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SEMINAR



WORST OF THE WORST



THE STUDY OF
SHAYTAN, FIRAWN and DAJJAL



WORST OF THE WORST

THE STUDY OF SATAN, PHAROAH & AL-DAJJĀL

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Course objectives

1. To understand the nature of evil as explained by Allah (ﷻ) and His Messenger (ﷺ).
2. To understand and benefit from Shayṭān's creation, his initial status with Allah, his disobedience and his consequent expulsion from Jannah.
3. To understand the methods by which Shayṭān seeks to mislead mankind.
4. To understand and benefit from Fir'awn's motivation and reasons for opposing Allah (ﷻ).
5. To learn from the great example set by Mūsā and Hārūn (عليهما السلام) in dealing with tyranny and oppression.
6. To gain an awareness of the *fitnah* of the Dajjāl as well as know the signs that will precede his emergence.
7. To be familiar with the Dajjāl's physical features and be aware of the acts he will commit once he has come out.
8. To gain an understanding of the allies and enemies of the Dajjāl.
9. To be able to draw constructive lessons from other *ṭāghūt* (evil personas) whose characteristics may be linked to the above three personalities (i.e. the world of the Jinn, Hāmān, the minor *dajjāls*, Ya'jūj and Ma'jūj).
10. To be able to compare/contrast key similarities and differences between Shayṭān, Fir'awn and the Dajjāl.

WORST OF THE WORST

The Dajjāl

(الدجال)

Case Study 5:

Fārūq studies at Madinah University. During the end of year break, the local mosque gives him permission to deliver classes. Fārūq has chosen to talk about the Dajjāl as he considers it to be an important topic.

When he starts his first lesson, one of the attendees disagrees and says he should focus on other topics. Another person angrily claims that the Dajjāl is not a person but a system of evil, another person comments that the Dajjāl is a fictitious propaganda tool.

How should Fārūq respond?

Case Study 6:

Fārūq asks Uncle Rafi, the man who believes that the Dajjāl is a fictitious propaganda tool, why he believes what he is saying.

“Because it is not mentioned in the Qur’an” proclaims Uncle Rafi without pause.

“That’s all?” asks Fārūq as though he’s astonished.

“Hadith is not reliable” says Uncle Rafi, “for if it were there would be no contradiction as to which eye the Dajjāl is blind in.”

Fārūq pauses to think.

How should Fārūq respond?

Al-Dajjāl

The Dajjāl: important questions

- Who is the Dajjāl / al-Dajjāl?
- Does the Dajjāl exist at present?
- Has anyone seen him before?
- What are his attributes?
- What will cause him to appear?
- What are the mistaken beliefs concerning him?

The emergence of the Dajjāl is a sign of the Hour approaching:

Ḥudhayfah ibn Usayd al-Ghifārī narrated that the Prophet (ﷺ) said: ‘The hour will not begin until ten signs have appeared: The smoke, the Dajjāl, the Beast, the rising of the sun from its place of setting...’ (Muslim)

Studying the Dajjāl – why and how

A study of this topic requires not only sincerity but sense and humility. Regarding matters concerning the Dajjāl, minor or major signs, one must:

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| <p>People should only be told what they can understand</p> | <p>One should be wary or narrating/explaining all that one hears, especially regarding what one has little knowledge (and therefore understanding) of.</p> <p>‘Alī (رضي الله عنه) narrated: ‘Tell the people what they can understand; do you want Allah and His Messenger to be disbelieved?’ (al-Bukhārī and Muslim)</p> |
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It is not befitting for a Muslim to make bold assertions regarding matters which Allah has not explicitly made known (i.e. left within the realms of ‘ilm al-ghayb).

Signs for the Day of Judgement – minor and major signs

"The Prophet (ﷺ) prayed *Fajr* with us then climbed the pulpit and addressed us until the time came for *Dhuhr*, then he descended and prayed. Then he climbed the pulpit and addressed us until the time came for 'Asr, whereupon he descended and prayed. Then he climbed the pulpit and addressed us until the sun set. He informed us about all that was to happen until *Yawm al-Qiyamah*. The most knowledgeable of us is he who has memorized the most." [Muslim]

In order for the Dajjāl to emerge, the minor signs of the Day of Judgement must be fulfilled.



Whereas minor signs are characteristically farther apart and are generally 'less supernatural,' the major signs are dire indications that the Hour is at hand and that there only remains moments before it will take place.

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| Minor signs | <p>The signs and portents of <i>Yawm al-Qiyāmah</i> are phenomena that will take place before <i>al-Qiyāmah</i> which serve to remind that it is close at hand. Some of these signs:</p> <ul style="list-style-type: none"> • Have ended or occurred (and may be repeated); • Have appeared and are ongoing; • Have not yet taken place but will undoubtedly occur. <hr/> <p>Proofs:</p> <p>An example of the Prophet (ﷺ) speaking about the minor signs may be seen in the following <i>ḥadīth</i>:</p> <p>Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "The Hour will not come until:</p> <ul style="list-style-type: none"> • Two large groups fight one another, and a great number of people will be killed, yet their claim will be the same; • Thirty lying <i>dajjāls</i> raise their heads, all of whom will claim to be a messenger of Allah; • Knowledge is taken away; • Earthquakes become frequent; • Time passes quickly; • Tribulation becomes prevalent and killing becomes widespread; • Wealth becomes widespread among you and will increase so much that a wealthy man will be concerned about who will accept his charity, and the one to whom he offers it will say: 'I do not need it'; • People compete in building tall structures; |
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| | <ul style="list-style-type: none"> • A man will pass by another's grave and will say: 'Would that I were in his place' • The sun rises from the west, and when it rises and the people see it, they will all believe, but that will be the time when belief will not avail them anything if they did not believe before or their faith did not earn them anything good." (al-Bukhārī and Muslim) |
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Vertically shown is a rough chronology designed to show a basic understanding of the sequence of events.

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| Major signs | <p>The major signs, which are yet to appear, are ten in number .</p> <hr/> <p>Proofs</p> <p>Ḥudhayfah ibn al-Yamān (رضي الله عنه) related that the Prophet (ﷺ) once came out while the companions were talking with one another.</p> <p>He asked, 'What are you talking about?' They replied, 'We were talking about the Hour.' He said, 'It will not begin until you see ten signs.' He mentioned them as:</p> <ol style="list-style-type: none"> 1. The Smoke (<i>al-dukhān</i>); 2. The Dajjāl; 3. The Beast (<i>al-Dābba</i>); 4. The rising of the sun from its place of setting; 5. The descent of ʿĪsā ibn Maryam (عليه السلام); 6. Yaʿjūj and Maʿjūj; 7. A landslide in the East; 8. A landslide in the West; 9. A landslide in Arabia; 10. A fire which will emerge from Yemen and drive the people to their place of gathering. (Muslim) <p>These signs will come rapidly: Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: 'The signs will come one after another, like beads falling from a string.' (al-Ṭabarānī, <i>al-Muʿjam al-awsaṭ</i>; classified as <i>ṣaḥīḥ</i> by al-Albānī in <i>Ṣaḥīḥ al-jāmiʿ</i>)</p> |
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| The Hour is Established | The Fire | The Beast | Sun Rises From West | The Smoke | Three Major Landslides | Yaʿjūj & Maʿjūj | Death of the Dajjāl | ʿĪsā (عليه السلام) Returns | Mahdi | Minor Signs | Death of the Prophet (ﷺ) |
| | | | | | | | | Emergence of the Dajjāl | | | |

The Minor dajjāls

Among the minor signs of the Day of Judgement is the emergence of impostors claiming to be prophets.

The Prophet (ﷺ) said: ‘The Hour will not be established until thirty impostors and liars appear, each of them claiming to be a messenger from Allah.’ (al-Bukhārī and Muslim)

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| Al-Aswad al-Ansī (الأسود الأنسي) | <ul style="list-style-type: none"> • Claimed to be a prophet after apostatising from Islam • He was able to conquer Yemen for three to four months • The Prophet (ﷺ) sent a letter to Yemen advising the Muslims there to deal forcefully with him |
| Ṭulayḥah ibn Khuwaylid al-Asadī (طلحيح بن خويلد الأسدي) | <ul style="list-style-type: none"> • Claimed that he was receiving <i>wahī</i> also. • He fought the Muslims on several occasions. • He eventually returned to Islam. • He was martyred at Nahawand. |
| Musaylamah al-Kadhḥāb (مسي لمة الكذاب) | <ul style="list-style-type: none"> • Claimed that revelation came to him in the dark • Abū Bakr (رضي الله عنه) sent an army against him led by Khālīd ibn al-Walīd (رضي الله عنه), Ikrimah ibn Abī Jahl (رضي الله عنه) and Shurahbīl ibn Ḥasanah (رضي الله عنه) • Was killed by Wahshī ibn Ḥarb (رضي الله عنه). |
| Sajah bint al-Ḥārith al-Taghlibiyah (سج بن تال حارث التغلبي) | <ul style="list-style-type: none"> • She was a Christian Arab woman who claimed to be a prophet after the death of the Prophet (ﷺ) • She met Mūsāylamah, believed in his message and married him • She later accepted Islam and died upon it |

The Narration of Tamīm al-Dārī – the mysterious island

‘...When Allah’s Messenger (ﷺ) had finished his prayer, he sat on the pulpit smiling and said: “Every worshipper should keep sitting at his place.” He then said: “Do you know why I have asked you to assemble?”

‘They said: “Allah and His Messenger know best.”

‘He said: “By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here because Tamīm al-Dārī, a Christian who came and accepted Islam, told me something which agrees with what I was telling you about the Dajjāl. He narrated to me that he had sailed in a ship along with thirty men of Banī Lakhm and Banī Judham and had been tossed by waves of the ocean for a month. Then these [waves] took them [near] the island at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair and [because of this] they could not distinguish his face from his back. They said: ‘Woe to you, who could you be?’ It then replied: ‘I am al-Jassasa.’ They said: ‘What is al-Jassasa?’ And it said: ‘O people, go to this person in the monastery as he is very eager to know about you.’”

‘He [the narrator] said: “When it named a person for us we were afraid of it as it might have been a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: ‘Woe be upon you, who are you?’ And he said: ‘You will soon come to know about me, but tell me who you are.’ We said: ‘We are people from Arabia and we embarked upon a boat but the waves drove us for one month and they brought us near this island. We got into side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: ‘Woe be to you, who are you?’ It said: ‘I am al-Jassasa.’ We said: ‘What is al-Jassasa?’ And it said: ‘You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be a devil.’

“He [the chained man] said: “Tell me about the date-palm trees of Baysān.’ We said: ‘What do you want to know about them?’ He said: ‘I ask you whether these trees bear fruit or not.’ We said: ‘Yes.’ Whereupon he said: ‘I think these would not bear fruits.’

“Then he said: ‘Inform me about the lake of Tabariyya?’ We said: ‘What do you want to know about it?’ He said: ‘Is there water in it?’ They said: ‘There is an abundance of water in it.’ Thereupon he said: ‘I think it will soon become dry.’

“He again said: ‘Inform me about the spring of Zughar.’ They said: ‘What do you want to know about it?’ He [the chained man] said: ‘Is there water in it and does it irrigate [the land]?’ We said to him: ‘Yes, there is an abundance of water in it and the inhabitants [of Madinah] irrigate [land] with the help of it.’

“He said: ‘Inform me about the unlettered Prophet; what has he done?’ We said: ‘He has come out from Makkah and has settled in Yathrib [Madinah].’ He said: ‘Do the Arabs fight against him?’ We said: ‘Yes.’ He said: ‘How did he deal with them?’ We informed him that he had overcome those in his locality and they had submitted themselves to him. Thereupon he said to us: ‘Has it actually happened?’ We said: ‘Yes.’

“Thereupon he said: ‘If it is so, that is better for them that they should show obedience to him. I am going to tell you about myself. I am the Dajjāl and will be soon permitted to leave. So I shall get out and travel through the land and will not spare any town where I would not stay for forty nights, except Makkah and Taybah. These two [places] are prohibited [areas] for me; I will not make an attempt to enter either of them. An angel with a sword in his hand will confront me and bar my way and there will be angels to guard every passage leading to them.’

“Then Allah’s Messenger (ﷺ), striking the pulpit with the end of his staff, said: ‘This is Taybah [meaning Madinah]. Have I not told you an account [of the Dajjāl] like this?’ The people said: ‘Yes’.

“And this account narrated by Tamīm al-Dārī pleased me because it corroborates the account which I have given to you in regard to him [the Dajjāl] at Madinah and Makkah. Behold he [the Dajjāl] is in the Syrian sea [the Mediterranean] or the Yemen sea [the Arabian sea]. No, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east ...” (Muslim)

Ibn Sayyad?


Ibn Sayyad was a boy who lived in Madinah during the Prophet's (ﷺ) time; the Prophet was reportedly unsure whether or not he was the Dajjāl.

Aḥādīth regarding Ibn Sayyad:

1) “We were along with Allah’s Messenger (ﷺ) when we happened to pass by children amongst whom there was Ibn Sayyad. The children made their way but Ibn Sayyad kept sitting there [and it seemed] as if Allah’s Messenger (ﷺ) did not like it (i.e. his sitting with the children) and said to him: ‘May your nose be besmeared with dust, don’t you bear testimony to the fact that I am the Messenger of Allah?’ Thereupon he said: ‘No, but you should bear testimony that I am the messenger of Allah.’ Thereupon ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) said: ‘Allah’s Messenger, permit me that I should kill him.’ Thereupon Allah’s Messenger (ﷺ) said: ‘If he is that person who is in your mind (i.e. the Dajjāl), you will not be able to kill him’.” (Muslim)

2) The Prophet (ﷺ) tested Ibn Sayyad. ‘Abd Allāh (رضي الله عنه) reported: “We were walking with Allah’s Messenger (ﷺ) and Ibn Sayyad happened to pass by him. Allah’s Messenger (ﷺ) said to him: ‘I have concealed for you [something to test you].’ He said: ‘It is *Dukh*.’ Thereupon Allah’s Messenger (ﷺ) said to him: ‘Be off! You cannot get farther than your rank!’ Whereupon ‘Umar (رضي الله عنه) said: ‘Allah’s Messenger (ﷺ), permit me to strike his neck.’ Thereupon Allah’s Messenger (ﷺ) said: ‘Leave him; if he is that one (i.e. the Dajjāl) whom you apprehend, you will not be able to kill him.’ (Muslim)

3) Abū Sa‘īd (رضي الله عنه) reported that Allah’s Messenger (ﷺ) met him (Ibn Sayyad), and so did Abū Bakr (رضي الله عنه) and ‘Umar (رضي الله عنه), on some of the roads of Madinah. Allah’s Messenger (ﷺ) said: ‘Do you bear testimony to the fact that I am the Messenger of Allah?’ Thereupon he said: ‘Do you bear testimony to the fact that I am the messenger of Allah?’ Thereupon Allah’s Messenger (ﷺ) said: ‘I affirm my faith in Allah and in His Angels and in His Books, and what do you see?’ He said: ‘I see the throne over water.’ Whereupon Allah’s Messenger (ﷺ) said: ‘You see the throne of Iblīs upon the water, and what else do you see?’ He said: ‘I see two truthful ones and a liar or two liars and one truthful.’ Thereupon Allah’s Messenger (ﷺ) said: ‘Leave him; he has been confounded.’ (Muslim)

 Ibn Kathīr (رحمته الله) said: “Indeed Ibn Sayyad used to divulge [in the matters of the unseen] as the fortune-tellers used to – that is, on the tongues of the Jinn, who abbreviated speech. For this reason, he said ‘*al-dukh, al-dukh*’, implying *al-Dukhān*. It was then that Allah’s Messenger (ﷺ) recognised the basis of this matter and that it was devilish, and thereupon replied: ‘Be off with you! You will never exceed your rank’.” (*Tafsīr Ibn Kathīr*, 8/234)

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| <p>The great concern of the Prophet (ﷺ)</p> | <p>Saalim said: I heard Ibn ‘Umar (رضي الله عنه) say: After that, Allah’s Messenger (ﷺ) and Ubayy ibn Ka’b (رضي الله عنه) set off to go to some date-palm trees where Ibn Sayyad was. The Prophet (ﷺ) concealed himself in order to hear something from Ibn Sayyad before Ibn Sayyad saw him. The Prophet (ﷺ) saw him lying on his bed with a blanket around him whilst a murmuring sound came from him. The mother of Ibn Sayyad saw Allah’s Messenger (ﷺ) hiding behind the trunk of the palm-tree and said, “O Saaf!” “Here is Muhammad (ﷺ)!” Then Ibn Sayyad jumped up and the Prophet (ﷺ) said, “If she had left him alone, things would have been made clear.” (al-Bukhari).</p> |
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Such aspersions persisted many years after the death of the Prophet (ﷺ):

1) Ibn ‘Umar (رضي الله عنه) said: ‘I met Ibn Sā’id on one of the roads of Madinah, and I said something to him that made him angry. He was so swollen with anger that the way was blocked.’ Ibn ‘Umar (رضي الله عنه) went to Ḥafṣah (رضي الله عنها) [his sister], who had already heard about it, and she said to him, ‘May Allah have mercy on you! What do you want from Ibn Sā’id? Do you not know that the Messenger of Allah (ﷺ) said: “He will emerge because of a single instance of anger!”’ (Muslim)

2) Abu Sa’eed al-Khudri (رضي الله عنه) said: “We went out for Hajj or ‘Umrah, and Ibn Sā’id was with us. We stopped at a place to camp, and the people separated and I was left with him (Ibn Sā’id). I felt very nervous and afraid of him, because of what had been said about him. He brought his luggage and put it with mine. I said, ‘It is very hot – why don’t you put your things under that tree?’ So he did that. Then some sheep appeared before us, and he went and brought a large vessel (of milk) and said, ‘Drink, O Abu Sa’eed.’ I said, ‘It is too hot, and the milk is hot.’ In fact (the only thing wrong was) that I did not want to drink from his hand, or take anything from his hand. He said, ‘Abu Sa’eed, I have been thinking that I should take a rope and suspend it from a tree, and hang myself, because of what people are saying about me. O Abu Sa’eed, does anyone know more about hadeeth than you Ansaar? Are you not one of the most knowledgeable of people about the hadeeth of Allah’s Messenger (ﷺ)? Didn’t Allah’s Messenger (ﷺ) say that the Dajjaal is a kaafir, and I am a Muslim? Didn’t the Messenger of Allah (peace and blessings of Allah be upon him) say that he would be sterile, with no children, and I have left my child behind in Madeenah? Didn’t Allah’s Messenger (ﷺ) say that he will never enter Madinah or Makkah, but I have left Madinah and am headed for Makkah?’ ... I was about to accept his excuses, then he said, ‘But, by Allah, I know who the Dajjaal is, where he was born and where he is now.’ I said to him, ‘May you perish for the rest of the day!’” (Muslim).

‘Ibn Sā’id’ was another name by which Ibn Sayyad was known. He was also referred to as “Saaf.”

The Companions, as well as the scholars who followed them, disagreed whether Ibn Sayyad was indeed the Dajjāl whom the Prophet (ﷺ) warned his ummah of.

Ibn Taymiyyah (رحمہ اللہ) said:

‘The matter of Ibn Sayyad has posed difficulty for some Companions who assumed him to be the great Dajjāl. The Prophet (ﷺ) was undecided about him until afterwards it was made clear to him that he was not the Dajjāl. However [in reality] he was one of the fortune-tellers and a man of satanic experiences. For this reason, he (peace be upon him) went to him to test him.’ (*al-Furqān bayna awliyā’ al-Raḥmān wa-awliyā’ Shayṭān*)

Similarly Imām al-Shawkānī (رحمہ اللہ) said:

‘Concerning Ibn Sayyad, the people [i.e. the scholars] have differed greatly. His matter posed difficulty to such an extent that every statement [that could be said] has been said about him. What is apparent from the *aḥādīth* mentioned is that the Prophet (ﷺ) was uncertain whether he was the Dajjāl or not.’

So strange was the affair of Ibn Sayyad that the circumstances surrounding him were also mysterious.

Jābir ibn ‘Abd Allāh (رضي الله عنه) reported:

“We lost Ibn Sayyad on the day of al-Harrah”
(*Sunan Abū Dāwūd*, 11/479 with ‘*Awn al-ma‘būd*)



Ibn Ḥajr authenticated this report; he declared weak the opinion of those that claim Ibn Sayyad died in Madinah. (*Fatḥ al-Bārī*, 13/328)

The Fitnah of the Dajjāl, and its enormity

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| <p>The <i>fitnah</i> of Dajjāl’s call</p> | <ul style="list-style-type: none"> • Dajjāl will claim to be Allah • He will call the people to believe and have faith in him • He will be allowed the ability to persuade others to worship him (through deceitful arguments / proofs) • He will possess ‘abilities’ [trials] which will allow him to call mankind away from Allah |
| <p>The <i>fitnah</i> of al-Dajjāl’s impact</p> | <p>‘Imrān Ibn Ḥusayn (رضي الله عنه) narrated that the Prophet (ﷺ) said: ‘Between the creation of Ādam (عليه السلام) and the onset of the Hour there is no creation that has more impact than the Dajjāl.’ (Muslim)</p> |
| <p>The significance and enormity of the <i>fitnah</i> of Dajjāl</p> | <p>Every prophet warned his people about him:</p> <p>Ibn ‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) stood up before the people and praised Allah as He deserves, then mentioned the Dajjāl and said: ‘I warn you about him, and there is no prophet who did not warn his people (about him); but I shall tell you something concerning him that no prophet ever told his people: he is one-eyed and [remember, that your Lord] Allah is not one-eyed.’ (al-Bukhārī and Muslim)</p> |
| <p>The <i>fitnah</i> of Dajjāl will be greater than the <i>fitnah</i> of the grave</p> | <p>Likened to the trial of the grave:</p> <p>Asmā’ bint Abū Bakr (may Allah be pleased with her) narrated (in part of a longer <i>ḥadīth</i>) that the Prophet (ﷺ) said: ‘Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves, and that these trials will be like the trials of the Dajjāl, or nearly like it.’ (al-Bukhārī and Muslim)</p> |

The Dajjāl's appearance

The Dajjāl will possess the following physical characteristics:

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| Age | He will be young man. (<i>Ṣaḥīḥ Muslim</i>) |
| Complexion | He will have a ruddy complexion (<i>al-Bukhārī</i> and <i>Muslim</i>) |
| Stature | He will be short in stature. (<i>Abū Dāwūd</i> , this <i>ḥadīth</i> is <i>ṣaḥīḥ</i> ; <i>Ṣaḥīḥ al-jāmi' al-ṣaghīr</i> , 2/317–18, no. 2455) |
| Description of limbs | He will be pigeon-toed. (<i>Abū Dāwūd</i> , this <i>ḥadīth</i> is <i>ṣaḥīḥ</i> ; <i>Ṣaḥīḥ al-jāmi' al-ṣaghīr</i> , 2/317–18, no. 2455) |
| Hair | He will have thick, curly hair. (<i>Abū Dāwūd</i> , this <i>ḥadīth</i> is <i>ṣaḥīḥ</i> ; <i>Ṣaḥīḥ al-jāmi' al-ṣaghīr</i> , 2/317–18, no. 2455) |
| Body | He will have a broad upper-chest. (<i>Abū Dāwūd</i> , this <i>ḥadīth</i> is <i>ṣaḥīḥ</i> ; <i>Ṣaḥīḥ al-jāmi' al-ṣaghīr</i> , 2/317–18, no. 2455) |
| Bearing | He will be hunchbacked. (<i>Abū Dāwūd</i> , this <i>ḥadīth</i> is <i>ṣaḥīḥ</i> ; <i>Ṣaḥīḥ al-jāmi' al-ṣaghīr</i> , 2/317–18, no. 2455) |
| Skin | Very hairy (<i>Muslim</i>) |
| Eyesight | Blind or defective (<i>mamsūḥ</i>) in the right eye (<i>Muslim</i>) |
| Descent | He will be unable to procreate (<i>Muslim</i>) |
| Sign for the Muslim | Written between his eyes will be 'ka-fa-ra' (ك-ف-ر), [spelling the word 'kufr': disbelief, disobedience] which will be intelligible to every Muslim, whether he be literate or illiterate (<i>Muslim</i>) |

His defining characteristic:

Ibn ʿUmar reported that the Messenger of Allah (ﷺ) made mention of the Dajjāl in the presence of the people and said: 'Allah is not one-eyed and behold that Dajjāl is blind in the right eye, and his eye will be like a floating grape.' (*Muslim*)

How does the Dajjāl emerge?

Before the Dajjāl actually makes himself known to the world, many great conquests will take place. The last of these conquests will be in Byzantium.

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| Truce with the Romans | <p>‘...You will fight in the Arabian Peninsula and Allah will enable you to prevail over it; then [you will fight in] Persia, and Allah will enable you to prevail over it; then you will fight in Byzantium and Allah will enable you to prevail over it; then you will fight the Dajjāl, and Allah will enable you to prevail over him.’ (Muslim)</p> |
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The Dajjāl will herald his coming at the end of a great battle which will take place between the Muslims and the Romans:

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| The Dajjāl is announced | <p>‘The Hour will not begin until the Romans camp at al-A°maq or Dābiq, and an army composed of the best people on earth during that time will go out from the city to meet them. When they arrange themselves in ranks, the Romans will say, ‘Do not stand between us and those who were taken captive from us, let us fight them!’ The Muslims will say, ‘No! By Allah, we will never let you reach our brothers.’ They will then fight, and one third [of the Muslim army] will flee, whose repentance will never be accepted by Allah. One third will be killed and they will be the best martyrs before Allah, and [the remaining] one third will prevail and will never succumb to any <i>fitnah</i>, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Shayṭān will shout among them: “The Dajjāl has taken your place among your families.” <u>So they will march, but that will be a false alarm.</u> When they reach al-Shām, he [the Dajjāl] will emerge.’ (Muslim)</p> |
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According to the Prophet (ﷺ), this conquest of Constantinople will occur without any fighting; their weapons on that day will be *tahlīl* [the enumeration of *lā ilāha illa'llāh*] and *tabkīr* [the proclaiming of *Allāhu akbar*].

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| Weapons of the Conquest | Abū Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: 'Have you heard of a city, one side of which is on land and the other is across the sea?' They said, 'Yes, Messenger of Allah.' He said: 'The Hour will not begin until seventy thousand of Banū Ishāq attack it. When they come to it, they will halt, fighting not with weapons or fire arrows but with enumerating: <i>Lā ilāha illa'llāh</i> and <i>Allāhu akbar</i> and one its two sides will fall.' (Muslim) |
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The Actual Emergence

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| Place of emergence | The Dajjāl will ultimately emerge from Khurasān: 'The Dajjāl will emerge from a land in the East called Khurasān.' (Aḥmad; al-Tirmidhī, <i>ḥasan</i> ; al-Ḥākim and al-Dhahabī, <i>ṣaḥīḥ</i> . Al-Albānī, <i>ṣaḥīḥ</i> in <i>Ṣaḥīḥ Ibn Mājah</i> .) |
| What will cause him to emerge? | Ibn ʿUmar (رضي الله عنه) said: 'I met Ibn Sā'id on one of the roads of Madinah, and I said something to him that made him angry. He was so swollen with anger that the way was blocked.' Ibn ʿUmar (رضي الله عنه) entered upon Ḥafṣah bint ʿUmar (رضي الله عنها) [his sister], who had already heard about it, and she said to him, 'May Allah have mercy on you! What do you want from Ibn Sā'id? Do you not know that the Messenger of Allah (ﷺ) said: "He will emerge because of a single instance of anger!"' (Muslim) |
| Location of his emergence | Abū Bakr (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: 'The Dajjāl will emerge from a land in the East called Khurasān and he will be followed by people with faces like hammered shields.' (Muslim) |

Trials in the era of the Dajjāl

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| Withholding of rain and vegetation | <p>Abū Umāmah al-Bāhili (رضي الله عنه) narrated: the Prophet (ﷺ) said, ‘Before the appearance of the Dajjāl there will be three difficult years in which the people will suffer famine. In the first year Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two thirds of its produce. In the third year, He will command the sky to withhold all of its rain, not a single drop will fall, the earth [too] will withhold all of its produce and nothing will grow. All cloven-hoofed animals will die except those that Allah wills.’ (Recorded by Ibn Mājah; its <i>isnād</i> is subject to doubt but corroborated by the <i>ḥadīth</i> of Asmā³ bint Yazīd al-Anṣārīyah, Aḥmad and Abū Dāwūd.)</p> |
| Frequent tribulations | <p>‘Abdullah ibn ‘Umar (رضي الله عنه) narrated: We were sitting with the Messenger of Allah (ﷺ) and he mentioned tribulations and spoke at length about them until he mentioned <i>Fitnat al-Ahlās</i>. Someone asked: ‘Messenger of Allah, what is <i>Fitnat al-Ahlās</i>?’ He said: ‘The people will flee and so will their properties and families. Then will come <i>Fitnat al-Sarra</i>’, which will be caused by a man from among my family who will claim that he is of me, but he will not be of me, for my friends are the pious. Then the people will unite under a man like a hip bone over a rib [i.e. unstable]. Then will come a huge tribulation which will not leave anyone of this ummah without giving him a slap. When it is said that it is over, it will be extended and a man will be a believer in the morning and a disbeliever in the evening until the people are split into two camps: the camp of faith, in which there will be no hypocrisy, and the camp of hypocrisy, in which there will be no faith. When that happens, then expect the Dajjāl on that day or the next’.” (Abū Dāwūd; al-Albāni: <i>Ṣaḥīḥ al-silsilah al-ṣaḥīḥah</i>, no 972.)</p> |

Allies and enemies

| Allies of the Dajjāl | Enemies of the Dajjāl |
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| <p><u>The ignorant:</u></p> <p>“Part of his trial will be that he will say to a Bedouin, ‘what do you think if I resurrect your father and mother for you; will you bear witness that I am your Lord?’ He will say ‘yes.’ Then two devils will appear to him in the form of his father and mother and say ‘my son, follow him, he is your Lord’.” (Ibn Mājah and al-Ḥākim, who classified it as <i>ṣaḥīḥ</i>.)</p> | <p><u>Banū Tamīm:</u></p> <p>‘Since I heard three things from Allah’s Messenger (ﷺ) my love for Banū Tamīm is never on the decline: I heard Allah’s Messenger (ﷺ) saying about them that they would put up stout resistance against the Dajjāl ...’ (Muslim)</p> |
| <p><u>People with faces like hammered shields:</u></p> <p>‘The Dajjāl will emerge from a land in the East called Khurasān and he will be followed by people with faces like hammered shields.’ (Aḥmad; al-Tirmidhī classified it as <i>ḥasan</i>; al-Ḥākim and al-Dhahabī, <i>ṣaḥīḥ</i>. Al-Albānī, <i>Ṣaḥīḥ Ibn Mājah</i>: <i>ṣaḥīḥ</i>)</p> | <p><u>The Mahdī</u></p> <p>‘If there were only one day left in the world, Allah would lengthen it so that He could send during it a man who is from me or from my family; his name is the same as my name and his father’s name is the same as my father’s name.’ (al-Tirmidhī and Abū Dāwūd: <i>ṣaḥīḥ</i>)</p> |
| <p><u>70, 000 Jews from Isfahan</u></p> <p>‘Seventy thousand Jews of Isfahan will follow the Dajjāl, wearing shawl-like garments.’ (Muslim)</p> | <p><u>‘Īsā ibn Maryam (ﷺ):</u></p> <p>‘By the One in Whose hand is my soul, the son of Maryam will soon descend among you as a just judge; he will break the cross, kill the pigs and abolish the <i>jizyah</i>; and wealth will become so abundant that no one will accept it, until a single prostration will be better than this world and everything in it.’ (al-Bukhārī and Muslim)</p> |

More about the Mahdī

His name will be Muḥammad ibn ʿAbdullah al-Ḥasanī al-ʿAlawī.

According to *Ahl al-Sunnah*, he will be a descendant of the family of the Prophet (ﷺ) from Fāṭimah (رضی اللہ عنہا) through āl-Ḥasan ibn ʿAlī (عليه السلام).

Mahdī's lineage:

The Messenger of Allah (ﷺ) said: 'The Mahdī is from my family, a descendant of Fāṭimah.' (Abū Dāwūd, 11/373; *ṣaḥīḥ isnād*)

The Mahdī will possess two **physical qualities** which will rightfully signify him as the Mahdī.² What are they?

- i. _____
- ii. _____

Benefits associated with the advent of the Mahdī

The arrival of the Mahdī will bring forth benefits for the *ummah*. Among them will be leadership³, justice⁴, wealth⁵ and sustenance⁶ for the *ummah*.

Training and preparation: The Mahdī will first be prepared for his role, such preparation will be given in the space of a single night.

'The Mahdī is one of us, from our family. Allah will prepare him in one night.' (*al-Musnad*, 2/58; *ṣaḥīḥ isnād*)

How will the Mahdī appear: The manner in which he will be perceived as the Mahdī is also mentioned by the Prophet (ﷺ):

- 1) 'Allegiance will be sworn to a man between the *rukṇ* and the *maqām*...' (Imām Aḥmad, 2/291; *ṣaḥīḥ isnād*)
- 2) "Three people will fight over your treasure. All three will be sons of *Khaleefa*. It will be obtained by any of them. Then black flags will appear from the east. They will fight with you in a way that nobody has fought with you before." Then the Prophet (ﷺ) said something. Then he said: "When you see them then give the pledge of allegiance to them even if you have to crawl over snow to reach them. Because he will be *Khalifatullah al-Mahdī*." [Al-Mustadrak. Hakim. Imam Dhahabi graded this *hadith* as *sahih* on the conditions of al-Bukhari and Muslim]

² Abū Dāwūd and al-Ḥākim

³ *al-Musnad*, 1/376, *ṣaḥīḥ isnād*

⁴ *al-Musnad*, 3/37. *Majma' al-zawā'id*, 7/313–14

⁵ *al-Musnad*, 3/37. *Majma' al-zawā'id*, 7/313–14

⁶ al-Ḥākim, *ṣaḥīḥ isnād*

False Mahdīs

Among those who have falsely claimed the role of the Mahdī are:

- °Ubayd Allah ibn Maymūn al-Qaddah (d. 325 AH)
- Muḥammad ibn °Abd Allah al-Barbarī (d. 514 AH)
- Muḥammad Aḥmad ibn °Abd Allah al-Sudānī (d. 1302 AH)
- Muḥammad ibn °Abd Allah al-Qaṭṭānī (d. 1400 AH)

Characteristics distinguishing the ‘True Mahdī’:

Given that the title of ‘mahdī’ has been historically claimed by impostors, it is important to briefly summarise guidelines which will clearly indicate the truthfulness (or otherwise) of any claimant:

1. He will not go out of his way to possess the title of Mahdī. Rather, the role will be conferred to him by the people, from whom he will accept it reluctantly.
2. His name and that of the Prophet (ﷺ) will be the same (i.e. Muḥammad ibn °Abdullah).
3. He will be a descendant of the Prophet (ﷺ) through al-Ḥasan ibn °Alī (may Allah be pleased with them both).
4. He will have certain physical characteristics which have been explained by the Prophet (ﷺ).
5. He will be righteous and pious.
6. Allegiance will be sworn to him between the *rukṇ* and the *maqām*.

Circumstances attending the advent of the Mahdī:

Additionally, it may be said that the Mahdī will appear in the following circumstances:

1. A dispute following the death of a caliph;
2. The earth will be filled with oppression and injustice;
3. There will be fighting between three sons of a caliph.

More about ʿĪsā (عليه السلام)

Allah refers to ʿĪsā ibn Maryam (عليه السلام) as being one of the signs of the Hour.

وَإِنَّهُ لَعَلَّمُ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

And indeed, he is a known sign for the hour (Sūrat al-Zukhruf, 43: 61)

The fact that ʿĪsā ibn Maryam (عليه السلام) will return, should not be seen as something exceptionally odd as even the very early moment's of this messenger's life were extraordinary.

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٦٢﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٦٣﴾ وَرَبًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٦٤﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٦٥﴾

He (ʿĪsā (عليه السلام)) said: 'Indeed I am a slave of Allah. He has given me scripture and made me a prophet. And He has made me blessed wheresoever I may be, and has enjoined on me prayer and zakah as long as I shall live. And (He has made me) dutiful to my mother; never did He make me arrogant (or) unblessed. And peace be upon me the day I was born, the day I shall die and the day I will be raised alive'.
(Sūrat Maryam, 19:30–33)

The Plot against ʿĪsā (عليه السلام)

Despite bearing witness to miracles and having observed his character, his opponents plotted against him.

Rather than allowing their plans to come to fruition ʿĪsā (عليه السلام) was rescued by Allah who decreed that it appear as though he had died.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلْبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا هُمْ بِهِءٍ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

And because of their saying (in boast): 'We killed the Messiah, ʿĪsā ibn Maryam, the messenger of Allah.' They did not kill him, nor did they crucify him, but it was made to appear to them (as though they had done so). The ones who differ about this matter are full of doubts: they have no certain knowledge about it; (instead) they follow nothing but conjecture. Certainly they did not kill him.' (Sūrat al-Nisā, 4:157)

Imam Ahmad reports with a chain back to Ibn ʿAbbās (رضي الله عنه), who says regarding the tafsīr of this verse: 'It is the appearance of ʿĪsā (عليه السلام) before the Day of Resurrection.' (Musnad Ahmad, 4/329; Ahmad Shākir said: 'its chain of transmission is authentic.')

👍 Ahmad Shākir (رحمه الله) wrote: 'The descent of ʿĪsā (عليه السلام) at the end of time is something which the Muslims have not differed about because of the authentic narrations reported from the Prophet (ﷺ) in this regard. This is known from the religion by necessity; no one [truly] believes if he denies this.' (From the ḥāshiyyah of Tafsīr al-Ṭabarī, 6/460; checking by Ahmad Shākir and verification by Maḥmūd Shākir)

Instead of decreeing death for ʿĪsā ibn Maryam (عليه السلام), Allah raised him to the heavens:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

Rather, Allah raised him up unto Himself. And Allah is All-Powerful, All-Wise. (Sūrat al-Nisāʾ, 4:158)

As Allah allowed the birth and subsequent life of ʿĪsā (عليه السلام) to be different from the natural order established by Him, it is therefore not illogical to accept that factors pertaining to other aspects of his life would be unusual too. The ascension of ʿĪsā (عليه السلام) is referred to in *Sūrat Āl-ʿImrān* also:

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ

بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٥٩﴾

Behold, Allah said: ‘O ʿĪsā, I will take you and raise you to Myself and purify you of those who disbelieve. And I will make those who follow you above those who disbelieve in the day of resurrection. Thereafter will be the return to Me; then I will judge between you in that which you used to dispute’.” (Āl-Imrān, 3:55)



Ibn Jarīr (رحمه الله) explained that the word ‘*mutawaffika*’ as referring to ʿĪsā’s (عليه السلام) being taken up: ‘The interpretation of this āyah is ‘indeed I will take you [body and soul] from the earth and raise you to Myself’.’ (Tafsīr al-Ṭabarī, 3/291)

Proofs of ʿĪsā’s (عليه السلام) return [on earth]:

Abū Hurayrah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: ‘How will you be when ʿĪsā ibn Maryam descends amongst you and your imām will be from among you?’” (al-Bukhārī and Muslim)



Imām Ibn Kathīr (رحمه الله) wrote: ‘The *aḥādīth* have come in *mutawāṭir* from Allah’s Messenger (peace be upon him) that he has informed about ʿĪsā’s (عليه السلام) descending before the Day of Resurrection as a just imām and fair ruler.’ (Tafsīr Ibn Kathīr, 7/223)

Specific trials whereby the Dajjāl will test mankind

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| ‘Paradise’ and ‘fire’ | Ḥudhayfah ibn al-Yamān (رضي الله عنه) narrated that the Prophet (ﷺ) said: ‘He will have with him a garden and a fire, but his fire will be a garden and his garden will be fire.’ (Muslim) |
| Influence over inanimate objects | Al-Nawwās ibn Sam‘ān (رضي الله عنه) narrated that the Prophet (ﷺ) said: ‘He will come to a people and call them, and they will believe in him. Then he will command the sky and it will rain, and he will command the earth and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were and their udders full and their flanks stretched. Then he will come to another people and call them, and they will reject what he says, so he will leave them and they will be afflicted with drought [which will destroy their land and crops]. He will pass by ruins and say: “Bring forth your treasure”, and its treasure will follow him like a swarm of bees.’ (Muslim) |
| Seemingly raise the dead | Abū Umāmah (رضي الله عنه) narrated that the Prophet (ﷺ) said (in a lengthy <i>ḥadīth</i>): ‘Part of his <i>fitnah</i> will be that he will say to a Bedouin, “What will you think if I resurrect your father and mother for you; will you [then] bear witness that I am your Lord?” The Bedouin will say: “Yes.” Then two devils will appear to him in the form of his father and mother and will say: “My son, follow him; he is your Lord”.’ (Recorded by Ibn Mājah and al-Ḥākim, who classed it as <i>ṣaḥīḥ</i> .) |
| Partisanship with devils | The above <i>ḥadīth</i> also indicates that the <i>shayāṭīn</i> will work alongside the Dajjāl in order to further turn people away from their true Lord. |

Protecting oneself against the Dajjāl

The Qur’an and Sunnah give clear guidance on how one should protect himself from the *fitnah* of the Dajjāl in addition to the trials of the end of time and the hereafter, these are outlined in detail in Appendix 4 ‘Protection from the Dajjāl’, p. 82-3 of these notes.

The Death of the Dajjāl

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| He will die in the land of al-Shām (Greater Syria) | Abū Hurayrah (رضي الله عنه) narrated, the Prophet (ﷺ) said: 'The Dajjāl will come from the east, heading for Madinah, until he camps behind [Mount] Uḥud. Then the angels will cause him to head towards al-Shām and then he will die.' (Muslim) |
| ʿĪsā ibn Maryam (عليه السلام) will kill Dajjāl | Ibn Jāriyah (رضي الله عنه) narrated the Messenger (ﷺ) said, 'The son of Maryam will kill the Dajjāl at the gate of Ludd [a town or village in al-Shām].' (al-Tirmidhī, <i>ḥasan ṣaḥīḥ</i>) |



al-Qāḍī ʿIyāḍ (رحمه الله) said:
'The descent of ʿĪsā (عليه السلام) and him killing the Dajjāl is both true and correct with Ahl al-Sunnah because of the authentic narrations in this respect. Further, there is nothing by way of sound reasoning nor in the Sharīʿah that makes it untenable so consequently its affirmation is incumbent.' (*Sharḥ ṣaḥīḥ Muslim*, 18/75)

The Aftermath of his death

The *fitnah* of the Dajjāl will be so great that all will be tested even upon the demise of the Dajjāl with the appearance of two menacing tribes: Yaʿjūj and Maʿjūj. Allah will give prior warning to ʿĪsā (عليه السلام) in order to alert him of the danger:

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| Another <i>fitnah</i> | 'While they are like that, Allah will reveal to ʿĪsā (عليه السلام): "I have caused some slaves of Mine to emerge whom no one has the ability to fight..." (Muslim) |
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Yaʿjūj and Maʿjūj are currently confined behind iron barriers. When they are finally permitted to enter upon the earth they will be a great menace.

وَتَرْكُنَا بِعَضَمِهِمْ يَوْمَئِذٍ مُّوْجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فُجِعَتْهُمْ جَمْعًا

On that day We shall leave them surge like waves on one another, the trumpet will be blown, and We will collect them all together. (Sūrat al-Kahf, 18:99)

After the *fitnah* of Yaʿjūj and Maʿjūj is over, there will follow:

- Three major landslides.
- A fire in Yemen which will draw people to their place of gathering.

Final warning

Al-Saʿd ibn Juthāmah (رضي الله عنه) narrated that the Prophet (ﷺ) said: 'The Dajjāl will not emerge until people no longer mention him.' (ʿAbd Allah ibn Aḥmad; al-Haythamī, *Majmaʿ al-zawāʿid: ṣaḥīḥ*)

Meaning, when the Dajjāl is no longer mentioned to the extent that people no longer warn others against him ... then Dajjāl will appear.

Conclusion: Key differences and similarities

In order to properly conclude, it may be useful to compare between some of the differences and similarities between Shayṭān , Firʿawn and the Dajjāl.

Key differences between Shayṭān, Firʿawn and the Dajjāl:

| | Shayṭān | Firʿawn | Dajjāl |
|--------------------------------|---------|---------|--------|
| From the progeny of Ādam (ﷺ) | ✗ | ✓ | ✓ |
| Supernatural abilities | ✓ | ✗ | ✓ |
| Claimant of divine status | ✗ | ✓ | ✓ |
| Explicit mention in the Qurʿan | ✓ | ✓ | ✗ |

Shared traits between Shayṭān, Firʿawn and the Dajjāl:

- Each is a tyrant (in their own capacity).
- They earned the curse of Allah (ﷻ) by being guilty of arrogance in some form.
- Each has set himself up as a rival to Allah (ﷻ).
- Each is a leader towards evil in some capacity.
- Each was mentioned in previous texts/scriptures as well as those belonging to this *ummah*.

Conclusion: The Final fate of tyrants

In the Ākhirah as well as answering to Allah ﷻ the tyrants and oppressors (tāghūt) of the earth will be confronted by those they misled.

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| <p>Your Qareen</p> | <p>قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٥٧﴾</p> <p>قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٥٨﴾</p> <p><i>His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." [Allah] will say, "Do not dispute before Me, while I had already presented to you the threat [i.e., warning]. (Sūrat Qaf, 50:27-8)</i></p> |
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As for the rest of the armies of Iblees:

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| <p>The armies of Iblees</p> | <p>فَكَذَّبُوا فِيهَا هُمْ وَالْعَاوُنَ ﴿٩٤﴾ وَجُنُودَ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾</p> <p>قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾</p> <p>إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾</p> <p>فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾</p> <p>فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾</p> <p><i>"So they will be overturned into it [i.e., Hellfire], they and the deviators And the soldiers of Iblees, all together. They will say while they dispute therein: "By Allah, we were indeed in manifest error when we equated you with the Lord of the worlds. And no one misguided us except the criminals. So now we have no intercessors and no devoted friend. Then if we only had a return [to the world] and could be of the believers." (Sūrat al-Shu‘arā’, 26:94–102)</i></p> |
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Each will attempt to disclaim responsibility and free himself from the blame of leading others away from Allah.

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| <p>The tyrants in the hellfire</p> | <p>وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾</p> <p><i>When they all appear before Him, the weak will say to the power-seekers, 'We were your followers. Can you protect us from any of Allah's punishment?' They will reply, 'If Allah had guided us, we would have guided you. It makes no difference now whether we rage or endure with patience: there is no escape.' (Sūrat Ibrāhīm, 14:21)</i></p> |
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| <p>Shayṭān's regret in the hellfire</p> | <p>وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۚ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾</p> <p><i>When everything has been decided Shayṭān will say, 'Allah gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with Allah before.' A bitter torment awaits such wrongdoers. (Sūrat Ibrāhīm, 14:22)</i></p> |
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