

Has Anyone Seen the Dajjāl?

Yes, several people have actually seen the Dajjāl.

The Messenger of Allah (صلى الله عليه وسلم)

al-Bukhārī and Muslim collected a ḥadīth from Ibn ‘Abbās (رضي الله عنهما) in which the prophet (صلى الله عليه وسلم) said:

«رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى رَجُلًا آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شُنُوءَةَ ،
وَرَأَيْتُ عَيْسَى رَجُلًا مَرْبُوعًا ، مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبِيَاضِ ، سَبَطَ
الرَّأْسِ ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ ، وَالِدَجَالَ فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ ، فَلَا
تَكُنْ فِي مَرِيَّةٍ مِنْ لِقَائِهِ»

During my night of ascent, I saw Moses, a tall brownish man with curly hair as if he were one of the men of the *Shanūah* (tribe). I also saw Jesus, a man of medium height with between red and white complexion and straight hair. And I saw (the angel) Mālik, the keeper of the fire, and the Dajjāl among the signs Allah showed me. So do not be in doubt of meeting him.¹

Imām Aḥmad also collected from Ibn ‘Abbās (رضي الله عنهما) that the prophet (صلى الله عليه وسلم) saw the Dajjāl with his own eyes, not in a dream. When asked about him, he (صلى الله عليه وسلم) and said:

¹ Collected by al-Bukhārī and Muslim

« رَأَيْتُهُ فَيَلْمَانِيَا أَقْمَرَ هِجَانًا »

I saw him having a huge, bloated body.²

Tamīm al-Dārī & His Companions

In a long ḥadīth in *Ṣaḥīḥ Muslim*, Fāṭimah Bint Qays (رضي الله عنها) narrated the following story:

...I hear the called of Allah's messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) calling for prayer so I went to the mosque and prayed with the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). I was in the women's row right behind men. After Allah's messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished his prayer, he sat on the pulpit, smiling and said:

« لِيَلْزَمَ كُلُّ إِنْسَانٍ مَوْضِعَهُ »

Let every person remain in the place he has prayed.

He then asked:

« أَتَدْرُونَ لِمَ جَمَعْتُكُمْ ؟ »

Do you know why I have gathered you all?

They said, "Allah and his messenger know best." He then said:

² 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).

« إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ ، وَلَكِنْ جَمَعْتُكُمْ لِأَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلًا نَصْرَانِيًّا ، فَجَاءَ فَبَايَعَ وَأَسْلَمَ ، وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجُدَامَ ، فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ ، ثُمَّ أَرْفَتُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرِبِ الشَّمْسِ ، فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ ، فَدَخَلُوا الْجَزِيرَةَ ، فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرِ الشَّعْرِ لَا يَدْرُونَ مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ ، فَقَالُوا: وَيْلَكَ! مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ ، قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: أَيُّهَا الْقَوْمُ انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ ، فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَاقِ ، قَالَ: لَمَّا سَمَّتْ لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً »

By Allah, I did not gather you to advise you, instilling within you hope or fear. Rather, I gathered you because Tamīm al-Dārī used to be a Christian, but he has come to pledge allegiance and accept Islam. He has related to me a narrative that is consistent with what I have told you of the Dajjāl Messiah. He told me that he sailed on a ship with thirty others from (the tribes of) *Lakhm* and *Judhām*. The waves tossed them in the ocean for a month until they approached an island in the sea at sunset. They then boarded smaller boats, came to the island, and went ashore. They were met by a huge beast with thick, dense hair; they could not tell its front from its back because of so much hair. They said, “Woe to you, what are you?” It replied, “I am *al-Jassāсах*.” They further asked, “And what is *al-Jassāсах*?” It said, “Oh people, go to the man in the abandoned monastery, for he

is anxious to hear news from you.” When it (the beast) had named a man among us, we fled from it, fearing it was a devil.

« قَالَ : فَأَنْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْتُهُ قَطُّ خَلْقًا ، وَأَشَدُّهُ وَثَاقًا ، مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ ، مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ ، قُلْنَا : وَيَلِكَ مَا أَنْتَ ؟ قَالَ : قَدْ قَدِرْتُمْ عَلَى خَبْرِي ، فَأَخْبِرُونِي مَا أَنْتُمْ ، قَالُوا : نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ ، رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ ، فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ ، فَلَعِبَ بِنَا الْمَوْجَ شَهْرًا ، ثُمَّ أَرْفَأْنَا إِلَى جَزِيرَتِكَ هَذِهِ ، فَجَلَسْنَا فِي أَقْرُبِهَا ، فَدَخَلْنَا الْجَزِيرَةَ ، فَلَقِينَا دَابَّةً أَهْلَبُ كَثِيرِ الشَّعْرِ لَا يُدْرَى مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ ، فَقُلْنَا : وَيَلِكَ مَا أَنْتَ ؟ فَقَالَتْ : أَنَا الْجَسَّاسَةُ ، قُلْنَا : وَمَا الْجَسَّاسَةُ ؟ قَالَتْ : ااعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ ، فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَاقِ ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا ، وَفَزَعْنَا مِنْهَا ، وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً »

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.

He was severely shackled with both of his hands chained to his neck and iron shackles from his knees to his ankles. We said, “Woe to you, what are you?” He replied, “You will soon know of me. So tell me who you are.” They answered, “We are a people from the Arabs. We were sailing in a ship when the sea suddenly began tossing us, the waves tossing and turning us for a month. We then headed toward this island of yours, boarded our boats and came ashore. A huge beast met us having so much thick hair that its front could not be distinguished

from its back. We asked it, ‘Woe to you, what are you?’ and it told us it was *al-Jassāsah*. We then asked, ‘And what is *al-Jassāsah*?’ but it only told us, ‘Proceed to the man in the monastery as he is anxious to hear your news.’ So we quickly came to you, terrified of it, not knowing if it was a devil or not.”

« فَقَالَ : أَخْبَرُونِي عَنْ نَخْلِ بَيْسَانَ ، قُلْنَا : عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ ؟ قَالَ : أَسْأَلُكُمْ عَنْ نَخْلِهَا هَلْ يَثْمِرُ ؟ قُلْنَا لَهُ : نَعَمْ ، قَالَ : أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُثْمِرَ ، قَالَ : أَخْبَرُونِي عَنْ بُحَيْرَةِ الطَّبْرِيَّةِ ، قُلْنَا : عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ ؟ قَالَ : هَلْ فِيهَا مَاءٌ ؟ قَالُوا : هِيَ كَثِيرَةُ الْمَاءِ ، قَالَ : أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ ، قَالَ : أَخْبَرُونِي عَنْ عَيْنِ زُغَرَ ، قَالُوا : عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ ، قَالَ : هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا بَمَاءِ الْعَيْنِ ؟ قُلْنَا لَهُ : نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا ، قَالَ : أَخْبَرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ ؟ قَالُوا : قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ ، قَالَ : أَقَاتَلَهُ الْعَرَبُ ؟ قُلْنَا : نَعَمْ ، قَالَ : كَيْفَ صَنَعَ بِهِمْ ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ ، قَالَ لَهُمْ : قَدْ كَانَ ذَلِكَ ؟ قُلْنَا : نَعَمْ ، قَالَ : أَمَا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ »

He (the shackled man in the monastery) said, “Tell me about the date trees of *Baysān*.” We asked, “What do you want to know about them?” “I am asking you about its date palms, do they yield fruit?” he asked. We told him, “Yes.” He then said, “Surely, they will soon produce no fruit.” He said, “Tell me about Lake Tiberius.” We again asked, “What do you want to know about it?” He asked, “Is there water in it?” and we answered, “There is plenty of water in it.” He then said, “Surely, its water will soon be gone.” He further said, “Tell me about the spring

of *Zughar* (in *al-Shām*).” They said, “What do you want to know about it?” He said, “Does it have water and do its people irrigate their land with its spring water?” We answered, “Yes, it has plenty of water and the people irrigate with its water.” The man then asked, “Tell me about the prophet of the illiterate people, what has he done?” We responded, “He has left Mecca and settled in *Yathrib* (Medina).” He further asked, “Have the Arabs fought against him?” We said, “Yes.” “How has he dealt with them?” So we told him that he has prevailed over the neighboring Arabs and they have now obeyed him. He asked, “Has it actually happened?” and we answered, “Yes.” He then said, “It is certainly better for them to obey him.”

« وَإِنِّي مُخْبِرُكُمْ عَنِّي ، إِنِّي أَنَا الْمَسِيحُ ، وَإِنِّي أُوشِكُ أَنْ يُؤَدَّنَ لِي فِي الْخُرُوجِ ، فَأَخْرُجُ ، فَأَسِيرُ فِي الْأَرْضِ ، فَلَا أَدْعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ ، فَهُمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا ، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِي عَنْهَا ، وَإِنْ عَلَيَّ كُلُّ نَقَبٍ مِنْهَا مَلَائِكَةٌ يَحْرُسُونَهَا »

He (the man) continued, “I will now tell you about myself. I am the Messiah.³ Soon I will be allowed to leave. I will then emerge and travel throughout the earth for forty days, leaving not a single village except that I will enter it with the exception of Mecca and *Taybah* (Medina) for they are both forbidden for me. Each time I try to enter either of them, an angel will confront me with an

³ In the shorter version of the narration collected by al-Tirmidhī, when asked, “Who are you?” he explicitly replied, “I am the Dajjāl.” See al-Albānī’s *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1837).

unsheathed sword in his hand, preventing me from entering. And there is upon every path leading to them angels guarding them.”

Fāṭimah Bint Qays (رضي الله عنها) continued: Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, striking the pulpit with his staff:

« هَذِهِ طَيْبَةٌ ، هَذِهِ طَيْبَةٌ ، هَذِهِ طَيْبَةٌ (يَعْنِي الْمَدِينَةَ) أَلَا هَلْ كُنْتُمْ حَدَّثْتُمْ
ذَلِكَ ؟ »

This is *Ṭaybah*, this is *Ṭaybah*, this is *Ṭaybah* (meaning Medina). Have I not told you similar to that?

The people answered him, “Yes.”

« فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنْ الْمَدِينَةِ
وَمَكَّةَ ، أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ ، لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا
هُوَ ، مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ ، مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ »

The story of Tamīm has delighted me as it coincides with what I have told you about him (the Dajjāl) and about Medina and Mecca. He is in the Sea of *al-Sham* or the Sea of Yemen. No, rather he is in the East, he is in the East, he is in the East.

THE

Dajjāl

KNOWING THE FALSE MESSIAH

“He then pointed toward the East.” She (Fāṭimah Bint Qays) concluded, “I memorized this from the messenger of Allah (صلى الله عليه وسلم).”⁴



⁴ Collected by Muslim