

The Dajjāl's Tribulations

He Will Have What Seems to be a Paradise & a Fire

In the ḥadīth of Abū Umāmah al-Bāhilī (رضي الله عنه) collected by Ibn Mājah and others, the messenger of Allah (صلى الله عليه وسلم) said about the Dajjāl:

«...وَأَنَّ مِنْ فِتْنَتِهِ أَنْ مَعَهُ جَنَّةٌ وَنَارًا ، فَنَارُهُ جَنَّةٌ ، وَجَنَّتُهُ نَارٌ ، فَمَنْ ابْتَلِيَ بِنَارِهِ ، فَلَيْسَتْغِثُ بِاللَّهِ ، وَلَيَقْرَأُ فَوَاتِحَ الْكَهْفِ »

...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.¹

Ḥudhayfah Ibn al-Yamān (رضي الله عنه) also narrated that the prophet (صلى الله عليه وسلم) said:

« لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ ، مَعَهُ نَهْرَانِ يَجْرِيَانِ أَحَدُهُمَا رَأْيَ الْعَيْنِ مَاءٌ أَبْيَضٌ ، وَالْآخَرُ رَأْيَ الْعَيْنِ نَارٌ تَأْجَجُ ، فِيمَا أَدْرَكَنَّ أَحَدٌ ، فَلَيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا ، وَلَيَغْمِضُ ، ثُمَّ لَيَطَّأَطِي رَأْسَهُ فَيَشْرَبُ مِنْهُ ، فَإِنَّهُ مَاءٌ بَارِدٌ ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ، يَقْرُؤُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ »

¹ Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 7875).

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. 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.²

He Will Have Devils Helping Him Mislead People

Abū Umāmah (رضي الله عنه) said that Allah’s messenger (صلى الله عليه وسلم) said about the Dajjāl:

«...وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ لِلْأَعْرَابِيِّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ، فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ، فَيَقُولَانِ: يَا بُنَيَّ اتَّبِعْهُ، فَإِنَّهُ رَبُّكَ»

...And surely from his tribulations is that he will ask a Bedouin, “If I resurrect your father and mother, would you then testify that I am your lord?” He will answer, “Yes.” Two devils will then take the appearance of his father and mother and say to him, “My son, follow him for he is surely your Lord.”³

He Will Murder an Individual then Bring Him Back to Life

² Collected by Muslim, Aḥmad, and Abū Dāwūd.

³ Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is no. 7875 in al-Albānī’s *Ṣaḥīḥ al-Jāmi’*.

THE Dajjāl

KNOWING THE FALSE MESSIAH

The Dajjāl will kill a young man who refuses to accept the False Messiah as his lord and god. The young man will then be brought back to life. Yet, the Dajjāl will not do this from his own capability because giving life and death is only characteristic of Allah (سبحانه وتعالى). It will happen only by the permission of Allah, the true Lord and God, as a test for people as some of his followers will become more convinced the Dajjāl is their lord when they see such phenomena.

In the often-repeated ḥadīth of Abū Umāmah (رضي الله عنه), the prophet (صلى الله عليه وسلم) continued speaking about the Dajjāl and said:

«...وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلِّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ حَتَّى تُلْقَى شِقَاقَيْنِ، ثُمَّ يَقُولُ: انظُرُوا إِلَيَّ عَبْدِي هَذَا، فَإِنِّي أَبْعَثُهُ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي، فَيَبْعَثُهُ اللَّهُ، وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَأَنْتَ عَدُوُّ اللَّهِ أَنْتَ الدَّجَالُ، وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً بِكَ مِنِّْي الْيَوْمَ»

...And surely from his tribulations is that he will overpower a single individual so that he kills him. He (the Dajjāl) will saw the man in half with a saw so that he becomes two separate pieces. The Dajjāl will then say (to people), “Look at this servant of mine. I will resurrect him and he will then still claim he has a lord other than me.” So Allah will resurrect the man and the filthy one (the Dajjāl) will ask him, “Who is your lord?” The man will answer, “My Lord is Allah, and you are

the enemy of Allah; you are the Dajjāl. By Allah, I have never been more convinced about you than I am today.”⁴

al-Bukhārī collected a similar ḥadīth from Abū Sa’īd al-Khudrī (رضي الله عنه) who said that one day the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke to them at length about the Dajjāl. He mentioned that the man murdered will come out to the Dajjāl from Medina. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about him:

« فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ ، وَهُوَ خَيْرُ النَّاسِ ، أَوْ مِنْ خِيَارِ النَّاسِ ، فَيَقُولُ :
أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ ،
فَيَقُولُ الدَّجَالُ : أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ، ثُمَّ أَحْيَيْتُهُ هَلْ تَشْكُونَ فِي الْأَمْرِ ؟
فَيَقُولُونَ : لَا ، فَيَقْتُلُهُ ، ثُمَّ يُحْيِيهِ ، فَيَقُولُ : وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً
مِنِّي الْيَوْمَ ، فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ »

A man will come out to him on that day and he will be the best of people (or he said) one of the best people. He will say (to the Dajjāl), “I testify that you are the Dajjāl the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told us about in his ḥadīth.” The Dajjāl will then say (to the people), “If I kill this (man) and thereafter bring him back to life, will you have any doubt about the matter?” They will respond, “No.” He will then kill the man and bring him back to life. The man will then tell him, “By Allah, I have never been surer about you than I am today.” The Dajjāl will again try to kill him but he will be unable to do so.⁵

⁴ Collected by Ibn Mājah and it is in al-Albānī’s *Ṣaḥīḥ al-Jāmi’* (no. 5051)

⁵ Collected by al-Bukhārī

And in the narration from al-Nawwās Ibn Sam'ān:

«...ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جَزَلَتَيْنِ، رَمِيَّةَ
الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيَقْبَلُ، وَيَتَهَلَّلُ وَجْهَهُ، يَضْحَكُ»

...Then he (Dajjāl) will call a young man and strike him with a sword and cut him into two straight pieces as if split by an arrow. He will call him again and the young man will come to him, his face brightened and smiling.⁶

He Will Command the Sky to Rain, the Earth to Grow Vegetation

There occurs in the ḥadīth narrated by al-Nawwās Ibn Sam'ān (رضي الله عنه) the statement of the prophet (صلى الله عليه وسلم):

«...فَيَأْتِي عَلَى الْقَوْمِ، فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ وَيَسْتَحْيُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ
فَتُمْطِرُ وَالْأَرْضَ فَتَنْبِتُ»

...He (Dajjāl) will come to some people, calling them and they will believe in him and respond to his call. He will then command the sky and it will rain and the earth and it will produce vegetation.⁷

Similar to his other “miracles,” the sky’s rain and the earth’s produce is only by the command of Allah. These are yet more trials for people, and some will certainly be deceived by them.

⁶ Collected by Muslim, Aḥmad, and al-Tirmidhī

⁷ *Ibid.*

The Condition of Those Who Disbelieve in Him

In the ḥadīth of Abū Umāmah (رضي الله عنه), the prophet (صلى الله عليه وسلم) mentions:

«...وَإِنْ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُكَذِّبُونَهُ، فَلَا تَبْقَى لَهُمْ سَائِمَةٌ إِلَّا هَلَكَتْ»

...And surely from his tribulations is that he will pass a village but its people will deny him and disbelieve in him. As a result, every remaining one of their farm animals will die.⁸

And in the ḥadīth of al-Nawwās Ibn Samʿān (رضي الله عنه):

«...ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ، فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمَحِلِينَ، لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ»

...He will then come to some people calling them (to believe in him) but they will reject his call. He will leave them in a state of drought, and nothing of their wealth will remain in their hands.⁹

The Condition of Those Who Believe in Him

From the narration of Abū Umāmah (رضي الله عنه), the prophet (صلى الله عليه وسلم) said of the Dajjāl:

⁸ Collected by Ibn Mājah and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 5051)

⁹ Collected by Muslim, Aḥmad, and al-Tirmidhī

«...وَيَمُرُّ بِالْحَيِّ فَيُصَدِّقُونَهُ ، فَيَأْمُرُ السَّمَاءَ أَنْ تُمَطِّرَ وَالْأَرْضَ أَنْ تُنْبِتَ ،
فَتَمَطِّرُ وَتُنْبِتُ حَتَّى تَرُوحَ مَوَاشِيَهُمْ مِنْ يَوْمِهِمْ ذَلِكَ أَسْمَنَ مَا كَانَتْ وَأَعْظَمَ
وَأَمَلَّهُ خَوَاصِرَ وَأَدْرَهُ ضُرُوعًا »

...He will pass by a village and its people will believe in him, believing him to be true. So he will command the sky to rain and the earth to grow. It will rain and produce vegetation so much that their cattle will return that day fatter than they ever were, their flanks stretched, and their udders full of milk.¹⁰

And he (صلى الله عليه وسلم) said, as narrated by al-Nawwās Ibn Sam'ān (رضي الله عنه) in *Ṣaḥīḥ*

Muslim:

«...فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ ، فَيُؤْمِنُونَ بِهِ ، وَيَسْتَجِيبُونَ لَهُ ، فَيَأْمُرُ السَّمَاءَ
فَتَمَطِّرُ ، وَالْأَرْضَ فَتُنْبِتُ ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ ذُرًّا
وَأَسْبَغَهُ ضُرُوعًا وَأَمَلَهُ خَوَاصِرَ »

...He (Dajjāl) will come to some people, calling them and they will believe in him and respond to his call. He will then command the sky and it will rain and the earth and it will produce vegetation. Their cattle will return to them, their humps higher, their udders full of milk, and their sides fatter.¹¹

The Earth Will Yield Its Treasures for Him

¹⁰ Collected by Ibn Mājah and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 5875)

¹¹ Collected by Muslim, Aḥmad, and al-Tirmidhī

THE
Dajjāl

KNOWING THE FALSE MESSIAH

Again, within the ḥadīth of al-Nawwās Ibn Samʿān (رضي الله عنه) collected by Muslim, the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«...وَيَمُرُّ بِالْخَرَبَةِ ، فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ ، فَتَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيْبِ
النَّحْلِ»

...He (Dajjāl) will pass by a plantation and say to it, “Bring forth your treasure,”
and its treasure will follow him like a swarm of bees.¹²



¹² *Ibid.*