

'Who is Dajjal and when will he appear'

Contents

Summary:.....	2
The false callers until the time of Dajjal:	3
Who is Dajjal?	4
Eman if not acted upon will not benefit when Dajjal appears:	4
When will Dajjal appear?.....	5
Who will believe in Dajjal?	8
The Signs before the appearance of Dajjal:	11
Dajjal is from the worse Enemies of Allah ^{-azwj} :.....	13
Those from Shias who will follow Dajjal:.....	14
Who will kill Dajjal?	14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

'Who is Dajjal and when will he appear'

Summary:

Al-Dajjal meaning Deceitful, is an evil person, against whom believers are warned. He has never appeared but humanity will face him towards the end of time, together with the help of Imam Mehdi^{-asws}, Prophet Isa^{-as}. The word Dajjal is not mentioned in the Quran, but he is mentioned and described in the Ahadith. To people, Dajjal will imitate the miracles performed by Prophet Isa^{-as}, such as healing the sick and raising the dead, the latter done with the aid of demons which will deceive people and win their hearts, destroying their religion.¹

Dajjal's physical descriptions is as: His^{-la} right eye is anointed (smeared) and the other is in his forehead and would be shining as if it is the morning star. He^{-la} will call people to himself

¹ [Al-Masih ad-Dajjal - Wikipedia](#)

(disbelief) and except for the true believers, all others will join his^{-la} army ranks and become part of his devious claims and actions.

In between his^{-la} eyes would be inscribed, ‘Kafir’. Every scribe and illiterate wading through the seas would read it, and the sun would travel with him^{-la}. In front of him^{-la} would be a mountain of smoke and behind him^{-la} would be a white mountain. The people would view it as food emerging in severe drought. Under him^{-la} would be white donkey (vehicle). The step of his^{-la} donkey would be a mile (grand moving vehicle). The earth (ground) would be folded for him^{-la}, (so he will move from a) watering place by watering place.

And he^{-la} will not pass by a spring except it would sink (dry up) up to the Day of Qiyamah. He^{-la} will call out at the top of his^{-la} voice to be heard by what is between the two sides of the Jinn and the humans and the Satans^{-la}. He^{-la} will say, ‘To me^{-la}, my^{-la} friends! I^{-la} am the one **Who Created, then Completed [87:2] And the One Who Determined, then Guided [87:3] He said: ‘I am your lord, the most exalted!’ [79:24].**

When Dajjal^{-la} overpowers most of the people, Allah^{-azwj} will Send Prophet Isa^{-as} and Imam Mehdi^{-asws} to rescue the suppressed and fearful believers, who (Prophet Isa^{-as} and Imam Mehdi^{-asws}) will reunite and strengthen the believers and kill Dajjal^{-la} at the outskirts of Al-Kufa.

The false callers until the time of Dajjal:

الكافي حميد بن زياد عن الحسن بن محمد الكندي عن غير واحد عن أبان بن عثمان عن أبي جعفر الأحمول والفضيل بن يسار عن زكريا النقاص عن أبي جعفر ع قال سمعته يقول للناس صاروا بعد رسول الله ص بمنزلة من اتبع هارون ع و من اتبع العجل و إن أبا بكر دعا فآبى علي ع إلا القرآن و إن عمر دعا فآبى علي ع إلا القرآن و إن عثمان دعا فآبى علي ع إلا القرآن

(The book) ‘Al Kafi’ – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindi, from someone else, from Aban Bin Usman, from Abu Ja’far Al Ahown and Al Fuzeyl Bin Yasaar, from Zakariya Al Naqaz,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘After Rasool-Allah^{-saww}, the people became at the status of the ones who followed Haroun^{-as} and the ones who followed the calf. And Abu Bakr had called, but Ali^{-asws} refused except the (compilation of) Quran, and Umar called and Ali^{-asws} refused except (compilation) the Quran, and Usman called, but Ali^{-asws} refused except (due to the compiling of) the Quran.

وَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَدْعُو إِلَى أَنْ يَخْرُجَ الدَّجَالُ إِلَّا سَيَجِدُ مَنْ يُبَايِعُهُ وَ مَنْ رَفَعَ رَايَةً ضَلَالٍ فَصَاحِبُهَا طَاعُوتٌ.

And surely there is no one who would be calling (to himself) up to the emergence of Al-Dajjal^{-la} except he would find one pledging allegiance to him, and one who raises a flag of straying, so its owner is a tyrant”^{.2}

² Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 37

Who is Dajjal?

شَرَحَ النَّهْجَ لِابْنِ مَيْمُونٍ، قَالَ: لَمَّا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ حَرْبِ الْجَمَلِ خَطَبَ النَّاسَ بِالْبَصْرَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَاتِ انْتَفَكْتُ بِأَهْلِهَا ثَلَاثًا وَ عَلَى اللَّهِ تَمَامُ الرَّابِعَةِ

(The book) ‘Sharh Al Nahj’ of Ibn Meesam, said,

‘When Amir Al-Momineen^{-asws} was free from the battle of Al-Jamal, he^{-asws} addressed the people at Al-Basra. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat unto the Prophet^{-saww}, then said: ‘O people of Al-Basra! Of people of destructive (city) having destroyed its people thrice, and upon Allah^{-azwj} is to complete the fourth!

يَا وَيْلَ أَمْرُهُنَّ حَدِيثٌ عَجِيبٌ وَ مِنْهَا أَنْ يَسْتَجِلَّ بِهَا الدَّجَالُ الْأَكْبَرُ الْأَعْوَرُ الْمَسْمُوحُ الْعَيْنُ الْيُمْنَى وَ الْأُخْرَى كَأَنَّهَا مَمْزُوجَةٌ بِالِدَّمِ لَكَأَنَّهَا فِي الْحُمْرَةِ عَلَقَةٌ نَاتِيَةٌ الْحُدُقَةِ كَهَيْئَةِ حَبَّةِ الْعِنَبِ الطَّافِيَةِ عَلَى الْمَاءِ

(Amir Al-Momineen^{-asws} said later in his^{-asws} speech) O doom! Their affair is a strange narration. And from it is that Al-Dajjal^{-la} anointed one, the one-eyed, the swabbed of the right eye would be released at it, and the other it is as if it is mixed with the blood. It is as if in the redness there is a clot protruding from the pupil as if it is a seed of the grape floating upon the water.

فَيَتَّبِعُهُ مِنْ أَهْلِهَا عِدَّةٌ مَنْ قُتِلَ بِالْأُبُلَّةِ مِنَ الشَّهَدَاءِ أَنْاجِيْلُهُمْ فِي صُدُورِهِمْ يُقْتَلُ مَنْ يُقْتَلُ وَ يَهْرَبُ مَنْ يَهْرَبُ ثُمَّ رَجَفَ ثُمَّ قَدَفَ ثُمَّ حَسَفَ ثُمَّ مَسَحَ ثُمَّ الْجُوعُ الْأَعْبَرُ ثُمَّ الْمَوْتُ الْأَحْمَرُ وَ هُوَ الْعَرَقُ

There shall follow him^{-la} from its people, a number of the ones who were killed at Al-Ubulah, from the martyrs. Their Evangels would be in their chests. He will be killed, the one who is killed, and he will flee, the one who flees. Then there would be tremors, then submergence, then morphing, then the dusty hunger, then the red death, and it is the drowning (an extract)!³

Eman if not acted upon will not benefit when Dajjal appears:

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع نَزَلَتْ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قَالَ إِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا.

In Tafseer of Ali Bin Ibrahim – From Al-Baqir^{-asws}: ‘It was Revealed: **or earned goodness during its Eman. [6:158]**, he^{-asws} said: ‘When the sun emerges from its west, the people will believe, all of them, during that day, but on that day, **a soul will not benefit from its Eman [6:158]**’.

وَ فِي الْكَافِي وَ الْعَبَّاسِيِّ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع فِي قَوْلِهِ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ قَالَ طُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ وَ خُرُوجُ الدَّجَالِ وَ ظُهُورُ الدُّخَانِ وَ الرَّجُلُ يَكُونُ مُصْرَبًا وَ لَمْ يَعْمَلْ عَمَلِ الْإِيْمَانِ ثُمَّ تَجِيءُ الْآيَاتُ فَلَا يَنْفَعُهُ إِيْمَانُهُ.

³ Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 58

And in (the books) ‘Al-Kafi’ and ‘Al-Ayyashi’ – from Al-Baqir^{-asws} and Al-Sadiq^{-asws} regarding His^{-azwj} Words: ***The day some of the Signs of your Lord do come, [6:158]***. He^{-asws} said: ‘Emergence of the sun from the west, and emergence of Al Dajjal^{-la}, and appearance of the smoke, and the man happened to be persistent (in sins) and did not perform any deed (as per) of the *Eman*, then the (above) Signs come, so his *Eman* will not benefit him (then)’.

وَعَنْ أَحَدِهِمَا ع فِي قَوْلِهِ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ الْمُؤْمِنُ الْعَاصِي حَالَتْ بَيْنَهُ وَ بَيْنَ إِيمَانِهِ كَثْرَةُ ذُنُوبِهِ وَ فَلَهُ حَسَنَاتِهِ فَلَمْ يَكْسِبْ فِي إِيمَانِهِ خَيْرًا.

And from one of the two (5th or 6th Imam^{-asws}) regarding His^{-azwj} Words: ***or earned goodness during its Eman. [6:158]***, he^{-asws} said: ‘The disobedient Momin, his many sins and his few good deeds would form a barrier between him and his *Eman*, so he did not gain any good through his *Eman* (faith)’.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع مِنْ قَبْلِ بَعْضِ بَنِي الْمَيْتَاقِ - أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ أَمِيرُ الْمُؤْمِنِينَ ع خَاصَّةً، قَالَ لَا يَنْفَعُ إِيمَانُهَا لِأَنَّهَا سَلَبَتْ.

And in (the book) ‘Al-Kafi’ – from Al-Sadiq^{-asws}: ***from before-*** meaning during the Covenant’. ***or earned goodness during its Eman. [6:158]***. He^{-asws} said: ‘The Prophets^{-as}, and the successors^{-asws}, and Amir Al-Momineen^{-asws} in particular’. He^{-asws} said: ‘Its *Eman* will not benefit it because it would have been Confiscated’⁴.

When will Dajjal appear?

In a lengthy Hadith, the narrator says:

قُلْتُ يَا رَسُولَ اللَّهِ أَيْكُونُ بَعْدَ هَذَا الْحَيْرِ شَرٌّ كَمَا كَانَ قَبْلَهُ شَرٌّ قَالَ نَعَمْ قُلْتُ فَمَا الْعِصْمَةُ يَا رَسُولَ اللَّهِ قَالَ صِ السَّيْفُ قُلْتُ وَ هَلْ بَعْدَ السَّيْفِ بَقِيَّةٌ قَالَ نَعَمْ إِمَارَةٌ عَلَى أَقْدَائِهِ وَ هُدْنَةٌ عَلَى دَخَنِ

I said, ‘O Rasool-Allah^{-saww}! Can evil happen to be after this goodness, just as there was evil before it?’ He^{-saww} said: ‘Yes’. I said, ‘So what is the protection, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘The sword’. I said, ‘And would there be any remnant after the sword?’ He^{-saww} said: ‘Yes, an emirate upon the sins and a truce upon the smoke’.

قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ بِنَشَأِ رِعَاةِ الضَّلَالَةِ فَإِنْ كَانَ لِلَّهِ فِي الْأَرْضِ خَلِيفَةٌ جَلَدَ ظَهْرَكَ وَ أَخَذَ مَالَكَ فَالزَّمَهُ وَ إِلَّا فَمُتَّ وَ أَنْتَ عَاضٌ عَلَى جِدْلِ شَجَرَةٍ

He (the narrator) said, ‘I said, ‘Then what?’ He^{-saww} said: ‘Then citizens would spread the straying, so if there was a caliph for Allah^{-azwj} in the earth whipping your back and taking your wealth, then necessitate him, or else so die and you are biting upon the trunk of a tree’.

قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يُخْرِجُ الدَّجَالَ بَعْدَ ذَلِكَ مَعَهُ هَرٌّ وَ نَارٌ فَمَنْ وَقَعَ فِي نَارِهِ وَجِبَ أُجْرُهُ وَ حُطَّ وِزْرُهُ وَ مَنْ وَقَعَ فِي نَحْرِهِ وَجِبَ وِزْرُهُ وَ حُطَّ أُجْرُهُ

I said, ‘Then what?’ He^{-saww} said: ‘The Al-Dajjal^{-la} would emerge after that having a river with him^{-la} and a fire. The one who falls into his^{-la} fire, his Recompense would be obligated and his burdens (sins) would be shed, and one who falls into his river, his burden (sins) would be obligated and his Recompense would be shed’.

قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ يُنْتَجِجُ الْمُهْرُ فَلَا يُرَكَبُ حَتَّى تَقُومَ السَّاعَةُ.

He (the narrator) said, ‘I said, ‘Then what?’ He^{-saww} said: ‘An animal would be produced, but do not ride it until the establishment of the Hour’⁵.

Note: -

بَعْضِ الرِّوَايَاتِ قُلْتُ يَا رَسُولَ اللَّهِ اهْدِنِي عَلَى الدَّخَنِ مَا هِيَ قَالَ لَا يَرْجِعُ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ.

And in a report – ‘I said, ‘O Rasool-Allah^{-saww}! The truce upon the smoke, what is it?’ He^{-saww} said: ‘The hearts of the people will not return upon that which they used to be upon’.

In another Hadith,

الْمَنَاقِبِ لابن شهر آشوب وَ ذَكَرَ ع فِي حُطْبَتِهِ اللَّوْلُؤِيَّةِ أَلَا وَ إِنِّي طَاعِنٌ عَنْ قَرِيبٍ وَ مُنْطَلِقٌ لِلْمَغِيبِ فَارْتَهَبُوا الْفِتْنََ الْأُمُويَّةَ وَ الْمَمْلَكَةَ الْكِسْرِيَّةَ وَ مِنْهَا فَكَمْ مِنْ مَلَاحِمٍ وَ بَلَاءٍ مُتْرَاكِمٍ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘And Imam Ali^{-asws} mentioned in his^{-asws} sermon ‘Al-Luluie’: ‘Indeed! I^{-asws} shall be travelling very soon and go to the unseen (world), so be scared of the blinding ‘Fitna’ (strife), and the kingdom of imperialism (Sasanid empire), and from it, how many will be the epics and afflictions growing steadily.

تَقْتَلُ [تَفْتَلُ] مَمْلَكَةَ بَنِي الْعَبَّاسِ بِالرَّوْعِ وَ الْيَأْسِ وَ تُبْنَى لَهُمْ مَدِينَةٌ يُقَالُ لَهَا الزُّورَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ ثُمَّ وَصَفَهَا

The kingdom of the sons of Al-Abbas would be twisted with the horrors and despair, and a city called Al-Zowra would be built for them between Dijlah and Dujeyl’. Then he^{-asws} described it.

ثُمَّ قَالَ فَتَوَالَتْ فِيهَا مَلُوكُ بَنِي شَيْبَانَ أَرْبَعَةٌ وَ عِشْرُونَ مَلِكًا عَلَى عَدَدِ سِنِي الْكَيْدِ فَأَوَّلُهُمُ السَّفَّاحُ وَ الْمِقْلَاصُ وَ الْجُمُوحُ وَ الْمَجْرُوحُ وَ فِي رَوَايَةٍ الْمُخْدُوعُ وَ الْمُظْفَرُ وَ الْمُؤَنَّثُ وَ النَّظَّارُ وَ الْكَبِشُ وَ الْمُتَهَوَّرُ وَ الْمُسْتَنْظَلِمُ وَ الْمُسْتَضْعَبُ - وَ فِي رَوَايَةٍ الْمُسْتَضْعَفُ -

Then he^{-asws} said: ‘There shall rule during it, kings of the clan of Shaysaban, twenty-four kings being upon the number of my^{-asws} harsh years. The first of them is Al-Saffah, and Al-Miqlass, and Al-Jamouh, and Al-Majhrouh’. And in a report: ‘Al-Makhdouh. And Al-Muzaffar, and Al-Muannas, and Al-Nazar, and Al-Kabash, and Al-Mutahawwir, and Al-Mustazlim, and Al-Mustas’ib’. And in a report: ‘Al-Mustaz’af.

⁵ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 6

وَالْعَلَامُ وَالْمُخْتَطِفُ وَالْغُلَامُ الرَّوَائِدِيُّ وَالْمُتَرَفُ وَالْكَدِيدُ وَالْأَكْدَرُ - وَ فِي رِوَايَةٍ وَالْأَكْتَبُ وَالْأَكْلَبُ وَالْمُشْرِفُ وَالْوَشِيمُ وَالصَّلَامُ وَالْعُثُونُ وَ فِي رِوَايَةٍ وَالرِّكَازُ وَالْعَيْنُونُ ثُمَّ الْفِتْنَةُ الْحُمْرَاءُ وَالْقِلَادَةُ الْعَبْرَاءُ فِي عَقِبِهَا قَائِمُ الْحَقِّ

And Al-Allam, and Al-Mukhtif, and Al-Ghulam Al-Zawaidy, and Al-Mutraf, and Al-Kadeed (Al-Kadeyr), and Al-Akdar'. And in a report: 'Al-Aktab, and Al-Aklab, and Al-Mushrif, and Al-Washeym, and Al-Salam, and Al-Usoon'. And in a report: 'And Al-Rikaz, and Al-Aynoun. Then there will be the red *Fitna*, and the dusty yokes in their consequences is Qaim^{-asws} (12th Imam) of the truth'.

وَ قَوْلُهُ ع فِي الْحُطْبَةِ الْعَرَاءِ وَيَلُ لَأَهْلِ الْأَرْضِ إِذَا دُعِيَ عَلَى مَنَابِرِهِمْ بِاسْمِ الْمُتَلَجِّي وَالْمُسْتَكْفِي وَ لَمْ يُعْرَفِ الْمُتَلَجِّي فِي الْقَائِمِ وَ لَكِنْ لَمَّا بَيَّنَّا صِفَتَهُمْ وَجَدْنَا الْمُتَلَقَّبَ بِالْمُتَلَجِّي الَّذِي اتَّجَأَ إِلَى بَنِي حَمْدَانَ

And his^{-asws} words in the sermon 'Al-Ghurra': 'Woe will be for the inhabitants of the earth when it is called upon their pulpits with the name of supplicant and the sufficer', and the supplication was not recognised in their titles, but when their description was explained, we found the titled as being the pious pleading to the clan of Hamdan.

ثُمَّ يَذْكُرُ الرَّجُلَ مِنْ رِبْعَةِ الْأَدْيِ قَالَ فِي أَوَّلِ اسْمِهِ سَيْنٌ وَ مِيمٌ وَ يَعْتَبُ بِرَجُلٍ فِي اسْمِهِ دَالٌ وَ قَافٌ ثُمَّ يَذْكُرُ صِفَتَهُ وَ صِفَةَ مُلْكِهِ

Then he^{-asws} mentioned the man from Rabie who said that in the beginning of his name (are the letters) 'Seen' and 'Meem' and followed by a man having (the letters) 'Daal' and 'Qaaf' in his name. Then he^{-asws} mentioned his description and description of his kingdom.

وَ قَوْلُهُ ع وَ إِنَّ مِنْهُمْ الْغُلَامَ الْأَصْفَرَ السَّاقَيْنِ اسْمُهُ أَحْمَدُ

And his^{-asws} words: 'From them is the young boy of pale legs, his name is Ahmad'.

وَ قَوْلُهُ ع وَ يُنَادِي مُنَادِي الْجُرْحَى عَلَى الْقَتْلَى وَ ذَفْنِ الرِّجَالِ وَ غَلْبَةِ الْهِنْدِ عَلَى السِّنْدِ وَ غَلْبَةِ الْفُقُصِ عَلَى السَّعِيرِ وَ غَلْبَةِ الْبَنْطِ عَلَى أَطْرَافِ مِصْرَ وَ غَلْبَةِ أَنْدَلُسَ عَلَى أَطْرَافِ إِفْرِيْقِيَّةَ وَ غَلْبَةِ الْحَبَشَةِ عَلَى الْيَمَنِ وَ غَلْبَةِ التُّرْكِ عَلَى حُرَّاسَانَ وَ غَلْبَةِ الرُّومِ عَلَى الشَّامِ وَ غَلْبَةِ أَهْلِ إِزْمِينِيَّةَ عَلَى إِزْمِينِيَّةَ وَ صَرَخَ الصَّارِخِ بِالْعِرَاقِ هُنِكَ الْحِجَابُ وَ افْتَضَّتْ الْعُدْرَاءُ وَ ظَهَرَ عِلْمُ اللَّعِينِ الدَّجَالِ ثُمَّ ذَكَرَ خُرُوجَ الْقَائِمِ ع.

And his^{-asws} words: 'And a caller will call out, 'The wounded are upon the slain, and bury the men, and Hind (India) will overcome upon Al-Sind, and Al-Qufs (City in Africa) will overcome upon Al-Saeer (unknown), and the Coptics will overcome upon the outskirts of Egypt, and Andalusia (Spain) will overcome upon the outskirts of Africa, and the Ethiopians will overcome upon Al-Yemen, and the Turks will overcome upon Khurasan, and Rome will overcome upon Syria, and the people of Armenia will overcome upon Armenia (civil war?), and the shouter will shout at Al-Iraq, 'The veil is violated and the virgins are deflowered!' And the flag of the accursed Al-Dajjal^{-la} will appear'. Then he^{-asws} mentioned the rising of Al-Qaim^{-asws}'⁶.

⁶ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 114 H 42

Who will believe in Dajjal?

المحسن عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْمُفْضَلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Mufazzal Bin Salih, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew'.

قِيلَ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ الشَّهَادَتَيْنِ

It is said, 'O Rasool-Allah^{-saww}, and even if he were to testify the two testimonies (believe in Allah^{-azwj} and Prophet Mohammed^{-saww})?'

قَالَ نَعَمْ إِنَّمَا احْتَجَبَ بِهَاتَيْنِ الْكَلِمَتَيْنِ عِنْدَ سَفْكِ دَمِهِ أَوْ يُؤَدِّيَ إِلَيَّ الْجُزْيَةَ وَ هُوَ صَاغِرٌ

He^{-saww} said: 'Yes! But rather, he would have veiled by these two phrases from his blood being shed or called to pay the tax while he is belittled'.

ثُمَّ قَالَ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا

Then he^{-saww} said: 'One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew'.

قِيلَ وَ كَيْفَ يَا رَسُولَ اللَّهِ

It was said, 'And how so, O Rasool-Allah^{-saww}?'

قَالَ إِنْ أُدْرِكَ الدَّجَالُ آمَنَ بِهِ.

He^{-saww} said: 'If he were to come across Al-Dajjal^{-la}, he will believe in him^{-la}'.⁷

وَ أَيْضاً فَمَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ ص حَدِيثاً طَوِيلاً عَنِ الدَّجَالِ فَكَانَ فِيهَا حَدِيثاً قَالَ يَا أَيُّهَا مُحَمَّدٌ عَلَيْهِ أَنْ يَدْخُلَ بَقَابَ الْمَدِينَةِ فَيَنْتَهِيَ إِلَى بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ

And as well is what is reported by Muslim in his 'Saheeh', from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} narrated to us a lengthy Hadeeth about Al-Dajjal^{-la}. It was among what he^{-saww} narrated to us, he^{-saww} said: 'He^{-la} will come, and it will be forbidden unto him^{-asws} that he^{-la} enters the veils of Al-Medina. He^{-la} will end up to one of the marshlands which are outside Al-Medina.

⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 13

فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلًا هُوَ خَيْرُ النَّاسِ أَوْ مِنْ خَيْرِ النَّاسِ فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ص حَدِيثَهُ فَيَقُولُ الدَّجَالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا تَمَّ أَحْيَاؤُهُ أَمْ تَشْكُونَ فِي الْأَمْرِ فَيَقُولُونَ لَا

One that day, a man would come out to him^{-la}, and he is best of the people, or from the best people. He will say, 'I testify that you^{-la} are Al-Dajjal^{-la} who Rasool-Allah^{-sawww} had narrated to us of his^{-la} narration'. Al-Dajjal^{-la} would say, 'What are your views if I^{-la} were to kill this one (a man from his followers), then revive him? Will you doubt regarding the matter?' They (general ones) will say, 'No'.

قَالَ فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَ اللَّهُ مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْآنَ

He^{-sawww} said: 'He^{-la} would kill him, then revive him. He (the killed and revived one) would be saying when he^{-la} revives him, 'I have never been more insightful regarding you^{-la} than I am now!'

قَالَ فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ.

He^{-sawww} said: 'Al-Dajjal^{-la} will want to kill him (the best of the people), but he^{-la} will not overcome upon him'⁸.

فَقَامَ إِلَيْهِ الْأَصْبَعُ بْنُ نُبَاتَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الدَّجَالِ

Al-Asbagh Bin Nubata stood up to him^{-aswsw} and said, 'O Amir Al-Momineen^{-aswsw}! Who is Al-Dajjal^{-la}?'

فَقَالَ أَلَا إِنَّ الدَّجَالَ صَائِدُ بْنُ الصَّيِّدِ فَالْشَّقِيُّ مِنْ صَدَقَهُ وَ السَّعِيدُ مِنْ كَذَّبَهُ يَخْرُجُ مِنْ بَلَدٍ يُقَالُ لَهَا أَصْبَهَانُ مِنْ قَرْيَةٍ تُعْرَفُ بِالْيَهُودِيَّةِ عَيْنُهُ الْيَمْنَى مَسْمُوحَةٌ وَ الْأُخْرَى فِي جَبْهَتِهِ نُضِيءٌ كَأَنَّهَا كَوْكَبُ الصُّبْحِ فِيهَا عِلْقَةٌ كَأَنَّهَا مَمْزُوجَةٌ بِالْدَمِّ

He^{-aswsw} said: 'Indeed! Al-Dajjal^{-la} is Sa'id Bin Al-Sayd. Wretched is the one who ratifies him^{-la} and fortunate is the one who belies him^{-la}. He^{-la} will emerge from a city called Asbahan (Isfahan in Iran), from a town known as Al-Yehudiya. His^{-la} right eye is anointed (smeared) and the other is in his forehead and the other in his^{-la} forehead would be shining as if it is the morning star. In it would be a lump as if it is mixed with blood.

بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ يَقْرَأُهُ كُلُّ كَاتِبٍ وَ أَمِّيٌّ يَخُوضُ الْبِحَارَ وَ تَسِيرُ مَعَهُ الشَّمْسُ بَيْنَ يَدَيْهِ جَبَلٌ مِنْ دُخَانٍ وَ خَلْفَهُ جَبَلٌ أَبْيَضٌ يَرَى النَّاسُ أَنَّهُ طَعَامٌ يَخْرُجُ فِي فَحْطٍ شَدِيدٍ تَحْتَهُ جِمَارٌ أَقْمَرُ خُطْوُهُ جِمَارِهِ مِيلٌ تُطْوَى لَهُ الْأَرْضُ مِنْهُلًا مِنْهُلًا

In between his^{-la} eyes would be inscribed, 'Kafir'. Every scribe and illiterate wading through the seas would read it, and the sun would travel with him^{-la}. In front of him^{-la} would a mountain of smoke and behind him^{-la} would be a white mountain. The people would view it as food emerging in severe drought. Under him^{-la} would be white donkey. The step of his^{-la} donkey would be a mile. The earth (ground) would be folded for him^{-la}, watering place by watering place.

⁸ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajfj}, Ch 6 H 38 / 45

وَلَا يَمُرُّ بِمَاءٍ إِلَّا غَارَ إِلَى يَوْمِ الْقِيَامَةِ يُنَادِي بِأَعْلَى صَوْتِهِ يَسْمَعُ مَا بَيْنَ الْحَافِقَيْنِ مِنَ الْحَيِّ وَالْإِنْسِ وَالشَّيَاطِينِ يَقُولُ إِلَيَّ أَوْلِيَانِي أَنَا الَّذِي خَلَقْتُ فَسَوَى
وَقَدَّرَ فَهَدَى أَنَا رَبُّكُمْ الْأَعْلَى

And he^{-la} will not pass by a spring except it would sink (dry up) up to the Day of Qiyamah. He^{-la} will call out at the top of his^{-la} voice to be heard by what is between the two sides of the Jinn and the humans and the Satans^{-la}. He^{-la} will say, 'To me^{-la}, my^{-la} friends! I^{-la} am the one **Who Created, then Completed [87:2] And the One Who Determined, then Guided [87:3] He said: 'I am your lord, the most exalted!' [79:24].**

وَكَذَبَ عَدُوُّ اللَّهِ إِنَّهُ الْأَعْوَرُ يَطْعُمُ الطَّعَامَ وَبِمَنْشِي فِي الْأَسْوَاقِ وَإِنَّ رَبُّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ وَلَا يَطْعُمُ وَلَا يَمْشِي وَلَا يَزُولُ تَعَالَى اللَّهُ عَنِ ذَلِكَ
عُلُوًّا كَبِيرًا

And he^{-la} would be lying, enemy of Allah^{-azwj}! He^{-la} is the one-eyed, eating the food and walking in the markets, and your Lord^{-azwj} Mighty and Majestic isn't one-eyed nor does He^{-azwj} eat nor walk nor move. Exalted is Allah^{-azwj} from that, Lofty, Great.

أَلَا وَإِنَّ أَكْثَرَ أَشْيَاعِهِ يُؤْمِنُونَ أَوْلَادُ الرِّثَا وَأَصْحَابُ الطَّبَائِسَةِ الْخَضِرِ يَفْتُلُهُ اللَّهُ عَزَّ وَجَلَّ بِالشَّمَامِ عَلَى عَقَبَةٍ تُعْرَفُ بِعَقَبَةِ أَفِيقٍ لثَلَاثِ سَاعَاتٍ مِنْ يَوْمِ
الْجُمُعَةِ عَلَى يَدَيْ مَنْ يُصَلِّي الْمَسِيحَ عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ

Indeed! Most of his^{-la} loyalists on that day would be children of adultery and companions of the green scarves. Allah^{-azwj} Mighty and Majestic would Kill him^{-la} at Syria upon a hill known as Afeeq hill, three hours from the day of Friday, upon the hand of the one^{-ajfj} - the Messiah Isa Ibn Maryam^{-as} would be praying behind.

أَلَا إِنَّ بَعْدَ ذَلِكَ الطَّامَّةَ الْكُبْرَى فُلْنَا وَ مَا ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Indeed! After that would be the great distress!' We said, 'And what is that O Amir Al-Momineen^{-asws}?'

قَالَ خُرُوجِ دَابَّةٍ مِنَ الْأَرْضِ مِنْ عِنْدِ الصَّخَا مَعَهَا حَاتِمٌ سَلِيمَانٌ وَعَصَا مُوسَى تَضَعُ الْحَاتِمَ عَلَى وَجْهِ كُلِّ مُؤْمِنٍ فَيُطْبَعُ فِيهِ هَذَا مُؤْمِنٌ حَقًّا وَ تَضَعُهُ عَلَى
وَجْهِ كُلِّ كَافِرٍ فَيَكْتَبُ فِيهِ هَذَا كَافِرٌ حَقًّا حَتَّى إِنَّ الْمُؤْمِنَ لَيُنَادِي الْوَيْلَ لَكَ يَا كَافِرٌ وَإِنَّ الْكَافِرَ لَيُنَادِي طُوبَى لَكَ يَا مُؤْمِنٌ وَدِدْتُ أَنِّي الْيَوْمَ مِثْلَكَ فَأَفُوزَ
فَوْزًا

He^{-asws} said: 'Emergence of walker of the earth by Al-Safa. With it would be the ring of Suleyman^{-as}, and staff of Musa^{-as}. He will place the ring upon the face of every Momin and stamp upon him: 'This is a Momin, truly', and place upon the face of every Kafir, and it would be inscribed upon it: 'This is a Kafir, truly'. Until the Momin would call out, 'The woe be unto you, O Kafir!', and the Kafir would call out, 'Beatitude is for you, O Momin! I wish I had been like you today, so I would have succeeded with a success!'

ثُمَّ تَرْفَعُ الدَّابَّةُ رَأْسَهَا فَيَرَاهَا مَنْ بَيْنَ الْحَافِقَيْنِ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ بَعْدَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا فَعِنْدَ ذَلِكَ تُرْفَعُ التَّوْبَةُ فَلَا تَوْبَةَ تُقْبَلُ وَلَا عَمَلٌ يُرْفَعُ وَلَا
يَنْفَعُ نَفْسًا لِمَا هِيَ لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي لِمَانِهَا خَيْرًا

Then the walker would raise its head and see the ones between the two sides, by the Permission of Allah^{-azwj} Mighty and Majestic, after rising of the sun from its west. During that,

the (opportunity) of repentance would be raised, so there will neither be any repentance being accepted nor any deed to be raised, **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**'.

ثُمَّ قَالَ ع لَا تَسْأَلُونِي عَمَّا يَكُونُ بَعْدَ ذَلِكَ فَإِنَّهُ عَهْدٌ إِلَيَّ حَبِيبِي ع أَنْ لَا أُخْبِرَ بِهِ عِزَّتِي

Then he^{-asws} said: 'Do not ask me^{-asws} what would happen after that, for it is a pact to me^{-asws} by my^{-asws} beloved (Rasool-Allah^{-sawww}) that I^{-asws} should not inform anyone with it apart from my^{-asws} offspring'.

فَقَالَ النَّزْلُ بْنُ سَبْرَةَ لِمَعْصُومَةَ مَا عَنَى أَمِيرُ الْمُؤْمِنِينَ بِحَدِّ الْقَوْلِ فَقَالَ صَعَّصَعُهُ يَا ابْنَ سَبْرَةَ إِنَّ الَّذِي يُصَلِّي خَلْفَهُ عِيسَى ابْنُ مَرْيَمَ هُوَ الثَّانِي عَشَرَ مِنَ الْعُرَّةِ الثَّاسِعِ مِنْ وُلْدِ الْحُسَيْنِ بْنِ عَلِيٍّ وَهُوَ الشَّمْسُ الطَّالِعَةُ مِنْ مَغْرِبِهَا

Al-Nazzal Bin Sabrah said to Sa'sa, 'What did Amir Al-Momineen^{-asws} mean by this word?' Sa'sa said, 'O Ibn Sabrah! The one behind whom Isa^{-as} Ibn Maryam^{-as} would be praying Salat, he^{-ajfj} is the twelfth from the offspring, the ninth from the sons^{-asws} of Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-ajfj} is the sun emerging from its west.

يُظْهِرُ عِنْدَ الرُّكْنِ وَ الْمَقَامِ يُظْهِرُ الْأَرْضَ وَ يَضَعُ مِيزَانَ الْعَدْلِ فَلَا يَظْلِمُ أَحَدٌ أَحَدًا فَأَخْبَرَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَّ حَبِيبَهُ رَسُولَ اللَّهِ ص عَهْدٌ إِلَيْهِ إِلَّا يُخْبِرُ بِمَا يَكُونُ بَعْدَ ذَلِكَ عِزَّتِي الْأَيْمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

He^{-ajfj} shall appear by Al Rukn (The Yemeni corner) and Al Maqam (of Ibrahim^{-as}), and he^{-ajfj} will place the scale of justice, so no one will be unjust to anyone. Amir Al-Momineen^{-asws} informed that his^{-asws} beloved Rasool-Allah^{-sawww} had pacted to him^{-asws} that he^{-asws} should not inform with what would be happening after that, other than to his^{-asws} offspring, the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all!⁹

Rasool Allah^{-sawww} said (in a lengthy Hadith):

إِنَّهُ يُخْرِجُ عَلَى جَمَارٍ عَرْضُ مَا بَيْنَ أُذُنَيْهِ مِثْلُ مِيلٍ يُخْرِجُ وَ مَعَهُ جَنَّةٌ وَ نَارٌ وَ جَبَلٌ مِنْ حُبْرٍ وَ نَهْرٌ مِنْ مَاءٍ أَكْثَرُ أَتْبَاعِهِ الْيَهُودُ وَ النَّسَاءُ وَ الْأَعْرَابُ يَدْخُلُ آفَاقَ الْأَرْضِ كُلِّهَا إِلَّا مَكَّةَ وَ لَا بَنِيَّهَا وَ الْمَدِينَةَ وَ لَا بَنِيَّهَا.

He (Dajjal^{-la}) will emerge upon a donkey, the width of what is between its ears is a mile. He^{-la} will emerge and with him would be a garden, and fire, and a mountain of bread, and a river of water. Most of his^{-la} followers would Jews and Christians, and the chiefs would enter the horizons of the earth except Makkah and its flags, and Al-Medina and its flags¹⁰.

The Signs before the appearance of Dajjal:

محمد بن أحمد بن إبراهيم، عن أبي عبد الله الوراق محمد بن عبد الله بن الفرخ عن علي بن بنان المقرئ، عن محمد بن سابق، عن زائدة، عن الاعمش قال: حدثنا فرات القزاز، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري قال: كنا جلوسا في المدينة في ظل حائط، قال: وكان رسول الله صلى الله عليه واله في غرفة فاطلع علينا فقال فيم أنتم؟ فقلنا: نتحدث، قال: عم ذا؟ قلنا: عن الساعة،

⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 26

¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 27 a

Muhammad Bin Ahmad Bin Ibrahim, from Abu Abdullah Al Waraq Muhammad Bin Abdullah Bin Al Faraj, from Ali Bin Banan Al Maqry, from Muhammad Bin Sabiq, from Zaidah, form Al Amsh, from Furat Al Qazaz, from Abu Al Tufayl Aamir Bin Wasilah, from Huzeyfa Bin Aseyd Al Ghafary who said,

‘We were seated in Al-Medina in the shadow of a wall, and Rasool-Allah^{-saww} was in a room and he^{-saww} emerged unto us and he^{-saww} said: ‘In which (discussion) are you?’ We said, ‘We are discussing’. He^{-saww} said: ‘About what?’ We said, ‘About the Hour’.

فقال: إنكم لا ترون الساعة حتى تروا قبلها عشر آيات: طلوع الشمس من مغربها، والدجال، ودابة الارض وثلاثة خسوف تكون في الارض: خسف بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وخروج عيسى بن مريم عليه السلام، وخروج يأجوج ومأجوج، وتكون في آخر الزمان نار تخرج من اليمن من قعر الارض لا تدع خلفها أحدا تسوق الناس إلى المحشر كلما قاموا قامت لهم تسويقهم إلى المحشر.

He^{-saww} said: ‘You will not be seeing the Hour until you see ten signs before it – Emergence of the sun from its west, and the Dajjal^{-la}, and Walker of the earth, and three collapses happening in the earth – a collapse in the east, and a collapse in the west, and a collapse in the Arabian island (Peninsula), and coming of Isa Bin Maryam^{-as}, and coming of Yajouj and Majouj, and there would happen to be a fire at the end of times coming out from Yemen from the bottom of the earth, not leaving anyone behind it, ushering the people to the (Plains of) Resurrection. Every time they stand, it would stand to them, ushering them to the (Plains of) Resurrection’^{.11}

For additional information on Yajouj and Majouj see the link:

[Yajouj and Majouj – Gog and Magog | Hubeali](#)

الغيبه للشيخ الطوسي ابن فضال عن حماد عن الحسين بن المختار عن أبي نصر عن عامر بن وائل عن أمير المؤمنين ع قال قال رسول الله ص عشر قبل الساعة لا بد منها السفياني والدجال والدخان والدابة والخروج القائم وطلوع الشمس من مغربها ونزول عيسى ع وحسف بالمشرق وحسف بجزيرة العرب و نار تخرج من قعر عدن تسوق الناس إلى المحشر.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ibn Fazzal, from Hammad, from Al-Husayn Bin Al Mukhtar, from Abu Nasr, from Aamir Bin Wasila,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Ten (signs) before (establishment of) the Hour, there is no escape from these – Al-Sufyani, and Al-Dajjal^{-la}, and the walker (of the earth), and emergence of Al-Qaim^{-ajfi}, and rising of the sun from its west, and descend of Isa^{-as}, and submergence in the east, and a submergence in the Arabian Gulf, and fire emerging from the bottom of Aden ushering the people to the (plains of) Resurrection’^{.12}

In a Hadith, 6th Imam^{-asws} says:

قال ما سألني عن اسمي إن رسول الله ص قال خلق الله الأرواح قبل الأجساد بالقي عام ثم أسكنها الهواء فما تعارف منها تم اختلقت هاهنا وما تناكرت تم اختلقت هاهنا ومن كذب علينا أهل البيت حشره الله يوم القيامة أعمى يهودياً وإن أدرك الدجال آمن به وإن لم يدركه آمن به في قبره

¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 1 H 3

¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 48

He^{-asws} said: 'Do not ask about my^{-asws} name. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created the souls before the bodies by two thousand years, then Settled them in the air. So, whatever recognised from these, got together over there, and whatever denies, differed over there, and one who belies upon us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} would Resurrect him on the Day of Qiyamah as blind, a Jew, and if he were to come across Al-Dajjalla, would believe in him^{-la}, and if he does not come across him^{-la}, would believe in him^{-la} in his grave' (an extract).¹³

Dajjal is from the worse Enemies of Allah^{-azwj}:

سَلِمَةُ بْنُ قَيْسِ الْهَلَالِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي يَوْمِ بَيْعَةِ أَبِي بَكْرٍ: لَسْتُ بِقَائِلٍ غَيْرِ شَيْءٍ وَاجِدُ أَدْرِكُكُمْ بِاللَّهِ أَيُّهَا الْأَرْبَعَةُ - يَعْنِي بِي وَالرُّبَيْرِ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ - أَسْمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ تَابُوتًا مِنْ نَارٍ فِيهِ اثْنَا عَشَرَ رَجُلًا، سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ فِي جُمِبٍ فِي قَعْرِ جَهَنَّمَ فِي تَابُوتٍ مُثْقَلٍ، عَلَى ذَلِكَ الْجِبِ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ كَشَفَ تِلْكَ الصَّخْرَةَ عَنْ ذَلِكَ الْجِبِ، فَاسْتَعَادَتْ جَهَنَّمَ مِنْ وَهَجِ ذَلِكَ الْجِبِ،

(The book) 'Al Ihtijaj' – Suleym Bin Qays al Hilali,

'From Salman Al-Farsy^{-ra} who said, 'Amir Al-Momineen^{-asws} said during the day of the allegiance of Abu Bakr: 'I^{-asws} am not going to say apart from one thing. I^{-asws} remind you four' – meaning myself (Salman^{-ra}), and Abu Zarr^{-ra}, and Al-Zubeyr and Al-Miqdad^{-ra} – 'I^{-asws} heard Rasool-Allah^{-saww} say that:

'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit at the bottom of Hell inside a locked coffin. Upon that pit is a rock. Whenever Allah^{-azwj} Intends to increase the heat of Hell, He^{-azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit'.

فَسَأَلْنَاهُ عَنْهُمْ وَ أَنْتُمْ شُهُودٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَمَّا الْأَوَّلُونَ: فَابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنُ الْفِرْعَانِيَّةَ، وَ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، وَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ بَدَّلَا كِتَابَهُمَا وَ غَيَّرَا سُنَّتَهُمَا، أَمَّا آخِدُهُمَا فَهَوَدَ الْيَهُودَ، وَ الْآخَرُ نَصْرَ النَّصَارَى، وَ إِبْلِيسُ سَادِسُهُمْ،

We asked him^{-saww} about them, and you are witnesses, and the Prophet^{-saww} said: 'As for the former ones - it is the son^{-as} of Adam^{-as} who killed his brother^{-as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{-as} about his^{-as} Lord^{-azwj}, and two men from the Children of Israel who altered their Books and replaced their ways. As for one of them, he made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{-la} is the sixth of them.

وَ الدَّجَالُ فِي الْآخِرِينَ، وَ هَؤُلَاءِ الْخُمْسَةُ أَصْحَابُ الصَّحِيفَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاقَدُوا عَلَى عِدَاوَتِكَ يَا أَحْيَى، وَ التَّظَاهِرُ عَلَيْكَ بَعْدِي هَذَا .. وَ هَذَا حَتَّى عَدَدَهُمْ وَ سَمَائِهِمْ. فَقَالَ سَلْمَانُ: فَقُلْنَا: صَدَقْتَ نَشْهَدُ أَنَّ سَبْعَنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And the Dajjal^{-la} is among the latter ones, and those five, the companions of the agreement¹⁴, the ones who had made a pact and agreed upon your^{-asws} enmity, O my^{-saww} brother^{-asws}, and

¹³ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 11 H 64

¹⁴ The parchment (agreement) of those five who had vowed to remain faithful to it, which they placed in the Kabah during the farewell Pilgrimage that, 'If Allah^{-azwj} Kills Muhammad^{-saww} or he^{-saww} were to pass away, they

the backing each other against you^{-asws} after me^{-saww}. This one and this one’ – until he^{-saww} numbered them and named them. Salman^{-ra} said, ‘You^{-asws} have spoken the truth, we testify that we have heard that from Rasool-Allah^{-saww}’.¹⁵

Those from Shias who will follow Dajjal:

وَرَوَى فِيهِ عَنْ مَالِكِ بْنِ خَالِدِ الْأَسَدِيِّ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: مَعْشَرَ الشَّيْبَعَةِ! عَلِّمُوا أَوْلَادَكُمْ بَعْضَ عَثْمَانَ، فَإِنَّهُ مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لِعُثْمَانَ فَأَدْرَكَ الدَّجَالَ آمَنَ بِهِ، فَإِنْ لَمْ يُدْرِكْهُ آمَنَ بِهِ فِي قَبْرِهِ.

And he reported in it from Malik Bin Khalid Al-Asady, from Al-Hassan Bin Ibrahim, from his forefathers having said: ‘Al-Hassan^{-asws} Bin Ali^{-asws} was saying: ‘Community of the Shias! Teach your children the hatred of Usman, for the one in whose heart is love for Usman, and comes across Al-Dajjal^{-la}, would believing him^{-la}, and if he does not come across him^{-la}, he would believe in him^{-la} in his grave’.¹⁶

Who will kill Dajjal?

فس: الحسين بن عبد الله السكيني، عن أبي سعيد الجلي، عن عبد الملك بن هارون، عن أبي عبد الله، عن آياته عليهم السلام قال: قال الحسن بن علي عليه السلام فيما ناظر به ملك الروم: كان عمر عيسى عليه السلام في الدنيا ثلاثة وثلاثين سنة، ثم رفعه الله إلى السماء، ويهبط إلى الأرض بدمشق، وهو الذي يقتل الدجال.

Al Husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Jabaly, from Abdul Malik Bin Haroun,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Al-Hassan^{-asws} Bin Ali^{-asws} said during what the king of Rome showed him^{-asws}: ‘The age of Isa^{-as} in the world was thirty-three years, then Allah^{-azwj} Raised him^{-as} to the sky, and he^{-as} will descend to the earth at Damascus, and he^{-as} is the one who will kill Al-Dajjal^{-la}’.¹⁷

جعفر بن محمد الفزاري رفعه إلى أبي جعفر عليه السلام قال: يا خيشمة سياتي على الناس زمان لا يعرفون الله ما هو والتوحيد حتى يكون خروج الدجال، وحتى ينزل عيسى بن مريم عليه السلام من السماء، ويقتل الله الدجال على يديه، ويصلي بهم رجل منا أهل البيت، ألا ترى أن عيسى عليه السلام يصلي خلفنا وهو نبي إلا ونحن أفضل منه.

Ja’far Bin Muhammad Al Fazary, raising it to,

‘Abu Ja’far^{-asws} having said: ‘O Khaysama! There will be coming a time upon the people, they will not be recognising Allah^{-azwj} What He^{-azwj} is, and the Tawheed (Oneness), until the coming of Al-Dajjal^{-la}, and until Isa^{-as} Bin Maryam^{-as} descends from the sky, and Allah^{-azwj} Kills Al-Dajjal^{-la} upon his^{-as} hands and a man^{-asws} from us^{-asws}, the People^{-asws} of the Household (Al-Qaim^{-asws})

would collectively plot against me^{-asws} so that I^{-asws} would never arrive to the Caliphate’. Names of those are cited; Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 3 H 7

¹⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 1

¹⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 200

¹⁷ Bihar Al-Anwaar – V 14, The book of Prophet-hood, Ch 18 H 27

prays Salat leading them. Do you not see that Isa^{-as} would be praying Salat behind us^{-asws}, and he^{-as} is a Prophet^{-as} and we^{-asws} are superior than him^{-as!}"¹⁸

ابن إدريس، عن أبيه، عن محمد بن الحسين بن زيد، عن الحسن بن موسى، عن علي بن سماعة، عن علي بن الحسن بن رباط، عن أبيه، عن المفضل، قال: قال الصادق عليه السلام: إن الله تبارك وتعالى خلق أربعة عشر نورا " قبل خلق الخلق بأربعة عشر ألف عام، فهي أرواحنا، فقليل له: يا ابن رسول الله ومن الأربعة عشر؟

Ibn Idrees, from his father, from Muhammad Bin Al Husayn Bin Zayd, from Al hassan Bin Musa, from Ali Bin Sama'at, from Ali Bin Al Hassan Bin Rabat, from Al Mufazzal who said,

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created fourteen *Noors* before the creation of the creatures by fourteen thousand years, so these are our^{-asws} souls'. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! And who are the fourteen?'

فقال: محمد وعلي وفاطمة والحسن والحسين والائمة من ولد الحسين، آخرهم القائم الذي يقوم بعد غيبته فيقتل الدجال، ويطهر الارض من كل جور وظلم.

He^{-asws} said: 'Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the last of them^{-asws} being Al-Qaim^{-asws} who will rise after his^{-asws} Occultation and will kill Al-Dajjal^{-la}, and cleanse the earth from all tyranny and injustice"¹⁹.

من رياض الجنان لفضل الله بن محمود الفارسي بإسناده إلى جابر الجعفي، عن أبي جعفر عليه السلام قال: يا جابر كان الله ولا شيء غيره، لا معلوم ولا مجهول، فأول ما ابتداء من خلقه أن خلق محمدا صلى الله عليه وآله، وخلقنا أهل البيت معه من نور عظمته،

From (the book) 'Riyaz Al Janan' of Fazlullah Bin Mahmoud Al Farsy, by his chain to Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'O Jabir! Allah^{-azwj} Existed and there was nothing apart from Him^{-azwj}, neither known or unknown. The first of what He^{-azwj} Commenced with from His^{-azwj} creation is that He^{-azwj} Created Muhammad^{-sawww}, and Created us^{-asws} the People^{-asws} of the Household with him^{-sawww} from the *Noor* of His^{-azwj} Magnificence.

فأوقفنا أظلة خضراء بين يديه، حيث لا سماء ولا أرض ولا مكان، ولا ليل ولا نهار، ولا شمس ولا قمر.

We^{-asws} paused as green shadows in front of Him^{-azwj} when there was neither a sky, nor earth, nor place, nor night, nor day, nor sun nor moon"²⁰.

كان صلى الله عليه واله يمزج ولا يقول: إلا حقا، قال أنس: مات نغير لابي عمير وهو ابن لام سليم، فجعل النبي صلى الله عليه واله يقول: يا ابا عمير ما فعل النغير؟

¹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 10

¹⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-sawww}, Ch 1 H 40

²⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-sawww}, Ch 1 H 41

He^{-saww} was being humorous and was not saying except truth. Anas (fabricator) said, 'Nugheir of Abu Umeyr died and he was a son of Umm Suleym, so the Prophet^{-saww} went on saying: 'O Abu Umeyr! What happened to Nugheyr (a bird)'.

وكان حادي بعض نسوته خادمه أنجشة فقال له: يا أنجشة ارفق بالقوارير. وفي رواية: لا تكسر القوارير

And he^{-saww} had gifted his^{-saww} servant Anjashah to one of his^{-saww} wives and said to him: 'O Anjasha! Be gentle with the glass'. And in another report: 'Do not break the glass'.

وكان له عبد أسود في سفر، فكان كل من أعيأ ألقى عليه بعض متاعه حتى حمل شيئاً كثيراً، فمر به النبي صلى الله عليه واله فقال: أنت سفينة فأعتقه

And there was a black slave for him^{-saww} in a journey, and it so happened that everyone exhausted him and threw some of his chattels upon him until he was carrying a lot of things. The Prophet^{-saww} passed by him and said: 'You are a ship'. Then he^{-saww} freed him'.

وقال رجل: احملني يا رسول الله، فقال: إنا حاملوك على ولد ناقه، فقال: ما أصنع بولد ناقه؟ قال صلى الله عليه واله: وهل يلد الابل إلا النوق

And a man said, 'Carry me (give me a lift), O Rasool-Allah^{-saww}! He^{-saww} said: 'I^{-saww} shall carry you upon a child of a she-camel'. He said, 'What will I do with a child of a she-camel?' He^{-saww} said: 'And does the camel beget except the camel?'

واستدبر رجلا من ورائه وأخذ بعضده، وقال: من يشتري هذا العبد؟ يعني أنه عبد الله.

And he^{-saww} came up from behind a man and grabbed his upper arm and said: 'Who will buy this slave?' Meaning that he is a slave of Allah^{-azwj}.

وقال صلى الله عليه واله لاحد: لا تنس يا ذا الاذنين.

And he^{-saww} said: 'Do not forget, O one with the two ears'.

زيد بن أسلم إنه قال لامرأة وذكرت زوجها: أهذا الذي في عينيه بياض؟ فقالت لا، ما بعينه بياض، وحكت لزوجها فقال: أما ترين بياض عيني أكثر من سوادها؟

Zayd Bin Aslam having said to a woman and mentioned her husband, 'Is he the one in whose eye is whiteness?' She said, 'No, there is no whiteness in his eyes', and related it to her husband. He said, 'Do you not see whiteness in my eyes more than its blackness?'

ورأى صلى الله عليه واله جملا عليه حنطة، فقال: تمشي الهريسة

And he^{-saww} saw a camel having wheat upon it, and he^{-saww} said: 'Walk, porridge!'

ورأي بلالا وقد خرج بطنه، فقال صلى الله عليه واله: ام حبين، وام حبين: ضرب من الغطاية ويقال: إنما الحرياء

And he^{-saww} saw Bilal and his belly had come out (bulged). He^{-saww} said: 'Umm Habeyn' (mother of chameleon)''.

وقال صلى الله عليه واله للحسين: حزقة حزقة ترق عين بقعة.

And he^{-saww} said to Al-Husayn^{-asws}: 'Spot by spot the eye of the bug advances'.

ابن عباس إنه صلى الله عليه واله كسى بعض نسائه ثوبا واسعا، فقال لها: البسيه واحمدي الله، وجرى منه ذيلا كذيل العروس.

Ibn Abbas – He^{-saww} clothed one of his^{-saww} wives with a wide cloth and said to her: 'Wear it and praise Allah^{-azwj}', and there flowed a tail from it like that tail of the wedding gown'.

وقالت عجوز من الانصار للنبي صلى الله عليه واله، ادع لي بالجنة، فقال صلى الله عليه واله: إن الجنة لا يدخلها العجز، فبكت المرأة فضحك النبي صلى الله عليه واله وقال أما سمعت قول الله تعالى: " إنا أنشأناهن إنشاء * فجعلناهن أبكارا "

And an old woman from the Helpers said to the Prophet^{-saww}. 'Supplicate for me with the Paradise'. He^{-saww} said to her: 'The old people cannot enter the Paradise'. The woman cried, and the Prophet^{-saww} laughed and said: 'Have you not heard the Words of the Exalted: **Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36]**'.

وقال للعجوز الاشجعية: يا أشجعية لا تدخل العجوز الجنة، فرأها بلال باكية، فوصفها للنبي صلى الله عليه واله فقال: والاسود كذلك، فجلسا يبكيان، فرأها العباس فذكرها له، فقال: والشيخ كذلك، ثم دعاهم وطيب قلوبهم، وقال: ينشئهم الله كأحسن ما كانوا، وذكر أنهم يدخلون الجنة شبانا منورين، وقال: إن أهل الجنة جردمرد مكحلون.

And he^{-saww} said to the old woman Al-Ashjaiya, 'The old people will not enter the Paradise'. Bilal saw her crying and described her to the Prophet^{-saww}, so he^{-saww} said: 'And the black people as well'. So, they both sat down crying. Al-Abbas saw them and mentioned them to him^{-saww}, and he^{-saww} said: 'And the old man as well'. Then he^{-saww} called them all and made their hearts feel good and said: 'Allah^{-azwj} will Case them to grow as beautiful as they can be', and he^{-saww} mentioned that they would be entering the Paradise as radiant youths, and said: 'The people of the Paradise would beautified and kohl applied'.

وقال صلى الله عليه واله لرجل: - حين قال: أنت نبي الله حقا نعلمه، ودينك الاسلام دينا نعظمه نبغي مع الاسلام شيئا نقضمه، ونحن حول هذا ندندن - يا علي اقض حاجته، فأشبعه علي عليه السلام وأعطاه ناقة وجلة تمر.

And he^{-saww} said to a man, when he said, 'You^{-saww} are a Prophet^{-saww} of Allah^{-azwj}, we know it, and your^{-saww} Religion is Al-Islam, a Religion we revere it. We seek something with Al-Islam we can nibble it, and we are murmuring around this. (He^{-saww} said): 'O Ali^{-asws}! Fulfil his need'. So, Ali^{-asws} satiated him and gave him a she-camel and a bunch of dates'.

وجاء أعرابي فقال: يا رسول الله بلغنا أن المسيح يعني الدجال يأتي الناس بالثريد وقد هلكوا جميعا جوعا، أفترى بأبي أنت وامي أن أكف من ثريده تعففا وترهدا؟ فضحك رسول الله صلى الله عليه واله ثم قال: بل يغنيك الله بما يغني به المؤمنين.

And a Bedouin came and said, 'O Rasool-Allah^{-saww}! It reached us that the Messiah^{-as} means the Dajjal^{-la}, would come to the people with the porridge and all of them would have died of hunger. Do you^{-saww} see, may my father and my mother be sacrificed for you^{-saww}, if I were to restrain from his^{-la} porridge, I would be chaste and ascetic?' Rasool-Allah^{-saww} laughed, then said: 'But, Allah^{-azwj} would Suffice you with what He^{-azwj} would Suffice the Momineen with'.

وقبل جد خالد القسري امرأة فشكت إلى النبي صلى الله عليه واله فأرسل إليه فاعترف، وقال: إن شاءت أن تقتص فلتقتص، فتبسم رسول الله صلى الله عليه واله وأصحابه، وقال: أو لا تعود؟ فقال: لا والله يا رسول الله، فتجاوز عنه.

And the grandfather of Khalid Al-Qasry kissed a woman, and she complained to the Prophet^{-saww}. He^{-saww} sent for him and he acknowledged and said, 'If she so desires to retaliate, then let her retaliate (by kissing me back)'. Rasool-Allah^{-saww} and his^{-saww} companions smiled, and he^{-saww}: 'Or you will not repeat?' He said, 'No, by Allah^{-azwj}, O Rasool-Allah^{-azwj}!' So, he^{-saww} overlooked from him''.

ورأى صلى الله عليه واله صهيبا يأكل تمرا، فقال صلى الله عليه واله: أتأكل التمر وعينك رمدة؟ فقال: يا رسول الله إني أمضغه من هذا الجانب، وتشتكي عيني من هذا الجانب.

And he^{-saww} saw Suheyb eating dates, so he^{-saww} said: 'You are eating dates and your eyes are sore?' He said, 'O Rasool-Allah^{-saww}! I am chewing it from this side, and the complaint of my eye is from this side'.

ونحى صلى الله عليه واله أبا هريرة عن مزاح العرب، فسرق نعل النبي صلى الله عليه واله ورهن بالتمر و جلس بمخاضه صلى الله عليه واله يأكل، فقال صلى الله عليه واله: يا أبا هريرة ما تأكل؟ فقال: نعل رسول الله صلى الله عليه وآله.

And he^{-saww} forbade Abu Hureyra from humouring the Arabs. He stole the slippers of Rasool-Allah^{-saww} and mortgaged them for dates and sat facing him^{-saww} eating (the dates). He^{-saww} said: 'O Abu Hureyra! What are you eating?' He said, 'Slippers of Rasool-Allah^{-saww}'.

وقال سويط المهاجري لنعيمان البدري: أطعمني، وكان على الزاد في سفر، فقال: حتى تجي الاصحاب، فمروا بقوم فقال لهم سويط: تشترون مني عبدا لي؟ قالوا: نعم، قال: إنه عبد له كلام وهو قائل لكم: إني حر، فإن سمعتم مقاله تفسدوا علي عبيدي،

Suweyt the Emigrant said to Nuayman Al-Badry, 'Will you feed me', and he was upon provision during travel. He said, 'Until the companions come'. They passed by a people and Suweyt said to them, 'Will you buy a slave of mine from me?' They said, 'Yes'. He said, 'He is a slave who has speech for him, and he will say to you, 'I am a free man'. So, if you listen to his word, you will spoil my slave upon me'.

فاشتروه بعشرة قلائص، ثم جاؤا فوضعوا في عنقه حبلا، فقال نعيمان: هذا، يستهزئ بكم وإني حر، فقالوا: قد عرفنا خبرك، وانطلقوا به حتى أدركهم القوم وخلصوه، فضحك النبي صلى الله عليه واله من ذلك حيناً.

They bought him for ten necklaces, then they came and place a rope in his neck. Nuayman said, 'This is one mocking with you all, and I am a free man'. They said, 'We have known of your news', and they went with him until they came across the people and they finished him off from it. The Prophet^{-saww} laughed from that for a while''.

وكان نعيمان هذا أيضا مزاحا، فسمع محرمة بن نوفل وقد كف بصره يقول: ألا رجل يقودني حتى أبول؟ فأخذ نعيمان بيده، فلما بلغ مؤخر المسجد قال: هاهنا فبل، فبال فصيح به، فقال: من قادي؟ قيل: نعيمان، قال: الله علي أن أضربه بعصاي هذه، فبلغ نعيمان

And this Nuayman was humorous as well. He heard Mahrama Bin Nowfal, and he had lost his sight, saying, 'Is there any man who will guide me until I urinate?' So, Nuayman grabbed his

hand. When he reached the end of the Masjid, he said, ‘Urrinate over here’. He urinated, and he was shouted at, so he said, ‘Who guided me?’ It was said, ‘Nuayman’. He said, ‘By Allah -azwj! Bring him to me so I can hit him with this stick of mine, so make it reach Nuayman’.

فقال: هل لك في نعيمان؟ قال: نعم، قال: قم، فقام معه فأتى به عثمان وهو يصلي، فقال: دونك الرجل، فجمع يديه بالعصا ثم ضربه، فقال الناس: أمير المؤمنين، فقال: من قادي؟ قالوا: نعيمان، قال: لا أدعود إلى نعيمان أبدا.

He said, ‘Is there for you regarding Nuayman?’ He said, ‘Yes’. He said, ‘Stand’. So, he stood with him and came with him to Usman while he was praying Salat. He said, ‘Below you, is the man’. He gathered his hand with the stick then hit him. The people said, ‘(This is the) commander of the faithful!’ He said, ‘Who guided me?’ They said, ‘Nuayman’. He said, ‘I will not go back to Nuayman, ever’.

ورأى نعيمان مع أعرابي عكة عسل، فاشتراها منه، وجاء بها إلى بيت عائشة في يومها، وقال: خذوها، فتوهم النبي صلى الله عليه وآله أنه أهداها له، ومروا نعيمان والأعرابي على الباب، فلما طال قعوده قال: يا هؤلاء ردوها علي إن لم تحضر قيمتها،

And Nuayman saw a pot of honey with a Bedouin, so he bought it from him, and came with it to the house of Ayesha during her day and said, ‘Take it’. The Prophet^{-sawww} suspected that he had given it to her for him^{-sawww}, and Nuayman passed by while the Bedouin was at the door. When his sitting was prolonged, he said, ‘O you! Return it to me, if you do not present its price’.

فعلم رسول الله صلى الله عليه وآله القصص فوزن له الثمن، وقال لنعيمان: ما حملك على ما فعلت؟ فقال: رأيت رسول الله صلى الله عليه وآله يحب العسل، ورأيت الأعرابي معه العكة، فضحك رسول الله صلى الله عليه وآله ولم يظهر له نكرا.

So, Rasool-Allah^{-sawww} knew the story and weighed the price for him and said to Nuayman: ‘What carried you upon what you did?’ He said, ‘I saw Rasool-Allah^{-sawww} loved the honey, and I saw the pot with the Bedouin’. Rasool-Allah^{-sawww} laughed and did not manifest any punishment to him’.²¹

رجال الكشي بالإسناد الموقد عن عاصم بن حميد عن فضيل الراسان عن أبي عمير عن حذيفة بن أسيد قال: سمعت أبا ذر يقول وهو متعلق بحلقه باب الكعبة أنا جندب لمن عرفني وأنا أبو ذر بن جنادة لمن لم يعرفني

(The book) ‘Rijaal Al Kashy’ – By the preceding chain, from Aasim Bin Humeyd, from Fuzeyl Al Rassan, from Abu Umar, from Huzeyfa Bin Aseyd who said,

‘I heard Abu Zarr^{-ra} saying and he^{-ra} hanging by the knocker of the door of the Kabah, ‘I^{-ra} am Jundab^{-ra} to the one who recognises me^{-ra}, and I^{-ra} am Abu Zarr^{-ra} son of Junada to the one who does not know me^{-ra}.

إني سمعت رسول الله ص وهو يقول من قاتلني في الأولى وفي الثانية فهو في الثالثة من شيعه الدجال إنما مثل أهل بيتي في هذه الأمة مثل سفينة نوح في لجة البحر من ركبها نجا ومن تخلّف عنها غرق ألا هل بلغت.

²¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-sawww}, Ch 10 H 1

I^{ra} heard Rasool-Allah^{-sawww} and he^{-sawww} said: 'One who fights me^{-sawww} regarding the first, and regarding the second, so he was be from the adherents of Al-Dajjal^{-la} regarding the third. But rather, an example of the People^{-asws} of my^{-sawww} Household in this community is an example of the ship of Noah^{-as} in the turbulence of the sea, one who rides it would be saved, and one who stays behind from it would drown. Indeed! Have I^{-sawww} delivered?'²²

بشارة المصطفى الحسن بن الحسين بن بابويه عن شيخ الطائفة عن المفيد عن علي الكاتب عن الحسن بن علي بن عبد الكريم عن إسحاق بن إبراهيم التقي عن عباد بن يعقوب عن الحكم بن ظهير عن أبي إسحاق عن زافع مولى أبي ذر قال: رأيت أبا ذر رحمه الله أحد جلقمة باب الكعبة وهو يقول من عرفني فقد عرفني أنا جندب الغفاري ومن لم يعرفني فأنا أبو ذر الغفاري سمعت رسول الله ص يقول من قاتلني في الأولى وقاتل أهل بيتي في الثانية حشره الله في الثالثة مع الدجال

(The book) 'Basharat Al Mustafa^{-sawww}' – Al Hassan Bin Al Husayn Bin Babuwayh, from sheykh Al Taifa, from Al Mufeed, from Ali the scribe, from Al Hassan Bin Ali Bin Abdul Kareem, from Is'haq Bin Ibrahim Al Saqafy, from Abbad Bin Yaquob, from Al Hakam Bin Zuheyr, from Abu Is'haq, from Rafie a slave of Abu Zarr^{-ra} who said,

'I saw Abu Zarr^{-ra} grabbed a ring of the door of the Kabah and saying, 'The one who recognised me^{-ra} so he has recognised me^{-ra}! I^{-ra} am Jundab Al-Ghifary! And the one who does not recognise me^{-ra}, so I^{-ra} am Abu Zarr^{-ra}! I^{-ra} heard Rasool-Allah^{-sawww} saying: 'The one who fought against me^{-sawww} in the first (period) and fights against the People^{-asws} of my^{-sawww} Household during the second (period), Allah^{-azwj} would Resurrect him with the Dajjal^{-la}'.

إمّا مثل أهل بيتي فيكم كمثل سفينة نوح من ركبها نجا ومن تخلف عنها عرق ومثل باب حطة من دخله نجا ومن لم يدخله هلك.

But rather the People^{-asws} of the Household among you all is like an example of the ship of Noah^{-as}. The one who sails it would attain salvation, and the one who stays behind from it, would drown; and an example of the door of Hitta (among the Children of Israel). The one who enters it attains salvation, and the one who does not enter it would be destroyed!²³

إكمال الدين ابن إدريس عن أبيه عن محمد بن الحسين بن زيد عن الحسن بن موسى عن علي بن سماعة عن علي بن الحسن بن رباط عن أبيه عن المفصل قال قال الصادق عليه السلام إن الله تبارك وتعالى خلق أربعة عشر نورا قبل خلق الخلق بأربعة عشر ألف عام فهي أرواحنا

(The book) 'Ikmal Al Deen' – Ibn Idrees, from his father, from Muhammad Bin Al Husayn Bin Zayd, from Al Hassan Bin Musa Bin Ali Bin Sama'at, from Ali Bin Al Hassan Bin Ribat, from his father, from Al Mufazzal who said,

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created fourteen Noors (Lights) before Creating the creatures by fourteen thousand years, and these are our^{-asws} souls'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَمِنَ الْأَرْبَعَةِ عَشَرَ فَقَالَ مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالحُسَيْنُ وَالحُسَيْنُ وَ الْأَيْمَةُ مِنْ وُلْدِ الحُسَيْنِ ع آخِرُهُمُ الْفَائِمُ الَّذِي يُقَوْمُ بَعْدَ عَيْبَتِهِ فَيَقْتُلُ الدَّجَالَ وَيُطَهِّرُ الْأَرْضَ مِنْ كُلِّ جَوْرٍ وَ ظُلْمٍ.

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! And who are the fourteen?' He^{-asws} said: 'Muhammad^{-sawww}, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the last of them^{-asws} being Al-Qaim^{-asws} rising

²² Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 12 H 25

²³ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 3

after his^{-asws} occultation, and he^{-asws} will kill Al-Dajjal^{-la} and clean the earth from every tyranny and injustice".²⁴

²⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 29