

# Ad-Dajjal

الدجال  
[الفتنة الكبرى]

**The Anti-Christ**  
[The Greatest Calamity]





# Ad-Dajjal

الدجال (الفتنة الكبرى)

هذا الكتاب إعداد  
مركز التنوير بالإسلام  
اللجنة النسائية  
جمعية إحياء التراث الإسلامي

**Prepared by**  
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Women's Committee  
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بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most  
Beneficent, the Most Merciful**



## Table of Contents

<b>Author's Foreword</b>	iii
<b>Translator's Foreword</b>	vi
<b>Introduction</b>	1
<b>Chapter 1</b> His Appearance and How He is Defined	2
<b>Chapter 2</b> Are Ibn Sayyad and <i>Ad-Dajjal</i> the Same?	26
<b>Chapter 3</b> The Trials of <i>Ad-Dajjal</i> and What will Appear Along with Him	43
<b>Chapter 4</b> The Period of His Stay and His Speed on Earth	48
<b>Chapter 5</b> The Day of Rescue	50
<b>Chapter 6</b> The Signs of His Appearance	51
<b>Chapter 7</b> The Stronger Amongst the Muslims Opposing <i>Ad-Dajjal</i>	52
<b>Chapter 8</b> The Warning of the Prophet ﷺ Against the Misleading <i>Imams</i>	53

<b>Chapter 9</b>	54
The Calamity Which is Similar in its Severity to the Calamity of <i>Ad-Dajjal</i>	
<b>Chapter 10</b>	57
Seeking Refuge from <i>Ad-Dajjal</i> in Every Prayer	
<b>Chapter 11</b>	59
<i>Ad-Dajjal</i> will be Insignificant in Allah's Sight	
<b>Chapter 12</b>	60
Why <i>Ad-Dajjal</i> is not Mentioned Directly in the Qur'an?	
<b>Chapter 13</b>	63
The Narrations Regarding <i>Ad-Dajjal</i> are Successive	
<b>Conclusion</b>	64
<b>Transliteration of <i>Surat Al-Kahf</i> (Chapter 18)- Verses 1-10</b>	66
<b>Bibliography</b>	67
<b>Note on Abbreviations</b>	68



## Author's Foreword

### In The Name of Allah, the Most Beneficent, the Most Merciful

All praise is to Allah, we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves, and from the bad consequences of our deeds. Whoever Allah guides there is none to take astray, and whoever Allah takes astray there is none to guide. We testify that there is no God except Allah alone without any associates, and we testify that Muhammad is His bondservant and Messenger.

*“O you who believe! Fear Allah (by doing all that He has ordered and abstaining from all that He has forbidden) as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.”*  
**Surat Al-Imran (3:102)**

*“O Mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”*  
**Surat an-Nisa (4:1)**

*“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the Truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).”*  
**Surat al-Ahzab (33:70-71)**

The best word is the Book of Allah, and the best guidance is the guidance shown by Muhammad ﷺ. The worst practice is the introduction of new elements in the Islamic faith and every innovation (*Bida'a*) is a deviation from the truth, and every deviation from the truth leads to Hell-Fire.

The belief in "*al-Ghaib*"<sup>(1)</sup> is the basis of the faith - if it is not the whole faith - because most of the articles of faith are unseen, including belief in the Day of Resurrection.

Allah ﷻ informed us in His Book (the Qur'an) that this Day is coming with no doubt, as He ﷻ says in ***Surat al-Hijr (15:85)***

*"And We created not the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ) their faults with gracious forgiveness."* [this was before the ordainment of Jihad or Holy fighting in Allah's cause.]

And Allah ﷻ made clear to us that believing in *al-Ghaib* - including the belief in the Judgment Day - is one of the characteristics of *al-Muttaqun* [the pious and the righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds that He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

Allah ﷻ says in ***Surat al-Baqarah (2:1-5)***

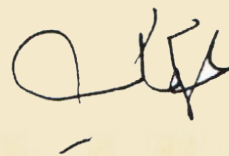
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<sup>(1)</sup> *Al-Ghaib* literally means a thing not seen. But this word includes a vast meaning: Belief in Allah, the Angels, the Holy Books, Allah's Messengers, the Day of Resurrection and *al-Qadar* (Divine Preordainment). It also includes what Allah and His Messenger ﷺ informed us about knowledge of matters of past, present, and future e.g. news about the creation of the heavens and earth, botanical and zoological life, news about the nations of the past, and about Paradise and Hell, etc.

*“Alif-Lam-Mim. This is the Book (The Qur’an), whereof there is no doubt, a guidance to those who are al-Muttaqun. Who believe in the Ghaib and offer the prayers perfectly, and spend out of what we have provided for them. And who believe in that which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurat (Torah) and the Injeel (Gospel)] and they believe with certainty in the Hereafter. They are on (true) guidance from their Lord, and also they are the successful.”*

Allah’s Messenger ﷺ made clear to us in many narrations the portents and the signs of the Hour. Ten of them are major signs which are going to appear successively - in a time no one knows about except Allah ﷻ - and at which Allah ﷻ will give the permission for the world to be changed as a sign for the establishment of the Hour. Most of the people are in great heedlessness with regard to this Day, and they are, as their Lord described them, in heedlessness and have turned away from it. Allah ﷻ says in **Surat al-Anbiya (21:1)**

*“Draws near for mankind their reckoning, while they turn away in heedlessness.”*



Mahmoud A'tiyyah

## Translator's Foreword

***In The Name of Allah the Most Beneficent the Most Merciful***

All praise and gratitude be to Allah, the Lord of the worlds, and peace and blessings be upon the Prophet Muhammad ﷺ, his family, his companions, and those who rightly follow them till the last day.

One of the greatest calamities and major signs which indicates the approach of the Judgement Day is the appearance of *ad-Dajjal* (the Anti-Christ), about which the Prophet Muhammad ﷺ warned his followers. However, some Muslims consider and interpret *ad-Dajjal* as being the new western and modern civilization with all its inventions, and reject in this way all the narrations of the Prophet ﷺ that described *Ad-Dajjal*, although the narrations are authentic and successive (i.e. narrated by many narrators in succession).

This small book is translated from the book “*Faqad Jaa’aa Ash-Raatuha*” (Thus Its Signs Have Come) by Shaikh Mahmoud ‘Atiyyah and presented by Shaikh Hussain al-‘Awaayshah. I added the comment and explanation of Imam an-Nawawi regarding the appearance of *Ad-Dajjal* from the east (chapter two, point four) as a footnote.

We ask Allah ﷻ to accept this work from us, benefit others through it and eliminate doubts about *ad-Dajjal* through the Prophet’s ﷺ description of him. Verily Allah is the All-Hearer, the All-Knower.

## Introduction

*Al-Masih ad-Dajjal* is one of the greatest signs that indicates that the Hour is about to be established. He will claim that he is the lord; and Allah ﷻ will give him extraordinary or supernatural powers to test the people. He will appear at a time when people are facing afflictions and distress: the clouds won't bring rain, the earth will not produce plants, there will be severe hunger and thirst. During these conditions of distress, the people will look for a rescuer or saviour. As a result, this trial will come to them. They will see that he is blind in his right eye, but the people's hearts will be blinded when they see the rain and the abundance of food.

What will the situation be at this time? If Allah ﷻ afflicted you with *ad-Dajjal*, do not believe in him and be firm by disbelieving in him, otherwise you will be lost. Remember that you'll never see Allah ﷻ in this world. Whoever claims that he is your lord and you can see him, is *ad-Dajjal*, a liar and a deceiver. Remember that he has a blind eye and is a liar, and our Lord is not described like that; our Lord is attributed with all the perfect qualities, full of Majesty and Supremacy. So be cautious of *ad-Dajjal* in order to be rescued from him, and whoever is rescued is truly, surely rescued.

Let us know him through the Prophet's description of him, as no one knows if *ad-Dajjal* is going to overtake him or his children!

## Chapter 1

### His Appearance and How He is Defined

#### 1) He is the greatest *Fitna* (affliction or trial) that mankind will face

It is reported by Muslim that Imran bin al-Hussain رضي الله عنه narrated: “I myself heard the Prophet ﷺ say, ‘Since the creation of Adam till the Day of Judgement there is no greater calamity than the appearance of the Anti-Christ.’”<sup>(1)</sup>

#### 2) He is one of many *Dajjals* (liars), but his affliction is the greatest

Prophet Muhammad ﷺ warned us in different traditions about the *dajjals* and liars who claim prophecy. There is no prophet after Prophet Muhammad ﷺ. This doesn't concern men only, but amongst the *dajjals* (liars) are also women.

It is reported by Ahmed, at-Tabarani and ad-Dia'a that Hudhaifa رضي الله عنه narrated that the Prophet ﷺ said: “In my *Ummah* (nation) will be 27 liars and *dajjals*, four of them are women, and I am the last Messenger of Allah. There is no prophet or messenger after me!”<sup>(2)</sup>

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<sup>(1)</sup> “Summarized Muslim” (no. 2085).

<sup>(2)</sup> “Sahih al-Jamie” (no. 4134).

It is reported by Ahmed and Muslim that Jabir bin Samurah said that the Messenger of Allah, Muhammad ﷺ said: “Till the Hour be established liars will appear, so be careful of them.”<sup>(1)</sup>

It is reported by al-Bukhari and Muslim that Abu Hurairah ؓ narrated that Allah’s Messenger ﷺ said: “The Hour will not be established until approximately thirty *dajjals* (liars) appear, and each one of them will claim that he is Allah’s Messenger.”<sup>(2)</sup>

It is reported by Ahmed, Abu Dawoud and Ibn Majah that Thowban ؓ narrated that Allah’s Messenger ﷺ said: “Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my *Ummah* (nation) would reach those ends which have been drawn near me and I have been granted the red and the white treasures (i.e. gold and silver) and I begged my Lord for my *Ummah* that it would not be destroyed by famine (drought), nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch (kill or destroy each other), and my Lord said: ‘Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your *Ummah* that it will not be destroyed by famine (drought) and it will not be dominated by an enemy who will not be amongst it and would take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose), but it will be from amongst them, viz. your *Ummah*, that some people would kill or imprison the others.’ And I fear for my nation from the misleading *Imams*, and if the sword has been put in my nation (i.e. killing will increase) it will not be raised from them till the Judgement Day, and the Hour will not be established till tribes out of my nation join the polytheists, until<sup>(3)</sup> tribes out of my nation worship idols, and in my nation will appear thirty liars. All of them will claim that

<sup>(1)</sup> “Summarized Muslim” (no. 1196).

<sup>(2)</sup> “Al-Silsilah al-Sahihah” (no. 4/251).

<sup>(3)</sup> Abu Dawoud and Ahmed reported “and until.”

he is a (prophet, and I am the last Prophet (the seal of the prophets). There will be no Prophet after me. A sect of my *Ummah* (nation) will be superior (uppermost) on the right path and will not be harmed by those who oppose them till Allah's Command will come to pass.”

### 3) Signs indicating his imminent appearance

#### a. The Arabs will be few

Umm Shareek said: “I heard the Prophet Muhammad ﷺ saying, ‘The people will run away from *ad-Dajjal* to the mountains (for shelter due to fear of the Anti-Christ).’ I asked: ‘O Messenger of Allah, where would the Arabs be then, on that day?’ The Prophet ﷺ said: ‘They will be few (small in number).’”(1)

#### b. The carnage (the great battle between the Muslims and Christians) and the conquest of Constantinople (i.e. Istanbul)

It is reported by Muslim that Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said: “The Last Hour will not come until the Romans land at al-Amaq or in Dabiq (places close to Syria). An army consisting of the best (soldiers) of the people of the earth at that time will come from Madinah (to counteract them). When they will arrange themselves in ranks, the Romans will say, ‘Do not stand between us and those (Muslims of Shaam and Egypt) who took prisoners from amongst us. Let us fight with them,’(2) and the Muslims will say, ‘Nay, by Allah, we will never let you get through

(1) “Summarized Muslim” (no. 2057).

(2) Because there was a treaty between them and they fought against a common enemy of them and they won, the Christians will raise the cross and say that the victory is due to them to tease the Muslims, so one of the Muslims will become angry and will kill the person who raised the cross and break it: here the Christians will take this event as a reason to fight the Muslims.



to our brothers.’ They will then fight and a third (part of the Muslim army) will run away, and Allah will never forgive them. Another third, which will be constituted of excellent martyrs in Allah’s eye, will be killed and the last third will never be put to trial and will win. They will be the conquerors of Constantinople. And as they will be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan will cry, ‘The *Dajjal* has taken your place among your family.’ They will then come out, but it will be of no avail. When they will come to Shaam, he will come out while they will still be preparing themselves for battle against the *Dajjal*, drawing up the ranks. Certainly, the time of prayer shall come and then Jesus ﷺ, son of Mary, will descend and will lead them in prayer.<sup>(1)</sup> When the enemy of Allah (*ad-Dajjal*) will see Jesus ﷺ, he will disappear just as the salt dissolves itself in water, and if he (Jesus) were not to confront him at all, even then he would dissolve completely, but Allah will kill him by his (Jesus’) hand and will show them (the Muslims) his (*ad-Dajjal*’s) blood on his lance.”<sup>(2)</sup>

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<sup>(1)</sup> This will occur in Bait-ul-Maqdis, in Palestine. This will follow the time when he will be lead in prayer in Damascus, where he will descend first. On that occasion, he will pray behind al-Mahdi ﷺ.

<sup>(2)</sup> “Summerized Muslim” (no. 2029).

### c. The conquests (of Muslims before the appearance of the *Dajjal*)

Reported Ahmed, Muslim and Ibn Majah that Jabir bin Samurah ؓ narrated that Nafie bin Utbah ؓ said: “We were with the Prophet ﷺ in a *Ghazwa* (holy war in the cause of Allah), when there came a people to Allah’s Messenger from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met the Prophet ﷺ as he was sitting and they were standing, so I said to myself, ‘Better go to them and stand between him and them, so that they may not attack him.’ Then I thought that perhaps there had been secret negotiations going on between them. So I went to them and stood between them and him and I memorized four of the words (on that occasion), which I repeat (on the fingers of my hand). He ﷺ said: ‘You will attack Arabia, and Allah ﷻ will enable you to conquer it, then you will attack Persia and Allah ﷻ will enable you to conquer it, then you will attack Rome and Allah ﷻ will enable you to conquer it, then you will attack *ad-Dajjal* and Allah ﷻ will enable you to conquer him!’ Then Nafie said: ‘O Jabir! We think that *ad-Dajjal* will not come out until Rome will be conquered.’<sup>(1)</sup>

### d. The scarcity or withholding of rain and plants

Before the appearance of *ad-Dajjal*, the people on the earth will face three lean, emaciated, and hard years in which people will find distress, hardship, and calamity. There will be no rain, no plants and lean harvests. The people will betake themselves *Tasbeeh*, *Tahmeed* and *Tahleel*.<sup>(2)</sup> They will do that as a replacement for food and drink. While they are in that condition, they will hear that a god appeared and with him mountains of bread and streams of water. Whoever confesses in him as a lord, he (*ad-Dajjal*) will feed him and give him drink, and whoever disbelieves in him (refutes and denies him), he will prevent food and drink from him. The protected at that time will be those

<sup>(1)</sup> “Summarized Muslim” (no. 2028).

<sup>(2)</sup> To say *Subhana-Allah*, *Al-hamdulillah* and *La ilah illa Allah*.

whom Allah ﷻ protects, and who remembers at that moment the advice from Prophet Muhammad ﷺ: (1) you will not see your Lord until you die, and you see this liar, *ad-Dajjal*, and you are not yet dead; (2) he who appears before you is one-eyed (blind in one eye) and Allah is not one-eyed but attributed with all perfect qualities, full of Majesty and Supremacy. So stay firm on this belief until you meet your Lord.

It is reported by Ibn Majah, Ibn Khuzaima, al-Hakim and ad-Diya that Abu Umamah ؓ narrated that the Prophet ﷺ said in a long *Hadith*:

“...before the appearance of *ad-Dajjal* there will be three hard (lean) years, the people will suffer severe hunger, Allah ﷻ will order the sky in the first year to withhold one third of its rain, and will order the earth to withhold one third of its plants, then Allah ﷻ will order the sky in the second year to withhold two thirds of its rain and the earth to withhold two thirds of its plants, then in the third year Allah ﷻ will order the sky to withhold all the rain (not a single drop will fall) and the earth to stop producing plants. No cloven-hoofed animals will remain, they will all die except whom Allah wills.” He asked: “On what will the people live at that time?” He ﷺ answered: “On *Tahleel*, *Takbeer* and *Tahmeed*. And this will be as a substitute for food.”<sup>(1)</sup>

#### 4) **Where will *ad-Dajjal* come from and where will he appear?**

Narrated Ahmed, at-Tirmidhi, al-Hakim and Ibn Majah, that Abu Bakr as-Siddiq ؓ said that the Prophet ﷺ said: “*Ad-Dajjal* will come out from a land in the east, called Khurasan. People with faces that look like shields coated with leather will join him.”<sup>(2)</sup>

<sup>(1)</sup> “Sahih al-Jamie” (no. 7875).

<sup>(2)</sup> “Al-Silsilah al-Sahihah” (no. 4/1591).

His first appearance, when he will become known, will be in a place between Shaam and Iraq. In a narration by Muslim, it is reported that an-Nawwas bin Sama'an said that the Prophet ﷺ said: “*Ad-Dajjal* will come from the road between Shaam and Iraq.”<sup>(1)</sup>

## 5) His followers

### a. The Jews

Ahmed and Muslim reported that Anas ibn Malik ؓ narrated that the Prophet ﷺ said: “Seventy thousand Jews of Isphahan wearing *Tailasan* (Persian toga) will join *ad-Dajjal*.”<sup>(2)</sup>

### b. The disbelievers and the hypocrites

Al-Bukhari, Muslim and an-Nasaie reported that Anas bin Malik ؓ narrated that the Prophet ﷺ said: “There will be no town in which *ad-Dajjal* will not enter except Makkah and Madinah, and there will be no entrance (to Makkah and Madinah) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah ﷻ will expel all the disbelievers and the hypocrites from it.”<sup>(3)</sup>

(1) “Summarized Muslim” (no. 2048).

(2) “Sahih al-Jamie” (no. 8016).

(3) “Sahih al-Jamie” (no. 5430).

It is also reported by Ahmed, al-Bukhari and Muslim, that Anas رضي الله عنه narrated that the Prophet ﷺ said: “*Ad-Dajjal* will come. He will enter every town on the earth except Makkah and Madinah. He will come to Madinah and there will be no entrance, but the angels will be standing in rows guarding it against him. He will land in some of the salty, barren areas outside of Madinah, and then Madinah will shake with its people three times, as a result of which every disbeliever and hypocrite will be expelled from Madinah (to join *ad-Dajjal*).”<sup>(1)(2)</sup>

### c. The ignorant amongst the Arabs

The evidence reported by Ibn Majah, Ibn Khuzaimah, al-Hakim and ad-Diya, is that Abu Umamah narrated that the Prophet ﷺ said in a *Hadith*: “... One of his trials is that he tells a Bedouin, ‘If I bring your parents back to life again, will you testify that I am your lord?’ He will say, ‘Yes.’ Two *Shaitans* (Satans) will come to him disguised as his parents and will say, ‘O son! Follow him, he is your lord!’ ...”<sup>(3)</sup>

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(1) “Sahih al-Jamie” (no. 8028).

(2) **Remark :**

It should be noted that those who will follow *ad-Dajjal* will be the Jews and the hypocrites, because the Jews are known to equate Allah with His creation and they attribute the worst qualities to Allah, for example, that He is a miser, or poor, that He gets tired and takes a rest. But Allah is the Most High and far beyond what they say. Therefore no doubt, when *ad-Dajjal* comes out they will follow him, because they ascribe to their Lord qualities worse than the qualities of *ad-Dajjal*. As regards the hypocrites, those in whose hearts there is a deviation from the truth, who follow that which is not entirely clear thereof, seeking *al-Fitnah* (polytheism, trials etc.), and searching for its hidden meaning, they will follow *ad-Dajjal* according to their interpretation. They will say for example, if the one we see is capable of ordering the sky to give rain and life to the people, then no doubt he is our lord, because it is possible that He would come in other than His real form and they will forget that they will not see their Lord until they die.

(3) “Sahih al-Jamie” (no. 7875).

**d. The people whose faces look like shields coated with leather, may be the Turks**

The evidence for this is what Ahmed, at-Tirmidhi, al-Hakim and Ibn Majah reported about Abu Bakr as-Siddiq رضي الله عنه, that the Prophet ﷺ said: “*Ad-Dajjal* will come out from a land in the east, it is called Khurasan, people with faces that look like shields coated with leather will join him.”<sup>(1)</sup>

**6) His death**

**a. In Shaam (in a place near Jerusalem)**

It is reported by Ahmad and Muslim, narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: “The anti-Christ will come from the east and will resolve to go to Madinah, but the angels will direct his face towards Shaam and there he will be killed.”<sup>(2)</sup>

**b. He will be killed by Jesus the son of Mary عليه السلام**

It is reported by at-Tirmidhi that Mujamma’a bin Jariah al-Ansari narrated that he heard the Prophet ﷺ say: “Jesus, the son of Mary, will search for the anti-Christ and will catch hold of him at the gate of Lud (Lydda, a place near Jerusalem).”<sup>(3)</sup>

It is reported by al-Bukhari and Muslim that Ibn Umar narrated that Allah’s Messenger ﷺ said to Umar when he asked the permission to kill Ibn Sayyad, “If it is him (i.e. *ad-Dajjal*), then you cannot overpower him, and if he is not, then there is no use in murdering him.”<sup>(4)</sup>

<sup>(1)</sup> “Al-Silsilah al-Sahihah” (no. 4/1591).

<sup>(2)</sup> “Sahih al-Jamie” (no. 7995).

<sup>(3)</sup> “Sahih al-Jamie” (no. 5338).

<sup>(4)</sup> “Sahih al-Jamie” (no. 1444).

## 7) He will be barren and have no children

Reported Ahmed that Abu Saeid al-Khudri رضي الله عنه said that the Prophet ﷺ said: “No offspring will be begotten by *ad-Dajjal*, and he will not enter Madinah, or Makkah.”<sup>(1)</sup>

## 8) His natural qualities

### a. He is a one-eyed man or two-eyed (both eyes will be defective)

It is reported by Ahmed, Muslim and Ibn Majah, as narrated by Hudhaifa رضي الله عنه: “*Ad-Dajjal* will be blind in his left eye, with thick hair and there will be a garden (paradise) and fire with him, and his fire will in reality be Paradise and his paradise will in reality be Fire.”<sup>(2)</sup>

It is reported by al-Bukhari and Muslim, that Abdullah ibn Umar رضي الله عنه said that the Prophet ﷺ mentioned *al-Masih ad-Dajjal* in front of the people, saying, “Allah is not one-eyed, while *al-Masih ad-Dajjal* is blind in the right eye which looks like a floating grape. While sleeping near the *Ka’aba* last night, I saw in my dream a man of brown colour, the best of brown colours one can see, and his hair was long and fell between his shoulders. It was lank and water was dripping from his head and he was placing his hands on the shoulders of two men while circumambulating the *Ka’aba*. I asked, ‘Who is this?’ They replied, ‘This is Iesa (Jesus), son of Mary.’ Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qatan in appearance. He was placing his hands on the shoulders of a person while performing *Tawaf* around the *Ka’aba*. I asked, ‘Who is this?’ They replied, ‘*Al-Masih ad-Dajjal*.’”<sup>(3)</sup>

(1) “Sahih al-Jamie” (no. 3403).

(2) “Summarized Muslim” (no. 2047).

(3) “Sahih al-Jamie” (no. 2636).

It is also reported by al-Bukhari, Muslim, Abu Dawoud and at-Tirmidhi that Ibn Umar رضي الله عنه narrated that the Prophet ﷺ got up amongst the people, glorified Allah as He deserves and then mentioned *ad-Dajjal*, saying, “I warn you about him (i.e. *ad-Dajjal*) and there is no prophet who did not warn his nation about him, and Nuh (Noah) warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed.”<sup>(1)</sup>

#### **b. The word ‘Kafir’ is written between his eyes**

It is reported by al-Bukhari and Muslim, that Anas رضي الله عنه narrated that Allah’s Messenger ﷺ said: “Every prophet has warned his nation against the one-eyed liar. Beware! Indeed he is one-eyed and your Lord is not one-eyed, and the word *Kafir* (unbeliever) is written between his eyes.”<sup>(2)</sup>

Muslim and at-Tirmidhi also reported this *Hadith* with the addition of the Prophet ﷺ warning his *Ummah* (nation) from *ad-Dajjal*, which is the previous narration.

Reported Muslim that Ibn Shihab said: “Umar bin Thabit al-Ansari told me that some of the Prophet’s ﷺ companions told him about the day the Prophet ﷺ warned the people about *ad-Dajjal*, he said, ‘The word *Kafir* is written between his eyes, which is read by whoever hates his (*ad-Dajjal*’s) deeds, or every believer,’ then the Prophet ﷺ added, ‘Know that none of you will see his Lord until he dies.’”<sup>(3)</sup>

<sup>(1)</sup> “Sahih al-Jamie” (no. 2495).

<sup>(2)</sup> “Sahih al-Jamie” (no. 5789).

<sup>(3)</sup> “Summarized Muslim” (no. 2044).



### c. His eye is green like glass

It is reported by Ahmed and Abu Na-'iem (in the book '*Akhbaar Aspahan*' (Aspahan news)), that Ubai ibn Ka'ab ؓ narrated that the Prophet ﷺ said: "*Ad-Dajjal's* eye is green like glass, and we seek refuge with Allah from the trials of the grave."<sup>(1)</sup>

### d. He is short, *Afhaj* (i.e. pigeon toed, front part of his feet point inwards, and his heels are far apart) and one eyed

It is reported by Ahmed, Abu Dawoud, that Ubadah bin as-Samit narrated, that the Messenger of Allah ﷺ said: "*Ad-Dajjal* is short and the fore part of his feet come close and the heels are far (at a distance away from each other), his hair is curly, his eyes are effaced (obliterated), not projected nor hollow eyed, and if his qualities confuse you, be sure that your Lord is not one-eyed, and you will not see your Lord until you die."<sup>(2)</sup>

### e. He is white, his head like the head of a boa (a thick, short snake)<sup>(3)</sup>

Narrated Ibn Abbas ؓ that the Prophet ﷺ said: "*Ad-Dajjal* is a one-eyed man, white, his head is like the head of a boa. The one among the people who resembles him the most was Ibn Qatan (he was a notorious non-believer). If a lot of people will be killed because they didn't know his reality and they were confused, you have to know that your Lord is not one-eyed."<sup>(4)</sup>

(1) "Al-Silsilah al-Sahihah" (no. 4/1863).

(2) "Sahih al-Jamie" (no. 2459).

(3) The Arabs compare a small head which moves too much with the head of a snake.

(4) "Al-Silsilah al-Sahihah" (no. 3/1193).

## Notes

1. Some narrations indicate that *ad-Dajjal* is blind in the right eye and in another narration he is blind in the left eye. Al-Hafidh ibn Hajar in *al-Fath* summarized the sayings of the scholars:
  - \* All the traditions which narrate that *ad-Dajjal* is blind in his right eye are reported by al-Bukhari and Muslim. The traditions that he is blind in his left eye are reported only by Muslim and others; therefore, the traditions reported by both al-Bukhari and Muslim overrule what is reported by only one of them.
  - \* The fact is that both eyes of *ad-Dajjal* will be defective. He will be blind in the left eye and his right eye will be like a floating or bulging grape.
    - \* The right eye is projected and the left eye is (rubbed off), as if a keratin covers it, or a piece of flesh that grows on the inner surface of the eye, extending to the pupil and sometimes encroaching upon the pupil, and this might be present in both eyes, which doesn't contradict the effacement or the projection. It could be that the eye which is blinded is the effaced eye, while the projected eye is the one which is defective although he sees with it; this is the point of view which al-Hafidh ibn Hajar is inclined to.<sup>(1)</sup>
2. The statement of the Prophet ﷺ: ***"I tell you a statement which no prophet has informed his nation of"*** indicates that *ad-Dajjal* is one-eyed and that his appearance will be in this nation, and this was not known to the other nations before.<sup>(2)</sup>

<sup>(1)</sup> "Fath al-Bari" (3/97-98).

<sup>(2)</sup> "Fath al-Bari" (13/96).

3. Ibn Qatan, who resembles *ad-Dajjal*, was a man from the Bani al-Mostaliq from the Khuza-a'a tribe; his name was Abdul-Izza bin Qatan. Al-Zuhari said that he died before Islam.<sup>(1)</sup>
4. The Prophet ﷺ compared *ad-Dajjal* with Ibn Qatan, which is one evidence among many that the great *Dajjal* is from mankind, i.e. he is a human being, and has their qualities. As explained before, he is short, with curly hair, white, etc.
5. A sentence in the narrations reads: “the letters K-F-R (or the word Kafir) is written in the space between his eyes, and every *Mu'min* (believer) will read it.”  
This sentence has been narrated by a group of companions including Anas, Abu Bakr, Mu'adh, Abu Umamah, Jabir, and Asma bint Umais. This *Hadith* is narrated in succession.<sup>(2)</sup>
6. Some people will wonder how a believer who is illiterate will read what is between the eyes of *ad-Dajjal*. Is the writing real? Al-Hafidh answered this question in al-Fath and said: “His ﷺ saying ‘Every believer, literate or illiterate, can read it’ is telling us in truth that the sense of seeing will be created by Allah ﷻ for His slave how He wills and when He wills; this will be seen by the believer without eyes, even if he doesn't know how to read, and the disbeliever will not see it though he knows how to read. The believer will see the evidence with his mind's eye (discernment or insight) and the disbeliever will not see it, so Allah ﷻ will create for the believers the understanding or realization without learning.

Also it is possible that it means: ‘he whoever hates his (*ad-Dajjal's*) deeds will read it.’ Here all the believers are meant and it could be in particular some of them whose belief is strong.

<sup>(1)</sup> “Fath al-Bari” (13/98).

<sup>(2)</sup> “Fath al-Bari” (13/100).

An-Nawawi said: “The correct view is that the mentioned writing is real; Allah ﷻ made it a clear sign and evidence of *ad-Dajjal* being a liar. So Allah ﷻ will inform or show the believer of that and conceal it from whoever He wants.”<sup>(1)</sup>

### 9) **The highest grade of martyrdom in the estimation of the Lord of mankind, is the one who is going to be killed by *ad-Dajjal*, because he will prove that *ad-Dajjal* is lying in claiming divinity**

It is reported by Ahmed, al-Bukhari and Muslim that Abu Saeid al-Khudri ؓ narrated that the Prophet ﷺ said: “*Ad-Dajjal* will come and it will be forbidden for him to pass through the entrances of Madinah. He will land in some of the salty barren areas outside Madinah; on that day the best man or one of the best men will come up to him and say, ‘I testify that you are the same *Dajjal* whose description was given to us by Allah’s Messenger ﷺ.’ *Ad-Dajjal* will say to the people, ‘If I kill this man and bring him back to life again, will you doubt my claim?’ They will say, ‘No.’ Then *ad-Dajjal* will kill that man and bring him back to life. That man will say, ‘Now I know your reality better than before.’ *Ad-Dajjal* will say, ‘I want to kill him (again) but I cannot.’”<sup>(2)</sup>

It is reported by Muslim that Abu Saeid al-Khudri ؓ narrated that the Messenger of Allah ﷺ said: “When *ad-Dajjal* appears, a believer will go towards him, and will meet the guards of *ad-Dajjal* who will ask him, ‘Where are you going?’ He will say, ‘I am going to this person who has appeared.’ The guards will ask him, ‘Do you not believe in our lord?’ He will answer, ‘There is nothing hidden about our Lord. Then why should I recognise this liar as lord?’ They will say, ‘Kill him.’ Some of them will say, ‘Has not your lord forbidden to kill anyone without his permission?’ So they will take this

<sup>(1)</sup> “Fath al-Bari” (13/100).

<sup>(2)</sup> “Mishkat al-Masabih” (no. 5479).

Muslim to *ad-Dajjal*. When the Muslim sees him, he will say, ‘O people! This is the same *Dajjal* as described by the Prophet ﷺ.’ *Ad-Dajjal* will order his men, ‘Catch hold of this man, break his head and thrash him on his bare back and stomach.’ He will then ask the man, ‘Do you still not believe in me?’ The Muslim will say, ‘You are *ad-Dajjal*, the liar.’ *Ad-Dajjal* will then order that he should be sawn through from his skull to the joint of his legs. *Ad-Dajjal* will then walk between the two parts of his body and, addressing these parts, will say, ‘Get up.’ Thereupon (the two parts will join together) and the man will become whole and stand up. Then *ad-Dajjal* will ask him, ‘Do you now believe in me?’ The Muslim will answer, ‘I have now learnt something more about you.’ And then the man will tell the people, ‘O people! (Listen!) Now, after me, he (*ad-Dajjal*) will not be able to harm anybody.’ Thereafter, *ad-Dajjal* will try to catch him to slaughter him but Allah will make his neck from the base to the top of brass, and *ad-Dajjal* will not find any place to slaughter him. He will then catch hold of his hands and legs and throw him away. The people will think that *ad-Dajjal* has thrown him into Hell, but in fact he has been thrown into Paradise.” The Prophet ﷺ added: “This man will have the highest grade of martyrdom in the estimation of the Lord of the worlds.”<sup>(1)</sup>

## Remarks

1. Some people like Ibraheem bin Sufyan al-Faqih said that this Muslim man who will meet *ad-Dajjal* would be al-Khidr ؑ. Al-Hafidh ibn Hajar said in al-Fath, that Ibn al-Arabi said that this claim has no evidence; actually, al-Khidr has died and there is no evidence of him being alive, and whosoever claims that he is alive, let him bring a proof or a clear evidence from the *Sunnah* (i.e. narration of the Prophet ﷺ).<sup>(2)</sup>

<sup>(1)</sup> “Sahih al-Jamie” (no. 8048).

<sup>(2)</sup> “Fath al-Bari” (13/104).

2. Some people will wonder about the miracle of giving life to the dead by *ad-Dajjal* while he is a liar in his claim of divinity, because this is an evidence or sign of the prophets. Al-Khattabi said: “The answer to this question is that Allah ﷻ will give this miracle to *ad-Dajjal* although he is a liar, to test the people (as a trial for His slaves). The people will have evidence that indicate that he is a liar, for example that he is one-eyed, that between his eyes the word ‘*Kafir*’ is written, which every Muslim will be able to read. Therefore his claim is rejected because of his deficient characteristics or attributes. If he would be divine, he would have to remove all these things from his face and the evidences of the prophets are clear and free from fault or contradiction.”<sup>(1)</sup>
3. It is learnt from these two narrations that the believer doesn’t mind death as long as he follows the truth. Fear of death or people will not stop him from saying the word of truth. The believer will take every opportunity to call the people to the way of Allah with wisdom and fair preaching.

When the guards of *ad-Dajjal* meet this believer and ask him, “Don’t you believe in our lord?” he won’t say, “He is a liar,” but “Our Lord (Allah) has nothing to hide,” i.e. Allah ﷻ with His Perfect and Supreme qualities is not hidden from us (we know our Lord very well). This is the way of calling people to the way of Allah with wisdom. The believer will be patient, no matter how severe the calamity might be, because the end, which is known to him, is Paradise.

Every believer who preaches and calls people to the way of Allah should remember the following *Hadith* reported by at-Tirmidhi, Ibn Majah, al-Hakim and at-Tayalisi: Abu Saeid al-Khudri ؓ narrated that the Prophet ﷺ said, “Fear of people should not prevent a man from saying the truth if he knows it or witnessed it or heard about it.”<sup>(2)</sup>

<sup>(1)</sup> “Fath al-Bari” (13/103).

<sup>(2)</sup> “Al-Silsilah al-Sahihah” (no. 1/168).

Shaikh Nasir-ud-Deen al-Albani (may Allah have mercy upon him) said, commenting on this *Hadith*, that it indicates that it is forbidden to conceal the truth because of fear of people or coveting (or wishing for) for livelihood or salary. So whoever conceals it, fearing their punishment (such as being beaten, abused, or having one's livelihood curtailed, etc.), this is forbidden and against the way of the Prophet ﷺ. So if this is the condition with one who conceals the truth, what about the one who witnesses falsehood against the innocent Muslims? What about the one who accuses them in their religion and their belief, just to keep peace with what the people say? What about the one who does this for fear of being accused as well as of falsehood if he didn't keep peace with them?<sup>(1)</sup>

## 10) His lying in claiming divinity

Although *ad-Dajjal* will claim that he is a god, he is a liar for the following reasons:

1. He is one-eyed. This is a defect and Allah ﷻ has the most Perfect and Supreme attributes. If *ad-Dajjal* were a real god, he would be able to remove the defects in his qualities.
2. The word '*Kafir*' will be written between his two eyes; if he was telling the truth, he would be able to remove this sign which indicates that he is lying.
3. He will be seen by the people, and the Prophet ﷺ informed us that we will not be able to see our Lord (Allah) until we die (i.e. only after we die).

<sup>(1)</sup> "Al-Silsilah al-Sahihah" (no. 1/274 and 275).

4. His disability and failure: he will not be able to kill a human soul except one, (one person, and only once, after which he will fail to overpower him again), so if he was a god, nothing would prevent him and he would be able to do anything.
5. His need of others, and Allah ﷻ stands in no need of any of mankind or jinn.
6. Allah ﷻ is Most Generous and Most Merciful to His slaves. Allah gives the world to both the believer and the disbeliever; He gives to whom He loves and also to whom He doesn't love, while this liar will not give except to whoever believes in him as a god.
7. His inability to enter Makkah and Madinah, al-Aqsa mosque and the mosque of at-Tur. If he was a real god, nothing would stop him or prevent him from anything.
8. The confession by *ad-Dajjal* himself and his admitting his disability and his need of others. Whoever is like that doesn't deserve to be a god. In a narration by Tamim ad-Dari (which was reported by Ahmed and Muslim), Fatima bint Qais said: "*Ad-Dajjal* will say, 'I am going to tell you about myself. I am *ad-Dajjal* and will soon be permitted to get out. I shall get out and travel in the land and I will stay for forty nights. I will not spare any town except Makkah and Madinah as these two places are prohibited (areas) for me. I will not make an attempt to enter either of these two. An angel with a sword in his hand will confront me and will bar my way and there will be angels to guard every passage leading to them (i.e. Makkah and Madinah).'"<sup>(1)</sup>

<sup>(1)</sup> "Summarized Muslim" (no. 2054).



## 11) Protection from his calamity

Allah ﷻ has not left His slaves without showing them the way of rescue from this great calamity with which He will afflict them. Whoever follows this, he will be saved and who doesn't follow this, he will be in great danger. He could be one of those who will believe *ad-Dajjal*, the liar, and his allegation.

### a. Recitation of the first verses of *Surat al-Kahf* (or the last ten verses) with consideration, deep thinking, understanding, and memorizing them

It is reported by Muslim that Abu ad-Darda' رضي الله عنه narrated that the Prophet ﷺ said: "One who memorizes the first ten verses of *Surat al-Kahf* (Chapter 18) will be secured from *ad-Dajjal* (in another narration: The last ten verses of *Surat al-Kahf*)."<sup>(1)</sup>

It is reported by at-Tabarani and an-Nasaie that Abu Saeid al-Khudri رضي الله عنه narrated that the Prophet Muhammad ﷺ said: "Whoever recites *Surat al-Kahf*, it will be a light for him till the Judgement Day from his place to Makkah and whoever recites the last ten verses and *ad-Dajjal* happens to appear, he will not harm him and whoever takes ablution and says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

**Sub-haanakallaahumma Wa Bihamdika, Ash-Hadu An Laa Ilaaha  
Illaa Ant, As-Taghfiruka Wa Atuubu Ilayk**

*"O Allah! Holy are You, and all praise is for You, I bear witness that there is none to be worshipped except You, I ask for Your forgiveness and turn to You in repentance."*

<sup>(1)</sup> "Summarized Muslim" (no. 2098).

It (the supplication) will be stamped with a seal, placed below the Throne, and it will not be broken until the Day of Resurrection.”<sup>(1)</sup>

When one considers the verses of *Surat al-Kahf*, one will see that:

- i. It talks about the Book (the Qur’an) which has no crookedness and no doubt in it because it is Allah’s Speech.
- ii. It talks about the everlasting Paradise; and what one will see with *ad-Dajjal* is a quickly passing happiness.
- iii. It talks about this world, which is a perishable home, adorned with vanishing adornment and a deceiving manifestation, as well as *ad-Dajjal*, who is a liar and deceiver whose reality will be revealed to the believers.
- iv. It talks about Allah’s ﷻ Power and Ability through the people of the cave: Allah ﷻ is able to give life to the dead and causes death when and as He wills.

So how could *ad-Dajjal* be our god, when he will be able to kill a man only once and after that he will not be able to?

#### **b. Avoid meeting him and escape or flee when you hear about him**

Reported Ahmed, Abu Dawoud and al-Hakim that Imran bin al-Hussain narrated that the Prophet ﷺ said: “Whoever hears of *ad-Dajjal*, let him go far from him; by Allah, a man will come to him (*ad-Dajjal*) and think that he is a believer (Muslim), then he follows him because of the doubts that *ad-Dajjal* will prompt in him.”<sup>(2)</sup>

<sup>(1)</sup> “Sahih at-Targheeb” (no. 218).

<sup>(2)</sup> “Mishkat al-Masabih” (no. 5488).

### c. Living of the believers in Makkah and Madinah or resorting to al-Aqsa mosque and at-Tur mosque

Reported Ahmed, al-Bukhari and Muslim, that Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: “There will be no town in which *ad-Dajjal* will not enter except Makkah and Madinah, and there will be no entrance (to both Makkah and Madinah) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice (i.e. there will be three earthquakes), and Allah عز وجل will expel all the disbelievers and the hypocrites from it.”<sup>(1)</sup>

Al-Bukhari reported that Abi Bakrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: “The terror caused by *al-Masih ad-Dajjal* will not enter Madinah and at that time Madinah will have seven gates and there will be two angels at each gate (guarding Madinah).”<sup>(2)</sup>

It is also reported by al-Bukhari that Abu Hurairah رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said: “There are angels guarding the entrances (or roads) of Madinah; neither plague nor *ad-Dajjal* can enter it.”<sup>(3)</sup>

Reported Ahmed that Junadah bin Ummayyah said: “We visited an Ansari man amongst the Prophet Muhammad’s صلى الله عليه وسلم companions and asked him, ‘Tell us what you have heard from the Prophet صلى الله عليه وسلم about *ad-Dajjal*, and do not tell us what you have heard from the people.’ We forced him and stressed on him and he said: The Messenger of Allah صلى الله عليه وسلم gave us a speech and said, ‘I warn you of *al-Masih*, he who is blind (I think he said, “blind in the left eye”). With him are mountains of bread and streams of water. His sign is that he remains on the earth for forty mornings. His power (influence) will reach every place except four mosques: The *Ka’aba*, the mosque of the Prophet صلى الله عليه وسلم, al-Aqsa mosque and at-Tur. You have to

<sup>(1)</sup> “Sahih al-Jamie” (no. 8028).

<sup>(2)</sup> “Fath al-Bari” (13/7125).

<sup>(3)</sup> “Sahih al-Jamie” (no. 4029).

know that Allah ﷻ is not one-eyed.”<sup>(1)</sup>

#### d. True and strong belief

As mentioned previously in a narration by the Prophet ﷺ, he said: “Every prophet has warned his people against the one-eyed liar (*ad-Dajjal*). Beware! (Indeed) he is one-eyed but your Lord is not one-eyed. The letters “KFR” will be written in the space between the eyes of *ad-Dajjal* and every believer will read it.”<sup>(2)</sup>

In summarized Muslim, Hudhaifa ؓ narrated that the Prophet ﷺ said: “*Ad-Dajjal* is blind in one eye, covered with a ligament (piece of flesh) like a keratin over it. ‘KFR’ will be written between his eyes and every believer, literate or illiterate, will be able to read it.”<sup>(3)</sup>

#### e. Who is afflicted with *ad-Dajjal* should enter his fire

It is reported by Ahmed, Abu Dawoud, and al-Hakim that Hudhaifa ؓ narrated that Allah’s Messenger ﷺ said: “When *ad-Dajjal* appears, he will have water and fire with him. Whoever enters his water has deserved to be a sinner (he falls in his sins) and his reward is crossed out (i.e. he is a loser), and whoever enters his fire (Hell) has deserved to be rewarded and his sins will be forgiven; then will be the establishment of the Judgement Day.”<sup>(4)</sup>

<sup>(1)</sup> “Mujamma al-Zawa-id” (7/343).

<sup>(2)</sup> “Sahih al-Jamie” (no. 5578).

<sup>(3)</sup> “Summarized Muslim” (no. 2046).

<sup>(4)</sup> “Sahih al-Jamie” (no. 8049).

## 12) The rescue (salvation) from his affliction deserves Paradise (or leads to Paradise)

It is reported by Muslim and others that an-Nawwas bin Sama'an رضي الله عنه narrated that the Prophet ﷺ said: "...Jesus will, thereafter, go to the people who Allah has kept immune from *ad-Dajjal*. He will then wipe over their faces, and let them know their grades in Paradise."<sup>(1)</sup>

It is reported by Ahmed, Ibn Abi A'asim (in *as-Sunna*), and al-Hakim that Ibn Huwalah al-Azdi narrated that the Prophet ﷺ said three times: "Whoever is rescued from three, he is really rescued." They said: "What are these three, O Messenger of Allah?" He replied: "My death, *ad-Dajjal*, and the killing of a Caliph (leader or successor) who bears the truth patiently."<sup>(2)</sup>

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<sup>(1)</sup> "Sahih al-Jamie" (no. 4166).

<sup>(2)</sup> "Al-Sunnah" by Ibn Abi al-Asim (no. 1177).

## Chapter 2

### Are Ibn Sayyad and *Ad-Dajjal* the Same?

One of the liars who appeared at the time of the Messenger of Allah ﷺ, was called Ibn Sayyad, and he had many different encounters with the Prophet ﷺ indicating that he was a conjurer or liar. The Prophet ﷺ doubted or suspected at first that he was *ad-Dajjal* but didn't confirm anything regarding him. Some of the Companions were swearing before the Prophet ﷺ that Ibn Sayyad was *ad-Dajjal* and the Prophet ﷺ didn't deny nor disapprove of it.

However, knowing the truth about this will not bring the servant nearer to Allah, and keeping oneself occupied with this matter is a waste of time, because Ibn Sayyad has gone and we are waiting for *ad-Dajjal*; therefore, let our preparation be for what is coming, regardless of whether it is Ibn Sayyad or someone else. Here we will show the evidence that indicate that Ibn Sayyad is himself *ad-Dajjal* as well as the evidence that indicate that he is not *ad-Dajjal*.

#### 1. His attitude toward the Prophet ﷺ, Abu Bakr and Umar ؓ

Reported al-Bukhari and Muslim that Abdullah ibn Umar ؓ narrated: "Umar ؓ set out along with the Prophet ﷺ with a group of people to Ibn Sayyad until they saw him playing with the boys near the hillocks of Bani Magala. At that time Ibn Sayyad was nearing his puberty and didn't notice (us) until the Prophet ﷺ stroked him with his hand and said to him, 'Do you testify that I am the Messenger of the illiterates?' Then Ibn Sayyad asked the Prophet ﷺ, 'Do you testify that I am Allah's Messenger?' The Prophet ﷺ rejected or refuted it and said, 'I believe in Allah and His Messengers.' Then he said (to Ibn Sayyad), 'What do you think?' Ibn Sayyad answered, 'True people and

liars visit me.’ The Prophet ﷺ said, ‘You have been confused in this matter.’ Then the Prophet ﷺ said to him, ‘I have kept something (i.e. concealed in my mind to test you, so tell me about it) {he was referring to *Surat ad-Dukhan* or The Smoke}, can you tell me about it?’ Ibn Sayyad said, ‘It is *ad-Dukh*.’ (Ibn Sayyad guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this it was proven to the Prophet ﷺ that Ibn Sayyad was just a soothsayer to whom the devils conveyed non-sensical fragments of information from the spiritual world). The Prophet ﷺ said, ‘Be in ignominy. You cannot cross your limits.’ On that, Umar ؓ said, ‘O Allah’s Messenger! Allow me to chop off his head.’ The Prophet ﷺ said, ‘If it is him (*ad-Dajjal*), then you cannot overpower him, and if he is not, then there is no use in murdering him.’<sup>(1)</sup>

It is reported by Muslim, that Abu Saeid al-Khudri ؓ narrated that the Prophet ﷺ, Abu Bakr and Umar met Ibn Sayyad on one of the roads of Madinah, and the Prophet ﷺ said to him: “Do you testify that I am Allah’s Messenger?” Ibn Sayyad asked the Prophet ﷺ: “Do you testify that I am Allah’s Messenger?” Thereupon the Prophet ﷺ said: “I affirm my faith in Allah, His angels and His Books (Scriptures). What do you see?” He replied: “I see a throne on the water.” Thereupon the Messenger of Allah ﷺ said to him: “You see the throne of *Iblis* on the sea, and what else do you see?” He said: “I see truthful people and liars or liars and truthful people.” The Prophet ﷺ said: “You have been confused about this matter, leave him.”<sup>(2)</sup>

(1) “Al-Lu’-Lu’ Wal-Marjan” (no. 1851).

(2) “Sahih Muslim” (18/49-50).

Also in Sahih Muslim and al-Bukhari, it is narrated by Ibn Umar ؓ that Allah's Messenger ﷺ once went along with Ubai bin Ka'ab to the date-palm trees (garden) where Ibn Sayyad was staying. The Prophet ﷺ wanted to hear something from Ibn Sayyad before he could see him, and the Prophet ﷺ saw him lying covered with a sheet and heard his murmurs. Ibn Sayyad's mother saw Allah's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Sayyad, "O Saf! (This was the name of Ibn Sayyad). Here is Muhammad." And with that Ibn Sayyad got up. The Prophet ﷺ said, "Had this woman left him, (had she not disturbed him), then Ibn Sayyad would have revealed the reality of his case."<sup>(1)</sup>

Considering the previous narrations, one can conclude the following:

- a. That the Prophet ﷺ was suspecting Ibn Sayyad of being *ad-Dajjal*, but he couldn't know his identity. He ﷺ was trying to know that through Ibn Sayyad himself by hearing him secretly speaking about his identity, but this didn't happen by Allah's Will.
- b. The statement of Ibn Sayyad to the Prophet ﷺ: "I testify that you are the Messenger of the illiterates", indicates indirectly that Ibn Sayyad was one of the people of the covenant (the disbelievers with whom the Muslims had a treaty), because he testified that the Messenger is a messenger of the Arabs in particular.
- c. The Prophet ﷺ didn't kill him although he claimed the prophecy before him. The scholars believe it was: either because of his youth or because he was from the people with whom the Muslims had a covenant.

<sup>(1)</sup> "Al-Lu'-Lu' Wal-Marjan" (no. 1852).



d. An-Nawawi (may Allah have Mercy on him) said: “The scholars said that the story of Ibn Sayyad is complicated and his reality is doubtful and ambiguous to them. Was he *ad-Dajjal*, the Anti-Christ, or not? There is no doubt that he was one of the liars or impostors, and it appears from the narrations that the Prophet ﷺ observed a meaningful silence at that time, as the identity of Ibn Sayyad was somewhat confused and he had not received detailed revelation from Allah about it. He was only inspired regarding the attributes of *ad-Dajjal*, and there was some probable presumption. Therefore the Prophet ﷺ neither affirmed nor asserted confidently that he was *ad-Dajjal*, and he ﷺ said to Umar رضي الله عنه, ‘If it is him (*ad-Dajjal*), then you cannot overpower him.’”(1)

Then an-Nawawi added that al-Baihaqi, in his book “Al-Ba’ath wan-Nushour,” said: “The people differed regarding Ibn Sayyad, and whether he is *ad-Dajjal* or not. Those who said that he is not, took the narration of Tamim ad-Dari in Sahih Muslim as evidence. It might have happened that the characteristic of Ibn Sayyad corresponded with the characteristic of *ad-Dajjal*, as it is confirmed in correct and authenticated *Hadith* that *ad-Dajjal* resembles Abdul-Izza ibn Qatan in appearance. Thus Ibn Sayyad was an affliction and Allah ﷻ afflicted or tested His slaves with him. Allah ﷻ has protected the Muslims from him and saved them from his evil.”(2)

(1) “Sahih Muslim with Explanation by an-Nawawi” (18/46).

(2) “Sahih Muslim with Explanation by an-Nawawi” (18/47-48).

## 2. His attitude towards the Companions and their attitudes towards him

### a. *The attitude of Ibn Umar* ﷺ:

It is reported by Muslim, that Nafie narrated: “Ibn Umar met Ibn Sayyad on one of the roads of Madinah and Ibn Umar said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn Umar went to Hafsa and informed her about this. Thereupon she said: ‘May Allah have mercy upon you, why did you incite Ibn Sayyad? Didn’t you know that Allah’s Messenger ﷺ said that it would be the extreme anger which would make *ad-Dajjal* appear in the world?’”<sup>(1)</sup> (This describes one of the characteristics of *ad-Dajjal* as being very irritable and becoming extremely angry.)

It is also reported by Muslim that Nafie narrated that Ibn Umar ﷺ said: “I met Ibn Sayyad twice and I said to some people, ‘Do you state that it is him (*ad-Dajjal*)?’ They said, ‘By Allah, it is not so.’ I said, ‘You have not told me the truth; by Allah, some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom this is thought.’ I then departed and met him (Ibn Sayyad) again for the second time and his eye was swollen. I said, ‘What has happened to your eye?’ He said, ‘I do not know.’ I said, ‘This is in your head and you do not know about it?’ He said, ‘If Allah wills He can create it (the eye) in your stick.’ He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the stick as it was with me and it broke into pieces, but, by Allah, I was not aware of it.” Ibn Umar ﷺ then came to the Mother of the Believers (Hafsa) and narrated it to her and she said: “What concern do you have with him? Don’t you know that Allah’s Messenger ﷺ said that the first thing (by the incitement of which) he would come out before the public, would be by his anger?”<sup>(2)</sup>

<sup>(1)</sup> “Sahih Muslim with Explanation by an-Nawawi” (18/57).

<sup>(2)</sup> “Sahih Muslim with Explanation by an-Nawawi” (18/57-58).

It is reported by Abu Dawoud in his *Sunan* that Nafie narrated that Ibn Umar said: “By Allah, I do not doubt that Ibn Sayyad himself is *ad-Dajjal*.”<sup>(1)</sup>

This is the attitude of Ibn Umar; he witnessed the meetings of the Prophet ﷺ with Ibn Sayyad, therefore he was afraid of him being *ad-Dajjal*. As a result, he used to agitate or excite Ibn Sayyad. Sometimes this was by talking and other times by beating him. The goal was to get the proof which would confirm his doubt. Such proofs included the swelling of Ibn Sayyad with anger so that the way was blocked and the bulging out of his eye, which was enough for Ibn Umar to confirm that Ibn Sayyad was *ad-Dajjal*.

**b. The attitude of Abu Saeid al-Khudri ؓ:**

It is reported by Muslim that Abu Saeid al-Khudri ؓ narrated: “We came back after having performed pilgrimage or Umrah and Ibn Sayyad was with us. We encamped at a place, the people dispersed, and he and I were left behind. I felt terribly frightened from him as it was said about him that he was *ad-Dajjal*. He brought his goods and placed them by my luggage and I said: ‘The heat is intense. Would you not place that under that tree?’ And he did that. Then there appeared before us a flock of sheep. He went and brought a cup full of milk and said: ‘Abu Saeid, drink that.’ I said: ‘It is very hot and the milk is also hot.’ In actuality, I did not want to drink from his hands or to take the milk from his hands. He then said: ‘Abu Saeid, I think that I should take a rope and hang from the tree and then commit suicide, because of the talk of the people,’ and he continued: ‘Abu Saeid, he who is ignorant of the saying of Allah’s Messenger ﷺ, he is to be pardoned, but, O people of Ansar, is this *Hadith* of Allah’s Messenger ﷺ concealed from you? Whereas you have the best knowledge of this *Hadith* of Allah’s Messenger ﷺ amongst the people? Did Allah’s Messenger ﷺ not say that he (*ad-Dajjal*) would be a disbeliever, whereas I am a Muslim (a believer)? Did Allah’s Messenger ﷺ not say that he would be barren and no children would be born to him, whereas I have left my

<sup>(1)</sup> “Mishkat al-Masabih” (no. 5501).

children in Madinah? Did Allah’s Messenger ﷺ not say that he would not get into Madinah and Makkah, whereas I have been coming from Madinah and now I intend to go to Makkah?’ Abu Saeid said: ‘I was about to accept the excuse put forward by him.’ Then he said: ‘I know the place where he will be born and where he is now.’ So I said to him: ‘May your whole day be spent in grief.’ (This means: you have negated everything you said, and your words show that you have some connection and relation with him (*ad-Dajjal*), and that you have been led astray in spite of your claim of being a Muslim).”<sup>(1)</sup>

Also in Sahih Muslim, as narrated by Abu Saeid al-Khudri ؓ: “Ibn Sayyad said to me something about which I felt ashamed. He said, ‘I can excuse others but what has gone wrong with you, O companions of Muhammad that you take me as *ad-Dajjal*?! Has Allah’s Messenger ﷺ not said that he would be a Jew, whereas I am a Muslim? He also said that he would not have children, whereas I have children, and he also said, “Verily, Allah has prohibited him from entering Makkah” whereas I have performed *Hajj* (Pilgrimage),’ and he went on saying this so that I was about to be impressed by his talk. However, he also said this, ‘I know where he (*ad-Dajjal*) is and I know his father and his mother.’ And it was said to him, ‘Won’t you feel pleased if you would be the same person?’ Thereupon he said, ‘If this offer is made to me, I would not reject it.’”<sup>(2)</sup>

This shows that the person had a strong inclination or was tempted to be *ad-Dajjal* and he liked him. So it can be noted from Ibn Sayyad’s talk with Abu-Saeid that Ibn Sayyad was trying to agitate and cause suspicion about himself, after he testified that he was not *ad-Dajjal* by taking the authenticated traditions and sayings of the Prophet ﷺ as proof. As his saying was about to affect and impress Abu Saeid, he again raised doubts by claiming to know *ad-Dajjal* and of his place, his father and mother and indicating that he would not hate to be *ad-Dajjal*.

(1) “Summarized Muslim”(no. 2041).

(2) “Sahih Muslim with Explanation by an-Nawawi” (18 / 50-51).

c. *The attitude of Jabir bin Abdullah* ﷺ:

Narrated Muhammad bin al-Munkadir: “I saw Jabir bin Abdullah ﷺ swearing by Allah that Ibn Sayyad was *ad-Dajjal*. I said (to Jabir): ‘How can you swear by Allah?’ Jabir said: ‘I have heard Umar swearing by Allah regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it.’”<sup>(1)</sup>

Perhaps Jabir ﷺ and Umar ﷺ thought that Ibn Sayyad was of the minor *dajjals* who would be thirty or more according to the Prophet’s saying, and who would appear before the appearance of the real (major) *Dajjal*.

### 3. The Prophet ﷺ questioned him and confirmed what he said

It is reported by Muslim that Abi Saeid ﷺ narrated that Allah’s Messenger ﷺ asked Ibn Sayyad about the earth of Paradise. Thereupon he said: “Abul-Qasim, it is like a fine white musk.” Whereupon the Prophet ﷺ said: “You have told the truth.”<sup>(2)</sup> Ibn Sayyad was a soothsayer and thus some of his guesses were correct.

Also reported in Sahih Muslim a narration by Abu Saeid ﷺ that Ibn Sayyad himself was the one who asked Allah’s Messenger ﷺ about the earth of Paradise. Thereupon he ﷺ said: “It is like white, shining, pure musk.”

An-Nawawi said: “Al-Qadi said that some scholars said that the second narration<sup>(3)</sup> is more correct (i.e. the questioner was Ibn Sayyad).”

<sup>(1)</sup> “Mishkat al-Masabih” (no. 5500).

<sup>(2)</sup> “Sahih Muslim with Explanation by an-Nawawi” (18/52).

<sup>(3)</sup> “Sahih Muslim with Explanation by an-Nawawi” (18/52).

#### 4. Is Ibn Sayyad himself the *Dajjal* or not?

To answer this question, we try to answer another question: did anyone see *ad-Dajjal*? The answer to this question is yes, a number of people have seen him with their own eyes. They are Prophet Muhammad ﷺ, and Tamim ad-Dari and his companions.

##### a. Allah's Messenger ﷺ:

In Sahih Muslim and al-Bukhari, it is narrated by Ibn Abbas ؓ that the Prophet ﷺ said: "On the night of *al-Isra* (the Night Journey) to the Heaven, I saw Musa (Moses) who was tall, brown and curly-haired, and resembled one of the men of the Shanu'a tribe, and I saw 'Iesa (Jesus), a man of medium height and moderate complexion, inclined to the red and white colour, and with lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire, and *ad-Dajjal* amongst the signs which Allah showed me." The Prophet ﷺ then recited the Holy verse: "So be you not in doubt of meeting him, [i.e. when you met Musa during the Night of *al-Isra* and *al-Miraj* over the heavens.]"<sup>(1)</sup>

It is reported by Ahmed that Ibn Abbas narrated that the Prophet ﷺ saw *ad-Dajjal* in his real form with his eyes, not in a dream. He ﷺ was asked about *ad-Dajjal* and said: "I saw him corpulent (a huge person) and white (colour)."<sup>(2)</sup>

<sup>(1)</sup> "Al-Lu'-Lu' Wal-Marjan" (no. 104).

<sup>(2)</sup> "Al-Silsilah al-Da-iefah" (no. 1968).

**b. Tamim ad-Dari and his companions of Lakhm and Judham (and they are from Palestine, and Allah knows best):**

In Sahih Muslim A'mir bin Sharahil ash-Sha'abi (Sha'ab Hamadan) reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak bin Qais (she was the first amongst the emigrant women): "Narrate to me a *Hadith* which you heard directly from Allah's Messenger ﷺ and for which there is no extra link between you." She said: "Very well, if you like, I am prepared to do that." He said to her: "Well do it and narrate it to me." She said: "I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first *Jihad* (fighting) on the side of Allah's Messenger ﷺ. When I became a widow, 'Abdur-Rahman bin 'Auf, one amongst the group of the companions of Allah's Messenger ﷺ, sent me a proposal of marriage. Allah's Messenger ﷺ also sent me such a message for his freed slave, Usama bin Zaid. It had been conveyed to me that Allah's Messenger ﷺ had said (about Usama): 'He who loves me, should also love Usama.' When Allah's Messenger ﷺ talked to me (about this matter) I said: 'My affairs are in your hand. You may marry me to any one whom you like.' He said: 'You better shift now to the house of Umm Sharik.' Umm Sharik was a rich lady from amongst the *Ansar*. She spent generously for the cause of Allah and entertained guests very hospitably. I said: 'Well, I will do as you like.' He said: 'Do not do that, for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them, which you abhor. You better shift to the house of your cousin Abdullah bin Amr bin Umm Maktum.' He is a person of the Bani Fihri branch of the Quraish, and he belonged to the tribe to which Fatima also belonged. So I shifted to that house. When my period of waiting (*al-Iddah*) was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger ﷺ and I was in the row of the women which was near the row of men. When Allah's Messenger ﷺ had finished his prayer, he sat on the pulpit smiling and said: 'Every worshipper

should keep sitting at his place.’ Then he said: ‘Do you know why I have asked you to assemble?’ They said: ‘Allah and His Messenger know best.’ He said: ‘By Allah, I have not made you assemble for exhortation or for a warning, but I have called you here, for Tamim ad-Dari, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about *al-Masih ad-Dajjal*. He narrated to me that he sailed in a ship along with thirty men of Bani Lakham and Bani Judham and had been tossed around in the ocean by the waves for a month. Then these (waves) took them (near) a land within the ocean (island) at the time of sunset. They sat in a small side-boat and embarked upon that island. There was a beast with long thick hair (and because of this) they could not distinguish his face from his back. They said: “Woe to you, who can you be?” Thereupon it said: “I am *al-Jassasa*.”<sup>(1)</sup> They said: “What is *al-Jassasa*?” And it said: “O people, go to this person in the monastery as he is very eager to know about you.” He (the narrator) said: “When it named a person for us we were afraid lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having an iron shackle between his two legs up to the ankles. We said: “Woe be upon you, who are you?” And he said: “You will soon come to know about me, but tell me who are you?” We said: “We are people from Arabia and we embarked upon a boat but the waves drifted us for one month and brought us near this island. We got into the side-boats and embarked upon this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: ‘Woe be to you, who are you?’ And it said: ‘I am *al-Jassasa*.’ We said: ‘What is *al-Jassasa*?’ It said: ‘You go to this person in the monastery for he is eagerly waiting for you to know about you.’ So we came to you in haste fearing that it might be the devil.” He (the chained person) said: ‘Tell me about the date-palm trees of Baisan.’ We said: ‘About what aspect of them do you seek information?’ He said: ‘I ask you whether these trees bear fruit or not?’ We said: ‘Yes.’ He said: ‘Inform me about the lake of Tabariyya?’ We said:

<sup>(1)</sup> The name of the beast which will spy for the *Dajjal*.



‘Which aspect of it do you want to know?’ He said: ‘Is there any water in it?’ We said: ‘There is an abundance of water in it.’ Thereupon he said, ‘I think it will soon become dry.’ Then he said: ‘Tell me about the spring of Zughar.<sup>(1)</sup>’ We said: ‘Which aspect of it you want to know?’ He (the chained person) said: ‘Is there water in it and does it irrigate (the land)?’ We said to him: ‘Yes, there is an abundance of water in it and the inhabitants (of the town) irrigate (land) with it.’ He said: ‘Inform me about the Prophet of the illiterates; what has he done?’ We said: ‘He has come out from Makkah and has settled in Yathrib (Madinah).’ He said: ‘Do the Arabs fight against him?’ We said: ‘Yes.’ He said: ‘How did he deal with them?’ We informed him that he had overcome those in his neighbourhood and they had submitted themselves to him. Thereupon he said to us: ‘Has it actually happened?’ We said: ‘Yes.’ Thereupon he said: ‘If it is so, it is better for them that they should show obedience to him. I am going to tell you about myself and I am *ad-Dajjal* and will soon be permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Makkah and Madinah as these two (places) are prohibited (areas) for me and I will not make an attempt to enter either of these two. An angel with a sword in his hand will confront me and will bar my way and there will be angels to guard every passage leading to it.’ Then Allah’s Messenger ﷺ, striking the pulpit with the end of his staff said: ‘This implies Tayyibah meaning Madinah. Have I not told you about the *Dajjal* like this?’ The people said: ‘Yes.’ The Prophet ﷺ said: ‘This story narrated by Tamim ad-Dari was liked by me, for it confirms with what I used to tell you about him (*ad-Dajjal*), and about Makkah and Madinah. Behold he (*ad-Dajjal*) will come from Shaam (Mediterranean) Sea or the Yemen Sea (Arabian Sea);

<sup>(1)</sup> A well-known town in the eastern part of Shaam.

may on the contrary, he will come from the east, he will come from the east, he will come from the east,' and he pointed with his hand towards the east.<sup>(1)</sup> I (Fatima bint Qais) said: 'I preserved it in my mind (this narration from Allah's Messenger ﷺ).'"

At-Tirmidhi also reported that Fatima bint Qais said: "The Prophet ﷺ ascended the pulpit smiling and said, 'Tamim ad-Dari has reported to me a narration which pleased me, so I like to inform you about it. Some people of Palestine sailed in an ocean, and their ship lost direction and thus was stranded on an island. There they saw a beast with long, thick hair and they said, "Who are you?" It said, "I am *al-Jassasa*." They said, "Inform us." It said, "I will not inform you, but go to the end of the village. There is a person who will tell you and inform you of what you want to know." Then we went to the end of the village, where we saw a man tied with a chain. He said, "Inform me about the spring of Zughar?" We said, "It is full of water and overflowing." He said, "Inform me about the date-palm trees of Baisan which is between Jordan and Palestine. Does it give fruit?" We said, "Yes." Then he said, "Inform me about the Prophet, has he been sent?" We said, "Yes." Then he said, "Tell me what was the response of the people?" We said, "Quick." We said, "Who are you?" He said, "I am *ad-Dajjal*," and said that he will enter all the towns except Tayyibah. Tayyibah is Madinah.'"<sup>(2)</sup>

<sup>(1)</sup> This *Hadith* is often made the target of worst criticism by some of the critics of Islam. They question how the Prophet ﷺ made two contradictory statements about the *Dajjal* in one and the same breath: first, he corroborated the statement of Tamim ad-Dari about him being locked up on an island in the Mediterranean (Shaam) sea, then later on he talked about his appearance from the east. The fact is that his first view was based upon personal consideration, but as he made the statement to this effect, he was given the correct information about the *Dajjal*, through revelation, namely that he would appear from the east.

<sup>(2)</sup> "Sahih at-Tirmidhi" (1837).

The previous narrations indicate the following:

- i. The Prophet ﷺ saw *ad-Dajjal* with his eyes, because he saw him in the dream. Also Tamim ad-Dari and whoever was with him on the ship, saw him.
- ii. *Ad-Dajjal* is tied with a chain on an island in the ocean; when Allah's Decree is issued, he will come out and break his chain.
- iii. He will definitely come from the east.
- iv. There will be signs indicating his appearance, and all of these signs will occur until his death, and the signs will be in Shaam, especially in the southern part of the Shaam countries (Palestine and Jordan).

## 5. Accordingly we say

Ibn Sayyad is one of the liars (minor *dajjals*); he might have some of the features of *ad-Dajjal*, but he is not *ad-Dajjal*, for the following reasons:

- a. The presence of *ad-Dajjal* chained with iron shackles at the time of Prophet Muhammad ﷺ on an island in one of the oceans, and Ibn Sayyad's presence with the Prophet ﷺ should be explained according to a clear narration and this is missing here.

Al-Hafidh ibn Hajar said in al-Fath as he reported the *Hadith* of Tamim ad-Dari: "Al-Baihaqi said: The narration of Tamim ad-Dari indicates that *ad-Dajjal* who will come out near the Judgement Day is other than Ibn Sayyad. Ibn Sayyad was one of the liars (impostors) amongst various impostors who, as the Prophet ﷺ informed, would appear before the appearance of the real *Dajjal* and proclaim the prophecy. And those who decided that Ibn Sayyad is *ad-Dajjal*, it is as if they didn't hear the story of Tamim because the connection between them is impossible. How would one of them, who was young and nearing his

puberty during the life of the Prophet ﷺ, and who met him and talked with him, be the same as another one who is an old man, imprisoned on an island, chained with iron shackles, enquiring about the Prophet (Muhammad ﷺ), and whether he had been sent or not? This cannot be. The most correct opinion or interpretation with regard to what happened with Umar when he swore that Ibn Sayyad was *ad-Dajjal* is that he had not yet heard the story of Tamim ad-Dari. After he heard it, he didn't swear again; and the same is the case with Jabir.”

- b. The fact that the Prophet ﷺ didn't disapprove of or deny what Umar said regarding Ibn Sayyad, doesn't indicate that Ibn Sayyad is the *Dajjal*, because the Prophet ﷺ was not sure about him, and his approval or disapproval requires knowledge and clear evidence.<sup>(1)</sup>
- c. Some people may find it ambiguous or indistinct, for the Prophet ﷺ to see *ad-Dajjal* in a dream performing *Tawaf* around the *Ka'aba*. There is no ambiguity for the following reasons:
  - This is a dreamed vision, and when it contradicts with the statements of the Prophet ﷺ in wakefulness, then the priority will be for his statement over his dreamed vision.
  - It is a special case, exempted from all previous statements of the Prophet ﷺ that “*Ad-Dajjal* will not be able to enter Makkah or Madinah.”
  - This vision came to the Prophet ﷺ while he was still in Makkah and reckoned weak, therefore Allah ﷻ wanted to remove his worry by showing him this dream which indicates the victory of good over evil. Allah ﷻ showed him Jesus, son of Mary, and with him *ad-Dajjal* making *Tawaf* behind him, indicating the victory of good which is resembled by Jesus son of Mary, who will remove the evil which is

<sup>(1)</sup> “Fath al-Bari” (13/325).

resembled by *ad-Dajjal*. The Prophet ﷺ was pleased with the promise of his Lord of the appearance of Islam and its victory. So seeing *ad-Dajjal* in Makkah was a special case.

- Allah ﷻ didn't give *ad-Dajjal* the ability to change his form and shape, in order not to provide an excuse for the people before Allah ﷻ. Allah ﷻ informed us that between his two eyes the word (*Kafir*) is written, which is not the case with Ibn Sayyad. *Ad-Dajjal* is one-eyed, but Ibn Sayyad's eyes were bulging and there is no evidence that either of his eyes became blind.
- The most important proof or evidence, from this author's point of view, is that the sayings of the Prophet ﷺ are general and not absolute or limited. In order to make it absolute, you need clear evidence without any interpretation. This evidence is missing, and Allah ﷻ knows everything. For example, the Prophet ﷺ said: "*Ad-Dajjal* is barren and no children will be born from him, and he will not enter Makkah and Madinah." Ibn Sayyad had a son who was one of the best Muslims; his name was Imarah bin Abdullah bin as-Sayyad.<sup>(1)</sup> Ibn Sayyad himself was born in Madinah and he performed *Hajj* in Makkah.

## Conclusion

All the Muslims agree that Ibn Sayyad is one of the impostors amongst various impostors. They differed on whether he is *ad-Dajjal* or not. Therefore we will take what they have agreed on and leave what they have differed about, until we get additional clear evidence.

Al-Hafidh, in al-Fath, connected between the story of Tamim and Ibn Sayyad being *ad-Dajjal*. He said: "The real *Dajjal* is the one which Tamim ad-Dari saw tied on that island. Ibn Sayyad is a devil which appeared in the form

<sup>(1)</sup> "Tahdhib al-Tahdhib" (7/682).

of *ad-Dajjal* in that period of time. Then *ad-Dajjal* went towards Asphahan and settled there. He will stay with his intimate companion and not come out until the time appointed for him by Allah ﷻ.”<sup>(1)</sup> However, this rendering is ambiguous as it implies that Ibn Sayyad was Satan and got married, and had a good Muslim son. Allah knows best.

The Muslims missed Ibn Sayyad on the Day of al-Harra.<sup>(2)</sup> Reported Abu Dawoud, that Jabir ؓ narrated: “We have missed Ibn Sayyad on the Day of al-Harra,” i.e. he disappeared on that day and was never seen again.

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(1) “Fath al-Bari” (13/328).

(2) The day on which Yazeed bin Mu’awiah defeated the people of Madinah.

## Chapter 3

### The Trials of *Ad-Dajjal* and What will Appear Along with Him

When *Ad-Dajjal* claims divinity, he will depend on supernatural and extraordinary powers to support his false allegation. Allah ﷻ will blind the eyes and insight (discernment) of whoever will be misled, and he will not be able to see the clear signs which show the deceit of *ad-Dajjal*. Allah ﷻ will allow miracles by the hands of *ad-Dajjal* in order to test and afflict the people. For he whom Allah ﷻ wants good, Allah ﷻ will open his eyes and give insight into these clear signs which show the lies of *ad-Dajjal*. Thereupon he (the believer) will be firm in his belief and rescued from the trial.

What will afflict the people most significantly is that all the miracles that *ad-Dajjal* will show are known to them to be from Allah's qualities, such as the falling and withholding of rain, the delivery of the treasures of the earth with one word, and giving life to the dead. These are issues which cannot happen without the will of Allah. When *ad-Dajjal* orders the sky to rain, it will rain with Allah's permission, not because of the order of *ad-Dajjal*, although it will seem like that to the people, just to test and afflict them.

So let us seek to know his trials and errors and let us pray to Allah ﷻ sincerely to protect us from his trials, both those which are hidden and those which are apparent.

## 1. Along with him will be Paradise and Hell

It is reported by Ibn-Majah, al-Hakim, Ibn Khuzaimah and ad-Diyya: Abu Umamah رضي الله عنه narrated that Allah's Messenger ﷺ said, "...From his trials is that he will have with him Paradise and Hell, but his Hell in fact will be Paradise and his Paradise will in fact be Hell. Whoever is afflicted with his Hell, let him seek the help of Allah, and recite the opening verses of *Surat al-Kahf*."<sup>(1)</sup>

It is reported by Ahmed, al-Bukhari, Muslim and Abu Dawoud that Hudhaifa and Abi Mas'ud رضي الله عنه narrated together that Allah's Messenger ﷺ said: "I know more than you as to what there will be along with the *Dajjal*. Along with him there will be two canals, one flowing with water and the other one having fire in it, and what you will see as fire will be water and what you will see as water will be fire. So he amongst you who is able to see that and who is desirous of water (or any one of you who happens to be there at that time), should drink out of that which he sees as fire. It will be cold water. And *ad-Dajjal* is blind in the left eye with thick hair (a keratinized integument like a nail covers it) and between his eyes the word '*Kafir*' is written, which every believer (literate and illiterate) will be able to read."<sup>(2)</sup>

## 2. Satan will help him to mislead the people

According to Abu Umamah's narration:

"... One of his trials is that he will tell a Bedouin, 'If you see that I bring your father and mother back to life again, will you testify that I am your lord?' He will say, 'Yes.' Two Satans will come to him disguised as his parents, and they will say to him, 'O son! Follow him, he is your lord.'"<sup>(3)</sup>

<sup>(1)</sup> "Sahih al-Jamie" (no. 7875).

<sup>(2)</sup> "Sahih al-Jamie" (no. 5051).

<sup>(3)</sup> "Sahih al-Jamie" (no. 7875).



### **3. He will kill a believer and then restore him to life, with Allah's permission**

Also in Abu Umamah's narration:

"... One of his tests is that he will overpower one soul (i.e. one person) and kill him; he will be torn (into two pieces) with a saw (from the parting of his hair down to his legs). He will then say to him, 'Look at this slave of mine, I will bring him back to life, and then he will claim that he has no other god than me.' Then Allah ﷻ will raise him up (again), whereupon the wicked (i.e. *ad-Dajjal*) will say, 'Who is your lord?' The person will say, 'My Lord is Allah, and you are the enemy of Allah. You are *ad-Dajjal*, by Allah, I had no better proof of the fact that you are *ad-Dajjal* than at the present time.'"<sup>(1)</sup>

And in the narration of an-Nawwas bin Sama'an that was reported by Ahmed, Muslim and at-Tirmidhi:

"... After this he (*ad-Dajjal*) will call a young man in blooming health. The Anti-Christ will strike him with his sword and cut him into two pieces. These pieces will be placed separate from each other at a distance of an arrow's target. He will then call the dead person, who will return to life, and come back with a happy and smiling countenance."<sup>(2)</sup>

### **4. His order to the sky to rain and to the earth to produce plants**

As reported in the narration of Abu Umamah:

"... One of his trials is that he will give command to the sky to rain and there will be rainfall and he will order the earth to produce greenery (plants) and thereupon it will grow crops."<sup>(3)</sup>

<sup>(1)</sup> "Sahih al-Jamie" (no. 5051).

<sup>(2)</sup> "Sahih al-Jamie" (no. 4166).

<sup>(3)</sup> "Sahih al-Jamie" (no. 5051).

## 5. The state of those who will reject him and the state of those who will believe in him

### a. The state of those who will reject his call

According to the narration of Abu Umamah رضي الله عنه: “... One of his trials is that he will pass by a people and if they reject his call, no animal will be left with them; all will perish (or die).”<sup>(1)</sup>

According to the narration of an-Nawawas bin Sama’an: “... Thereafter he will come to another people and he will ask them to obey him, but these people will reject his call. *Ad-Dajjal* will then leave them. Soon thereafter they will be famine stricken (there will be a drought for them), and they will lose their property. (Nothing will be left with them in the form of wealth).”<sup>(2)</sup>

### b. The state of those who will believe in him

Based on the narration of Abu Umamah رضي الله عنه: “... If he passes by a people and calls them (to join him) and they believe in him, and accept his call, thereupon he will order the sky to rain so there will be rainfall upon the earth (of course by Allah’s permission), and he will order the earth to produce the plants. It will produce greenery, until their cattle will have fattened humps and their flanks will be stretched, and their udders will be full of milk.”<sup>(3)</sup>

<sup>(1)</sup> “Sahih al-Jamie” (no. 5051).

<sup>(2)</sup> “Sahih al-Jamie” (no. 4166).

<sup>(3)</sup> “Sahih al-Jamie” (no. 5875).

According to the narration of an-Nawwas bin Sama'an رضي الله عنه:  
“... Then he (*ad-Dajjal*) will approach a people and will invite them to join him, and that nation will believe in him, and will accept his call. He will direct the sky to shower rain on these people, and the earth will produce plenty of greenery. When, in the evening, the cattle of these people will come back to them, they will have fattened humps and their udders lengthened (with abundant milk) and their sides fully developed.”<sup>(1)</sup>

## 6. He will bring forth the treasures of the earth

Based on the narration of an-Nawwas bin Sama'an: “...The *Dajjal* will then pass through a deserted place, and will call it to throw out its treasures, and its treasures will follow him like swarms of bees.”<sup>(2)</sup> (In another narration, treasures will come out and gather before him like a swarm of bees.)

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(1) “Sahih al-Jamie” (no. 4166).

(2) Ibid.

## Chapter 4

### The Period of His Stay and His Speed on Earth

*Ad-Dajjal* will stay on the earth for forty days. One day (of this period) will be as long as one year. Another day will be like a month. One day will be as long as a week and the rest of his days will be like our normal days.

In the narration of an-Nawwas bin Sama'an:

"... They (the Companions) said, 'O Allah's Messenger, how long will he remain on the earth?' He ﷺ answered, '(For) forty days, but one day will be as long as a year, another day will be like a month, one day will be as long as a week and the rest of his days will be like your normal days.' Then the Companions asked, 'O Messenger of Allah! On the day which will be as long as a year, will it be enough for us to offer the usual five daily prayers?' He ﷺ answered, 'No, you should make an appropriate calculation of the duration of the day (i.e. you must make an estimate of the time and then observe prayer).'"<sup>(1)</sup>

#### Note

An-Nawwawi said, regarding this part of the *Hadith*, (in the explanation of Muslim): "The saying of the Prophet ﷺ that one day will be as a year, one day as a month and one day as a week, means that they will be as long as a year, a month and a week, and when the Companions asked, 'O Messenger of Allah ﷺ, will one day's prayer suffice for the prayers of the day equal to one year?' Thereupon he ﷺ said, 'No, but you must make an estimate of the time and then observe prayer.'"

<sup>(1)</sup> "Sahih al-Jamie" (no. 4166).

Al-Qadi and others said: “This verdict, which Allah ﷻ and the Prophet ﷺ legislated for us, is especially for this day only. Were it not for this *Hadith*, we would have just depended on our diligence and we would have offered the five prayers at the known times, the same as the other normal days.”

The statement “You should make an appropriate calculation of the duration of the day” means that you should take note of the time which generally exists between the different prayers, and then pray according to these timings; e.g. calculate the time between the *Fajr* and the *Dhuhr* every day, then pray *Dhuhr*, then when the time between the *Dhuhr* and *Asr* has passed pray *Asr*, and so on until you have offered the five prayers of one day. The same estimate is applied for the day which is like a month and the day which is like a week. And Allah knows everything.”<sup>(1)</sup>

### His Speed On Earth

Also reported in the narration of an-Nawwas bin Sama’an: “... The Companions further asked, ‘O Messenger of Allah! With what speed will he travel on the earth?’ (i.e. how quickly will he walk upon the earth?) He ﷺ answered, ‘(He will pass) like a cloud pushed by the wind.’”<sup>(2)</sup>

(1) “Sahih Muslim with Explanation by an-Nawawi” (18/65-66).

(2) “Sahih al-Jamie al-Saghir” (no. 4166).

## Chapter 5

### The Day of Rescue

The day of rescue is the day on which all the hypocrites will come out from Madinah to meet or join *ad-Dajjal* to be his followers. As a result, Allah ﷻ will rescue and save the believers from their evil.

According to the narration of Abu Umamah: “... There will be no town in which *ad-Dajjal* will not enter except Makkah and Madinah and there will be no entrance (road between two mountains to both Makkah and Madinah) but the angels will be standing with a sword lifted high and unsheathed, till he will land at *Sabakha*, and the city of Madinah with its people will be rocked by three earthquakes, as a result of which every hypocrite (male and female) will be expelled and come out to join him. It (Madinah) will expel the wicked (i.e. disbelievers, hypocrites etc.) from it as the blacksmith’s bellows expels the dross from the iron, and that day is called the day of rescue.’ It was asked, ‘Where will the Arabs be on that day?’ He ﷺ said, ‘They will be few on that day.’”<sup>(1)</sup>

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(1) “Sahih al-Jamie” (no. 7875).

## Chapter 6

### The Signs of His Appearance

*Ad-Dajjal* mentioned to Tamim ad-Dari and his companions three signs as an indication for the imminence of his appearance, which are:

The dryness of the lake of Tabariyya, the dryness of the spring of Zughar, and the date-palm trees of Baisan, which will bear no fruit.

In the narration that is reported by Muslim and others, Fatima bint Qais said: "... *Ad-Dajjal* said, 'Inform me about the date-palm trees of Baisan.' We said, 'About what aspect of this do you seek information?' He said, 'I ask you whether these trees bear fruit or not.' We said, 'Yes.' Thereupon he said, 'I think these will not bear fruits.' He said, 'Inform me about the lake of Tabariyyah?' We said, 'Which aspect of it do you want to know?' He said, 'Is there water in it?' We said, 'There is an abundance of water in it.' Thereupon he said, 'I think it will soon become dry.' He again said, 'Inform me about the spring of Zughar.' We said, 'Which aspect of it do you want to know?' He (the chained person) said, 'Is there water in it and does it irrigate (the land)?' We said to him, 'Yes, there is an abundance of water in it and the inhabitants (of the city) irrigate (land) with the help of it.'"<sup>(1)</sup>

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<sup>(1)</sup> "Sahih al-Jamie" (no. 7889).

## Chapter 7

### The Stronger Amongst the Muslims Opposing *Ad- Dajjal*

The most significant opposition to *ad-Dajjal* will come from the people of the tribe of Banu Tamim. As reported by al-Bukhari and Muslim, that Abu Hurairah رضي الله عنه narrated that: “I have loved the people of the tribe of Bani Tamim ever since I heard three things that Allah’s Messenger ﷺ said about them. I heard him saying, ‘These people (of the tribe of Bani Tamim) will stand firm against *ad-Dajjal*.’ When the *Sadaqat* (gifts of charity) from that tribe came, Allah’s Messenger ﷺ said, ‘These are the *Sadaqat* (charitable gifts) of our folk,’ and Aisha had a slave-girl from that tribe, and the Prophet ﷺ said to Aisha, ‘Set her free, as she is a descendant of (the Prophet) Ismael.’”<sup>(1) (2)</sup>

(1) “Fath al-Bari” (5/2543).

(2) Al-Hafidh said in al-Fath regarding the statement of the Prophet ﷺ, “They would stand firm against *ad-Dajjal*,” that the narration by ash-Sha’abi, reported by Muslim in which Abu Hurairah said, “They are the strongest and most powerful amongst the people in fighting and fierce battles,” is more general than the above one, which accordingly the fierce battles could mean the fight against *ad-Dajjal*.



## Chapter 8

### The Warning of the Prophet ﷺ Against the Misleading *Imams*

The Prophet ﷺ warned against the misleading *Imams*:

It is reported by Ahmed that Abu Dharr narrated that the Prophet ﷺ said: “I am so much more worried about my *Ummah* as regards the misleading *Imams* than about *ad-Dajjal*.”<sup>(1)</sup>

Here the Prophet ﷺ warned his companions regarding something which was about to happen to them. Ibn al-Arabi said: “This does not contradict the statement that says, “*There is no calamity greater than the calamity of ad-Dajjal*,” because the Prophet ﷺ was more worried regarding the misleading *Imams*, which he predicted were about to come, than regarding something that would happen later, in the far future, even though it’s calamity will be more severe.”<sup>(2)</sup>

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(1) “Sahih al-Jamie” (no. 4165).

(2) “Faidh al-Qadeer” (4/407).

## Chapter 9

### The Calamity Which is Similar in its Severity to the Calamity of *Ad-Dajjal*

Of similar intensity to that brought by *ad-Dajjal* is the trial which people will face in their grave, from which we all seek refuge with Allah ﷻ.

Reported Ahmed, al-Bukhari and Muslim, Asma bint Abi Bakr (*Radia-Allahu 'Anhaa*) narrated that the Prophet ﷺ said: “There is nothing which I have not seen but I have seen it in this, my place, till I saw Paradise and Hell,<sup>(1)</sup> and I was inspired that you will be afflicted in your graves similar to the calamity of the Anti-Christ (*ad-Dajjal*). A man will be brought and he will be asked, ‘What do you know about this man?’ Thereupon the believer will say, ‘He is Muhammad, Allah’s Messenger, who came to us with the clear proofs, evidences and guidance, and we accepted his call and believed in and followed him, he is Muhammad (three times).’ Then it will be said to him, ‘Sleep good, we know that you believed with certainty.’ On the other hand, the hypocrites will say, ‘I don’t know, I heard the people saying something so I said it (I used to say what the people said).’”<sup>(2)</sup>

The Prophet ﷺ joined seeking refuge from *ad-Dajjal* and the calamity of the grave in many *Ahadith* (narrations), including:

<sup>(1)</sup> That is to say that the Prophet ﷺ saw everything including Paradise and Hell.

<sup>(2)</sup> “Sahih al-Jamie al-Saghir”(no. 5722).

It is reported by Ahmed and Muslim, as narrated Zaid bin Thabit رضي الله عنه: “As Allah’s Messenger صلى الله عليه وسلم was going along with us towards the dwellings of Bani an-Najjar, riding upon his mule, it startled and he was about to fall. He found four, five or six graves there and said, ‘Who amongst you knows about those lying in the graves?’ A person said, ‘I do.’ Thereupon he (the Prophet صلى الله عليه وسلم) said, ‘In what state did they die?’ He said, ‘They died as polytheists.’ He صلى الله عليه وسلم said, ‘These people are passing through the ordeal of the graves. If it were not for the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that.’ Then, turning his face towards us, he صلى الله عليه وسلم said: ‘Seek refuge with Allah from the torment of Hell.’ They said, ‘We seek refuge with Allah from the torment of Hell.’ He said, ‘Seek refuge with Allah from the torment of the grave.’ They said, ‘We seek refuge with Allah from the torment of the grave.’ He said, ‘Seek refuge with Allah from *Fitan* (turmoil), its visible and invisible aspects,’ and they said, ‘We seek refuge with Allah from *al-Fitan*, its visible and invisible aspects,’ and he said, ‘Seek refuge with Allah from the trials of *ad-Dajjal*,’ and they said, ‘We seek refuge with Allah from the trials of *ad-Dajjal*.’”(1)

As reported by Muslim and an-Nasaie: Abu Hurairah رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said: “Seek refuge with Allah from the punishment in the grave, seek refuge with Allah from the punishment in the Hellfire, seek refuge with Allah from the *Fitan* (trials and afflictions, etc.) of *al-Masih ad-Dajjal* and seek refuge with Allah from the *Fitnah* (trials and afflictions) of life and death.”(2)

(1) “Summarized Muslim” (no. 493).

(2) “Sahih al-Jamie al-Saghir” (no. 4110).

Al-Bukhari reported also in “*Al-Adab al-Mufrad*,” at-Tirmidhi and an-Nasai: Abu Hurairah رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “Seek refuge with Allah from the trials and afflictions in the grave, seek refuge with Allah from the torment of the Hellfire, seek refuge with Allah from the trials and afflictions of *al-Masih ad-Dajjal* and seek refuge with Allah from the afflictions and trials of life and death.”<sup>(1)</sup>

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<sup>(1)</sup> “Sahih al-Jamie al-Saghir” (no. 941).

## Chapter 10

### Seeking Refuge from *Ad-Dajjal* in Every Prayer

In order to always remember the trials and calamities of *ad-Dajjal*, the Prophet ﷺ ordered us to seek refuge from his *Fitnah* (calamity) in every prayer. Some scholars, such as Ibn Hazam and Tawis, said that seeking refuge is obligatory in every prayer, according to a narration by Abu Hurairah ؓ that he asked his son whether he said it (i.e. the seeking of refuge) after the *Tashahud* or not. His son replied, “No.” Thereupon he ordered him to repeat his prayer.<sup>(1)</sup>

As reported by Ahmed, Muslim, Abu Dawoud, Ibn Majah and others, Abu Hurairah ؓ narrated that Prophet Muhammad ﷺ said, “When one of you has finished the (last) *Tashahud*, he should seek refuge with Allah from four things (saying):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ

‘O Allah! I truly seek refuge with You from the punishment of the Hellfire, and from the punishment of the grave, and from the trials of living and dying, and from the evil (trials) of the false Christ (*ad-Dajjal*).’ Then he should supplicate for himself with what occurs to him.”<sup>(2)</sup>

“He ﷺ would supplicate with it in his own *Tashahud*.”<sup>(3)</sup>

(1) “Fath al-Bari” (2/321).

(2) “The Prophet’s Prayer” by Shaikh al-Albani (pp. 145).

(3) Abu Dawoud and Ahmad with a Sahih Sanad.

It is also reported by Muslim and Abu A'wanah that he ﷺ used to teach this to the Companions ﷺ the same way as he taught them *Surahs* of the Qur'an.

It is reported by al-Bukhari, Muslim and an-Nasaie: Aisha (*Radia-Allahu 'Anhaa*), the wife of the Prophet ﷺ, narrated that Allah's Messenger ﷺ used to invoke Allah ﷻ in the prayer, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنَ الْمَأْثِمِ وَالْمَغْرَمِ

“O Allah, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trials and afflictions etc.) of *al-Masih ad-Dajjal* and from the *Fitnah* of life and death. O Allah, I seek refuge with You from the sins and from being in debt.” Somebody said to him, “Why do you so frequently seek refuge with Allah from being in debt?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).”<sup>(1)</sup>

<sup>(1)</sup> “Fath al-Bari”(2/832).

## Chapter 11

### *Ad-Dajjal* will be Insignificant in Allah's ﷺ Sight

Al-Mughirah bin Shu'ba Narrated: "No one asked Allah's Messenger ﷺ more about *ad-Dajjal* than I asked him. He ﷺ said, 'He (*ad-Dajjal*) should not be a source of worry to you for he will not be able to do any harm to you.' I said, 'Allah's Messenger, it is alleged that he will have along with him (an abundance of) food and water.' Thereupon he ﷺ said, 'He will be very insignificant in the eye of Allah (even) with all this.'"<sup>(1)(2)</sup>

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(1) "Summarized Muslim" (no. 2051).

(2) All the narrations regarding Ad-Dajjal are true and authentic, and all that will be along with him will be true, not imaginative and Allah ﷻ tests His slaves with all that will be along with him. Therefore we shouldn't deny, reject or disbelieve in his appearance as some Muslim sects do, like al-Khawarij, al-Mu'tazila and al-Jahamiah.

## Chapter 12

### Why *Ad-Dajjal* is not Mentioned Directly in the Qur'an?

Al-Hafidh ibn Hajar said in “Al-Fath”:

There are many answers to the question about the wisdom behind not mentioning *ad-Dajjal* explicitly or directly in the Qur'an considering what is said about him and his evil and great calamity, and all the prophets who warned their people regarding him and the order to seek refuge from him even in the *Salat* (prayer).

1. He is mentioned in the Qur'an in *Surat al-Ana'am* (6:158):

(يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا) (الأَنْعَام - الآية ١٥٨)

**“The day that some of the signs of your Lord do come (i.e. portents of the Hour e.g., the sun rising from the west), no good will it do to a person to believe then.”**

At-Tirmidhi reported: Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said, “When the following three signs appear, no good will it do to a person to believe then if he believed not before:

- I. The rising of the sun from the west,
- II. (The coming of *al-Masih*) *ad-Dajjal*,
- III. The coming out of the *Dabbat-ul-Ard* (i.e. a beast from the earth).”

[This is also reported in Sahih Muslim- The book of *Fitan* - The Signs of the Coming of the Hour.]



2. The descent of Jesus, son of Mary, is indicated in the Qur'an in *Surat an-Nisa* (4:159):

(وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ) (النساء - الآية ١٥٩)

“And there is none of the people of the Scripture (Jews and Christians), but must believe in him (Jesus, son of Mary, as only a Messenger of Allah and a human being), before his (Jesus ﷺ) death (or a Jew's or Christian's death, at the time of the appearance of the Angel of Death when he will realize that Jesus was only a Messenger of Allah, and had no share in divinity).”

And in *Surat az-Zukhruf* (43:61):

(وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ) (الزخرف - الآية ٦١)

“And he (Jesus son of Mary) shall be a known sign for (the coming of) the Hour (Day of Resurrection) (i.e. Jesus' descent to the earth).”

Since it is authenticated that he will kill *ad-Dajjal*, it was sufficient to mention one of the opponents rather than the other. *Ad-Dajjal* is also called Christ like Jesus, but *ad-Dajjal* is the Anti-Christ, the False Christ, while Jesus is the Christ of Guidance.

3. He was not mentioned in the Qur'an by name out of contempt for him. *Yajuj* and *Majuj* (i.e. Gog and Magog) are mentioned in the Qur'an, and their calamity will come after the earth has faced the calamity of *ad-Dajjal*.

In the interpretation of al-Baghawi, *ad-Dajjal* is mentioned in the Qur'an in *Surat Ghafir (40:57)*:

(لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ) (غافر - الآية ٥٧)

**“The creation of the heavens and the earth is indeed greater than the creation of mankind.”**

He said that with ‘mankind’ here is meant *ad-Dajjal*, and this, if confirmed, is the best answer.

This is among all that the Prophet ﷺ made clear for us and the knowledge is with Allah the Exalted.

## Chapter 13

### The Narrations Regarding *Ad-Dajjal* are Successive

Shaikh Nasir-ud-Deen al-Albani (may Allah have mercy upon him) said: “All the narrations about *ad-Dajjal* and the descent of Jesus ﷺ are *Mutawaatirah* (i.e. narrated by many narrators in succession). We must believe in them and don’t listen to those who say that the narrations are *Aahaad* (i.e. only one narrator has related it); they are ignorant of this knowledge. In addition, the scholars, for example Ibn Hajar and others, have testified to that, and this succession is mentioned in the book (*Nihayat al-Bidayah wan-Nihayah*) by Ibn Kathir.”

Also the succession as regards the narrations of *ad-Dajjal* is mentioned by as-Sakhawi in his book “*Fath al-Mugheeth Sharh Alfyyat al-Hadith.*”<sup>(1)</sup>

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<sup>(1)</sup> “Fath al-Mugheeth” (3/44).

## Conclusion

Now that the chapters pertaining to the appearance of *ad-Dajjal* and his characteristics have been concluded, it is advisable that we should analyze them and give the actual position regarding him. Al-Hafidh ibn Hajar al-Asqalani said: “Qadi A’yad is of the view that all these *Ahadith* concerning *ad-Dajjal* bring into prominence a certain and particular being who will create much unrest in the world. He will possess certain unnatural powers, e.g. bringing the dead to life, and possessing an immensely large store of food and water. It is by these unnatural powers of his that Allah will test the faith of the believers. He will, however, be killed by Jesus Christ.”

As far as the characteristics of *ad-Dajjal* are concerned, they include the following:

1. He will be blind in his left eye and his right eye will be floating like a grape.
2. His complexion will be red.
3. On his forehead the letters K-F-R (or the word *Kafir*) will be inscribed.
4. He will not be able to get into Madinah or Makkah.
5. Madinah will rock thrice on his appearance.
6. He will kill a pious young man and bring him back to life.
7. He will appear near the Last Hour and will be killed by Jesus Christ.

Al-Hafidh ibn Hajar, while explaining this point, states: “Nothing has been said with certainty about whence *ad-Dajjal* would come from except the fact that he would appear from the east.”

Just as Allah ﷻ has kept secret the exact time of the Last Hour while giving humanity some clear indications of it, in the same way, He ﷻ has made it clear that there would appear, near the approach of the Last Hour, a notorious *Dajjal* who would do great havoc, but He ﷻ has not actually made known to us the place from where he would appear. That is the reason why the Prophet ﷺ has said nothing definite about it; he ﷺ has given indications of different places with the final verdict that he would make his appearance from the east.



## Transliteration of *Surat Al-Kahf* (Chapter 18) Ayat (Verses) 1-10

The Messenger of Allah ﷺ said: “Whosoever memorizes ten verses from the beginning of *Surat al-Kahf* will be protected from *ad-Dajjal*.” [Muslim]

Bismillaahir-Rahmaanir-Rahiim

Alhamdulillaahil-lathiii anzala ‘alaa abdihil-kitaaba wa lam yaj-’allahuu ‘iwajaa. ﴿1﴾

Qayyimal-liyunthira ba’san shadiidam-milladunhu wa yubash-shiral-mu’miniinal-lathiina ya’maluunas-saalihaati anna lahum ajran hasanaa. ﴿2﴾  
Maakithiina fihi abada. ﴿3﴾

Wa yunthirallathiina qaalut-takhathallahu waladaa. ﴿4﴾

Maa lahum bihi min ‘ilmiw-wa laa li ‘aabaaa’ihim. Kaburat kalimatan takhruju min afwaahihim. Iy-yaquuluuna illaa kathibaa. ﴿5﴾

Fala’allaka baakhi’un-nafsaka ‘alaaa aathaarihim il-lam yu’minuu bihaathal-hadiithi asafaa. ﴿6﴾

Innaa ja’alnaa maa ‘alal-ardi ziinatallahaa linabluwahum ayyuhum ahsanu ‘amalaa. ﴿7﴾

Wa innaa lajaa’iluuna maa ‘alayhaa sa’iidan juruzaa. ﴿8﴾

Am hasibta anna as-haabal-kahfi war-raqiimi kaanuu min ayaatinaa ‘ajabaa. ﴿9﴾

Ith awal-fityatu ilal-kahfi faqaaluu Rabbanaa aatinaa mil-ladunka rahmataw-wa hayyi’ lanaa min amrinaa rashadaa. ﴿10﴾

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## Note on Abbreviations

The following abbreviations are used in this book:

- سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ Subhanahu wa Ta'ala (Glorified be He the Most High).
- سَلَامٌ عَلَيْكَ يَا مُحَمَّدٌ Sallallaahu 'Alayhi wa Sallam (May Allah Bless him and Grant him Peace)
- سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ 'Alayhis-Salaam (Peace be Upon him).
- رَضِيَ اللَّهُ عَنْكَ رَضِيَ اللَّهُ عَنْكَ Radia-Allahu 'Anhu (May Allah be Pleased with him).
- رَضِيَ اللَّهُ عَنْهَا رَضِيَ اللَّهُ عَنْهَا Radia-Allahu 'Anhaa (May Allah be Pleased with her).









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understand Islam in the Light of the Qur'an  
and the Sunnah (Way) of the Prophet ﷺ*



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