

THE RECEPTION OF DAJJAL STORY IN THE *SAIFU AD-DHARIB*

RESEPSI CERITA DAJJAL DALAM NASKAH *SAIFU AD-DHARIB*

Faiz Karim Fatkhullah¹, Tajudin Nur² & Undang A. Darsa³

1 FKIP Universitas Islam Nusantara

2 FIB Universitas Padjadjaran

3 FIB Universitas Padjadjaran

Jl. Soekarno Hatta No. 530 Bandung, Kode Pos 40288, Jawa Barat, Indonesia

Email: fkfatkhullah@gmail.com

Submitted: 2018-01-17

Published: 2018-03-20

DOI: 10.24036/humanus.v17i1.8779

Accepted: 2018-03-20

URL: <http://dx.doi.org/10.24036/humanus.v17i1.8779>

Abstract

This study reveals the story of Dajjal who experienced a shift in interpretation. This is due to the response of each reader with a different background. To disclose it, this research uses the reception theory proposed by Hans Robert Jauss. This research is the result of philology research from Saifu ad-Dharib (SaD) script. This manuscript was written by KH. Tubagus Ahmad Bakri, Purwakarta, West Java, with a thickness of 32 pages. Meanwhile, the section of the manuscript taken only the story of Dajjal contained in Chapter 4 and part of Chapter 5. From the results of the manuscript SaD taken only transliteration and translation. From the results of the study, it was found that the author of SaD responded that Dajjal in question is Ibn Sayyad. It is realized by the author that there are two opinions concerning the birth or previous Dajjal, but the author responds and interprets that Dajjal has been born ie that existed in the time of the Prophet Muhammad. In addition, Dajjal will come out with 70,000 followers who are mostly artists. The great Dajjal before the exit will be preceded by the existence of the small Dajjal-Dajjal which is now emerging, ie Persatuan Islam, Muhammadiyah, Wahabi, and Shi'a. This manuscript was born at the time of the condition of Muslims who are still in conflict, so the reception of Dajjal refers to the organization of the period above. The manuscripts of his day can be used as propaganda material.

Keywords: *Dajjal, reception theory, saifu ad-dharib*

Abstrak

Penelitian ini mengungkap cerita Dajjal yang mengalami pergeseran tafsir. Hal itu disebabkan karena adanya tanggapan dari setiap pembaca yang berlatar belakang berbeda. Untuk mengungkap itu, maka penelitian ini menggunakan teori resepsi yang dikemukakan oleh Jauss. Penelitian ini merupakan hasil penelitian filologi dari naskah Saifu ad-Dharib. Naskah ini ditulis oleh KH. Tubagus Ahmad Bakri, Purwakarta, Jawa Barat, dengan ketebalan naskah 32 halaman. Sementara itu, bagian naskah yang diambil hanya cerita Dajjal yang terdapat pada Bab 4 dan sebagian Bab 5. Dari hasil

naskah SaD yang diambil hanya transliterasi dan terjemahan. Dari hasil penelitian ditemukan bahwa penulis SaD menanggapi bahwa Dajjal yang dimaksud adalah Ibnu Sahayyad. Disadari oleh penulisnya bahwa ada dua pendapat terkait lahir atau belumnya Dajjal, namun penulis menanggapi dan menafsirkan bahwa Dajjal telah lahir yakni yang ada pada zaman Nabi Muhammad saw. Selain itu, Dajjal akan keluar dengan disertai 70.000 pengikut yang sebagian besar adalah seniman. Dajjal besar sebelum keluar akan didahului dengan adanya Dajjal-Dajjal kecil yang sekarang ini sudah muncul, yaitu Persatuan Islam, Muhammadiyah, Wahabi dan Syi'ah. Naskah ini lahir di saat kondisi umat Islam yang masih saling bersitegang, sehingga resepsi terhadap Dajjal merujuk pada organisasi masa di atas. Naskah pada zamannya dapat digunakan sebagai bahan propaganda.

Kata kunci: *Dajjal, teori resepsi, saifu ad-dharib*

Introduction

The stories of apocalypse and the signs that accompany it are very interesting to some people from time to time. Dewabrata's search has at least 24 texts of the apocalypse with details; 6 manuscripts from the National Library, 9 manuscripts from the University of Leiden, 7 texts from the Faculty of Humanities University of Indonesia, 1 manuscript from the Sonobudoyo Museum, and 1 copy of Catalogus van den Javaansche en Madoereesche Handschriften derLeidsche Universiteit-Bibliothek (2002: 3-5). Meanwhile, Wardani through several catalogs had inventoried the manuscript of 74 manuscripts (Wardani, 2008: 8). The concern is inseparable from copying, either through oral and written traditions that are told from generation to generation. The story is generally delivered by ustadz, kyai, and ajengan in pengajian that they do, either in the mosque, musala, or madrasah. The story of the signs of doomsday is grouped by Edward Djamaris into the old Indonesian literary influence of Islam (1990: 126), namely the influence of the stories contained in the Qur'an and Hadiths of the Prophet.

The stories of the arrival of the doomed signs are delivered to some extent can arouse faith, make worries, or even cause fear. Nevertheless, these few stories are then recorded, and it can be proven by the presence of the archives related to the apocalypse spread among the Indonesian archipelago. In addition, another motivation put forward by Dewabrata that there was a massive duplication of the manuscripts of the signs of the end of time, because its contents can make readers reflect their life in the world and prepare for akherat someday (in Wardani, 2008:3).

It was narrated that Sultan Safiatuddin of Aceh in 1052 Hijr (1642 AD) was interested and felt a need to have an eschatology book of Islam, so he ordered Sheikh Nur ad-Din ar-Raniri to write a script about doomsday entitled *Akhbāru 'l Akhirat fi Ahwali'l Qiamat* (Tudjimah in Djamaris, 1990: 128). Meanwhile, Encik Hussin, a writer of *Poetry of the Apocalypse* (W.228) in 1281 H (1865 AD) recounted that when he arrived in Singapore (on the way from Trengganu), he remembered his sins, and he felt the desire to repent, so he wrote the poem as a warning for himself and the Muslims (Liaw, 2011: 609-610).

Doomsday is the only event God knows when it will happen. Nevertheless, God provided the signal in the form of signs scattered through the Qur'an and Hadith in which both sources are expected to be taken as wisdom and lessons by the human at the end of the age.

The signs of doom that are in the Hadith are varied and relatively numerous according to the perspectives of the degree of Hadith itself and the scholars who interpret it. From these traditions, the scholars then divided the signs of doom as follows: Imam al-Raghib al-Ashfahani divides the apocalypse into three categories: small, medium, and great apocalypse. The little resurrection (*as-sa'ah as-shugrā*) is the death of a person. Doomsday of being (*as-sā'ah al-wusthā*) is like the death of the friends of the first generation. The great resurrection (*as-sā'ah al-kubrā*) is the raising of mankind to count all values of their actions during their life in the world (in Al-Qanuji, 2000: 230).

The author of the book *'Umru Ummati al-Islam*, Amin Muhammad Jamaluddin divides the apocalypse into two categories, namely Doomsday Sugra and Doomsday Kubra. While the apocalypse is divided into two, doomsday kubra has the signs which can be witnessed by the believers and also has signs which will not be experienced by the believer (1996: 103). Sheikh Mahmud Athiyah Muhammad Ali in his book entitled *The End of the World: Revealing the Covenant The coming of the Apocalypse Based on the Qur'an and As-Sunnah* divides the apocalypse into four parts: the doomsday signs in the sky, the doomsday signs in the earth, the beginnings of the great apocalypse on the earth, and the great apocalypse on the earth (2014).

Muhammad 'Uraifi (2010: 23-31) in his book entitled *Nihāyat al-'Ālam: Asyrāt as-Sā'at as-Shugrā wa al-Kubrā* mentions 131 signs of doomsday sugra and 8 signs of doomsday kubra. Muhammad Amin Jamaluddin mentions the signs of doomsday sugra in the Hadith as many as 135 signs (*naifan wa tis'īna*) (1996: 27), and 10 signs of doomsday kubra. The ten signs of doomsday kubra he holds are based on the Prophet's Hadith narrated by Imam Muslim with the sanad of the friend of Hudhayfah bin Asid al-Ghifari (1996: 103). Related to the 10 doomsday kubra, it is also approved by Muhammad Hassan in the book of *Ahdātsu an-Nihāyah wa Nihāyat al-'Ālam* (2007: 134-135).

...Hudzaifah bin Asid al- Ghifari said: Allah's Messenger approached us while we were talking about something, he asked, "What are you talking about?" We answered, "We are talking about the end of the world." He said, "Doomsday does not happen until you see ten previous signs." He mentioned Dukhan (mist), Dajjal, Dabbah (reptiles), the rising of the sun from the west, the descent of Isa bin Maryam Shallallahu 'alaihi wa Salam, Ya'juj and Ma'juj, three embedments; in the east, in the west and in the Arabian peninsula, and the last is the fire emerging from Yemen leading men to their gathering place. (Localhost:81 2009, HR. Muslim Hadis No.5162).

Of the ten signs of doomsday kubra contained in the Hadith of Muslim History above, the authors limits and focuses the discussion on the figure of the Dajjal. The authors consider that while the figures of the coming signs of the doomsday kubra are often the subject of conversation in the community, the stories about Dajjal occupy the most interesting position among other signs of doomsday. The mysteriously enigmatic figure, its sinister physical form with its blind eye, its magical powers, and other stories about it made Dajjal much more focused among others.

The image of the Dajjal as part of the signs of doomsday in the community is often addressed and interpreted differently at different times and places. Among those opinions, there are those who interpret that Dajjal is a large and powerful man with all kinds of abilities conferred upon him (Nadzir, 1956). Dajjal is also connoted and

associated with groups that are inconsistent with the line of their group's focus (Bakri, 1922: 16). On the other hand, Dajjal is interpreted on three sides; Dajjal as person, Dajjal as global socio-cultural phenomenon, and Dajjal as supernatural power (Thompson, 1998: 3). Dajjal in *Kamus Besar Bahasa Indonesia* (2008: 306) is interpreted as the devil that comes to the world when the end is near (in the form of a huge giant). Meanwhile, the issue of where Dajjal emerges is also welcomed with a variety of opinions. Some arguments suggest that Dajjal will emerge from the area of Khurasan, from Isfahan, from Jabal Habsyi, from Sokotra Island, from *Khallah* (a lonely place between Sham and Iraq), and from the Bermuda Triangle.

All the interpretations of the Dajjal present in society are inseparable from the responses of different layers of society and the background. For apathetic societies, they tend to receive the information as it is, without any further clarification or in-depth assessment, so the information is accepted as it is by them. Of course, this also needs to be appreciated, because this can lead to new responses. On the basis of that, the authors conducted this study with the focus of how the image of Dajjal which was perceived or responded by *Saifu ad-Dharib* manuscript writer (hereinafter called SaD), namely KH. Tubagus Ahmad Bakri.

KH. Tubagus (Tb) Ahmad Bakri, better known as Mama Sempur, was born in Citeko, Plered, Purwakarta, West Java, in 1259 H or coinciding with 1839 AD. From his father's path, the lineage of KH. Tubagus Ahmad Bakri came to prophet Muhammad SAW, as can be seen in his work entitled *Tanbihul Muftarin* (p.22).

KH Tubagus Ahmad Bakri was quite productive in writing the book, where from his hand had been born more than 50 titles of books scattered in various places. Of the dozens of books, the authors only managed to find 18 titles only. The books include *Cempaka Dilaga*, *Book of Maslakul Abror*, *Futuhatur Taubah Fi Shidqi Tawajuhit Thariqah*, *Fawaid al-Mubtadi*, *Maslahat al-Islamiyyah Fi Ahkami at-Tauhididyyah*, *Ishlah al-Balid Fi Tarjamati Qaul al-Mufid*, *Risalah al -WaladiyyahTanbihul Ikhwan*, *Roihatul Wardiyah*, *Tanbihul Muftarin*, *Nashaihul Layman*, *Tabshiratul Ikhwan*, *Ihya'ul Mayyit*, *Saif ad-Dharib* (NU Online, 2015).

The manuscript of SaD has a cover size of 17.3 x 22.5 cm, page size of 15.1 x 20.2 cm, and writing space of 13 x 17.1 cm, with the number of lines per page being 15 lines. The paper of SaD was made of paper with the type of paper in the country. In addition, the SaD script has a blank page count (one page) and pages containing the text (30 pages). For page numbering: original pages numbered 1-30 with Arabic number, pen-written, middle top.

This study was conducted to reveal how the author responded to Dajjal stories that he understood from Arabic texts which he subsequently rewrote in the local context of a Sundanese-language text.

Method

This research is the results of philology research. The results in question are transliteration and translation of the manuscript of SaD. Both sources are used to bridge the script from the Pegon script to the Latin script, from Sundanese to Indonesian to be better understood. However, transliterations and translations are not quoted in their entirety, where only Chapter 4 and Chapter 5 are related to the story of Dajjal. The method used to analyze this story is literary reception theory. This reception

theory is used to interpret, criticize, or respond to the story of Dajjal contained in the text of SaD.

According to Hans Robert Jauss, literature is more like an orchestra that always gives new resonance from every reader (in Manshur, 2006: 104). The reader, according to Jauss, is an intrinsic and decisive factor in a literary work (Teeuw, 2015: 150). The text of SaD as a literary work on one hand, and on the other as part of the aqidah, always receives the resonance of responses from every reader of different times and backgrounds, which showed the proof that the story of Dajjal alone received various interpretations from every reader of that respective time.

Results and Discussion

The text of the SaD in the discussion of Dajjal contains only one chapter, namely in Chapter 4, and is then added with Chapter 5 concerning the descent of Prophet Isa, or known as Jesus, (Peace be upon him). In chapter 4, the story contains only 4 pages of Dajjal, while in chapter 5 which contains the Prophet Isa (Peace be upon him), which contains some of the Dajjal's story on 5 pages. Stories contained within are irregular in terms of on the storyline as the plot in fiction or nonfiction stories. However, what is certain in the story of Dajjal is the end of terror slander after the descent of Peace be upon him, for only he is able to fight and kill Dajjal; even though at that time Imam Mahdi still exists. However, it is acknowledged that from the four pages that foretell Dajjal, all Dajjal's trips from beginning to end are quite intact. Therefore, in order to facilitate reading and its analysis, the authors list the story of Dajjal based on the early story of the birth, its physical characteristics and its nature, until its death as contained in the text of SaD.

Dajjal in the reception of the text of SaD

As to who Dajjal is, the author of SaD, mentioned,

Pasal kaopat mertelakeun Dajjal Ibnu Shayyad ngaran Shaqi...Ngaran eta Dajjal teh si Shaqi... (Bakri, 1922: 13).

The fourth article about Dajjal Ibn Shayyad named Shaqi ...Dajjal was born with the name Shaqi ...

From the text of SaD, it was mentioned by the author that Dajjal is Ibn Shayyad. He is a person who lived in the time of the Messenger of Allah. The characteristics are similar to what Rasulullah SAW said to his Companions about Dajjal. To match the properties of the Dajjal, Rasulullah SAW did not hesitate to send his friend to ask about Ibn Shayyad to his parents. In fact, Rasulullah never met him on his own. It was told that when the Prophet was on the walk with his friend, suddenly he met Ibn Shayyad who was playing with the children at that time. At the time of the meeting, there was a dialogue between Rasulullah and Ibn Shayyad. The very brave thing done by Ibn Shayyad was by saying the sentence before Rasulullah SAW, "Do you testify that I am a messenger of Allah?" Umar bin Khathab who was with the Prophet was furious to hear and see a child who was approximately 15 years, in front of the Prophet instead challenged and claimed to be a prophet (messenger of God). It was no wonder if Umar had intended to kill that teenager. However, Rasulullah SAW immediately advised him by saying,

in yakun hua falā tusallith ‘alaihi wa inlam yakun hua falā khairan laka fī qatlihi
... (Bakri, 1922: 14)

If he is like that, you will not be able to master it, if not like that, it's no good for you to kill him ...

From the story in the text of SaD, it is mentioned that the real name of Ibn Shayyad or Ibn Sha'id, which is referred to Dajjal by the author, is Shāqī. Though, actually it is not Shāqī, but based on the Hadith of Umar bin Khathab, he is called Shafī. Allegedly in this case the copyist is less accurate in giving the point on the letter between *fa* and *qaf*, where the name should use *fa*, not *qaf*. Here is the need for being cautious and careful in receiving and distributing a news, because otherwise there will be various interpretations. The story of Ibn Shayyad in his script was quoted from the narration of a Hadith, where he took some parts of the sentence that were actually part of the Prophet's Hadith which is relatively long history, narrated by Imam Muslim with number 5215.

...Umar bin Al Khaththab went with the Prophet sallallaahu 'alaihi wa Salam in a group to Ibn Shayyad until he found him playing with the children near the castle of the Maghalah. At that time Ibn Shayyad was almost baligh [adult], he did not realize until the Rasulullah s.a.w hit his paws with his hands. Afterwards Rasulullah s.a.w asked Ibn Shayyad, "Do you testify that I am God's messenger?" Ibn Shayyad looked at him and replied, "I testify that you are an illiterate messenger". Ibn Shayyad asked Rasulullah s.a.w, "Do you testify that I am God's messenger?" Rasulullah s.a.w rejected it then said: "I believe in Allah and His messengers."

Regarding whether Ibn Shayyad is a Dajjal as perceived by the author of SaD, the companions and clerics have until now shared different opinions. Some opinions say that Ibn Shayyad referred to in the Hadith is really Dajjal. Among the companions who hold this opinion are Jabir bin Abdullah, Umar bin Khaththab, and Abu Dhar (Al-Maqdisi, 1993: 15). Others mention that Ibn Shayyad was not Dajjal. This opinion holds on a Hadiths that Ibn Shayyad eventually died in Medina (Al-Qurthubi, tt: 64). Ibn Hajar al-Asqalani reinforces in *Fathu al-Bāri Syarah on Sahīh Bukhāri* that Ibn Shayyad is not Dajjal (in Dawud, 1997: 14). If only Ibn Shayyad was Dajjal, then he should not have died, and would only die in the hands of Prophet Isa (Peace be upon him) as the other stronger hadiths tell. Meanwhile, Ibn Shayyad was dead and buried in Medina. In another opinion among them, Al-Maqdisi mention that Ibn Shayyad is a Little Dajjal, not Great Dajjal that has a blind, one-eyed characteristic, while Ibn Shayyad's eyes were not blind. In fact, Ibn Shayyad had converted to Islam before his death (Al-Maqdisi, 1993: 12). This opinion is shared by Muhammad Ahmad al-Mubayyadh who has conducted studies on several Hadiths, with the conclusion that Ibn Shayyad is small Dajjal, while the real great Dajjal is as it is in the Hadith Tamim ad-Dari/Hadith Jassasah (2006: 667). Here are three opinions about the controversial figure of Ibn Shayyad.

Diriwayatkeun dina Hadis aya hiji jalma naros ka Rasulullah tina Dajjal. Ceuk eta jalma gusti ari Dajjal eta anak Adam atawa anak Iblis. Waleran Kangjeng Rasul ari Dajjal eta bapana turunan Adam indungna turunan Iblis beragama Yahudi...(Bakri, 1922: 13)

Narrated in a Hadith, there is a friend asking Rasulullah s.a.w about Dajjal. The companion said, "Sir, do you know whether Dajjal is the offspring of a human or a

Devil?" Rasulullah s.a.w replied, "Dajjal is the descendant of human, while his mother is the descendant of a Jewish devil." ...

The text of SaD says that Dajjal is a human, not a demon, not a giant, nor an evil system of government, and so on. It is just not mentioned whether Dajjal is male or female. The author of SaD is more inclined to perceive the meaning of Dajjal as it is, i.e. according to what is written in the text that is spoken by the Prophet, especially Dajjal Ibn Shayyad. However, Nu'aim bin Hamad quotes from Jabir ibn Nafir, Shuraih bin Yazid, Miqdam bin Ma'di Karib, Umar ibn al-Aswad and Katsir bin Marrah that they claim that Dajjal is not human, but he is the devil that inhabit on an island in the Yemeni region, unknown to whom it binds (Mubayyadh, 2006: 687).

It was also mentioned that Dajjal's father originated from the Prophet Adam's (Peace be upon him) descendants, while his mother was of Jewish devil's descendant. In the history of Dajjal's parents, there are differences of opinion among the scholars. The full story of Dajjal's parents, if based on this SaD text, is relatively more appropriate to refer if the book referred to is the book entitled *Dajjal Will Appear from the Triangle of Bermuda*, by Muhammad Isa Dawud. In his book, Muhammad Isa Dawud recounts that Dajjal was born from the human-born father and the mother of Jewish descent who during the new thirty years was blessed with a child (this child who later in adulthood met the companion of the prophet, Tamim ad-Dari, after all too long the child was saved by an angel on an island in southern Yemen). It is also mentioned that Dajjal was born of a woman who was born of an adulterous act of interfaith with a man who was also born of adulterous intercourse. Every time his father and mother had an intercourse, the devil joined the urinary tract of the pagan man, so that a child born indirectly mixed between sperm and ovum of the human type with the element of lust of the Djinn. It was added that Dajjal was born from the relationship when his mother was menstruating, then became pregnant due to the influence of the devil (1997: 30-31).

In the text of SaD, it was mentioned that from the birth, Dajjal has one of his eyes blind. However, in the text, there is no mention of which one side of eyes is blind, or whether his blindness continued until his adolescent and adulthood period. If Dajjal was blind from the beginning of his adulthood, in addition to his forehead having been written three letters of *kaf fa ra*, of course everyone will run away from him, lest becoming his followers. This is also the part of the criticism and the emergence of responses.

In several Hadits, there are three groups of Hadith which mention the blindness of Dajjal's eye. A history mentions that the blindness of Dajjal's eye is on the left, while another narration mentions that his right eye is blind. The last narration mentions his blind eye without mentioning which one is blind. Here is a Hadith that says that the right eye of Dajjal is blind.

....Abdullah ibn 'Umar said, "One day Rasulullah s.a.w mentioned al-Masih ad-Dajjal before the crowd, he said, "Allah is not one-sided blind. Know that indeed al-Masih ad-Dajjal is blind to his right eye, as if his eye is a swollen grape."....

Among Hadiths mentioning the blind eye of the left eye is as follows.

Narrated from Huzaifah r.a he said: Rasulullah s.a.w has said, "Dajjal is the one whose the left eyes are blind, the bushy (length) of his hair. and he has Heaven and Hell. his hell is heaven and his heaven is Hell." Bukhari in Kitab al-Fitan, Chapter 26 Explaining Dajjal, Hadith Number 7130 13 / 90-91. In the Muslims in the Book of al-Fitan, Chapter 20 Explains Dajjal and Its Nature, and the Things that are on Dajjal, Hadith No. 2934-2935, 4 / 3248-3249, in Al-Maqdisi 1993: 13) .

The hadith which mentions the blind eye blindness without mentioning which one is blind following.

.... from Anas bin Malik said: The Prophet said: "Dajjal, his eye was blind, between his eyes inscribed 'Kaf fa ra' – it was spelled KAFIR- every Muslim can read it."

Dajjal, according to some opinions, does not immediately appear in the form of having a blind eye when appear for the first time, on his forehead is written the word kafir, and so on. Dajjal, when he first appears, appeared in the form of a pious cleric and his words are very good quality and attract sympathy who listen to it. Eventually his followers grew, and Dajjal finally claimed to be a prophet sent by God. For those who do not believe that the Dajjal is the messenger of God, then the Dajjal produces miracles as the prophet's ability being God's messenger. When the magic of the 'miracle' of Dajjal can be witnessed and amazed the followers, the number of his followers increases, until then the Dajjal calls and claims to be God. From this point forward, Dajjal completely transformed into a frightening original form as conveyed by the Prophet. This opinion is reinforced by the Hadith of the Prophet narrated by Imam at-Thabrani, though this Hadith was noted or commented to be classified as *matruk* or *dha'if* by some scholars of Hadith. Another opinion that reinforces that assumption is the story of Tamim Ad-Dari in Al-Jassasah Hadith that does not mention that one of Dajjal's eyes is blind and between his eyes written the word kafir. Tamim just mentioned that Dajjal is a very big man and well-built, and his hands are chained. This opinion is reinforced by the conviction of some companions who say that Ibn Shayyad is a Dajjal, while Ibn Shayyad was not as described by the Prophet of having "the word kafir between his eyes " (Al-Adnani, 2016: 316-317).

sifatna Dajjal matana buta anu katuhu dina tarangna aya merk kafir sareng tulisan sa'īdun man khālafahu wa saqiyyun man athā'ahū. Sadayana jalma anu 'alim anu bodo pada bisa maca kana eta tulisan, sabari mamawa surga jeung neraka padahal sebalikna surgana neraka. nerakana surga mata anu sabelah deui beureum ku getih. Sabari sok ngaku-ngaku pengeran... (Bakri, 1922: 14)

The right eye of Dajjal is blind. On his forehead is the inscription of kafir and *sa'īdun man khālafahu wa syaqiyyun man athā'ahū*. Everyone, whether ordinary or cultured people, can certainly read the text and see if Dajjal likes to manipulate between the haq and the fool. Dajjal's left eye is bloody red. Dajjal often acknowledged himself as God/ruler.

In the text above the authors reinforce his response that the blind eye of Dajjal is on the right, after the previous author did not mention which eye of Dajjal is blind. From the phrase "*the right eye of Dajjal is blind*" contained in this Hadith, it appears that an opinion which states that Dajjal is not a human figure, but a blind western culture and always inclined to see from one side, i.e. the material side (Al-Mubayyadh,

2006: 658). As mentioned above, the word *kafir* inscribed between the two eyes of Dajjal appears at the beginning of his first appearance. Dajjal at this time begins to spread slander, terror, magic, and confessed himself God (in the language of the text SaD, Dajjal was happy to manipulate between the right and the vanity). In the second appearance, Dajjal grew angry and raged after the defeat of Israeli Jews, the recapture of Baitul Maqdis, until Constantinople's conquest by the forces of the Muslims led by Imam Mahdi. After that event, Dajjal reappeared with his 70,000 Jewish followers of Isfahan (Al-Adnani, 2016: 317-318).

In the next text, it is confirmed by the author of SaD that the left eye of Dajjal is red, like a disease accompanied by blood discharge. It is mentioned again that Dajjal has a tall skinny body with a big nose and dreadlocks. The author's receptions contradict the Hadith of al-Jassasah which states that when Tamim ad-Dari entered a dairy place, he was shocked by the immense human size (*a'zhamu insānin*) (Al-Walid, 2002: 208). Thus, Dajjal is not skinny, but he is well-built and firm.

Ari boga anak teh baong matana pecak sabeulah jeung bakal ngamadharatkeun...
(Bakri, 1922: 13)

At birth, Dajjal was in the condition of having a blind eye, having bad morality, and often caused harm to the surrounding.

The text above mentions that Dajjal has bad attitudes and often causes harm to the surrounding. It has been mentioned in Musnad Imam Ahmad, that since the birth of Dajjal, he always troubles both his parents. Dajjal does not want to drink milk, so that her mother's breast swell and leads to the disease caused by milk, resulted in the death of her mother. In addition, due to his son's behavior, Dajjal's father was also beaten, tortured, and put in jail (Dawud, 1997: 32-36). This is what bad attitudes mean, because between the great sin of a child is the lawlessness to the parents. Dajjal has made both his parents miserable and causes harm to both and his people. In the Hadith narrated by Imam Ahmad, it was mentioned that Dajjal is the most dangerous man and offers little benefit "*Adharu syai'in wa aqalluhu manfa'atan.*"

[He was] named Dajjal because of his lying behavior. And in the future there will be ikhtila scholars or Dajjal-influenced scholars. Some experts say if they will exist at the end of time, but some mention if they have existed since the time of the Prophet.

The text above at least provides an etymological understanding of the Dajjal. Dajjal in texts is defined by people who like to lie (*kazzab*). This is indeed in harmony with the meaning of the word Dajjal. Dajjal is an Arabic word that has ten meanings. It is as collected by Al-Qurthubi (tt: 11-12) from the book *Maraja al-Bahrain Fī Fawāid al-Masyriqain wa al-Maghribain* by al-Hafidzh Abu al-Khathab ibn Dahiyah. Among them, Dajjal, according to Imam Khalil, et al., was taken from the word *Dajlatun* by reconciling the letter *jim*, and *Dajjalatun* with his *jim* letter implies falsehood, i.e. lying to the right with the vanity.

To express irritation and disgust with others, one can make the manuscript as a tool for propaganda and a place of devotion, including the text of SaD. The manuscript of SaD says that the real great Dajjal has not yet appeared, but the small Dajjal-Dajjal have already emerged. Dajjal-Dajjal invite people to be the followers. They already

mingled with *ahlu sunnah wal jama'ah* followers, like The Unity of Islam (Persatuan Islam), Shi'a, Wahabi, and Muhammadiyah.

...sareng datang heula Dajajalah hartosna Dajjal leutik. Anak buwahna kabeh mawa jalan sasar. Ayeuna geus araya jadi sakur golongan ahli al-sunnah wa al-jama'ah eta calon anak buwah Dajjal saperti Persis, Syi'ah, Wahabi, Muhammadiyah jeung sajabana...(Bakri, 1922: 16)

Next will appear Dajajalah, a small Dajjal who acts as a follower of Dajjal and has a goal to take the path that is lost. Today they have existed and mingled with the al-sunnah wa al-jama'ah and formed groups such as Persis, Syi'a, Wahabi, Muhammadiyah, and so on.

The text above at least becomes an evidence that there is a relation that the author of SaD with the aforementioned organization, so he shifts the meaning of Dajjal to them. This can not be separated from the conditions at that time which by historians there are two groups: reformer (modernist) and traditionalist. In Minangkabau area, the popular term is *Old People* and *Youth*. The Old is a group that holds to tradition, while the Young People are a group who want renewal by rejecting all forms of bid'ah and khurafat (Noer, 1990:7). The rebelling organizations tend to be attached to Muhammadiyah, Persatuan Islam, dan Persyarekatan Ulama (Noer, 1990: 38), while traditionalist groups are attached to Nahdlatul Ulama, Persatuan Tarbiyah Islamiyah (Noer, 1990: 336).

Time and place of Dajjal's emergence

The SaD text reveals the time and the following Dajjal.

Imam Tirmidzi nuningakeun kana pangandika Kangjeng Rasul indung bapana Dajjal dina jero 30 tahun henteu boga anak sanggeus 30 tahun. Ari boga anak teh baong matana pecak sabeulah jeung bakal ngamadharatkeun... (Bakri, 1922: 13).

Imam Tirmidhi explained from Rasulullah SAW that Dajjal was born after his parents had expected a descendant for thirty years. At birth, Dajjal was in the condition of having a blind eye, having bad morality, and often caused harm to the surrounding.

Furthermore, the text of SaD mentions a passage from the Prophet's Hadith narrated by Imam Tirmidhi that Dajjal was born after a period of thirty years his parents had wanted a child. Actually, it is not the Tirmidhi Imam who narrated the Hadith, but the Hadith is contained in the narration of Imam Ahmad Musnad (Dawud, 1997: 30). In fact, in the Hadith narrated by Imam Ahmad is explained about the parents of Dajjal that "his father is tall, fat, and his nose is like a bird's beak. Meanwhile, his mother was *pardakhiyyah*, has a fat body. Her hands are long, and her breasts are big." If at the beginning of the script, the author had mentioned that the meaning of Dajjal is Ibn Shayyad, while Ibn Shayyad was approximately 15 years when Rasulullah SAW became a prophet (Al-'Uraifi, 2010: 219), then in the next script, it was mentioned about Dajjal came as a newborn son after a period of thirty years. These are actually two different Dajjal stories that seem to be connected. It can be interpreted that, if the Dajjal in question is Ibn Shayyad, then he is the 'Dajjal' who lived in the time of the Prophet. Meanwhile, the Hadith by Imam Ahmad mentioned that Dajjal was born after his parents passed thirty years, which is the real Dajjal. It is according to the

interpretation of Muhammad Isa Dawud that this Dajjal is in accordance with the Hadith Tamim Ad-Dari.

Lajeung 'ulama ikhtilaf, saur sapalihna 'ulama Dajjal bakal lahir dina akhir zaman tapi ceuk qaul shahih parantos aya di zaman Kangjeng Rasul (Bakri, 1922: 13).

The scholars differed. Some say that Dajjal will be born at the end of time. Some other opinions say that Dajjal was born at the time of the Prophet.

Although the author acknowledges that there are two opinions regarding whether the Dajjal was born or unborn, the author of SaD prefers the opinion that the Dajjal was born, precisely at the time of the prophet, namely Ibn Shayyad, although this figure is in still controversy as reviewed in the beginning.

The length of Dajjal living on earth

...Lilana Dajjal cicing di 'alam dunya 40 poe. Nu sapoe secara setahun nu sapoe secara sabulan sapoe kaya saminggu. Ari poe anu sejenna mah cara poe biyasa...(Bakri, 1922: 15)

...Dajjal is in the world for 40 days. The first day is comparable to a year, the second day is proportional to a month, the next day is proportional to the week, and the next days are the same as the usual days ...

Dajjal, according to some opinions, is a descendant of Adam, but his ability is different from general humans. Allah SWT deliberately gives more abilities to Dajjal to test the quality of human's faith from all forms of slander. Its existence on earth for 40 days (the first day is equivalent to a year; a second day is equivalent to a month; a third day is equivalent to a week; and the next day is equivalent to ordinary days, which are equivalent to 434 days) does not make Dajjal stop his expectation to slander and seek more followers to all countries in the world. It can be said that all corners of the world, not even to the houses, in a relatively short time will not be visited, except for certain places that can not be entered, namely Makkah, Medina, Baitul Maqdis and Tursina Hill.

kabeh dunya dijajah iwal Makkah Madinah jeung Bait al-Maqdis, Jabal Thur Sina, sabab dijaga ku malaikat...(Bakri, 1922: 14-15).

All the places of the world will be visited, except Mecca, Medina, Baitul Maqdis, and Mount Tursina ...

The narration concerning the four places that can not be entered by Dajjal is in harmony with the following Hadith narrated by Imam Ahmad.

The power of the Dajjal reaches every house (though located) in the interior of the desert; he is unable to visit four mosques: Ka'bah, Nabawi Mosque, al-Aqsa Mosque, and Bukit Tursina (HR.Ahmad, to Musnad al-Ansar, Hadith no. 23153 [al-Musnad (5/427)], in Al-Adnani, 2014: 215).

However, in some other Hadits, Rasulullah SAW sometimes just mentions one place, two places and three places that can not be touched by Dajjal. The hadith narrated by Bukhari and Muslim from the narrations of Anas bin Malik mentions only Makkah and Medina, while Abdullah bin Umar specifically mentions the Ka'ba and the Baitul Maqdis (Al-Qurthubi, tt: 23).

The followers and supporters of Dajjal

balad-baladna 70.000 ahli seni kabeh tatabehan sagala aya (Bakri, 1922: 14).

Dajjal is accompanied by an alliance of 70,000 artists carrying all kinds of musical instruments.

As an interesting story, which in the usual classical Malay literature is classified as an old Islamic-influenced Indonesian literature, the imaginary sides and imagination as the parts of the story are also found in this story of Dajjal. In the text of SaD, it is mentioned that the 70,000 Dajjal followers were artists. They are the artists bringing all kinds of musical instruments. Such stories are found and described in great detail in *Kabar Kiyamat: Teks Eskatologi Islam*, which says that most of the artists of Dajjal carry musical instruments consisting of 70,000 drums, 7000 seruni, 7000 drums, 70,000 angklung. In addition, they also carry bendhe, selawam, dan pares totaling 70,000 instruments plus 70,000 gamelan, 70,000 gongs, 70,000 drums, *thing-thong grit*, *thora*, *gotha* and flute. Meanwhile, for battle equipment, they carry 70,000 rifles, 70,000 spears, swords, bendhe, kelewang, telebung, grijalan, crowbars, kudos, hoes, wadung, pethel, towak and tatah (Dewabrata, 2002: 102-103).

The number of 70,000 Dajjal followers in the form of artists is rather difficult to find the proper reference. The prophetic traditions mention that the 70,000 Dajjal followers only used the seamless-attributed cloak (*at-thayyalisah*) and the dark-faced copper, not to mention the details of the equipment they were carrying. This is the result of responses and interpretations of the author on the two texts. In fact, on the manuscript of *Fafirru ila Allah*, the number of followers of the Dajjal and those who were persuaded of his seduction were not only 70,000 Isfahan Jews, but could reach the trillions of human beings (Nadzir, 1956: 33). This story is greatly exaggerated in number, because the inhabitants of this earth is now only about 6 billion people. In the meantime, to reach 1 trillion alone, it is home to 994 billion more people, and this requires hundreds or thousands of years. This is certainly not very logical, truly hyperbole elements and very prominent metaphora in the story about this Dajjal.

The fierce slander of Dajjal and how to avoid it

The manuscript tells the circumstances before the Dajjal appears as follows.

...ari samemeh Dajjal bakal paila banget anu lilana tilu tahun. Tahun kahiji sapertilu ku Allah henteu dihujan henteu jadi pepelakan. Taun kadua duwa pertilu dicabut hujan taun katilu henteu aya sakeclak-sakeclak acan cai hujan. Bumi kawas gerengseng weuteuh. Langit kawas jalma seueur anu maot kalaparan...(Bakri, 1922: 15)

Before Dajjal appears, there will be a dry season for three years. In the first year, one-third of the sky water is retained, so the plants will die. In the second year, two-thirds of the water in the sky was detained. The third year, the rain does not fall at all. As a result the earth is barren and arid and many people die of starvation ...

From the text above, it will be a very difficult life at that time. If rainwater for three years does not fall, the food crop will automatically die and it affects on the difficulty of finding food. In addition, the impact also affect the cattles where they will experience death, because the grass is no longer green. Such circumstances will

certainly have a profound impact on the social life of society: theft, robbery, murder, rape, looting, famine, and other forms of social vulnerability.

In such a difficult condition, Dajjal appears with all his magic, offering water that can be present in an instant. For people who do not have faith, it will be very easy to accept the offer. On the contrary, the believers will think twice whether he will accept that persuasion or reject it with the consequences of an increasingly unfavorable economic condition [of the stomach]. For true believers, the Messenger of Allah gave the powerful solution of food starving that they need to read tasbih, tahlil, takbir and tahmid as in "...Kadaharan mukmin eta maca tasbih sareng sajabana tahlil, takbir, tahmid ..." (Bakri, 1922: 16).

From the text of SaD, which is actually a fragment of the Hadith of the Prophet, it is stated that by its magical power, Dajjal may command the heavens to rain down, which in an instant the rain will fall. Furthermore, if Dajjal finds the trees die, the plants dry, in an instant the trees and plants will be alive and bear fruits again. In a more terrible situation, Dajjal was then asked by his followers to revive the dead, then in a moment the appointed body was alive again. It was no wonder that Dajjal's followers are increasing day by day.

Dawuhan 'ulama Syekh Muhammad Habibullah nguningakeun jalma sadunya anu henteu kafitnah ku Dajjal ngan salapan belas rebu lalaki duwa belas rebu awewe atawa tujuh rebu awewe...(Bakri, 1922: 15)

According to the statement of the cleric Shaykh Muhammad Habibullah that the number of people who are not exposed to the slander of Dajjal is about 19,000; 12,000 being of men and 7000 women ...

From the text above, a cleric said that those who are not exposed to slander amounted to 19,000 consisting of 12,000 men and 7,000 women. The sentence in the text above which is written in Sundanese is very ambiguous and multi-interpretation, so in order to be properly translated, it needs to be interpreted as a translation. This amount is also a form of reception from the story of Dajjal. It is because the Hadith only mentions 70,000 followers of Dajjal from Isbahan Jews and does not mention the number of those who are not subject to the slander of Dajjal at the beginning. However, the readers responded over time, which includes the approval of the author of SaD.

The existence of Dajjal should be the concern of all people, especially Muslims. The slander that him caused will make some people his followers. This is exacerbated by the circumstances of the moment which are very difficult for a person to survive from all the tribulation of life. Rasulullah SAW in his Hadith commands that Muslims in their prayers, after reading the final tashahud, plead for protection from the defamation of Dajjal, because there is no guarantee that even pious people to survive the slander of Dajjal. To fortify themselves from the slander of Dajjal, the text of SaD mentions the following,

upami hayang selamat tina fitnah Dajjal kudu wirid sapuluh ayat tina surat nepika min amrinā rasyadā...(Bakri, 1922: 15)

if you want to survive the Slander of Dajjal, you must dhikr ten verses from surah [al-Kahf] to the verse *min amrina rasyada*

The text above only mentions ten verses by not indicating what surah and which verse to read in order to protect from the slander of Dajjal. The verses referred to are part of surah al-Kahf. The command is part of the Hadith of the Prophet which specifically commands Muslims to read the first 10 verses and the last 10 verses of surah al-Kahf.

The death of Dajjal

The story of the assassination of the Dajjal at the hands of Prophet Isa Peace be upon him at the end of the age, can be said the same in all manuscripts. However, the manuscript of SaD actually responded differently. The text of SaD mentions the following.

Salajengna Nabi Isa berangkat barang Dajjal kapanggih eta Dajjal di Bab Lud di Palistin terus dirorod ku Nabi Isa dicekel pundukna ditincak awakna dipeuncit kuriling tepika paeh di dinya ku Imam Mahdi...(Bakri, 1922: 17)

Prophet Isa (Peace be upon him) went to search for Dajjal, only to find him in Bab Lud of Palestine. Prophet Isa (Peace be upon him) pulled his body, strangled him, stepped on his body, and finally Imam Mahdi killed him.

From the story above, it can be inferred that the killer of Dajjal is not the Prophet Isa (Peace be upon him), but Imam Mahdi. Prophet Isa (Peace be upon him) only acts as a man who subdues, captures, and then passes it on to Imam Mahdi to be executed. This is in contrast to the text of Hadiths which clearly mention that the descent of Prophet Isa (Peace be upon him) had a mission in between to kill Dajjal.

Judging from the chronology of the incident, Prophet Isa (Peace be upon him) was able to find Dajjal, then strangled and stepped on him. This is also believed to be the result of a reader's response from the Hadith narrated by Imam Muslim number 5157 (below), despite the response being relatively distant from the original text. The Hadith narrated when Dajjal saw Prophet Isa (Peace be upon him), he instantly melted and frightened. Next Dajjal ran and was pursued by Prophet Isa (Peace be upon him) until later Prophet Isa (Peace be upon him) succeeded in killing him with a spear.

... And if the enemy of Allah (Dajjal) sees him, he will melt as the salt melts in the water, even if he only lets it as it is, later it will melt and perish but God wants him to kill it with his hands and show them his blood on his spear. "(Localhost:81, 2009)

In the text of *Nawadirul Ulum* (NU), the Dajjal's followers who smell the fragrance of Prophet Isa (Peace be upon him) will make them die in a moment. Likewise with the Dajjal, when he smelled the scent of Prophet Isa (Peace be upon him), he immediately fled, but he was successfully driven and killed by Prophet Isa (Peace be upon him). The text of NU does not explain the details of how Prophet Isa (Peace be upon him) killed Dajjal (Mutaqin, 2016: 71). Meanwhile, the same condition is expressed in the script of *Layang Dajjal*. In this manuscript, it is told that Dajjal fled when he smelled the fragrance of Prophet Isa (Peace be upon him), but Prophet Isa (Peace be upon him) ordered the earth to capture him. Dajjal did not fight when he was caught, so then Prophet Isa (Peace be upon him) easily thrust his spear into Dajjal's chest (Fitriyani, 2017: 126).

Conclusion

The Dajjal story in the passage of time experiences a shift in story and interpretation. This is the result of the responses and interpretations of different communities of the different times and backgrounds. Responses or receptions of the readers (scriptwriter) associated story Dajjal in this manuscript include: Dajjal was born in the time of the prophet, on which he was called Ibn Shayyad; and, there are two kinds of Dajjal, one being Great Dajjal and another one being small Dajjal. The great Dajjal appears at the end of time, while the small Dajjal already exists as Shia and Wahabi. Dajjal has followers who are mostly artists, not those who wear the attribute of the seamless cloak (*at-thayyalisah*). Dajjal was killed not by Prophet Isa (Peace be upon him), but by Imam Mahdi. Prophet Isa (Peace be upon him) has his role as a catcher. This is part of the response of the author of the story of SaD about Dajjal.

References

- Al-'Uraifi, M. bin A. (2010). *Nihāyat al-ālam: asyrāt as-sā'at as-shugrā wa al-kubrā*. Riyadh: www.arefe.com.
- Al-Adnani, A. F. (2014). *Nabi isa akan turun di langit damaskus*. (F. Sr, Ed.). Surakarta: Granada Mediatama.
- Al-Adnani, A. F. (2016). *Petaka akhir zaman: detik-detik menuju hari kehancuran alam semesta*. Surakarta: Granada Media Tama.
- Al-Maqdisi, A. A.-G. bin A. A.-W. (1993). *Akhbār ad-dajjāl* (Pertama). Thantha: Dar As-Sahābah Li At-Turāts Bi Thanthā.
- Al-Mubayyadh, M. A. (2006). *Al-mausū'ah fi al-fitan wa al-malāhim wa asyarāthu as-sā'ati*. Al-Qahirah: Muassasah Al-Mukhtaar Li An-Nasyr wa At-Tauzii'.
- Al-Qinuji, A. A.-T. M. S. K. bin H. bin 'Ali bin L. al-H. A.-B. (2000). *Al-idzā'ah limā kāna wa mā yakūnu baina yadai as-sā'ah*. Beirut: Dar Ibnu Hazm Lit-Thibaa'ah wa An-Nasyr wa At-Tauzii'.
- Al-Qurthubi, S. A. 'Abdullah M. A. bin A. B. bin F. (n.d.). *Al-masīh ad-dajjāl wa ya'jūj wa ma'jūj*. Al-Qahirah: al-Maktabah at-Taufiiqiyyah.
- Al-Walid, M. R. H. (2002). *Kasyfu al-minan fi "alāmāti as-sā'ati wa al-malāhim wa al-fitan: ru'yat limustaqbal al-'ālam al-islāmi fi dhau'i al-kitāb wa as-sunnah*. Beirut: Dar Ibnu Hazim Li at-thiba'ah wa an-Nasyr wa at-Tauzi'.
- Ali, M. A. M. (2014). *Tanda berakhirnya dunia: menyingkap tabir datangnya kiamat berdasarkan al-qur'an*. Solo: Tinta Medina.
- Bahasa, P. (2008). *Kamus besar bahasa indonesia*. Jakarta: Pusat Bahasa Departemen Kebudayaan Nasional.
- Bakri, T. A. (1922). *Saifu ad-dharīb*. Purwakarta.

Dawud, M. I. (1997). *Dajjal akan muncul dari segi tiga bermuda*. (I. Kurniawan, Ed.) (6th ed.). Bandung: Pustaka Hidayah.

Dewabrata, T. (2002). *Kabar kiyamat: teks eskatologi islam*. Jakarta: Departemen Pendidikan Nasional, Pusat Bahasa.

Djamaris, E. (1990). *Menggali khazanah sastra melayu klasik* (1st ed.). Jakarta: PT Balai Pustaka (Persero).

Hassan, M. (2007). *Ahdātsu an-nihāyah wa nihāyat al-‘ālam*. Al-Manshuurah: Maktabah Fayadh Li at-Tijaarah wa at-Tauzii’.

Jamaluddin, A. M. (1996). *‘Umru ummat al-islām: qurbu zuhuri al-mahdi ‘alaihi as-salām*. Al-Qahirah: al-Maktabah at-Taufiiqiyyah.

Liaw, Y. F. (2011). *Sejarah kesusastraan melayu klasik*. (R. K. T. Sarumpaet, Ed.) (1st ed.). Jakarta: Yayasan Obor Indonesia.

Localhost:81. (2009). Lidwa pusaka i-software kitab 9 hadits.

Manshur, F. M. (2006). Resepsi kasidah burdah al-bushiry dalam masyarakat pesantren. *Humaniora*, 18(2 Juni), 102–113.

Nadzir, M. (1956). *Fafirru ila allāh*. Surabaya: Syirkah wa Mathba’ah Ahmad bin Sa’d bin Nabhan wa Awladihi.

Noer, D. (1990). *Gerakan modern islam di indonesia 1900-1942* (5th ed.). Jakarta: LP3ES.

NU Online. (2015). Kh. tubagus ahmad bakri.

Teeuw, A. (2015). *Sastra dan ilmu sastra* (5th ed.). Bandung: Pustaka Jaya.

Thompson, A. (1998). *Dajjal the antichrist* (1st ed.). London: Ta-Ha Publishers Ltd.

Wardani, D. K. (2008). *Alam setelah kehidupan dunia dalam “akhbar al-akhirah fi ahwal al-kiyamah.”* Universitas Indonesia.