

## The Dajjāl's Physical Features

### *One-Eyed, Blind in the Other*

Imām Muslim collected a ḥadīth from Ḥudhayfah (رضي الله عنه) who narrated that Allah's messenger (صلى الله عليه وسلم) said:

« الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى ، جُفَلُ الشَّعْرِ ، مَعَهُ جَنَّةٌ وَنَارٌ ، فَنَارُهُ جَنَّةٌ ،  
وَجَنَّتُهُ نَارٌ »

The Dajjāl is one-eyed, his left eye, and very hairy. He will have with him a paradise and a fire, but his fire is actually a paradise and his paradise actually a fire.<sup>1</sup>

al-Bukhārī and Muslim both collected a ḥadīth from ‘Abullāh Ibn ‘Amr (رضي الله عنهما) in which the messenger of Allah (صلى الله عليه وسلم) mentioned *al-Masīḥ al-Dajjāl* (the Dajjāl Messiah) then said:

« إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ » وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ « وَإِنَّ  
الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى ، كَأَنَّ عَيْنَهُ عِنْبَةٌ طَافِيَةٌ »

Certainly, Allah does not conceal things from you; Allah is surely not one-eyed, blind. (The prophet then pointed to his eye.) And the Dajjāl Messiah is indeed one-eyed, his right eye, his eye resembling a floating grape.<sup>2</sup>

<sup>1</sup> Collected by Muslim, Aḥmad, and Ibn Mājah

al-Bukhārī and Muslim also collected from Ibn ‘Amr that the prophet (صلى الله عليه وسلم) said:

« إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ، أَلَا وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ، وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ ، فَإِذَا رَجُلٌ آدَمٌ كَأَحْسَنِ مَا يُرَى مِنْ أَدَمِ الرِّجَالِ ، تَضْرِبُ لِمَتِّهِ بَيْنَ مَنْكِبَيْهِ ، رَجُلٌ الشَّعْرُ ، يَقْطُرُ رَأْسَهُ مَاءً ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ ، فَقُلْتُ : مَنْ هَذَا ؟ فَقَالُوا : الْمَسِيحُ ابْنُ مَرْيَمَ ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا ، قَطِطًا ، أَعْوَرَ الْعَيْنِ الْيُمْنَى ، كَأَشْبَهُ مَنْ رَأَيْتُ بِأَبْنِ قَطْنِ ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ ، فَقُلْتُ : مَنْ هَذَا ؟ فَقَالُوا : الْمَسِيحُ الدَّجَالُ »

Allah is certainly not one-eyed, but the Dajjāl Messiah is one-eyed, his right eye, as if his eye is a floating grape. I was shown in a dream one night that near the *Ka'bah* there was a reddish-brown-complexioned man from the best looking men. His hair fell between his shoulders and it was anointed with water trickling down from his head. He had his hands placed on the shoulders of two other individuals so that he was between them, circling the house (*Ka'bah*). I asked, “Who is this?” They said, “The Messiah, the son of Mary.” I then saw a man behind him with very curly hair and blind in his right eye. Of those I have seen, Ibn Qatān most closely resembles him. He too had his hands on the shoulders of two others, circling the house. I asked, “Who is this?” They replied, “The Dajjāl Messiah.”<sup>3</sup>

<sup>2</sup> Collected by al-Bukhārī and Muslim

<sup>3</sup> Collected by al-Bukhārī and Muslim

In another ḥadīth collected by both al-Bukhārī and Muslim from Abū Hurayrah ( رضي الله عنه ), the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« أَلَا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَبْلِي قَوْمَهُ ؟ إِنَّهُ أَعُورٌ ،  
وَإِنَّهُ يَحْيِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ ، وَإِنِّي  
أُنذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ »

Shall I tell you a statement about the Dajjāl that no other prophet before me told his people? He is indeed one-eyed (blind in one). And he will come with what appears to be paradise and fire. What he says is paradise is actually the fire. I am warning you about him similar to how Noah warned his people.<sup>4</sup>

In a similar narration, Ibn ‘Umar ( رضي الله عنه ) said: Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) stood up among the people, praised Allah as he deserves, then mentioned the Dajjāl and said:

« إِنِّي لَأُنذِرُكُمْ بِهِ ، وَمَا مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ قَوْمَهُ ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ ، وَلَكِنِّي  
أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ ، تَعْلَمُونَ أَنَّهُ أَعُورٌ ، وَأَنَّ اللَّهَ لَيْسَ  
بِأَعُورٍ »

I warn you about him just as every other prophet warned his people about him; Noah warned his people about him. But I will tell you a statement about him that no other prophet told his people: You must know that he is one-eyed (blind in one) and surely Allah is not one-eyed.<sup>5</sup>

<sup>4</sup> Collected by al-Bukhārī and Muslim

<sup>5</sup> Collected by al-Bukhārī, Muslim, Abū Dāwūd, and al-Tirmidhī

Is the Dajjāl blind in his right eye or his left? Authentic ḥadīth like those mentioned above have been reported that he is blind in his right eye and others mention his left eye, thus perhaps presenting a problem for us. Ibn Ḥajar al-Asqalānī reported in *Fatḥh al-Bārī*,<sup>6</sup> his explanation *Ṣaḥīḥ al-Bukhārī*, a number of statements of scholars regarding this issue. Their positions are summarized below.

- The ḥadīth stating the Dajjāl is blind in his right eye are collected by both al-Bukhārī and Muslim, giving these particular narrations a higher degree of authenticity over those collected by Muslim alone and others. For this reason, precedence is given to the narrations collectively agreed upon to be of the highest authenticity by both al-Bukhārī and Muslim over other narrations that may only be collected by one of them or in other collections. Ibn ‘Abdul-Barr also suggested this precedence.
- The chains of narrators stating both the right and left eye are authentic. So both of the Dajjāl’s eyes are defective. One of them is defective to the point where it is no longer bright and has lost some perception; the other is protruding. al-Qāḍī ‘Iyyāḍ is of this position and al-Nawawī agreed, saying, “That (position), to conclude, is sound and good.” al-Qurṭubī also agrees with this.
- The Dajjal’s right eye is protruding (like a floating grape) while the left is partially covered by the eyelid. It is acceptable to say both are defective which does not contradict one being totally blind and the other protruding. So the eye that has lost its vision is the one partially covered by the eyelid, and the defective one in which some vision still remains is his protruding eye. Ibn Ḥajar himself leans toward this position.

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<sup>6</sup> *Fatḥh al-Bārī* (3/97-98)

### *One of His Eyes is Green like Glass*

Ubayy Ibn Ka'b ( رضي الله عنه ) said that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) mentioned the Dajjal with him and said:

« عَيْنُهُ خَضِرَاءُ كَالزُّجَاجَةِ »

His eye is green like glass.<sup>7</sup>

### *Written Between His Eyes is: كافر (Kāfir) “Disbeliever”*

al-Bukhārī and Muslim collect a ḥadīth reported by Anas ( رضي الله عنه ) that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ ، أَلَا إِنَّهُ أَعْوَرٌ ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ : ك ف ر »

There was no prophet except that he warned his nation about the one-eyed liar. He is indeed one-eyed (blind in one) and surely your Lord is not one-eyed. Written between his two eyes is: ك ف ر (kā fā rā).<sup>8</sup>

<sup>7</sup> Collected by Aḥmad and Abū Na'īm and al-Albānī says it is authentic in *al-Silsilah al-Ṣaḥīḥah* (no. 1863)

<sup>8</sup> Collected by al-Bukhārī and Muslim, and that is the text in Muslim. As for the wording of al-Bukhārī:

« مَا بُعِثَ نَبِيٌّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ ، أَلَا إِنَّهُ أَعْوَرٌ ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ : كَافِرٌ »

In a similar ḥadīth collected by Muslim, Ibn Shihāb adds: ‘Umar Ibn Thābit al-Anṣārī said some of the companions reported that Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said on the day he was warning people about the Dajjal:

« إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ ، يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ ، أَوْ يَقْرَأُهُ 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 ( عَزَّ وَجَلَّ ) until he dies.<sup>9</sup>

Also in *Ṣaḥīḥ Muslim*, Ḥudhayfah Ibn al-Yamān ( رَضِيَ اللهُ عَنْهُ ) narrated that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

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

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.<sup>10</sup>

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No prophet was sent except that he warned his nation about the one-eyed liar. He is indeed one-eyed and your Lord is certainly not one-eyed. Written between his two eyes is: كافر ( *kāfir* – “disbeliever”).

<sup>9</sup> Collected by Muslim

<sup>10</sup> Collected by Muslim, Aḥmad, and Abū Dāwūd.

The wording in the ḥadīth that states, “Written between his two eyes is: كافر (*kāfir* – ‘disbeliever’)” has come in many narrations, unanimously reported through many chains of narrators (i.e. they are *mutawātir*), from many companions including: Anas, Abū Bakrah, Muā’dh, Abū Umāmah, Jābir, and Asmā Bint ‘Umays ( رضي الله عنهم ). Yet some may still ask, “How will a Muslim who does not know how to read be able to read what is written between the Dajjal’s eyes? Is the word actually and literally written there?” Ibn Ḥajar answers this in *Fatḥ al-Bārī*:

His statement, “Every believer, literate or illiterate, will be able to read it,” informs about something that is real and actual. This is because Allah creates the perception within a worshipper’s sight however he wants, whenever he wants. This will be something a believer will perceive without his sight (alone) even if he cannot read or write. And a disbeliever will be unable to see it even if he can read and write just as a believer may see proofs with his eyes and perception that a disbeliever cannot realize. So Allah will create for a believer such perception without having ever learned...

And his statement, “Whoever hates his actions will be able to read it,” is understood to mean the believers in general, and it could even mean only some of them – those whose faith is strong.

And Ibn Ḥajar continues:

And his statement, “Every believer, literate or illiterate, will be able to read it,” does not necessitate that the writing is not real and actual. Rather, Allah is capable of giving an illiterate (believer) the knowledge of perception so that he can read it, even if he had

never before known how to read or write. It is as if there is a subtle secret in that both literate and illiterate (believers) will be able to read that which is appropriate (for them) because all others who see him will only perceive that he is blind (i.e. unable to read “disbeliever”) and Allah knows best.<sup>11</sup>

In another wording from Muslim, the prophet (صلى الله عليه وسلم) said:

« مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ ، ثُمَّ تَهَجَّأَهَا : ك ف ر ، يَقْرَأُ كُلُّ مُسْلِمٍ »

...Written between his two eyes is: كافر (kāfir – “disbeliever”). Then spelled them (the letters) out: ك ف ر (kā fā rā). Every Muslim will be able to read it.<sup>12</sup>

al-Nawawī says explaining this ḥadīth in his explanation of *Ṣaḥīḥ Muslim*:

In other narrations, the wording is, “Every believer, literate or illiterate, will be able to read it.” What is correct is what the scholars (who study narrations) hold in that this writing is taken on its apparent meaning – that it is real. It is real, literal writing which Allah makes as one of the clearly convincing signs of his (the Dajjal’s) disbelief, his deceit and falsehood. Allah (تعالى) will make this plain to every Muslim, literate or illiterate, and he will conceal it from anyone for whom he wishes distress and tribulations. There is nothing that contradicts that (apparent, real meaning). al-Qāḍī mentions other statements contrary to this understanding. While some said it is actual writing as we have stated, others said it is metaphorical and symbolic of his speech. They

<sup>11</sup> *Faḥ al-Bārī* (13/100)

<sup>12</sup> Collected by Muslim



use this same statement as their proof, “Every believer, literate or illiterate, will be able to read it,” but this is a weak understanding.<sup>13</sup>

### *He is Huge*

Imām Aḥmad collected from Ibn ‘Abbās ( رضي الله عنهما ) that Allah’s messenger ( صَلَّى اللهُ ) saw the Dajjāl. When asked about him, he ( صَلَّى اللهُ ) and said:

« رَأَيْتُهُ فَيَلْمَانِيَا أَقْمَرَ هِجَانًا »

I saw him having a huge, bloated body.<sup>14</sup>

Also, in the long ḥadīth in *Ṣaḥīḥ Muslim* in which the prophet ( صَلَّى اللهُ ) described Tamīm al-Dārī’s meeting with the Dajjāl, he ( صَلَّى اللهُ ) said (narrating Tamīm al-Dārī’s story):

« قَالَ : فَأَنْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْتُهُ قَطُّ »

He (Tamīm al-Dārī) continued: We quickly left until we entered the abandoned monastery, and behold, we found in it the most enormous man we had ever seen.<sup>15</sup>

### *He is Short, Curly-Haired, & Pigeon-Toed*

<sup>13</sup> *Sharḥ al-Nawawī ‘alá Muslim* (كتاب الفتن وأشراط الساعة / باب ذكر الدجال وصفته وما معه)

<sup>14</sup> Collected by Aḥmad and al-Albāni said its chain of narrators is *Ḥasan* in his comments of another (weak) ḥadīth in *al-Silsilah al-Ḍa‘īfah* (no. 1968).

<sup>15</sup> Collected by Muslim

‘Ubādah Ibn al-Şāmit (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

« إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ ، حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا ، إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ أَفْحَجٌ جَعْدٌ أَعْوَرٌ مَطْمُوسٌ الْعَيْنِ لَيْسَ بِنَائِثَةٍ وَلَا حَجْرَاءَ ، فَإِنْ أُلْبِسَ عَلَيْكُمْ فَأَعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ »

I have surely informed you about the Dajjal so much that I feared you would not comprehend (it all). The Dajjal Messiah is a short man, pigeon-toed,<sup>16</sup> with twisted, curly hair. He is one-eyed – one eye with the edge of its eyelid not clearly distinguished, neither bulging nor sunken. If you become confused about him then know that your Lord is not one-eyed.<sup>17</sup>

### *He is White with a Large, Very Round Head*

Ibn ‘Abbās (رضي الله عنه) said that the messenger of Allah (صلى الله عليه وسلم) mentioned the Dajjal and described him as:

« أَعْوَرٌ ، هِجَانٌ ، أَزْهَرٌ ، كَأَنَّ رَأْسَهُ أَصْلَةٌ ، أَشْبَهَ النَّاسِ بَعْبِدِ الْعُزَّى بْنِ قَطَنِ ، فَإِذَا هَلَكَ الْهَلَكُ ، فَإِنَّ رَبَّكُمْ - تَبَارَكَ وَتَعَالَى - لَيْسَ بِأَعْوَرَ »

One-eyed (blind in the other), white, as if his head is large and very round.<sup>18</sup> The one who most resembles him among people is ‘Abdul-‘Uzzá Ibn Qaṭan.<sup>19</sup> When

<sup>16</sup> The Arabic word used here, أَفْحَجٌ (*afhaj*), is someone whose feet point inwards, his ankles far apart, and the middle of his legs spread out. (*Lisān al-‘Arab*)

<sup>17</sup> Collected by Abū Dāwūd and Aḥmad, and al-Albānī says it is authentic in *Şaḥīḥ Sunan Abī Dāwūd* (no. 3630)

<sup>18</sup> The Arabic word used to describe his head, أَصْلَةٌ (*aşalah*), is explained as being large and very round in *Lisān al-‘Arab*. However, commenting on the ḥadīth in *al-Silsilah al-Şaḥīḥah* (no. 1193), al-Albānī said, “It is said it is a

people become destroyed (by his deceit), then (know that) your Lord ( تبارك وتعالى ) is not one-eyed.<sup>20</sup>

Commenting on this ḥadīth in *al-Silsilah al-Ṣaḥīḥah*, al-Albānī says:

The ḥadīth is explicit in that the greater Dajjal is a human being. He has human descriptions especially since he (the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) compared him to ‘Abdul-‘Uzzá Ibn Qaṭan.

He continued:

The ḥadīth is one of the many evidences proving the falsehood of some people who misinterpret the Dajjal, claiming he is not actually a man. They say it is symbolic representing European culture, its influence and temptations. But the Dajjal is actually a man and his tribulations are much greater than that just as the authentic ḥadīth collectively indicate and support. We seek protection with Allah from him.<sup>21</sup>




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large, yet short snake, and the Arabs used to compare someone’s small head that moves frequently with that of a snake as is mentioned in *al-Nihāyah*.”

<sup>19</sup> Ibn Qaṭan was a man from Bani al-Muṣṭaliq from Khuzā’ah. al-Zuhrī said he died in the pre-Islamic period of ignorance. *Fath al-Bārī* (13/98)

<sup>20</sup> Collected by Aḥmad and Ibn Ḥibbān, and al-Albānī says it is authentic in *al-Silsilah al-Ṣaḥīḥah* (no. 1193)

<sup>21</sup> *al-Silsilah al-Ṣaḥīḥah* (vol. 3, no. 1193)