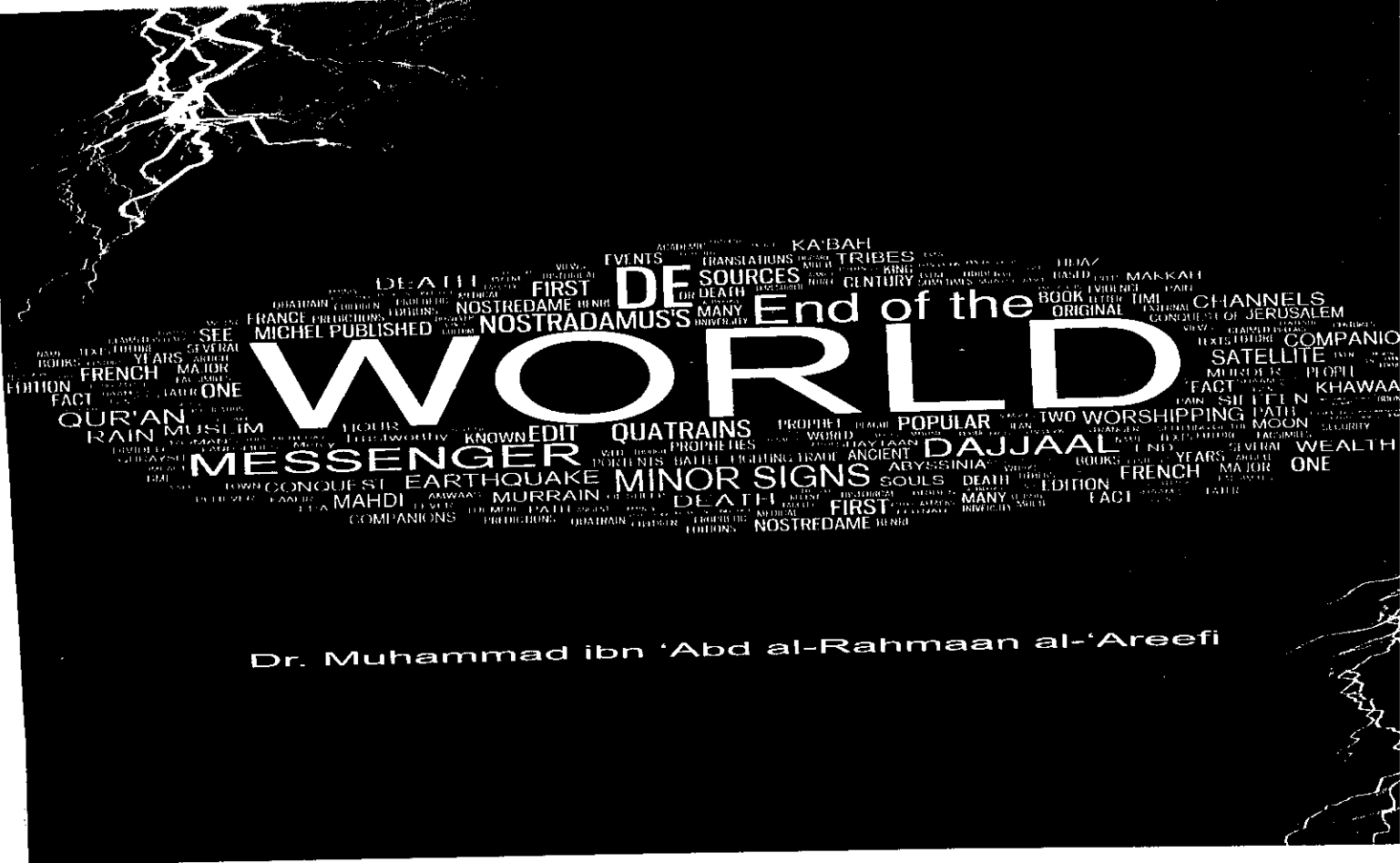


THE END OF THE WORLD

SIGNS OF THE HOUR
MAJOR AND MINOR

Dr. Muhammad al-'Areefi

DARUSSALAM



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The End of the World

The Major and Minor Signs of the Hour
With illustrations and maps

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Major Signs of the Hour



Minor Signs of the Hour

Introduction

In the name of Allah,
the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the leader of the Prophets and Messengers, our Prophet Muhammad, and upon his family and Companions.

In recent times things have become very confusing and we have begun to see in bookstores and on websites speculation about future events, based on Verses and *Hadeeths* which refer to future events having to do with the signs of the Hour.

Every time a calamity befalls Islam and the *Muslims*, people begin to look for a way out from them. Sometimes you hear about the appearance of the Mahdi, sometimes you hear that the time for the final major battle against the Jews and Christians is close at hand, other times you hear about landslides in the East or in the West, and so forth.

I once visited a country in Africa and I witnessed a man claiming that he was the Messiah, 'Iesa ibn Maryam ؑ, who had come back to earth.

It is essential, indeed, necessary, to explain the signs of the Hour, speak about their true meaning, and understand them (in that light), thus, the reason for this book which you have in your hands

I would like to thank all those who read this book before its publication and offered me their comments, foremost among them are Shaykh Dr. Salman ibn Fahd Al Oadai, Shaykh Dr. 'Abd Al 'Azeez Aal 'Abd Al-Lateef, Shaykh Al-Muhaddith 'Abd Al-'Azeez Al Furayh and others whose help I will never forget. I ask Allah to make this book beneficial, to make it sincerely for His sake, and to cause it to be among the beneficial knowledge that will testify for us on the Day of Resurrection. *Aameen*.

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Categories of the Signs of the Hour

The signs of the Hour may be divided into two categories:

Minor signs

Minor signs. These are of two types

(a): Signs that occur far earlier than the Hour

These are signs that have already appeared and finished; they are minor signs because the time in which they occurred is far earlier than the beginning of the Hour. Examples are the sending of the Prophet ﷺ, the splitting of the moon, and the emergence of a great fire in Mada'eenah⁽¹⁾

(b): Middle signs

(Those which are neither earlier nor close to the Hour)

These are signs which have appeared but have not yet concluded; instead they are increasing; there are many of these types. They are also minor signs, which we shall see below, include: the slave woman giving birth to her mistress, the naked and barefoot shepherds competing in the construction of lofty buildings, and the emergence of thirty impostors who claim to be prophets.⁽²⁾

(1) These will be discussed under Minor Signs 1, 3 and 13
(2) These signs will be discussed under 19, 21 and 11

List of the Minor Signs

I. Signs which have already occurred

1. The sending of our Prophet Muhammad ﷺ
2. The death of our Prophet Muhammad ﷺ
3. The splitting of the moon
4. Disappearance of the noble Companions (may Allah be pleased with them)
5. Conquest of Jerusalem
6. Widespread death like murrain of sheep
7. Prevalence of turmoil (*Fitnah*) of all kinds
8. Prevalence of satellite channels
9. The Prophet's foretelling of the Battle of Siffin
10. The emergence of the Khawarij
11. Claims of Prophethood by charlatans and liars
12. Spread of security and prosperity
13. Appearance of fire in the Hijaz
14. Fighting the Turks
15. Appearance of unjust men who beat the people with whips
16. A great deal of killing

Major signs

The Hour will follow after the appearance of these signs. These are ten major signs, none of which have yet appeared.

Hudhayfah رضي الله عنه related that the Prophet ﷺ once came out to us while we were talking to one another, and said,

"What are you talking about?" They said, "We are talking about the Hour." He said, "It will not begin until you see ten signs."

He mentioned them as:

1. The smoke
2. The Dajjal
3. The Beast
4. The rising of the sun from its place of setting
5. The descent of 'Eesa ibn Maryam عليه السلام
6. Ya'juj and Ma'juj

Three landslides:

1. A landslide in the East
2. A landslide in the West
3. A landslide in Arabia
4. The final sign will be a fire which will emerge from Yemen and drive the people to their place of gathering.⁽¹⁾

Some other *Hadeeths* mention the Mahdi, the destruction of the Ka'bah, and the disappearance of the Qur'an from the earth. We will discuss the *Hadeeths* on these topics below.⁽²⁾

(1) Narrated by *Muslim* from the *Hadeeth* of Hudhayfah ibn Usayd. These signs will be discussed in the second part of the book, the Major Signs of the Hour
(2) These signs will be discussed under Minor Signs 13L, 12b and 12f

17. Loss of honesty and its disappearance from people's hearts
18. Following the ways of nations who came before
19. The slave woman giving birth to her mistress
20. Appearance of women who are clothed yet naked
21. Barefoot, naked shepherds competing in the construction of lofty buildings
22. Greeting only those whom one knows
23. Widespread trade
24. Women taking part in business with their husbands
25. Domination by some traders of the market
26. False testimony
27. Withholding true testimony
28. Prevalence of ignorance
29. Widespread stinginess and miserliness
30. Severing ties of kinship
31. Being a bad neighbour
32. Spread of indecency
33. Honest people being regarded as treacherous and treacherous people being trusted
34. Death of prominent and noble people and the prevalence of ignoble people
35. Not caring about the source of wealth and whether it is *Halal* or *Haram*
36. Fay' will become limited to some people to the exclusion of others
37. When the entrusted item is regarded like booty
38. People will pay their *Zakaah* reluctantly and *Zakaah* will be regarded as a penalty

39. Knowledge will be sought for a reason other than for the sake of Allah
40. Obedience to wives and disobedience to mothers
41. Bringing friends close and keeping fathers away
42. Raising voices in the mosque
43. Evildoers becoming leaders of their tribes
44. The leader of the people will be the vilest of them
45. Showing respect to a man for fear of his evil
46. Adultery being regarded as permissible
47. Silk being regarded as permissible
48. Alcohol being regarded as permissible
49. Musical instruments being regarded as permissible
50. Wishing for death
51. The coming of a time when a man will be a believer in the morning and a disbeliever in the evening
52. Adornment of mosques and competition therein
53. Adornment of houses
54. Frequency of storms as the Hour draws nigh
55. Prevalence of literacy
56. Earning money by means of speaking and boasting about one's eloquence
57. Spread of books other than the Qur'an
58. A time in which there will be many readers but few *Fuqaha'* and scholars
59. Seeking knowledge from people who are insignificant
60. Sudden death
61. Rulership of the foolish
62. Time passing more quickly

63. The foolish will speak
64. The most fortunate of the people in worldly matters will be *Luka' ibn Luka'* (an evil person)
65. Taking the mosques as thoroughfares
66. Dowries becoming expensive and then cheap
67. Horses becoming expensive and then cheap
68. Markets becoming closer together
69. Nations calling one another to get together against the Muslim *Ummah* (nation)
70. People not wanting to lead the prayer
71. Fulfilment of the believer's dreams
72. Prevalence of lying
73. Discord among the people
74. A lot of earthquakes
75. A lot of women
76. Few men
77. Prevalence and open flaunting of immorality
78. Taking money for reading Qur'aanQur'an
79. Obesity will become widespread among the people
80. Appearance of people who will give testimony when they are not asked to do so
81. Appearance of people who will make vows and not fulfil them
82. The strong devouring the weak
83. Not ruling in accordance with that which Allah revealed
84. Large numbers of Romans and small numbers of Arabs

II. Signs which have not appeared yet

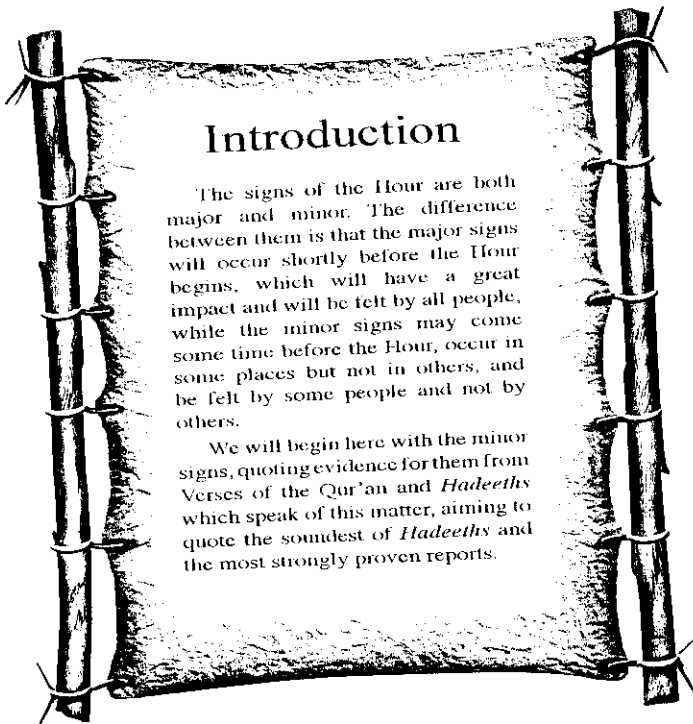
85. Great abundance of wealth among the people
86. The earth giving up its treasure
87. Transformation
88. Landslides
89. Pelting (with stones)
90. Rain against which houses of brick cannot offer any protection
91. Rain will fall from the sky but the earth will not bring forth anything
92. Tribulation which will utterly destroy the Arabs
93. Trees speaking
94. Rocks speaking and supporting the *Muslims*
95. *Muslims* fighting the Jews
96. The Euphrates will uncover a mountain of gold
97. The coming of a time when a man will be given the choice of being labelled incompetent or committing immorality
98. Arabia becoming meadows and rivers once more
99. *Fitnat Al-ahlaas* (a lengthy and intense tribulation)
100. *Fitnat Al-sarra'* (a tribulation caused by luxury and a life of ease)
101. *Fitnat Al-duhayma'* (a huge tribulation)
102. A time when one prostration will be equivalent to this world and everything in it

103. The new moon looking bigger than usual
104. A time when there will be no one left but he will go and live in Al-Shaam (the Levant)
105. A great battle between the *Muslims* and the Romans
106. The conquest of Constantinople
107. Details of the campaign in another report
108. No inheritance will be divided
109. The people will not rejoice over booty
110. People will go back to ancient weapons and mounts
111. Jerusalem will flourish
112. Madeenah will be in ruins, devoid of inhabitants and visitors
113. Madeenah will be cleansed of its evil people as the bellows eliminates the dross of iron
114. Removal of the mountains from their places
115. The appearance of a man from Qahtaan who will be obeyed by the people
116. Appearance of a man called Al-Jahjaah
117. Wild animals and inanimate objects will speak
118. The end of a whip will speak
119. A shoelace will speak
120. A man's thigh will give news of his family
121. The Hour will not begin until Islam diminishes
122. The Qur'an will disappear from the *Mus-hafs* (copies of the Qur'an) and from people's hearts
123. An army that will seek to attack the Ka'bah and will be swallowed up by the earth, from the first to the last of them
124. Hajj to the sacred House of Allah will be abandoned
125. Some Arab tribes will go back to worshipping idols
126. The tribe of Quraysh will die out

- 126. Destruction of the Ka'bah at the hands of a man from Abyssinia
- 127. The sending of a pleasant wind that will take the souls of the believers
- 128. The buildings of Makkah becoming high
- 129. The last of this *Ummah* cursing the first of it
- 130. New means of transportation (... cars etc.)
- 131. The appearance of the Mahdi



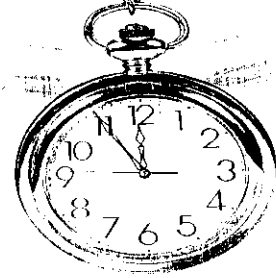
..... *Minor Signs of the Hour*



Introduction

The signs of the Hour are both major and minor. The difference between them is that the major signs will occur shortly before the Hour begins, which will have a great impact and will be felt by all people, while the minor signs may come some time before the Hour, occur in some places but not in others, and be felt by some people and not by others.

We will begin here with the minor signs, quoting evidence for them from Verses of the Qur'an and *Hadeeths* which speak of this matter, aiming to quote the soundest of *Hadeeths* and the most strongly proven reports.



Minor Signs of the Hour

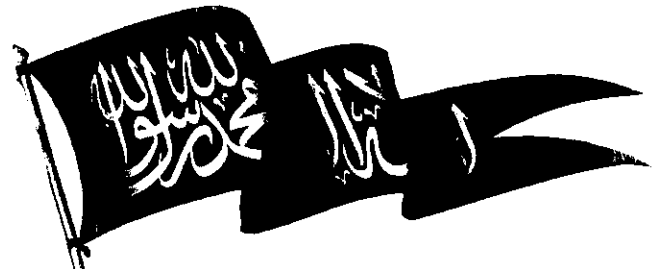
Minor Signs of the Hour

1 The sending of our Prophet Muhammad ﷺ

The Prophet ﷺ mentioned to us that his mission was a sign of the imminence of the Hour and that it is the first of the minor signs of it. Saib ibn Sa'd ؓ narrated, "I saw the Messenger ﷺ gesturing with his two fingers like this, the middle finger and the one that is next to the thumb, [saying],

"I have been sent when the Hour is like these two."⁽¹⁾ And he ﷺ said: "I have been sent at the beginning of the Hour."⁽²⁾

Al-Qurtubi said, "The first of [the signs] was the Prophet ﷺ because he was the Prophet to the end of time; he has been sent and there will be no other Prophet between him and the Day of Resurrection."⁽³⁾



(1) Narrated by Al-Bukhaari; also Narrated by *Muslim*. From Atias
 (2) Narrated by Al-Haakim in *Al-Kuna*; Al-Albaani said it as *Saheeh* (*Al-Silsilah Al-Saheehah*, *Hadeeth* no. 808)
 (3) Al-Qurtubi *Al-Tadhkirah*, 1/710

2 The Death of our Prophet Muhammad ﷺ

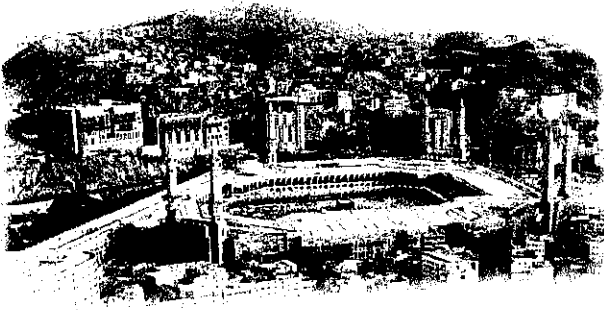
The tragedy of his death is one of the first signs of the approach of the Hour. 'Awf ibn Maalik رضي الله عنه said,

"I came to the Prophet ﷺ during the campaign of Tabook when he was in a leather tent and he said, "Count six things prior to the Hour: my death, the conquest of Jerusalem, death which will spread among you like qu'as (murrain)⁽¹⁾ affects sheep, abundant wealth where a man will be given one hundred dinars and will not be content [i.e., people will have a great deal of wealth and they will be so rich that a man will not be happy with anything except thousands of dinars], turmoil in which no household among the Arabs will be unaffected, a truce drawn between you and Banu'l-Asfar⁽²⁾ which they will break and will come to you under eighty banners beneath each of which will be twelve thousand."⁽³⁾

The death of the Prophet ﷺ was one of the greatest calamities to befall the Muslims, and Madaanah grew gloomy for the Companions (may Allah be pleased with them) when he died.

With his death, Revelation from heaven ceased and turmoil appeared with the apostasy from Islam of some of the Arabs.

- (1) Qu'as (murrain), a disease that affects sheep and goats, and causes instantaneous death [B: W. Lane: Arabic-English Lexicon]
 (2) Banu'l-Asfar. The Romans or Byzantines, today they are the Europeans and Americans.
 (3) Narrated by Al-Bukhaari; we will discuss these signs in detail below



al-Masjid al-Haram, behind which Jabal Abu Qubays can be seen!

'Abd-Allah ibn Mas'ood رضي الله عنه said, "While we were with the Messenger of Allah ﷺ in Mina, the moon split into two, one part behind the mountain and one part in front of it. The Messenger of Allah ﷺ said, 'Bear witness.'⁽¹⁾

Ibn 'Abbaas رضي الله عنه said, "The mushrikeen (polytheists) gathered around the Messenger of Allah ﷺ and said, 'If you are telling the truth then split the moon into two parts for us, one half over Abu Qubays and one half over Qu'ayqa'an [two mountains near Makkah].' It was the night of the full moon, and the Messenger of Allah ﷺ asked his Lord to give them what they asked for. So the moon split into two halves, one half over Abu Qubays and one half over Qu'ayqa'an, and the Messenger of Allah ﷺ said, 'Bear witness.'⁽²⁾

- (1) Agreed upon
 (2) Narrated by Abu Na'eem in *Dalaa'il Al-Nubuwwah*. The isnaad of the Hadeeth includes Moosa ibn 'Abd Al-Rahmaan, who is a liar, but there is corroborating evidence to support the Hadeeth, which we have narrated here as some scholars quoted this Hadeeth in this context

3 The Splitting of the Moon

Allah says:

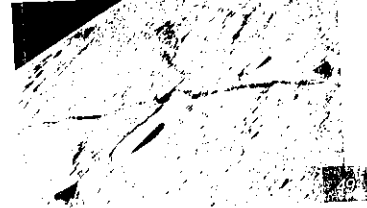
﴿أَفَرَأَيْتِ السَّاعَةَ وَكَانَتْ الْقَمَرَ ① وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَبِيرٌ ②﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).
 2. And if they see a sign, they turn away, and say: 'This is continuous magic.'⁽¹⁾ [Al-Qamar 54:1-2]

Al-Haafiz Ibn Katheer (may Allah have mercy upon him) said "This occurred at the time of the Messenger of Allah ﷺ, as related by way of Saheeh, mutawaatir Hadeeths. There is a scholarly consensus on this: the splitting of the moon occurred during the time of the Prophet ﷺ and it was one of the most prominent miracles."⁽²⁾

Anas رضي الله عنه said, "The people of Makkah asked the Messenger ﷺ to show them a sign, so he showed them the splitting of the moon."⁽³⁾

Image published by space agencies of a clear cleft in the surface of the moon!



- (1) Tafseer Ibn Katheer, 7:472
 (2) Agreed upon

4 Disappearance of the Noble Companions (رضي الله عنهم)

The Companions of Allah's Messenger ﷺ are the best, after the Prophet, from this Ummah. According to the Hadeeth of Abu Moosa رضي الله عنه, the Prophet ﷺ said,

"The stars are a source of security for the sky and when the stars disappear, there will come to the sky what is promised. I am a source of security for my companions, and when I am gone there will come to my companions what they are promised. My companions are a source of security for my Ummah, when they are gone there will come to my Ummah what they are promised."⁽¹⁾

From this Hadeeth we learn:

- The loss of the Companions is connected to two signs of the Hour: the loss of the stars and descent of meteors, and the death of the Messenger ﷺ.
- It is proven by Hadeeths that the righteous will disappear, the best and then the next best, and so on, and the Hour will come upon the most evil of people.

5 Conquest of Jerusalem

When the Prophet ﷺ was sent, Jerusalem was under the control of the Byzantine (Christians whose Empire was strong and powerful). The Prophet ﷺ foretold the conquest of Jerusalem and counted that as one of the signs of the Hour. According to the *Hadeeth* of 'Awi ibn Maalik, the Prophet ﷺ said, "Count six things prior to the Hour," among which he mentioned, "the conquest of Jerusalem."⁽¹⁾

Jerusalem was conquered during the time of the Caliph 'Umar ibn Al Khattaab ؓ in 16 AH/637 CE; he cleansed it of disbelief and built a mosque there.

Jerusalem was conquered twice: once during the time of 'Umar ibn Al Khattab ؓ and again during the time of the Ayyoobi state, when it was conquered by Sataah Al-Deen Al-Ayyoobi (may Allah have mercy on him) in 583 AH/1187 CE.

Jerusalem will be conquered again, by Allah's permission, through the hands of a group of believers, at which point the trees and rocks will speak, saying, "*Muslim, slave of Allah, here is a Jew behind me, come and kill him.*"⁽²⁾

We will discuss below some of the battles that will take place around Jerusalem between the *Muslims* and Jews⁽³⁾ and how the *Muslims* will fight the Jews.⁽⁴⁾

- (1) Narrated by Al-Bukhaari.
- (2) Narrated by *Muslim*.
- (3) See Minor Sign 95
- (4) See Minor Sign no. 95

52



Bubonic plague, which is the most virulent form

murrain among sheep.⁽¹⁾

During the time of 'Umar ibn Al-Khattaab ؓ and after the conquest of Jerusalem in 16 AH, the plague became widespread in Syria in 18 AH, as many as twenty five thousand *Muslims* died from it.

Many of the leading Companions died because of this plague, such as Mu'aadh ibn Jabal, Abu 'Ubaydah, Shurahbeel ibn Hasanah, Al-Fall ibn Al-'Abbaas ibn 'Abd Al-Muttalib, and others, may Allah be pleased with them all.

The disease of murrain of sheep is one that affects livestock, causing something to run from their noses, and then sudden death. The Prophet ﷺ likened the widespread death to murrain of sheep because the plague appears as weeping ulcers on the body, with sudden death of the infected person.



- (1) Narrated by Al-Bukhaari

Minor Signs of the Hour

It was narrated from 'Awi ibn Maalik ؓ that the Prophet ﷺ said:

"Count six things prior to the Hour," among them he mentioned,

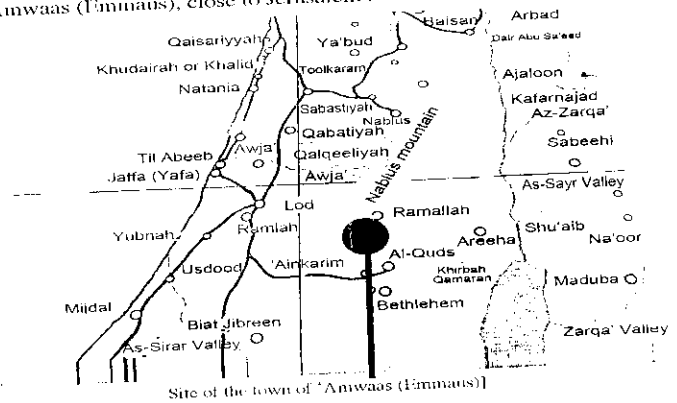
"widespread death which will spread amongst you like

Minor Signs of the Hour

6 Widespread Death like Murrain of Sheep

This is one of the signs of the Hour, and is in reference to widespread death that occurs during epidemics.

It was said that this occurred during the plague of 'Amwaas (Emmaus). The plague (*Al-ta'oon*) occurred with swelling (*buboes*) to the body, accompanied by severe fever and pain. It was a lethal and highly contagious disease. It was named after a Palestinian town, name 'Amwaas (Emmaus), close to Jerusalem.⁽¹⁾



- (1) See *Mu'jam Al-Buldaan*, (177)

Minor Signs of the Hour



"The one who holds on to his religious commitment will be like one who holds on to an ember of fire"

7 Prevalence of Turmoil (Fitnah) of all kinds

This is one of the signs of the Hour which has begun to appear clearly in our own time; one finds oneself surrounded by all kinds of turmoil!

- The *Fitnah* of looking at forbidden things such as those on satellite channels, in magazines, and on the Internet; people also transmit forbidden images and video clips to mobile phones and other devices. These are trials and tribulations which if one avoids out of fear of Allah and respect for Him, Allah will bestow upon him Faith whose sweetness he will find in his heart.

- The *Fitnah* of forbidden wealth, such as *riba* (usury), bribes, selling impermissible products such as alcohol, forbidden clothing, and other things.

Allah will not answer the supplication of the one who consumes impermissible wealth. He has also issued a warning of vengeance.

- The *Fitnah* of impermissible clothing, whether worn by men or women
- People falling into a great amount of *Fitnah*, until the one who is pious and pure becomes a stranger among them.

The word *Fitnah* refers to trial and tribulation and is used to refer to all things that are disliked [in the Faith].

The Prophet ﷺ spoke of the great tribulations which would appear and overwhelm the true *Muslim*; each time a new *Fitnah* appears, the believer will say, "This will be my doom," it would disappear and another would then appear

Abu Hurayrah narrated ﷺ that the Prophet ﷺ said,

"Hasten to perform good deeds before the emergence of turmoil like pieces of black night; a man will be a believer in the morning and a disbeliever by the evening, or he will be a believer in the evening and a disbeliever by the morning; he will sell his religion for worldly gain."⁽¹⁾

Meaning of the Hadeeth

This *Hadeeth* encourages a person to hasten to perform righteous deeds before excuses and distractions will come and tribulations will occur which will preoccupy him; they will be numerous, like pieces of dark night piled up on a night when there is no moon.

The Prophet ﷺ gave an example of the severity of the tribulations, which is that a person may be a believer in the morning and become a disbeliever by the evening or vice versa. This is due to the severity of the tribulations which will cause a man to change so much in a single day.

(1) Narrated by Muslim

8

Prevalence of satellite channels

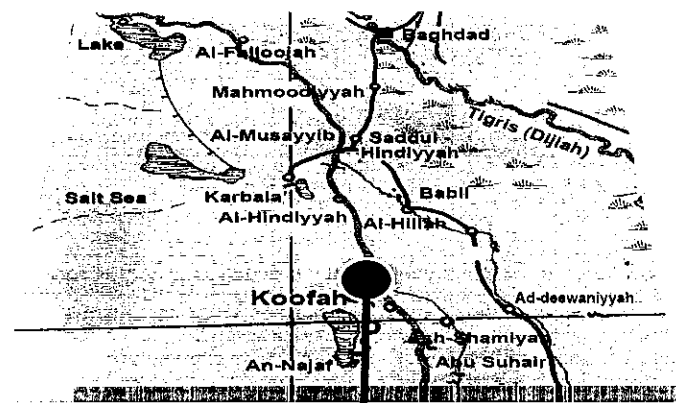
Today, there are no less than 13,000 satellite channels [being beamed from] space [to homes around the world] and are a source of trial and tribulation. A general reference was made to tribulation in the *Hadeeth* quoted above, "Hasten to perform good deeds before the emergence of turmoil like pieces of black night" There is also an [indirect] reference to the trial and evils of satellite channels. Ibn Abi Shaybah recorded in *Al Musannaf* with a Saheeh isnaad that Hudayfah ibn Al Yamaan ﷺ said, "Soon evil will pour down on you from the sky until it reaches Al-fayaafi." It was said, "What is Al-fayaafi, O Abu 'Abd-Allah?" He said, "The wilderness."

The Arabs use the word heaven or sky (Al-sama') to refer to everything that is above man. In Lisan Al-'Arab it says: Al sama' refers to everything that is above you and overshadows you.



Satellite dish next to a tent in the desert (the wilderness)

Television sets nowadays can receive what is rained down by satellites of *Fitnah* and promiscuity; even tents in the wilderness and the desert are not free from this *Fitnah*.



Location of the Battle of Siffeen

pleased with them all). It is one of the signs of the Hour.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"The Hour will not begin until two great groups fight one another and there will be a great battle between them, although their call is one."⁽¹⁾



The attitude of Ahl Al-Sunnah concerning the *Fitnah* that occurred among the Companions

Note The Companions (may Allah be pleased with them) were only humans and not Prophets; due to this there occurred among them what occurs among other people of who have difference of opinions, [resulting in] errors, disputes, and fighting. *Ahl Al-Sunnah* definitively agree that the Companions are the most righteous people and the closest to the path of the Prophet ﷺ, so it is obligatory to refrain from discussing [any shortcomings] and remain quiet about the disputes that arose between them; to refrain from spreading this [difference of theirs] among the common folk, which may cause them to have a negative view of them and create *Fitnah* and resentment against them, thus causing people to ill-feeling about them

The way of the *Ahl Al-Sunnah wa'l-Janaah* is to refrain from discussing what happened among them (may Allah be pleased with them)

(1) Agreed upon

9

The Prophet's foretelling of the battle of Siffeen

Another sign of the Hour is what the Prophet ﷺ prophesized concerning battles and wars that would occur, whether between the *Muslims* and the disbelievers or among the *Muslims* themselves. An example is the Battle of Siffeen which took place in 36 AH between 'Ali and Mu'aawiyah after the murder of 'Uthmaan (may Allah be



10. The emergence of the Khawaarij

Another sign of the Hour is the emergence of groups that are contrary to the way of the Prophet ﷺ and his noble Companions. One of these groups were the Khawaarij (sing. Khaariji). [Initially] they were on the side of 'Ali and fought alongside him, however they rebelled against him after the arbitration between him and Mu'aawiyah and gathered in a town near Kufah called Haroora'.

Belief of the Khawaarij:

1. They regard anyone who commits a major sin (such as adultery or drinking alcohol) as a disbeliever who will remain in Hell forever. This is obvious misguidance [on

best of mankind, but they will pass out of Islam as the arrow passes out of the prey."⁽¹⁾

The beginning of the Khawaarij

After the conclusion of the Battle of Siffeen, the people of Syria and Iraq agreed on arbitration between the two groups and 'Ali would go back to Kufah. The Khawaarij – it was said that they numbered 8,000 or 16,000 in his army – left him and camped in Haroora'.

'Ali sent Ibn 'Abbaas to debate with them⁽²⁾ and some of them came back and rejoined 'Ali, the Caliph of the Muslims, but some of them persisted in their misguidance. 'Ali addressed them in the Kufah mosque, but they called out from all sides of the mosque, "There is no ruling except the ruling of Allah." They also said, "You have associated others with Allah and appointed men to rule; you did not rule by the Book of Allah."

'Ali said, "You have three rights over us: we will not bar you from the mosques, withhold your share of the fay', and we will not start the fight so long as you do not do any evil."

They gathered together and killed any Muslim who passed by them. They killed 'Abd-Allah ibn al-Khabbaab ibn al-A'raab and gutted his wife. When 'Ali came to know of that, he asked them, "Who killed him?" They replied, "All of us killed him." So he prepared to fight them and met with them at the Battle of Al Nahrawaan, where he completely defeated them.

(1) Agreed upon
(2) See Appendix A at the end of the book.

their part]. The reality is that a Muslim who commits these major sins does not become a disbeliever, but becomes a disobedient evildoer who has to repent and abandon his sin.

2. They regard 'Ali, Mu'aawiyah (may Allah be pleased with them both), and many of the Companions who approved of the arbitration as disbelievers.
3. Rebelling against unjust rulers concerning whom there is no proof that they have fallen into disbelief.

They claim to have knowledge, striving hard in their worship, but they were unaware of the rulings of the Book of Allah. One of them was Dhu'l-Khuwaysirah of whom the Prophet of Allah said,

"They will pass out of Islam as the arrow passes out of the prey."⁽¹⁾

It was narrated that 'Abd-Allah ibn Mas'ood said. The Messenger of Allah said,

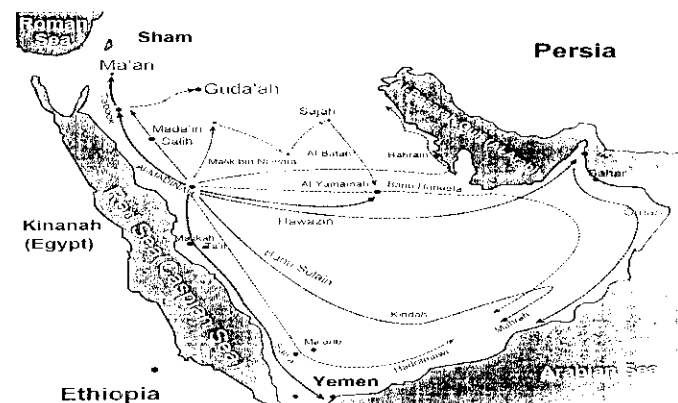
"At the end of time there will emerge a people who will be young in age and foolish; they will recite the Qur'an but it will go no further than their collarbones. They will quote the words of the

(1) Abu Sa'eed Al Khudri related that we were with the Messenger of Allah while he was distributing some wealth a man from Banu Tameem named Dhu'l-Khuwaysirah came and said, "O Messenger of Allah, be fair!" The Messenger of Allah said, "Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair." Umar ibn al-Khattaab said, "O Messenger of Allah, give me permission to strike his neck." The Messenger of Allah said, "Let him be, for he has companions in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur'an but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman's breast, or like a piece of quivering flesh. They will emerge when there is division among the people." (Agreed upon)

11 Claims of Prophethood by charlatans and liars

Another signs of the Hour will be the emergence of impostors and liars who will claim to be prophets. They will stir up turmoil with their falsehood. The Prophet said that the number of these impostors will be around thirty. He said,

"The Hour will not be established until thirty impostors and liars



- | | | |
|---------------------------|------------------------------|------------------------|
| → Khalid ibn al-Waleed | → Barimah ibn Abi Tahl | → Suwayd ibn Muqrin |
| → Khalid ibn Sa'eed | → Amr ibn al-'Aas | → Hudhayfah al-Ghatafi |
| → 'Arfajah ibn Harthamah | → Shurahbeel ibn Hasanah | |
| → al-'Ala' ibn al-Hadrami | → al-Muhajir ibn Abi Umayyah | |

The Riddah (Apostasy) Wars

appear, each of them claiming to be a messenger from Allah."⁽¹⁾

This sign of the Hour has already appeared. Many false claimants to Prophethood have appeared in the past and more recently [in our time], and it is likely that more impostors will appear before the appearance of the one-eyed lying Dajjal – we seek refuge with Allah from his turmoil. The Messenger of Allah ﷺ delivered a speech one day and said, "By Allah, the Hour will not be established until thirty liars appear, the last of whom will be the one-eyed liar."⁽²⁾

It was narrated from Thawbaan ؓ that the Prophet ﷺ said, "The Hour will not be established until some tribes of my *Ummah* join the mushrikeen and worship idols. From my *Ummah* there will be thirty liars, each of them claiming to be a prophet, but I am the seal of the Prophets and there will be no prophet after me."⁽³⁾

The Prophet ﷺ also related to us the appearance of twenty-seven who would claim to be prophets, among whom would be four women; each of them would claim to be a messenger from Allah.

Hudhayfah ؓ narrated that the Prophet ﷺ said,

"Among my *Ummah* there will be twenty-seven liars and impostors, of whom four will be women. However, I am the seal of the Prophets and there will be no prophet after me."⁽⁴⁾

A large number of these impostors have appeared in the past

(i) **Al-Aswad Al-'Ausi:** towards the end of the Prophet's life, Al-Aswad Al-'Ausi in Yemen claimed to be a prophet after apostatising from Islam. This was the first case of apostasy during the time of the Messenger of Allah ﷺ. Along with the fighters, who sided with him, he took some military action and was able to take over Yemen for three or four months. The Prophet ﷺ sent a letter to the *Muslims* in Yemen,

(1) Narrated by Al-Bukhaari.

(2) Narrated by Ahmad with a *Saheeh isnaad*.

(3) Narrated by Abu Dawood and Al-Tirmidhi; it is a *Saheeh Hadeeth*.

(4) Narrated by Ahmad, Al-Tabaraani in *Al-Kabeer* and *Al-Awsat*, and Al-Bazzaari; the narrators of Al-Bazzaari's *isnaad* are the narrators of *Saheeh*.

around him. He claimed that Jibreel ؑ came down to him. A number of battles took place between him and Mus'ab ibn Al-Zubayr, in which Al-Mukhtaar was eventually killed.

(vi) **Al-Haarith ibn Sa'eed Al-Kadhhaab (the Liar):** he pretended to be a devoted worshipper in Damascus, and then claimed to be a prophet. When he learned that news of his claim had reached the Caliph 'Abd Al-Malik ibn Marwaan, he went into hiding. A man from Basra managed to find his whereabouts and pretended to believe in him [and gained his trust]. Al-Haarith issued instructions that this man should not be prevented from seeing him any time he wanted to. This good man then went to [the Caliph] 'Abd Al-Malik, who sent some troops with him to arrest [Al-Haarith]. [After his arrest] he was brought to 'Abd Al-Malik, who ordered some scholars and *Fuqaha'* (*Muslim* jurists) to exhort and teach him that this was from Satan, but he refused to accept that from them and repent, so he was executed.

(vii) **Mirza Ghulam Ahmad Al-Qadiani:** he appeared in India more than a century ago and claimed to be a prophet to whom revelation came from the heavens. He also claimed that Allah had told him that he would live for eighty years. He acquired a number of followers. The scholars confronted him and refuted him, and pointed out that he was an impostor; included [among the scholars who refuted him was] the great scholar Thana'ullah Al-Amritsuri, who was the most outspoken from the scholars in criticizing him.



Mirza Ghulam Ahmad al-Qadiani

In 1326 AH/1908 CE, Al-Qadiani challenged Shaykh Thana'ullah and the former invoked Allah to take the soul of the impostor during the lifetime of his opponent by inflicting a disease upon him which would cause his death. One year later, Al-Qadiani became ill as a result of his own prayer. His father-in-law described his end as follows, "When

urging them to fight him. They responded [to this request] and killed him in his house, with the aid of his wife who had been forced by him into marriage after he killed her husband. She was a believer in Allah and His Messenger ﷺ. With his death, Islam and the *Muslims* prevailed in Yemen and they wrote to the Messenger of Allah ﷺ; however the news [of the events] had already been sent to him from the heavens on the same night that the incident took place, which he related to his Companions. The period of this liar's reign, from the time of claim to prophethood to his death was for three to four months.

(ii) **Tulayhab ibn Khuwaylid Al-Asadi:** he was fought against by the *Muslims* on several occasions. He would later embrace Islam and become a practicing *Muslim*. He joined the *Muslim* army and strove hard in *Jihad* for the sake of Allah, until he was martyred at Nahaawand ؓ.

(iii) **Musaylimah Al-Kadhhaab (the Liar):** he claimed that revelation came to him in the dark. Abu Bakr Al-Siddeeq ؓ sent an army against him led by Khaalid ibn Al-Waleed, 'Ikrimah ibn Abu Jahl, and Shurahbeel ibn Hasanah ؓ. Musaylimah met them with an army of forty thousand fighters, and a decisive battle took place between them, in which Musaylimah and his army was defeated. Musaylimah was killed by Wahshi ibn Harb ؓ. Truth prevailed and the banner of *Tawheed* (Monotheism) was raised high.

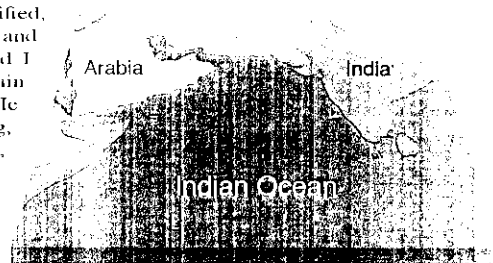
(iv) **Sajaah bint Al-Haarith Al-Taghlibiyyah:** she was a Christian Arab woman, who claimed to be a prophet after the death of the Messenger ﷺ. Many of her people and others supported around her. She led them in battles against neighbouring tribes and reached as far as Al-Yamaamah, where she met Musaylimah. She believed in his [prophethood], and he married her. When Musaylimah was killed, she went back to her country and stayed among her people Banu Taghlib. She later embraced Islam and became a practicing *Muslim*. Afterwards she moved to Basra and eventually died there.

(v) **Al-Mukhtaar ibn Abi 'Ubayd Al-Thaqafi:** he appeared during the era of the *Taabi'een* (the generation following the Companions). He pretended to be a Shi'i at first, and a large number of Shi'ah supported

his sickness intensified, he woke me up and I went to him, and I saw how much pain he was suffering. He spoke to me saying, "I have got cholera, then he did not speak any other coherent word until he died."⁽¹⁾

So the liars have continued

to come, one after another, until the amount mentioned by the truthful, our Prophet Muhammad ﷺ, is completed. The last of them, the Dajjal, will emerge close to the end of time, we seek refuge with Allah from his *Fitnah*, and 'Eesa ibn Maryam ؑ will come down to put an end to him and his *Fitnah*.⁽²⁾



Some people are confused by the fact that the Prophet ﷺ said that those who will claim to be prophets would number thirty, while history and reality shows that the number exceeds this.

Clarification

The answer to this is that these thirty are the ones who would be famous and acquire influence and followers. Those who are not like them are excluded from the thirty.



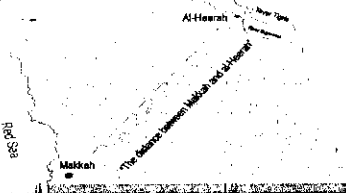
(1) We will discuss the Dajjal and the Messiah 'Eesa ibn Maryam (a.s.c) under the heading of Major Signs 1 and 2.

12 Spread of Security and Prosperity

For a while, the Muslims who lived in Makkah and Madeenah lived in a situation where they were either fighting their enemies or expecting war and battles. The Prophet ﷺ told them that with the passage of time and as the Hour approaches near, security and prosperity would become widespread. He ﷺ said,

"The Hour will not come until the land of the Arabs goes back to being meadows with rivers, the traveller between Iraq and Makkah fears nothing but losing his way⁽¹⁾, and until there is a great deal of Harj." They said, "Messenger of Allah, what is Harj?" He said, "Killing."⁽²⁾

This is confirmed by what the Prophet ﷺ said to 'Adiyy ibn Haatim ؓ, "O 'Adiyy, have you seen Al Heerah⁽³⁾?" I said, "I have never seen it but I have been told about it." He said, "If you live a long life, you will see a woman travelling from Al Heerah until she comes and circumambulates the Ka'bah, and she will fear no one but Allah."⁽⁴⁾



There will be abundant wealth, by Allah's leave, and at the time of the Mahdi and 'Eesa ؑ, justice, instead of injustice and wrongdoing, will prevail. Allah knows best.⁽⁵⁾

- (1) Meaning, he will not fear bandits or thieves; he will only fear losing his way and getting lost, but his life and his wealth will be safe.
- (2) Recorded by Ahmad in *Al-Musnad*. Al-Haythami said: Its narrators are the men of *Saheeh*. It also appears in *Saheeh Muslim*.
- (3) A town in Iraq, located three miles from Kufah.
- (4) Recorded by Al-Bukhaari.
- (5) We will discuss this in detail below, under the heading of Minor Sign 131 and Major Sign 2.

13 Appearance of Fire in the Hijaz

One of the signs of the Hour which the Messenger of Allah ﷺ spoke of was the emergence of a fire from the land of Hijaz, near Madeenah Al-Munawwarah. Some of the scholars and historians have stated that this sign appeared in 654 AH.

Al-Haafiz Ibn Katheer ؒ, speaking about this event, said, "The appearance of a fire in the Hijaz, which illuminated the necks of camels in Busra,⁽¹⁾ occurred as related in the *Hadeeth*. The Messenger of Allah ﷺ said,

"The Hour will not begin until fire emerges from the land of Hijaz."

- (1) The city of Hooran in Syria.

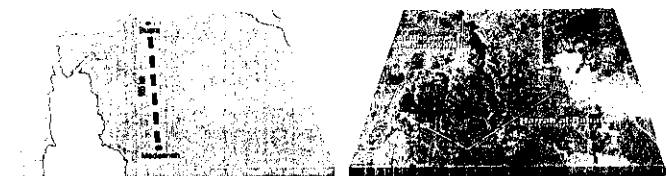
(or huge logs).⁽¹⁾"

The extinct volcano of Harrah Rahat, which last erupted in 654 AH/1256 CE, its eruption was preceded by a number of violent earthquakes and explosions. According to historical sources, the

volcanic activity lasted for approximately fifty two days and the lava reached a distance of 23 km to the north of the volcano's crater, its furthest point reaching the southern boundary of the modern airport of Madeenah. The lava flow stopped at a distance of 12 km from Al-Madeenah Al-Munawwarah, then turned north. The volcano's height is 916 metres above sea level. [



(1) See *Al-Ishkirah*, p. 527



"Traces of lava emitted by the volcano of Harrah Rahat in 654 AH and its location in relation to al-Madeenah al-Munawwarah]"

which will illuminate the necks of the camels in Busra.⁽¹⁾ It was said that the fire remained for three months and the women of Madeenah spun thread by its light.⁽²⁾"

Describing the event Abu Shaamah said, "On the night before Wednesday, the 3rd of Jumaada Al-Aakhirah 654 AH⁽³⁾, a huge boom resounded in Al-Madeenah Al-Munawwarah, the ground, walls, roofs, beams, and the doors shook for hours, until the following



Friday. Then a great fire appeared in the Harrah (a place in Madeenah) close to (the land of) Banu Qurayzah which could be seen from our houses and from inside the city, as if it were a huge fire from which rivers of fire flowed, like water, to Wadi Shaza, throwing out sparks as big as castles

- (1) Recorded by Al-Bukhaari.
- (2) *Al-Bidaayah wa'l-Nihayah*, 13/199.
- (3) equivalent to 29/5/1256 CE.



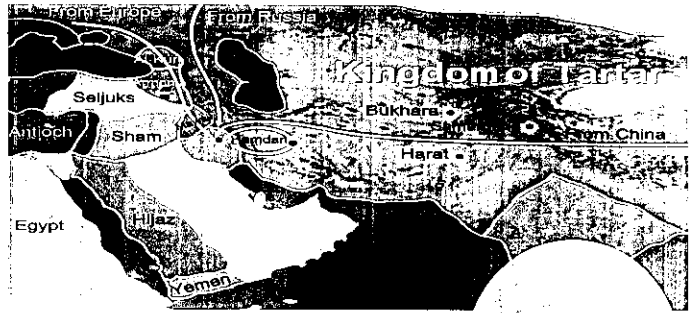
14 Fighting the Turks

We have seen above that among the signs of the Hour are wars and battles which the Prophet ﷺ said would take place between the *Muslims* and others, including a battle between the *Muslims* and the *Turks*⁽¹⁾. That battle took place during the era of the *Companions*, at the beginning of the *Umayyad* caliphate, when they defeated the *Turks* and



picture of people, on the right: "A picture of a Mongol man and girl. The accuracy of the description given in the *Hadeeth* may be not"

(1) The *Turks* composed of twenty two tribes. *Dhu'l-Qarnayn* built a barrier to contain twenty one of them and one was left. They are called *Turks* because they were left (*Turku*) outside the barrier and were not locked behind it like the rest of the tribes. See *Maraqat Al Mafaateeh*, 15/392



took booty from them.

It was narrated from *Abu Hurayrah* ﷺ that the Messenger of Allah ﷺ said,

"The Hour will not begin until you fight the Turks, who have small eyes, red faces, and flat noses, as if their faces are hammered shields. The Hour will not begin until you fight people whose shoes are made of hair."



Ancient picture of Genghis Khan, who united the Tatar tribes

The people referred to in these reports, and Allah knows best, are the Mongolian *Tatars* who invaded the *Muslim* lands in the year 656 AH/1258 CE and shed a great deal of blood, but they eventually embraced Islam.



(1) Meaning, made of animal skins that are not tanned and have some hair on it.
(2) Recorded by *Al-Dukhaari* and *Muslim*.



15 Appearance of Unjust men who Beat the People with Whips

One of the signs of the Hour which our noble Prophet ﷺ related to us is that the helpers of unjust rulers would flog the people with whips like the tails of cattle. There are various kinds of whips, e.g. leather, electric, rubber, tree branches and so on.

Abu Umaamah ﷺ narrated that the Messenger of Allah ﷺ said,

"At the end of time, there will be men with whips like the tails of cattle. They will go out in the morning under the wrath of Allah and will come back in the evening under the wrath of Allah." (Narrated by *Ahmad*)



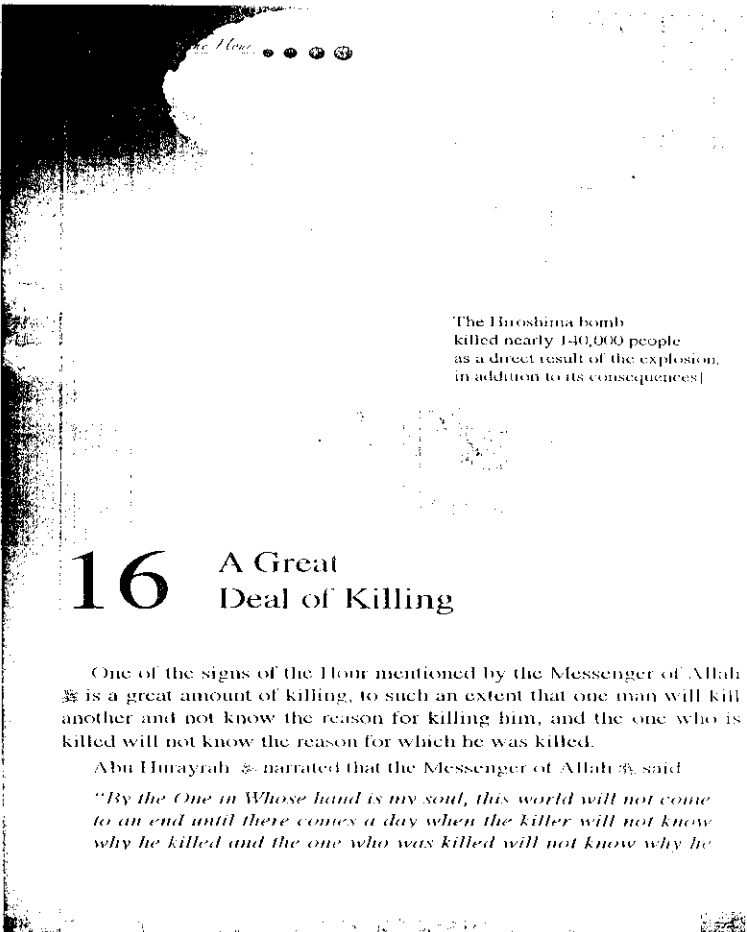
Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"There are two types [of people] from my Ummah whom I have not seen ... people with whips like the tails of cattle with which they strike the people." (Narrated by *Muslim*.)

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, *"If you live long, you will see people who go out in the morning under the wrath of Allah and come back in the evening under His curse; in their hands will be something like the tails of cattle."*

(Recorded by *Muslim*)

Although this *Hadeeth* does not clearly state that they will strike the people with it, the fact that they are subject to the divine wrath and curse indicates that their transgressions and wrongdoings will be many.



The Hiroshima bomb killed nearly 140,000 people as a direct result of the explosion, in addition to its consequences!

16 A Great Deal of Killing

One of the signs of the Hour mentioned by the Messenger of Allah ﷺ is a great amount of killing, to such an extent that one man will kill another and not know the reason for killing him, and the one who is killed will not know the reason for which he was killed.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said

"By the One in Whose hand is my soul, this world will not come to an end until there comes a day when the killer will not know why he killed and the one who was killed will not know why he



was killed." It was asked, "How can that be?" He said, "At Hury (killing), and the killer and the slain will both be in Hell."

(Recorded by Muslim)

Killing began with the murder of 'Uthmaan رضي الله عنه, and from there wars began to increase with no convincing reason, thousands of people fell victim to them, especially with the destructive weapons that are used today in those terrible wars.

Follow are some statistics on the numbers slain in some wars:

- World War I - 15 million killed
- World War II - 55 million killed
- Vietnam War - 3 million killed
- Russian Civil War - 10 million killed
- Spanish Civil War - 12 million killed
- Iraq-Iran War (1st Gulf War) - 1 million killed
- Invasion of Iraq - more than 1 million killed

These wars, even though the *Hadeeth*, "the killer will not know why he killed" does not apply to some of them, are listed to demonstrate how widespread and common killing will become.



"Honesty was preserved in the roots of men's hearts then the Qur'an was revealed and they learned (it) from the Qur'an and from the Sunnah."

Then he related to us about its disappearance, saying:

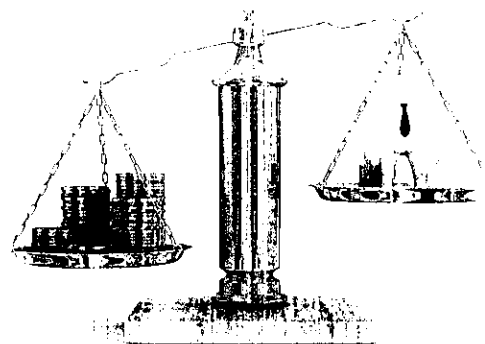
"A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain. Then he will go to sleep again and the remainder of the honesty will also be taken



away (from his heart), leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside."

Then he picked up a handful of pebbles and rolled them on his leg and said,

"People will engage in business with one another, but there will hardly be any honest persons among them. It will be said that in such and such a tribe there is an honest man, and a man will be admired for his strength, good manners and intelligence, but there will not even be a mustard seed of Faith in his heart!"



17 Loss of Honesty and its Disappearance from people's Hearts

Putting the right man in the right position is the foundation of the *Ummah's* survival, for the well being of the land and its people, and the flourishing of civilisation. If honesty is lost, then standards will be turned upside down; people's hearts will become corrupted and people with no qualification will be placed in charge of affairs, resulting in chaos. This is as prophesized by the Prophet ﷺ.

The reason for the loss of honesty is the corruption of people's hearts.

Hudhayfah رضي الله عنه narrated that The Prophet ﷺ said,



Hudhayfah رضي الله عنه said,

"There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating; but today I cannot deal (in buying and selling) except with so and so, and so and so."⁽¹⁾

If the hearts of most people are corrupted, and people who are not qualified are placed in charge of things, and honesty is lost, then the Hour is close at hand.

Abu Hurayrah رضي الله عنه narrated that while the Prophet ﷺ was in a gathering, speaking to the people, a Bedouin came and asked, "When will the Hour be?" The Messenger of Allah ﷺ continued speaking. Some of the people thought, he has heard what the Bedouin said and disliked it; others thought that he had not heard the Bedouin. Then when he had finished speaking, he said, "Where is the one who was asking about the Hour?" He said, "Here I am, Messenger of Allah." The Prophet said, "When honesty is lost, then wait for the Hour." He asked, "How will it be lost?" The Prophet said, "When authority is given to those who are not qualified for it, then wait for the Hour."⁽²⁾

This sign is completely visible in our own time. You see many of those who hold positions of responsibility in ministries, universities, and other positions in society which have to do with the people's interests being not the most capable, most suitable, nor most trustworthy [for that position]. Those who are appointed to these positions are also not concerned with the people's well being; rather, people are appointed on the basis of knowing the head of the department or having a common interest with those who support him, and so on.

So the Prophet ﷺ said the truth when he said,

"When authority is given to those who are not qualified for it then wait for the Hour."

(1) Agreed upon

(2) (Recorded by Al-Bukhaari)

18 Following the Ways of Nations who Came before

One of the greatest trials which the *Muslims* will face with is blindly following and imitating the traditions and manners of the Jews, Christians, and other disbelievers.

The noble Prophet ﷺ related to us that a group among his *Ummah* will imitate the misguided nations of the Jews and Christians in their customs, ways, and lifestyles.

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said,

"The Hour will not begin until my Ummah follows the way of those who came before it, hand span by hand-span, cubit by cubit."

It was said, "O Messenger of Allah, like the Persians and Romans?" He said, "Who are the people except those?"⁽¹⁾

(1) Recorded by Al-Bukhaari

Most of what the Prophet ﷺ warned of has come to pass, and the rest will happen as mentioned in the *Hadeeth* of Abu Sa'eed Al-Khudri رضي الله عنه in which he relates that the Messenger of Allah ﷺ said,

"You will follow the ways of those who came before you, hand-span by hand-span, cubit by cubit; even if they were to enter the hole of a lizard you will follow them."

We asked, "Messenger of Allah, [do you mean] the Jews and the Christians?" He said, "Who else?"⁽²⁾

Al-Qaadi 'Iyaad رحمته الله said, "The hand-span, cubit, and entering the hole are metaphors for following and imitating them."⁽²⁾

Imitating the Jews and Christians does not refer to exchanging scientific knowledge or benefiting from their inventions and administrative procedures, and so forth, which are not contrary to our religion. Rather what is meant by imitation is imitating them in their dress, customs, and manners of social interaction, such as free mixing and removal of the *Hijab*, or adopting their financial systems that are contrary to our religion, such as *riba* (usury) and the like.



(1) Agreed upon
(2) See *Fath Al-Baari*, 20/387

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19 The Slave Woman Giving Birth to her Master

One of the signs of the Hour is that a slave woman will give birth to a child who will be her master. This occurs when a free man becomes intimate with his female woman, who, as a result of this, becomes pregnant and gives birth to a child. The child grows up free; his father is already free, but his mother remains in bondage. Due to this, it is as if the child is also the master of his mother.

In the *Hadeeth* in which Jibreel عليه السلام asked the Prophet ﷺ about the Hour, he said: "I shall tell you about its signs: when the slave woman gives birth to her mistress."⁽¹⁾

It is also said that what it meant here is that slave women will give birth to kings, so the mother would become one of the subjects and the king (her son) would be the master of his subjects [which would include her].

(1) Recorded by Muslim

20 Appearance of women who are clothed yet naked

Another sign of the Hour is the spread of wanton display [of the female body] and unveiling; women will go out in tight clothes which will display the shape of their bodies, and they will wear transparent clothing through which their *'Aurah* (part of the body that must be concealed) would be shown when they sit and when they walk. Thus, they will be apparently clothed but in reality they are / will be naked because of the tightness of their clothes.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

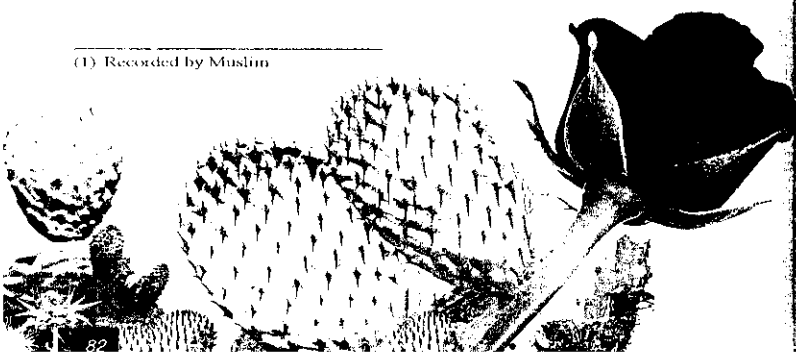
"There are two types of people [from the inhabitants] of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, Mumeelaat Maa'ilaat walking with an enticing gait (or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance and its fragrance may be detected from such and such a distance."⁽¹⁾

Maa'ilaat means: To deviate from Allah's obedience and not adhere to it.

Mumeelaat means: Causing others to deviate; so they are corrupt and corrupt others.

Their heads are like the humps of camels, meaning, they wear something on their hair that makes their heads look high like the hump of a camel.

(1) Recorded by Muslim

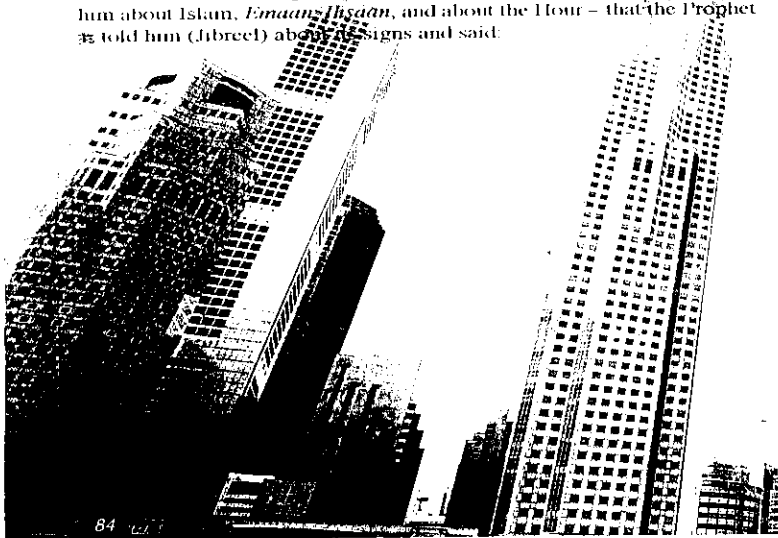


21 Barefoot, naked shepherds competing in the construction of lofty buildings

One of the signs of the Hour, which has appeared and which the Prophet ﷺ spoke of, is competing in building and adorning their houses after having been barefoot, naked, shepherds.

This occurred after the Muslim conquests and the acquisition of a great amount of wealth, and when competition in worldly matters became widespread (among them).

Umar ibn Al-Khattaab ؓ narrated - the *Hadeeth* which speaks of Jibreel and his coming to the Messenger of Allah ﷺ and questioning him about Islam, *Imaan, Ihsaan*, and about the Hour - that the Prophet ﷺ told him (Jibreel) about the signs and said:



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"When the slave woman gives birth to her mistress, and you see barefoot and naked shepherds compete in the construction of lofty buildings." (Recorded by Muslim)

According to another narration,

"You will see the barefoot, hungry, and destitute ... as heads of the people. That is one of the signs of the Hour." It was asked, "Messenger of Allah, who are the shepherds that are barefoot, hungry, and destitute?" He said: "The Arabs."⁽¹⁾

Undoubtedly, the tall construction of houses and buildings is not *Haram* if there is some benefit in doing so, and it is not done for the sake of boasting, showing off, and arrogance.

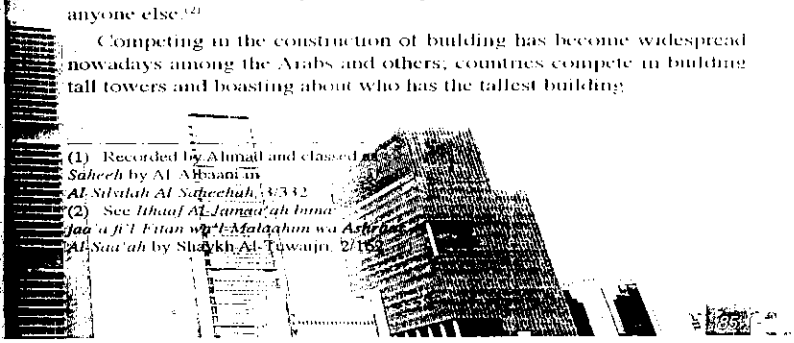
Competing in the construction of lofty buildings means building many storeys in a house and making it high, or by building the house elaborate, making it strong and adorning it and by making the houses spacious with many rooms and facilities.

All of that is occurring today as wealth has increased and people are living a life of ease.

What is meant is that desert dwelling shepherd will leave that behind and start to compete in building lofty buildings because of arrogance, boasting, and showing off in the construction of houses, buildings, and towers; each one wanting his building to be taller than the buildings of anyone else.⁽²⁾

Competing in the construction of building has become widespread nowadays among the Arabs and others; countries compete in building tall towers and boasting about who has the tallest building.

(1) Recorded by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, #332.
(2) See *Ihtaa' Al-Jama'ah* Imam Jaa'iz ji' Fitan wa' Malahum wa Asfar Al-Saa'ah by Shaykh Al-Tawajri, 2/165.

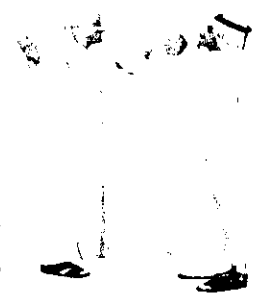


85

22 Greeting only those whom one knows

Allah, may He be glorified and exalted, has prescribed the salutation of peace to be a sign of love and friendship among the people. The young should greet the old, the rich should greet the poor; greetings should be given an Arab or a non-Arab, white or black, you should greet with salutations of peace those whom you know and those whom you do not know. The Prophet ﷺ said,

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another: Spread (the greeting of) salutation among yourselves." (Recorded by Muslim)



One of the signs of the Hour is that a man will only greet with salutation those whom he knows, and he will forego greeting those whom he does not know, even though the *Sunnah* is to spread the greeting of *Salaam* among those whom you know and those whom you do not know.⁽¹⁾

Abu Ja'ud narrated that 'Abd Allah ibn Mas'ood ؓ met a man and he said, "Peace be upon you, Ibn Mas'ood." He said, "Allah and His Messenger spoke the truth. I heard the Messenger of Allah ﷺ say, 'One of the signs of the Hour is that a man will pass through the mosque and will not pray two *Rak'ahs* in it and a man will not greet anyone but those whom he knows.'"

In *Al-Saheehayn* it is narrated that a man asked the Prophet ﷺ, "What part of Islam is best?" He said,

"To feed people and give salutation to those whom you know and to those whom you do not know."

(1) Recorded by Ibn Khuzaymah in his *Saheeh*, classed as *Saheeh* by Al-Albaani.



23 - 24 - 25

Widespread trade -- women taking part in business with their husbands -- domination by some traders of the market

This refers to the prevalence of business and the involvement of most people in it, because it is easy for a woman to take part with her husband in conducting business. These two signs appear in one *Hadeeth*, in which the Prophet ﷺ said, "Ahead of the Hour, people will greet with salutation only those whom they know, and there will be widespread trade, to the extent that a woman will help her husband in trading. [There will be] severing of ties of kinship, false testimony, concealment of true testimony, and widespread literacy."⁽¹⁾

'Amr ibn 'Eaghlilb narrated that the Messenger of Allah ﷺ said,

"Among the signs of the Hour is that wealth and trade will become abundant, ignorance will prevail. A man will try to conduct a transaction but will say, 'No, not until I obtain permission from the merchant of such-and-such tribe, and you will look among a great tribe for someone who can write and not find anyone."

(1) Recorded by Ahmad and classed as *Hasan* by Shaykh Shu'ayb Al-Albaani.

87

Concerning the words of the Prophet ﷺ,

"a man will get involved in a transaction but will say, 'No, not until I get permission from the merchant of such-and-such tribe, and you will look among a great tribe for someone who can write and not find anyone.'"

They may be understood as meaning that prominent businessmen, who may have capital or are agents appointed to import or export certain products, may have control over the market and will control prices, so the smaller businessmen will not be able to dispose of their goods except with their permission.



It may also mean that when selling, he will stipulate a condition that another trader should have the right to go ahead with the deal or cancel it.

Concerning the words of the Prophet ﷺ, "and you will look among a great tribe for someone who can write and not find anyone," even though other *Ahaadeeth* speak of the spread of literacy, may be understood as meaning that modern means of writing, such as computers, mobile phones, voice recognition software that translates speech into written text, and similar tools will become widespread, so a new generation will emerge will not know how to write by hand or cannot do that well.

Perhaps what is meant by writing or literacy here is referring to one who will write a business contract, being versed in the guidelines and rulings on buying and selling, so he will write contracts between people for the sake of Allah, not hoping for any payment.⁽¹⁾

(1) This last interpretation is mentioned by Al Sindi in his commentary on *Sunan Al-Nasaa'i*.

students giving testimony in schools and universities, or children giving testimony to their parents.

The Prophet ﷺ warned against giving false testimony and consuming people's rights by swearing false oaths. He said, "Whoever seizes the wealth of a Muslim by means of a false oath will meet Allah angry with him." Then he recited the Verse:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا يَخْلُقُ اللَّهُ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ﴾

"Verily, those who purchase a small gain at the cost of Allaah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them."

[Aal 'Imaam 3:77].⁽¹⁾

Abu Umaamah Al-Baabili ؓ narrated that the Messenger of Allah ﷺ said,

"Whoever usurps the wealth of a Muslim by means of his oath, Allah will decree Hell for him and will forbid him Paradise." A man said to him, "Even if it is something small, Messenger of Allah?" He said, "Even if it is a twig from an Arak tree."⁽²⁾



(1) Recorded by Al-Bukhaari
(2) Recorded by Muslim

26 False testimony

False testimony occurs when a person tells lies in his testimony against others; so he testifies that one person has a right against another, falsely and mendaciously. This is one of the major sins.

The Prophet ﷺ said,

"Shall I not tell you about the gravest of the major sins?" three times. They said, "Yes, Messenger of Allah." He said,

"Associating others with Allah, disobedience towards parents, and" then he sat up, as he had been reclining, and said, "giving false testimony."⁽¹⁾

When false testimony becomes widespread and people begin to think little of it, this is one of the signs of the Hour, as related in the above *Hadeeth*,

"Ahead of the Hour," in which he mentioned *"false testimony."*⁽²⁾

False testimony does not refer to mere giving of testimony before a judge or a ruler; rather it is general in meaning and includes all types of testimony which people may give to one another, such as employees in companies and organisations giving testimony to their bosses, or

(1) Agreed upon

(2) Recorded by Ahmad and classed as *Hasan* by Shaykh Shu'ayb Al-Arna'oot.

27 Withholding true testimony

Allah has commanded a Muslim to support his brother whether he is a wrongdoer or is the one being wronged. This is achieved through diverting the wrongdoer from his wrongdoing and retrieving the right of the one who is wronged if he is able to. Allah forbids the withholding of accurate testimony as He says,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمَّ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

"And conceal not the evidence, for he who hides it, surely, his heart is sinful." [Al-Baqarah 2:283]

Toward the end of time, people will consume the rights of others unlawfully and those who know the truth will remain quiet; they will give precedence to their own personal interests over giving testimony. These are signs of the Hour, as mentioned in the *Hadeeth* quoted above in which the Prophet ﷺ said, "Ahead of the Hour" and mentioned, "withholding true testimony."⁽¹⁾



(1) Narrated by Ahmad and classed as *Hasan* by Shu'ayb Al-Arna'oot

28 Prevalence of ignorance

Allah, may He be glorified and exalted, commanded His Prophet to acquire knowledge and said to him, "and say:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

"My Lord! Increase me in knowledge" [Fa-Ha 20:114]

The Prophet ﷺ condemned ignorance and said, "Allah hates the one who is rude and a glutton, who shouts in the marketplace, who is a rotten corpse by night and works like a donkey by day⁽¹⁾, knowledgeable in worldly matters and ignorant of matters of the Hereafter."⁽²⁾

He related that one of the signs of the Hour would be widespread ignorance. He ﷺ said,

"Ahead of the Hour there will be days in which knowledge is taken away and ignorance will prevail."⁽³⁾

Another narration has, "Ahead of the Hour there will be days in which knowledge will disappear and ignorance will prevail."⁽⁴⁾

He said,

"There will come a time when people will not know what prayer, fasting, and charity are."⁽⁵⁾

He said, *"Ahead of the Hour... ignorance will prevail."*⁽⁶⁾

(1) What is meant is that such a person sleeps all night, never waking to pray *Tahajjud* or remember Allah, and works hard like a donkey during the day [Translator]

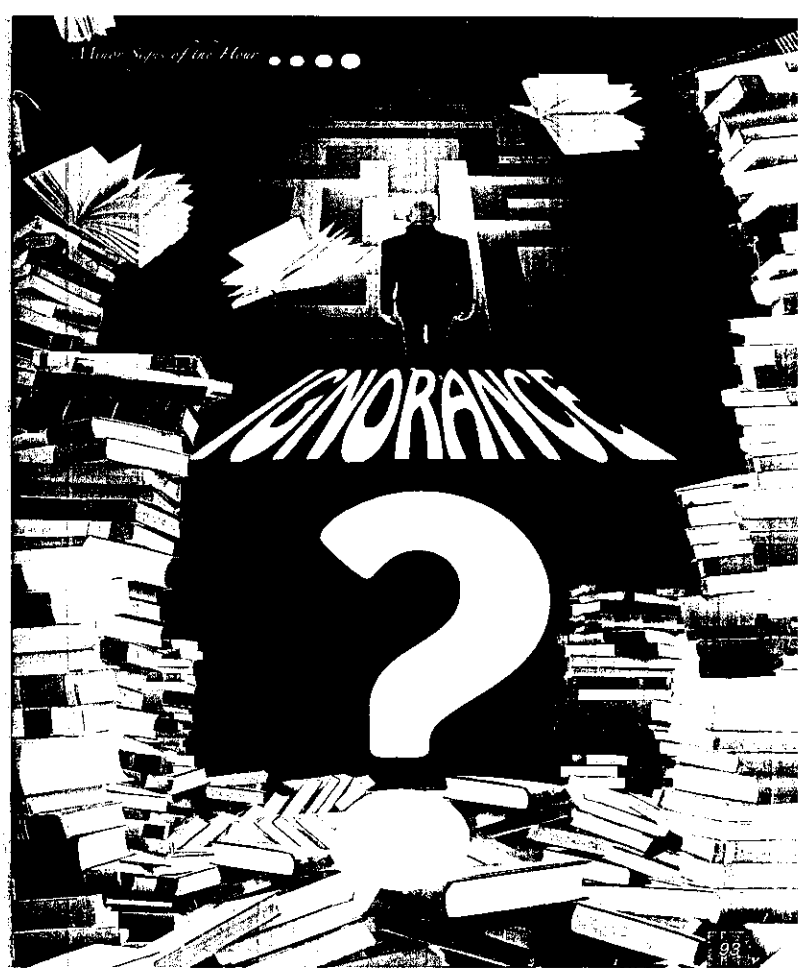
(2) Narrated by Ibn Hibbaan in his *Saheeh*; classed as *Hasan* by Al-Huwayni in *Al-Fataawa Al-Hadeethiyah*. Its *Isnaad* includes 'Abd-Allah ibn Sa'eed, who was regarded as *Thiqah* by some scholars and his *Hadeeth* is *Mustaqeem* (sound)

(3) Narrated by Ahmad

(4) Agreed upon

(5) Narrated by Al-Tabaraani

(6) Narrated by Ahmad and classed as *Hasan* by Shu'ayb Al-Arna'oot



The one who ponders over the situation of the Muslims today in many Muslim countries will find that they have knowledge pertaining to their daily lives and interests, [however they lack knowledge of their religion]. One of them will know how to use a computer and mobile phone, how to drive a car, and so on but if you ask him what is the meaning of:

"Allahu'l-Samad [Allah — the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]" [Al-Ikhlâs 112:2]

or *"Ghaasiqin itha waqab (And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away))"* [Al-Falaq 113:3],

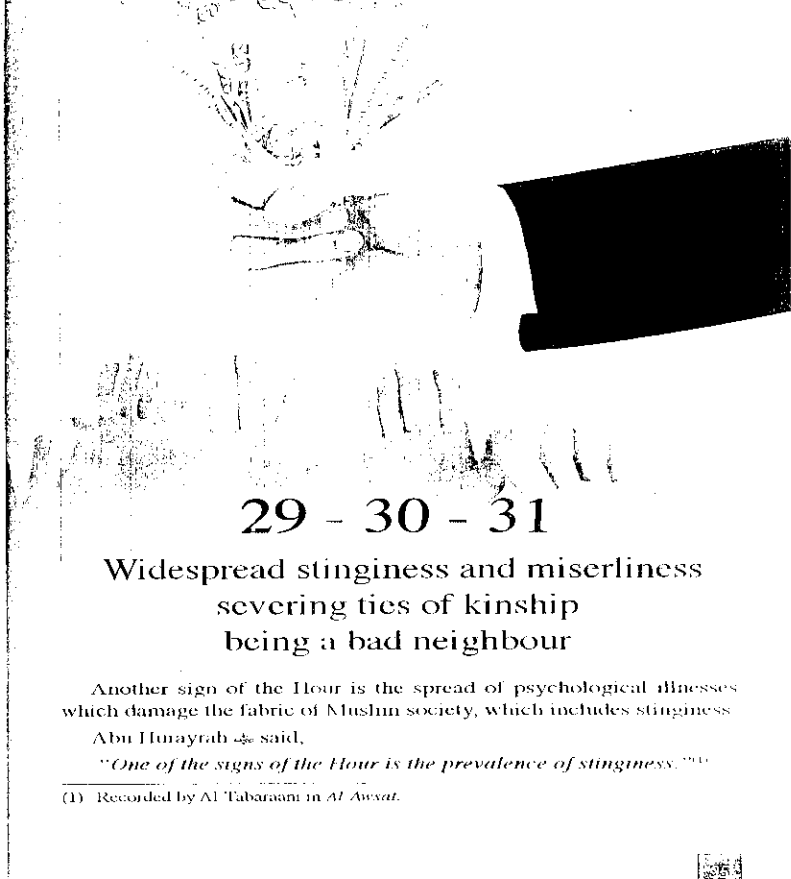
or when you should do the prostration of forgetfulness, is it before the salutation of finishing the prayer or after? You will find that he does not have a clue.

Yes, ignorance is prevalent.

A person even once asked me whether it is obligatory to perform *Wudhoo* before offering a voluntary prayer, or is *Wudhoo* only necessary for obligatory prayers? I was astonished by his question and I was even more astonished when I found out that he was a third year student in the university!

Add to this the ignorance of many people concerning the rulings on marriage and divorce, buying and selling, and acts of worship, even though they have a great need to know them. I think that this is because there are so many distractions and people are preoccupied with worldly matters and have forsaken circles of knowledge and the gatherings of the scholars, as well as reading Islamic books.

Allah is the one whose help we seek.



29 - 30 - 31

Widespread stinginess and miserliness
severing ties of kinship
being a bad neighbour

Another sign of the Hour is the spread of psychological illnesses which damage the fabric of Muslim society, which includes stinginess. Abu Hurayrah رضي الله عنه said,

"One of the signs of the Hour is the prevalence of stinginess."⁽¹⁾

(1) Recorded by Al-Tabaraani in *Al-Axwat*.



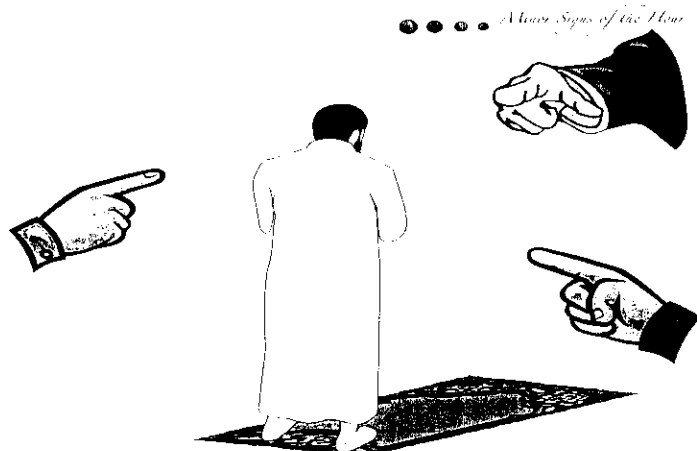
Anas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "Things will only get worse and the people will only become stingier."⁽¹⁾ He رضي الله عنه said, "Time will pass more quickly, knowledge will decrease, miserliness will be cast into people's hearts, and there will be much *Harj* (killing)."⁽²⁾

The word *Shuhh* refers to miserliness accompanied by greed and everything that keeps one from giving money or doing acts of kindness or acts of worship.

The Messenger of Allah صلى الله عليه وسلم said, "The Hour will not begin until indecency, foul speech, severing the ties of kinship, and lack of neighbourliness prevail."⁽³⁾

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "By the One in Whose hand is the soul of Muhammad, the Hour will not begin until indecency and miserliness prevail; the

(1) Recorded by Ibn Maajah from Anas. Its *Isnaad* is *Dha'eef*, as it includes Muhammad Al Jundi, whose reports are *Munkar*. He was classed as *nunkar* by Al-Nasaa'i and others.
 (2) Recorded by Al-Bukhaari and Muslim.
 (3) Recorded by Ahmad and by Al-Haakim in *Al-Mustadrak*, who classed it as *Saheeh*.



33 Honest people being regarded as treacherous and treacherous people being trusted

This is one of the signs of the Hour. We have seen above that one of its signs is the disappearance of honesty⁽¹⁾ and people being appointed to positions of authority for which they are not qualified. Another sign is an honest person being regarded as treacherous, meaning subjected to aspersions and not being regarded as honest, at the time when liars, hypocrites, bootlickers, and traitors are trusted. The Prophet صلى الله عليه وسلم said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until... the honest man is accused of treachery and the treacherous man is trusted."

(1) See Minor Sign 17

honest man is accused of treachery and the treacherous man is trusted; Al-Wa'ooll perish and Al-Tahoot prevail." They said, "Messenger of Allah, what are Al-Wa'ooll and Al-Tahoot?" He said, "Al-Wa'ooll are the prominent, noble people and Al-Tahoot are those who were under the people's feet and no one knew about them."⁽¹⁾

What the Messenger صلى الله عليه وسلم spoke of has come to pass. We see corruption prevailing among many people, and we see the severing of ties and the lack of neighbourliness taking place among them. Resentment and turning away from one another have taken the place of love, close ties, and friendship. People are unaware of their neighbours, and they sometimes do not even know some of their own relatives, whether they are alive or dead.

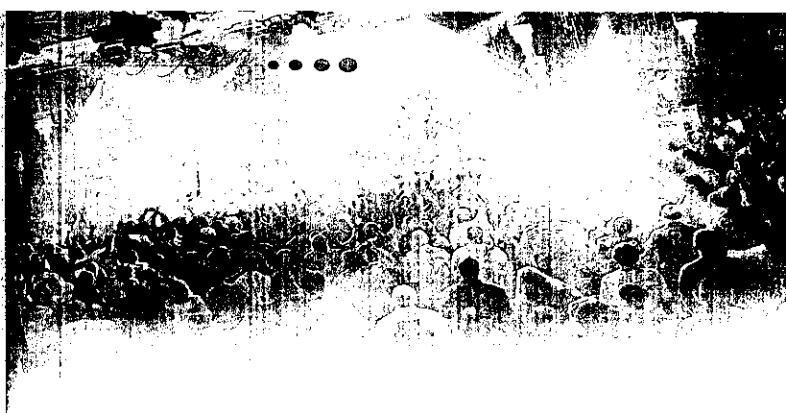
32 Spread of indecency

Indecency refers to being comfortable with immodest dress and foul speech, which a person is usually ashamed of, as well as cursing and using bad language. The Messenger of Allah صلى الله عليه وسلم was not rude or foulmouthed.

One of the signs of the Hour is the prevalence of indecency. The Prophet صلى الله عليه وسلم said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until indecency prevails..."

(1) Recorded by Al-Haakim in *Al-Mustadrak* and Al-Tabarani in *Al-Awyaat*. Classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 3211.



[People gather around a singer]

34 Death of prominent and noble people and the prevalence of ignoble people

This is one of the signs of the Hour. The noblest, wisest, most rational, and most knowledgeable people will die and others, who are devoid of knowledge, will take their place. They will appear because they have no one to compete with them.

The Prophet صلى الله عليه وسلم said, "By the One in Whose hand is the soul of Muhammad, the Hour will not begin until... Al-Wa'ooll perish and Al-Tahoot prevail."

They said, "Messenger of Allah, what are Al-Wa'ooll and Al-Tahoot?" He said, "Al-Wa'ooll are the prominent, noble people and Al-Tahoot are



["Thousands gather around a football (soccer) player and carry him on their shoulders"]

those who were under the people's feet and no one knew about them.⁽¹⁾

The emergence of these ignoble people may be due to their taking up important positions, and the media serving and promoting them immensely. The noble,

wise and sincere *Wa'ool* will be kept away from people and from the media

No one becomes famous except those who take as their professions singing, dancing, and indecency; there is no place for scholars, scientists, inventors, those who are prominent in medicine and engineering, and similar people

This is a clear and obvious sign.

However, some people still show interest in religious lectures. You will see in most countries that Muslims honour the scholars and Islamic callers, and are keen to attend gatherings of knowledge and watch religious satellite programmes. The numbers of conservative [religious] channels are increasing daily; one may note that even non-Muslims are taking an interest in religious lectures and this is achieving a great deal of good.

(1) Recorded by Al-Haakim in *Al-Mustadrak* and Al-Tabaraani in *Al-Awsat*, classed as *Saheeh* by Al-Albaani



35 Not caring about the source of wealth and whether it is *Halaal* or *Haraam*

If the piety of a Muslim decreases, his religious commitment decreases as well; if his religious commitment decreases, he will fall into doubtful areas; he will then fall into *Haraam* and not care about the source of his wealth and whether it is [was earned] *Halaal* or *Haraam*. This has happened in our time, confirming what the Messenger of Allah ﷺ said

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said,

"There will come a time when a man will not care how he earns his wealth; whether it comes from *Halaal* or *Haraam* source."⁽¹⁾

If you ponder over the situation today, you will find that many people are striving in a frenzy to acquire wealth from anywhere, whether it is *Halaal* or *Haraam*.

Things have currently gotten out of hand and people do not care about

(1) Narrated by Al-Bukhaari

Haraam employment or businesses. For example, selling cigarettes, alcohol, indecent women's clothing, dealing in *Riba*, or rent out their shops to people who will use them for *Haraam* business. Allah says,

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

"Eat of the *Tayyibat* [all kinds of *Halaal* (lawful) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)]" [Al-Mu'minoon 23:51].

Allah is Good and does not accept anything but good. All flesh that is nourished from *Haraam* sources is befitting of the Fire.

The one who is cautious and tries to avoid doubtful things has become a stranger among the people and is viewed as being idealistic. In some cases he may be unable to continue in his post or job if he does not accept bribes. But the Prophet ﷺ said,

"Whoever guards against the doubtful matters will protect his religious commitment from shortcomings and will protect his honour from slander; whoever falls into that which is doubtful will fall into that which is *Haraam*."⁽¹⁾

We ask Allah to guide us and make us steadfast in adherence to His religion.

36 *Fay'* will become limited to some people to the exclusion of others

Fay' is booty that is captured by the *Mujahideen*, whether property or any other thing, without fighting, either because the enemy fled or surrendered. This is to be distributed as Allah states in the Verse,

﴿مَّا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَنْتَ السَّبِيلُ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

"What Allaah gave as booty (*Fay'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al *Masaakeen* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you."

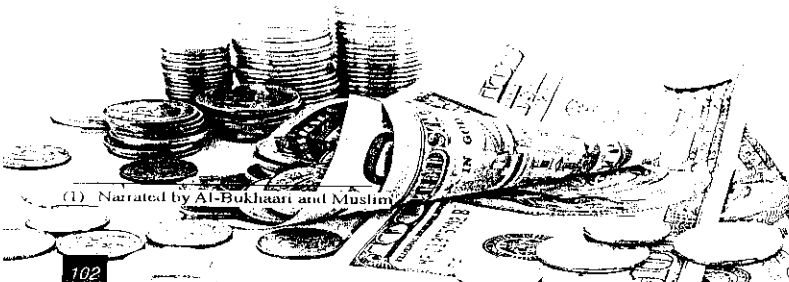
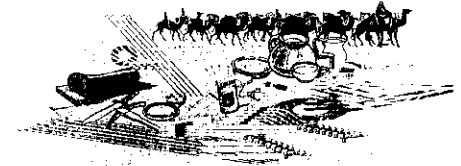
[Al-Hashr 59:7]

Allah enjoined its distribution as He described, so that it is not controlled by the rich and withheld from the poor.

But toward the end of time, people will go against the division of *Fay'* as enjoined by Allah, dividing it among the rich and prominent people, who will keep it to themselves

According to a *Hadeeth* narrated by Abu Hurayrah رضي الله عنه, the Prophet ﷺ said, "When *Fay'* is limited to some people to the exclusion of others, and entrusted items are regarded like booty."⁽¹⁾ We will quote the full *Hadeeth* below.⁽²⁾

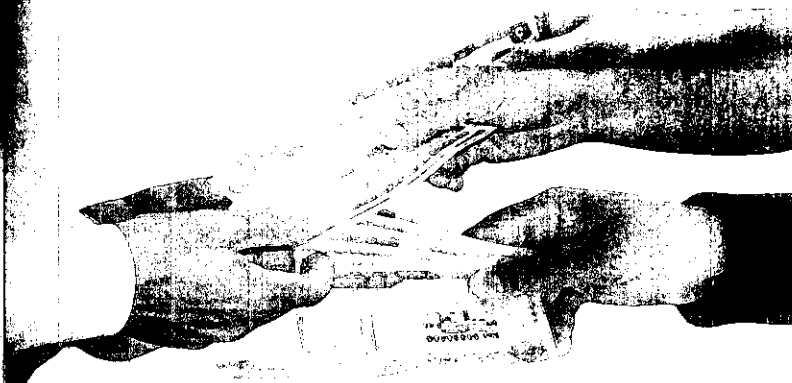
(1) Recorded by Al-Tirmidhi, there is some doubt concerning its *Isnaad*.
(2) See Minor Sign 45



(1) Narrated by Al-Bukhaari and Muslim

38

People will pay their *Zakaah* reluctantly and *Zakaah* will be regarded as a penalty



In principle, *Zakaah* on wealth, gold, and so on offered willingly since it is a purification for wealth and an act of worship through which one draws closer to Allah, may He be Glorified and Exalted; it is not a tax or a penalty.

Toward the end of time, greed and stinginess will become widespread and some rich people will regard the *Zakaah* on their wealth as a penalty that is being taken against their wishes. Thus they will pay it reluctantly and will not be rewarded for it because of the lack of good intention on their part.

37

When the entrusted item is regarded like booty

Allah has enjoined the guarding of trusts and returning them to their owners, as they are.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

“Verily, Allah commands that you should render back the trusts to those, to whom they are due.” [Al Nisaa’ 4:58].

Toward the end of time a thing will be given to a person as a trust to look after, but he will regard it as booty and take possession of it, denying [possession] of it to its owner and not giving it back to him.⁽¹⁾

(1) This sign and the one after it are both mentioned in one *Hadeeth*, which will be quoted under the heading of Minor Sign 45

39

Obedience to wives and disobedience to mothers

One of the signs of the Hour is that a man will disobey his mother and show favouritism to his wife; he obey his wife in disobedience and defiance toward his mother or father in many cases. This is something that is occurring today. In many cases you see the mother living alone in a house, and her son rarely visits or sees her, while the wife and children are enjoying life, going on trips and travelling [with him].

If the mother or the father lives with their children, they are neglected and no attention is given to them.

According to the *Hadeeth* of Abu Hurayrah رضي الله عنه the Prophet ﷺ said,

“When *Fay*’ is limited to some people to the exclusion of others... and a man obeys his wife and disobeys his mother, and brings his friends close and keeps his father away...”⁽¹⁾

We will quote the *Hadeeth* in full later.⁽²⁾

⁽¹⁾ There is some doubt about its *Isnaad*.

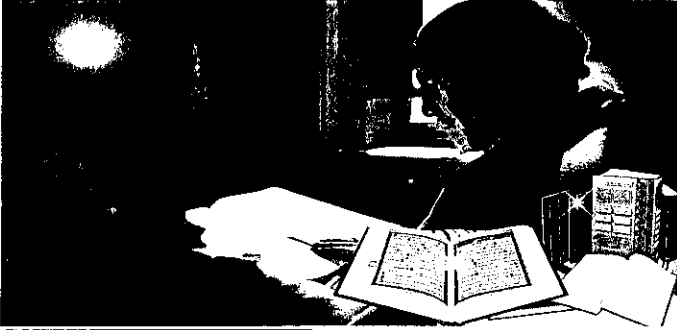
40 Knowledge will be sought for a reason other than for the sake of Allah

In principle, seeking, spreading, and teaching legislative knowledge is regarded as an act of worship. The Prophet ﷺ said,

"Allah, His angels, and the inhabitants of the heaven and the earth, even the ant in its hole and the fish in the sea, send blessings upon the one who teaches the people good."⁽¹⁾

However, toward the end of time some people will acquire knowledge of the Qur'an, the *Sunnah*, and *Fiqh*, not for Allah's sake, may He be Glorified and Exalted, but to become prominent and famous, as mentioned in the *Hadeeth* of Abu Hurayrah ؓ that the Prophet ﷺ said,

"When Fay' is limited to some people to the exclusion of others... and knowledge is acquired for other than religious purposes..."⁽²⁾
We will quote the *Hadeeth* in full later.⁽³⁾



- (1) Recorded by Al-Tirmidhi, who said: A *Sahih* Hasan *Hadeeth*.
- (2) Recorded by Al-Tirmidhi; there is some doubt about its *Ismad*.
- (3) See Minor Sign 45.

41 Bringing friends close and keeping fathers away



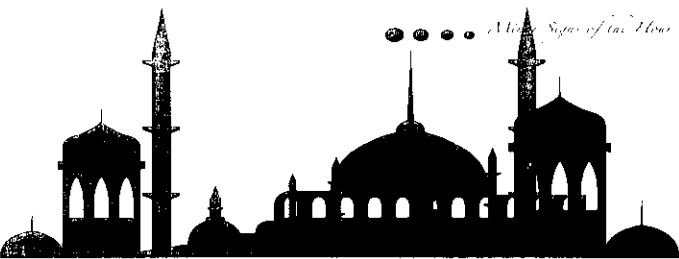
This is another of the signs of the Hour and a type of disobedience towards the parents. This means spending time, having fun, and being cheerful with friends while neglecting their fathers.

A young person may enjoy sitting with his friends, feeling more comfortable with them than with his father, especially if the father is very old, or complains a lot, issues instructions, and is critical of others. Despite all this, the son should still respect his father's rights.

﴿وَالْوَالِدِينَ إِحْسَانًا﴾

"Be good and dutiful to your parents."

[Al-An'aaam 6:151]



42 Raising voices in the mosque

In principle, the atmosphere in the mosque should be of tranquility and dignity. But one of the signs of the Hour is that voices will be raised and there will be arguments and disputes in the mosques.

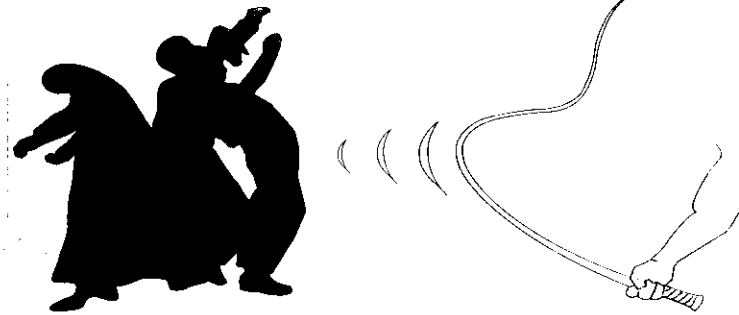
43 Evildoers becoming leaders of their tribes

In principle, positions of authority and leadership should be occupied by those who are most suitable, most knowledgeable, and the wisest. But there will come a time when evildoers will prevail and lead their people, either because they have a great deal of wealth, or because of their contacts, or because of their rudeness and audacity, or because of their high lineage.



44 The leader of the people will be the vilest of them

This is similar to the previous sign, and it refers to those who will become leaders of a travelling party, of a group that comes together to perform a job, or for any other purpose will not be the best or wisest of them; rather they will be the worst, either because the era itself is corrupt or because things are prevailing.



45 Showing respect to a man for fear of his evil

This will happen because evildoers will be in positions of leadership and have the upper hand; people will have no choice but to honour a man and accept his leadership. They may show respect to him by kissing his head, for fear of his harm and evil, because he is a wrongdoer and

an aggressor.

All of these signs are mentioned in the *Hadeeth* narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said,

"When Fay' is limited to some people to the exclusion of others and entrusted items are regarded like booty; Zakaah will be regarded as a penalty; knowledge will be acquired for other than religious purposes; a man will obey his wife and disobey his mother; and man will draw his friend close and push his father away; voices will be raised in the mosque; a tribe will be led by evildoers; the leader of the people will be the most vile of them; a man will be honoured for fear of his evil; female singers and musical instruments will become prevalent; wine will be drunk; and the last of this Ummah will curse the first of it, then let them wait for a red wind, an earthquake, a landslide, transformation, stones raining from heaven, and signs following one another like beads falling from an old necklace, one coming after another."⁽¹⁾



(1) Recorded by Al-Tirmidhi, who said it is a *Gharceb Hadeeth*. The *Isnaad* includes Kameeh Al-Judhaami, who is not known, but it has corroborating evidence narrated from 'Abi رضي الله عنه, in the *Isnaad* of which there is Al-Faraj ibn Faddalah, and another narrated by Al-Tabaraani from 'Awf ibn Maalik, the *Isnaad* of which includes 'Abd Al-Hameed ibn Ibraheem.



46 - 47 - 48 - 49

Adultery, silk, alcohol and musical instruments will be regarded as permissible

Among the things that are clearly forbidden and which no Muslim can be unaware of, such as Adultery, drinking alcohol, indecent music, and wearing silk for men. The Prophet صلى الله عليه وسلم spoke of a group from his *Ummah* [who would emerge] toward the end of time and would regard these forbidden things as permissible; he صلى الله عليه وسلم regarded that as a sign of the approach of the Hour.

Their regarding these forbidden things

as permissible may mean one of two things:

- (i) That they may believe these things to be permissible and are not forbidden.
- (ii) Or they become accustomed to doing them, and these actions are widespread among people, to the extent that no one denounces them verbally or internally in their hearts, so people do not feel that they are forbidden when they are doing them.

Abu 'Aainir or Abu Maalik Al-Ash'ari narrated that the Prophet صلى الله عليه وسلم said,

"From my Ummah will be people who will permit fornication/ adultery (Zina), silk, wine, and musical instruments. Some people will stay at the side of a mountain, and they will have flocks of sheep. A poor person will come to them in the evening to ask them for something he needs and they will say, 'Come back to us tomorrow.' During the night Allah will destroy them by causing the mountain to fall upon them, while He transforms others into apes and swine. They will remain in such a state until the Day of Resurrection."⁽¹⁾



A number of Muslim countries nowadays have become lenient regarding *Zina* and alcohol; places of *Zina* and promiscuity are protected by the law, and prostitutes whose profession is *Zina* are given official ID cards.

Concerning alcohol, it is sold openly nowadays and some Arab and Muslim countries have legalised the sale of alcohol in the marketplace.

Abu Maalik Al-Ash'ari رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said

"People among my Ummah will drink wine, calling it by another name, and musical instruments will be played for them. Allah will cause the earth to swallow them, and will turn them into monkeys and pigs."⁽¹⁾

One of the most serious sin today is one that many people are suffering from, listening to songs and music. This is one of the greatest causes of spiritual diseases in the heart and distracts people from remembering Allah, praying and listening to and benefiting from the Holy Qur'an. Allah says,

(1) Narrated by Ibn Maajah in *Kitaab Al-Fitan* with an *Isnaad* that was classed as *Sahceh* by Ibn Al-Qayyim.

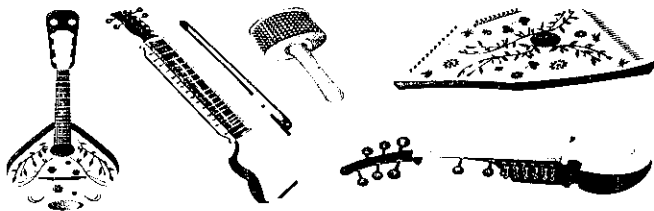
﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِمَتَرٍ عَلَيْهِ
وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾ (١)

"And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allaah without knowledge, and takes it (the path of Allaah, or the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)" [Luqman 31:6].

The scholars interpreted the words "idle talks" as referring to singing and musical instruments.

With listening to musical instrument, the Prophet ﷺ also mentioned *Zina* and drinking alcohol. He said,

"There will be among my Ummah people who will regard as permissible adultery, silk, alcohol, and musical instruments."



The popularity of music has become so widespread today that satellite channels have been set up to broadcast all different types of songs; radio stations also exist which are devoted to music and singing 24 hours a day and they never stop for the news or the Qur'an. This is one of the signs of the Hour and an indication of the truthfulness of what the Prophet ﷺ foretold. So the Muslim should beware of this.

'Abd Allah ibn Mas'ood ؓ said, "Music makes hypocrisy grow in the heart as water makes plants grow."

"The Hour will not begin until a man passes by the grave of another man and says, 'Would that I were in his place.'"⁽¹⁾

Ibn Mas'ood ؓ said,

"There will come a time when if one of you found death for sale, he would purchase it."

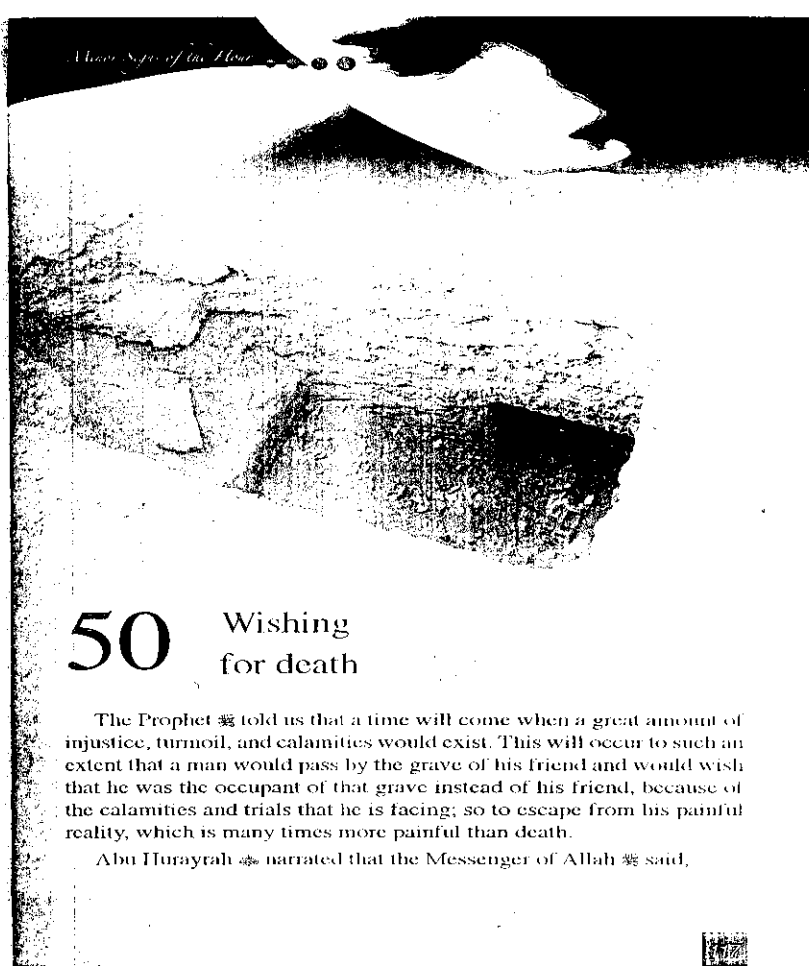
This *Hadeeth* does not contradict the *Hadeeths* which forbid wishing for death, such as,

"No one of you should wish for death for some harm that befalls him."⁽²⁾

That is because what the Prophet ﷺ said would occur at the end of time is not wishing and blatantly praying for death; rather it is just a wish in the heart to escape from a reality that is filled with evils and turmoil, even if that is by death.

It does not necessarily mean that this feeling will occur in the heart of every Muslim toward the end of time; rather it may happen in one country and not another, or in some circumstances and not others. People vary in their level of Faith and ability to bear calamities and evils with patience.

(1) Agreed upon
(2) Narrated by Muslim



50 Wishing for death

The Prophet ﷺ told us that a time will come when a great amount of injustice, turmoil, and calamities would exist. This will occur to such an extent that a man would pass by the grave of his friend and would wish that he was the occupant of that grave instead of his friend, because of the calamities and trials that he is facing; so to escape from his painful reality, which is many times more painful than death.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,



51 The coming of a time when a man will be a believer in the morning and a disbeliever in the evening

The Prophet ﷺ foretold us that people will keep shifting and changing, and there will be differences among them because of a great deal of turmoil, the prevalence of whims and desires, and the lack of good people. So you will see a man who is a believer in the morning but

in the evening he will be a disbeliever who will not be steadfast.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, *"Hasten to do good deeds before Fitnah emerges like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain."*⁽¹⁾

The meaning of the *Hadeeth* is to encourage hastening to do good deeds before it becomes difficult to perform them, before one becomes distracted from performing them because of the tribulations that accumulate and multiply like pieces of dark night with no moon. The Prophet صلى الله عليه وسلم said that one of the worst tribulations is that a person will be a believer in the evening and becomes a disbeliever by morning. This is because of the severity of the turmoil, which will cause a man to change so much in one day.⁽²⁾

This is a description of a time when a person's religious commitment will become weak and he will face numerous specious arguments. It will cause him to start doubting his religion, as he was ignorant about his religion in the first place, so that he may abandon his religion; or his religious commitment will become shaky because of some worldly gains and personal interests. This *Hadeeth* is most applicable in our own era.



(1) Recorded by Al Bukhaari.
(2) See *Sharh Mustam*, by Al Nawawi



they distorted and changed their books."⁽¹⁾

Al Khattaabi رحمته الله said,

"The Jews and Christians only began to adorn their churches and synagogues when they distorted and changed their books, lost the true religion, and focused on adornments and decorations."⁽²⁾

Today the adornment of mosques takes several different forms, such as painting the walls in different colours and putting patterns and motifs, and putting different kinds of carpets, decorations, and extravagantly adorned lamps in them.

It has reached the extent that if the value of the adornments and the costs of the expensive chandeliers were put together, it would be sufficient to build a number of mosques. This does not mean that we should neglect the mosques and not furnish them nicely, or that the structures should be of poor quality or unsafe. Rather what is disallowed is going to extremes and being extravagant in adornment. It was narrated that Abu'l-Da'ud رحمته الله said,

"If you adorn your mosques and decorate your Alushafs, you are doomed."⁽³⁾

(1) *Fath Al-Baari*, 2:175.
(2) Recorded from him by Al 'Ayni in *Umdat Al-Qari Sharh Saheeh Al-Bukhaari*, 7:41.
(3) Recorded by Ibn Abi Dawood in *Al-Masaahif*, classed as *Hasan* by Al-Albani in *Saheeh Al-Jaami'*, no. 585.



52 Adornment of mosques and competition therein

The basic principle is that mosques are houses of Allah for His worship, and are built in the hope of a reward [from Him].

Toward the end of time a number of people will build mosques and adorn them, each person competing in the beauty and adornment of the mosque which he builds, showing it in the media, and also distracting the worshippers from their worship as the gaze at its adornments.

Anas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, *"The Hour will not begin until the people compete in building mosques."*⁽¹⁾

A number of Companions warned against being focused on adorning mosques and being distracted from filling them with worship, *Dhikr* (remembrance of Allah), and acts of obedience. Ibn 'Abbaas رضي الله عنه said,

"You will adorn them as the Jews and Christians adorned their [places of worship]."⁽²⁾

Al-Baghawi رحمته الله said,

"The Jews and Christians adorned their places of worship when

(1) Recorded by Abu Dawood, Al-Nasaa'i and Ibn Maajah with a *Saheeh Isnaad*.
(2) See *Fath Al-Baari*, 2/175.



53 Adornment of houses

Going to extremes in luxury, extravagance, showing off, and arrogance are blameworthy matters. Allah says,

"and waste not by extravagance"

(وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

Verily, He likes not Al-Musrifoon (those who waste by extravagance)."

[Al-An'am 6:141]

Toward the end of time, people will show off with expensive embroidered, and decorated curtains hanging on the walls of their houses.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, *"The Hour will not begin until people build houses and adorn them like adorned garments."*⁽¹⁾

This does not mean that it is impermissible to put up curtains or adorn one's home; rather what is forbidden is extravagance in doing so, wasting money, showing off, and boasting about it.

(1) Recorded by Al-Bukhaari in *Al-Adab Al-Mufrad*, classed as *Saheeh* by Shaykh Al-Albani in *Al-Silsalah Al-Saheehah*, no. 379.



54

Frequency of storms as the Hour draws nigh

Another sign of the Hour is many people being killed by storms.

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said, "There will be many storms as the Hour approaches, to the extent that a man will come to the people and say, 'Who was killed today by storms in your area?' They will say, 'So-and-so, and so-and-so, and so-and-so, were killed by storms.'" (1)

A storm or thunderstorm is a huge electrical charge that comes down from the sky with thunder and lightning.

Allah destroyed the people of Thamood with a storm. He says:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَوتَةُ الْعَذَابِ الْمُؤَنِّمَاتِ مَا كَانُوا يَكْفُرُونَ﴾

• "And as for Thamood, We showed and made clear

(1) Recorded by Ahmad, its *Isnaad* includes Muhammad ibn Mus'ab, who is considered *Dha'eef* (weak).

to them the Path of Truth (Islamic Monotheism) through

Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the Saa'iqah (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn"

[Fussilat 41: 17]

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَوتَةً مِثْلَ صَوتَةِ عَادٍ وَثَمُودَ﴾

• "But if they turn away, then say (O Muhammad ﷺ): 'I have warned you of a Saa'iqah (a destructive awful cry, torment, hit, thunderbolt) like the Saa'iqah which overtook 'Aad and Thamood (people)'" [Fussilat 41: 13]

Because of the strength of that storm, Allah called it the awful cry, as He says:

﴿فَأَمَّا ثَمُودُ فَاتَّبَعُوا أَمْرًا غَالِيًّا﴾

"As for Thamood, they were destroyed by the awful cry!" [Al-Haaqqah 69: 5]

55

Prevalence of literacy

Literacy and books were not widespread; rather illiteracy was common among the people. The Prophet ﷺ told us that one of the signs of the Hour would be the prevalence of pens, books, and literacy

Ibn Mas'ood رضي الله عنه narrated that the Prophet ﷺ said,

"Ahead of the Hour, people will only greet those whom they know; trade will become so widespread that a woman will help her husband in his trade; ties of kinship will be severed; people will bear false witness and conceal true testimony; and the pen will prevail." (1)

Perhaps what is meant by the words, "the pen will prevail" is the prevalence of literacy and the appearance of many books which will be published and printed until they become available to most people, because of the wide availability of modern means of printing, photography, and publishing. Yet despite all that you will find that ignorance is widespread among the people when it comes to their religion.

This is also supported by the *Hadeeth* of Anas رضي الله عنه who narrated that the Prophet ﷺ said, "Among the portents of the Hour are that knowledge will be taken away, ignorance will prevail, *Zina* (fornication/adultery)

(1) Narrated by Ahmad, classed as *Hasan* by Shaykh Al Arna'oot in his commentary on *Al-Ahwal*

will become widespread, alcohol will be drunk, and men will disappear whilst women will be left, until for every fifty women there will be one man to look after them." (1)

This sign is clearly visible to anyone who ponders the situation of people when it comes to knowing about their religion. We ask Allah to enable us all to properly understand His religion.



56

Earning money by means of speaking and boasting about ones eloquence

It is not shameful for a person to earn money or acquire worldly gains through permissible and prescribed means. Includes in this are legitimate earnings from eloquence, speaking, and presenting proof

(1) Agreed upon

as lawyers, teachers, and others do; they rely mostly on things of that nature.

But what is blameworthy is for a man to earn his livelihood through his tongue by either praising too much and giving false praise that is not deserved, or by swearing false oaths when buying and selling, and so on.

‘Umar ibn Sa’d ibn Abi Waqqas ؓ needed something from his father, so he came to him and began with some eloquent words, similar to what people would say to get their needs met, with rhymed prose and praise before stating what he needed. Sa’d ؓ had not heard this before [from his son] and when latter had finished, Sa’d ؓ said to him, “My son, have you finished speaking?” He said, “Yes.” Saad said, “You have never been further away from reaching your need than now, and I have never been more uninterested in you than when I heard these words of yours. I heard the Messenger of Allah ﷺ say,

‘There will be people who will earn their living through their tongues as a cow eats from the ground.’”⁽¹⁾

‘Abd Allah ibn ‘Aun ؓ narrated that the Messenger of Allah ﷺ said,

‘Among (the signs of) the approach of the Hour is that evil people will be raised in status and righteous people will be put down; people will speak eloquently but their deeds will be bad; and the bad thing will become widespread among the people.’” I said, “What is the bad thing?”

He said,

‘Whatever is written other than the Book of Allah.’”⁽²⁾

(1) Recorded by Ahmad, classed as *Hasan* by Shaykh Al-Aynoot in his commentary of *Al-Musnad*.

(2) Recorded by Al-Tabaraani, Al-Haythami and in *Maqna’ Al-Zawaid*, “Its men are the men of *Saheeh*.”

57

Spread of books other than the Qur’an

One of the signs of the Hour is that people will become more interested in books; these books will be bought, printed, and marketed in bookstores more than the Book of Allah.

This *Hadeeth* is supported by the previous one, in which the Prophet ﷺ said,

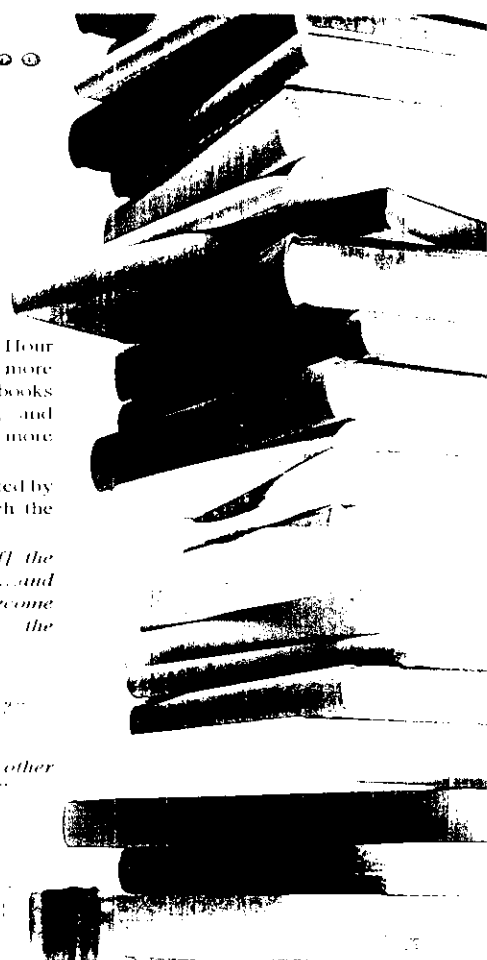
‘Among [the signs of] the approach of the Hour...and the bad thing will become widespread among the people.’

I said,

‘What is the bad thing?’

He said,

‘Whatever is written other than the book of Allah.’



58

A time in which there will be many readers but few *Fuqaha*’ and scholars

The Prophet ﷺ stated that one of the signs of the Hour is many readers and few scholars.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

*‘There will come a time in which there will be many readers and few *Fuqaha*’ (people with proper understanding); knowledge will be taken away and there will be a lot of *Harf*.’” They asked, “What is *Harf*?” He said, “Killing among you. Then after that there will come a time when the *Qur’an* is read by men but it will not go further than their collarbones. Then after that will come a time when the disbelieving hypocrite, who joins others with Allah, will dispute with the believer, using the same argument as him.”⁽¹⁾*

Things will get even worse when knowledge is taken away with the death of the scholars, when no scholar is left, people will take ignorant leaders, who will be asked questions and will give rulings without knowledge. They will go astray and lead others astray.

‘Abd Allah ibn ‘Aun ؓ narrated that the Messenger of Allah ﷺ said,

‘Allah will not take away knowledge by snatching it away from the people, rather He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue religious verdicts without knowledge. They will go astray and lead others astray.’”⁽²⁾

(1) Recorded and classed as *Saheeh* by Al-Haakim and Al-Dhahabi agreed with him; also narrated by Al-Tabaraani in *Al-Awsat*. It has corroborating reports in *Bukhari* and *Muslim*.

(2) Agreed upon.



Shaykh al-Albaani



Shaykh Ibn ‘Uthaymeen



Shaykh Ibn Baaz

What is meant by the taking away of knowledge in the *Hadeeths* quoted above is not erasing it from the hearts of those who know it, rather what is meant is that the bearers of knowledge will die, and the people will refer to ignorant people who will pass verdicts on the basis of their ignorance; going astray themselves and leading others astray. During the last ten years, the *Ummah* has been grieved by the death of a number of its scholars who played an important role in conveying knowledge to the people. Shaykh *Imam* ‘Abd Al-‘Azeez ibn ‘Abd Allah ibn Baaz, the head of the Council of Senior Scholars in the Kingdom of Saudi Arabia, passed away in 1420 AH/1999 CE. Shaykh Al-‘Allamah Muhammad ibn Saalih Al-‘Uthaymeen died in 1421 AH/2000 CE. The *Hadeeth* scholar Shaykh Muhammad Naasir Al-Jeen Al-Albaani died in 1420 AH/1999 CE. Other prominent scholars have also passed away; may Allah have mercy upon them all.

Anyone who ponders over the state of the *Ummah* today will see a number of people and young folk competing in beautifying their voices when reading Qur’an, reciting it in a melodious voice, while they neglect seeking Islamic knowledge and striving to understand the rulings of the *Shari’ah*. If you ask one of them about an issue related to purification or the prostration of forgetfulness, you will find that he has no knowledge concerning that.

59 Seeking knowledge from people who are insignificant

From the time of the Prophet ﷺ, people sought knowledge from the senior scholars and *Fuqaha*'. But there will come a time when insignificant people with weak understanding and little knowledge will take positions of leadership. The people will ask them for advice and they will issue religious verdicts. We see in the *Hadeeth* quoted above that one of the signs of the Hour is that there will be many readers and few scholars, until knowledge will be sought from insignificant and ignorant people who will issue religious rulings. They will go astray and lead others astray.

Abu Umayyah Al Jumahi ؓ narrated that Messenger of Allah ﷺ said,

"One of the signs of the Hour will be the seeking of knowledge from people who are insignificant [in terms of knowledge]." Imam 'Abd Allah ibn Al Mubaarak ؓ was asked about "those who are insignificant," and he said, "They are the ones who base their verdicts on their personal opinions, meaning, their knowledge is not well founded and they do not examine their verdicts or base their evidence from legalistic texts. It was also said that "those who are insignificant" are the innovators."

'Abd Allaah ibn Mas'ood ؓ said,

"The people will continue to be fine so long as knowledge comes to them from the Companions of Muhammad ﷺ and from their prominent ones; but when knowledge comes to them from 'those who are insignificant' and their whims and desires cause division among them, they will be doomed."

Praise be to Allah that in our time knowledge and the scholars are still fine. The one who ponders over this matter will find that media

60 Sudden death

One of the signs of the Hour, which has appeared in our own time, is an increase of sudden death, such as in the case of a heart attack, stroke, car accident, or plane crash

Anas ibn Maalik ؓ narrated that the Prophet ﷺ said,

"One of the signs of the Hour will be an increase of sudden death."⁽¹⁾

In the past, a man would be sick for a few days, realising that this may be a fatal illness and sensing the approach of death he would write his will, bid farewell to his family, give instructions to his children, turn to his Lord, repent from his past sins and start to repeat the *Shahaadah* (testimony of Faith), so that his life may end with those as his last words.

But today you may see a man who is healthy, nothing being wrong with him, then you hear the news that he has suddenly died of a heart attack, a stroke, or in an accident in which other people also died. A wise man should always be aware and prepared for death and the meeting with Allah



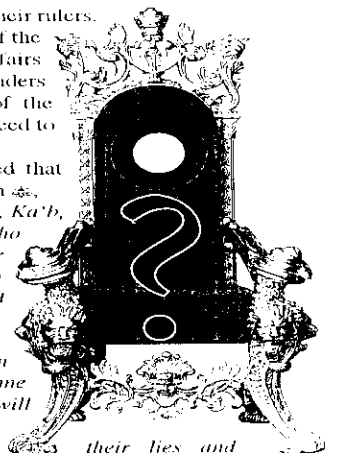
61 Rulership of the foolish

People are as sound or corrupt as their rulers. The Prophet ﷺ related to us that one of the signs of the Hour is that people's affairs will be under the control of foolish leaders who do not follow the guidance of the Qur'an and *Sunnah* and do not pay heed to exhortation.

Jaabir ibn 'Abd Allah ؓ narrated that the Prophet ﷺ said to Ka'b ibn 'Ajjah ؓ,

"I seek refuge with Allah for you, Ka'b, from foolish leaders." He said, "Who are the foolish leaders, Messenger of Allah?" He said, "Leaders who will come after me, who do not follow my guidance or adhere to my Sunnah. Whoever believes their lies and supports them in their wrongdoing, they are not of me and I am not of them, and they will not come to my Hawdh (cistern).

But whoever does not believe in their lies and wrongdoing, they are of me and I am of them, and they will come to my cistern. Ka'b ibn 'Ajjah, fasting is a shield, charity extinguishes sin, and prayer is an act of worship (Qurbaan) [for he said]: a proof (Burhaan). Ka'b ibn 'Ajjah, no flesh that grows on Haraam will ever enter Paradise; the Fire is more befitting for it. Ka'b ibn 'Ajjah, people are of two types, the one who sells his soul and ransoms himself from the Fire, or the one who causes its doom."⁽¹⁾



(1) Recorded by Ahmad and Al Bazaar; its men are the men of the *Saheeh*

The foolish is the person of little reason, who cannot properly conduct his own affairs, let alone the affairs of others.

According to another *Hadeeth*,

"The Hour will not begin until each tribe is led by its hypocrites."⁽¹⁾ The hypocrites have little Faith and no fear of Allah; they lie a great deal and are very ignorant.

If the Kings, rulers, and leaders of people are like this, then everything is turned upside down: liars are believed and honest men are disbelieved, treacherous people are trusted and trustworthy people are not trusted, ignorant people speak and men of knowledge are silent.

Al-Sla'bi رضي الله عنه said,

"The Hour will not begin until knowledge is regarded as ignorance and ignorance is regarded as knowledge."

All of this is part of things being turned upside down at the end of time.

'Abd Allah (bn 'Amr رضي الله عنه) narrated that the Prophet ﷺ said,

"One of the signs of the Hour is that good people will be brought lowered [in status] and evil people will be raised in status."⁽²⁾



(1) Recorded by Al-Fahrawi; there is some doubt concerning it.
(2) Recorded by Al-Hakim in *Mustadrak*.

later will not be able to do it in several hours.

Ibn Hajar رحمته الله said, "This has happened in our own time. We see the days passing quickly in a way that we did not see in the times that preceded ours."⁽¹⁾

(ii) Another view is that people of that time will get closer to one another due to the availability of means of communication, vehicles, and aircrafts which have brought them closer.

(iii) Another view is that it refers to the quick passage of time, in the true sense, toward the end of time, because Allah will make the days as long as He wills and as short as He wills; Allah alternates night and day.

This is confirmed by the long days during the Dajjal, where a day will be like a year, or like a month, or like a week in its length. Just as days can get longer, they too can also get shorter, however, this has not yet happened.



Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "The Hour will not begin until time passes more quickly; thus a year will be like a month, a month like a week, a week like a day, a day like an hour, and an hour like a flash of fire."⁽²⁾ What is meant is that an hour at that time will be like a fire in a palm leaf; it flares quickly and then dies out.

(iv) It was also said that time passing more quickly means that lifespan will get shorter.

(1) See *Faith Al-Baari*, 20/60.
(2) Recorded by Ahmad and Al-Tirmidhi from the *Hadeeth* of Abu Hurayrah and Anas. It is a *Saheeh Hadeeth*.

62

Time passing more quickly

The Prophet ﷺ told us that one of the signs of the approach of the Hour is that time will pass more quickly.

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said,

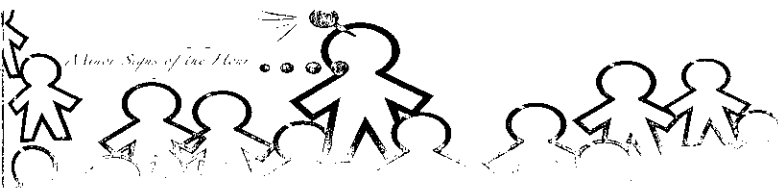
"Time will pass more quickly, knowledge will diminish, tribulations will appear, miserliness will be widespread, and there will be a lot of Harj." It was asked, "O Messenger of Allah, what is Harj?" He said, "Killing, killing."⁽¹⁾

Scholarly opinions concerning the words "Time will pass more quickly"

There are several opinions:

(i) What is meant is that there will be little blessing in time. The errands and deeds that those who came before were able to do in an hour, those who come

(1) Agreed upon.



63

The foolish will speak

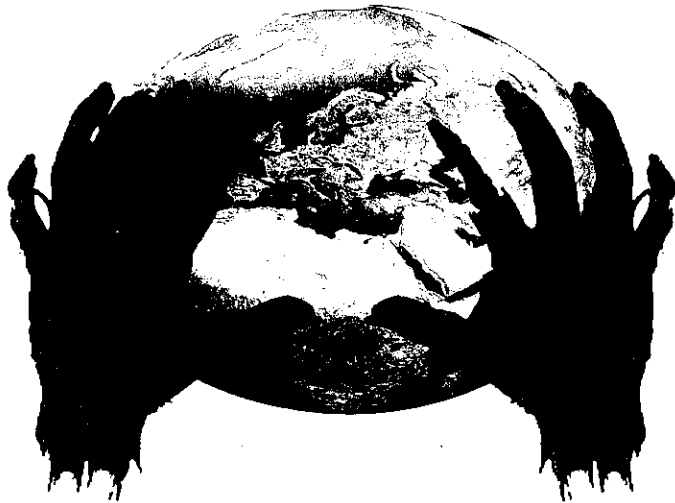
In principle, the one who speaks on behalf of others should be wise, smart, and eloquent. However, there will come a time when people will become corrupt and the one who speaks in representation of the people will be himself foolish.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "There will come treacherous years in which the liar will be believed and the honest man will be disbelieved, the treacherous man is trusted and the trustworthy one is not trusted, and during which the Ruwaybidah will speak." It was asked, "What is the Ruwaybidah?" He said, "The fool who speaks about public affairs."⁽¹⁾

One of the signs of our own times is that degraded people are raised in status above the best people, so the people's affairs are controlled by fools and the lowest of them. This is something that is very common today.

It is the people of knowledge, wisdom, and experience who should be the leaders of others and in charge of running the people's affairs. The one who ponders the situation of people will find that people today follow their whims and desires and seek to achieve worldly interests, even if that is at the expense of their religious commitment. Hence, they have made the fools leaders.

(1) Al-Haythami said. It was recorded by Al-Fahrawi with several *Isohaads*, the best of which contains Ibn Ishaq, who is *Audalibi*, the rest of its men are *Thaqaf*.



64 The most fortunate of the people in worldly matters will be Luka' ibn Luka' (an evil person)

One of the signs of the Hour is that there will come a time in which the liar is believed and the honest man is disbelieved, the treacherous man will be trusted and the trustworthy man will not be trusted; the fool



65 Taking the mosques as thoroughfares

What is meant is that a man will pass through the mosque to get to the other side, without being one of those who pray and frequent the mosques. Some of the mosques will be used as thoroughfares more than they are used for prayer.

"Mosques being used as tourist attractions for locals and foreigners more than as places of prayer."



will be in charge of the people's affairs and positions of authority will be given to people who are not qualified for it. Anas ؓ narrated that the Messenger of Allah ﷺ said,

"Night and day will not cease until the most fortunate of people in worldly affairs will be Luka' ibn Luka'."⁽¹⁾

He ؓ said,

"Soon Luka' ibn Luka' will take over this world."⁽²⁾

He ؓ said,

"This world will not cease to be until it belongs to Luka' ibn Luka'."⁽³⁾

Luka' ibn Luka' will be a bad person, who has no praiseworthy characteristics. According to the Arabs he is a bad slave. The word Luka' is used to indicate foolishness and ignorance.

This man will become the most fortunate in matters of wealth, such as money, status, luxury vehicles, and large houses; he will be wicked (Luka') and acquire wealth through any possible mean, going along with people's whims and desires.



(1) Recorded by Al-Tabaraani in *Al-Awsat*. Al-Haythami said, "Its men are the men of *Sahceh* apart from Al-Waleed ibn 'Abd Al-Malik ibn Masrah, who is *Thiqah*."

(2) Recorded by Ahmad in a *Alawqoof* report, and by Al-Tahhaawi in *Ahshkil Al-Athar*.

(3) Recorded by Ahmad Al-Haythami said, "Its men are the men of *Sahceh*, apart from Kaamil ibn Al-'Ala', who is *Thiqah*."



66 - 67

Dowries will become expensive and then cheap - Horses will become expensive and then cheap

Khaarajah ibn Al Salt Al Burjani said,

"We went out with 'Abd Allah from his house [to the mosque] and the Imam was bowing, so we bowed and then went to join the row. A man passed by and said, 'As-Salaamu 'alayka (peace be upon you), Abu 'Abd Al Rahman.' He said, 'Allahu Akbar, Allah and His Messenger spoke the truth.' When we finished praying, we said, 'Abu 'Abd Al Rahman, it is as if you were startled by the man's greeting?' He said, 'Yes indeed. It was said that among the signs of the Hour, the mosques will be taken as thoroughfares, a man will only greet another whom he knows, women and men will get involved in trade together, and women (i.e. dowries) and horses will both become expensive, then they will become cheaper and will never become expensive again."⁽¹⁾

(1) Recorded by Al-Daakimi from the *Hadeeth* of 'Abd Allah ibn Mas'ood, and classed as *Sahceh* by him. It was recorded by Al-Tabaraani from the *Hadeeth* of Al-'Adha' ibn Khaalid. Al-Haythami said, "Its *Isnaad* includes some whom I do not know."



68 Markets becoming closer together

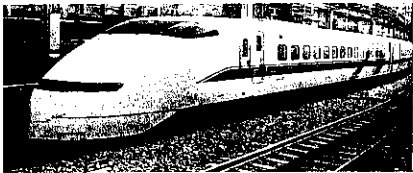
The Prophet ﷺ spoke of our time, where the distance between markets has become less and travelling from one market to another has become easy. Within a short time a person can browse the markets of the world and find what is happening to the fluctuation of their prices.

All of that is due to the international community growing closer together because of the advancement in means of transportation between cities, such as aeroplanes, cars and so on, as well as the development of means of communication, such as telephones, TV, radio broadcasts, and the Internet.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: *"The Hour will not begin until tribulations appear, there is a great deal of lying and the markets come closer together."*⁽¹⁾

The markets have become closer together in three ways:

- (i) The ability to find out quickly what is occurring with prices, whether they are rising or falling.
- (ii) The ability to travel



(1) Narrated by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al Saheehah*, 2/72

quickly from one market to another, even if the distance is very far.

(iii) They have grown closer to one another in prices, with people following one another in the rise and fall of prices. Allah knows best.



Shaykh 'Abd Al 'Azeez ibn Baaz رحمته الله explained what is meant by the markets coming closer together in the *Hadeeth* of Abu Hurayrah رضي الله عنه quoted above, ⁽¹⁾ "The most likely explanation for the 'growing closer together' mentioned in the *Hadeeth* is what is occurring today of cities and regions growing closer to one another and the reduction of time needed to travel [and communicate] between them due to the invention of aeroplanes, cars, broadcasting and so on. Allah knows best."



(1) Quoted from his comments on *Al Fath*

69 Nations calling one another to get together against the Muslim Ummah

One of the signs which will occur toward the end of time and close to the Hour is nations coming together against the Muslim *Ummah*, but Allah is the protector of this *Ummah*.

One who studies history will find that the Muslim *Ummah* has been faced with major wars and befallen with calamities, however, Allah has protected and helped them. The Christians came together during the Crusades, but Allah granted victory to the Muslims over them. The Tatars invaded Muslim lands but Allah made their plot in vain. In modern times the Crusaders and the Jews have come together, but we have great hope that Allah will bring the Muslims back to their religion and cause them to prevail again.

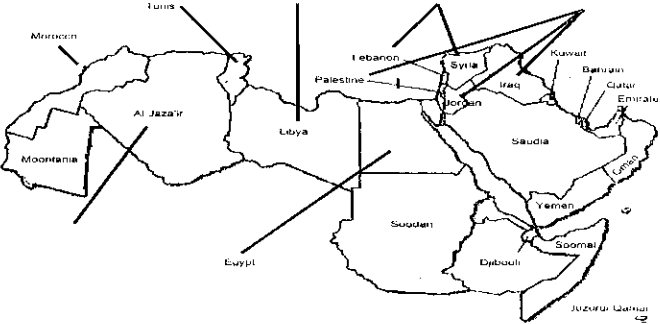
﴿وَلَنَنْصُرَنَّكَ اللَّهُ مَن نَّصُرُوهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

• "Verily, Allah will help those who help His (Cause). Truly, Allah is All Strong, All Mighty." [Al-Hajj 22:40]

﴿كَذَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

• "Allah has decreed: 'Verily, it is I and My Messengers who shall be the victorious.' Verily, Allah is All Powerful, All-Mighty." [Al-Mujaadilah 58:11]

Thawbaan رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"Soon the nations will call one another to attack you as diners call one another to a dish." Someone asked, "Will it be because we are few in numbers on that day?" He said, "No, rather you will be many on that day, but you will be like the foam on a torrent. Allah will take away your fear from the hearts of your enemies, and Allah will fill your hearts with Wahn (weakness)." Someone asked, "Messenger of Allah, what is Wahn?" He said,*



["History of Western Colonization of Arab countries"]

"Love of this world and dislike for death."⁽¹⁾
A dish (Qas'ah) is a vessel from which food is eaten. A Qas'ah is usually made of wood.

Foam is that which appears on top of a torrent or flood, such as debris, dirt and so on, which is carried by the water.

Wahn was explained by the Prophet ﷺ as meaning love for this world and dislike for death.

This *Hadeeth* is one of the signs of Prophethood and one of the signs of the Hour. The disbelieving nations will call one another as people call one another to eat food from a dish. The reason for this weakness is not the small numbers of the Muslims; rather they will be numerous, but they are like the foam and debris carried by a torrent, which has no weight. This is the state of the *Ummah* today. Their number exceeds a billion, but it is only quantity and not quality.

Fear of the Muslims has been taken away from the hearts of the enemy, therefore not taking the Muslims seriously and fighting them and invading their lands. That is because the Muslims' hearts are filled with *Wahn*: love for this world and dislike of death.

(1) A *Saheeh Hadeeth*. Recorded by Abu Dawood and Ahmad; classed as *Saheeh* by Al-Albaani in *Al-Saheehah*, no. 938

70 People not wanting to lead the prayer

One of the signs of the approach of the Hour is widespread ignorance among the people, until they will hardly be able to find an *Imam* to lead them in prayer. They will urge with one another to lead the prayer, but they will all refuse because of their ignorance of the legislative rulings, and because of their lack of proper recitation of the Qur'an.



Salaamah bint Al-Hurr رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"One of the signs of the Hour is that people in the mosque will all refuse to lead the prayer, and they will not find any Imam to lead them."⁽¹⁾

Abd Allah ibn 'Amr رضي الله عنه said, "There will come a time when people will gather and pray in the mosque, but there will be no believer among them."⁽²⁾

Perhaps this time has not yet come, praise be to Allah, because there are still circles of knowledge and scholars in every place, and the mosques are filled with scholars, seekers of knowledge, and people who recite the Qur'an well.

(1) Recorded by Abu Dawood. There is some doubt about its *Isnaad*.
 (2) Recorded by Al-Hakim who said, "Its *Isnaad* is *saheeh* according to the conditions of the two *Shaykhs* [Al-Bukhaari and Muslim], although they did not record it. Al-Dhahabi agreed with him in his *Talkhees*. This *Hadeeth* is regarded as being on the status of a *Mutawatir* report, because such things cannot be said on the basis of personal opinion, rather they are said on the basis of what they heard [from the Prophet ﷺ]."

71 Fulfilment of the believer's dreams

Dreams have meanings and are subject to certain rulings. Some dreams are as true as the break of dawn, some are false, some are mixed up false dreams, or what a person is thinking about and is preoccupied with. The Prophet ﷺ told us about dreams that have to do with the signs of the Hour. True dreams are one of the forty-six parts of Prophethood.

It was narrated from 'Aa'ishah رضي الله عنها that the Messenger ﷺ said, "Nothing of Prophethood will be left after I am gone except for glad tidings." They asked, "Messenger of Allah, what are glad tidings?" He said, "A good dream that a man sees or it is seen for him (by someone else)."⁽¹⁾

The fulfilment of dreams, and them being glad tidings for the believer are signs of the approach of the Hour and the end of the world. Dreams will become truer and will materialise as seen in the dream, and the believer will become more righteous and alienated from the people. It is as if the dream will come to comfort him because he has become alienated by the people, and his dreams will hardly ever be false.



The Prophet ﷺ said, "Towards the end of time, hardly any dream that a Muslim has will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one part of forty-five of Prophethood. Dreams are of three types: a good dream which is glad tidings from Allah, a dream from the Satan which causes distress, and a dream that comes from what a man

(1) Recorded by Ahmad and Al-Bukhaari from the *Hadeeth* of Abu Hurayrah.

is thinking of to himself. If one of you sees something that he dislikes, let him get up and pray, and not tell people about it." He said, "I like fetters and I dislike yokes [in dreams]; fetters represent steadfastness in religion."⁽¹⁾

Al-Hadeeth ibn Hajjar رحمته الله said, "What is meant by the dream of the believer hardly being false toward the end of time will usually be very clear with no need for interpretation, and there will be no room for false interpretations; rather they will be true and not false, because the dream will be identical to what actually happens; unlike other dreams where the interpretation may be unclear, and the interpreter interprets it but it does not happen as he explained it, becoming false and not true. The reason why this occurs only toward the end of time is that the believer at that point will be a stranger as in mentioned in a *Hadeeth* that states, 'Islam began as something strange and will go back to being strange.' Since the believer will not have any one to help or comfort him, Allah will honour him with good dreams which will help him adhere to the truth and offer him glad tidings."⁽²⁾

There are two possibilities as to the time when the believers' dreams will come true:

(i) That will occur when knowledge is taken away and the teachings of Islam disappear because of turmoil and fighting, the believer will become a stranger, so he will be compensated with good dreams. This is the view of Ibn Hajjar رحمته الله.

(ii) That will happen at the time of Prophet 'Isaa عليه السلام [second coming], because the people of his time will be the most sound of this *Ummah* after the noble companions and will be the most sincere in word and attitude, so their dreams can hardly be false.

(1) Recorded by Ahmad, Muslim, Abu Dawood and Al-Tirmidhi from the *Hadeeth* of Abu Hurayrah.
 (2) See *Fath Al-Baari*, 19:481.
 (3) See *Fath Al-Baari*, 19:481.

72 Prevalence of lying

Lying is an abhorrent deed, and a man will keep lying and striving to tell lies until he is recorded with Allah as a liar. In the *Hadeeth* it says,

"Believers can develop all kinds of qualities, even treachery and lying."⁽¹⁾

If the Prophet ﷺ found one of his family members telling a lie, he would shun him until he repented.

One of the signs of the Hour is that lying will become widespread among the people; a man will not be ashamed from telling lies when he speaks and he will not verify what he transmits to people. This is in addition to the abhorrence of lying, its bad effects, and its prevalence among people.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "At the end of time there will be liars and impostors who will bring *Ahaadeeth* from the Prophet ﷺ that neither you nor your forefathers ever heard of. Beware of them and stay away from them, and do not let them mislead or cheat you." (Recorded by Muslim)

Jaabir ibn Samra رضي الله عنه narrated that the Messenger of Allah ﷺ said, "There will be liars just before the Hour, so beware of them." (Recorded by Muslim)

How much talk and news and how many weird stories are there nowadays because people do not refrain from lying! The Prophet ﷺ warned against believing and transmitting everything one hears. It is essential for us to verify all the news that we hear before transmitting it so that we are not counted among the liars, thus fall into error and sin.

Today, the spread of rumours, the failure to verify news, and the addition to subtraction of the details is nothing but impermissible and lies.

(1) Recorded by Ahmad and Al-Bukhaari from the *Hadeeth* of Abu Umaamah. Its *Isnaad* is *the*



(Pakistan (Baluchistan) October 2005)

73 A lot of earthquakes

What is meant by the occurrence of numerous earthquakes prior to the beginning of the Hour is that they will occur everywhere and happen all the time. This may be a mercy for the *Ummah* and expiation for its sins, as narrated by Abu Moosa Al Ash'ari رضي الله عنه, from the Messenger of Allah صلى الله عليه وسلم who said, "My *Ummah* is a nation that is blessed; it will not be punished in the Hereafter because Allah has caused its punishment to come in this world, in the form of killing, earthquakes, and turmoil."⁽¹⁾

Or it may be a punishment for people who have indulged in a great amount of corruption; the earthquake being a punishment for the people

(1) Recorded by Ahmad and Al Haakim, who classed it as *Saheeh*.

74 Discord among the people

The existence of numerous trials and tribulations causes the relationship between people to become weak and may reach the point of severing ties and turning away from one another, causing people to connect with one another purely for worldly interests.

Hudhayfah ibn Al-Yamaan رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم was asked about the Hour and he said,

"The knowledge of it is with my Lord (alone). None can reveal its time but Him. (Al A'raaf 7:187). But I will tell you about its signs which will take place before it: before it begins there will be turmoil and Harj." They said, "Messenger of Allah, we know what turmoil is, but what is Harj?" He said, "In the language of the Abyssinians it means killing. There will also be discord among the people and hardly anyone will recognise anyone else."⁽¹⁾

This *Hadeeth* applies to what is occurring among the people today. Many people hardly know their own relatives, to the extent that a man may meet some of his relatives' children in a public place and not know that they are his kin; the reason is because many relationships between people are built on personal interests, weak relationships, and worldly interests. This has become prevalent in our times. These relationships are formed quickly and broken quickly, because they are based on people's desire to achieve their worldly interests and not based on Faith in Allah and brotherhood. Rather each person looks out for his own worldly interests, and if he can achieve something then he will form a friendship, otherwise he will sever ties very quickly.

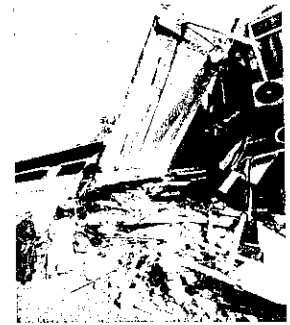
(1) Recorded by Ahmad. Al Haytham said: "Its men are the men of the *Saheeh*."



of that time.

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The Hour will not begin until knowledge is taken away and many earthquakes occur."⁽¹⁾

'Abd-Allaah ibn Hawaalah Al-Azdi رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "Ibn Hawaalah, when you see the caliphate settled in the Holy Land, earthquakes, calamities, and tremendous events will have drawn near. On that day the Last Hour will be nearer to mankind than this hand of mine to your head."⁽²⁾



(Pakistan (Baluchistan) October 2005)



(Earthquake in China 2001)

- (1) Recorded by Al-Bukhaari.
(2) Recorded by Abu Dawood.



75 - 76 There will be a lot of women and few men

One of the signs of the Hour is that toward the end there will be many women and few men. The reason given by some for this is the existence of turmoil in which many men will be killed, as it is men and not women who usually engage in warfare.

It is also said that this is an indication of numerous conquests which will result in many female captives, thus allowing one man to have a number of concubines.

Ibn Hajar رحمته الله said,

"It appears that this is merely a sign and not a result of any event; rather Allah will decree toward the end of time that fewer



males will be born compared to females."⁽¹⁾

Anas ibn Ma'adik رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "The Hour will not begin (or one of the signs of the Hour is) until knowledge is taken away, ignorance prevails, alcohol is drunk, Zina becomes widespread, and men disappear and women are left, until for every fifty women there will be one man to look after them."

According to another report,

"(until) Zina becomes prevalent, men become few, and women become many."⁽²⁾

The one who looks at global birth rate of males compared to females and studies statistics of the number of men in relation to the number of women will realise that this sign has appeared in our times

(1) Fath Al Baari, 1:133

(2) Recorded by Al-Bukhaari and Muslim

78 Taking money for reading Qur'an

Reading the Qur'an is an act of worship by which a person seeks to draw close to Allah. The basic principle is that acts of worship cannot be done for worldly gains, rather they are done for the Hereafter, seeking the countenance of Allah, may He be Exalted.

One of the signs of the Hour is that people will come who will recite the Qur'an in a beautiful voice, in condolence gatherings and on special occasions, so that they can charge money for it.

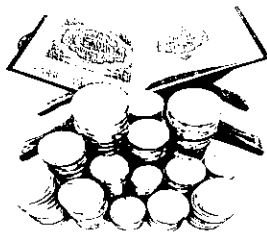
Imraan ibn Husayn رضي الله عنه related that he passed by a man who was reciting the Qur'an to some people, and when he finished he asked them for money! Imraan رضي الله عنه said, "Inna lillaahi wa inna ilayhi raaji'oon! (Verily, to Allah we belong and unto Him is our return) - I heard the Messenger of Allah صلى الله عليه وسلم say, 'Whoever recites the Qur'an, let him ask Allah, the Blessed and Exalted, for its reward; there will come a people who will recite the Qur'an and ask people for its payment.'⁽¹⁾

Jaabir ibn 'Abd Allah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم came out to us when we were reciting the Qur'an, and there were Bedouins and non-Arabs among us. He said,

"Recite, it is all good. A people will come who will beautify it as if setting out fine plates.⁽²⁾ They will hasten (to get their reward) and they will not delay it (until the Hereafter)."⁽³⁾

(1) Recorded by Ahmad and classed as *Hasan* by Al-Azma'ooti in his commentary on *Al-Musnad*.
(2) What is meant is that they will go to extremes in perfecting their recitation in order to show off and acquire a good reputation and fame, as if one of them is setting out fancy plates.

(3) What is meant is that they hasten to ask for their reward in the form of money and praise from people, and they do not delay it until they attain reward and the pleasure of Allah in the Hereafter. The *Hadeeth* was recorded by Abu Dawood and classed as *Sahih* by Al-Albaani in *Al-Silsilah Al-Sahihah*, no. 259.



77 Prevalence and open flaunting of immorality

Toward the end of time evil will become prevalent and physical desires will become dominant. The Prophet صلى الله عليه وسلم has related to us that one of the signs of the Hour will be the prevalence of Zina to the extent that a man will commit indecency with a woman openly in the middle of the road.

So these are two signs - the prevalence of Zina, which will become widespread, and the open flaunting of immorality with no attempt to hide it.

Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

"The Hour will not begin until there is no one left on the face of the earth in whom Allah has any interest, and until you see a woman in the daytime, openly having intercourse in the middle of the street, and no one will object or try to change it. The best among them on that day will be the one who says, 'Why don't you take her away from the road?' Such a person will be among them like Abu Bakr and Umar are among you."⁽¹⁾

This is also testified to by his words,

"Among the signs of the Hour are: knowledge will be taken away, ignorance will prevail, alcohol will be drunk, and Zina will become prevalent."

According to another report,

"Zina will become prevalent, men will become few, and women will become many."⁽²⁾

These two signs have already appeared in our own time. This is evident through what is transmitted on some satellite channels of promiscuity and indecent pictures, or what is published on the Internet of pictures and video clips that the eye of the believer would be ashamed to look at.

It is more appropriate for the believing man and woman to protect themselves, lower their gaze, and guard their chastity; beware of mixing with immoral people, while constantly asking Allah, may He be Glorified and Exalted, for protection.

(1) Recorded and classed as *Sahih* by Al-Hakim, although Al-Dhahabi regarded it as *Munkar*. Al-Albaani said in *Al-Silsilah Al-Dha'eefah*, "It is *Dha'eef Jukhan* (very weak)."

(2) Agreed upon.

79 Obesity will become widespread among the people

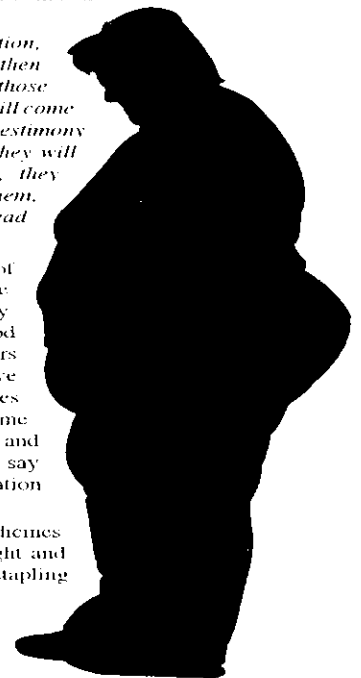
Imraan ibn Al-Husayn رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

"The best of you are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come after them people who will give testimony when they are not asked for it. They will be dishonest and untrustworthy, they will make vows and not fulfil them, and obesity will become widespread among them."⁽¹⁾

It is possible that toward the end of time widespread obesity will become prevalent due to the wide availability of luxuries pertaining to various food and drink, and numerous appetisers and sweets. People would not move their bodies or walk much as machines will serve them. Obesity has become widespread among both the old and young to such an extent that statistics say that one sixth of the world's population suffers from being overweight.

Today we can find numerous medicines available which help to reduce weight and fight obesity, as well as stomach-stapling surgeries.

(1) Agreed upon.



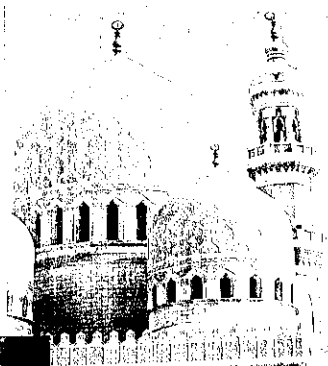
80 - 81

Appearance of people who will give testimony when they are not asked to do so; Appearance of people who will make vows and not fulfil them

These two signs are mentioned in the *Hadeeth* which was quoted earlier.

"Then there will come after them people who will give testimony when they are not asked to do so. They will be dishonest and untrustworthy; they will make vows and not fulfil them."

These two characteristics will appear because people will take the issue of giving testimony against others lightly, without basing it on knowledge or being



asked for it. Making a lot of vows without fulfilling them is indicative of a lack of piety, weak *Faith*, and not venerating Allah in the heart.

83 Not ruling in accordance with that which Allah revealed

Ruling in accordance with what Allah has revealed is one of the most important obligations.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Kaafiroon (i.e. disbelievers — of a lesser degree as they do not act on Allah's Laws)." [Al-Maa'idah 5:44]

Toward the end of time, the knots or handholds of Islam will be undone, one by one, and the first one to be undone will be ruling in accordance with what Allah has revealed.

Umaaamah Al-Baahili rahimahullah narrated that the Messenger of Allah saw said, "The knots or handholds of Islam will be undone, one by one, and every time one is undone people will hold on to the next one. The first of them to be undone will be ruling (in accordance with what Allah has revealed) and the last of them will be prayer."⁽¹⁾

This sign is apparent nowadays; unfortunately, most *Muslim* countries are no longer ruled by Islam, except in matters of marriage, divorce, inheritance and the like. As for commercial transactions, criminal law, punishments and so on, many of these matters are governed by French or English law. This is ruling by something other than that which Allah has revealed.

﴿وَمِنْ أَحْسَنِّ مِنَ اللَّهِ شَكْمًا لِقَوْمٍ يُوقِنُونَ﴾

"And who is better in judgement than Allah for a people who have firm Faith." [Al-Maa'idah 5:50]

(1) Narrated by Ahmad and Al-Tabaraani; the men of their *Isoonds* are the men of *Saheeh*.



82 The strong devouring the weak

'Aa'ishah rahimahullah narrated that the Messenger of Allah saw entered upon me, saying,

"'Aa'ishah, your people will be the first of my Ummah to join me (in death)." When he sat down, I said, "Messenger of Allah, may Allah cause me to be sacrificed for you, you came in saying something that frightened me." He asked, "What was that?" I said, "You said that my people would be the first of your Ummah to join you (in death)." He said, "Yes." I asked, "Why is that?" He said, "They will be targeted by death and their Ummah will envy them." I asked, "How will people be after that or when that happens?" He said, "Like locusts, the strong devouring the weak, until the Hour comes upon them." Abu 'Abd Al-Rahmaan said, "A man explained it as referring to the locusts whose wings have not grown."⁽¹⁾



The word *Duba* (locusts) refers to the locust before it flies.

This *Hadeeth* indicates that there will be great wrongdoing and much evil, to the extent that the strong will begin to devour the weak.

(1) Narrated by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 1953.

84 Large numbers of Romans and small numbers of Arabs

The "Romans" are those who are known nowadays as the Europeans and Americans. They are called Al-Room (the Romans) after Al-Asfar ibn Al-Room ibn 'Aysoo ibn Ishaq ibn Ibraaheem. Hence they are also known as Banu'l-Asfar.⁽¹⁾

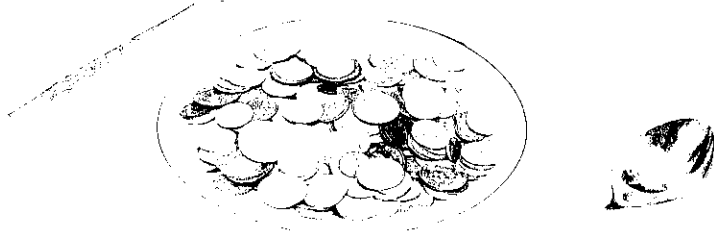
Al-Mustawrid Al-Filri narrated that he said to 'Amr ibn Al-'Aas rahimahullah, "The Hour will begin when the Romans are the most numerous of people." 'Amr ibn Al-'Aas rahimahullah said to him, "Watch what you are saying!" He said, "I am telling you what I heard from the Messenger of Allah saw." 'Amr ibn Al-'Aas said, "As you have said that, (I will tell you) that they have four qualities:

- They are the quickest to recover after calamity⁽²⁾
- They are the best of people to the poor, needy, and weak
- They are the most patient of people at times of turmoil
- And the fourth is something good and beautiful; they are the most resistant of people to the injustice of kings."⁽³⁾

Umm Shurayk rahimahullah narrated that she heard the Prophet saw say: "People will flee from the *Dajjaal*⁽⁴⁾ into the mountains." Umm Shurayk said, "Messenger of Allah, where will the Arabs be on that day?" He said, "They will be small in number."⁽⁵⁾

It may be said that what is referred to the Romans being the most numerous of people is an indication of the spread of a European language (English) and people beginning to forsake Arabic. One of the scholars said, "The Arab is the one who speaks Arabic and Al-'Arabi (the Bedouin) is the one who lives in the wilderness, even he is a non-Arab."

(1) Al-Qurtubi, *Al-Tadhkirah*, 2/689.
 (2) What is meant here is that if they are defeated or some calamity befalls them, they are quick to put things straight and solve their problems.
 (3) Narrated by *Muslim*.
 (4) The *Dajjaal* is one of the major signs of the Hour. This will be discussed in detail under Major Sign 1.
 (5) Recorded by *Muslim*.



85 Great abundance of wealth among the people

The *Muslims* lived for many years with the Messenger of Allah ﷺ, and many years after his death, in a state of hardship and extreme need. This would be to such an extent that one new moon would come after another and no fire would be lit (for cooking) in the house of the Messenger of Allah ﷺ. Rather his food would be the two black things: dates and water.

The Prophet ﷺ would tell his Companions that things would change and that one of the signs of the Hour was wealth becoming so abundant that a man would try for a month to find someone to give his *Zakaah* to, and he would not find anyone to take it because people would have no need of it.⁽¹⁾

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

"The Hour will not begin until wealth increases and becomes so abundant that the one who has wealth will be concerned as to who will accept his Zakaah; a man will be called to him but he will respond, 'I have no need of it.'"

Abu Moosa Al Ash'ari ؓ narrated that the Prophet ﷺ said,

"There will come a time when a man will go around with his Zakaah of gold, and he will find no one to accept it from him."⁽²⁾

(1) Agreed upon
(2) Recorded by *Muslim*.

The scholars differed as to whether this sign has already occurred or not.

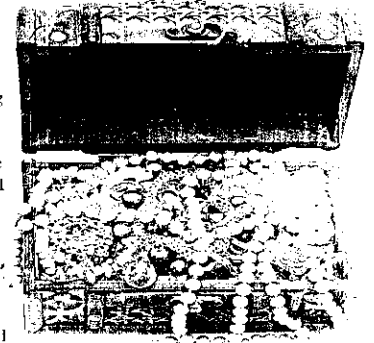
Some said that this prophecy was fulfilled during the time of the Companions, due to their conquests and seizing as booty the wealth of the Persians and Romans.

Wealth became abundant during the time of 'Umar ibn 'Abd Al 'Azeez ؓ. A man would offer his *Zakaah* and he would not find anyone to accept it; he would offer it to someone he thought needed it, and that person would say to him, "I have no need of it."

It is also said by some that this will occur toward the end of time. The Prophet ﷺ indicated that wealth would be plentiful during the time of the Mahdi, who will scoop up gold and silver in his two hands and give it to people without counting; the earth will bring forth its blessings and people will become rich because of the widespread blessing and goodness, until the earth brings forth from its depths columns of gold and silver.

Sa'eed Al-Jurayri narrated that Abu Nadrah said, "We were sitting with Jaabir ؓ and he related that the Messenger of Allah ﷺ said, 'Toward the end of my *Ummah* there will be a caliph who will scoop up wealth with both hands and give it out without counting.'⁽¹⁾ I (Sa'eed Al-Jurayri) said to Abu Nadrah and Abu'l-'Ala', "Do you think that was 'Umar ibn 'Abd Al 'Azeez?" He said, "No."⁽²⁾

(1) See the discussion of the Mahdi under Minor Sign 131.
(2) Recorded by *Muslim*.



86 The earth giving up its treasure

The reason for some of the abundance of wealth toward the end of time will be the earth giving up its buried treasures, but people will not be interested in wealth because there will be so much of it.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"The earth will vomit out⁽¹⁾ pieces of what is hidden in it, like columns of gold and silver. The murderer will come and will say, 'It was for this that I killed.' The one who severed the ties of kinship will come and say, 'It was for this that I severed the ties of kinship.' The thief will come and say, 'It was for this that my hand was cut off.' Then they will leave it and not take anything from it."⁽²⁾

Al Nawawi ؒ said,

"What is meant by the Hadeeth is a metaphor, i.e., the earth will bring forth what is in it of buried pieces. It is likened to columns because of its great size and quantity."⁽³⁾

(1) Meaning that it will bring forth what is buried in it.
(2) Recorded by *Muslim*.
(3) Al Nawawi, *Sharh Saheeh Muslim*, 3/454

87 - 88 - 89 Transformation^(a) - Landslides^(b) Pelting (with stones)^(c)

These are some of the punishments that will befall people toward the end of time, and they are signs of the Hour. 'Imraan ibn Husayn ؓ narrated that the Messenger of Allah ﷺ said,

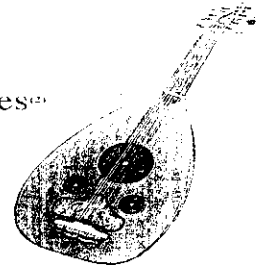
"In this Ummah there will be landslides, transformation, and pelting (with stones)." A Muslim man asked, "Messenger of Allah, when will that be?" He said, "When singing girls and musical instruments become common."⁽¹⁾

Each time the people refrain from enjoying what is good and forbidding what is evil, sins become prevalent and widespread, hence punishments become more imminent.

'Aa'ishah ؓ narrated that the Prophet ﷺ said, *"Toward the end of this Ummah, there will be landslides, transformation, and pelting (with stones)." I asked, "Messenger of Allah, will we be destroyed when there are righteous people among us?" He said: "Yes, when evil becomes prevalent."⁽²⁾*

The Messenger ﷺ also told us that landslides, transformation, and

(1) This refers to changing the outward appearance from one thing to another, as in the punishment which Allah sent upon some of the Children of Israel, so He transformed them into monkeys and pigs, as Allah says: "So when they exceeded the limits of what they were prohibited, We said to them: "Be you, monkeys, despised and rejected" [Al-'A'raaf 7:166] and "and those of whom (some) He transformed into monkeys and swines." [Al-Maa'idah 5:60]
(2) This refers to the ground splitting open and swallowing up what is on the surface. This will be discussed more in the section on the major signs.
(3) Pelting with stones from heaven, as happened to the people of Shu'ayb (peace be upon him) when Allah punished them with stones that came down from the sky, and He punished Abraham and his people when they came to destroy the Ka'bah, and He struck them with stones of *Sijjel* (baked clay).
(4) Recorded by Al-Tirmidhi, classed as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami'*, 47/3
(5) Recorded by Al-Tirmidhi, classed as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami'*, no. 1555



pelting (with stones) would also befall some innovators who drift away from sound belief, such as the heretics, the people of major hypocrisy, and the Qadaris, who disbelieve in the divine decree.

Naafi' رضي الله عنه said, "While we were sitting with 'Abd-Allah ibn 'Umar رضي الله عنه, a man came and said, 'So-and-so conveys *Salaams* to you,' mentioning a man from Syria." 'Abd-Allah ibn 'Umar رضي الله عنه said, "I have heard that he introduced some innovation. If that is the case, do not convey *Salaam* to him, for I heard the Messenger of Allah ﷺ say,

"There will be among my Ummah transformation and pelting (with stones), and this will happen to the heretics and the Qadaris."⁽¹⁾



In other *Hadeeths* it states that landslides will destroy an army toward the end of time which is seeking to attack the Ka'bah, but Allah will cause them to be swallowed up by the earth, from the first to the last.

Buqayrah, the wife of Al-Qa'qa' ibn-Abi-Hadrad, said, "I heard the Messenger of Allah ﷺ on the Mimbar (pulpit), saying,

"If you hear of an army that has been swallowed nearby by the earth, then the Hour is imminent."⁽²⁾

Meaning, they will be swallowed up close to Madaenah. We will discuss this army in detail below.⁽³⁾

Finally, there is no doubt that these punishments will befall both those who commit the sin and those who keep quiet about it, so let the *Muslims* beware.

(1) Recorded by Ahmad and classed as *Saheeh* by Ahmad Shaakir.

(2) Recorded by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 1355.

(3) See *Ummiyyatun-Nabi* 1:22.

90 Rain against which houses of brick cannot offer any protection

One of the signs of the Hour which the Prophet ﷺ related to us is the descent from the sky rain which houses of brick and stones will not be able to withstand, but tents made of camel hair will be able to withstand it.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until rain comes down from the sky against which houses of brick will not offer any protection; nothing will offer any protection against it except houses made of [camel] hair."⁽¹⁾

(1) Recorded by Ahmad. Al-Haythami said, "Its men are the men of *Saheeh*." Shaykh Al-Albaani said, "Its *Isnaad* is *Saheeh* according to the conditions of *Muslim*." It was also recorded by Ibn Hibbaan in his *Saheeh*.

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92 Tribulation which will utterly destroy the Arabs

One of the signs of the Hour, which was related to us by the Prophet ﷺ, is great turmoil that will affect the Arabs and which will contain a great amount of killing and destruction.

'Abd-Allah ibn 'Amr رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"There will be tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword."⁽¹⁾

The words, "will utterly destroy the Arabs" mean that it will be



(1) Narrated by Ahmad, Abu Dawood, Al-Tirmidhi and Ibn Maajah. There is some doubt concerning this *Hadeeth*.

91 Rain will fall from the sky but the earth will not bring forth anything

One of the signs of the Hour related to us by the Prophet ﷺ is rain descending from the sky which will reach everywhere, but the earth will not bring forth any plants or trees.

Anas رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the people see rain that reaches everywhere, but the earth will not bring forth anything."⁽¹⁾

Undoubtedly this will be a result of the disappearance of blessing from the earth, as the Prophet ﷺ said,

"Famine is not that in which there is no rain; rather famine is that in which there is rain but the earth does not produce anything."⁽²⁾

(1) Recorded by Ahmad and Abu Ya'la. Al-Haythami said in *Al-Majma'*, "All the narrations are *Thiqat* (trustworthy)."

(2) Recorded by Ahmad, Al-Haythami said, "Its men are the men of *Saheeh*."

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comprehensive and reach everywhere.

"Those who are slain will be in Hell,"

because they fought for worldly gains and under the influence of Satan, and their whims and desires, i.e., this fighting will be deserving of punishment. If they die as *Muslims* who affirm the Oneness of Allah (Tawheed), they will not remain in Hell forever, although they will be punished in it. What is meant by *"those who are slain"* is anyone who is killed in that turmoil and tribulation. They are subject to this stern warning, because their fighting was not for the support of Islam, to ward off wrongdoers, or to help someone attain his rights; rather their aim was wrongdoing and conflict, seeking worldly wealth and power.

The "tongue" here reflects the effects of its harm and encouragement to fight. Its encouragement of fighting will be worse than a blow with the sword. This is indicated by a narration which says,

"Giving the tongue free rein will be worse than a blow with the sword."⁽¹⁾



(1) See *Marjaat Al Mafuteeh Sharh Mishkaut Al Masaabeeh*, by Al Qaari, 18:369.

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"The Hour will not begin until the Muslims fight the Jews and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: Muslim, slave of Allah, there is a Jew behind me, come and slay him; except for the

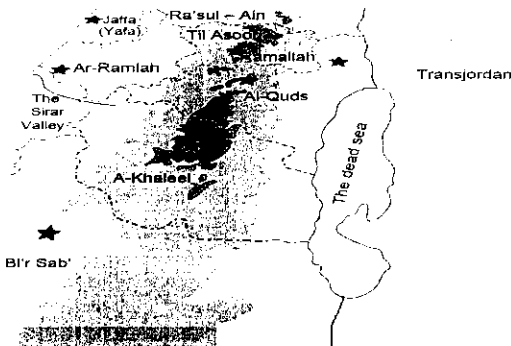
Gharqad (a thorny tree), for it is one of the trees of the Jews."⁽¹⁾

According to another report,

"The Hour will not begin until you fight the Jews and until the rock behind which there is a Jew will say, 'Muslim, here is a Jew behind me, kill him.'"⁽²⁾



Another sign of the Gharqad tree.



(1) Recorded by *Muslim*.
 (2) Recorded by *Al-Bukhari*.

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Trees speaking Rocks speaking and supporting the *Muslims* and supporting the *Muslims* Fighting the Jews

This fighting will occur toward the end of time and the *Muslims* will prevail. Trees and rocks will speak, saying, *"Muslim, slave of Allah, here is a Jew behind me, come and slay him."* So trees and rocks will give support to the *Muslims*; this will be help from Allah.

Ibn 'Umar ؓ narrated that the Messenger of Allah ﷺ said,

"The Jews will fight you, but you will prevail over them, until a rock will say: Muslim, here is a Jew behind me, kill him."⁽¹⁾

The trees and rocks speaking is one of the signs of the Hour; however, the Jewish Gharqad tree will not speak.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,



The Gharqad tree mentioned in the *Qur'an*.

(1) Agreed upon



The Dead Sea (Ayz Zayh) in Jordan and the Gulf of Palestine which is currently occupied by the Jews. Some scientific research shows that its water level is falling rapidly, expected to disappear by the year 170 A.H./2050 C.E. And Allah knows best.

The speaking of the trees and rocks will be in the absolute sense, as Allah has the ability to give speech to inanimate objects. This is one of the signs that the Hour is near.

Nuhayk ibn Suraym ؓ narrated that the Messenger of Allah ﷺ said,

"You will fight the idolaters until whoever is left of you will fight the Dajjal at the Jordan River; you will be to its east and they will be to its west."

Nuhayk ibn Suraym said,

"I did not know where the Jordan [river] was at that time."⁽¹⁾

What is meant is the sea that separates occupied Palestine and Jordan [i.e., the Dead Sea].

(1) Recorded by Al Tabaraani and Al-Bazzaan. Its *Isnaad* includes Muhammad ibn Aabaan Al Qurashi who is *Dha'eef* (weak).

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96 The Euphrates will uncover a mountain of gold

The Euphrates is well known and has a great deal of water. The Prophet ﷺ has related to us that one of the signs of the Hour is that the Euphrates will change its course causing a mountain of gold to appear. The people will fight over it, and many will be killed.

The Messenger of Allah ﷺ warned those who will be present at that time against taking anything from it for fear of turmoil or fighting resulting from it.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin until the Euphrates uncovers a mountain of gold over which the people will fight, and out of every hundred ninety nine will be killed and each one of them will say, 'Perhaps*

I will be the one who will be saved.'"⁽¹⁾

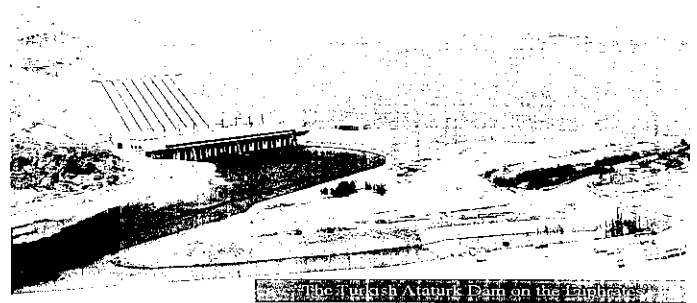
According to another narration, *"Whoever is present during that time should not take anything from it."*⁽²⁾

Ubayy ibn Ka'b رضي الله عنه, "The people will continue competing with one another in pursuit of worldly gains. I heard the Messenger of Allah ﷺ say, 'Soon the Euphrates will uncover a mountain of gold. When the people hear of it they will rush to it, and those who are present there will say,

"If we let the people, they will take from it and will take all of it." They will fight for it and out of every hundred ninety nine will be killed."⁽³⁾

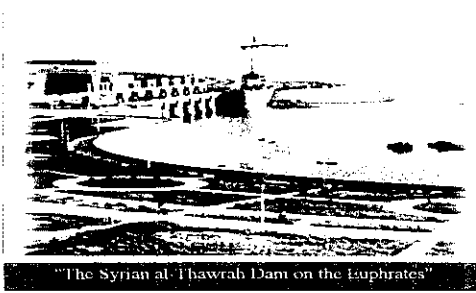
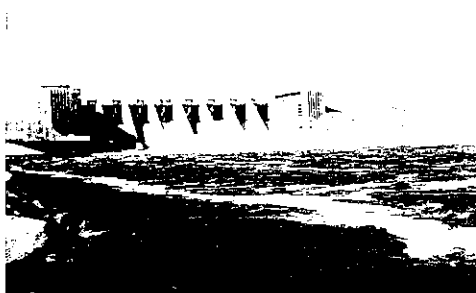
What is meant is that this mountain will be uncovered, and it is a mountain of real gold.

The reason for its discovery may be due to the diversion of the



The Turkish Atatürk Dam on the Euphrates

- (1) Narrated by *Ahmad*.
- (2) Agreed upon.
- (3) Narrated by *Ahmad*.



"The Syrian al-Thawrah Dam on the Euphrates"

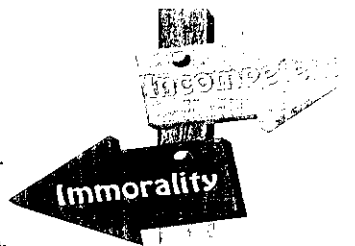
building dams on the Euphrates and building factories beside them, which led to a reduction in the flow of water. This may be the precursor to the appearance of that mountain.

river's course; this treasure or mountain of gold is possibly buried by mud and is unknown, but when the course of the river is diverted for any reason, Allah will cause it to become exposed.

Those who will be present during that time should not take anything from it, for fear of turmoil and bloodshed. This turmoil has not occurred yet, and Allah knows best when it will happen.

Today Turkey and Syria are both

97 The coming of a time when a man will be given the choice of being labelled incompetent or committing immorality

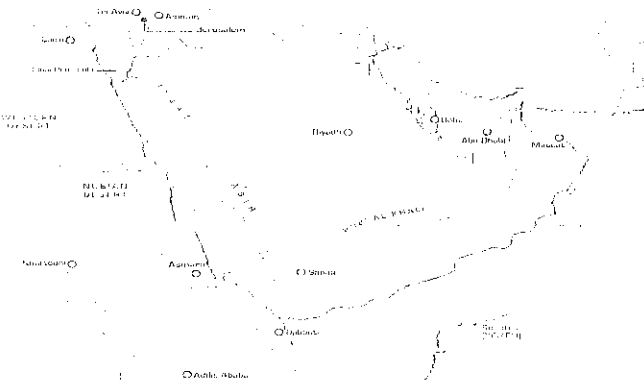


One of the signs of the Hour which the Messenger of Allah ﷺ related is a man being given the choice between committing immorality or being ignored and accused of incompetence, backwardness, and other words which would imply that he is not progressive according to the evildoers. The Prophet ﷺ called attention to this and advised those people to choose incompetence and keep away from immorality.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"There will come a time when a man will be given the choice between being labelled incompetent and committing immorality. Whoever lives until that time should choose incompetence over immorality."*⁽¹⁾

This sign is apparent in our own times, where a woman who adheres to *Hijab* she is accused of being incompetent or backward; the one who refrains from *Riba* (usury), taking bribes, or watching indecent channels is described by people as being backward and incompetent, and unable to progress. So, people in society are given a choice between committing immorality and sin or being described as incompetent and backward.

(1) Al-Haythami said: It was narrated by Ahmad and Abu Ya'la from a *Shaykh* from Abu Hurayrah, and the rest of the men in its *Isnaad* are *Thiqat*, but there are some unknown narrators in its *Isnaad*.



98 Arabia becoming meadows and rivers once more

Anyone who looks at the Arabian Peninsula will notice that more than 70 percent of the area is dry arid desert land; however, the Prophet ﷺ has related to us that one of the signs and of the Hour is that Arabia will once again become meadows and rivers.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin until the land of the Arabs goes back to being meadows and rivers; until a rider will travel between Iraq and Makkah not fearing anything except losing his way; and there is a lot of Harj."* They asked, *"What is Harj, Messenger of Allah?"* He said, *"Killing."*⁽¹⁾

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

(1) Narrated by Ahmad.

it, and two men had reached it ahead of us, and the spring was just a trickle of water like a shoelace. The Messenger of Allah ﷺ asked them: 'Did you touch any of its water?' They said, 'Yes.' The Prophet ﷺ rebuked them and said to them what Allah willed he should say. Then they scooped up water from a spring with their hands, a little at a time, until they had collected it in something. The Messenger of Allah ﷺ washed his hands and face in it, then put the water back in the spring, which then flowed with abundant water until the people had all drunk some. Then he ﷺ said, 'Soon, Mu'aadh, if you live a long life, you will see the space here filled with gardens.'⁽¹⁾ Meaning, buildings and gardens.



Picture showing agricultural projects and gardens in Tabook

Some scientists have indicated that a colder climate is now moving towards the Arabian Peninsula, bringing with it snow and rain, which are usually the cause of crops growing and a great deal of blessing. Allah, Glorified and Exalted is He, is able to turn the desert of the Arabs into gardens and rivers, verdant plains with all sorts of trees offering shade. This sign has not yet appeared, but everything that is meant to happen is imminent.

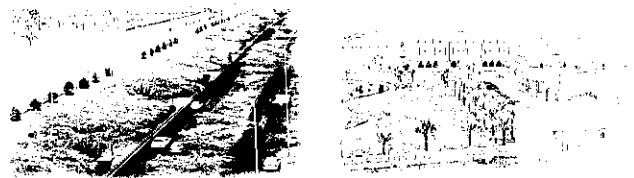
Concerning the Prophet's words regarding Tabook, "Soon, Mu'aadh, if you live a long life, you will see the space here filled with gardens," this is occurring today where major agricultural projects are taking place on huge areas of land in Tabook.

(1) Narrated by Muslim

"The Hour will not begin until wealth increases and becomes abundant, until a man goes out with his Zakaah from his wealth and will not find anyone to accept it, and until the land of the Arabs goes back to being meadows and rivers."⁽¹⁾

Mu'aadh ibn Jabal رضي الله عنه said,

"We went out with the Messenger of Allah ﷺ during the year of the campaign to Tabook, and he was joining the prayers; he would pray Zuhr (afternoon prayer) together with 'Asr (late afternoon prayer), and Maghrib (sunset prayer) together with 'Isha' (night prayer). One day he delayed the prayer, then he came out and prayed Zuhr and 'asr together, then he went in. Then he came out after that and prayed Maghrib and 'Isha' together. He said, 'Tomorrow you will come, if Allah wills, to the spring of Tabook, but you are not going to reach it until mid-morning. Whoever of you reaches it should not touch any of its water until I come.' So we came to



Tabook today

(1) Narrated by Muslim.

99 - 100 - 101

Fitnat Al-Ahlaas
(a lengthy and intense tribulation)

Fitnat Al-Sarra'
(a tribulation caused by luxury and a life of ease).

Fitnat Al-Duhayma'
(a huge tribulation)

The Prophet ﷺ related to us that the Hour will not begin until it is preceded by three tribulations

'Abd-Allah ibn 'Umar رضي الله عنه said, "We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations, speaking at length about them, until he mentioned *Fitnat Al-Ahlaas* (a tribulation which will be lengthy and intense). Someone asked, "Messenger of Allah, what is *Fitnat Al-Ahlaas*?"

He said,

"People will flee losing their property and families. Then Fitnat Al-Sarra' (a tribulation caused by luxury and a life of ease) will come which will be caused by a man from among my family, who will claim that he is of me but he will not be of me, for my friends are the pious. Then the people will unite under a man like a hip bone over a rib (i.e., unstable). Then the huge tribulation will come, which will not leave anyone of this Ummah without giving him a slap. When it is said that it is over, it will be extended, and a man will be a believer in the morning and a disbeliever in the evening, until the people are split into two camps: a camp of Faith in which there will be no hypocrisy and a camp of hypocrisy in which there will be no Faith. When that happens, expect the Dajjal on that day or the next."⁽¹⁾

(1) Recorded by Abu Dawood; classified as Saheeh by Al-Albani in *Al-Silsilah Al-Saheehah*, no. 972.

Al-Ahlaas is the plural of hils, which is a cover placed on the back of the camel under the wooden saddle. This cover stays on the camel at all times, and this *Fitnah* or turmoil will stay with the people and not leave; it will be black and dark like the hils.

"*Fleeing*" means, people will flee from one another because of enmity, hostility, and fighting.

"*Losing their property and families*" means, a man's property and family will be confiscated and he will be left with nothing.

Fitnat Al Sarra' refers to blessings that would make a person happy, such as good health and well being, but some will be tempted and will get carried away in sin.

"*Will be caused by Dakhnaha (lit. its smoke [will come from])*"

means, it will appear and be stirred up. It is likened to smoke (*Dakhaan*) that arises from fire when damp wood is thrown onto it.

"*It will be caused by a man from among my family,*" meaning from the family of the Prophet ﷺ. This means that he is the one who will start this trouble or he will be in control of it.

"*Claiming is that he is of me,*" meaning, he will claim to be a descendent from the Prophet ﷺ, but he will do abhorrent deeds; [i.e., the Prophet ﷺ] disavow his actions. Even if he is from my family, he is not one of my close friends; rather my close friends are the pious, but this man will be the cause of turmoil.

"*He is not of me,*" means he is not one of my close friends, because he stirs up turmoil. This is similar to the Verse in which Nooh ﷺ said,

"*Verily, my son is of my family!*", Allah said:

﴿إِنَّ آتِيئِي مِن أَهْلِي﴾

"*Surely, he is not of your family; verily, his work is unrighteous*"
[Hood 11:15 -16]XS



﴿إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾

"*Then the people will unite under a man*" means, they will agree to swear allegiance to a man.

"*Like a hip bone over a rib,*" meaning people's affairs will not stabilise under this man, because the hip bone is heavy and the rib bone is small and weak. So the people will agree after having differed, and unite under a man who is not qualified to rule, has little knowledge and wisdom, and cannot run the affairs of society or keep them sound.

"*The huge tribulation,*" means the comprehensive turmoil that is dark, immense, and confusing.

"*Without giving him a slap,*" means it will not leave anyone except some trial or calamity befalling them. A slap is a blow to the face, and its meaning is that the effect of this huge tribulation will encompass all people.

"*When it is said that it is over,*" meaning, when the people imagine that that turmoil has ended.

"*It will be extended,*" meaning that it will increase and persist.

"*A man will be a believer in the morning and a disbeliever in the evening,*" meaning that in the morning he will regard the blood of his brother, who has not transgressed against his honour and wealth as *Haram*, but in the evening he will regard it as permissible, transgressing against him. This has already been discussed in detail above.⁽¹⁾

"*Into two camps,*" means two groups, or it is said two cities.

"*The camp of Faith in which there will be no hypocrisy,*" meaning it is pure and sincere *Faith*.

"*The camp of hypocrisy in which there will be no Faith,*" meaning, it will contain deeds of the hypocrites, such as lying, betrayal, breaking promises, and so on.

"*Then expect the Dajjal,*" meaning, expect his appearance.

These turmoils have not yet appeared. Allah knows best [when they will]. We ask Allah to protect us from their evil.

(1) See *Minor Sign* 51.



102

A time when one prostration will be equivalent to this world and everything in it

This will occur during the time of 'Eesa ibn Maryam ﷺ, after he descends toward the end of time. His time will be a time of goodness and virtue. Acts of worship will have great value; they will differ in reward according to the variation in time and place.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "*By the One in Whose hand is my soul, soon the son of Maryam will descend among you as a just ruler. He will break the cross, kill the pigs, and abolish the Jizyah.*"⁽¹⁾ *Wealth will become so abundant that no one will accept it and one prostration will be*

better than this world and everything in it."

Then Abu Hurayrah ؓ said, "Recite, if you wish" Then Abu Hurayrah ؓ said: Recite, if you wish:

﴿وَإِن مِّنْ أَهْلٍ لَّا يَكْتُمِبُ إِلَّا لِيُؤْمِنَنَّ بِهِ. قَبْلَ مَوْتِهِ. وَبِئْسَ الْقِيَمَةُ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

"*And there is none of the people of the Scripture (Jews and Christians) but must believe in him [Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his [Eesa (Jesus) ؑ or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [Eesa (Jesus)] will be a witness against them.*" [Al-Nisa' 4:159].⁽¹⁾

What is meant by the words,

"*One prostration will be better than this world and everything in it*"

is that people will become keen to pray and perform all acts of worship because of their lack of interest in worldly gain, not expecting to live for long and their certainty that the Resurrection is at hand. Their lack of interest in worldly gain will be because they have no need of it.

Al Qaadi 'Iyaad ؒ said,

"*What is meant is that the reward for it will be better for the worshipper than his giving this world and everything in it as charity. This will all be because of abundance of wealth during that time and the lack of greed and the lack of need for spending it on Jihad. The prostration referred to here is specific to prostration only, or it may be a metaphor for the prayer. Allah knows best.*"⁽²⁾

(1) Meaning, he will not accept it from anyone unless he is a *Muslim*; he will not accept for the Christians to remain in their religion even if they pay the *Jizyah*.

(1) Recorded by Al-Bukhaari and Muslim.

(2) Al-Sawawi: *Sharh Muslim*, 2/191



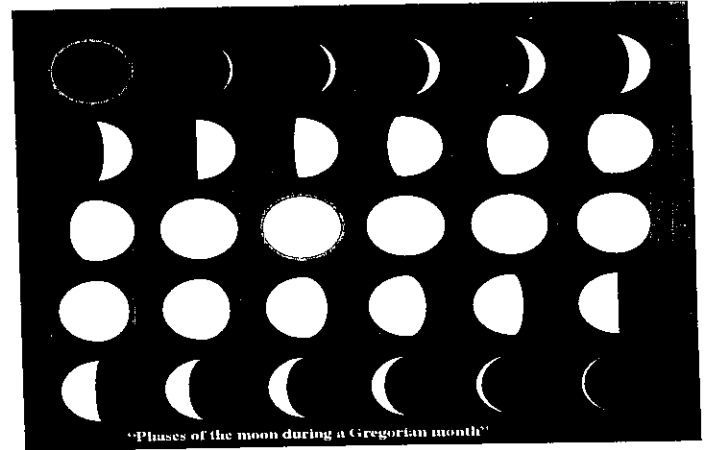


than usual; when the people see the new moon on the first night of the month it will look bigger than usual, and they will see it on the first night as if it is two nights old.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

"A sign of the approach of the Hour is that the new moon will look bigger, and when the crescent moon is seen when it is one night old, it will be said that it is two nights old."⁽¹⁾

We think that this sign has not appeared yet. And Allah knows best



(1) Recorded by Al-Tabarani, it has many *Isnaads* and corroborating reports. Al-Sakhaawi said in *Al-Malaqaasid*, "They (the reports) strengthen one another."

103

The new moon looking bigger than usual

This refers to the new moon which first appears at the beginning of the month. It starts off small on the first night of the Hijri month, and then gradually becomes bigger until the middle of the month, after which it begins to decrease in size until the end of the month.

One of the signs of the Hour is that the new moon will look bigger

104

A time when there will be no one left but he will go and live in Al-Shaam (the Levant)

Al Shaam is the name of an area that today comprises of Syria, Lebanon, Jordan and Palestine. Al Shaam is the land of Resurrection and gathering, and it is the place where many of the (divine) messages came down. Al Shaam and its people have a special position and quality. The Prophet صلى الله عليه وسلم said,

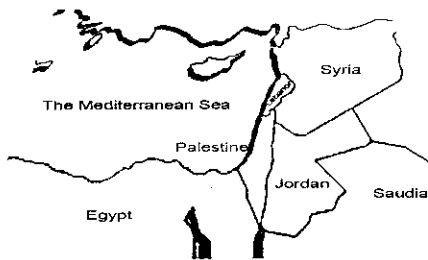
"If the people of Al Shaam become corrupt, there is no goodness in you, but a group of my Ummah will still be supported and will not be harmed by those who desert them until the Hour begins."⁽¹⁾

Hence the Prophet صلى الله عليه وسلم enjoined living in Al Shaam, because before the Hour begins, Al Shaam will be a stronghold and place of settlement for the *Muslims*. Abu'l Darda' رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

"The camp of the Muslims on the day of the great battle will be in Al Ghootah, beside the city called Damascus, one of the best cities of Al Shaam."⁽²⁾

What is meant by the camp here is the stronghold of the *Muslims* and

(1) Recorded by Al-Tirmidhi from the *Hadeeth* of Mu'aawiyah ibn Qurrah from his father Al-Tirmidhi called it a *Saheeh Hasan Hadeeth*
 (2) Recorded by Ahmad and Abu Dawood in Al-Sunan, classified as *Saheeh* by Al-Albani in *Saheeh Abi Dawood*.



the place where they will gather on the day of the battle, i.e., the great battle between the *Muslims* and Christians.

Al-Ghootah is known today as Ghootat Dimashq; Dimashq or Damascus is a well-known city, and is the current capital of Syria

The great battle, which is mentioned in the *Hadeeth*, will either take place prior to the coming of the Mahdi, or during his time, or some other time. The Prophet صلى الله عليه وسلم encouraged people to live in Al-Shaam, because it is the land of gathering and the camp of the believers. One of the Companions of the Messenger of Allah صلى الله عليه وسلم asked to which land he should migrate and live in, and he told him to go to Al-Shaam.

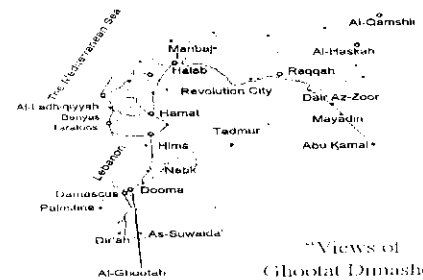
Bahz ibn Hakeem narrated from his father that his grandfather said, "I said, 'Messenger of Allah, where do you instruct me to go?' He said, 'There,' and he pointed towards Al-Shaam"

(1) Before the Hour begins, most of the believers will migrate to it and there will not be any of them left but he will go and live in Al-Shaam.

It was related that 'Abd Allah ibn 'Amr رضي الله عنه said, "There will come a time when there will be no believer left but he will go and live in Al-Shaam."⁽²⁾

(1) Recorded by Al-Tirmidhi who called it a *Saheeh Hasan Hadeeth*, it was also classified as *Saheeh* by Al-Haakim

(2) Recorded by Ibn Abi Shaybah as a *Mawjooz* report, but it is not proven to be a *Murjooh*. The narrator could not have said this on the basis of his own opinion (i.e., he must have heard it from the Prophet صلى الله عليه وسلم) so it has the same status as a *Murjooh* report, and there is nothing wrong with narrating it with its *Isnaad* as a *Mawjooz* report



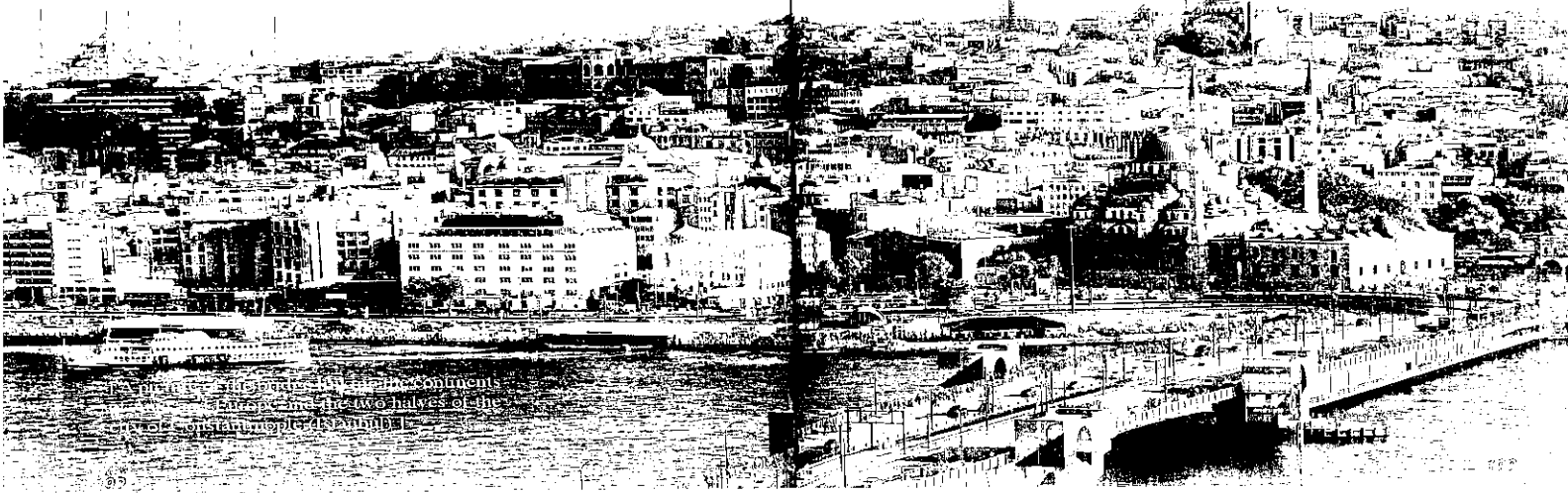
"Views of Ghootat Dimashq"



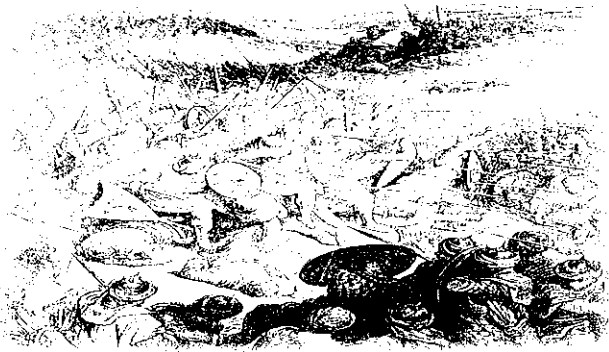
105 - 106

A great battle between the Muslims and the Romans The conquest of Constantinople

The history of the Muslims and the Roman Christians is filled with events of war and peace, truce and fighting. The relationship between the Muslims and the Romans today is not as stable; rather it alternates between peace and war. The Prophet ﷺ related to us that one of the signs of the Hour is a major war between the Muslims and the Romans,



THE BOSTRUS STRAIT, THE GOLDEN HORN, AND THE Bosphorus divide the two halves of the world. Constantinople is the middle.



"The Romans will enter into a peace treaty with you, then you both will join together to fight another enemy, and will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. One of the Christians will raise the cross and will say, 'The cross has prevailed.' Then a man among the Muslims will become angry and will go and break the cross. Then the Romans will break (the treaty) and will gather for the fierce battle."

Some of them added,

"The Muslims will rush to their weapons and they will wash, and Allah will honour that group with martyrdom."⁽¹⁾

Saheeh Muslim contains details of this battle. Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the Romans camp at Al A'maaq

(1) Recorded by Abu Dawood with a *Saheeh Isnaad*

which will occur before the appearance of the Mahdi. The Prophet ﷺ called it the great battle, in which the Muslims will be victorious, then they will go and conquer Constantinople, then the Dajjaal will appear.

Mu'aadh ibn Jabal ؓ narrated that the Messenger of Allah ﷺ said,

"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear."⁽¹⁾

The Prophet ﷺ said,

(1) Recorded by Abu Dawood and Al-Tirmidhi, classified as *Hasan* by Al Albaani in *Saheeh Abi Dawood*. 'Abd Al Rahman ibn Thaabit is the only one who narrated this from his father from Makhloof.

or Daabiq [a place near Aleppo in Syria where the battle will take place], and an army composed of the best people on earth during that time will go out from the city⁽¹⁾ to meet them. When they arrange themselves in ranks, the Romans will say, 'Do not stand between us and those who were taken captive from us; let us fight them.'⁽²⁾ The Muslims will say, 'No, by Allah, we will never let you reach our brothers.' They will then fight and one third [of the Muslim army] will flee, whose repentance will never be accepted by Allah; one third [of the Muslims] will be killed and they will be the best of martyrs before Allah; and [the remaining] one third will prevail and will never succumb to any Fimah, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Satan will shout out among them, 'The (false) messiah [the Dajjaal] has taken your place among your families.' So they will march, but that will be a false alarm. When they reach Syria, he [the Dajjaal] will emerge."⁽³⁾

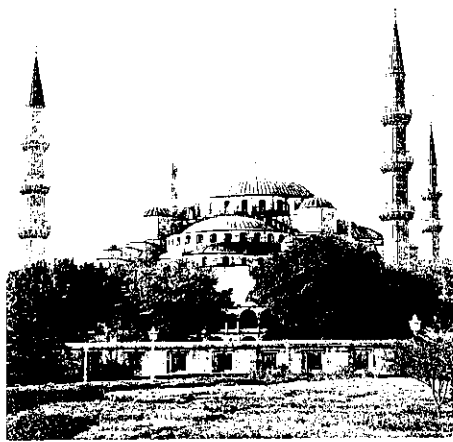
The details of this campaign are related in another narrations where the prophet ﷺ said,

"The Hour will not begin until shares of inheritance are no longer distributed and no one rejoices over the war booty." Then he gestured with his hand like this, in the direction of Syria, and said, "An enemy will gather against the people of Islam (and the people of Islam will gather against them. (Ibn Mas'ood ؓ said: The Romans) Then there will be a retreat. The Muslims will send out a detachment to fight to the death and to not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a

(1) Meaning the city of Damascus

(2) This indicates that there will have been previous wars between the Muslims and the Romans, and the Muslims were victorious and took captives from the Romans, and the captives became Muslim and joined the Jihad

(3) Recorded by Muslim.



detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides

will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will set out to join them (i.e., the Muslims will come together from different places), and Allah will decree that the enemy be routed, and they will be killed in a manner the like of which will never be seen [or he said: the like of which has never been seen]. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left

alive, so what joy can there be in war booty, and what inheritance can be divided out? While they [the Muslims] are like that, they will hear of an even greater calamity. The cry will reach them that the Dajjal has taken your place among your families. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts."

The Messenger of Allah ﷺ said,

"I know their names, the names of their fathers, and the colour of their horses. They will be the best horsemen on the face of the earth at that time - or among the best horsemen on the face of the earth at that time."⁽¹⁾

The gathering place for the Muslim army for that great battle will be the city of Damascus, in Al-Ghootah. They will be the best army on the face of the earth at that time, and Allah will grant them victory over the Romans.



Abu'l-Darda' ؓ narrated that the Messenger of Allah ﷺ said,

"The camp of the Muslims on the day of the great battle will be in Al Ghootah, beside a city called Damascus, one of the best cities in Al Shaam."

According to another narration, the Prophet ﷺ said,

"On the day of the great battle, the camp of the Muslims will be in a land called Al Ghootah, in which there is a city called

(1) Narrated by Ahmad and Muslim

Damascus, [it will be] the best place for the Muslims to live during that time."⁽¹⁾

The Muslim conquest of Constantinople will occur without any fighting, their weapons on that day will be the *takbeer* (Allahu-Akbar) and *Tahleel* (*Laa ilaaha ill Allah*), and they will be under the leadership of the Mahdi.

Abn Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, *"Have you heard of a city, one side of which is on land and the other is across the sea?"* They said, *"Yes, Messenger of Allah."* He said, *"The Hour will not begin until seventy thousand of Banu Ishaq attack it. When they come to it, they will halt and will not fight with weapons or fire arrows. They will say: Laa ilaaha ill Allah and Allahu Akbar, and one of its two sides will fall."*

Thawr ibn Yazeed ؓ said, *"I do not know but that he said, 'The side that is across the sea. Then they will say a second time, Laa ilaaha ill Allah and Allahu Akbar, and the other side will fall. Then they will say a third time: Laa ilaaha ill Allah and Allahu Akbar, and it will be opened for them, and they will enter it and take the booty. When they are dividing out the booty, a cry will come to them, saying the Dajjal has appeared, and they will leave everything and go back."⁽²⁾*

Al-Nawawi ؓ related that Al Qadi said, *"This is how it is narrated in all the manuscripts of Saheeh Muslim, 'from Banu Ishaq'."*

Some of them said: What is known is the phrase "from Banu Ismaa'eel". This is what is indicated by the context of the *Hadeeth*, because it is referring to the Arabs, and this city is Constantinople.

One of the indications that what is meant is the Arabs, who are the sons of Ismaa'eel, is what is related in the *Hadeeth* of Dhu Makhmar ؓ, that the Romans will say to their companion, *"We will take care of the Arabs for you."* Then they will break the treaty and gather for the great battle. This indicates that the great battle will be between the Arabs and

the Romans.

The apparent meanings of the *Hadeeths* on this topic also indicate this, and those who will be involved in the fighting during the great battle are the ones who will conquer Constantinople.

That is also indicated by the words of the Prophet ﷺ found in the *Hadeeth* of 'Amr ibn 'Awf ؓ, *"Then a group of Muslims from the Hijaz will come out to them."* This indicates that they are the sons of Ismaa'eel, not the sons of Ishaq. Allah knows best.⁽¹⁾

107 - 108

No inheritance will be divided the people will not rejoice over booty

These two signs will appear at the end of time, when a great deal of killing and fighting will exist, and wars with the Christians will become intense.

'Abd-Allah ibn Mas'ood ؓ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until inheritance is no longer divided and people do not rejoice over booty." Then he gestured like this towards Syria.

We have explained that in the previous sign.

(1) Recorded by Ahmad, Abu Dawood and Al Haakim, who said that its *Isnaad* is *Saheeh*. Al-Dhahabi agreed with him and Al Mundhiri concurred.
(2) Recorded by Muslim

(1) See *Ithaaf Al-Jamia'ah bima Jaa'a fi'l-Fitan wa'l-Malaahim wa Ash'ad Al-Saa'ah*, by Shaykh Hammood Al-Tuwajri, 1/101

109 People will go back to ancient weapons and mounts

We have seen this in [the battles described in] Minor Signs 105 and 106 above. The Prophet ﷺ said,

"While they are like that, they will hear of an even greater calamity. The cry will reach them, 'The Dajjaal has taken your place among your families.' So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts." The Messenger of Allah ﷺ said, "I know their names, and the names of their fathers, and the colour of their horses. They will be the best horsemen on the face of the earth at that time or among the best horsemen on the face of the earth at that time."⁽¹⁾



(1) Recorded by Ahmad and Muslim.



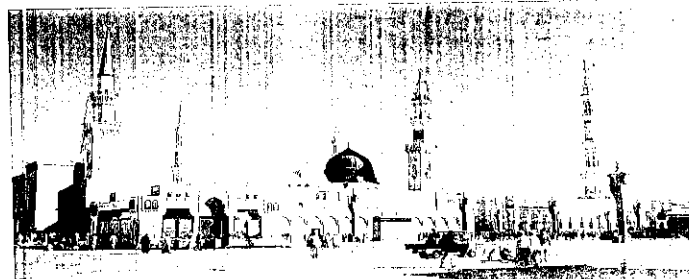
"The great battle, the conquest of Constantinople, and the emergence of the Dajjaal will all happen within seven months."⁽¹⁾

These events which the Prophet ﷺ mentioned in this *Hadeeth* will occur sequentially, one after another. The flourishing of Jerusalem means that it will be developed and expanded with many buildings, and will attract people to come and live there. That will be followed by the ruin of Yathrib, which is Al Madeenah Al-Munawwarah, as people will no longer want to live there, so the expansion of its buildings will stop. This is happening today in the City of the Prophet, as the number of people residing in that city is decreasing as many people are moving away from it to other cities.

The *Hadeeth* says,

"Madenah is going to be abandoned when it is in the best shape"

(1) Recorded by Al-Tirmidhi with a *Da'eef* Isnaad.



110 - 111 Jerusalem will flourish Madeenah will be in ruins, devoid of inhabitants and visitors

Mu'aadh ibn Jabal ؓ narrated that the Messenger of Allah ﷺ said, *"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear." Then Mu'aadh ibn Jabal ؓ struck the thigh or shoulder of the one to whom he was speaking with his hand and said, "This is as true, as you are sitting here."*⁽¹⁾

What is meant by Yathrib being in ruins is that Al Madeenah Al-Munawwarah will be devoid of inhabitants and visitors.

According to another narration, the Messenger of Allah ﷺ said,

(1) Recorded by Abu Dawood; it is a *Hasan Hadeeth*, as stated above.

it has ever been, until a dog or a wolf will come in and urinate on one of the pillars of the mosque or on the minbar (pulpit)." They asked, "Messenger of Allah, to whom will the crops belong at that time?" He said, "To Al 'awaafi: the birds and wild animals."⁽¹⁾

The flourishing of Jerusalem can be interpreted as meaning that it will become the seat of the caliphate toward the end of time, as it mentions in the *Hadeeth* of 'Abd Allah ibn Hawaalah Al-Azdi, who said,

"The Messenger of Allah ﷺ sent us on foot, and we came back without having captured any booty. He could see on the exhaustion on our faces, so he stood before us and said, 'Allah, do not let them be dependent on me, lest I am unable to help them; do not leave them dependent upon themselves, lest they be unable to help themselves; do not leave them dependent on people lest the people give themselves precedence over them.' Then he put his hand on my head and said, 'Son of Hawaalah, if you see the caliphate settle in the holy land, [then know that] soon there will be earthquakes, troubles, and calamities, and on that day the Hour will be closer to the people than this hand of mine is to your head."⁽²⁾

In the *Hadeeth* it says,

"The destruction of Yathrib will be followed by a great battle."

This will be the great battle between the Muslims and the Roman Christians, which will cause a great deal of death. After that battle will be the conquest of Constantinople, namely Istanbul, which is one of the largest cities of Turkey today. Right after that the Dajjaal will appear.

(1) Recorded by Naalik in *Al-Muwatta'* with this wording. The *Hadeeth* also appears in *Bukhari* and *Muslim*, without mention of the dog or wolf. The mention of the dog is *Munkar* (odd).

(2) Recorded by Ahmad and Abu Dawood, classified as *Saheeh* by Al-Albaani in *Saheeh Abi Dawood*.

112 Madeenah will be cleansed of its evil people as the bellows eliminates the dross of iron

This is one of the signs of the Hour, which will follow the previous sign, namely the destruction of Madeenah and it being emptied of its people. Madeenah grew and flourished after the Prophet's ﷺ migration to it. Over the years the number of inhabitants and buildings has increased, but the Prophet ﷺ related to us that one of the signs of the Hour is that people will no longer want to live in it.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, "There will come a time when a man will call his paternal cousin and his relative, saying, 'Come to a life of ease, come to a life of ease,' but Madeenah is better for them, if they only knew. By Hour will not begin until Madeenah eliminates its evil ones as the bellows eliminates the dross of iron."⁽¹⁾ Once when 'Umar ibn 'Abd Al-'Azeez ﷺ was departing from

(1) Narrated by *Ahustun*

Madeenah, he turned to face Muzaahim, his freed slave, and said,

"Muzaahim, are you afraid that we may be among those who will be eliminated from Madeenah?"

This does not mean that the one who lives in Madeenah and then moves from there is considered as one of the evil people. Some of the best Companions moved from Madeenah and went to other places for the sake of jihad and da'wah.

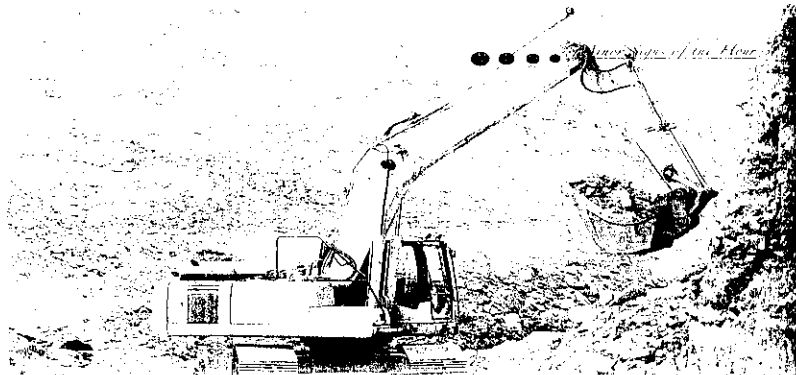
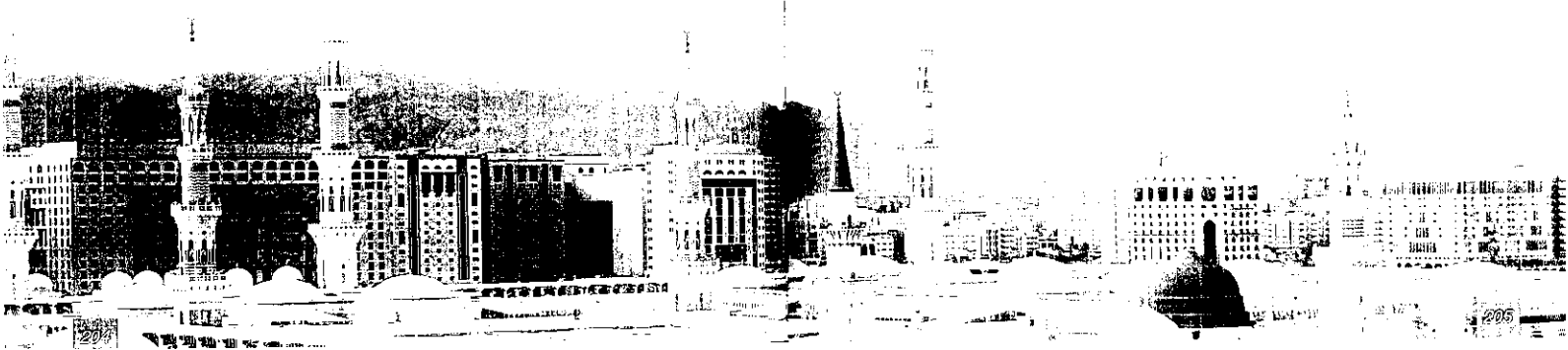
Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"They will leave Madeenah in the best shape it was ever in, and no one will enter it except Al-'awaafi."⁽¹⁾

Al-'awaafi means birds and wild animals.

What is meant is that people will leave Madeenah when it is possible to live there, its crops will be good and living there will be good. But there will be turmoil and hardship that makes people gradually leave and move elsewhere, until there is no one left in it; its houses, streets, and mosques will become empty and animals will enter its mosques and urinate in them with no one to prevent them because the place is devoid of people.

(1) Agreed upon



113 Removal of the mountains from their places

Allah, may He be Glorified and Exalted, has fixed the mountains to stabilise the earth. But the Prophet ﷺ has told us that one of the signs of the Hour will be the removal of the mountains from their places. This will either happen in an absolute sense, as a result of a landslide or thunderbolt, or it will be as a result of people's actions, such as construction and levelling of mountains, as is happening nowadays in a number of places on earth.

Or it may be the result of the destruction of the mountains and a great deal of rock falls, as has occurred on numerous occasions.

Sannurah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the mountains are moved from their places and you see great calamities which you have never seen before."⁽¹⁾

(1) Narrated by Al Tabaraani; classed as *Saheeh* by Al Albaani in *Al Silsilah Al Saheehah*, no. 3061

114 The appearance of a man from Qahtaan who will be obeyed by the people

One of the signs of the Hour toward the end of time will be the appearance of a man from Qahtaan, a well-known Arab tribe. The people will rally behind him and obey him, being united under him. That will happen when times change.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until a man emerges from Qahtaan who will drive the people with his stick."⁽¹⁾

What is meant by, "he will drive the people with his stick" is a metaphor for the people submitting to him and accepting and agreeing upon his leadership.

It does not mean that he will use a stick; rather it is a metaphor for their obedience to him and his control over them. However, mentioning it indicates that he may be harsh and tough with them.

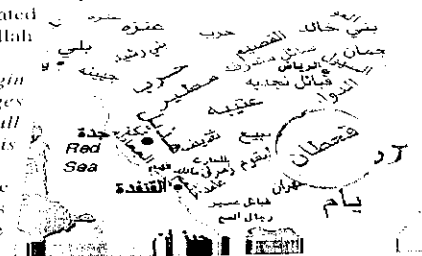
It seems that this man will be righteous, because of what was narrated from Ibn 'Abbaas ﷺ,

"... and a man from Qahtaan, all of whom are righteous."⁽²⁾

The fact that he will be from Qahtaan, meaning, a free man, means that he will be someone other than the man called Jaljaah who will also appear, as Jaljaah will be a freed slave.

(1) Agreed upon

(2) Recorded by Abu Nu'aym in *Al Fitan* Al Haafiz said in *Al-Fath* (10/301) His *Isnaad* is *Jayyid*



115 Appearance of a man called Al-Jahjaah

At the end of time there will appear men who will have power and control among the people. The Prophet ﷺ mentioned some by name and described others; one of these will be a man who is called Al Jahjaah.

Abu Hurayrah narrated that the Messenger of Allah ﷺ said, "Night and day will not cease until a man, who is a freed slave, called Al-Jahjaah gains power."⁽¹⁾ According to another report, his name is Al Jahjal.

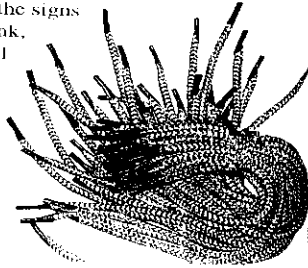
Al Haalizi رضي الله عنه said in *Al Fath*, "The origin of the name Jahjaah means shouting."

116 - 117 - 118 - 119 Wild animals and inanimate objects will speak - The end of a whip will speak - A shoelace will speak - A man's thigh will give news of his family

The Prophet ﷺ related to us that among the signs of the Hour is that wild animals will speak, the end of a whip will speak, a shoelace will speak, and a man's thigh will speak!

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said, "By

(1) Recorded by *Ahmad*



to the apparent meaning, which is that whips, shoelaces, and thighs will speak real words. Allah knows best.

As for wild animals speaking, this occurred during the time of the Prophet ﷺ

Abu Sa'eed Al-Khudri رضي الله عنه said, "While a Bedouin was tending his sheep in the vicinity of Madeenah, a wolf attacked and took one of his sheep. The Bedouin caught up with the wolf, saved the sheep from it and tried to scare it off, but the wolf refused to leave. Then it sat down, wagging its tail and talking to him. The wolf said, 'You have taken the provision that Allah granted to me.' The shepherd said, 'I am amazed that a wolf is wagging its tail and speaking to me!' The wolf said, 'By Allah, you are forgetting something more amazing than that.' The shepherd asked, 'What is more amazing than that?' The wolf answered, 'The Messenger of Allah ﷺ is in Al-Nakhlatayn, between the two lava fields, telling the people news of what happened in the past and what will happen in the future.' The Bedouin drove his sheep to a safe place in Madeenah, then went to the Prophet ﷺ and knocked on his door. When the Prophet ﷺ had finished



the One in Whose Hand is my soul, the Hour will not begin until wild animals speak to men, until the end of a man's whip and his shoelace speak to him, and his thigh tells him news of his family after he left."⁽¹⁾

"Until wild animals speak," refers to animals such as lions, wolves, and

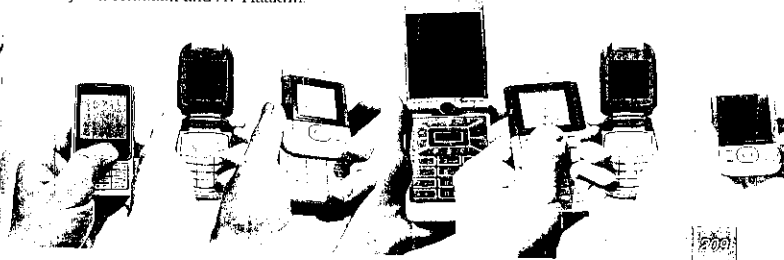
all kinds of predators. "Man" here refers to human beings in general, whether believers or disbelievers.

These two signs, the end of a man's whip speaking and his thigh telling him what news of his family after he left them, are that have not yet occurred. Allah knows best. But they will occur, because the one who spoke regarding them was the Messenger of Allah ﷺ, who conveyed it from his Lord, may He be Glorified and Exalted.

Some researchers have stated that what is meant by the end of the whip, the shoelace, and the thigh speaking are modern means of communication that have been invented in our own era, such as mobile phones and means of listening which can transmit the smallest and faintest sounds.

It has also been suggested that this should be understood according

(1) Recorded by Al-Firmidhi, who said it is *Hasan Ghareeb*. It was classed as *Sahih* by Ibn Hibbaan and Al-Haakim.



praying, he asked, 'Where is the Bedouin with the sheep?' The Bedouin stood up and the Prophet ﷺ said, 'Tell the people what you heard and saw.' The Bedouin related to the people what he had seen and heard from the wolf. The Prophet ﷺ said,

"He has told the truth - [these are] signs which will come before the Hour. By the One in Whose Hand is my soul, the Hour will not begin until one of you leaves his family and his shoe, his whip, or his stick tell him news of his family after he left."⁽¹⁾

The speech of cattle has also occurred

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "While a man was driving a cow, he placed a load on its back. The cow turned to him and said, 'I was not created for this; rather I was created for tilling.'" The people said, "Subhan Allah!" We were amazed that a cow could talk. The Messenger of Allah ﷺ said, "I believe it, and so do Abu Bakr and Umar."⁽²⁾

The speech of wild animals and other creatures mentioned in the *Hadeeth* is speech in the literal sense, according to the apparent meaning. Allah knows best. Allah said:

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ لِّمَا فِي سُدُورِ النَّاسِ﴾

"He increases in creation what He wills. Verily, Allah is Able to do all things." [Faatiir 35:1]

(1) Recorded by Ahmad. Ibn Kathir said in *Al-Bidaayah wa'l-Nihayah* (6:159), "This is according to the conditions of the authors of *Al-Sunan*, although they [Al-Bukhaari and *Muslim*] did not record it."

(2) Recorded by *Muslim*



120 - 121

The Hour will not begin until Islam diminishes - The Qur'an will disappear from the *Mus-hafs* and from people's hearts

One of the signs of the approach of the Hour is that Islam will diminish and its teachings and symbols will be erased [from existence] because of turmoil, sin, and ignorance. Fasting and prayer will no longer be practiced by the people and the Qur'an will be taken away from people's hearts, not even a single Verse of it will remain on earth. Ignorance will become so widespread among the people that old men and women will say, "We remember our fathers saying these words, *Laa ilaaha ill-Allah*, so we also say them."

Hudhayfah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

"Islam will wear out as colour wears out on a garment, until no one knows what fasting, prayer, Hajj, and charity (Zakaah) are. The Book of Allah will be taken away at night and not one Verse

A Minor Sign of the Hour ●●●●●

of it will remain on earth. There will be some people left, old men and women, who will say, 'We saw our fathers saying these words, Laa ilaaha ill Allah, so we also say them.'"

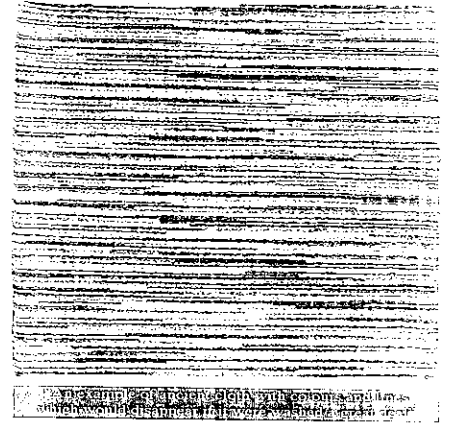
When Hudhayfah رضي الله عنه narrated this *Hadeeth* to those around him they were amazed. Silah ibn Zafar, the one who narrated it from him, asked, "Hudhayfah, what good will (saying) *Laa ilaaha ill Allah* do them, when they do not know what fasting, charity and *Hajj* are?" Hudhayfah رضي الله عنه turned away from him. He repeated his question three times, and Hudhayfah رضي الله عنه turned away from him each time. Then he turned to him on the third time and said, "Silah, it will save them from Hell."

"Wear out," means that it will disappear and be erased; nothing of it will remain. What it means is that its visible symbols will disappear from among the people.

"Colour on a garment," refers to the patterns and adornment that are drawn on a garment, which fade due to constant washing.

"The Qur'an will be taken away at night," means it will be taken away from the heart of people and from the *Mushafs*; [this will occur] when people neglect it and do not recite it or worship Allah by reciting it.

This sign has not yet appeared, and Islam is still spreading, praise be to Allah.



212

●●●●● *A Minor Sign of the Hour*

122

An army that will seek to attack the Ka'bah and will be swallowed up by the earth, from the first to the last of them

The Prophet صلى الله عليه وسلم related to us that an army will come seeking to attack the Sacred House, in order to capture a man, who will be the Mahdi, from Quraysh in order to punish him. However, Allah will cause the earth to swallow the entire army, from the first person to the last. The army will be from the *Ummah* (nation) of the Prophet صلى الله عليه وسلم, and they will be resurrected according to their intentions.

Ubayd Allah ibn A! Qibtyyah said, "Al Haarith ibn Abi Rabee'ah, 'Abd-Allah ibn Safwaan and I entered upon Umm Salamah, the Mother of the Believers, رضي الله عنها, and asked her about the army which will be swallowed by the earth. This was during the days of 'Abd Allah ibn

A Minor Sign of the Hour ●●●●●

Al-Zubayr, رضي الله عنه, during his fight with Al-Hajjaaj ibn Yoosuf, when he had fortified himself in the Sacred House in Makkah. She said, "The Messenger of Allah صلى الله عليه وسلم said,

"A person will seek refuge in the House and an army will be sent after him. When they are on a plain they will be swallowed by the earth." I asked, "Messenger of Allah, what about those who was forced [to join that army]?" He said, "They will be swallowed with them, but on the Day of Resurrection they will be raised according to their intention." (1)

According to another narration where the Prophet صلى الله عليه وسلم mentioned the army that will be swallowed by the earth, Umm Salamah رضي الله عنها said,

"Perhaps there will be among them one who was forced?" He said, "They will be resurrected according to their intentions." (2)

He mentioned them being resurrected on the basis of their intentions, as among them will be those who were forced or those who were simply travelling companions or traders. The reason for all of their destruction is because their accompanying the evildoers is a bad thing, as the calamity affects everyone when they are together. However, each one, on the Day of Resurrection, will be brought to account according to his intention.

Within this *Hadeeth* is also a warning against keeping company with evil people. It indicates that the one who accompanies the evildoers willingly is deserving of the same punishment as them.

This *Hadeeth* also indicates that Allah will cause the earth to swallow them before they reach the Ka'bah.

From the narrations it can be understood that this army will try to attack the Ka'bah in search of someone who is seeking refuge there, namely the Mahdi, Muhammad ibn 'Abd-Allah, so Allah will protect and honour him by causing this army to be swallowed by the earth.

'Aa'ishah رضي الله عنها narrated that the Messenger of Allah صلى الله عليه وسلم was once startled in his sleep, so we said,

"Messenger of Allah, you did something in your sleep that you did not do before." He said, "Strange it is that some people from my Ummah will head towards this House in pursuit of a man

(1) Recorded by Muslim

(2) Recorded by Al-Tirmidhi



213

11:31

from Quraysh who has sought refuge there. When they are in the plain they will be swallowed by the earth.' We said, 'Messenger of Allah, there may be all sorts of people on the road.' He said, 'Yes, among them will be those who are there by choice, those who were forced to join, and the travellers. They will all be destroyed as one, but they will be raised in different states; Allah will raise them according to their intentions.' (Recorded by Muslim)

According to another narration she said that the Messenger of Allah ﷺ said,

"An army will [come to] attack the Ka'bah, and when they are in a plain they will be swallowed by the earth, all of them." I [A'ishah] asked, "Messenger of Allah, how can the earth swallow all of them when there may be among them those who may be merchants and people who do not belong to them?" He said, "They will all be swallowed by the earth, from the first person to the last, and they will be resurrected according to their intentions." (Recorded by Al-Bukhaari)

Concerning the Mahdi, more details about him and the events that will occur during his time will be mentioned below.⁽¹⁾

(1) See *Minor Sign* 131

123

Hajj to the sacred House of Allah will be abandoned

One of the events that will occur toward the end of time will be turmoil which will divert people away from their religion; there will come a time when Hajj and 'Umrah will be abandoned.

Abu Sa'eed Al Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said, "The Hour will not begin until Hajj to the House is no longer performed."⁽¹⁾

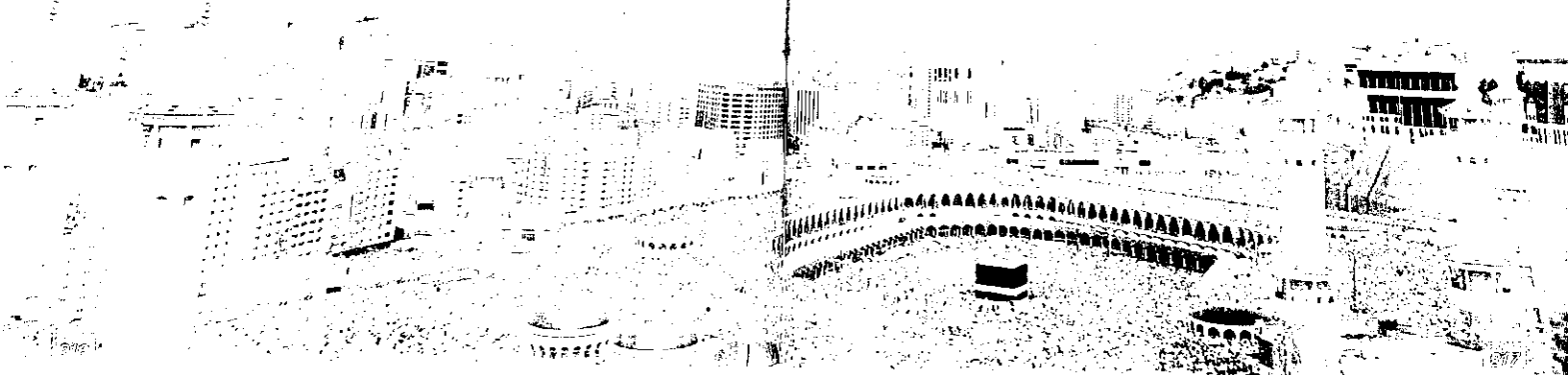
However, this sign will come very close to the end, as after [the defeat of] Ya'juj and Ma'juj, Hajj will still be performed.

Abu Sa'eed Al Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Hajj and 'Umrah to this House will continue after the appearance of Ya'juj and Ma'juj." (Narrated by Al-Bukhaari)

It is possible that what is meant by the words, "The Hour will not begin until Hajj to the House is no longer performed" is that Hajj will cease for a while because of wars, and will resume once more [during time of peace].

It may also mean that some people will prevent pilgrimage to the Sacred House. Allah knows best.

(1) Recorded by Abu Ya'la, Ibn Hibbaan, and Al-Haakim, who said that it is *Sahih* according to the conditions of [Al-Bukhaari and Muslim].



124

Some Arab tribes will go back to worshipping idols

The Arabian Peninsula was a place of *Shirk* (polytheism) and idol worship, then Allah, may He be glorified and exalted, enabled His Prophet ﷺ with support so that he could eradicate the idols and proclaim the oneness of the All Knowing Sovereign.

But as the Hour approaches people will turn away from religion and

lose interest in knowledge; some of them will go back to worshipping idols, which is one of the signs of the Hour.

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

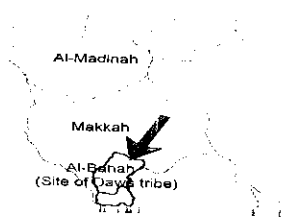
"The Hour will not begin until the backsides of the women of Daws wobble (as they go) around Dhu'l-Khalasah."⁽¹⁾

Dhu'l-Khalasah is an idol that was worshipped by the tribe of Daws during the pre Islamic era.

What is meant is that their backsides will wobble as they circumambulate the idol of Dhu'l-Khalasah, i.e., they will become disbelievers and will go back to worshipping and venerating idols.

The original territory of the tribe of Daws is in the south west of the Arabian Peninsula.

(1) Narrated by Al-Bukhaari and Muslim.



125

The tribe of Quraysh will die out

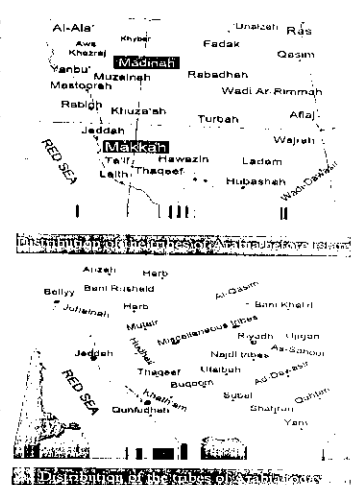
Quraysh is one of the Arab tribes, and are the descendants of Fihrih ibn Maalik ibn Al-Nadr ibn Kinanah. Quraysh is a name that was given to his descendants and comes from the word *Al-Taqarush*, which means trade, because they were traders.

Quraysh is an accumulation of a number of clans: Banu'l-Harith ibn Fihri, Banu Indlaymah, Banu 'Aa'idhah, Banu La'ayy ibn Ghaalib, Banu 'Aamir ibn La'ayy, Banu 'Adiyy ibn Ka'b ibn La'ayy, Banu Makhzoom, Banu Tamem ibn Murrah, Banu Zuhrah ibn Kilaab, Banu Asad ibn 'Abd Al-'Uzza, Banu 'Abd Al Daar, Banu Nawfal, Banu 'Abd Al-Muttalib, Banu Umayyah, Banu Hishaam, and others.

After Islam Quraysh divided into many clans, such as the Bakris, the 'Umaris, the 'Uthmanis, the 'Alawis, and others.

Their original homeland is the Arabian Peninsula, but they scattered widely throughout different regions.

The Prophet ﷺ said that they would decrease in number until they either extinct or near to extinction.



Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "The quickest tribe to die out will be Quraysh. Soon a woman will pass by some shoes and will say: 'These were the shoes of a Qurashi.'" (1)

This is supported by the words of the Prophet صلى الله عليه وسلم. "Aa'ishah, your people will be the quickest of my Ummah to follow me." (2)

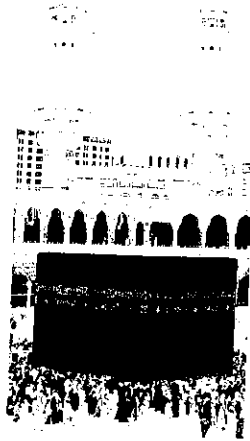
This has been discussed previously.

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Destruction of the Ka'bah at the hands of a man from Abyssinia

One of the signs of the Hour is the destruction of the *Qiblah* of the Muslims, referring to the Holy Ka'bah; it will be destroyed toward the end of time by a black man from Abyssinia known as Dhu'l-Suwayqatayn (one with skinny legs) because his legs will be small and thin. He will destroy it stone by stone, strip its cover, and take its adornments.

(1) Recorded by Ahmad and Abu Ya'la Al-Haythami said in *Majma' Al-Zawaa'id*, "The men of Ahmad and Abu Ya'la are the men of *Saheeh*. It was also classed as *Saheeh* by Ahmad Shaakir and Al-Albani by Ahmad Sign no. 82.



'Abd Allah ibn 'Amr ibn Al-'Aas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

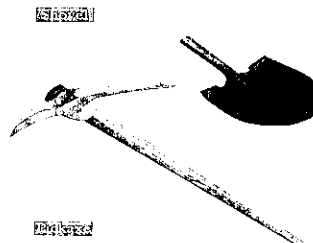
"Leave the Abyssinians alone so long as they leave you alone; no one will dig up the treasure of the Ka'bah except for Dhu'l-Suwayqatayn the Abyssinian." (1)

According to another narration, "The Ka'bah will be destroyed by Dhu'l-Suwayqatayn from Abyssinia." (2)



'Abd Allah ibn 'Abbaas رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "It is as if I can see him now, a bow-legged black man, knocking it down stone by stone," referring to the Ka'bah. (3)

'Abd Allah ibn 'Amr رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said, "The Ka'bah will be destroyed by Dhu'l-Suwayqatayn from Abyssinia. He will take away its adornments and strip it of its cover. It is as if I can see him, bald with crooked joints, striking it with his shovel or pickaxe." (4)



(1) Recorded by Abu Dawood, classed as *Hasan* by Al-Albani in *Al-Saheehah*, no. 772.
 (2) Agreed upon.
 (3) Recorded by Al-Bukhaari.
 (4) Recorded by Ahmad. Ibn Kathir said. This is a *Jawid Qawiy Isnaad*.

QUESTION:

It may be asked: How will he destroy it when Allah has made Makkah a sanctuary? Allah says:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا﴾

"Have they not seen that We have made (Makkah) a secure sanctuary."

[Al-'Ankaboot 29:67]

﴿أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا﴾

"Have We not established for them a secure sanctuary (Makkah)?"

[Al-Qasas 28:57]

﴿وَمَنْ يُؤَدِّبْ فِيهِ وَالْحَكِيمُ يُطَلِّمْ نَذْقَهُ مِنْ عَذَابٍ أَلِيمٍ﴾

"and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment."

[Al-Hajj 22:25]

Allah protected it from the Army of the Elephant, who unbelievers and polytheists, so how will this man be able to gain control of it when it is the *Qiblah* of the Muslims?



THE ANSWER IS:

First: The Sacred House will remain a sanctuary until close to the Hour; however, when the Hour is established and this world will be destroyed, there is nothing in the Verse to say that this sanctuary will remain; rather this Verse describes the sacredness of this House at that time when it was a sanctuary.

Second: the Prophet صلى الله عليه وسلم indicated that the sanctuary would be violated by its own people (i.e., the Muslims).

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

"Allegiance will be sworn to a man between the *Rukn* and the *Maqam* (1), and no one will violate the sanctity of the House except its people (Muslims). When they violate it, then do not ask how much destruction will befall the Arabs. The Abyssinians will come and demolish it and it will never be rebuilt afterwards, and they will take out its treasure." (2)

During the time of the Army of the Elephant, the people of Makkah, even though they were disbelievers, venerated the Ka'bah and did not violate its sanctity, so Allah protected it against Abraham and his people.

As for the Abyssinian Dhu'l-Suwayqatayn, he will not destroy it only after its people dared to violate its sanctity and abstain from its care. When they neglect to take care of the House, Allah will cease to support them.

(1) This refers to the Mahdi, and will be discussed in detail below. *Minor Sign* no. 131.
 (2) Narrated by Ahmad with a *Saheeh Isnaad*.

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The sending of a pleasant wind that will take the souls of the believers

After the subsequent coming of the signs of the Hour, and the appearance of major signs, such as the Dajjal, the descent of 'Eesa ibn Maryam and other signs, the beginning of the Hour will be at hand. Allah will send a pleasant wind that will take the souls of the believers, in order to protect them from the fear and panic that will occur when the Hour begins. The Hour will only be established upon the most evil of people.

Al Nawwaas ibn Sam'aan ؓ said that the Messenger of Allah ﷺ mentioned the Dajjal, and he related the *Hadeeth*,

"While they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every believer and every Muslim. The most evil of people will be left and they will fornicate like donkeys (1) and upon them the Hour will be established."(2)

'Abd-Allah ibn 'Amr ؓ narrated that the Messenger of Allah ﷺ said,

"The Dajjal will appear... then Allah will send a cool wind from the direction of Syria. There will be no one left on the face of the earth in whose heart is an atom's weight of goodness or Faith but it will cause him to die. Even if one of you were to enter the heart of a mountain, it would enter upon him and cause him to die."(3)

This wind will come after the death of 'Eesa ibn Maryam ؑ and the appearance of the Dajjal.

(1) Meaning that men will have intercourse with women in the presence of others, as donkeys do, and they will not care or feel ashamed of it

(2) Agreed upon

(3) Recorded by *Muslim*

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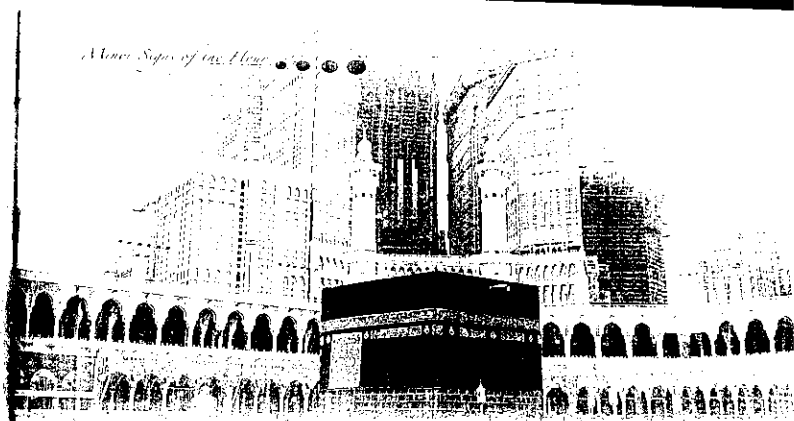
The last of this *Ummah* cursing the first of it

Toward the end of time a great deal of innovation (*Bid'ah*) will occur and the last generation of this *Ummah* will denounce and no longer recognise the virtue of the first generation. Some will forget the virtue and high status of the noble Companions, ignoring or overlooking Allah's praise of them. The Prophet ﷺ said,

"The Hour will not begin until the last of this Ummah curses the first."

The word *Ummah* here refers to the nation of Muhammad ﷺ. Allah knows best.

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The buildings of Makkah becoming high

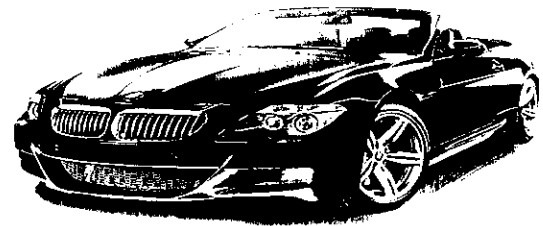
During the time of the Prophet ﷺ, Makkah had a small number of inhabitants and buildings. But the Prophet ﷺ stated that one of the signs of the Hour is that its buildings would rise above its mountains.

Ibn Shaybah narrated with his *Isnaad* from Ya'la ibn 'Ata' that his father said, "I was holding onto the reins of the mount of 'Abd Allah ibn 'Amr and he said, 'How will you be when you destroy the House and do not leave one stone on top of another?' They asked, 'Will we still be Muslims?' He said, 'You will still be Muslims.' They asked, 'Then what?' He said, 'Then it [the Ka'bah] will be rebuilt in the most beautiful way. When you see tunnels built in Makkah and you see its buildings taller than its mountains, know that the matter is close at hand.'"(1)

The words "tunnels built in Makkah" refer to tunnels under the mountains of Makkah and beneath the ground, [such as those made for the] huge pipes [which carry] Zamzam water.

(1) Recorded by Ibn Abi Shaybah and Al-Azraqi in *Akhbaar Makkah*. It has a number of *Isnaads* and is a *Jayyid* report.

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New means of transportation ... cars

Details of the end of time and some of its inventions are mentioned or indicated in a number of *Hadeeths*. The Prophet ﷺ related to the large number of markets and the quick passage of time. He also related to us what may be understood from it, as some of the scholars said, as referring to cars today. This was suggested by *Imam Al-Albaani* in *Al-Silsilah Al-Saheehah* and others.

Ibn Hibbaan recorded in his *Saheeh* from Ibn 'Umar ؓ, in a *Marfoo'* report(1), that the Prophet ﷺ said,

"Toward the end, there will be men from my Ummah who will ride on something like comfortable saddles; they will dismount at the doors of the mosques, and their women will be clothed yet naked."

The words "like comfortable saddles" indicate that they will be new forms of transportation that the Prophet ﷺ had not seen, and it seems that they are cars. Allah knows best.

(1) A narration that is directly attributed to the Prophet ﷺ. It includes his words, actions, or explicit approval, regardless of the condition of its chain of narrators.

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