical life constitute the heaven of Dajjāl, but they can only be had by neglecting the spirit. Whoever drinks the cup of 'life of enjoyment' meets perdition.

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82. *Kanz al-'Ummāl* Vol.7, No. 2090.

2. The speed of the Dajjāl - his conveyances on land, water and air

When the Holy Prophet was asked how swift Dajjāl's movement will be, he said, "like cloud carried by wind." At the time when the Prophet spoke these words, to be told that one can move with the quickness of cloud carried by wind, must have appeared as a fairy tale or at best a very great exaggeration. But today aeroplane moves quicker than even the wind itself. Further, the Holy Prophet said: "The earth will be rolled up for him." This evidently means that his movements would be so quick that it would make the expansion of the earth appear shrunken. Again his rushing through the air is spoken of in the words:

> He will hold the cloud in his right hand.

In other words, he would be moving about in the midst of or above the clouds. The Prophet further elucidated this by saying that "he will jump about between the earth and the sky." All these are clear references to his travelling through the air. Again he is spoken of as being so swift in his movements that

> He will overreach the sun in its setting place.

Today it has become actually possible to move swifter than the apparent movement of the sun, and one starting in the morning from an eastern place can reach the west before the sun sets. A flight from Calcutta to Bombay, or from Lahore to Karachi takes but a few hours. And who knows what unthought of speeds may yet be attained by man! We are further told that the Dajjāl "will find the sea ankle-deep for him." We find a literal fulfilment of these words in the movements of submarines under the waters of the seas.

The conveyance of Dajjāl is called an "ass" because the ass was used to convey man from one place to another and also served as a beast of burden for man. But that this was not a real ass is shown by the fact that it is described as having ears seventy yards apart, which an ass could not have, and as being of a white or shining colour. This description really draws the picture of a railway train. As for the statement that Dajjāl's "one step will cover a journey of a day and a night", it evidently means that the distance which can be traversed by

a man on foot in the course of 24 hours, will just be one step for Dajjāl. It must be borne in mind that the object in describing these powers of Dajjāl over the forces of nature is not to condemn his conquest of the forces of nature which is really an indication of the greatness of man, and to which the Qur'ān has again and again drawn attention. The object is to point out that having conquered the forces of nature, the Dajjāl will consider himself as the actual master and forget his real position as a humble servant of God. What is condemned is Dajjāl's assuming the powers of divinity.

3. The Dajjāl bringing out the treasures of the earth

We are further told that the treasures of the earth will follow Dajjāl. There is a clear reference in this to Europe's finding out the hidden treasures of the earth. Wherever there is a treasure hidden beneath the surface of the earth, whether it be a treasure of gold, silver, iron or any other mineral, and whether it is a treasure of coal or oil, Europe has undoubtedly found it out. All such treasures, whether they are in the West or in the East, have been exploited by Europe, and after having been extracted from the bowels of the earth, made the means by which Europe exercises power over the rest of humanity. Besides, vast tracts of deserts which were waterless and uncultivated have been irrigated and turned fertile land yielding enormous wealth through their produce. Needless to say whatever the earth yields, whether minerals or crops or fruits, are all the wealth of Europe. All the enormous treasures follow Dajjāl, and their benefits accrue to the nations of Europe, while the rest of the world is merely to act as their labourers producing raw material for their factories. The whole volume of gold in the world and its other treasures, whether they be in India or in the continent of Africa or in the Eastern islands, are drained away from these countries to be hoarded in Europe and America. What a pure and powerful vision of conditions obtaining in our times was given to the Holy Prophet full thirteen centuries ago! Would that it were given to those who, bewildered by the wealth and worldly attractions of the people of Europe and their mighty powers and resources, have bowed before them in utter humility. They should ponder over the wonderful

spiritual vision which could see centuries ahead this whole picture of the world of today in all its details, so as to be able to describe it fully before an illiterate nation.

4. The easy life of the Dajjāl's companions and the difficult times for his opponents

One way of paying homage to Dajjāl and of keeping his company is obviously to adopt his religion. The ḥadīth which speaks of a life of ease for his followers is fully applicable to the condition of those who have adopted this method of allegiance to him. Take the case of India. The members of the depressed classes who had been living a miserable life before their conversion to Christianity are men of wealth and position today. The wealth which is drawn from all parts of the world and then pooled in Europe and America, when it is allowed to trickle for peoples of other countries of the world, is directed only to those quarters of the East, which have adopted the religion of Dajjāl, and handsome salaries and stipends are fixed for such people. What a true picture is drawn of this state of affairs in the words:

> With him will be mountains of bread, and people will be in distress except those who follow him.

Indeed, the best guarantee of economic security in these days is to adopt the faith of Christianity. Those who do not adopt this course and who live side by side with these worldly wise people, find themselves in great hardship and difficulty. How truly did the Prophet draw this picture:

> Whoever follows him, he gives him to eat, but also makes of him an unbeliever.[83]

But apart from those who undergo complete and formal religious conversions, there are many others, who just play a second fiddle to Dajjāl and flatter him only for the sake of monetary benefits. It is with regard to this class of people that the ḥadīth says:

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83. *Kanz al-'Ummāl* Vol. 7, No. 2104.

> We keep his (i.e., Dajjāl's) company although we know that he is an unbeliever. We still keep his company so that we may eat of his food.

These are the slaves of the belly, who dance to his music, and do things detrimental to their faith, to their nation and to their country just for the sake of bread. The object of Dajjāl in feeding these people is to make them irreligious by holding before them some kind of temptation, and even if he does not succeed in converting them to Christianity, he makes them at least indifferent to their own faith. What is, after all, the object with which so many colleges and schools are opened by various Christian missions? As a matter of fact, the whole system of education which is imparted to our boys and girls, tends to just one result, *viz.*, that the material education imparted to them cuts them adrift from Religion and God. And what is the incentive for this education? Only this that those receiving it will be entitled to some jobs - the same question of bread again.

5. The Dajjāl meeting with departed souls and his talking to them

But with all these worldly engrossments of his, Dajjāl is not unmindful of that voice of nature which speaks of a life beyond. So we find him showing feats in this direction as well, under the name of 'Spiritism'. In this particular field he claims to possess the knowledge of methods by which one may meet the departed souls and converse with them. The following ḥadīth speaks of these feats:

> And devils will be raised with him who will assume the appearance of those who have died from among one's parents and brothers.

Also: "They will speak to people".

So these devils apart from assuming the form of men who once lived, will also speak to people. This picture of the so-called Spiritualist movement which the Holy Prophet has drawn, is indeed a wonderful proof of his extraordinary prophetic vision. Those who have been to the centres of this movement know how rooms are

specially designed for this contrivance, and light rays specially controlled. Then there are the so-called 'mediums' who can bring about the appearance of these supposed departed spirits. These 'mediums' sometimes exhibit transfiguration, *i.e.*, they themselves assume the appearance of the alleged disincarnate spirits, who speak to the people, who are present for a while and then vanish. And sometimes those who attend the 'seances', as such sittings are called, are mentally affected in very much the same way as similar people in India are affected by the appearance of the ghosts of their own imagination. Whether Spiritualism has any reality behind it or not is altogether a different question. What we are concerned with here is that the great Prophet, the greatest seer the world has produced, drew a faithful picture of these feats or magic performances of Dajjāl, in vivid language, full thirteen centuries ago.

6. The strength of the Jews at the back of the Dajjāl

The prophecies of the Holy Prophet about Dajjāl are eloquent testimony to his extraordinary vision in regard to events in the distant future. It is evident that he pointed to the Church as the place of Dajjāl, and the Qur'ān also gave a clue to his identity in the words:

> And to warn those who say: Allāh has taken to Himself a son.[84]

As for the spite of the Jews against Jesus Christ the Qur'ān speaks very clearly about it, so much so that it refers to the malicious libels of these people against the sacred personality of his mother, Lady Mary:

> And for their uttering against Mary a grievous calumny.[85]

Indeed, the enmity of the Jews agains Jesus is the greatest of its kind which a nation may harbour against a person. We are further told of the permanent nature of this animosity:

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84. 18:4. 85. 4:156.

> We stirred up enmity and hatred among them to the day of Resurrection.[86]

The Jews were being subjected to various kinds of tyranny both in the days of our Prophet as well as before him, and this oppression continued till long afterwards. Rather it can be said that until the appearance of Dajjāl they remained subjects to those tyrannies of the Christians. But with all this, the Holy Prophet prophesied:

> With him (Dajjāl) there will be seventy thousand Jews. Again: Most of those who will follow him will be the Jews. Still again: Dajjāl, the enemy of God, will make his appearance and with him will be an army of Jews.

It should be borne in mind that it is nowhere to be found among the sayings of the Holy Prophet that Dajjāl himself will be a Jew. On the contrary, the Christian nations are explicitly identified with Dajjāl. What is more, the Qur'ān also says that Christianity will always have an upperhand over Judaism:

> And (I will) make those who follow thee (i.e. Jesus) above those who disbelieve to the day of Resurrection.[87]

And yet we are confronted with the fact, the strangest of all, that the Christian Governments depend on the support of the Jews. The ministers of the biggest of these empires act at the bidding of the Jews. But the reason for this is not far to seek. The Jews possess the money with which they help these Christian Governments. Even the British Government, with all its power and glory, has been upholding the Jewish cause to ruin the Muslim country of Palestine. The Muslims of that country have become impoverished; their lands are slipping off their hands and passing into those of the Jews, who are settling down there in very large numbers. The expression "seventy thousand" means a very large number. It is universally recognised that in Arabic the numbers seven and seventy are used to indicate a large number. Seventy thousand Jews should thus mean that there would be large numbers of Jews who will co-operate with Dajjāl. If

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86. 4:156. 87. 3:55.

the people of the world lacked the knowledge of how the Jews are secretly at the back of the British and other Western powers or how the latter are acting at the beck and call of this community, the British Government's act of colonising Palestine with these people has revealed the truth of the prophecy concerning this secret alliance, as clear as the daylight. And yet the combined forces of Judaism and European Chrisianity should not frighten the Muslims at all, provided they are apprised of the fact that the Holy Prophet of Islam, while giving us the news of this dreadful coalition, also prophesied thirteen centuries ago about the final victory of Islam over all the religion of the world.

7. The influence of the Dajjāl on women

We are also told in a clear language that Dajjāl will have influence on women in particular. It is a truism to say that although man possesses the potentiality for all virtuous deeds, yet for their realization he must make a positive effort, as if he has to climb up hill. But contrary is the case with vice. Far from any effort, one finds a ready inclination and energy at hand for acts that lead to moral degeneration and bestiality. To our great misfortune present-day Europe has opened the flood-gates of several enticements, through its fashion of unrestricted and immodest mingling of the sexes, the passion-exciting scenes of sexual relationships on the stage and screen, which make these places of excitement so attractive for our young people. Nude pictures, naked dancing, seminude costumes of women - the cumulative effect of all these devices of gay life - is that people's minds have been fast deteriorating in this aspect of their life. As in the physical world, so in the moral. To go down is easier than going up. Such scenes have had a very bad affect upon the character of our young people. The immodest activities of Europe are being seen with less and less abhorrence by our people as time passes. Fornication and acts leading up to it, do not upset us much nowadays. And this weakness, increasing by leaps and bounds in our menfolk, has now begun to affect our womenfolk. Even as the Prophet said:

The last to go out to him (Dajjāl) will be women.

Indeed the natural modesty of women resisted these temptations of Dajjāl for quite a long time. But today they also have fallen victims to his machinations, and although it has not yet reached that pitch here which is to be found in Europe, yet there are many women in the East today who have already said good-bye to Islamic modesty and have adopted the semi-nudism of the West, and are not only frequenting the clubs but have also started attending ball room dancing. If the influence of the Dajjāl is allowed to work unchecked and Islamic culture allowed to be replaced by the Western culture, a day is bound to come when as in Europe here in our country also fornication and its antecedents will cease to arouse any indignation in the minds of people. It is true Islam does not enjoin that women should observe the seclusion and the veil which is in vogue today. It is also true that Islam permits woman to go out for business and to attend her outdoor needs and to do all such acts that help the satisfaction of legitimate social, economic or any other needs. She can act as a labourer, she can ply her trade and she can take up service. But with all this freedom of action in Islam, it does not approve of indiscriminate intermingling of the sexes; nor does it permit immodest dressing when the sexes are obliged by the exigency of circumstances to meet together in one place. She is not allowed to display her charms in such a way as to excite the passions of the male. It is this kind of display and promiscuous intermingling which constitutes the principal feature of Dajjāl in his social affairs and which is exerting such a baneful influence on the higher circles of Muslim womanhood.

8. The Dajjāl and illegitimate children

The excessive and undue liberty in sexual relations has led to licentiousness, and this again to large numbers of illegitimate children, which has become a standing feature of all the big cities of America and Europe. The Prophet's visionary eye caught a glimpse of the sexual immorality which materialism was to bring in its train:

> Behold! Verily the bulk of the people of the Dajjāl and his followers will be the Jews and illegitimate children.

A considerable portion of these illegitimate children are screened away from public notice by certain laws which legalize illegality. For instance, if as a result of illicit intercourse the woman becomes pregnant but the pair go through the marriage ceremony before the birth actually takes place, the offspring is considered legitimate. As a matter of fact, the law has gone so far in this respect that if the adulterous couple get married at any time in their life all their offspring previous to the marriage cease to be regarded as illegitimate. But with all these liberal provisions of the law, in every city of Europe one finds a huge number of children who are known to be illegitimate even from this liberal point of view. As for the children born in the course of war, they receive the honoured title of "war babies"! And if one considers the rapidly worsening condition of intersexual relationship which prevails in Europe and America, one can very well predict that in no distant future people in these countries will turn away from civilized way of life and revert to savagery, behaving like lower animals so far as sexual relations are concerned.

9. Men resembling women and women resembling men

Another characteristic of Dajjāl as mentioned in the traditions, as we have seen, is that women would assume the appearance of men and men of women. This could hardly be understood even a quarter of a century ago. But today this prophecy finds literal fulfilment in that the women have adopted manly fashions and ways such as the shortening of hair and the wearing of man's dress while men have put on women's appearance by a clean shaving of the face. This kind of transformation in the respective appearances and occupations have gone so far that at times it becomes difficult to distinguish the one from the other, and the words of the Prophet have proved literally true:

> The women would look like men and the men like women.

10. Miraculous cure of diseases

Prophecies contained in these ḥadīth, however, set forth the virtues of these people along with their vices. On the one hand, there is the Qur'ān which speaks of their great efforts relating to this world's life and to their industrial advancement[88] and their adorning the surface of the earth,[89] and on the other there is the ḥadīth which speaks of their miraculous cure of diseases:

> He will give cure to the blind and the lepers and will give life to the dead.[90]

The expression "giving life to the dead" here means giving cure to such incurable diseases that it will almost amount to giving life to the dead. Indeed in the treatment of diseases, these people have shown wonders and this is an achievement worthy of praise. But the Holy Prophet has counted this among the trial of Dajjāl together with the swiftness of his movements and his conveyances on land, on sea and in the air. This is because on account of these achievements, these people think that they are superior to other people and their claim to superhuman powers almost amounts to a claim to Divinity. And also because these material advantages are misleading people away from the spiritual side of life.

11. The evil suggestions of the Dajjāl

From what has been said above it is clear that Dajjāl will not misguide any one by force but will rather entice people by holding out temptation of the glitter of the worldly life and provisions of its comforts and will wield influence over people through his exploitation of the powers of nature and his extraordinary knowledge of things. But the Holy Prophet has further clarified this point by saying:

> Whoever hears about the Dajjāl, let him keep away from him. For by God, it will so happen that a man will come to him believing that he is a believer, but he will become his

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88. 18:104. 89. 18:7. 90. *Kanz al-'Ummāl* Vol. 7, No. 2080.

> follower on account of the doubts he will raise in his mind.[91]

If one examines the question, it will be evident that the method of mischievous insinuation as employed by the Western nations stands unparalleled in history. They cast evil suggestions into the minds of people in such subtle ways that it makes the imagination stagger. Take the case of education. It is a process through which the thought of people can be either directed or misdirected. But these people have prescribed such courses of study as subtly aim at creating disloyalty in the minds of the students against their own religions and cultures, even though the arguments employed for this purpose may go against the faith of Christianity. They have carried this process so far that believing as they do in the existence of God they try their utmost to raise doubts in the minds of people regarding Divine existence. Themselves believing in the phenomena of revelation and prophethood, of the life beyond death, they yet raise doubts in the minds of people concerning these verities. It is not unoften that they praise an idea or a personality to give one the impression that the writer or the speaker is a fairminded person, but while expressing such an appreciation they make such insinuations as to make their hearers devoid of all regard for such an idea or personality. In short, all that has been said of these people regarding their characteristics, amounts to this that the Dajjāl will divert people from the path of truth by means of evil suggestions, and this is what constitutes the principal feature of the European nations.

12. The Dajjāl's appearance and his prevalence in the whole world

It has been described as a characteristic of Dajjāl that he will go about in the whole world:

> There will be no part in the world which he will not traverse and prevail over.

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91. *Kanz al-'Ummāl* Vol. 7, No. 2057.

Again the following words are put in the mouth of Dajjāl:

I will leave no human habitation unentered by me.

This shows not only the extraordinary power of spiritual vision of the Holy Prophet, but also that the name Dajjāl signifies not a person but a big party or rather a whole nation of people, the members of which will reach every spot in the world. It is absolutely impossible for one man, however swift he may be in his movements, to have all that has been prophesied about Dajjāl, fulfilled in his person. It is physically impossible for one man to exhibit his heaven and hell in all places of the world, and then to advance his claim in every place, and to bestow affluence to whomsoever would accept him and to inflict hardships and calamities on whomsoever would reject his claims, and further to leave no human habitation unvisited. All these feats it is absolutely impossible for one man to perform. It is not a question of speed alone; it involves the additional question of inviting people to accept his claims by some kind of statement, and to award them reward or punishment, as the case may be. Now, all these things must happen in every village and town, and however short the time in which one may move from one place to another, this preaching and its concomitants must take some time in every place. If he has to spend even one hour in each place, he will require one century to dispose of about seven hundred thousand villages of India alone. In this way he will need thousands of years to pass through all the habitations of the world. But if we take all these remarks as applying to a nation, these performances become not only easy to understand and possible for human powers, but reveal themselves as facts accomplished before our very eyes, and they demonstrate to the point of utmost certainty the power of spiritual vision as vouchsafed to the Holy Prophet Muḥammad. On the one hand, we see the quick movements of the European nations; not to speak of forty days, even a few days suffice one to go round the whole world. On the other hand, we notice them visiting and exercising complete control over every human habitation in the world. If at one time we are impressed with the mountains of bread which they carry about with them, at others we are not bewildered with their luxuries and gay life. If one witnesses their exploitation of things at one time, at others one sees

the snare of their educational institutions which foster immoral and irreligious doubts in the minds of people. If they are found at one place to win the sympathy of people through their hospital services, at others they are seen performing feats of spiritualism. In short, if we apply these descriptions to a nation or a group of nations, everything appears clear and understandable. But if we take it to apply to one person, the whole thing becomes incomprehensible. Take, for instance, the prophecy about the Dajjāl going about in the whole world and his domination over all. If it be applied to just one person, even then he must need millions of assistants to maintain a hold of this kind over people. Such a power must accordingly, in the last resort, be ascribed to very large numbers of people instead of one single person. In any case, the prophecy that Dajjāl will pass through all human habitations and will prevail over the whole world has seen actual fulfilment in our days and before our very eyes, in the supremacy of the European nations and their spreading out in all places. How long shall we be shutting our eyes against hard facts and keep on expecting a Dajjāl which exists nowhere but in our own imagination? The idea of Dajjāl's presence in every habitation of the world and of his acquiring supremacy over the whole world could not possibly occur to the human mind, particularly at such a great distance in the past as the time in which the Holy Prophet lived. But if one just thinks over the matter, one will not find a single human habitation today which has not seen the presence of Dajjāl in its midst. Indeed there is no place either in the deserts and the forests, in the big islands or in the small ones, in hills and dales, which Dajjāl has not ventured through. The wildest human imagination could never have visualised such a state of affairs, and yet we see all these things presented in actual facts before our very eyes. And whoever will consider these happenings with a serious mind will irresistibly bow in respect and admiration before the greatness of the spiritual vision of the Holy Prophet.

Gog and Magog in Ḥadīth and their identity with the Dajjāl

I have already shown that the Qur'ān while speaking of the Gog and the Magog towards the end of the chapter entitled — *the Cave*,

reverts to the mention of the Christian nations, which shows that it makes no difference between the two. As for the Bible, it says explicitly, as already shown, that the Gog and the Magog are none others than the Russians and other nations of the same land, *i.e.* Europe. A common misunderstanding that is prevalent about Gog and Magog as described in the Books of Ḥadīth, is that they are regarded as a peculiar kind of creation, although many ḥadīth make it quite clear that they are human beings just like ourselves:

> Verily Gog and Magog are of the progeny of Adam.[92]

Another ḥadīth says that God will reveal to the Messiah:

> Verily I have created some of My servants whom no one can destroy but Myself.[93]

In the same book vol. 7, we have another ḥadīth (No. 3032) in which it is expressly stated that they are of the progeny of Adam. Perhaps the misunderstanding on this score has its origin in a statement in the ḥadīth which says that they will drink up the whole mass of water in the world. The ḥadīth runs as follows:

> They will drink the water of the world so much so that when some of them will pass by a stream they will drink all that is in it and leave it dry.[94]

Another ḥadīth says that the advance guards of Gog and Magog will cross the gulf of Tiberius and they will drink the whole mass of water in it[95]. And it is remarkable that in the ḥadīth of Tamīm Dārī, Dajjāl also asks Tamīm Dārī about the Gulf of Tiberius:

> Tell me about the Gulf of Tiberius ... Is there any water in it?[96]

This incidentally shows that Dajjāl and Gog and Magog mean the same thing. But their drinking up the water means no more than that all provisions of life will be in their control, because water is the source of life. Again, the fact that the prophecies relating to both

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92. *Kanz al-'Ummāl* Vol. 7, No. 2158.
93. *Ibid.*, No. 3021.
94. *Ibid.*, No. 2157.
95. *Ibid.*, No. 3021.
96. *Ibid.*, No. 2027.

Dajjāl and Gog and Magog occur in connection with the expected Messiah, is a further proof that they are identical. A little reflection will reveal that the respective descriptions of the two express practically the same ideas, only in different words. About both it has been said that their earthly power will reach the climax. They will have control over every kind of provisions of life, and "no one will have power to stand against them". They will spread over the whole surface of the earth and will be an object of great trial for the Muslims. All these common features of their appearance show that they are one and the same people, and both apply fittingly to the nations of Europe. As a matter of fact, the two names have been adopted to express two different aspects of their appearance. The name Dajjāl indicates their acts of deception through provisions of life, and Gog and Magog is to express their political and military power. It should be borne in mind that these prophecies about the predominance of the Christian nations came to be recorded by the Muslims at a time when their own power and supremacy had eclipsed all other powers of the world.

The Dajjāl will be recognised by a particular man from among Muslims

It is rather strange that if on the one hand the Ḥadīth describes the signs of Dajjāl in a manner that is intelligible to the least intelligent of people, on the other it tells us that a large number of people will fall a prey to his enticements. If all these things — that Dajjāl will have his right eye devoid of vision, and that his left eye will be shining like a star, that he will have the word *Kāfir* written on his forehead which every believer, literate or illiterate, will be able to read, that he will have a strange kind of ass as his conveyance, whose two ears will be seventy yards apart, that he will be carrying heaven and hell, that he will have mountains of bread and streams of water with him, that he will cause clouds to shower rain, and so on and so forth — if all these things were to see their literal fulfilment, no one could have failed to recognize him as soon as he appeared. In that case, there could have been no need at all for a particular man from among the Muslims to recognize him and proclaim to the

people that he was actually the Dajjāl against whom the Holy Prophet had warned. But one ḥadīth says:

> A person from among the believers would say: I will go up to this man and see whether or not he is the person against whom the Prophet of God had issued a warning.

Indeed if the signs can be seen as the outward meaning of the words of the prophecies would indicate, where was the need for this particular believer to recognise him and proclaim to the people that Dajjāl was there? Dajjāl's own presence with all the patent signs on him would have been enough for such a proclamation. Indeed, any other proclamation would be superfluous. The irresistible conclusion, therefore, is that these signs were to see not a literal fulfilment but a metaphorical one, so that a man of extraordinary vision would be needed to grasp their inner significance and their timely fulfilment in the appearance of Dajjāl in the sense in which it was intended to come about.

Who is it who said: "This is the Dajjāl mentioned by the Holy Prophet"?

It is really strange that the discovery that Dajjāl and Gog and Magog are no other than these nations of Europe, was made by the dweller of a village, a recluse, who had scarcely any knowledge of the world at large.[97] More than half a century ago, when the people of the world were absolutely ignorant about the identity of Dajjāl and Gog and Magog, no one even suspected that it was these nations that had established their complete supremacy in the world and were ruling this country of ours, who were the Dajjāl and Gog and Magog of the prophecies; when, on the contrary, all minds were obsessed with the idea that Dajjāl would be a strange kind of one-eyed man, who would have a strange sort of ass with him together with other strange things — at a time such as this it was that God enlightened

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97. Mirza Ghulām Aḥmad of Qādiān, the founder of the Ahmadiyyah Movement, Mujaddid of the 14th century of Hijrah, who claimed to be the Promised Messiah and Mahdī.

the Mujaddid of this century and granted him the knowledge that Dajjāl and Gog and Magog were no other than these very people who were in complete control of the world, and whose worldly eye was extremely sharp and whose spiritual eye equally blind. It was moreover, a thing, which even if any one had known, he could not have the courage to speak about it. But the solitary recluse of Qādiān, the Mujaddid of the 14th century of Hijrah, proclaimed it to the world with a fearlessness all his own. Neither caring for the opposition of the whole world nor for the possible harm that might come from the Government, nor yet for the influence which the Christian clergy and missionaries in those days wielded over the administrators, he proclaimed in the year 1981C.E. at the top of his voice: "This is the Dajjāl about whom the Holy Prophet spoke." People had no knowledge that they were face to face with Dajjāl, and were the helpless yet unconscious victims of his machinations exactly in the manner described in Ḥadīth. The Mujaddid of this century told them that Dajjāl was before them and that they should be on their guard. Let us quote some of his utterances on this point:

> How can I make the blasphemous statement, that the one-eyed Dajjāl, like God Himself, will give life to the dead by virtue of his own power, and will show manifest signs of the powers of Divinity? In my opinion the word Dajjāl denotes some flourishing nations and his "ass" may mean the railway train which one finds running for thousands of miles in the countries of the East and West.[98]
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> It was necessary that Masīḥ al-Dajjāl (the Antichrist) should emerge from the Church itself.[99]

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98. *Izālah Auhām* p. 478.

99. *Ibid.*, p. 478.

Anti-christ (Greek *antichristos* against or instead of Christ) according to Christians would appear in the 'last hour' *i.e.*, before the second advent of Christ. "Jesus himself not only warned his apostles of 'false Christs' (Matt., 24: 5, 23, 24; Mark 13: 21, 22) — by which however, he meant primarily Jewish Messianic pretenders — but plainly intimated that apostasy would arise within the Church" (John D. Davis, *The Westminster Dictionary of the Bible* Revised ed., 1944). Further on it is stated: "Thus the N.T. declared that Christian history

(continued...)

But the Dajjāl who is to emerge from the Church, about whom Muslim has reported in his reliable collections from Fāṭimah daughter of Qais, and who is described as of enormous physical strength and shackled in chains, and who has also a spy, this is the Dajjāl whom Tamīm Dārī had seen in a Church in an island.[100]

99.(...continued)

would not be a pure development of goodness and truth, but that, within Christendom apostasy would arise, develop, have many representatives, and finally culminate in Antichrist proper (either a person or an institution, perhaps both)" *(ibid.)*. Notwithstanding that antichristian spirit was going to arise within the Church, efforts have also been made by Christians to discover the Antichrist outside the Church. "The Pope Innocent III *(1215)* denounced the Saracenes (*i.e.*, Muslims) as Antichrist and Muhammad as the false prophet" (Royston Pyke, *Encyclopaedia of Religion and Ethics* p. 20, George Allen and Unwin Ltd., London, 1951). But it should also be borne in mind that "the Papacy and individual Popes were denounced as Antichrist by Wycliff, Huss, and Luther, and the charge has been frequently restated by ultra-Protestant writers" (*ibid.*, p. 21.). An imaginary dialogue between Martin Luther (1483-1546 C.E.) and the Pope may be of some interest to the readers. This is a part of popular ballad written about 1550 C.E.

"Doctor Martin Luther:

Thou anti-Christ, with thy three crowns,
Hast usurped king's powers,
As having power over realms and towns,
Whom thou oughtest to serve all hours;
Thou thinkest by thy juggling colours
Thou may'st likewise God's word oppress;
As do deceitful fowlers,
When they their nets craftily dress.

The Pope:

As for scripture, I am above it;
Am I not God's high vicar?
Should I be bound to follow it,
As the carpenter his rule?
Nay, nay heretics ye are,
That will not obey my authority.
With this sword I will declare
That ye shall all accursed be."

(*English History in Contemporary Poetry*, No. III, The Historical Association).

The Founder of the Aḥmadiyyah Movement, however, found the whole institution of the Church, particularly, the part engaged in slandering Islam, going against the true teachings of Jesus Christ and thus it deserved the appellation Antichrist. — T.

100. *Izālah Auhām* p. 480.

It should be remembered that in the lexicographical sense Dajjāl means 'a group of liars', who mix up falsehood with truth and use fraud and deception to misguide the creatures of God.[101]

It is evident that these are the magical methods adopted by the Christian nations, the champions of the doctrine of Trinity, the magic of which cannot be excelled in perfection, and that they are not capable of performance by any one excepting by a real Dajjāl, that Dajjāl indeed about whom the prophecies have spoken.[102]

The word 'one-eyed' is not to be taken literally. Allāh says in the Holy Qur'ān "Whoever is blind in this world will be blind in the hereafter."[103] Blindness here evidently means spiritual blindness. Thus the word under discussion will mean that Dajjāl will have no spiritual sight, although his worldly sight will be very sharp; and along with it, he will discover such subtle methods resulting in such wonderful performances, that he will almost appear as one claiming Divinity. But he will have no spiritual vision whatsoever, as is the case with the people of America and Europe today, who have carried the physical side of life to perfection.[104]

And as for Gog and Magog, it is now beyond all doubt that these are two prosperous nations of the world, of whom one is the British and the other is the Russians ... Both these nations are mentioned in the Bible.[105]

A similar view should be taken of Gog and Magog. These are two old nations of the world, who could not openly overpower others in the previous ages and were found in a weak state. But Allāh says that both of them will emerge from this obscurity in the later days. In other words, they will manifest themselves in their glorious power. Thus He says in the chapter, *the Cave*, "And We shall let some of

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101. *Izālah Auhām* p. 488.
102. *Ibid.*, p. 494. 103. 17:72.
104. *Izalāh Auhām* p. 501.
105. *Ibid.*, p. 502.

them surge against the others."[106] That is to say, that these two nations after having overpowered others, will attack one another.[107]

The Holy Prophet's saying: "A follower closest to me in position"

This voice which was raised from Qādiān, against nations who because of their supremacy in the world regarded themselves as all powerful, if it roused a violent opposition from the Muslims on the one hand, who considered it as running counter to their traditional beliefs, on the other, made the Christian missionaries and clergy exert themselves to their utmost to suppress the man who raised this voice, because they found in it a mortal blow to their cherished notions of converting the whole world to Christianity. These latter went to the extent of planning a capital punishment for him on a false charge of abetment to murder. And the strangest part of it all is that the Christians, the Ārya Samājists and the Muslims all united in this unholy alliance of a mean conspiracy. But this man of God cared for none and stood like a rock in the midst of this deluge of opposition. People ridiculed him; even Muslims scoffed at him saying: This man claims to be the Promised Messiah and yet himself rides on the ass of Dajjāl, (meaning the railway train). But truth is a powerful thing and it makes itself felt in the hearts of men. In spite of all this opposition, the truth which God Almighty had revealed to the heart of the *Imām* of this age, began to find acceptance among the people as days passed. So much so that at the present moment Muslims of all classes, irrespective of their measure of education, openly aver that Dajjāl and Gog and Magog, of which the recorded sayings of the Prophet speak, are no other than the nations of Europe and America, that it is these people who virtually claim to possess the powers of God and that conveyances, like the railway train, constitute the ass of Dajjāl. The Muslim Press has to-day no hesitation in describing Europe as the Dajjāl and as Gog and Magog. And to crown it all, the

106. 18:99. 107. *Izālah Auhām* p. 508.

great national Muslim poet, the late Sir Muḥammad Iqbal, immortalized this idea in his famous couplet:

> The forces of Gog and Magog have all been let loose,
>
> Let the Muslim's eye see the commentary on the verse *yansilun*.[108]

All people thus now see, as it were, Dajjāl and Gog and Magog with their own eyes. And yet we must ask ourselves the question who was the man who first disclosed the identity of Dajjāl? Was it not that man of God about whom it is written in the Ḥadīth that he would say, "O people, this is the Dajjāl about whom the Prophet (peace and blessings of God be upon him) spoke". And as for whom it has been further said: "Then he will proclaim among people: Beware, this is the Messiah the liar, so whoever will follow him, will be in fire, and whoever will disobey him, will be in the garden." Now if it is true that it is only one man who has raised his voice saying: "This is the Dajjāl about whom the Holy Prophet has spoken," and if this voice echoes in the hearts of all Muslims today then, it must be remembered that all that is written in the Ḥadīth about this truthful man must also be correct. It is written about him, for example: "This man is the closest follower to me in respect of position." Again it is written: "He is the greatest man as a witness before the Lord of the

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108. *Yansilūn (i.e. they sally forth)* is the last word of the Quranic verse which speaks of Gog and Magog overcoming the whole world: "When Gog and Magog are made to overcome the world and they shall break forth from every elevated place" (21:96). At this juncture one is reminded of Sir Winston Churchill's speech which he made at the Lord Mayor's Banquet at the Guildhall on Friday, 9th November, 1951, at the restoration of the effigies of Gog and Magog. During the course of his speech he said:

> "It seems that they (*i.e.*, Gog and Magog) represent none too badly the present state of world politics. World politics, like the history of Gog and Magog, are very confused and much disputed. Still, I think there is room for both of them.
>
> "On the one side is Gog, and on the other is Magog. But be careful, my Lord Mayor, when you put them back, to keep them form colliding with each other, for if that happens, both Gog and Magog would be smashed to pieces and we should all have to begin all over again - and begin from the bottom of the pit" (*The Times*, London, 10th November, 1951, p. 6). - T.

world." To recognise and proclaim the identity of Dajjāl before the world, is stated to be the most important evidence which a Muslim can give, and that evidence was given, first of all, by the Founder of the Ahmadiyyah Movement. Thus we are face to face with a clear proposition. It is no use ignoring the man who has disclosed to us the identity of Masīḥ al-Dajjāl (the Antichrist) and waiting for another person to fulfil the prophesy about the Promised Messiah. Indeed, it is meaningless to keep on waiting, seeing that the person who is described as "the nearest to me among the followers in respect of position", must, of necessity, be the Messiah of the *ummah*. This, of course, leaves the position of the Companions, whose unparalled sacrifices and close association and intimacy with the Prophet are above all, absolutely untouched.

The Promised Messiah and killing of the Dajjāl

There is scarcely any man who will deny that it was *Ḥaḍrat* Mirzā Ghulām Aḥmad who disclosed the identity of Dajjāl and proclaimed: "This is Dajjāl about whom the Holy Prophet spoke." But some minds feel uneasy when they see that whereas the Promised Messiah was to kill the Dajjāl, the Founder of the Ahmadiyyah Movement did not actually kill him. True, the books of Ḥadīth do speak of the Promised Messiah killing the Dajjāl, but the question is what is meant by this killing? It is evident that Dajjāl is not a person, but a nation or rather a group of nations. Thus the killing in question could not mean the killing of a single person, nor yet the killing of all the nations of Europe and America, seeing that it is clearly stated in the Qur'ān that these people will continue to exist till the end of the world:

> And (We) will make those who follow thee (i.e. Jesus) above those who disbelieve to the Day of Resurrection.[109]

This implies that both the followers of Jesus as well as his opponents will continue to be in existence till the end of the days. It

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109. 3:55.

is necessary, therefore, to interpret the killing of Dajjāl in a metaphorical way and not take it too literally. As a matter of fact, all that has been said of Dajjāl is couched in metaphorical expressions: his heaven not meaning actual heaven; his fire not meaning actual hell-fire; his stream of water and fire, his mountains of bread, his ass, his causing showers of rain, his giving life to the dead, are all metaphorical expressions. Hence his killing should also be of a metaphorical nature.

If we read the relevant ḥadīth, speaking of the killing of Dajjāl, we find therein various indications showing what is really meant. Firstly, the words used in respect of Dajjāl in one ḥadīth are that he will melt away by himself, as salt melts away in water. If that is so, the question of killing him does not arise at all. Furthermore, it is stated in these same ḥadīth: "Every unbeliever whom his (the Promised Messiah's) breath reaches will die; and his (Promised Messiah's) breath will go as far as his sight goes."

Still another ḥadīth related by Aḥmad ibn Ḥanbal states that the Muslims will kill the Dajjāl, which shows that the killing of Dajjāl means a hard struggle on the part of the Muslims to uproot his falsehood.

The Dajjāl is to be killed but not Gog and Magog

It has been shown that Dajjāl and Gog and Magog are only two names of the same people. They are called Dajjāl on account of their religious fraud and deception, whereas they are called Gog and Magog on account of their great political power. It is not easy to understand why, while the Ḥadīth speaks of the Promised Messiah killing Dajjāl, it also says that he will not be able to kill Gog and Magog, whereas, as a matter of fact, if Dajjāl is killed, Gog and Magog must also be regarded as killed. But says the ḥadīth:

> It will be revealed to the Messiah that I have raised some of My servants, whom no one will be able to kill but Myself.[110]

Again, in another ḥadīth recorded in *Muslim* it is said:

> Then will come to Jesus a people ... When he will be in this state, God will reveal to Jesus saying: I have raised some of My servants, to fight with whom nobody has any power; so take My servants to the hills. And God will raise Gog and Magog and they will sally forth from every elevated place.[111]

Now, it is rather strange that although Dajjāl is killed and the breath of the Messiah possesses such an efficacy that whomsoever it reaches from among the unbelievers will be killed instantaneously; and his breath again travels with his sight; yet Gog and Magog are so powerful that those with the Messiah are instructed to take refuge in a mountain. Instead of Gog and Magog dying by the breath of the Messiah the latter seeks safety from their invincible power; and we are told that even the Messiah would have no power to fight with or kill Gog and Magog. What then is the good of Dajjāl being killed when nations more powerful than Dajjāl are there to take his place. A consideration of all such ḥadīth leads to but one conclusion that the killing of Dajjāl does not mean the slaughter of a person, Dajjāl himself not being an individual but a group of nations; nor does it mean even the vanquishment of these nations, because even after the slaughter of Dajjāl these people will continue to exist as before, and the Messiah is told by God through revelation that he cannot overpower them by fighting. All this clearly shows that the mischiefs of these nations on the religious side are termed the menace of Dajjāl, because they will seduce people away from the truth through deception; whereas Gog and Magog represent their mischiefs on the political side. That is why even after the slaughter of Dajjāl, Gog and Magog are found to survive.

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110. *Kanz al-'Ummāl* Vol. 7, No. 3021.
111. *Mishkāt* Ch. *al-Dajjāl*.

It is clear from this that although their religious mischiefs will be put to an end by the Messiah, putting an end to their political mischiefs is not included in the scope of this work. For this latter purpose, other forces will come into play. Possibly this purpose will be attained by their destruction of one another, as stated in the Qur'ān on one occasion: "On that day We shall let some of them surge against others".[112] In other words, they would destroy one another, as the two World Wars have shown. Or maybe, a considerable part of these people will escape destruction by coming over to Islam, a possibility hinted at in the words of the Prophet that the sun - the sun of Islam - "will rise in the West," meaning that the truth of Islam will manifest itself among the Western nations. Neither is it unwarranted to hold that the Holy Prophet's seeing Dajjāl in his vision circumambulating the Sacred House, the Ka'bah, is in reference to these people becoming Muslims in the long run.

The Holy Prophet's idea of defeating the Dajjāl by arguments

A careful reading of the ḥadīth will further support this interpretation of the slaughter of Dajjāl. Several ḥadīth contain such words as these:

> When he (Dajjāl) makes his appearance and I am in your midst, I will overpower him by arguments; and if, when he makes his appearance, I am not in your midst, every one should argue with him.[113]

In another ḥadīth it is said:

> So when he makes his appearance and I am in your midst, I will overpower him with arguments on behalf of every Muslim; but if he appears after me, every one should argue with him on his own behalf.[114]

These reports clearly show that if Dajjāl had appeared in the lifetime of the Holy Prophet, he would have silenced him by

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112. 18:99. 113. *Kanz al-'Ummāl* Vol. 7, No. 2076.
114. *Ibid.*, No. 2025, 2079.

arguements. This shows that killing in this case signifies putting an end to Dajjāl's mischief, and as Dajjāl would mislead people by insinuation and by raising doubts in their minds, his mischief could be put to an end only by arguments. The Messiah killing Dajjāl must mean the same thing as the Holy Prophet's overpowering him by arguments. In other words, the Messiah also will defeat him by arguments, or save people from his mischiefs through preaching. This meaning of the word *qatl* is given in Arabic lexicons. Thus in the *Nihāya*, a dictionary of Ḥadīth literature, it is written in reference to the ḥadīth about the incident of Thaqīfā that the meaning of the clause qatala Allāhu Sa'd-an (lit. *my God kill Sa'd*) is *dafa' Allāhu sharra-hū* i.e. may God ward off his mischief. Again, when discussing the question of taking the oath of allegiance to two original rival Khalīfahs, it was said *taqtulī al-akhira* (lit. *kill the other one*), and by a consensus of opinion it has been taken to mean *reject his claims*. Thus the word *qatl* means *killing* as well as *the rejection of claims* or *warding off the evil*; and since the *qatl* of Dajjāl cannot mean the slaughter of all the Christian nations, the significance of the killing of Dajjāl is the rejection of his claim and the warding off of his evil.

If we give thought to other relevant ḥadīth, we meet therein further evidence that killing of Dajjāl means the warding off of his mischief. There are quite a number of ḥadīth which say that any one who reads the first or the last ten verses of the chapter, entitled *The Cave*, will find himself safe from the mischief of Dajjāl. This means that Dajjāl will not go about killing people, but will try to divert people from the path of truth by creating doubts in their minds. This is why in order to be safe from his mischief, one is advised to read certain verses of the Qur'ān.

One on point, at least, ḥadīth are clear and their evidence unanimous. The mischief of Dajjāl does not consist in killing people, but in misleading them through doubts and evil suggestions. If such is the mischief of Dajjāl, the remedy for it should be of a similar nature. Look again at the words of the following ḥadīth:

> By God a man will come to him (Dajjāl) confident that he is a Muslim, but he will become his follower because of the doubts he will raise in his mind.
>
> The food of a believer should be the food of the angels *viz.*, glorification of God; so whosoever glorifies and sanctifies God on that day, God will remove from him his hunger.[115]

Still another ḥadīth says:

> Whoever says, God is my Lord, and continues to do so till he dies, God will keep him safe from the mischiefs of the Dajjāl.[116]

Yet another ḥadīth says:

> Verily, God will keep a believer safe through the same thing with which he saves the angels, *viz.*, the glorification of Him.[117]

It is evident from this kind of ḥadīth that a believer will be quite safe from the mischief of Dajjāl through the glorification of God. The mention of the believer's food in the tribulation of Dajjāl refers to spiritual food, because just as physical food maintains the body, spiritual food keeps the spirit alive. We are thus told that people will be saved from the moral and spiritual perils created by Dajjāl by the spiritual preventives of the remembrance of God. It is true, some ḥadīth also speak of fighting with Dajjāl on the lines of fighting with Persia and Rome, but these may have a reference to the Crusades when the whole of Christendom set out to destroy Islam by the sword. One point, which is quite definite and conclusive, is that the remedy prescribed for such mischief of Dajjāl as is connected with religious life is spiritual in character. Sometimes the Prophet said that if he himself be alive at that time he would defeat him by arguments, and instructed his followers to adopt the same method if he appeared after his death. Again, he told them to read the chapter entitled *The Cave*, which deals with Christian doctrines and the history of

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115. *Kanz al-'Ummāl* Vol. 7, No. 2041.
116. *Ibid.*, No. 2080.
117. *Ibid.*, No. 2090.

Christianity in relation to Islam, and the object is undoubtedly gathering spiritual strength to resist the worldly attractions of Christianity. On other occasions, the Holy Prophet observed that people should take to the glorification of God, because by this means man attains the nearness of God and finds thereby spiritual strength in himself. The advent of the Messiah had the same objective; viz., the revival of faith and the restoration of the spiritual balance of humanity upset by the one-sided growth of material civilization.

Thus killing of the Antichrist by the Messiah also means that the message, claims and pretensions of the Antichrist should be rejected and people should be safeguarded from his mischiefs.

Christian Missionaries are the leaders of religious machinations

The descent of the Messiah is originally linked up with the eradication of the religious evils. Political or national sufferings would either be removed along with them, or, as it appears from certain reports, God will provide some other means for their remedy. For example they (the Western nations) will be destroyed by their own mutual conflicts. Christian clergymen and missionaries are the harbingers of religious and spiritual calamities in the world, that is why the Founder, in his writings, pays special attention to them. However, there are certain signs which are applied collectively to the Western nations *viz.*, the sharpness of their worldly sight, speedy means of communications, their control and mastery over the material resources, and their domination in the world. The Founder has specifically singled out the two great nations *i.e.* Russia and Britian, in this respect. He has, however, laid more emphasis on the Christian missionaries as playing the role of the Antichrist. Thus it is not correct to say that the Founder has applied the prophecies concerning the Antichrist, Gog and Magog only to the European nations and not to the Christian missionaries. The prophecies as such are applicable to the Western nations, but as the Founder was specially raised to fight this battle on the religious front, he spotlighted in particular, the part played by the Christian missionaries. If we give a careful thought to the contemporary

history we find that in most of the political upheavals in the world (during the colonial age) Christian missionaries have played an effective role. Wherever European nations have gained political ascendancy, whether in Asia or Africa, it has been achieved through the agency of the Christian missionaries who went to preach their religion and in this way helped their respective nations to establish political power in that country.[118] The Founder has given special attention to the activities of the Christian missionaries because the Western nations have themselves used them as an advance guard of an army for their secular ends. These missionaries not only did the preaching work and thus lead people into wrong beliefs, but also worked as political auxiliaries. It is evident from this how sharp the Founder's sight was about the inner machinations of these nations.

Triumph by means of arguments

Some people scoff at the idea that a religion can become triumphant on the basis of spiritual proofs and arguments. Materialistic outlook has struck such a hold on the people of today, that those who otherwise admit the Antichrist's having one eye

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118. "Christian writers would do well to remember that it was in fact Christianity which was spread by the sword, and not Islam, as they would have people believe. As to their other techniques of spreading the religion the reader is referred to *God, Allāh and Juju* by Jack Mendelsohn (Thomas Nelson & Sons, New York). Mark the following words:

> 'When the Englishman wants a new market for his adulterated Manchester goods he sends a missionary to teach the natives the Gospel of Peace. The natives kill the missionary, he flies to arms in defence of Christianity, fights for it, and takes the market as a reward from heaven.'

"The Christian missionary movement is regarded by many as an attempt to turn Africans into European Christians. Missions remain strangely tolerant of racial discrimination and look down upon local culture wherever the white man has the upperhand. The oft-quoted example of the relationship between the Bible carrying missionaries and empire builders is related:

> 'The missionaries came to us and said, 'We want to teach you to pray'. 'Good', we said, 'we would like to learn to pray'. So the missionaries told us to close our eyes. We closed our eyes and learned to pray. When we opened our eyes, there was the Bible in our hands, but our land was gone!" As quoted by 'Ali Akbar in *Prophecies of the Qur'ān* p. 59, published by the Woking Muslim Mission and Literary Trust, Woking, Surrey, England, 1965 - T.

means that he is oblivious of all spiritual insight and his entire philosophy is based on materialism and the worship of matter, are so enamoured by this materialism, that when somebody speaks of the triumph of religion through propagation, they at once rebut it by saying: How could mere words make one triumphant in the world? The interpretation of the killing of the Dajjāl with spiritual proofs and arguments seems to them foolish and absurd. I would draw their attention to these words of the Messenger of Allāh:

> If he (i.e., the Dajjāl) makes his appearance and I am amidst you, I will overpower him with arguments.

That is why anyone else's killing of the Antichrist cannot be interpreted in a different manner. It is true that sometimes God endows prophets and reformers with political supremacy, but this is not a co-requisite of prophethood. Many prophets in the past did not enjoy any political power. For religious and spiritual evils not force but an ideological cure is needed. The Prophet was endowed with both spiritual and political power, but even then he said, that if the Antichrist appeared in his life-time he would overpower him with arguments. The Bible, history and the Qur'ān provide ample evidence that Jesus Christ was not given any political power along with his prophethood. If in his first advent he propagated his message by peaceful means, why is political power considered as an essential part for his second advent. If the killing of the Dajjāl had to be done in its literal sense, why was Jesus Christ selected for this task; his whole life had no association with such a work. The second advent of the Messiah has been so much linked up with the menace of the Antichrist that when 'Umar considering Ibn Ṣayyād as the Antichrist, sought permission from the Prophet to kill him, the Prophet said: "If this is the promised Dajjāl (the Antichrist) then you have nothing to do with him as the son of Mary is his master."[119]

Thus on the ideological ground, spiritual arguments and proofs are a force in themselves which can overpower even material forces. In short, it is a grave misunderstanding to consider that the

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119. *Mishkāt* Ch. *Ibn Ṣayyād.*

overpowering of the Antichrist shall be by means of the sword. Even Islam became triumphant through its spiritual power alone. And as it conquered the hearts and minds of people it gradually gained political power. Islam did not need any sword for its dominance. The sword was needed only for the defence of Muslims when the enemy had resorted to the sword to destroy them. The Prophet has himself regarded Islam's victory as an ideological and spiritual victory.

Did the Founder achieve such an object?

To regard the work done by *Ḥaḍrat* Mirzā Ghulām Ahmad as mere theological disputes akin to those of the maulvis and the previous 'Ulamā' is to deny the bare facts of contemporary history. Before the advent of the Founder it was a common trait of the 'Ulamā' to spend all their energy in fighting out issues of minor religious importance and, with few exceptions, they even did not know how to face the opponents of Islam. When all the strength of a community is spent on mutual wranglings, how can they face their external enemy. The Founder of the Aḥmadiyyah Movement kept himself above the petty disputes in which Muslim theological leaders were engaged at that time and did not bother much about minor religious differences. From his very youth he was full of zeal for one thing — to defend Islam from the onslaughts of its enemies. Whether they were Christian missionaries or their campfollowers the Ārya Samājists or any one else, he spent all his energy and attention towards this end. There is no doubt that his toughest combat was with the Christian missionaries. He particularly enjoined the members of his community to pay special attention to this work. Even today people ask why the followers of *Ḥaḍrat* Mirzā devote most of their attention towards the propagation of Islam in Europe. The reason is not far to seek. The main object of his mission was to face the menace of the Antichrist. As I have mentioned earlier, it was his earnest desire which he time and again expressed in his writings that Islam should be propagated in the West, for it is in this way that we can overpower the Antichrist and this is how we can kill him. The Founder was endowed with special means to bring home the truth of Islam to the Christian world. Among these is the belief in the death

of Jesus Christ which snatches the heart out of the church beliefs, for the very basis of Christianity is that Jesus Christ is alive in the heaven. The Founder located the grave of Jesus Christ on this earth (Muḥalla Khanyār, Srinagar, Kashmir).[120] It seems proper to mention here the objection of some people who say that all these things should have been accomplished in the very lifetime of the Founder. Such a view is based on a misunderstanding. Religious reforms are not accomplished in a matter of days. The following verse of the Qur'ān was revealed to the Prophet:

> He it is who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions though the polytheists are averse.[121]

Did Islam achieve such predominance in the world during the lifetime of the Prophet? Certainly not. In reality the foundations for such an ultimate predominance were laid down by the Prophet and we find Islam moving towards this end during the past thirteen hundred years of Islamic history. In the lifetime of the Prophet greater part of Arabia entered the fold of Islam. After his death, wherever the message of Islam reached, it was given a warm welcome by other nations. But this was more or less limited to the continents of Asia and Africa. Islam did reach Europe to some extent but it did not have much success there. The battle against the Antichrist was destined to be fought at the hands of the Promised Messiah, that is why Islam did not gain much influence in Europe as it had in Asia and Africa.

The successes of the Promised Messiah against the Antichrist have been effected in many ways. Firstly, it was he who took up a stand against the menace of the Antichrist which had assumed the form of the worst possible charges levelled against the holy

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120. A detailed discussion on this point has been made in his Urdu work *Masīḥ Hindustān men* (Messiah in India). Its English translation is also available. For further study on this subject see Khwāja Nazīr Aḥmad's *Jesus in heaven on Earth* published by Woking Muslim Mission and Literary Trust, Brandreth Road, Lahore-7 (Pakistan), 1950 - T.

121. 9:33.

personality of the Prophet Muḥammad. These calumnies were given wide publicity in the Muslim countries of the East - which is considered to be the original place for the appearance of the Antichrist. This is not a proper occasion to give details of the unique work done in this connection by the Founder. It was due to his high regard for the honour of the Prophet that when Christians crossed all limits of decency and decorum in debasing the holy personality of the Prophet, he was compelled, as a counter-attack, to present the fictitious character of Jesus Christ as depicted in their own holy Scriptures.[122] Consequently this made them all realise that such offensive writings or speeches directed towards the person of the Prophet had hurt the feelings of the Muslims, and the Christians changed their attitude in this respect to a great extent. There is still another way in which the Christian propaganda has been successfully met with in the East, and this is with the steady spread of the literature produced by the Founder and his followers presenting the true picture of Islam and the Prophet Muḥammad and refuting the wrong beliefs of the Christian Church. In this way the Muslims are being saved from going over to Christianity or, in other words, from the insinuating influence of the Antichrist. Undoubtedly the spread of Christianity among Muslims today has slowed down. Translations in various languages of this literature by the Founder and his followers are gradually spreading in different countries of the world.

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122. It is alleged that the Founder has at times used strong language against Jesus Christ and this showed scant respect for a messenger of God. The fact is that when Christian missionaries in India did not stop circulating scandalous literature (*Ummahāat al-Mu'minīn* was one such book) against the Prophet Muḥammad (and such literature has been published in other parts of the world as well), the Founder was forced to bring out the "truth" about Jesus Christ from the Bible as a counter measure against the Christian propagandists. The valid picture of Jesus Christ is found in the Qur'ān and not in the Bible. If the biblical viewpoint is refuted from the Bible it does not amount to disrespect to a person who has been mentioned as a messenger of God in the Qur'ān: "He who thinks," writes the Founder, "that I do not respect the Messiah, son of Mary, is a mischievous person and a slanderer" (*Kashtī-i Nāh* p. 16). "There is no doubt in it that he was a righteous person and a prophet. But to call him God is a heresy" (*Tadhkirah al-Shahādatain* p. 27). See also *Anjām-i Āthim* supplement, footnote, pp. 8, 9; *Ayyām al-Ṣulḥ* title page; *Ḥaqīqat al-Waḥy* p. 274; *Anwār al-Islām* p. 34 etc. - T.

Moreover, the establishing of Islamic propaganda centres right in the heart of Europe, and dissemination of Islamic literature in various European languages is a significant achievement indeed. The number of persons entering into the fold of Islam has even gone beyond thousands. Again non-Muslims have begun to entertain favourable opinion about the teachings of Islam. The significance of the Prophet's report that 'the sun will rise from the West', is that the sun of the truth of Islam which first manifested itself in the East will one day rise in the West and from there it will shine upon the whole world. This is also the true significance of another report where it is mentioned:

> Jesus the son of Mary will come from the West and will verify Muḥammad.[123]

Here it is mentioned that the Promised Messiah will appear from the West, but in most of the ḥadīth the place of his appearance is mentioned to be in the East. This provides a clear indication that the Promised Messiah will establish Islamic centres in the West — the heart of the activities of the Antichrist — and the people there would come into the fold of Islam in large numbers.

One should not look down upon this noble task. Its seed was sown by the Founder of the Ahmadiyya Movement. Such seeds were sown by the righteous servants of God before and it was after their death that their seeds were nourished and developed. The intelligentsia of the West has started appreciating the principles of the Islamic teachings. The time is not very far when Europe in other aspects of life, will come to realise that it is in Islam alone that its salvation lies. The only thing now needed to achieve this object is that we Muslims should make it the foremost aim of our lives to spend all our energy towards this cause. It should be remembered that all the tasks of the Reformer were not accomplished in his lifetime. The work which he has started is carried on by his followers and is, in fact, the carrying on of his mission. Whatever path he has shown, whatever awakening he has caused, the direction in

123. *Kanz al-'Ummāl* Vol. 7, No. 2079.

eradicating the influence of the Antichrist is indeed his work, although he has already passed away from this world.

Dābbat al-Arḍ (Beast from the Earth)

Among the trials reported in the Ḥadīth, the menace of the Antichrist has been given the greatest prominence and after this, the trials of Gog and Magog. Certain other things have also been stated in a very brief manner. Among these is the coming forth of the *dābbat al-arḍ* (Beast from the Earth). It is important because we find it mentioned in the Qur'ān also:

> And when the word comes to pass against them, We shall bring forth for them a creature from the Earth that will speak to them, because people did not believe in Our messages.[124]

In the Ḥadīth there is a mention of the coming forth of *Dābbat al-Arḍ* (Beast from the Earth) under the heading *Ashrāt al-Sā ah* (Signs of the Last Hour). Very few of these reports are reliable, and in those which are reliable, there is not much detail about it. The author of the Qur'ānic commentary *Rūh al-Ma'ānī* [125]after quoting some reports containing a few more descriptions about Dābbat al-Arḍ, remarks that these reports so vitally differ from each other in its nature, outward appearance, its place of coming forth etc. that no reliance can be placed on them. The Qur'ān has, however, explicitly said one thing about this Beast that it will speak to people. Since. speech is peculiar to human beings, it can be safely said that it will be either a human being or a group from among human beings. The other point which is certain is that it will appear at a time when people will no longer have real faith in the messages of God and as a result of which punishment will overtake them.

In certain reports Dābbat al-Arḍ has been mentioned to be from the species of animals. In some others it is stated that it will come forth from every city. Thus by calling a man or a group of people

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124. 27:82. 125. Abu'l Faḍl Shaḥāb al-Dīn al-Sayyid Maḥmūd al-Alūsī.

Dābbat al-Arḍ may signify that he or they will be entirely bent upon the earth or engaged in earthly pursuits. Bringing forth of such people who will be occupied only in mundane affairs of life and who will have predominance over Muslims is a form of Divine punishment. The word *akhrajnā (We made them come out)* is an indication towards this reality. It is evident from the Qur'ānic verse (27:82) that the domination of the Western nations over Muslims is a punishment as the Muslims themselves had ceased to believe in the Divine Message. The word *yaqeen* (belief) seems to have been used here for the reason that when one believes in a certain thing, he puts it into practice. In other words, it means that Muslims at the time of the appearance of the Dābbat al-Arḍ will cease to act upon the Qur'ānic injunctions, with the result that other nations possessing material resources will overpower them. There is also a suggestion here that if Muslims once again start believing in the Qur'ān and put its teachings into actual practice, this punishment of dominance by other nations will be taken away, for spiritual forces will definitely overpower the material forces in the end. In fact the only way for Muslims to overcome material forces is to increase their spiritual power by strictly adhering to the Qur'ānic injunctions. That is why it is mentioned in a certain report that it will be the time when Muslims will cease to forbid the wrong and to invite others to good, which also amounts to the negligence of the Qur'ān in their actual lives. Three sections of the Western nations have been mentioned under different names: the Antichrist are the Christian missionaries, Gog and Magog are the people holding political dominance in the world and Dābbat al-Arḍ are their learned leaders who are lost in the worship of matter and the power of matter and have spread this cult all over the world.

Conditions of the 'Ulamā'

The Founder of the Aḥmadiyyah Movement has regarded *Dābbat al-Arḍ* as applying to the 'Ulamā' also who are solely engaged in the earthly pursuits. There is no doubt about it that the appearance of the Promised Messiah has been fixed at a time when the so-called 'Ulamā' will be in a deplorable condition. They will

fight among themselves on minor details of religion and will no longer aspire for spiritual ideals for the establishment of which prophets had been raised. Devoid of spirituality and truthfulness they will be seeking only to earn a few cents. In an authentic report it is stated that the condition of Muslims at that time will be like that of the Christians and Jews:

> "You will certainly follow the precepts of those who have gone before, step by step." They asked: "O Messenger of Allāh, the Jews and the Christians?" He said, "Who else?" (*Bukhārī,* Kitāb al-anbiyā).

Descriptions about Jews and Christians and even about their being metamorphosed have been given at several places in the Qur'ān. Thus it was destined that such condition should come over the Muslims too. It is also mentioned in the Ḥadīth that knowledge "will be confiscated." This means that people will go far away from the truth and spirituality and will worship only the letter. It is stated in some reports that:

> There will be a great number of reciters of the Qur'ān at that time, but very few will be the possessors of knowledge ... Some people of my Ummah at that time will read the Qur'ān, but it will not even pass down their throats.[126]

In another report 'taking up' of the Qur'ān in the later days has been mentioned thus:

> It (*i.e.*, the Qur'ān) will say that I went forth from you and have come back to you. I am read but I am not acted upon. At that time the Qur'ān will be taken up.[127]

The 'Ulamā' of that time are regarded as the worst possible creatures on the earth under the sky.[128]

Elsewhere it is mentioned: "A time of utter consternation will come over my Ummah and the people will go to their 'Ulamā', but

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126. *Kanz al-'Ummāl* Vol. 7, No. 17323.
127. *Ibid.*, No. 1801.
128. *Mishkāt* Kitab al-'Ilm.

they will find them monkeys and swines."[129] This report is corroborated by the one included in the *Ṣiḥaḥ Sittah* (The six authentic collections of Tradition). In *Ṣaḥīḥ al-Bukhārī* it is narrated as: "There will be certainly such people in my ummah who will declare woolen-mixed silk, silk cloth, wine and playing on musical instruments as lawful ... Some people will be transformed into swines and monkeys."[130] By *maskh* (metamorphosis) here is not meant the actual physical transformation but it means metamorphosis of their moral condition. About the Jews, who violated the Sabbath, the Qur'ān says: "Be (as) apes despised and hated."[131] Similar meanings of *maskh* (metamorphosis) have been narrated from Imām Mujāhid.[132]

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129. *Kanz al-'Ummāl* Vol.7, No. 2013; *Muslim, Ibn Majah* and *Musnad* of *Ahmad.*
130. *Mishkāt.* 131. 2:65; 7:166.
132. *They were not transformed or metamorphosed; it is only a parable which Allāh has set forth for them the like of what He has set forth in likening them to asses* (62:5), *i.e., their hearts were transformed, not that they were metamorphosed into apes.* The verse that follows lends support to his explanation as a monkey could not afford a lesson to the generations that came after the metamorphosis had taken place. Imām Rāghib observes in explaining this verse: *It is said that He rather made them morally like apes.* Compare also 5:60 "(Worse is he) whom Allāh has cursed, and brought wrath upon him, and of whom He made apes and swine, and he who served the devil: these are worse in place and more erring from the straight path." This description of the same people clearly shows that it is men who imitate apes and swine that are meant. See also 4:47: "Or (We shall) curse them as We cursed the violators of the Sabbath." Now, in the case of the Holy Prophet's opponents from among the Jews, who are referred to in the words, *We shall curse them*, there was no metamorphosis, but here it is stated that the same curse must overtake them as overtook the violators of the Sabbath. A reference to Deut. 28 will show that the curses which Moses prophesied for them meant their being scattered among the nations of the earth, and this was the fate which overtook the Prophet's enemies from among the Jews. *Qiradah* is the plural of *qird*, meaning an ape, and among the Arabs the ape is a proverbially incontinent animal, they say *more incontinent than an ape (Lane's Lexicon).*

Turning to the Bible, we find that the Israelites became apes, in all the senses in which the word is used in Arabic language, by violating the Divine commandments: "Thou hast despised Mine holy things, and hast profaned My Sabbath. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains; in the midst of thee they commit lewdness. In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his

(continued...)

It was not their outward appearance but their moral condition that had changed. Undoubtedly the 'Ulamā' of today have become so much degenerated that they spend all their energy on issues which ruin the cause of Islam. And in spite of the fact that their activities bring a bad name to Islam they do not change their attitude. There is another report which depicts the condition of the present 'Ulamā': "There will be such people in the Latter Days who will curse each other instead of exchanging greetings among themselves."[133] Is there any doubt in it that this is an exact picture of our 'Ulamā'! And there is nothing strange about it if such people have been called *Dābbat al-Arḍ* (Beast from the Earth) as they have in fact gone far away from the real object of spiritual life.

Rising of the sun from the West

'Rising of the sun from the West' is mentioned in the Ḥadīth along with the appearance of the Antichrist or Gog and Magog. If we take these words literally it does not mean anything. The reports do not give details that the rising of the sun will happen on a single day or will continue for several days. If it is going to happen on a single day which will be the day for the destruction of the world no objection can be raised against it. After all, one day the present system of the world will cease to exist, but at that time human life will become extinct as well. And if it means that the sun or the earth will change its course, this does not serve any purpose except that the present East will become the West and *vice versa*, although on the face of it this is an impossibility. However, we so often use the expression the "resplendence of the sun of Islam" in our language. The one appointed by God at the beginning of the present Hijrah

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132.(...continued)
neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter ... And I will scatter thee among the heathen and disperse thee in the countries ... (Ezek 22:8-15) - Muhammad 'Ali, *The Holy Qur'ān English commentary under* 2:65. - T.

133. *Kanz al-'Ummāl* Vo. 7, No. 1842.

century after receiving knowledge from God has disclosed that by the rising of the sun from the West is meant that the sun of Islam will rise from the West. It is a matter of common sense that when the Antichrist, Gog and Magog, with their triumph and predominance in the world, have been described in detail, it was but natural to mention how their authority and ascendency will come to an end. Therefore it is mentioned that the West from where all these evils have arisen will at last bow its head before Islam. The sun of Islam which has been shedding its light in the Eastern countries will start shining in the West also. The person to whom this knowledge was disclosed was also given the zeal to spread the Message of Islam in the West. Thus the Founder of the Aḥmadiyyah Movement in Islam has frequently expressed his earnest desire towards this end and this point has already been discussed in the beginning of this book.[134] At last the stirring of his soul bore fruit and his followers established Islamic centres in the West, a work which was not done by the Muslims before.

No doubt we do find in the ḥadīth that at last the Antichrist and Gog and Magog will be destroyed, yet we should not forget that the mercy of the Prophet who was a 'mercy unto the nations' in earlier times was also manifested when the leaders of wickedness were destroyed and most of the remaining people entered into the fold of Islam. And in these prophecies this has been foretold that at that time also the Prophet's mercy will be manifested in a similar way, that is, the West which will rise to destroy Islam, will one day be illuminated with the light of the sun of Islam.

134. See Chapter 1 - T.

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1315 Kingsgate Rd.,
Columbus, Ohio, 43221 U.S.A.

Born in 1874 in the Punjab (India) Maulana Muhammad Ali had a distinguished academic record, obtaining degrees in English and Law by 1899. As he stood on the threshold of a lucrative career in law, Hazrat Mirza Ghulam Ahmed, the reformer (mujaddid) of the 14th century Hijra and the promised messiah, called on him to devote his life to the service of Islam. He forthwith abandoned his worldly plans and joined the great reformer in Qadian. Here he learned those gems of Islamic truth uncovered in this age by Hazrat Mirza Sahib through which Islam was now destined to attract people all over the world. He became the secretary of the organization and was appointed by Hazrat Mirza Sahib as the editor of the *Review of Religions*, one of the first Islamic journals in English. Under his editorship this journal presented the pristine beautiful face of Islam to a world which had seen only an ugly image of it.

When the successor of Hazarat Mirza Sahib, Maulana Nuruddin Sahib, died in 1914 certain elements in the organization led by the founder's son gained control of the movement, turning it into an exclusive intolerant sect ruled by a spiritual autocracy. They distorted and misrepresented Hazrat Mirza Sahib's views by asserting that he had claimed prophethood. These circumstances compelled Maulana Muhammad Ali to leave Qadian, and he along with his associates established the **Ahmadiyya Anjuman Ishaat Islam** in Lahore to continue Hazrat Mirza Sahib's real mission. From that date until his death in 1951 he led this society, organized its worldwide missionary activities, and produced a vast amount of invaluable scholarly literature in English and Urdu. His major works include: translations of the *Holy Quran* with detailed commentaries in both English and Urdu, *The Religion of Islam, A Manual of Hadith, Fazl-i-Bari* an exhaustive commentary on the Sahih Bukhari in Urdu, *Muhammad the Prophet, The New World Order,* the *Early Caliphate,* and the *Living Thoughts of the Prophet Muhammad.* This unique collection of books presents a picture of Islam restored to its original purity – a religion of peace, tolerance, and spirituality. The Maulana's contribution to Islamic literature and revival of Islam has been highly acclaimed by eminent Muslims all over the world. A famous British Muslim scholar and translator of the Holy Quran, **Marmaduke Pickthall,** while reviewing the Maulana's monumental work the *Religion of Islam,* wrote in 1936 **"Probably no living man has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of lahore..."**

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