

THE  
**Dajjāl**

KNOWING THE FALSE MESSIAH

Compiled By:

Authentic-Translations.com<sup>1</sup>

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<sup>1</sup> This article is comprised of various verses, ḥadīth, and scholarly statements on the topic of one of the major signs preceding the Day of Judgment, the *Dajjāl*. Content is taken from many sources, for example Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn’s explanations of *Lum’ah al-‘Itiqād* by Imām Ibn Qudāmah al-Maqdisī and *Riyāḍ al-Ṣāliḥīn* by Imām al-Nawawī. Full ḥadīth and statements of the Salaf are mentioned where Ibn al-‘Uthaymīn may have only mentioned brief points.

Another main source was the book *Faqad Jāa Ashrātuhā* by Maḥmūd ‘Aṭīyyah (a former student of Muḥammad Nāṣir al-Dīn al-Albānī) from which primarily only the topic-based ḥadīth considered reliable by al-Albānī were taken as well as statements of the Salaf. (**Translator:** Abu az-Zubayr Harrison)

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## Introduction

Ḥudhayfah Ibn Asīd al-Ghifārī (رضي الله عنه) said: The prophet (صلى الله عليه وسلم) came to us while we were discussing something among ourselves. He asked:

« مَا تَذَاكَرُونَ ؟ »

What are you discussing?

They (the companions) said, “We are discussing the (last) hour.” So he said:

« إِنَّهَا لَنْ تَقُومَ حَتَّى تَرُونَ قَبْلَهَا عَشْرَ آيَاتٍ »

It will not come until you see before it ten signs.

Ḥudhayfah continued, “He then mentioned the smoke; the *Dajjāl*; the beast; the sun’s rising from the west; the descent of Jesus, the son of Mary (صلى الله عليه وسلم); Gog and Magog; and three earthquakes or landslides: one in the East, one in the West, and one in the Arabian Peninsula; and a fire coming from Yemen which will drive people to their final assembly place.”<sup>2</sup>

As for the signs indicating the nearness of the Day of Judgment, some are minor and some are major, as Ibn Ḥajar al-‘Asqalānī mentions:

al-Bayhaqī and others have said that some of the signs are minor—and most of them have already come—and some are major that will come (later)...I say: They (the major signs)

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<sup>2</sup> Collected by Muslim

are those included in the ḥadīth of Ḥudhayfah Ibn Asīd recorded by Muslim; they are: the *Dajjāl*, the beast, the rising of the sun from the west...<sup>3</sup>

While all major signs of the Day of Judgment warrant close study, it is the *Dajjāl*, or False Messiah<sup>4</sup>, the topics on this site will expound upon, using verses of the Quran, statements of Prophet Muhammad (صلى الله عليه وسلم), and statements of the *Salaf*, all the while asking Allah for sincerity and correctness.

Who is the Dajjāl? The great scholar, Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn, explains in his explanation of the book *Lum’ah al-‘Itiqād*:

Linguistically the word دَجَّالٌ (*Dajjāl*) is an Arabic hyperbole, a word form of intensiveness from the verb root دَجَلَ (*dajala*) which means to lie or deceive (the word *Dajjāl* then indicating excessive lying and deceit). As for the religious meaning, the *Dajjāl* is a man, a deceiver who will emerge toward the end of time claiming lordship. His arrival is confirmed in the *Sunnah* and by the consensus of mainstream Muslims.<sup>5</sup>

And in his explanation of *Riyāḍ al-Ṣāliḥīn*, Ibn al-‘Uthaymīn says, “We believe there will come a man toward the end of time known as the ‘Dajjāl’ due to his characteristics.”<sup>6</sup>

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<sup>3</sup> *Fath al-Bārī* (13/85/ كتاب الفتن)

<sup>4</sup> In many ḥadīth, he is referred to as *al-Masīḥ al-Dajjāl*, or the Dajjāl Messiah.

<sup>5</sup> *Sharḥ Lum’ah al-‘Itiqād*, pg. 105

<sup>6</sup> *Sharḥ Riyāḍ al-Ṣāliḥīn*, (vol. 4, pg. 448)

# THE Dajjāl

KNOWING THE FALSE MESSIAH

We study about the Dajjāl, this habitual liar, because he will be the greatest trial of this life. ‘Imrān Ibn Ḥuṣayn ( رضي الله عنه ) said: I heard the messenger of Allah saying ( صلى الله عليه ) ( وسلم ):

« مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنْ الدَّجَالِ »

There is no creation worse (in tribulation), from the time Adam was created until the final hour, than the Dajjāl.

Although the information that has come from Allah and his messenger ( صلى الله عليه وسلم ) about the Dajjāl and the phenomena that will occur at his hands is certainly amazing and yet terrifying, the point of learning about this False Messiah is not solely for amazement. Perhaps instead, such information should serve as a warning from which we prepare ourselves and our children in belief, statement, and action for the overwhelming day on which this deceiver will emerge. The prophet ( صلى الله عليه وسلم ) said, mentioning the Dajjāl:

« بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا ، وَالذُّخَانَ ، وَدَابَّةَ الْأَرْضِ ،  
وَالدَّجَالَ ، وَخَوِيصَةَ أَحَدِكُمْ ، وَأَمْرَ الْعَامَّةِ »

Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the beast from the earth, the Dajjāl, the death of each of you individually, or the comprehensive event (the Day of Resurrection).<sup>7</sup>

Some of the major signs of the Day of Judgment, if they come, faith and repentance will not be accepted at such times. Allah says in the Quran:

<sup>7</sup> Collected by Muslim, Aḥmad and it is in *Ṣaḥīḥ al-Jāmi*’ of al-Albānī (no. 2810).

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا ﴾

**Do they then wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The day some of the signs of your Lord will come, no soul will benefit from its faith if it had not believed before or had not earned through its faith some good.**<sup>8</sup>

Similarly, about this, Abū Hurayrah (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

« ثَلَاثٌ إِذَا خَرَجْنَ ﴿ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا 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﴾<sup>9</sup>: the Dajjāl, the beast, and the rising of the sun from the west.<sup>10</sup>

These signs and warnings become even more serious and frightening once we consider the following statement of the prophet (صلى الله عليه وسلم):

<sup>8</sup> The Quran, Sūrah al-Anā'm, 6:158

<sup>9</sup> *Ibid.*

<sup>10</sup> Collected by al-Tirmidhī and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no 2456).

« خُرُوجُ الْآيَاتِ بَعْضُهَا عَلَى إِثْرِ بَعْضٍ ، يَتَّبَعْنَ كَمَا تَتَّبَعُ الْخُرُزُّ فِي  
النُّظَامِ »

As for the emergence of the signs, they will come one after the other following immediately in succession like beads of a necklace.<sup>11</sup>

The major signs of the last day closely precede and indicate the Day of Resurrection is soon to follow. This particular sign, however – that of the Dajjal, or False Messiah – is distinguished from the others.

All of the other major signs make apparent to an individual the belief in his Lord. The sun's rising from the west, for example, will be evident to every human; whoever sees it rising from the west will believe. Similarly, the beast that will speak to people, the coming of Jesus, the son of Mary, and the other major signs all call people to believe in their Lord when they happen. Not so the Dajjāl. He will call people to disbelief.

What tribulation, what ordeal is worse than a single creature claiming he is our Lord while Allah allows miraculous events to occur at his hands, events that will put specific people to trial? At the same time he emerges, people will be in dire circumstances: a sky that offers no rain, an earth that grows nothing, and extreme hunger and thirst. People will be desperate for a savior. Then comes this Dajjāl changing everything.

Though he is blind, he will also blind the hearts of people, deceiving them with his claims when they see rain fall and food in abundance at his command. What greater test than to witness

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<sup>11</sup> Collected by al-Ṭabarānī in *al-Awsaṭ* and it is in al-Albānī's *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 3210).

everything you own of food and livestock die if you disbeliever in him? Or you witness the skies rain on the earth so that it produces vegetation and your livestock becomes healthy and fat if you believe in him?

So how do we protect ourselves? If Allah puts you to trial with this man, then stay firm on your disbelief in him and your denial of him. Save yourself and do not believe anything he says.

Never forget: you will never see your Lord, Allah, until you die. So anyone who comes in this life claiming to be your Lord while you see him, he is a liar, a Dajjāl.

Do not forget that this Dajjāl you see is blind (in one or both eyes) and a deceiver, but your Lord is not like that. Allah is the true Lord, described only with the highest descriptions of perfection and greatness.

So beware of the Dajjāl so you may be saved from him. If the affair of this greatest tribulation is such, then knowing the Dajjal is essential. Know him through the statements of the last messenger of Allah, Muhammad (صلى الله عليه وسلم) as he describes the Dajjāl. For no one truly knows, perhaps you or your children will meet him.





## Signs Before the Dajjāl Will Appear

### *The Arabs will be Few*

Imām Muslim collected a ḥadīth from Umm Shurayk ( رضي الله عنها ) in which she heard the prophet ( صلى الله عليه وسلم ) saying:

« لَيَفِرَنَّ النَّاسُ مِنَ الدَّجَالِ فِي الْجِبَالِ »

People will flee from the Dajjāl into the mountains.

Umm Shurayk asked, “Messenger of Allah, where will Arabs be at that time?” He ( صلى الله عليه وسلم ) replied:

« هُمْ قَلِيلٌ »

They will be few.<sup>12</sup>

### *Severe Fighting & the Conquest of Constantinople*

Abū Dāwūd and Aḥmad collected a ḥadīth narrated from Mu’ādh Ibn Jabal ( رضي الله عنه ) in which Allah’s messenger ( صلى الله عليه وسلم ) said:

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<sup>12</sup> Collected by Muslim, Aḥmad, and al-Tirmidhī

« عُمَرَانُ بَيْتِ الْمُقَدِّسِ خَرَابٌ يُثْرِبُ ، وَخَرَابٌ يُثْرِبُ خُرُوجُ الْمَلْحَمَةِ ،  
وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ ، وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ »

The construction of *Bayt al-Maqdis*<sup>13</sup> will lead to the destruction of *Yathrib* (Madina), the destruction of *Yathrib* will lead to severe fighting, severe fighting will lead to the conquest of Constantinople, and the conquest of Constantinople will lead to the arrival of the Dajjāl.<sup>14</sup>

al-Munāwī explains in *Fayḍ al-Qadīr*, “The chosen one (Muhammad صلى الله عليه وسلم) made each one of them (a sign) indicating what is to come after it.”<sup>15</sup>

### Several Conquests

Muslim collected a ḥadīth from Jābir Ibn Samurah who narrated from Nāfi’ Ibn ‘Utbah (رضي الله عنهما) who said: I memorized from him (the prophet صلى الله عليه وسلم) four things he said that I can count on my fingers:

« تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ فَارِسَ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ تَغْزُونَ  
الرُّومَ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ تَغْزُونَ الدَّجَالَ فَيَفْتَحُهَا اللَّهُ »

You will fight against the Arabian Peninsula and Allah will open it for you (allowing you to conquer it), then Persia and Allah will open it. Then you will

<sup>13</sup> Interestingly, Jewish eschatology holds that a sign of their awaited Messiah (Hebrew: *mashiah*, *mashiach*) is the reconstruction of the Third Temple, or Ezekiel's Temple (*Beit ha Mikdash*) in Jerusalem. Today, the al-Aqsa Mosque and the Dome of the Rock sit on top of the Temple Mount. (*Secrets of Jerusalem's Temple Mount*, Kathleen Ritmeyer, 1998)

<sup>14</sup> Collected by Abū Dāwūd and Aḥmad and al-Albānī says it is *ḥasan* in *Ṣaḥīḥ Sunan Abī Dāwūd* (no. 3609)

<sup>15</sup> *Fayḍ al-Qadīr*, (4/360-361)

fight against Rome and Allah will open it. Then you will fight the Dajjāl and Allah will allow you to conquer him.

Nāfi' then said to Jābir, "We used not to think the Dajjāl would appear until after Rome is conquered."<sup>16</sup>

### *Drought & Famine*

Ibn Mājah collected from Abū Umāmah al-Bāhilī ( رضي الله عنه ) that the messenger of Allah ( صلى الله عليه وسلم ) said in a long ḥadīth:

«...وَأَنَّ قَبْلَ خُرُوجِ الدَّجَالِ ثَلَاثَ سِنَوَاتٍ شِدَادٍ ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ ، يَأْمُرُ اللَّهُ السَّمَاءَ فِي السَّنَةِ الْأُولَى أَنْ تَحْسِبَ ثُلثَ مَطَرِهَا ، وَيَأْمُرُ الْأَرْضَ أَنْ تَحْسِبَ ثُلثَ نَبَاتِهَا ، ثُمَّ يَأْمُرُ السَّمَاءَ فِي السَّنَةِ الثَّانِيَةِ فَتَحْسِبُ ثُلثِي مَطَرِهَا ، وَيَأْمُرُ الْأَرْضَ فَتَحْسِبُ ثُلثِي نَبَاتِهَا ، ثُمَّ يَأْمُرُ السَّمَاءَ فِي السَّنَةِ الثَّلَاثَةِ فَتَحْسِبُ مَطَرَهَا كُلَّهُ فَلَا تُقَطِرُ قَطْرَةً ، وَيَأْمُرُ الْأَرْضَ فَتَحْسِبُ نَبَاتَهَا كُلَّهُ فَلَا تُنْبِتُ خَضِرَاءً ، فَلَا تَبْقَى دَاتٌ ظِلْفٍ إِلَّا هَلَكَتْ ، إِلَّا مَا شَاءَ اللَّهُ »

...and before the Dajjāl arrives, there will be three years of hardship during which people will suffer extreme hunger. Allah will command the sky in the first year to withhold one-third of its rain, and he will command the earth to withhold one-third of its vegetation. Then he will command the sky in the second year and it will withhold two-thirds of its rain, and he will command the earth and it will

<sup>16</sup> Collected by Muslim, Aḥmad, and Ibn Mājah

withhold two-thirds of its vegetation. Allah will then command the sky and it will withhold all of its rain so that not a single drop will fall. And he will command the earth and it will withhold all of its vegetation and not a single green plant will grow. Any hoofed animal remaining at that time will die, except for what Allah wills otherwise.

It was asked, “How will people live at such time?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered:

« التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّحْمِيدُ ، يُجْزَىءُ ذَلِكَ عَلَيْهِمْ مَجْزَأَةَ الطَّعَامِ »

*al-Tahlīl*, *al-Takbīr*, and *al-Taḥmīd*. Those will replace food for them.<sup>17</sup>



<sup>17</sup> Collected by Ibn Mājah, Ibn Khuzaymah, and al-Ḥākim, and it is in *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡhīr wa Ziyādatuh* of al-Albānī (no. 7875). As for the meanings of *al-Tahlīl*, *al-Takbīr*, and *al-Taḥmīd*:

*al-Tahlīl*: The saying of “*Lā illāha illa-Allāh*” (Nothing has the right to be worshipped except Allah.)

*al-Takbīr*: The saying of “*Allāhu Akbar*” (Allah is the greatest.)

*al-Taḥmīd*: The saying of “*al-ḥamdulillāh*” (All praise and thanks are for Allah.)

## Where the Dajjāl Will Appear

al-Timidhī collected a ḥadīth from Abū Bakr al-Ṣiddīq ( رضي الله عنه ) who said: Allah’s messenger ( صلى الله عليه وسلم ) told us that:

« الدَّجَالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ ، يُقَالُ لَهَا : خُرَاسَانُ ، يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ  
وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةُ »

The Dajjāl will appear from a land in the East said to be called: Khorasan.<sup>18</sup> There will follow him people with faces like hammered shields.<sup>19</sup>

Also, in the ḥadīth of Fāṭimah Bint Qays ( رضي الله عنها ), the prophet ( صلى الله عليه وسلم ) said:

« أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ ، لَا بَلَّ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ ، مِنْ  
قِبَلِ الْمَشْرِقِ مَا هُوَ ، مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ »

He is in the Sea of *Sham* or the Sea of Yemen. No, rather he is in the East, he is in the East, he is in the East.

Fāṭimah Bint Qays then said, “And he gestured with his hand toward the East.”<sup>20</sup>

<sup>18</sup> Khorasan is “a historical region and realm comprising a vast territory now lying in northeastern Iran, southern Turkmenistan, and northern Afghanistan.” *Encyclopedia Britannica*.

<sup>19</sup> Collected by al-Tirmidhī, Aḥmad, al-Ḥākim, and Ibn Mājah, and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1824).

<sup>20</sup> Collected by Muslim

Perhaps the first place news of him will become known, however, may be between *al-Shām*<sup>21</sup> and Iraq, and Allah knows best. Imām Muslim collected a long ḥadīth from al-Nawwās Ibn Samʿān (رضي الله عنه) in which the prophet (صلى الله عليه وسلم) said:

«...إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا»

...He comes from a path between *al-Shām* and Iraq, wreaking havoc right and left.<sup>22</sup>



<sup>21</sup> *al-Sham* includes parts of Syria, Lebanon, Palestine, and Jordan.

<sup>22</sup> Collected by Muslim

## 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>23</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>24</sup>

<sup>23</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 ، كَأَشْبَهُهُ 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 Qaṭan 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>25</sup>

<sup>24</sup> Collected by al-Bukhārī and Muslim

<sup>25</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>26</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>27</sup>

<sup>26</sup> Collected by al-Bukhārī and Muslim

<sup>27</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>28</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 Dajjāl’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>28</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>29</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>30</sup>

<sup>29</sup> Collected by Aḥmad and Abū Naʿīm and al-Albānī says it is authentic in *al-Silsilah al-Ṣaḥīḥah* (no. 1863)

<sup>30</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>31</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>32</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>31</sup> Collected by Muslim

<sup>32</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 *Fatḥh 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>33</sup>

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

« مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ ، ثُمَّ تَهَجَّأَهَا : ك ف ر ، يَقْرَأُوهُ 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>34</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>33</sup> *Faḥ al-Bārī* (13/100)

<sup>34</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>35</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>36</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>37</sup>

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

<sup>35</sup> *Sharḥ al-Nawawī ‘alá Muslim* (كتاب الفتن وأشراط الساعة / باب ذكر الدجال وصفته وما معه)

<sup>36</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>37</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>38</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>39</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 ، كَانَ رَأْسُهُ أَصْلَةً ، 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>40</sup> The one who most resembles him among people is ‘Abdul-‘Uzzā Ibn Qaṭan.<sup>41</sup> When

<sup>38</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>39</sup> Collected by Abū Dāwūd and Aḥmad, and al-Albānī says it is authentic in *Şaḥīḥ Sunan Abī Dāwūd* (no. 3630)

<sup>40</sup> The Arabic word used to describe his head, أَصْلَةً (*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>42</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>43</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>41</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. *Faṭḥ al-Bārī* (13/98)

<sup>42</sup> Collected by Aḥmad and Ibn Ḥibbān, and al-Albānī says it is authentic in *al-Silsilah al-Ṣaḥīḥah* (no. 1193)

<sup>43</sup> *al-Silsilah al-Ṣaḥīḥah* (vol. 3, no. 1193)

## The Dajjāl will Have No Children

Aḥmad collected a ḥadīth in which Abū Saʿīd al-Khudrī (رضي الله عنه) reported that the messenger of Allah (صلى الله عليه وسلم) said:

« الدَّجَّالُ لَا يُوَلِّدُ لَهُ ، وَلَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ »

The Dajjāl will have no children, and he will not enter Medina or Mecca.<sup>44</sup>



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<sup>44</sup> Collected by Aḥmad and it is in *Ṣaḥīḥ al-Jāmi'* of al-Albānī

## The Dajjāl's Travels Throughout the Earth

In a long ḥadīth collected by Imām Muslim from al-Nawwās Ibn Sam'ān (رضي الله عنه), the prophet (صلى الله عليه وسلم) was asked, “Messenger of Allah, and what about (the speed of) his travels throughout the earth?” He (صلى الله عليه وسلم) answered:

«...كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ»

...Like the rain driven by the wind.<sup>45</sup>

The Dajjāl, however, will be unable to enter Mecca or Medina as the prophet (صلى الله عليه وسلم) said:

«لَيْسَ مِنْ بَلَدٍ إِلَّا سَيِّطُوهُ 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).<sup>46</sup>



<sup>45</sup> Collected by Muslim

<sup>46</sup> Collected by al-Bukhārī and Muslim

## The Length of The Dajjāl's Stay on Earth

In the well-known ḥadīth in *Ṣaḥīḥ Muslim*, al-Nawwās Ibn Sam'ān (رضي الله عنه) said: We asked, “Messenger of Allah, and how long will he remain on earth?” He (صلى الله عليه وسلم) answered:

«...أَرْبَعُونَ يَوْمًا: يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ  
كَأَيَّامِكُمْ»

...Forty days: one day as long as a year, one day as long as a month, one day as long as a week, and the remainder of his days will be like your normal days.

We further asked, “Messenger of Allah, the day which is as long as a year, will the prayers of a single day (i.e. five) be enough for us during that day?” He said:

« لَا أَقْدُرُوا لَهُ قَدْرَهُ »

No, calculate during it its proper amount (of prayers).<sup>47</sup>

Explaining these forty days mentioned in the ḥadīth, Imām al-Nawawī says:

The scholars say that this ḥadīth is to be understood upon its apparent, literal meaning in that the (first) three days will be as long as is mentioned in the ḥadīth. And his statement,

<sup>47</sup> Collected by Muslim

“and the remainder of his days will be like your normal days” indicates this (literal meaning).

And about the statement, “No, calculate during it its proper amount,” al-Nawawī continues:

After the time of the morning prayer, when there has passed the length of time between it and the afternoon prayer like every other day, then pray the afternoon prayer. Then when the length of time from then until the late afternoon prayer normally passes, pray the late afternoon prayer. And from then, when the (typical) length of time until sunset has passed, then pray the sunset prayer and likewise the night prayer, then the morning prayer...<sup>48</sup>



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<sup>48</sup> *Ṣaḥīḥ Muslim biSharḥ al-Nawawī* (18/65-66)

## 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 إِلَيْهِ ، 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.<sup>49</sup>

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:

<sup>49</sup> Collected by al-Bukhārī and Muslim

« رَأَيْتُهُ فَيَلْمَانِيًا أَقْمَرَ هِجَانًا »

I saw him having a huge, bloated body.<sup>50</sup>

### *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 the 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:

<sup>50</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'ifah* (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 أَنْتَ؟ 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 كَثِيرُ الشَّعْرِ لَا يُدْرَى مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ ، فَقُلْنَا : وَيَلِكَ مَا أَنْتَ ؟ فَقَالَتْ : أَنَا الْجَسَّاسَةُ ، قُلْنَا : وَمَا الْجَسَّاسَةُ ؟ قَالَتْ : اعْمِدُوا 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 الطَّبْرِيبَةِ ، قُلْنَا : عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ ؟ قَالَ : هَلْ فِيهَا مَاءٌ ؟ قَالُوا : هِيَ كَثِيرَةُ الْمَاءِ ، قَالَ : أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ ، قَالَ : أَخْبَرُونِي عَنْ عَيْنِ زُغَرٍ ، 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 ، وَإِنِّي عَلَى كُلِّ نَقَبٍ مِنْهَا مَلَائِكَةٌ يَحْرُسُونَهَا »

He (the man) continued, “I will now tell you about myself. I am the Messiah.<sup>51</sup> 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 *Ṭaybah* (Medina) for they are both forbidden for me. Each time I try to enter either of them, an angel will confront me with an

<sup>51</sup> 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).”<sup>52</sup>



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<sup>52</sup> Collected by Muslim

## The Dajjāl's Tribulations

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

In the ḥadīth of Abū Umāmah al-Bāhili (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.<sup>53</sup>

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 رَأْيِ الْعَيْنِ مَاءٌ أَبْيَضٌ ، وَالْآخَرُ رَأْيِ الْعَيْنِ نَارٌ تَأْجَجُ ، فِيمَا أَدْرَكَنَّ أَحَدٌ ، فَلَيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا ، وَلِيُغْمِضَ ، ثُمَّ لِيُطَأِطِئَ رَأْسَهُ فَيَشْرَبُ مِنْهُ ، فَإِنَّهُ مَاءٌ بَارِدٌ ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ، يَقْرَأُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ »

<sup>53</sup> 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.<sup>54</sup>

### *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.”<sup>55</sup>

### *He Will Murder an Individual then Bring Him Back to Life*

<sup>54</sup> Collected by Muslim, Aḥmad, and Abū Dāwūd.

<sup>55</sup> Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is no. 7875 in al-Albānī’s *Ṣaḥīḥ al-Jāmi’*.

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 شِقَقَيْنِ، ثُمَّ يَقُولَ: 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.”<sup>56</sup>

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.<sup>57</sup>

<sup>56</sup> Collected by Ibn Mājah and it is in al-Albānī’s *Ṣaḥīḥ al-Jāmi’* (no. 5051)

<sup>57</sup> 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.<sup>58</sup>

### *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.<sup>59</sup>

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.

<sup>58</sup> Collected by Muslim, Aḥmad, and al-Tirmidhī

<sup>59</sup> *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.<sup>60</sup>

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

«...ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ، فَيُرَدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمَحِلِينَ، لَيْسَ بَأَيْدِيهِمْ 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.<sup>61</sup>

### *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:

<sup>60</sup> Collected by Ibn Mājah and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 5051)

<sup>61</sup> 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.<sup>62</sup>

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.<sup>63</sup>

### *The Earth Will Yield Its Treasures for Him*

<sup>62</sup> Collected by Ibn Mājah and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 5875)

<sup>63</sup> 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.<sup>64</sup>



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<sup>64</sup> *Ibid.*

## The Dajjāl's False Claim of Lordship

Ibn al-‘Uthaymīn says, “The Dajjāl is a deceitful man who will emerge toward the end of time claiming Lordship.”<sup>65</sup> We know Allah is the only Lord and as such, this lie of the Dajjāl’s is a false claim for many reasons, among them:

**1. The Dajjāl is One-Eyed:** The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ، أَلَا وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى ، كَأَنَّ عَيْنَهُ  
عِنَبَةٌ طَافِيَةٌ »

Allah is certainly not one-eyed, but the Dajjāl Messiah is one-eyed – his right eye  
– as if his eye is a floating grape.<sup>66</sup>

He ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) also said:

« وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ »

And the Dajjāl has one eye partially covered by a thick eyelid.<sup>67</sup>

These are descriptions of deficiency, and the true Lord, Allah ( عَزَّ وَجَلَّ ) , is only described with the highest, most perfect and complete descriptions as he ( سبحانه وتعالى ) says:

<sup>65</sup> *Sharh Lum’ah al-‘Itiqād*, pg. 105

<sup>66</sup> Collected by al-Bukhārī and Muslim

<sup>67</sup> Collected by Muslim, Aḥmad, and Abū Dāwūd.

﴿ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ﴾

**And to him belongs the highest description in the heavens and earth.**<sup>68</sup>

And he says:

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ ۗ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴾

**For those who do not believe in the hereafter is the description of evil, but for  
Allah is the highest description. And he is the Mighty, the Wise.**<sup>69</sup>

If the Dajjāl were truly the Lord, he could easily remove his defective features and his disgusting attributes.

2. **Written Between the Dajjāl's Eyes is:** كافر (*kāfir* – “Disbeliever”): The prophet (صلى الله عليه وسلم) said:

« مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ، يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ »

Written between his two eyes is: كافر (*kāfir* – “disbeliever”). Every believer will be able to read it, literate or illiterate.<sup>70</sup>

If the Dajjāl were truly the Lord, he could remove this distinctive sign of his deceit and lies.

<sup>68</sup> The Quran, Sūrah al-Rūm, 30:27

<sup>69</sup> Sūrah al-Nahl, 16:60

<sup>70</sup> Collected by Muslim, Aḥmad, and Abū Dāwūd.

**3. People Will See the Dajjāl in This Life:** Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) clearly informed us that no one will see his Lord until he dies. So when people see the Dajjāl in this life, this is a clear sign he is not their Lord. In a ḥadīth in *Ṣaḥīḥ Muslim*, the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) makes this point when he said 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>71</sup>

**4. The Dajjāl’s Weakness and Inability:** The Dajjal will be unable to do many things. For example, it has come in the ḥadīth that he will only overpower and kill a single person. Furthermore, when he tries to kill him a second time, he will be unable to do so. The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« فَيَقُولُ الدَّجَالُ : أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ، ثُمَّ أَحْيَيْتَهُ 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 »

The Dajjāl will 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.”

<sup>71</sup> Collected by Muslim



He will then kill the man and bring him back to life. The man will then tell him, “By Allah, I have never been more convinced about you than I am today.” The Dajjāl will again try to kill him but he will be unable to do so.<sup>72</sup>

If the Dajjāl were truly our Lord and god, there would be nothing he is unable to do. Allah says about himself:

﴿ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

**Certainly, Allah has power over all things.**<sup>73</sup>

The Dajjāl will have other weakness as well, such as his inability to resurrect the dead when he claims he is giving life to a Bedouin’s deceased parents. Instead, as the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« ...فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ ، فَيَقُولَانِ : يَا بُنَيَّ اتَّبِعْهُ ، فَإِنَّهُ رَبُّكَ »

...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.”<sup>74</sup>

In contrast, it is well-known from the Quran that:

﴿ وَاللَّهُ يُحْيِي وَيُمِيتُ ﴾

<sup>72</sup> Collected by al-Bukhārī

<sup>73</sup> Sūrah al-Baqarah, 2:20

<sup>74</sup> Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is no. 7875 in al-Albānī’s *Ṣaḥīḥ al-Jāmi’*.

**It is Allah who gives life and death.**<sup>75</sup>

Similarly, the Dajjāl will be unable to enter Mecca and Medina.<sup>76</sup> The Dajjāl himself admitted this inability, saying, as has come in the ḥadīth of Tamīm al-Dārī:

« وَإِنِّي مُخْبِرُكُمْ عَنِّي ، إِنِّي أَنَا الْمَسِيحُ ، وَإِنِّي أُوشِكُ أَنْ يُؤَدَّنَ لِي فِي الْخُرُوجِ ، فَأَخْرَجَ ، فَأَسِيرَ فِي الْأَرْضِ ، فَلَا أَدَعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ ، فَهَمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا ، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِي عَنْهَا ، وَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَائِكَةً يَحْرُسُونَهَا »

“I will now tell you about myself. I am the Messiah.<sup>77</sup> 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 exceptions of Mecca and *Ṭaybah* (Medina) for they are both forbidden for me. Each time I try to enter either of them, an angel will confront me with an unsheathed sword in his hand, preventing me from entering. And there is upon every path leading to them angels guarding them.”<sup>78</sup>

**5. The Dajjāl’s Lack of Knowledge:** In the long ḥadīth of Tamīm al-Dārī ( رضي الله عنه ) in which he and his companions actually met the Dajjāl, the False Messiah asked them who they were and about the date trees of *Baysān*, Lake Tiberius, the spring of *Zughar*, and about

<sup>75</sup> Sūrah Āli ‘Imrān, 3:156

<sup>76</sup> Ḥadīth proving this are record by al-Bukhārī, Muslim and others. See for example, Topic 6: The Dajjāl’s Travels Throughout the Earth

<sup>77</sup> In another version of the narration: “I am the Dajjāl.” See al-Albānī’s *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1837).

<sup>78</sup> Collected by Muslim

the messenger of Allah.<sup>79</sup> Had he truly been the Lord of the worlds, he would not need others to inform him of anything. But Allah, the true Lord, is free of any needs and he knows everything.

﴿ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

And know that Allah is the knower of all things.<sup>80</sup>

**6. The Dajjāl Only Gives to His Supporters:** Allah ( عزّ وجلّ ) is generous and merciful to all people in this life. He provides from this life as he wishes to both believers and disbelievers in him, to those he loves and those he does not love. Yet the Dajjāl only gives to those who accept his claims and believe he is their Lord.

The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said of the Dajjāl's supporters and believers:

«...وَيَمُرُّ بِالْحَيِّ فَيُصَدِّقُونَهُ ، فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ وَالْأَرْضَ أَنْ تُنْبِتَ ، فَتُمْطِرَ وَتُنْبِتَ حَتَّى تَرْوِحَ مَوَاشِيَهُمْ مِنْ يَوْمِهِمْ ذَلِكَ أَسْمَنَ مَا كَانَتْ وَأَعْظَمَ وَأَمَدَهُ 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.<sup>81</sup>

<sup>79</sup> For the full ḥadīth of Tamīm al-Dārī ( رضي الله عنه ), see Topic 8: Has Anyone Seen the Dajjāl?

<sup>80</sup> Sūrah al-Baqarah, 2:231

<sup>81</sup> Collected by Ibn Mājah and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 5875)

Yet for those who refuse to believe in the Dajjāl and refuse to follow him:

«...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.<sup>82</sup>



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<sup>82</sup> Collected by Muslim, Aḥmad, and al-Tirmidhī

## The Dajjāl's Followers

### *Jews of Aṣbahān*

Imām Muslim collected a ḥadīth from Anas Ibn Mālik ( رضي الله عنه ) in which the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« يَتَّبِعُ الدَّجَالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ »

From the Jews of Aṣbahān (Isfahan, Iran), seventy thousand will follow the Dajjāl. They will be wearing shawls.<sup>83</sup>

### *Disbelievers & Hypocrites*

Anas Ibn Mālik ( رضي الله عنه ) also narrated that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ يَحْرُسُونَهَا ، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ ، فَيُخْرِجُ اللهُ 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.

<sup>83</sup> Collected by Muslim and Aḥmad

Medina will then be shaken by three earthquakes whereby Allah will remove every disbeliever and hypocrite (from Medina).<sup>84</sup>

And in the narration of Imām Aḥmad:

« يَجِيءُ الدَّجَالُ ، فَيَطُّ الْأَرْضَ إِلَّا مَكَّةَ وَالْمَدِينَةَ ، فَيَأْتِي الْمَدِينَةَ ، فَيَجِدُ بِكُلِّ نَقْبٍ مِنْ نِقَابِهَا صُفُوفًا مِنَ الْمَلَائِكَةِ ، فَيَأْتِي سَبْخَةَ الْجَرْفِ ، فَيَضْرِبُ رِوَاقَهُ ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ ، فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ »

The Dajjāl will come and enter every place on earth except Mecca and Medina. When he comes to Medina, he will find on every path leading to it rows of angels. He will then come to a marsh and camp there. Medina will be shaken by three earthquakes whereby every hypocrite man and hypocrite woman will leave (Medina) and come out to him.<sup>85</sup>

### *Some of the Deceived Bedouins*

Abū Umāmah al-Bāhilī ( 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 بَنِيَّ اتَّبِعْهُ ، فَإِنَّهُ رَبُّكَ »

<sup>84</sup> Collected by al-Bukhārī, Muslim, and Aḥmad

<sup>85</sup> Collected by al-Bukhārī, Muslim, and Aḥmad, and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 8028)

...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.”<sup>86</sup>

*“People with Faces like Hammered Shields”*

Abū Bakr al-Ṣiddīq (رضي الله عنه) narrated, in a ḥadīth collected by al-Timidhī and others, that the prophet (صلى الله عليه وسلم) said:

« الدَّجَالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ ، يُقَالُ لَهَا : خِرَاسَانُ ، يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ  
وُجُوهُهُمْ الْمَجَانُّ الْمَطْرَقَةُ »

The Dajjāl will appear from a land in the East said to be called: Khorasan.<sup>87</sup> There will follow him people with faces like hammered shields.<sup>88</sup>



<sup>86</sup> Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is no. 7875 in al-Albānī’s *Ṣaḥīḥ al-Jāmi’*.

<sup>87</sup> Khorasan is “a historical region and realm comprising a vast territory now lying in northeastern Iran, southern Turkmenistan, and northern Afghanistan.” *Encyclopedia Britannica*.

<sup>88</sup> Collected by al-Tirmidhī, Aḥmad, al-Ḥākim, and Ibn Mājah, and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1824).

## 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.<sup>89</sup>

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.”<sup>90</sup>

<sup>89</sup> Collected by Muslim

<sup>90</sup> *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.<sup>91</sup>

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.<sup>92</sup>

<sup>91</sup> Collected by al-Ṭabarānī and al-Nasāī, and al-Albānī says it is authentic in *Ṣaḥīḥ al-Targhīb wal-Tarhīb* (no. 225)

<sup>92</sup> 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.<sup>93</sup>

### *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 بِالِدَّجَالِ فَلْيَنْتَهِ عَهُ ، 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.<sup>94</sup>

### *A Believer’s Residing in Mecca or Medina*

<sup>93</sup> *Fayḍ al-Qadīr* (vol. 6, pg. 118)

<sup>94</sup> 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 Mālīk ( 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).<sup>95</sup>

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.<sup>96</sup>

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

<sup>95</sup> Collected by al-Bukhārī, Muslim, and Aḥmad

<sup>96</sup> 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.<sup>97</sup>

### *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 ، 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 (عزَّ وجلَّ) until he dies.<sup>98</sup>

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 ،  
يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ »

<sup>97</sup> Collected by al-Bukhārī

<sup>98</sup> 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.<sup>99</sup>

### *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.<sup>100</sup>

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 ابْتَلِيَ بِنَارِهِ،  
فَلَيْسَتْغَتْ بِاللَّهِ، وَلَيَقْرَأُ فَوَاتِحَ الْكَهْفِ»

<sup>99</sup> Collected by Muslim, Aḥmad, and Abū Dāwūd.

<sup>100</sup> 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.<sup>101</sup>

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.<sup>102</sup>

### *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:

<sup>101</sup> Collected by Ibn Mājah, al-Ḥākim, and Ibn Khuzaymah, and it is in al-Albānī's *Ṣaḥīḥ al-Jāmi'* (no. 7875).

<sup>102</sup> 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.”<sup>103</sup>

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.<sup>104</sup>

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

<sup>103</sup> Collected by Muslim

<sup>104</sup> 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.<sup>105</sup>



<sup>105</sup> Collected by al-Bukhārī, Muslim, and al-Nasāī



## The Staunchest Muslims in Opposition to the Dajjāl

### *Banū Tamīm*

In a ḥadīth collected in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, Abū Hurayrah ( رضي الله عنه ) said, “I have never stopped loving (the tribe of) Banū Tamīm since I heard three statements about them that Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said.” He then narrated that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ »

They are the staunchest of my nation against the Dajjāl.

Abū Hurayrah continued: And when charity from them (Banū Tamīm) was brought, the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« هَذِهِ صَدَقَاتُ قَوْمِنَا »

This is the charity of our people.

...and there was once a female captive from them (Banū Tamīm) with ‘Āishah and he ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« أَعْتَقِيهَا فَإِنَّهَا مِنْ وَدِّ إِسْمَاعِيلَ »

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Free her, for she is from the children of Ishmael.<sup>106</sup>



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<sup>106</sup> Collected by al-Bukhārī and Muslim

## The Greatest Martyr is Murdered by the Dajjāl

al-Bukhārī and Muslim collected a ḥadīth in which Abū Saʿīd al-Khudrī ( رضي الله عنه ) narrated that Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) spoke to them at length about the Dajjāl. Among the things he ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said was:

« يَأْتِي الدَّجَالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ ، فَيَنْزِلُ بَعْضَ السَّبَاخِ الَّتِي تَلِي الْمَدِينَةَ ، 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 أَحْيَيْتَهُ ، 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 »

The Dajjāl will appear but he will be forbidden to enter any path leading to Medina. He will then settle at some marshes near Medina. On that day, a man will come out to him and he will be the best of people (or he said) one of the best people. He will say, “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 more

convinced about you than I am today.” The Dajjāl will again want to kill him but he will be unable to do so.<sup>107</sup>

Imām Muslim collected a similar, yet longer, ḥadīth from Abū Sa’īd (رضي الله عنه) in which the messenger of Allah (صلى الله عليه وسلم) said:

« يَخْرُجُ الدَّجَالُ ، فَيَتَوَجَّهُ قَبْلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ ، فَتَلْقَاهُ الْمَسَالِحُ مَسَالِحُ الدَّجَالِ ، فَيَقُولُونَ لَهُ : أَيْنَ تَعْمِدُ ؟ فَيَقُولُ : أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ ، قَالَ : فَيَقُولُونَ لَهُ : أَوْ مَا تُؤْمِنُ بِرَبِّنَا ؟ فَيَقُولُ : مَا بِرَبِّنَا خَفَاءٌ ، فَيَقُولُونَ : اقْتُلُوهُ ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ : أَلَيْسَ قَدْ نَهَاكُم رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ ؟ قَالَ : فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَالِ ، فَإِذَا رَأَهُ الْمُؤْمِنُ ، قَالَ : يَا أَيُّهَا النَّاسُ ! هَذَا الدَّجَالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : فَيَأْمُرُ الدَّجَالُ بِهِ ، فَيَشَبِّحُ ، فَيَقُولُ : خَذُوهُ ، وَشَجُوهُ ، فَيُوسِعُ ظَهْرَهُ وَبَطْنَهُ ضَرْبًا ، قَالَ : فَيَقُولُ : أَوْ مَا تُؤْمِنُ بِي ؟ قَالَ : فَيَقُولُ : أَنْتَ الْمَسِيحُ الْكَذَّابُ ، قَالَ : فَيُؤْمَرُ بِهِ ، فَيُؤَشِّرُ بِالْمِئْشَارِ مِنْ مَفْرَقِهِ حَتَّى يُفَرِّقَ بَيْنَ رِجْلَيْهِ ، قَالَ : ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقِطْعَتَيْنِ ، ثُمَّ يَقُولُ لَهُ : قُمْ ، فَيَسْتَوِي قَائِمًا ، قَالَ : ثُمَّ يَقُولُ لَهُ : أَتُؤْمِنُ بِي ؟ فَيَقُولُ : مَا أَزِدُّتُ فِيكَ إِلَّا بَصِيرَةً ، قَالَ : ثُمَّ يَقُولُ : يَا أَيُّهَا النَّاسُ ! إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ ، قَالَ فَيَأْخُذُهُ الدَّجَالُ لِيَذْبَحَهُ ، فَيَجْعَلُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوتِهِ نُحَاسًا ، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا ، قَالَ : فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ ، فَيَحْسِبُ النَّاسُ أَنَّهَا قَذَفَهُ إِلَى النَّارِ ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ »

<sup>107</sup> Collected by al-Bukhārī and Muslim

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The Dajjāl will appear, and a man from the believers will head out toward him. Some of the soldiers of the Dajjāl carrying weapons will meet the man and ask him, “Where are you headed?” He will reply, “I am headed toward this man who has appeared.” They will further ask him, “Do you not believe in our Lord?” and he will answer, “There is nothing hidden about our Lord.” They will then say, “Kill him,” but some of them will ask, “Did your Lord not forbid you from killing anyone with his permission?” So they will take the man to the Dajjāl. When the man sees him (the Dajjāl), he will proclaim, “Oh people, this is the Dajjāl mentioned by the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” The Dajjāl will then order for him to be stretched on his stomach, saying, “Take him and strike him.” He will then be struck through his back and stomach. The Dajjāl will then ask him, “And do you not believe in me?” but the man will reply, “You are the lying messiah.” It will then be commanded to kill him and the man will be sawed in half, from his head to between his legs. The Dajjāl will then walk between the two pieces and say to the man, “Stand,” and the man will get up, standing. The Dajjāl will again ask him, “Do you believe in me?” and the man will answer, “I have only increased in certainty about you.” The man will tell the people, “Oh people, he will not be able to do (similarly) after me with anyone else among the people.” The Dajjāl will then grab him to slaughter him, but the man’s neck will become copper, down to his collar bone, so he (the Dajjāl) will have no way of killing him. Instead, he will take the man by his hands and feet and throw him. The people will assume he has thrown the man into the fire, but he was actually thrown into Paradise.

The messenger of Allah then said:

« هَذَا أَكْبَرُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ »

This is the greatest person to achieve martyrdom with the Lord of the worlds.<sup>108</sup>

And in the ḥadīth of Abū Umāmah (رضي الله عنه), the prophet (صلى الله عليه وسلم) said:

«...وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلِّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ حَتَّى تُلْقَى شِقَيْنِ، 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 مِنِّي 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, 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.”<sup>109</sup>



<sup>108</sup> Collected by Muslim

<sup>109</sup> Collected by Ibn Mājah and it is in al-Albānī’s *Ṣaḥīḥ al-Jāmi’* (no. 5051)

## Safety from the Dajjāl's Tribulations Necessitates Paradise

Imām Muslim and others collected a long ḥadīth about the Dajjāl from al-Nawwās Ibn Sam'ān (رضي الله عنه). In this narration, the prophet (صلى الله عليه وسلم) said:

«...ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمَ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ  
وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ»

...Then Jesus, the son of Mary, will come to a people whom Allah has protected from him (the Dajjāl). He (Jesus) will anoint them on their faces and inform them of their positions in Paradise.<sup>110</sup>



<sup>110</sup> Collected by Muslim and Ibn Mājah

## The Death of the Dajjāl

A companion by the name of Mujamma' Ibn Jāriyah al-Anṣārī ( رضي الله عنه ) said in a ḥadīth collected by al-Tirmidhī that he heard the prophet ( صلى الله عليه وسلم ) say:

« يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بَابِ لُدٍّ »

The son of Mary (Jesus) will kill the Dajjāl at the gate of Lod.<sup>111</sup>

In the long ḥadīth narrated by Abū Umāmah al-Bāhilī ( رضي الله عنه ) collected by Ibn Mājah, al-Ḥākim, and others, Jesus, the son of Mary, will come to people praying the morning prayer near Jerusalem and join them. After the prayer:

« قَالَ عِيسَى عَلَيْهِ السَّلَامُ : افْتَحُوا الْبَابَ ، فَيُفْتَحُ وَوَرَاءَهُ الدَّجَالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ كُلُّهُمْ ذُو سَيْفٍ مُحَلَّى وَسَاجٍ ، فَإِذَا نَظَرَ إِلَيْهِ الدَّجَالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ ، وَيَنْطَلِقُ هَارِبًا ، وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ : إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا ، فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ »

Jesus ( عليه السلام ) will say, “Open the gate.” It will be opened and behind it will be the Dajjāl along with seventy thousand Jews, each of them with an embellished sword and (wearing) a shawl. When the Dajjāl sees him, he will begin to dissolve like salt dissolves in water, and will turn and flee. Jesus ( عليه السلام ) will tell him,

<sup>111</sup> Collected by al-Tirmidhī and al-Albānī says it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī*, (no. 1829). The city of *Ludd* or *Lod* is in current-day Israel.



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“I have a single strike for you from which you will be unable to escape.” He will meet him (the Dajjāl) at the eastern gate of Lod and kill him.<sup>112</sup>



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<sup>112</sup> Collected by Ibn Mājah, al-Ḥākim, Ibn Khuzaymah and others, and al-Albānī says it is authentic in *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡīr wa Ziyādatuh*, (no. 7875).

## Other Tribulations Close in Severity to the Dajjāl

### *The Trials of the Grave*

al-Bukhārī, Muslim, and Aḥmad collected a ḥadīth from Asmā Bint Abī Bakr ( رضي الله ) in which Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا ، حَتَّى الْجَنَّةَ وَالنَّارَ ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، يُؤْتَى أَحَدُكُمْ ، فَيَقَالُ لَهُ : مَا عَلِمَكَ بِهَذَا الرَّجُلِ ؟ فَأَمَّا الْمُؤْمِنُ ، أَوْ قَالَ : الْمُؤْمِنُ ( شَكَّ هِشَامٌ ) فَيَقُولُ : هُوَ رَسُولُ اللَّهِ ، هُوَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى ، فَأَمَّا وَأَجَبْنَا وَاتَّبَعْنَا وَصَدَّقْنَا ، فَيَقَالُ لَهُ : نَمْ صَالِحًا ، قَدْ كُنَّا نَعْلَمُ إِنْ كُنْتَ لَتُؤْمِنُ بِهِ ، وَأَمَّا الْمُنَافِقُ ، أَوْ قَالَ : الْمُرْتَابُ ( شَكَّ هِشَامٌ ) فَيَقَالُ لَهُ : مَا عَلِمَكَ بِهَذَا الرَّجُلِ ؟ فَيَقُولُ : لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ »

There is nothing I have not seen except that I was shown it right here, even Paradise and the fire. And it has been revealed to me that you will all be put to trial in your graves similar to the tribulation of the Dajjāl Messiah. Each of you will be asked, “What do you know of this man?” As for a believer or one with certain knowledge (Hishām, one of the narrators was not sure which word was used), he will answer, “He is the messenger of Allah, he is Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ). He came to us with clear teachings and guidance, so we believed (in

him), responded (to his call), followed (him), and considered him to be true.” He will then be told, “Sleep peacefully. We already knew you would believe in him.” As for a hypocrite or a doubter (Hishām was unsure), he too will be asked, “What do you know of this man?” but he will say, “I do not know. I only heard people saying something (about him) so I said it too.”<sup>113</sup>

The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) joined the seeking of protection from the grave and the Dajjāl in many ḥadīth. For example, Abū Huraryah ( رَضِيَ اللهُ عَنْهُ ) reported that he ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ ، عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ »

Seek protection with Allah from the punishment of Allah. Seek protection with Allah from the punishment of the grave. Seek protection with Allah from the tribulation of the Dajjāl Messiah. Seek protection with Allah from the tribulations of life and death.<sup>114</sup>

### *Misguided Leaders*

Imām Aḥmad collected from Abū Dharr ( رَضِيَ اللهُ عَنْهُ ) that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

<sup>113</sup> Collected by al-Bukhārī, Muslim, and Aḥmad

<sup>114</sup> Collected by Muslim and al-Nasāī

« غَيْرُ الدَّجَالِ أَخَوْفٌ عَلَيَّ مِنْ الدَّجَالِ »

There is something other than the Dajjāl I fear more for my nation.

Abū Dharr ( رضي الله عنه ) then asked him, “Messenger of Allah, what is more fearful for your nation than the Dajjāl?” He ( صلى الله عليه وسلم ) answered:

« الْأئِمَّةَ الْمُضِلِّينَ »

Misguided, misguiding leaders.<sup>115</sup>

al-Munāwī says, explaining this narration:

Ibn al-‘Arabī says: This still does not contradict the narrations which state that there is no greater tribulation than that of the Dajjāl. The prophet made this statement here (about misguided leaders) to his companions because what he feared more for them (specifically) is something closer to them than the (appearance of) the Dajjāl. Something that is certain to occur sooner is more feared than something that is to occur later, even though the latter may be more severe.<sup>116</sup>



<sup>115</sup> Collected by Aḥmad, and al-Albānī says it is authentic in *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡhīr wa Ziyādatuh*, (no. 4165).

<sup>116</sup> *Fayd al-Qadīr*, (4/407)

## 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.**<sup>117</sup>

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

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

<sup>117</sup> The Quran, Sūrah al-Anā'm, 6:158

Three (signs), if they come ﴿no soul will benefit from its faith if it had not believed before﴾<sup>118</sup>: the Dajjāl, the beast, and the rising of the sun from the west.<sup>119</sup>

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

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ 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.**<sup>120</sup>

Similarly in the verse:

﴿وَأِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ﴾

**And he (Jesus) is certainly a sign of the (last) hour.**<sup>121</sup>

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.<sup>122</sup>

<sup>118</sup> *Ibid.*

<sup>119</sup> Collected by al-Tirmidhī and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no 2456).

<sup>120</sup> Sūrah al-Nisā, 4:159

<sup>121</sup> Sūrah al-Zukhruf, 43:61

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.**<sup>123</sup>

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.<sup>124</sup>

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<sup>122</sup> Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī*

<sup>123</sup> Sūrah Ghāfir, 40:57

<sup>124</sup> al-Albānī, *Sharḥ al-‘Aqīdah al-Ṭahāwīyyah* (pg. 565)

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In addition, Ibn Kathīr<sup>125</sup> has also mentioned that the ḥadīth of the Dajjāl are *Mutawātir*, as did al-Sakhāwī in *Fatḥ al-Mughīth*.<sup>126</sup>



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<sup>125</sup> In *Nihāyah al-Bidāyah wal-Nihāyah* (147-149)

<sup>126</sup> *Fatḥ al-Mughīth Sharḥ Alfīyyah al-Ḥadīth* (3/44)