

Why is the Dajjāl Not Explicitly Mentioned in the Quran?

al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī answers this question in *Fatḥh al-Bārī* with the following:

It has become widespread the questioning about the wisdom in not explicitly mentioning the Dajjāl in the Quran despite the information that has come about him, his evil, that his tribulation is the greatest of all, that all prophets warned against him, and the command to seek protection from him even in every prayer. I will answer this from different perspectives.

First, he is included implicitly in the statement of Allah (تعالیٰ)

﴿ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا ﴾

The day some of the signs of your Lord will come, no soul will benefit from its faith.¹

al-Tirmidhī also collected a narration which he considered authentic from Abū Hurayrah:

« ثَلَاثٌ إِذَا خَرَجْنَ ﴿ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ ﴾ الدَّجَالُ،
وَالدَّابَّةُ، وَطُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ أَوْ مِنْ مَغْرِبِهَا »

Three (signs), if they come ﴿ **no soul will benefit from its faith if it had not believed**

before ﴾²: the Dajjāl, the beast, and the rising of the sun from the west.³

¹ The Quran, Sūrah al-Anā’im, 6:158

² *Ibid.*

Second, it is also indicated in what the Quran has mentioned of the return of Jesus, the son of Mary in the verse:

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾

And there is none from the People of the Scripture but that he will surely believe in him (Jesus) before his death.⁴

Similarly in the verse:

﴿ وَإِنَّهُ لَعَلْمٌ لِلسَّاعَةِ ﴾

And he (Jesus) is certainly a sign of the (last) hour.⁵

It has also come in authentic narrations that Jesus is the one who will kill the Dajjāl. So from this perspective, it is sufficient to mention only one of the two opposing sides without mentioning the other. And though he is called the Messiah like Jesus, the Dajjāl is the False Messiah while Jesus is the Messiah of guidance.

Third, the Dajjāl may also not be mentioned explicitly in the Quran as a way of showing contempt, as if he does not deserve mention.⁶

³ Collected by al-Tirmidhī and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no 2456).

⁴ Sūrah al-Nisā, 4:159

⁵ Sūrah al-Zukhruf, 43:61

⁶ Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī*

al-Baghawī even explains that “mankind” in the following verse specifically means the Dajjāl:

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

The creation of the heavens and earth is greater than the creation of mankind.⁷

And Allah knows best.

Still, even if the Dajjāl is not explicitly mentioned in the Quran, the Sunnah has clearly mentioned his story in detail. These ḥadīth are *Mutawātir*, meaning they are so numerous and have been narrated by so many trustworthy narrators that it is inconceivable to assume they all reported something untrue. About this point, the contemporary ḥadīth scholar Muhammad Nāṣr al-Dīn al-Albānī says:

You must know that the ḥadīth about the Dajjāl and the return of Jesus (عليه السلام) are *Mutawātir*, and therefore believing in them is mandatory. Do not be deceived by those who claim such narrations are only *Āḥād* – that they are only reported by a single narrator. Such people are ignorant of this type of knowledge as none of them have learned it. If they had, they would find that these ḥadīth are in fact *Mutawātir* just as the scholars of this science have attested to, such as al-Ḥāfiẓ Ibn Ḥajar and others.⁸

⁷ Sūrah Ghāfir, 40:57

⁸ al-Albānī, *Sharḥ al-‘Aqīdah al-Ṭahāwīyyah* (pg. 565)

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In addition, Ibn Kathīr⁹ has also mentioned that the ḥadīth of the Dajjāl are *Mutawātir*, as did al-Sakhāwī in *Fath al-Mughīth*.¹⁰



⁹ In *Nihāyah al-Bidāyah wal-Nihāyah* (147-149)

¹⁰ *Fath al-Mughīth Sharḥ Alfīyyah al-Ḥadīth* (3/44)