

Protection from the Dajjāl's Tribulations

Despite the great tribulations the Dajjāl brings by which Allah will test his servants, we are not left to face them alone. Rather, Allah and his messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have shown the path of salvation from this False Messiah and his deceptions. Whoever follows this path is saved. Whoever refuses to follow the path, he is then in a very dangerous position as he may become one of those who believe the Dajjāl's lies and answer his call.

The First Ten or Last Ten Verses of Sūrah al-Kahf

Abū al-Dardā (رضي الله عنه) narrated a ḥadīth collected in *Ṣaḥīḥ Muslim* in which he said that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ ، عُصِمَ مِنَ الدَّجَالِ » وَفِي
رِوَايَةٍ : « مِنْ آخِرِ الْكَهْفِ »

Whoever memorizes ten verses from the beginning of Sūrah al-Kahf will be protected from the Dajjāl, *and in another narration*: From the end of al-Kahf.¹

Commenting on this ḥadīth in his explanation of *Ṣaḥīḥ Muslim*, Imām al-Nawawī says, “The reason for this is because of the great wonders and signs contained in the beginning of it (Sūrah al-Kahf). Whoever contemplates them will not be put to test by the Dajjāl.”²

¹ Collected by Muslim

² *Sharḥ al-Nawawī ‘alá Muslim*

And from Abū Saʿīd al-Khudrī (رضي الله عنه), Allah's messenger (صلى الله عليه وسلم) said:

« مَنْ قَرَأَ سُورَةَ الْكَهْفِ ، كَانَتْ لَهُ نُورًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ ،
وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ، ثُمَّ خَرَجَ الدَّجَالَ ، لَمْ يَضُرَّهُ »

Whoever recites Sūrah al-Kahf, he will have a light from his place to Mecca which will last until the Day of Resurrection. And whoever recites ten verses from the end of it and then were the Dajjāl to appear, he would not be able to harm that person.³

In a narration of al-Nawwās Ibn Samʿān (رضي الله عنه) collected by Muslim and Abū Dāwūd, the prophet (صلى الله عليه وسلم) said about the Dajjāl at the beginning of the ḥadīth:

« إِنْ يَخْرُجُ وَأَنَا فِيكُمْ ، فَأَنَا حَاجِبُهُ دُونَكُمْ ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ ،
فَأَمْرُؤُ حَاجِبُ نَفْسِهِ ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ ، فَمَنْ أَدْرَكَهُ مِنْكُمْ ،
فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ ، فَإِنَّهَا جَوَارِكُمْ مِنْ فِتْنَتِهِ »

If he appears while I am among you, I will be his opponent instead of you. But should he appear when I am not with you then everyone will have to encounter him himself, and Allah is (still) the protector of every Muslim after I am gone. So whoever among you encounters him (the Dajjāl), let him recite the opening verses of Sūrah al-Kahf upon him for they are your safety from his tribulations.⁴

³ Collected by al-Ṭabarānī and al-Nasāī, and al-Albānī says it is authentic in *Ṣaḥīḥ al-Targhīb wal-Tarhīb* (no. 225)

⁴ Collected by Muslim and Abū Dāwūd and that is the wording from Abū Dāwūd. al-Albānī says it is authentic in *Ṣaḥīḥ Sunan Abī Dāwūd* (no. 3631)

al-Munāwī says in *Fayḍ al-Qadīr* about Sūrah al-Kahf and its protection from the Dajjāl:

That is because of the miraculous wonders in the story of the people of the cave. Whoever knows about them would neither be so amazed at what occurs at the hand of the Dajjāl, nor would he be put to trial with him. Or perhaps it is because whoever genuinely reflects over these verses, considering their meanings, they would help him beware of him (the Dajjāl) and keep him safe from him. Or perhaps there is something else specifically characteristic of this chapter.⁵

Avoiding Meeting Him & Fleeing from Him

Aḥmad, Abū Dāwūd, and al-Ḥākim collected a ḥadīth from ‘Imrān Ibn al-Ḥuṣayn (رضي الله عنه) who said that the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَنْ سَمِعَ بِالذَّجَالِ فَلْيُنَأْ عَنْهُ ، فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ
مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يَبْعَثُ بِهِ مِنَ الشُّبُهَاتِ ، أَوْ لِمَا يَبْعَثُ بِهِ مِنَ الشُّبُهَاتِ »

Whoever hears about the Dajjāl, let him stay away from him. For by Allah, a man may come to him thinking he is a believer but may then follow him because of the doubts he brings with him.⁶

A Believer’s Residing in Mecca or Medina

⁵ *Fayḍ al-Qadīr* (vol. 6, pg. 118)

⁶ Collected by Aḥmad, Abū Dāwūd, and al-Ḥākim, and al-Albānī says it is authentic in *Ṣaḥīḥ Sunan Abī Dāwūd* (no. 3629)

al-Bukhārī collected from Anas Ibn Mālik (رضي الله عنه) who narrated that the messenger of Allah (صلى الله عليه وسلم) said:

« لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَّطَوْهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ يَحْرُسُونَهَا ، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ »

There is no land the Dajjāl will not enter except Mecca and Medina. There is not a single path leading to them except that there are angels in rows guarding them. Medina will then be shaken by three earthquakes whereby Allah will remove every disbeliever and hypocrite (from Medina).⁷

al-Bukhārī also collected the statement of the prophet (صلى الله عليه وسلم) from Abū Bakrah (رضي الله عنه):

« لَا يَدْخُلُ الْمَدِينَةَ رُعبُ الْمَسِيحِ الدَّجَالِ ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ ، عَلَى كُلِّ بَابٍ مَلَكَانِ »

The terror of the Dajjāl Messiah will not enter Medina. On that day, it will have seven gates (or paths) and at every gate there will be two angels.⁸

And in *Ṣaḥīḥ al-Bukhārī* from Anas Ibn Mālik (رضي الله عنه), the prophet (صلى الله عليه وسلم) said:

⁷ Collected by al-Bukhārī, Muslim, and Aḥmad

⁸ Collected by al-Bukhārī

« الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ ، فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا ، فَلَا يَقْرُبُهَا الدَّجَالُ ،
قَالَ : وَلَا الطَّاعُونَ إِنْ شَاءَ اللَّهُ »

Medina – the Dajjāl will come to it but find angels guarding it; the Dajjāl will be unable to come near it. *He said:* And neither will the plague, if Allah wills.⁹

Correct, Strong, & True Belief in Allah

Muslim collected a narration in which the messenger of Allah (صلى الله عليه وسلم) said:

« إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ ، يَقْرَأُ مِنْ كَرِهٍ عَمَلَهُ ، أَوْ يَقْرَأُ كُلُّ مُؤْمِنٍ ،
وَقَالَ : تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدًا مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتَ »

Written between his two eyes is: كافر (kāfir – “disbeliever”). Whoever hates his actions will be able to read it, or every believer will be able to read it. Know that not a single one among you will ever see his Lord (عزَّ وجلَّ) until he dies.¹⁰

Similarly in *Ṣaḥīḥ Muslim*, Ḥudhayfah Ibn al-Yamān (رضي الله عنه) narrated that the prophet (صلى الله عليه وسلم) said:

« وَإِنَّ الدَّجَالَ مَمْسُوحَ الْعَيْنِ عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ،
يَقْرَأُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ »

⁹ Collected by al-Bukhārī

¹⁰ Collected by Muslim, and al-Bukhārī, Abū Dāwūd, and al-Tirmidhī collected similar ḥadīth from Anas Ibn Mālik (رضي الله عنه)

And the Dajjāl has one eye partially covered by a thick eyelid. Written between his two eyes is: كافر (kāfir – “disbeliever”). Every believer will be able to read it, literate or illiterate.¹¹

Choosing the Dajjāl’s Fire if Tested with Such

Aḥmad, Abū Dāwūd, and al-Ḥākim collected a narration from Ḥudhayfah Ibn al-Yamān (رضي الله عنه) who said that Allah’s messenger (صلى الله عليه وسلم) said:

«يَخْرُجُ الدَّجَالُ مَعَهُ نَهْرٌ وَنَارٌ، فَمَنْ دَخَلَ نَهْرَهُ، وَجَبَ وَزْرُهُ وَحُطَّ أَجْرُهُ،
وَمَنْ دَخَلَ نَارَهُ، وَجَبَ أَجْرُهُ وَحُطَّ وَزْرُهُ، ثُمَّ إِنَّمَا هِيَ قِيَامُ السَّاعَةِ»

The Dajjāl will appear and with him will be a river and a fire. Whoever enters his river, his sin is guaranteed and his reward is removed. And whoever enters his fire, his reward is guaranteed, his sin removed. Then it is the establishment of the (last) hour.¹²

Similarly, in the ḥadīth of Abū Umāmah al-Bāhilī (رضي الله عنه), the prophet (صلى الله عليه وسلم) said:

«...وَإِنَّ مِنْ فِتْنَتِهِ أَنْ مَعَهُ جَنَّةٌ وَنَارًا، فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ، فَمَنْ ابْتُلِيَ بِنَارِهِ،
فَلَيْسَتْغَتْ بِاللَّهِ، وَلَيَقْرَأُ فَوَاتِحَ الْكَهْفِ»

¹¹ Collected by Muslim, Aḥmad, and Abū Dāwūd.

¹² Collected by Aḥmad, Abū Dāwūd, and al-Ḥākim, and it is no. 8049 in al-Albānī’s *Ṣaḥīḥ al-Jāmi’*

...And surely from his tribulations is that he will have with him a paradise and a fire, but his fire is actually a paradise and his paradise is actually a fire. So whoever is tested with his fire, let him seek help from Allah and recite the opening verses of (Sūrah) al-Kahf.¹³

And in another narration from Ḥudhayfah, the prophet (صلى الله عليه وسلم) said:

« لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ ، مَعَهُ نَهْرَانِ يَجْرِيَانِ أَحَدُهُمَا رَأْيِي الْعَيْنِ مَاءٌ أَبْيَضٌ ، وَالْآخَرُ رَأْيِي الْعَيْنِ نَارٌ تَأْجَجُ ، فِيمَا أَدْرَكَنَّ أَحَدٌ ، فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا ، وَلْيُعْمَضْ ، ثُمَّ لِيَطْأَطِءْ رَأْسَهُ فَيَشْرَبَ مِنْهُ ، فَإِنَّهُ مَاءٌ بَارِدٌ »

I know what the Dajjāl will have with him even more than he knows himself. He will have two flowing rivers. One will appear like clear water, the other like a blazing fire. If someone encounters them, then he should go to the river which appears like a fire, close his eyes, lower his head, and drink from it for it is cool water.¹⁴

Seeking Protection with Allah, Especially in Every Prayer

Zayd Ibn Thābit (رضي الله عنه) narrated that the tribulation of the Dajjāl was among the trials the prophet instructed the companions to seek protection with Allah regarding. The prophet (صلى الله عليه وسلم) told them:

¹³ Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 7875).

¹⁴ Collected by Muslim, Aḥmad, and Abū Dāwūd.

« تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ »

Seek protection with Allah from the tribulations of the Dajjāl.

The companions then immediately did as advised, saying, “We seek protection with Allah from the tribulations of the Dajjāl.”¹⁵

As for seeking protection from the Dajjāl in prayer, Abū Hurayrah (رضي الله عنه) said that the prophet (صلى الله عليه وسلم) said:

« إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ : مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ »

When any of you finish with the final *Tashahhud* (in prayer), let him seek protection with Allah from four things: from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the Dajjāl Messiah.¹⁶

‘Āishah (رضي الله عنها) reported that the messenger of Allah (صلى الله عليه وسلم) used to also say in his prayer:

¹⁵ Collected by Muslim

¹⁶ Collected by Muslim, Abū Dāwūd, Ibn Mājah, and others

« اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
الْمَأْثَمِ وَالْمَغْرَمِ »

Oh Allah, I seek protection with you from the punishment of the grave, and I seek protection with you from the tribulations of the Dajjāl Messiah, and I seek protection with you from the trials of life and the trials of death; oh Allah, I seek protection with you from sin and debt.

Someone asked him, “Why do you so often seek the protection of Allah from debt?” The prophet (صلى الله عليه وسلم) answered:

« إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ »

A man, when he incurs a debt, speaks but lies and promises but breaks his promise.¹⁷



¹⁷ Collected by al-Bukhārī, Muslim, and al-Nasāī