

Hadiths on Dajjal (Antichrist) Interpreted by Peer Mehr Ali Shah Gilani: An Analytical Study

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Abstract:

Peer Mehr Ali Shah Gilani was a great religious and spiritual figure in the Indian subcontinent. He was a famous scholar, poet, preacher, commentator, narrator, jurist, Sufi and a great personality of the 19th century in the Islamic world. He used Quranic and Hadith phrases, carrying various theories of Islam. He also commented critically on Mr Ghulam Ahmad Qadiani's teachings especially and used the metaphors of the Qur'anic, Hadithic and Arabic literature, which are the greatest attributes of his poetry, and proof of his deep fascination with the Qur'an and Hadith. Therefore, we have chosen this topic to realize its importance and this article carries analytical study and qualitative data on said topic.

Keywords:

Hadiths; Dajjal; Beliefs; Deeds; Scholars; Spiritualists; Muslims; Preaching;

Introduction

In this research article, we will first give a brief introduction to Hazrat Peer Meher Ali Shah Gilani, his important religious, spiritual and national services, then introduce Dajjal and the Islamic position on it, as well as Mirza Ghulam Ahmad Qadiani's views related to it, the views related to Hazrat Masih (peace be upon him) and Imam Mahdi (a.s) will present the critical views of Peer Meher Ali Shah in the light of hadiths. In this context, this article is an analytical review.

Peer Mehr Ali Shah

Peer Syed Mehr Ali Shah Gilani was born on Monday, the first of Ramadan, 1275 A.H. (14 April 1859) in Golra Sharif, which is located midway between Rawalpindi and Islamabad. This was soon after India passed fully under the sovereignty of the British Crown, following the unsuccessful War of Independence waged by its people (which the British chose to call) "The Indian Mutiny" against the British East Indian Company in 1857.

Peer Mehr Ali received his early education in the Qur'an at his family khanqah. He completed his intermediate-level religious education at the local madrasa. His stay in this madrasah was for about 2½ years, and for learning Urdu and Persian (the two languages besides Arabic that are in vogue in religious circles) at the general local madrasah (religious education-based school).

After completing his education at Angah at age 15, he decided to continue further studies in the United Provinces (U.P) of India. Therefore, Peer Mehr Ali, in 1874 set out for higher education, in different parts of India such as Kanpur, Aligarh, and Saharanpur. He stayed at Aligarh at the madrasah of Mawlana Lutfullah of Aligarh for 2½ years.

An important feature of Peer Mehr Ali Shah Gilani's visit to Aligarh was that Mawlana Lutfullah awarded to him certificates of completion in the following branches of Islamic learning, along with permission to teach these subjects to others and to otherwise make use of them for scholastic and exposition purposes as and when required.

- 1: The Holy Quran, its translations and commentaries
- 2: All the authentic compilations of the Prophet's Hadith including the Sihah-e-Sittah (صحاح ستہ)

Dajjal (Antichrist)

Al-Dajjal, (Arabic): ("The Deceiver"), in Islamic eschatology, a false messianic figure who will come forth before the end of time; after a reign of 40 days or 40 years, he will be destroyed by Christ or the Mahdi (rightly guided one) or both, and the world will submit to God. Al-Dajjal first appeared as the Antichrist in pseudo-apocalyptic Christian literature and is reworked in Hadith (sayings) ascribed to the Prophet Muhammad. There he is described as a plump, one-eyed man with a ruddy face and curling hair and the Arabic letters k-f-r (unbelief) on his forehead. Al-Dajjal will appear during a period of the great tribulation; he will be followed by the Jews and will claim to be God in Jerusalem. He will work false miracles, and most people will be deceived. At this moment will occur the Second Coming of Christ ([Britannica, 1768, pp.239](#)).

The original substance of the word Dajjal is (دَجَّال). The word Dajjal is an exaggeration of the weight of the active substance Dajjal means to cover, to wrap. Dajjal was called because he has covered the truth with falsehood or because he has hidden his disbelief from people through his lies, disguises and deceptions Hazrat Shah Waliullah Muhaddith Dehlavi writes in "Aqeedah al-Hasanah". It is derived from the word "Dajjal" which means, deceiver and the confusion between truth and falsehood, and the presence of these meanings in Dajjal is quite obvious ([Dehlavi, 1996, pp.208](#)).

The word "Dajjal" became a title given to the lying, one-eyed, false messiah. The Dajjal is so-called because he will conceal his kufr from the people by lying to them, deceiving them and confusing them. The Dajjal (al-Masih al-Dajjal) is the liar who leads people astray, the messiah of misguidance who will tempt people using the signs that he is given, such as bringing down rain,

reviving the earth to bring forth vegetation, and other “miracles.” For more, see the detailed answer.

Islamic belief about the Exodus of Dajjal

There are traditions in many places in the commentary books of Hadiths Regarding the exodus of Dajjal. Dajjal or Masih Dajjal is the title of the person which is one of the major signs of resurrection and it will appear near the end of the day One of the ten major signs of the Resurrection is the appearance of Dajjal. The temptation of Dajjal is greater and more dangerous than all the temptations of human history from the beginning to the end.

In many hadiths, Dajjal's appearance, his ride and how he will destroy people's faith are described as his pretensions and their reality and the death of Dajjal kill Hazrat Sayiduna Isa (peace be upon him) at the place of Lud all these things are included in hadiths. Some of the hadiths are as follows.

"عن ابي عبيدة بن الجراح، قال: سمعت رسول الله يقول: إنه لم يكن نبي بعد نوح، إلا قد انذر الدجال قومه، وإنني انذركموه فوصفه لنا رسول الله صلى الله عليه وآله وسلم فقال: "لعنه سيدركه بعض من رأي أو سمع كلامي"، قالوا: يا رسول الله، فكيف قلوبنا يومئذ، قال: "مثلها"، يعني اليوم أو خير"

Translation: Abu 'Ubaidah bin Al-Jarrah said: "I heard the Messenger of Allah (s.a.a.w): 'There was never a Prophet after Nuh but that he warned his people about the Dajjal, and indeed I shall warn you of him.' Then the Messenger of Allah (s.a.a.w) described him for us, and he said: "Perhaps some of you who see me, or hear my words shall live to see him." They said: "O Messenger of Allah! How will our hearts be on that day?" He said: "The same – that is, as today – or better." (Hasan) (Tirmizi, 1975, Hadith.2234).

"عن ابن عمر، قال: قام رسول الله صلى الله عليه وسلم في الناس، فاتن على الله بما هو أهله، ثم ذكر الدجال فقال: "إنني لانذركموه، وما من نبي إلا وقد انذر قومه، ولقد انذرني نوح قومه، ولكني ساقول لكم فيه قولاً لم يقله نبي لقومه، تعلمون أنه أعور وإن الله ليس بأعور"، قال الزهري، واخبرني عمر بن ثابت الانصاري، أنه أخبره بعض اصحاب النبي صلى الله عليه وسلم، ان النبي صلى الله عليه وسلم قال يومئذ للناس وهو يحذرهم فتنته: "تعلمون أنه لن يرى احد منكم ربه حتى يموت، وأنه مكتوب بين

عينيه ك ف ر، يقرؤه من كره عمله قال ابو عيسى: هذا حديث حسن صحيح.

Translation: Az-zuhr narrated from Salim from Ibn 'Umar who said:

"The Messengers of Allah(s.a.a.w)stood among the people, he praised Allah as is due to him, then he mentioned the Dajjal and he said: 'Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nuh A.S. indeed warned his people, but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allah is certainly not one-eyed. Az-Zuhri said: `Umar bin Thabit Al-Ansari informed me that some of the Companions of the Prophet (s.a.a.w) informed him, that one day, the Prophet (s.a.a.w) was cautioning them against Fitnah and he said: 'You must know that not one of you will ever see his Lord until he dies. And indeed, he (the Dajjal) has “Kafir” written between his eyes; everyone who is averse to his behaviour shall read it.'” (Tirmizi, 1975, Hadith 2235).

عن ابن عمر، عن النبي صلى الله عليه وسلم، انه سئل عن الدجال، فقال: "الا إن ربكم ليس بأعور، الا وإنه أعور عينه اليمنى كانت عنب طافية"، قال: وفي الباب عن سعد، وحذيفة، وابي هريرة، واسماء، وجابر بن عبد الله، وابي بكرة، وعائشة، وانس، وابن عباس، والفتان بن عاصم، قال ابو عيسى: هذا حديث حسن صحيح غريب، من حديث عبيد الله بن عمر.

Translation: 'Ibn 'Umar narrated that the Prophet(ﷺ) was asked about the Dajjal, so he said: "Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape (Tirmizi, 1975, Hadith 2241)."

Mirza Qadiani's Views about Dajjal

Mirza Ghulam Ahmad Qadiani has not only denied all the miracles mentioned in the Quran by Isa Ibn Maryam (peace be upon him) rather, believing in these miracles and believing in them has been declared polytheistic belief Dajjal, Gog Magog and Dajjal's donkeys, Mirza Ghulam Ahmad Qadiani has a belief completely contrary to Islam.

According to Mirza Ghulam Ahmad Qadiani, Gog Magog refers to British and Russia and from Dajjal, the worldly one-eyed who don't have the eyes of religion, so sometimes Islamic

scholars and sometimes Christian priests are meant similarly, Dajjal's ride (donkey) refers to a train needed, Mirza Ghulam Ahmad Qadiani has tried unsuccessfully to completely change the religion of Islam and tried to introduce a new religion. Now we present some texts from the books of Mirza Ghulam Ahmad Qadiani.

- 1: The meaning of Dajjal is nothing but a deceiver and misleading and whoever distorts the word of God is called Dajjal So it is obvious that the priests are above all in this work (Qadiani, 1991, p.24).
- 2: Dajjal is not the name of one man. According to the Arabic lexicon, Dajjal signifies a group of people who present themselves as trustworthy and pious, but are neither trustworthy nor pious. Rather, everything they say is full of dishonesty and deceit. This characteristic is to be found in the class of Christians known as the clergy (Qadiani, 1996, 243).
- 3: And according to us, it is possible that Dajjal refers to high nations and the donkey is their train, which you see running for thousands of miles in the countries of the East and the West (Qadiani, 1996, p. 174).
- 4: Just like Christ son of Mary, Dajjal is also coming that is, a group that is similar to the first Dajjal in terms of its character and characteristics just as the Messiah was called Masih ibn Maryam such is the Dajjal who died during the time of the Prophet (ﷺ) his shadow and example took his place in this last age and it spread from the church to the east and west (Qadiani, 1996, 358).

Syed Mehr Ali Shah Gilani and the hadiths of the Exile of Dajjal

In his book "المسيح حيات اثبات فى الهداية شمس" "Shams-ul-Hidayah fi Asbat Hayat al-Masih", Peer Meher Ali Gilani, after narrating the frequent hadiths, said: These hadiths prove that the interpretations of Mirza Ghulam Ahmad Qadiani are completely invalid and wrong And Dajjal is a definite person. He will be released before the Day of Resurrection then Hazrat Masih ibn Maryam

(peace be upon him) will descend and kill Dajjal. After that, Peer Meher Ali Gilani writes the Hadith: المغيرة بن شعبة: " ما سال احد النبي صلى الله عليه وسلم عن الدجال اكثر ما سألته، وإنه قال لي: ما يضرك منه قلت: لانهم يقولون إن معه جبل خبز ونهر ماء، قال: هو اهون على الله من ذلك.

Narrated Al-Mughira bin Shu`ba: Nobody asked the Prophet (ﷺ) as many questions as I asked regarding Ad-Dajjal. The Prophet (ﷺ) said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e he will have an abundance of food and water)" The Prophet (ﷺ) said, "Nay, he is too mean to be allowed such a thing by Allah" (but it is only to test mankind whether they believe in Allah or Ad-Dajjal (Bukhari, 2002, Hadith.7122).

"حَدَّثَنَا عِدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ قَبْلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبْيَانِ عِنْدَ أَطْمَ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلْمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ ثُمَّ قَالَ لِابْنِ صَيَّادٍ " تَشْهَدُ أَنِّي رَسُولُ اللَّهِ ". فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَتَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَفَضَهُ وَقَالَ آمَنْتُ بِاللَّهِ وَرَسُولِهِ. فَقَالَ لَهُ " مَاذَا تَرَى ". قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَلَطَ عَلَيْكَ الْأَمْرُ " ثُمَّ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا ". فَقَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ. فَقَالَ " أَخْسَأُ، فَلَنْ تَعْدُوَ قَدْرَكَ ". فَقَالَ عُمَرُ - رَضِيَ اللَّهُ عَنْهُ - دَغْنِي يَا رَسُولَ اللَّهِ أَضْرِبَ عَقْفَهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ يَكُنْهُ فَلَنْ تَسْلُطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ ". وَقَالَ سَالِمٌ سَمِعْتُ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى بْنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنَ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ، يَغْنِي فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ أَوْ زَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ فَقَالَتْ لِابْنِ صَيَّادٍ يَا صَافٍ - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَتَارَ ابْنُ صَيَّادٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ تَرَكْتَهُ بَيْنَ " . وَقَالَ شُعَيْبٌ فِي حَدِيثِهِ فَرَفَضَهُ زَمْرَمَةً، أَوْ زَمْرَمَةً. وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَغَفِيلٌ زَمْرَمَةً. وَقَالَ مَعْمَرٌ زَمْرَمَةً.

Narrated by Ibn`Umar that Umar (R.A) set out along with the Prophet (ﷺ) with a group of people to Ibn Saiyad till they saw him playing with the boys

near the hillocks of Bani Mughal. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet (ﷺ) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (ﷺ), "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet (p.b.u.h) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Then the Prophet (ﷺ) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet (ﷺ) said, "Let you be in ignominy. You cannot cross your limits." On that `Umar, said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (p.b.u.h) said, "If he is he (i.e. Dajjal), then you cannot overpower him, and if he is not, then there is no use of murdering him." (Ibn `Umar added): Later on Allah's Messenger (ﷺ) once again went along with Ubai bin Ka'b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (ﷺ) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (ﷺ) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case (Bukhari, 2002, Hadith. 1354).

عن سالم بن عبد الله، عن عبد الله بن عمر رضي الله عنهما انه، قال: انطلق رسول الله صلى الله عليه وسلم ومعه ابي بن كعب قبل ابن صياد فحدث به في نخل، فلما دخل عليه رسول الله صلى الله عليه وسلم النخل طفق يتقي بجذوع النخل وابن صياد في قطيفة له فيها رمرمة فرأت ام ابن صياد رسول الله صلى الله عليه وسلم،

فقلت: يا صاف هذا محمد فوثب ابن صياد، فقال رسول الله صلى الله عليه وسلم: "لو تركته بين".

Narrated 'Abdullah bin Umar (r.a) Once, Allah's Messenger (ﷺ) accompanied by Ubai bin Ka'b set out to Ibn Sayyad. He was informed that Ibn Sayyad was in a garden of date palms. When Allah's Messenger (ﷺ) entered the garden of date palms, he started hiding behind the trunks of the palms, while Ibn Sayyad was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyah's mother saw Allah's Messenger (ﷺ) and said, "O Saf! This is Muhammad." So Ibn Saiyyad got up. Allah's Messenger (ﷺ) said, "If she had left him (in his state), the truth would have been clear (Bukhari, 2002, Hadith 3033)."

ان عبد الله بن عمر رضي الله عنهما، قال: "قام رسول الله صلى الله عليه وسلم في الناس، فاتتني على الله بما هو اهله، ثم ذكر الدجال، فقال: اني لانذركموه وما من نبي الا وقد انذره قومه، ولكني ساقول لكم فيه قولا لم يقله نبي لقومه، إنه اعور، وإن الله ليس باعور. 14

Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him, but I will tell you something about him which no prophet has told his followers: Ad-Dajjal is one-eyed whereas Allah is not" (Bukhari, 2002, Hadith.7127).

Discussions

After writing these hadiths, Peer Mehr Ali Shah said that first, the Messenger of Allah (peace and blessings of Allah be upon him) explained some of the signs of Dajjal that he (peace and blessings of Allah be upon him) knew in front of the Companions. Ibn Sayyad, which applied to The Prophet, peace and blessings be upon him, said that the parents of Dajjal will not have children for thirty years. Later, a boy will be born with big teeth and big teeth less profit will make his eyes sleep and his heart will wake up his father will be as tall as his nose will be like a beak, and his mother will be fat, wide and long. And when the Sahaba agreed with Ibn Sayyad, including his parents, which is why

Hazrat Umar asked for permission to kill him, but he did not give permission and Holy Prophet (ﷺ) Said: If this is Dajjal, then O Umar, he is not his killer. There is no other killer of him except Hazrat Isa Ibn Maryam.

After writing Hadith Ibn Sayyad, he narrated the following points:

- 1: He then writes that this hadith proves that Dajjal is a person This is because the Messenger of Allah, peace and blessings be upon him, went to Ibn Sayyad according to Mirza Qadiani, if the person of Dajjal is defined, it refers to Dajjal had they been a wicked nation, they would not have gone to Ibn Sayyad.
- 2: Second, it is also evident that the killer of Dajjal is none other than Jesus Ibn Maryam Mirza Qadiani Ibn Sayyad is considered to be a Muslim in Medina as in the book "ازالہ اوہام" the same matter has been proved by the sworn statement of Hazrat Umar and by the saying of Hazrat Abdullah Ibn Umar that "الذجال المسيح ان ماشك" "صيد ابن" There is no doubt that the Antichrist is the son of a hunter.
- 3: The result was that Mirza Qadiani is not the promised Messiah because the Dajjal will be killed by Hazrat Masih ibn Maryam (peace be upon him). This is the order of the Lord (Allah) while Mirza Qadiani did not kill Dajjal and Dajjal has not come out yet (The exodus didn't even happen). According to the belief of Mirza Qadiani, Dajjal died 1300 years ago.
- 4: From this hadith, it is also known that what is meant by the killing of Dajjal is the same as the apparent killing, which is, to kill from an apparent cause and not to be overwhelmed by arguments. And the saying of the Prophet (peace and blessings of Allah be upon him) to Hazrat Umar (R.A) that the killer would be Jesus, the son of Maryam, and he could not kill them. If the murder meant the alleged Mirza Qadiani So the Prophet, peace and blessings are upon him, used to say: O Omar! Dajjal should be silenced with arguments and arguments not that he should be killed (Gilani, 2012, p.140).

5: After the knowledge of the signs mentioned about Dajjal, the Prophet (peace and blessings of Allah be upon him) was informed of more signs such as is evident from other hadiths, for example, between his two eyes, ك، ف، ر (disbelief) should be written (Muslim, 1998, p. 400).

And his being from the land of the East (Tirmizi, 1975, p.47).

Conclusions

In the article, this point has been tried to clear that Peer Meher Ali Shah Gilani proved by his views through authentic hadiths that Dajjal will be a definite person in future human history. He completely scientifically and strongly criticized then rejected the superstitions and interpretations of Mirza Gulam Ahmad Qadiani about Dajjal which was in conflict with the ideas of Muslim republics, and about Hazrat Maseeh Isa (A.S) and Imam Mahdi. He said that Hadiths of Revelation, the appearance of Dajjal and Imam Mahdi are Mass transmitted/most authentic. Muslims must have faith in them. They should never be deceived by anyone.

Recommendations

Following are some recommendations for discussion:

1. New Courses and Programs should be launched to promulgate true beliefs.
2. In this context, refresher courses should be organized in different schools, colleges, universities and madrasas, so that teachers and students are also aware of these important topics.
3. Many problems of Muslim Ummah can be solved today in light of Peer Mehr Ali Shah's Islamic teachings and ideology. Therefore, scholars should be aware of it in this regard as well.
4. Peer Mehr Ali Shah's research and ideology are academic work according to contemporary requirements and should be adapted for the betterment of Muslim society as well.

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