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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In The Name Of Allah, The Most Beneficent,
The Most Merciful.*

O Allah, send prayers and salutations on Muhammad, his family, and his Companions. This is the *Book of The End : Great Trials and Tribulations*. It deals with what the Prophet ﷺ informed us about regarding the signs of the Hour and the great events that are to take place before the Day of Judgment, all of which we must have faith in, because the Prophet ﷺ spoke not from desire, but from revelation.

Abu Moosa Al-Ash'aree related that the Messenger of Allah ﷺ said, "This nation of mine is one upon which there is mercy; there is no punishment upon it in the Hereafter; its punishment is in this world – with trials, earthquakes, and killings."

Hitherto in our discussion on the unseen past,^[1] we covered in detail events that pertain to the beginning of the world, the stories of the prophets, and the history of peoples until our era. Then we discussed the biography of the Prophet ﷺ, mentioning his characteristics and the proofs of his prophethood. Then we covered some events that the Prophet ﷺ prophesized about and that have already taken place before our century. When we gave an account of events that took place after the Prophet's death, we pointed out those occurrences about which a *Hadeeth* gave information. Since we already mentioned those prophesies that have already become realized and since it would be too long to repeat them all here, we will suffice by mentioning only a few examples, after which we will return to the main theme of this work. And we seek help from Allah ﷻ.

[1] This book is a continuation of Ibn Katheer's history book, *Al-Bidaayah Wan-Nihaayah*; whereas the previous volumes are concerned with past events, this one is chiefly concerned with events that are yet to take place.

SOME OF THE EVENTS THAT THE PROPHET ﷺ SAID WOULD OCCUR AFTER HIS LIFETIME

The Prophet ﷺ intimated that after him Abu Bakr ؓ would take charge over the Muslim Nation

Once, after the Prophet ﷺ spoke to a female questioner, he told her to come back at a later time. She said, "And if I do not find you," as if she was alluding to his death. He ﷺ said, "If you do not find me, then go to Abu Bakr ؓ." (*Bukhaaree*) And in fact Abu Bakr ؓ did assume the duty of leadership after the Prophet ﷺ. The Prophet ﷺ wanted to write a declaration, making it clear that Abu Bakr ؓ was to be the next *Khaleefah*. However, he refrained from writing it because he knew that his Companions ؓ, being pleased with Abu Bakr's superiority and merit, would choose no one else. The Prophet ﷺ said, "Allah and the believers refuse to have anyone other than Abu Bakr ؓ." (*Muslim*)

In another narration, the Prophet ﷺ said, "And with those two who come after me, Abu Bakr and 'Umar." (Ahmad, Ibn Maajah, At-Tirmidhee, who ruled it to be authentic). These words were proven to be true, for Abu Bakr ؓ became *Khaleefah* after the Prophet ﷺ and he was then followed by 'Umar ؓ.

The Prophet ﷺ Intimated To Us That The Muslims Would Conquer Egypt

Ibn Ka'ab related from his father ؓ that the Messenger of Allah ﷺ said, "When you conquer Egypt, then treat its inhabitants in a good manner." (*Maalik*) And in another narration, "Treat its inhabitants in a good manner, for they have the right of security and they are kinsfolk (Hagar, the mother of Ismaa'eel, was from them)." 'Amr ibn Al-'Aas ؓ led the Muslim army that conquered Egypt in the year 20 H, during the caliphate of 'Umar ibn Al-Khattaab ؓ. And Abu Dhar ؓ related that the Prophet ﷺ said, "Indeed you will conquer a land in which *Al-Qeeraat* is mentioned (*Al-Qeeraat* is a portion of a dinar, dirham, and other currencies; the people of

Egypt, who used *Al-Qeeraat* in their transactions, would speak about it often). Treat its inhabitants well, for they have the right of security and they are kinsfolk." (*Muslim*)

The Prophet ﷺ Foretold The End Of The Persian And Roman Empires

The Messenger of Allah ﷺ said, "When Caesar is destroyed, there will be no Caesar after him, and when Kisra (a title designated to the emperor of Persia) is destroyed, there will be no Kisra after him. And by the One Who has my soul in His Hand, you will spend their treasures in the way of Allah." (*Bukhaaree and Muslim*)

This prophecy was fulfilled, for during the caliphates of Abu Bakr ؓ, 'Umar ؓ, and 'Uthmaan ؓ, Caesar (the name of this particular Caesar was HaraqI) lost control of countries in Sham (Syria and surrounding regions) and the Arabian Peninsula. His dominion was then limited to the countries of Rome. In Arabic, the application of the word Qaisar (Caesar) was for he who ruled over Rome, Sham, and the Arabian Peninsula. Therefore this *Hadeeth* contained glad tidings for the inhabitants of Sham; it promised them that, until the Day of Judgment, they would never again be under the rule of Rome. As for Kisra, he lost his entire control of most of his dominion during the caliphate of 'Umar ؓ, and then he lost everything during the caliphate of 'Uthmaan ؓ. According to one narration, this occurred in the year 32 H - all praise is for Allah ﷻ and all blessings are from Him. When the Prophet ﷺ sent a letter to Kisra, inviting him to Islam, the latter tore it up. The Prophet ﷺ supplicated against him, invoking Allah ﷻ to completely tear apart his empire, and that is in fact what happened.

The Messenger of Allah ﷺ Prophesized 'Umar's Murder

Shafeeq Ibn Salamah reported that Hudhaifah ؓ said, "As we were seated in the company of 'Umar ؓ, he said, 'Who among you has memorized the *Hadeeth* of the Messenger of Allah ﷺ regarding the *Fitnah* (tribulation)?' I said, 'I.' He said, 'Tell it, you are indeed bold.' I said, 'He ﷺ mentioned the *Fitnah* of a man in his family, his wealth, his self, his child, and his neighbor - which are all expiated for by prayer, charity, the ordering of good, and the forbidding of evil.' He said, 'That is not what I meant; I am referring to (the *Fitnah*)

which will become agitated like the agitation of the sea (i.e. when people will become submersed in discord).’ I said, ‘O leader of the believers, indeed between it and you is a closed door.’ He said, ‘Woe unto you! Will the door be opened or will it break?’ I said, ‘Rather, it will break.’ He said, ‘Then it will never be closed again.’ I said, ‘Indeed.’ ”

Shafeeq Ibn Salamah said, “We said to Hudhaifah, ‘It is as if ‘Umar ؓ knows who that door is?’ ” Hudhaifah answered, “Yes, I related to him a *Hadeeth* that was not false (not false because it was spoken by the Prophet ﷺ, who spoke not from desire, but from revelation).” Shafeeq later said, “We were afraid to ask Hudhaifah who the door was, so we asked Masrooq to ask.” Hudhaifah ؓ answered, “‘Umar.’ ” And this is exactly what occurred. After ‘Umar ؓ was killed in the year 23 H, people became engulfed in trials; ‘Umar’s death was what led to the spreading of those trials.

The Prophet ﷺ Foretold The Trials That ‘Uthmaan ؓ Was To Undergo

The Prophet ﷺ said that ‘Uthmaan Ibn ‘Affaan ؓ was from the inhabitants of Paradise but that he would first be afflicted by a trial. This happened when he was besieged in his own home. Throughout that trial until its culmination – when he was murdered – he was patient and was hoping for his reward from Allah ﷻ, and he ؓ became a martyr. When we previously discussed the events surrounding ‘Uthmaan’s murder, we mentioned those *Ahaadeeth* in which that murder was foretold by the Prophet ﷺ. Similarly, we mentioned those *Ahaadeeth* which foretold of the events that took place during the days of Jamal and Siffeen.^[1] And we seek help from Allah ﷻ.

The Prophet ﷺ Foretold ‘Ammar Ibn Yaasir’s Killing

There are narrations in which the Prophet ﷺ said that ‘Ammar ؓ would be killed. As for the Khawaarij, whom ‘Alee Ibn Abee Taalib ؓ fought, there are many *ahaadeeth* related about them, *ahaadeeth*

^[1] From this point forward, when Imam Ibn Katheer – may Allah have mercy on him – says about a *Hadeeth* or topic that he discussed it earlier, it might be from an earlier section of this volume, but he may be referring to what he wrote in a previous volume of his book on history.

we have hitherto mentioned – all praise is for Allah and all blessings are from Him. We have also discussed the murder of ‘Alee ؓ and the *ahaadeeth* that foretold it.

The Prophet ﷺ Specified That The Period Of The Caliphate Was To Last For Thirty Years After His Death And Then The Era Of Kingdoms Would Begin

Safeenah ؓ reported that the Messenger of Allah ﷺ said, “The *Khilaafah* (caliphate) after me will last for thirty years; then there will be kingdom(s).” (Ahmad, Abu Daawood, An-Nisaaee, and At-Tirmidhee, who ruled it to be Hasan)

Those thirty years consisted of the caliphates of Abu Bakr As-Siddeeq ؓ, ‘Umar Al-Farooq ؓ, ‘Uthmaan Ash-Shaheed ؓ, and ‘Alee ibn Abee Taalib Ash-Shaheed ؓ; the full thirty years came to an exact end with the end of Al-Hasan’s caliphate, which lasted for six months. As soon as those thirty years ended, which was in the year 40 H, Al-Hasan ؓ stepped down, allowing Mu’aawiyah ibn Abee Sufyaan ؓ to take his place, and the people pledged allegiance to him. That year was called the Year of the Gathering (because the people came together after having been divided). In an earlier section, we have already discussed this matter in detail.

The Prophet ﷺ Gave Tidings Of Al-Hasan ؓ Making Peace Between Two Huge Groups Of Muslims

Abu Bakrah ؓ related that he heard the Messenger of Allah ﷺ say while Al-Hasan ibn ‘Alee ؓ was beside him on the pulpit, “This son of mine is a leader, and through him, Allah ﷻ will bring together two huge groups of Muslims.” (*Bukhaaree*) And of course, that is what happened.

The Messenger Of Allah ﷺ Informed Umm Haraam Bint Milhaan ؓ That She Would Die In A Naval War

Umm Haraam bint Milhaan ؓ related that the Messenger of Allah ﷺ mentioned that his battles in the sea would be of two groups and that Umm Haraam would be from the first group. (*Bukhaaree and Muslim*) That occurred in the year 27 H, when Mu’aawiyah ؓ asked ‘Uthmaan ؓ permission to attack Qubrus. He gave his permission

and so the Muslims traveled by ships until they conquered it by force. In that battle, Umm Haraam died at sea; she was accompanying the army with Mu'aawiyah's wife and her sister, Bint Qurzah. The second naval battle referred to in the *Hadeeth* took place in the year 52 H, during the rule of Mu'aawiyah ؓ. Mu'aawiyah ؓ sent his son, Yazeed, to lead the Muslim army in an attack on Constantinople. Many eminent Companions ؓ accompanied Yazeed's army - among them were Abu Ayyoob Al-Ansaaree ؓ and Khaalid ibn Yazeed ؓ. Khaalid ؓ died there and requested Yazeed ibn Mu'aawiyah to bury him as close as he could to the territory of the enemy. When the time came, Yazeed fulfilled that request.

Umm Haraam ؓ related that she heard the Messenger of Allah ﷺ say, "As for the first army from my nation that will attack by sea, it has become binding (i.e., binding that they enter Paradise)." Umm Haraam asked, "O Messenger of Allah ﷺ, am I one of them?" He ﷺ said, "Indeed you are one of them." The Messenger of Allah ﷺ continued, "The (members of) the first army from my nation to attack the city of Caesar are forgiven." Umm Haraam asked, "Am I one of them, O Messenger of Allah ﷺ?" He ﷺ said, "No." (*Bukhaaree*)

The Prophet ﷺ Indicated That The Muslim Army Would Reach India And Sindh

Al-Hasan related that Abu Hurairah ؓ said, "My *Khaleel* and the truthful one, The Messenger of Allah ﷺ, said, 'From this Nation there will be an expedition to Sindh and India.' If I reach that time and if I become martyred, then that is fine; and if I return, then I am Abu Hurairah the saved: He ﷺ will have freed me from the Fire." (*Ahmad*) And in another narration Abu Hurairah ؓ said, "The Messenger of Allah ﷺ promised the invasion of India. If I become martyred, I will be from the best of the martyred; and if I return, I am Abu Hurairah, the saved." (*Ahmad*) An-Nasa'ee related it as well from Sayaan ibn Jaabir, who heard it being imputed to Abu Hurairah ؓ.

The Muslims attacked India in the year 44 H, during the rule of Mu'aawiyah ibn Abee Sufyaan ؓ. And King As-Sa'eed Al-Mahmood ibn Shinkinkeer of Ghuznah attacked it and surrounding territories in the year 400 H. He performed many

valiant acts while he was there; for example, he destroyed the greatest idol in that land, an idol called Soomanaat; As-Sa'eed took the bracelets and swords hanging on the idol and returned safely and profitably to his homeland. At an earlier time, armies under Banee Umayyah fought the Turks (when Turks are mentioned in this book, the Tatars and their descendants are being referred to) at the extreme borders of Sindh and China. There, they subjugated King Al-Qaal Al-'Aazam after having destroyed his army and appropriated his wealth. In some *Ahaadeeth*, a description of those Turks is given, which we will now briefly discuss.

The Prophet ﷺ Said That The Muslims Would Fight The Turks

Abu Hurairah ؓ related that the Prophet ﷺ said, "The Hour will not arrive until you will fight a people whose shoes are made of (braided) hair and until you fight the Turks, who have small eyes, red faces, small and turned up noses, and who have faces that are like the shield (of a combatant)... People are minerals (this means that their roots, backgrounds, and lineages differ). The best of them in (the days of) ignorance is the best of them in Islam. And there will come upon you a time wherein for one of you to see me is more beloved to him than to be given more family and wealth - (than to be given) double what he already has." (*Bukhaaree*)

Abu Hurairah ؓ also related that the Prophet ﷺ said, "The Hour will not arrive until you fight *Khoor* and *Kirmaan*, (two) foreign peoples, whose faces are red, whose noses are wide and flat, whose faces are like shields, and whose shoes are (braided) hair." (*Bukhaaree*)

'Amr ibn Tha'lab ؓ related that he heard the Messenger of Allah ﷺ say, "From the signs of the Hour is for you to fight a people whose faces are wide, as if their faces are shields (of combatants)." (*Ahmad*) Bukhaaree related it as well from Jareer Ibn Haazim. The Companions fought and defeated the Turks; they gained spoils of war and they took women and children as captives.

Here, it is literally indicated that this *Hadeeth* is a sign of the coming of the Hour (i.e. The Day of Judgment). If the "Signs of the Hour" refers to events that take place shortly before the Hour, then the event referred to in the *Hadeeth* - i.e. a major battle between the

Muslims and the Turks – can take place again. But if “Signs of the Hour” refers to a more general meaning, then an event at any time, and not just events that take place shortly before the Hour, can be from the Signs of the Hour, even if a given event occurs much before the Hour. But still, the event must take place after the time of the Prophet ﷺ for it to be considered one of the Signs of the Hour. After having reflected on all of the *Ahaadeeth* that are related about this topic, we feel that the latter of the two possibilities appears to be correct – and you will see this presently *In-sha-Allah*.

The Prophet ﷺ Intimated That Some Children Would Take Positions Of Authority Over The Muslims, And He Pointed Out That That will Lead To Evil And Corruption

Abu Hurairah ؓ related that he heard the Messenger of Allah ﷺ say, “The ruin of my nation will be at the hands of children (or young men).” (*Ahmad*) Marwaan ؓ said, “I used to go with my father to Banee Marwaan after they were made to rule; they would pledge allegiance to young boys and some who were pledged allegiance to were still in their safety rope (something specific to children to keep them from straying). I said, ‘Perhaps these companions of yours are those about whom Abu Hurairah ؓ said: Indeed, these kings resemble one another.’”

Other prophesies are in the *Hadeeth* we mentioned about the “Liar” and the “Destroyer” from Thaqeef; the “Liar” was Mukhtaar ibn Abee ‘Ubaid, who appeared in Koofah during the days of ‘Abdullah ibn Az-Zubair ؓ. And the “Destroyer” was Al-Hajjaaj ibn Yousuf Ath-Thaqafee, the one who killed ‘Abdullah ibn Az-Zubair ؓ. In another *Hadeeth* the Prophet ﷺ prophesized the black flags, which Banu Al-‘Abbaas came with when they wrenched control of the Muslim Nation from the hands of Banu Umayyah. This occurred in the year 302 H. The last ruler of Banu Umayyah was Mirwaan ibn Muhammad ibn Mirwaan ibn Al-Hakam ibn Abul-‘Aas, known as Mirwaan Al-Himaar (literally, meaning donkey; he was called this because he would sweat profusely as he tirelessly fought those who opposed his rule) and Mirwaan Al-Ja’dee (his teacher was Ja’ad ibn Dirham Al-Mo’tazilee). Abu Al-‘Abbaas ‘Abdullah ibn Muhammad ibn ‘Alee ibn ‘Abdullah ibn Al-‘Abbaas ibn ‘Abdul-Muttallib was the first ruler of Banu Al-‘Abbaas.

Abu ‘Ubaidah ibn Al-Jarraah ؓ and Mu’aadh ibn Jabal ؓ related

that the Prophet ﷺ said, “Indeed Allah ﷻ has commenced this matter upon Prophethood and mercy; it will become *Khilaafah* and mercy; it will become honor and sanctity; it will become kingdoms, great oppression, and corruption in the nation – people will deem (unlawful) private parts, alcohol, and silk to be lawful. They will be supported upon that and they will be given provision continuously until they meet Allah ‘Azza Wa Jall (to Him belongs Might and Majesty).” (*Abu Daawood*)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, “The Prophets will be followed by the *Khaleefahs*, who will apply Allah’s Book and who will be just with Allah’s slaves. The *Khaleefahs* will be followed by kings, who will take their revenge, kill men, and choose wealth (for themselves). (At that time) one can change (evil) with his hand, with his tongue, and with his heart; and there is no *Eemaan* beyond that.” (*Al-Baihaqee*)

Abu Hurairah ؓ also reported that the Prophet ﷺ said, “The Children of Israel were led by Prophets; each time a Prophet died, he was replaced by a Prophet. And there is no Prophet after me, though there will be many *Khaleefahs*.” The Companions asked, “And what do you command us to do, O Messenger of Allah?” He ﷺ said, “Honor the earliest pledges of allegiance and give them (i.e. the rulers) their rights. For indeed, Allah will ask them about what He made them rule over.” (*Bukhaaree*)

‘Abdullah ibn Mas’ood ؓ related that the Messenger of Allah ﷺ said, “There was no Prophet who did not have companions who were his supporters – who were guided by his guidance and who followed his way (*Sunnah*). After them come ensuing generations, who say that which they do not do and who do that which they forbid.” (*Muslim*)

The Prophet ﷺ Informed Us Of Twelve Khaleefahs From The Quraish Who Rule Over The Muslim Nation

Jaabir ibn Samarah ؓ related that the Prophet ﷺ said, “There will be twelve *Khaleefahs* who will all be from the Quraish.” (*Bukhaaree* and *Muslim*) In another narration, Jaabir ibn Samarah ؓ reported that he heard the Messenger of Allah ﷺ say, “The affair of this nation will continue to remain upright and it will continue to be victorious over its enemy until it goes through twelve *Khaleefahs*, all of whom are

from the Quraish." The Companions asked, "Then what will happen?" He ﷺ said, "Then there will be *Faraj* (holes and gaps through which seep factors that lead to division and weakness in the ranks and in souls)." (Abu Daawood)

The twelve referred to in the *Hadeeth* are not the same twelve that the *Raafidah* falsely consider to be infallible *Imams*. Most of the twelve they mention never even had any position of authority over the Muslims, not even over a region or territory of Muslim land. Among the twelve *Imams* that the *Raafidah* mention, only 'Alee ؑ and his son Al-Hasan ibn 'Alee ؑ ruled over the Muslims.

The *Khaleefahs* Of The Quraish Referred To In The *Hadeeth* Are Not The Twelve Leaders Who Followed In Sequence After The Prophet's Death

The twelve leaders of the Muslims who followed one another after the death of the Prophet ﷺ - among whom were the leaders of Banu Umayyah - are not the twelve *Khaleefahs* that are referred to in the above-mentioned *Hadeeth*. In the *Hadeeth* of Safeenah, the Prophet ﷺ said, "The caliphate after me will be for thirty years." He ﷺ also said that kingdoms would follow that period, which means that the rulers of Banu Umayyah cannot be considered to be from the twelve *Khaleefahs* of the Quraish. Nonetheless, among those twelve *Imams* are Abu Bakr ؑ, 'Umar ؑ, 'Uthmaan ؑ, 'Alee ؑ, and his son, Al-Hasan ibn 'Alee ؑ. The majority of scholars maintain that 'Umar Ibn 'Abdul-'Azeez is also one of the aforesaid twelve *Khaleefahs* - and all praise is for Allah. Among them were also some from Banu Al-'Abbaas. The rest of them will come in the future, one of them being the Mahdee that is spoken of in some *Ahaadeeth*. We seek help from Allah ﷻ and we wholly depend upon Him,

Narrations Mentioning Signs Related To The Year 200 And Narrations Indicating That The Best Of Muslims After The Year 200 Are Those Who Have Neither Wealth Nor Children

Ibn Qataadah related that the Messenger of Allah ﷺ said, "The Signs are after (the year) 200 (H)." (Ibn Maajah) Ibn Maajah then related it through two other chains from Anas ؑ, but none of them are authentic. If we suppose that it is an authentic *Hadeeth*, it is referring to the Trial that resulted from some people saying that the

Qur'an is created and to the Trial that Imam Ahmad ibn Hanbal and his companions from the *Imams* of *Hadeeth* endured. Rawaad ibn Al-Jaraah, whose narrations are *Munkar*, relates the following narration: "The best of you after the year 200 is he who will have a light load on his back." The companions asked what that meant, and he answered, "He who has neither family nor children." This is *Munkar* (one of the categories of the Da'eef *Hadeeth*).

The Best Generation Is the Generation of the Messenger ﷺ, Then Those Who Came Next, Then Those Who Came Next, and Thereafter Corruption Will Spread

'Imraan ibn Husain ؑ reported that the Messenger of Allah ﷺ said, "The best of my nation are those of this generation, then those that followed them." 'Imraan ؑ said, "I do not know whether he mentioned two generations after his generation or three." The *Hadeeth* continues, "Then there will come after you a people who will give their testimony without being asked (scholars have said that this is referring to a person who gives testimony without being asked to give it on behalf of another who has knowledge of the fact that he is a witness; other scholars say that this is referring to one who puts himself forward as a witness but is not worthy of giving testimony), who will be treacherous and cannot be trusted, and who will make a binding oath (*Nadhr*) to do something but then will not honor that oath; and fatness will become prevalent among them." (Bukhaaree and Muslim, and this wording is that of Bukhaaree)

The Messenger ﷺ Did Not Specify When This World Will Come To An End And It Is Not Authentically Related From Him That Prior To The Day Of Judgment He Will Remain In His Grave For 1000 Years

What is related from many commoners regarding the Prophet ﷺ not remaining under the Earth for 1000 years has no basis; this notion is not related in any trusted book of *Hadeeth*, and we have not heard it in lengthy compilations or summarized ones. Also, it is not established in any *Hadeeth* from the Prophet ﷺ that he specified when the Hour will arrive; all that he mentioned is the signs which indicate that the Hour is near at hand, and we will mention them, *Insha Allah*.

The Narration That Speaks About A Fire In The Land Of Hijaaz Which Will Illuminate Camels in Busrah, in the Land of Sham

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until there appears a fire from the land of Hijaaz that will illuminate the necks of camels in Busra (Busra is in the land of Sham: Syria and surrounding regions)." (*Bukhaaree*) And Muslim related it through ibn Shihaab.

The Appearance Of A Fire In Madeenah That Continued To Rage For An Entire Month In The Year 654 H

Shaikh Shihaabud-Deen Abu Shaamah, *Shaikh* of the *Hadeeth* scholars and historians during his era, mentioned that on Friday, the 5th of Jumaadah Al-Aakhirah, 654 H, there appeared a fire in lands near Madeenah An-Nabawiyyah, in some of its surrounding valleys. It extended for four leagues lengthwise and four miles widthwise. Rocks would pour out until they remained like lead or molten tin, and then they became like black coals. By dint of the fire's light, people were able to travel to Teemaa. The fire remained ablaze for an entire month. The inhabitants of Madeenah related this incident and some among them composed verses of poetry about it. Qaadee Al-Qudaat, Sadrud-Deen 'Alee ibn Al-Qaasim Al-Hanafee, said that a Bedouin once told his father that on that night (i.e. the night of the fire), he was in Busrah and that the people there saw the necks of camels from the light of that fire, which was ablaze in the land of Hijaaz.

Narrations From The Prophet ﷺ That Speak About The Unseen Future

In a narration related by 'Ilyaan ibn Ahmad Al-Bakree, Abu Zaid Al-Ansaaree ؓ said, "The Prophet ﷺ led us in the morning prayer, after which he climbed the pulpit and addressed us until *Zhuhr*. He ﷺ descended, prayed 'Asr, and then climbed the pulpit again, speaking to us until the setting of the sun. He spoke to us about what was and what will be; he informed us (thereof) and made us memorize (that information)." (*Ahmad*)

The Prophet ﷺ Gave News About Events From The Past And The Future, Covering The Span Of Time Until The Coming Of The Hour (i.e. The End Of This World)

'Umar ibn Al-Khattaab ؓ said, "Once, the Prophet ﷺ stood before us and informed us about the beginning of the creation (and he spoke of what will occur) until the inhabitants of Paradise enter their final abodes and the people of the Hellfire enter their final abodes. Some memorized (that information) while others have forgotten it." (*Bukhaaree*) Bukhaaree narrated this *Hadeeth* as an attachment and not as a part of his compilation, using phrases indicating that he was not sure about the chain.

Hudhaifah ؓ said, "The Messenger of Allah ﷺ once rose, standing before us. He mentioned everything that was to occur from the time he stood there until the time of the Hour. Some memorized it while others forgot it...and something will happen (from what the Prophet ﷺ mentioned) and I will recall it as a man recalls the face of another man who was absent for while; then when he sees that face again, he recognizes it."

Hudhaifah ؓ Witnessed Some Of The Events That The Messenger Of Allah ﷺ Prophesized About

Abu Nusrat related that Abu Sa'eed ؓ said, "One day, after the Messenger of Allah ﷺ led us in the 'Asr prayer, he stood and addressed us until the sun set. He spoke of everything that was to occur until the Day of Resurrection; some memorized his words while others forgot them. Among the things he said was, 'O people, indeed this world is green (i.e., it has in it beauty, greenery, etc.) and sweet, and indeed Allah ﷻ has made you to dwell herein for succeeding generations, and He ﷻ is seeing how you act. So take your precaution from this world and take your precaution from women.' He later on said, 'The time is indeed near when the sun will set. What remains of this world when compared to what is past is like what remains of this day of yours compared to the part of it that is gone.'" (*Ahmad*)

'Alee ibn Zaid ibn Hadjaan, one of the narrators of this *Hadeeth*, has strange and *Munkar* narrations; nonetheless, this *Hadeeth* is supported by similar narrations. At any rate, no one knows

exactly when this world will come to an end except for Allah ﷻ.

There Is No Basis For Israelite Narrations That Specify How Long The World Will Remain

Similarly, none knows how many years have gone by for human beings in the past except for Allah ﷻ. Scholars have repudiated narrations found in the writings of the People of the Book which specify that period – with a number that is in the hundreds of thousands. (Christian and Jewish religious) scholars are worthy of such mistakes.

In another narration it is related that, "The world is one week from the weeks of the Hereafter (scholars have differed in their understanding of this narration; because a day in the Hereafter is 1000 years of this world, week is understood to mean 7000 years)." However, the chain of this narration is weak; similarly all narrations that specify the exact time of the Day of Resurrection are weak, with chains that are not acceptable. Allah ﷻ said:

﴿سَأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ○ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ○ إِلَىٰ رَبِّكَ مُنْتَهَىٰ ○
○ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَحْسَبْهَا ○ كَانَتْ يَوْمَ يَرَوْنَهَا لَوْ يَلْبَسُونَ إِلَّا عَشِيَّةً أَوْ ضُحًى﴾

"They ask you (O Muhammad ﷺ) about the Hour – when will be its appointed time? You have no knowledge to say anything about it, to your Lord belongs (the knowledge of) the term thereof? You (O Muhammad ﷺ) are only a warner for those who fear it. The day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning."^[1]

And Allah ﷻ said:

﴿سَأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا
لَوْفَهَا إِلَّا هُوَ نَزَّلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً ○ سَأَلُونَكَ
كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○﴾

"They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my

^[1] Qur'an 79: 42-46

Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not."^[1]

﴿أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ﴾

"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]

The Nearness Of The Hour

It is related in a narration, "(So near is it at hand) that it has almost preceded me." This indicates its proximity in relation to the time that has gone by in this world. Allah ﷻ says:

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

"Draws near for mankind their reckoning, while they turn away in heedlessness."^[3]

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

"The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him."^[4]

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُسْفِهُونَ ○ مِنهَا
وَيَعْلَمُونَ أَنَّهَا لَأْتِي الْوَالِدِينَ يَمَارُونَ ○ فِي السَّاعَةِ لَفِي ضَلَالٍ
بَعِيدٍ ○﴾

^[1] Qur'an 7:187.

^[2] Qur'an 54:1.

^[3] Qur'an 21:1.

^[4] Qur'an 16:1.

"Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away."^[1]

On The Day Of Resurrection, The Muslim Will Be Resurrected With Those Whom He Loves

A Bedouin once asked the Messenger of Allah ﷺ about the Hour, and he ﷺ said, "Indeed it is happening (i.e. it will certainly come to pass), and what preparation have you made for it?" The man said, "By Allah, O Messenger of Allah, I have not prepared much in terms of prayer or action, but I do indeed love Allah and His Messenger." The Prophet ﷺ said, "You are with those whom you loved." (*Muslim*) The Muslims never became as happy about something as they became with this *Hadeeth*.

Whoever Dies, Then His Hour Has Arrived

In some narrations it is related that when the Prophet ﷺ was asked about the hour, he turned to a young boy and said, "He will not reach old-age until the Hour of all of you comes to you." (*Muslim*) This means that their generation will become extinct and they will all have entered into the world of the Hereafter: whoever dies has in effect entered into the Hereafter. Some people say, "Whoever dies, then for him his Day of Resurrection has arrived." This statement, based on the understanding we have just indicated, is correct. However, some disbelievers might use this statement, intending falsehood by it. As for the greater Hour, when the first and last will be gathered on one plane, the timing thereof is something that Allah ﷻ alone knows.

The Keys To The Unseen Are Five: None Knows Them Save Allah ﷻ

In an authentic *Hadeeth* the Prophet ﷺ said that there are five matters regarding which none has knowledge save Allah ﷻ. The Prophet ﷺ then recited:

^[1] Qur'an 42:18

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knowing, All-Aware (of things)."^[1]

The Messenger Of Allah ﷺ Did Not Know The Time Of The Hour

When Jibreel ﷺ came in the form of a Bedouin and asked the Prophet ﷺ about Islam, then *Eemaan*, and then *Ihsaan*, the Prophet ﷺ answered him. But when Jibreel ﷺ asked about the Hour, the Prophet ﷺ said, "The one who is questioned does not have more knowledge about it than the questioner."

^[1] Qur'an 31:34.

THE TRIALS IN GENERAL

The Prophet ﷺ Informed Us About The Rotation Of Good And Evil

Abu Idrees Al-Khoolanee related that he heard Hudhaifah ibn Al-Yamaan say, "The people would ask the Messenger of Allah ﷺ about good and I used to ask him about evil, fearing that it would reach me." So I said, 'O Messenger of Allah, indeed we used to be in ignorance and evil, and then Allah ﷻ gave us this good. And after this good will there be evil?' He ﷺ said, 'Yes.' 'And after that evil will there be good?' I asked. 'Yes, but that (good) will have shortcomings and defects.' I asked, 'And what are its shortcomings and defects?' He ﷺ said, 'A people who will be guided by other than my way; some of their deeds you will find laudable and others you will repudiate.' I asked, 'And after that good will there be evil?' He ﷺ said, 'Yes, callers upon the doors of the Hellfire; whoever answers them their call, will be thrown by them in it.' I said, 'O Messenger of Allah, describe them for us.' He ﷺ said, 'They are from our people and they speak our tongue.' I asked, 'And what do you order me to do if that reaches me?' He ﷺ said, 'Adhere to the *Jamaa'ah* of the Muslims and to their Imam.' I said, 'And if they have neither *Imam* nor *Jamaa'ah*?' He ﷺ said, 'Withdraw yourself from all of those groups, even if that means for you to bite on to the root of a tree until death overcomes you while you are upon that state.'" (Bukhaaree)

Islam Will Return Strange And New As It Had Begun

'Abdullah Ibn Mas'ood reported that the Messenger of Allah ﷺ said, "Indeed Islam began new and strange and it shall return as it began - new and strange. So glad tidings to the strangers." (Muslim) It was asked, "And who are the strangers?" He ﷺ said, "Those who are far away from the tribes." (Ibn Maajah)

Division Within The Nations

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Jews divided into 71 sects and my Nation will divide into 73 sects." (Ibn Maajah)

The Prophet ﷺ Informed Us That Trials Will Divide The Nation And Safety Will Be In Adhering To The *Jamaa'ah* (Those Who Are Upon The Way Of The Prophet ﷺ And His Companions)

'Aouf ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "The Jews divided into 71 sects: one is in Paradise and 70 are in the Hellfire. The Christians divided into 72 sects: one is in Paradise and 71 are in the Hellfire. And by the One Who has my soul in His Hand, this nation of mine will be divided into 73 sects: one is in Paradise and 72 are in the Hellfire." It was asked, "O Messenger of Allah, who do you see they (i.e., the members of the saved group) are?" He ﷺ said, "*Al-Jamaa'ah* (those who are upon the way of the Prophet ﷺ and his Companions)." (Ibn Maajah)

Anas ibn Maalik related that the Messenger of Allah ﷺ said, "Indeed the children of Israel divided into 71 sects, and my nation will be divided into 72 sects. All of them are in the Hellfire save for one: they are the *Jamaa'ah*." (Ibn Maajah)

Ahmad ibn Abee 'Aamir Al-Hoozane related that Mu'aawiyah ibn Abee Sufyaan stood and said, "Indeed the Messenger of Allah ﷺ stood among us and said, 'Lo! Indeed those before you from the People of the Book divided into 72 sects, and indeed this religious community (i.e., this nation) will be divided into 73 (sects) - 72 in the Hellfire and one in Paradise, and they are the *Jamaa'ah*.'" (Abu Daawood) Abu Daawood alone related it and its chain is *Hasan*. In another narration, when they asked the Prophet ﷺ about the saved group, he ﷺ said, "That which I and my Companions are upon today." (Mustadrak Al-Haakim) And we have already seen from the *Hadeeth* of Hudhaifah ؓ that the one who is saved from trials when they come is he who follows the *Jamaa'ah* and adheres to obedience (to Allah, his Messenger ﷺ, and those in authority).

This Nation Will Not Gather Upon Misguidance

Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Indeed my nation will not gather upon misguidance; so if you see differences, then adhere to the vast majority." (Abu Daawood) However, this *Hadeeth* is *Da'eef* (weak) because more than one *Imam* ruled that one of its narrators, Mu'aadh ibn Rifaa'ah As-Sulaamee, is weak. And this is mentioned in some narrations: "Upon you is to

adhere to the vast majority - the truth and its people." So the people of the truth constitute the majority of this nation, especially in the first generations: you would hardly find anyone that was upon an innovation. As for later generations, there will continue to remain a group that is upon the truth.

Permission To Withdraw From People When Trials Become Severe And When Desires Become Deeply Ingrained

In the *Hadeeth* of Huthaifah ؓ, when he asked what to do when there is neither *Imam* nor *Jamaa'ah*, the Prophet ﷺ said, "Withdraw yourself from all of those groups, even if that means for you to bite on to the root of a tree until death overcomes you while you are upon that state." We have also previously mentioned this authentic *Hadeeth*: "Islam began strange and new, and it will return strange and new." And it is related in another authentic *Hadeeth*, "The Hour will not arrive upon anyone who says, 'Allah, Allah.'"

What some of these narrations indicate is that it is permissible to withdraw from people when trials begin to appear. And the following is established in a *Hadeeth*: "Then if you see miserliness with avarice being obeyed, desires being followed, the opinion of each person being admired by its holder, then upon you is to adhere to your own self, leaving the affairs of the general public."

Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "The time is near when the best wealth of a Muslim will be sheep, which he will follow through the peaks of mountains and places of rainfall, in order to save his religion from the trials." (*Bukhaaree*) At that time, when the said trials arrive, it becomes permissible to ask for death, even though doing so is otherwise forbidden, a ruling that is related in an authentic *Hadeeth*.

It Is Forbidden To Hope For Death

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Let none among you wish for death or supplicate for it to occur before it actually arrives; when one dies, his deeds come to an end. And age does not add to a believer except in goodness." (*Ahmad*) That it is allowed to ask for death when the trials come to pass is proven by a long *Hadeeth* related by Mu'aadh ؓ: "O Allah, I ask You (to guide me to) the doing of good deeds; (I ask You to) forgive me and have

mercy on me. And if You wish a trial for a people, then take me to You with death, without me being put to trial. O Allah, I ask You (to grant me) Your love, the love of those who love You, and the love of every deed that brings me closer to Your love." (*Ahmad*)

These narrations indicate that there will come a very severe and difficult time upon the people, when the Muslims will not have *Jamaa'ah* established upon the truth – this is either for the entire earth or some parts of it.

Knowledge Will Be Raised With The Death Of The Scholars

'Abdullah ibn 'Amr ؓ related that the Messenger of Allah ﷺ said, "Verily, Allah ﷻ does not seize knowledge by force, taking it forcefully from the people; instead, He ﷻ takes away knowledge by the death of the scholars, until their remains no scholar. The people will take ignorant leaders, who will be asked, and who will rule without knowledge. They are misguided and they will misguide others." (*Bukhaaree*)

The Prophet ﷺ Intimated To Us That A Group From This Nation Will Remain Upon The Truth Until The Day Of Judgment

In another *Hadeeth*, the Prophet ﷺ said, "From my Nation there shall continue to remain a group that is victorious upon the truth; they will not be harmed by those who forsake them or by those who oppose them. (This will continue) until Allah's Matter arrives (this is referring to when the Hour is near at hand, when Allah ﷻ will take the life of every male and female believer), when they will still be upon that state."

A Narration Which Indicates That Every 100 Years, Allah ﷻ Will Send For This Nation He (Or Those) Who Will Revive The Affairs Of The Religion

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Indeed, at the beginning of every 100 years, Allah ﷻ will send for this nation he (or those) who will revive for it the matter of its religion." (*Abu Daawood*)

Abu Daawood was the only one to relate this narration. Every group says that their *Imam* is being referred to in this *Hadeeth*. Yet it appears, and Allah ﷻ knows best, that it is comprehensive of a group of scholars from every group and from every branch of knowledge — such as *Tafseer*, *Hadeeth*, *Fiqh*, Arabic Grammar, the Arabic language in general, and other branches as well. And Allah ﷻ knows best. As for the *Hadeeth* of 'Abdullah ibn 'Amr ؓ, "Verily, Allah ﷻ does not seize knowledge by force, taking it forcefully from the people; rather, He ﷻ takes away knowledge by the death of the scholars," its manifest meaning is that knowledge is not taken from the breasts of men after Allah ﷻ has endowed them with it.

Some Of The Signs Of The Hour That The Prophet ﷺ Mentioned

Qataadah reported that Anas ibn Maalik ؓ said, "Shall I not relate to you a *Hadeeth* I heard from the Messenger of Allah ﷺ, which none will relate to you after me? I heard him say that, 'from the signs of the Hour is the raising (or taking) of knowledge; ignorance will spread, fornication will become rampant, alcohol will be imbibed, men will perish, and women will remain, until there remains one male guardian for every 50 women.'" (*Ibn Maajah*)

Knowledge Will Be Raised (Or Taken Away) From People At The End Of Time

'Abdullah ؓ related that the Messenger of Allah ﷺ said, "Just before the Hour there will be days when knowledge will be raised, when ignorance will descend, and when there will be much killing." (*Ibn Maajah*)

Hudhaifah ibn Al-Yamaan ؓ related that the Messenger of Allah ﷺ said, "Islam will perish (i.e., knowledge will perish and its traces will be effaced) like the embroideries of a garment perish, until (the time) when fasting, prayer, worship, and charity will not be known; when in one night forgetfulness will pass over the Book (the Qur'an) and not a single Verse from it will remain on the earth. A group of people will remain — the aged man and woman — who will say, 'We were around when our father was upon this word: *Laailaha illallaah* (none has the right to be worshipped but Allah), but they will not know what is prayer, fasting, worship, or charity.'" Silah

asked Hudhaifah ؓ, "What will '*Laailaha illallaah*' benefit them when they do not know what is prayer, worship, and charity?" Hudhaifah ؓ turned away from him, but he repeated the question three times, and all the while Hudhaifah ؓ turned away from him. When Silah asked for the third time, Hudhaifah ؓ approached him and said, "O Silah, it will save them from the Hellfire." And he repeated that statement three times. (*Ibn Maajah*)

This proves that knowledge will be taken from the people near the end of this world, a time when the forgetfulness of the Qur'an will pervade the earth — in the *Masaahif* and in the breasts of men. And people will remain without knowledge. The aged man and woman will say that they were around when people would say: '*Laailaha illallaah*,' and they will say it seeking closeness to Allah ﷻ by it. It will benefit them even though they do not otherwise have good deeds or beneficial knowledge. Perhaps the meaning of "it will save them from the Hellfire" is that their saying the phrase of *Tawheed* will save them from entering the Hellfire altogether; in that case, the only obligation upon them is to say it, since they are not required to do deeds. And Allah ﷻ knows best. But perhaps Hudhaifah's statement means that they are saved from the Fire after first having to enter it; so the implications of this *Hadeeth* may be the intended meaning of the following *Qudsee Hadeeth*: "By My Greatness and Exaltedness, I will remove from the Hellfire whoever says on any day from time: *Laailaha illallaah* (none has the right to be worshipped but Allah).' But still, this last *Hadeeth* might be referring to another group of people. We will study this in more detail when discussing the levels of intercession. What is important to note here is that knowledge will be raised at the end of time and ignorance will become rampant. In the aforesaid *Hadeeth* we are told that ignorance will descend, which means that people will be inspired by it, and that is from forsakenness, which we seek refuge from Allah ﷻ. The said state of affairs will continue as people increase in ignorance and misguidance, until life on this world ends. This we are informed of in the *Hadeeth* of the Prophet ﷺ, "The Hour will not arrive upon anyone who says, 'Allah, Allah,' and it will not arrive except upon the most evil of people."

EVILS THAT WILL OCCUR AT THE END OF TIMES, OF WHICH SOME ARE TAKING PLACE IN OUR AGE

The Prophet ﷺ Spoke Of Evils That Were To Occur After His Time

'Ataa ibn Abee Rabaah related that 'Abdullah ibn 'Umar ؓ said, "The Messenger of Allah ﷺ came to us and said,

"O group of *Muhaajireen*, five practices – if you are afflicted with them...and I seek refuge in Allah from you reaching them: (1) evil does not spread throughout a people to the extent that they proclaim it openly except that plague and hunger will spread among them, to such a degree that was previously unknown by their predecessors; (2) people will not reduce in measurement (i.e., by cheating with scales when buying and selling) except that they will be overtaken by drought in the lands, by burdensome obligations, and by the oppression of the ruler upon them; (3) they will not refuse to pay *Zakaat* on their wealth except that they will be prevented rain from the sky, and were it not for livestock, they would not receive rain (altogether); (4) they will not break Allah's covenant and the covenant of His Messenger ﷺ except that their external enemies will be given reign to subjugate them, enemies that will take something from what is in their hands; (5) and as long as their *Imams* do not rule by Allah's Book and they mock what Allah revealed, Allah ﷻ will make their strength to be used among themselves – against one another." (*Ibn Maajah*)

Ibn Maajah was alone in relating the narration and it does have some *Gharaabah* (strangeness) in it. 'Alee ibn Abee Taalib ؓ related that the Messenger of Allah ﷺ said, "When my nation does fifteen practices, calamity befalls it." It was asked, "And what are they, O Messenger of Allah ﷺ?" He said,

1) When the spoils of war are hoarded by some members of society only; 2) when people take for themselves things that are left with them as a trust, considering those things to be booty; 3) when *Zakaat* is taken unwillingly from the people (as if they feel it is a burden or tax); 4 and 5) when a man obeys his wife but disobeys his mother; 6

and 7) when a man treats his friend well but is harsh and distant with his father; 8) when voices are raised in mosques; 9) when the leader of a people is the most base individual among them; 10) when a man is honored because his evil is feared; 11) when alcohol will be imbibed; 12) when silk will be worn (by men); 13) when female singers will be used; 14) when musical instruments will be used; 15) when the last of this nation curses the first of it...at that point wait for a red wind, or the sinking of the earth, or for people to be transformed (into animals). (*At-Tirmidhee*)

At-Tirmidhee then said, "This *Hadeeth* is *Ghareeb*; we do not know it from 'Alee ؓ except through this chain...some scholars have made remark upon the memory of one of its narrators, Abu Al-Farj ibn Fudaalah. And in another narration, 'Alee ibn Abee Taalib ؓ said, "The Messenger of Allah ﷺ led us in the morning prayer, and when he completed his prayer, a man called out to him, saying, 'When is the Hour?' The Messenger of Allah ﷺ reproached and scolded the man, and he ؓ said, 'Be quiet.' When the light of the morning appeared, the Prophet ﷺ turned his gaze to the sky and said, 'Exalted is He Who raised it and planned it.' He then turned his gaze to the ground and said, 'Exalted is He Who spread it out, and created it.' He then said, 'Where is the questioner about the Hour?' The man rested on his knees and said, 'I...asked you.' The Prophet ﷺ said, 'That is when the *Imams* (rulers) will oppress, when people will believe in the stars (astrology) and disbelieve in *Qadr* (Divine Preordainment); (a time when) people will take for themselves things that were left as trusts with them, considering those things to be spoils; charity will be considered as a burden or tax and wicked deeds will increase – at that time, your people will be destroyed.'" (*Al-Bazzaar*)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "When spoils and trusts are taken as booty; when *Zakaat* is considered to be a burden (or tax); when knowledge is learned, but not for the religion; when a man obeys his wife but disobeys his mother, brings close his friend while keeping his father at a distance; when voices are raised in the mosques; when the tribe is led by the most wicked one among them; when the leader of a people is the most base individual among them; when a man is honored because his evil is feared; when female singers and musical instruments spread; when alcohol is imbibed; and when the last of this nation curses the first of

it — at that point, wait for a red wind, for the sinking of the earth, for *Qadhr* (two opinions: flying of stones with severe winds or the earth expelling the corpse of the deceased after its burial), and for signs that will follow in sequence like the beads of an old necklace after its string is cut — and they fall in sequence." (*At-Tirmidhee*)

'Imraan ibn Husain ؓ related that the Messenger of Allah ﷺ said, "In this Nation there (will be) the sinking of the earth (and the swallowing of what is on it), transformation (into animals), and *Qadhf* (flying of stones with severe winds or the earth expelling the corpse of the deceased after its burial)." A man asked, "And when is that, O Messenger of Allah?" He ﷺ said, "When female singers and musical instruments appear (or become widespread) and when alcohol is imbibed." (*At-Tirmidhee*) At-Tirmidhee said, "This *Hadeeth* is *Ghareeb*." And it was related in another narration that is *Mursal*.

Ibn 'Umar ؓ related that the Messenger of Allah ﷺ said, "...When my nation walks in an arrogant and haughty manner...Allah will give reign to its evil ones over its good ones." (*At-Tirmidhee*) This *Hadeeth* is *Ghareeb*.

Abu Hurairah ؓ related that the Prophet ﷺ said, "We are the last (of nations) and the first on the Day of Resurrection, and we are the first to enter Paradise." (*Bukhaaree, Muslim, and An-Nasaaee*, and the wording of the above narration is taken from *Sunan An-Nasaaee*)

'Umar ibn Al-Khattaab ؓ related that the Messenger of Allah ﷺ said, "Indeed Paradise is forbidden for all of the Prophets until I enter it (first); and it is forbidden upon all nations until my nation enters it (first)." Al-Haafidh Ad-Diyaa related this narration.

Abu Hurairah ؓ related that the prophet ﷺ said, "Jibreel came to me and showed me the door of Paradise through which my nation will enter." Abu Bakr ؓ said, "O Messenger of Allah, I wish I was with you so that I could have seen it." The Messenger of Allah ﷺ said, "Indeed, O Abu Bakr, you are the first to enter Paradise from my nation." (*Abu Daawood*)

The following is established in *Bukhaaree* and *Muslim*: "Allah will say: Admit (into Paradise) whoever from your nation has no reckoning upon him through the *Baab Al-Ayman* (a door of Paradise); and they will be participating with the people in all of the other doors as well." In another narration, Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Whoever spends a pair

from his wealth (a pair is referring to any two things from the same type of wealth) in the way of Allah, he will be called from the gates of Paradise, and Paradise has gates. So whoever is from the people of prayer, then he is called from the gate of prayer; whoever is from the people of charity (*Sadaqah*), he is called from the gate of charity; whoever is from the people of *Jihaad* is called from the gate of *Jihaad*; whoever is from the people of fasting is called from the gate of *Ar-Rayyaan*." Abu Bakr ؓ said, "By Allah...will there be one who is called from all of them, O Messenger of Allah ﷺ." He ﷺ said, "Yes, and I hope that you will be one of them." (*Bukhaaree* and *Muslim*)

Sahl ibn Sa'ad ؓ related that the Messenger of Allah ﷺ said, "In Paradise there are eight gates, one of which is called *Ar-Rayyaan*; none enter it save the people of fasting. When they will have entered through it, it will be closed and none other than them shall enter through it." (*Bukhaaree* and *Muslim*)

The Poor Will Enter Paradise Before The Rich

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Poor Muslims will enter Paradise before rich (Muslims) by a period of half a day (of the Hereafter), and that is 500 years (from this world)." (*Ahmad*) At-Tirmidhee related it in another narration and ruled it to be *Hasan Saheeh*. Through another chain narrated by Ath-Thauree, Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Indeed, the poor believers will enter Paradise half a day before the rich (believers), and that is 500 years (from this world)."

'Abdullah ibn 'Umar ؓ related that he heard the Messenger of Allah ﷺ say, "On the Day of Resurrection, the Poor *Muhaajiroon* will precede the rich ones - i.e., to Paradise - by forty autumns (i.e., 40 years)." (*Ahmad*) Ibn 'Abbaas ؓ related that the Messenger of Allah ﷺ said, "Two believers met at the door of Paradise, a rich believer and a poor believer - (such were) they in the world. The poor believer was made to enter Paradise while the rich believer was held back for a period that Allah willed him to be restrained. He was then made to enter Paradise; the poor man met him and said, 'O my brother, what has held you back? By Allah, you were restrained until I began to fear for you.' He said, 'My brother, after you (entered Paradise), my detainment was severe and unpleasant. I have only reached you after so much sweat poured from me that,

were 1000 camels to come (to that sweat as a place of drinking) after each one of them ate something sour (to make them thirsty), they would have been quenched by it.'" (Ahmad)

Usamah ibn Zaid ؓ related that the Messenger of Allah ﷺ said, "I stood at the gate of Paradise, and (I saw that) most of those who entered it were *Masaakeen* (the poor). And I stood at the gate of Hell, and (I saw that) most of those who entered it were women." (Bukhaaree and Muslim) And 'Umraan ibn Husain ؓ related that he heard the Messenger of Allah ﷺ say, "I looked into Paradise and I saw that most of its inhabitants are the poor. And I looked into the Hellfire and saw that most of its inhabitants are women." (Bukhaaree) Ibn 'Abbaas ؓ related that the Messenger of Allah ﷺ looked into the Hellfire and saw that most of its dwellers are women, and he looked into Paradise and saw that most of its dwellers are the poor. (Muslim)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "If your leaders are the best among you, if your chiefs and people of status are the most generous among you, and if your affairs are conducted through mutual consultation among you, then the face of the earth is better for you. But if your rulers are the most evil among you, if the rich among you are also the most miserly of you, and if your affairs are trusted to your women, then beneath the earth (i.e. in your graves) is better for you than being on the face of it." (Maalik in a *Mursal Hadeeth*) Maalik said that it is a *Ghareeb* narration, known only through the narration of Saaleh Al-Mizzee...and he is a righteous man.

Anas ibn Maalik ؓ related that the Prophet ﷺ said, "The Hour will not come until people vie with one another regarding mosques (perhaps meaning that they will vie with another in building beautiful mosques of extravagant designs – and Allah knows best)." (Ahmad)

We will mention other signs in the *Hadeeth* of Ibn Mas'ood ؓ, a portion of which contains this statement: "*Mihraabs* will be embellished and hearts will decay." In another narration 'Aleem said, "We were seated on a roof and with us was a man from the Prophet's Companions." Yazeed said,

"I do not know him except as 'Ans Al-Ghaffaaree. People were deep in a discussion on the plague, and 'Ans said, 'O plague, take me.' He said it three times. 'Aleem said, 'Why do you say that? Did not the

Messenger of Allah ﷺ say, 'None of you should hope for death, for with death one's deeds come to an end, and even if one asks for it to be delayed (when its time comes) it will not be prevented.' Aleem said, 'Verily, I heard the Messenger of Allah ﷺ say, 'Hasten to death before the following: the coming of foolish rulers; an increase in the number of special guards (for the ruler); the selling of judgments (i.e. judgments are purchased through bribery); blood being deemed insignificant (i.e. much killing, without people considering there to be value to life); the breaking off of family ties; and the presence of a group that takes the Qur'an as a flute (i.e. saying it in a melodious but affected and extravagant manner), gives it to the people, and diverts them with it (from the true purpose of the Qur'an), though they have the least understanding among them.'"



THE MAHDEE

Who Will Come At The End Of Times; He Is One Of The Rightly-Guided *Khaleefahs* And *Imams*. But He Is Not The One Who Is Awaited By The *Raafidah*, Who Is Supposedly Now In A Vault In Saamiraa. There Is No Reality Or Basis To That Claim

What we will mention here is related in *Ahaadeeth* from the Messenger of Allah ﷺ, *Ahaadeeth* which indicate that the Mahdee will come at the end of times, and I think that he will appear before 'Eesa Ibn Maryam ﷺ descends, for that is implied in certain *Ahaadeeth*.

Some Of What Is Related Concerning The Mahdee

'Alee ؓ related that the Messenger of Allah ﷺ said, "Even if there remains from this world a single day, Allah ﷻ will send a man from us who will fill it with justice, just as it was filled with oppression." (*Ahmad*) And in another narration, 'Alee ؓ related that the Messenger of Allah ﷺ said, "The Mahdee is from us – the family of the Prophet ﷺ; Allah ﷻ will rectify him in a single night." (*Ahmad*) And in yet another narration, as 'Alee ؓ was looking at his son, Al-Hasan ؓ, he ؓ said, "Indeed this son of mine is a *Sayyid* (leader), which is what the Messenger of Allah ﷺ called him. There will emerge from his progeny a man who has the same name as your Prophet ﷺ; he will resemble him in character but not in appearance." (*Abu Daawood*) Abu Daawood As-Sijistaanee dedicated a book of his *Sunan* to Al-Mahdee. In it he began by mentioning the narration of Jaabir ibn Samarah, in which the Messenger of Allah ﷺ said, "This religion will continue to remain standing until you will have had 12 *Khaleefahs* over you, all of whom the Nation gathered upon." And this is another narration: "The religion will continue to remain honored until 12 *Khaleefahs* (have gone by)." Jaabir ibn Samarah ؓ said, "Upon hearing this, the people made *Takbeer* (i.e., they said, '*Allahuakbar*,' Allah is the Greatest) and were in an uproar. The Prophet ﷺ then said only a few words, after which I asked my father, 'What did he say?' He told me that the Prophet ﷺ said, 'All of them are from the

Quraish.'" According to another narration, when the Prophet ﷺ returned to his house, the Quraish went to him and asked, "And then what will happen?" The Prophet ﷺ said, "Then there will be *Faraj* (gaps through which evil is allowed to enter, when there will be gaps within the ranks of Muslims)."

'Abdullah ibn 'Abdullah ibn Mas'ood ؓ related that the Prophet ﷺ said, "Even if there remains from this world only a single day...Allah ﷻ would prolong that day until a man from me or from my descendents is sent; his name is the same as my name, and his father's name is the same as my father's name." (*Abu Daawood*) And this is an addition from the *Hadeeth* of Qatr: "He will fill the earth with fairness and justice just as it was filled with wrongdoing and oppression." And he ؓ said in the *Hadeeth* of Sufyaan, "The world will not come to an end until a man from my family rules the Arabs; his name is the same as my name." This is how Imam Ahmad narrated it. At-Tirmidhee related it through another chain and said that it is *Hasan Saheeh*.

'Abdullah ؓ related that the Prophet ﷺ said, "A man from the people of my household will lead, and his name will be the same as my name." (*At-Tirmidhee*) In a similar narration Abu Hurairah ؓ related that the Prophet ﷺ said, "Were there to be a single day left in this world, Allah ﷻ would prolong that day until a man from the people of my household would rule; his name is the same as my name." This *Hadeeth* is *Hasan Saheeh*. And Abu Sa'eed ؓ reported that the Messenger of Allah ﷺ said, "The Mahdee is from me; he has a large forehead, a large and thin nose that has an upward slope in its middle area, and he will fill the earth with fairness and justice, just as it was filled with wrongdoing and oppression. He will rule for seven years."

Umm Salamah ؓ reported that she heard the Messenger of Allah ﷺ say, "The Mahdee is from the people of my household, from the descendents of Faatimah ؓ." (*Abu Daawood*)

Umm Salamah ؓ, the wife of the Prophet ﷺ, also related that the Prophet ﷺ said, "There will be discord when a *Khaleefah* (ruler) dies. A man from the inhabitants of Madeenah will flee to Makkah, and people will come to him from the dwellers of Makkah. They will bring him out (from his home), yet he will be averse to what they want of him (either because of the trials associated with being leader or because he is fearing trials). Then they will pledge allegiance to

him between the *Rukn* (i.e. the Black Stone) and the *Maqaam* (the Station of Ibraaheem). An army will be sent to (attack) him from Sham (Syria and surrounding areas) and they will be swallowed up in Al-Baidaa – a place between Makkah and Al-Madeenah. When people will see that (i.e. the honor accorded to Al-Mahdee), the Abdaal from Sham will come to him and the best people from Iraq will come and pledge allegiance to him. Then a man from the Quraish will appear; his uncles are from the children of Kalb. He will send an army to them but they (i.e. those who pledged allegiance) will be victorious over them... Wealth will be distributed and people will apply the *Sunnah* of their Prophet ﷺ. Islam will achieve stability and firmness in the earth. That will last for seven years, after which the Mahdee will die and the Muslims will pray over him." (*Abu Daawood*)

'Alee ؑ related that the Prophet ﷺ said, "A (righteous) man will come out from behind the river (i.e. from countries that lie behind it), who is called Al-Haarith ibn Harraath. At the forefront of his army will be a man called Mansoor, who will strengthen and make firm the family (i.e. descendents) of Muhammad, just as the Quraish strengthened the Messenger of Allah ﷺ. It will be obligatory upon every Muslim to support him or (maybe he said) to answer him." (*Abu Daawood*)

'Abdullah ibn Al-Haarith ibn Juz Az-Zubaidee said, "The Messenger of Allah ﷺ said, 'A people from the East will come and they will strengthen and enable the Mahdee – i.e. they will strengthen his rule.'" (*Ibn Maajah*)

What The Prophet ﷺ Said Concerning Some Of The Hardships That The People Of His Household Were To Undergo

'Alqamah related that 'Abdullah ؑ said, "As we were with the Messenger of Allah ﷺ, his eyes became bathed in tears and his color changed. I said, 'We still see something on your face (in terms of the Prophet's sadness) that we dislike.' The Prophet ﷺ said, 'Allah has chosen for us, the people of this household, the Hereafter over this world. And indeed, after me (the people of) my house will face affliction, expulsion, and exile, until a people from the direction of the East will come with black flags. They will ask for bread but they will not be given it. They will fight and they will be made victorious. Then they will be given what they asked, but they will not accept it

until they pass it (the matter of ruling) on to a man from the people of my household. He will fill it (i.e. the earth) with justice, just as it had been filled with oppression. Whoever from you reaches that, then go to them, even if you have to crawl on ice." (*Ibn Maajah*)

The *Hadeeth* indicates that the Mahdee should come after the rule of Banu 'Abbaas and that he is from the people of the Prophet's household, from the descendents of Faatimah, the daughter of the Messenger of Allah ﷺ, and then from the descendents of Al-Hasan ؑ and Al-Husain ؑ. We pointed this out when we mentioned a *Hadeeth* related by 'Alee ibn Abee Taalib ؑ. And Allah ﷻ knows best.

In a *Hadeeth* related by Thaubaan ؑ, the Messenger of Allah ﷺ said, "At your treasure three will be killed, each of whom is the son of a *Khaleefah* (ruler). The matter will not be passed on to any one of them, and then the black flags from the East will appear, and they will fight you with such fierce fighting that no people have (ever) fought with." Thaubaan said, "And then he mentioned something that I do not remember, after which he ﷺ said, 'When you see him (i.e. the Mahdee), then pledge allegiance to him, even (if you have to come to him) by crawling on ice. For indeed he is the *Khaleefah* of Allah, the Mahdee.'" (*Ibn Maajah*) Ibn Maajah alone related it, and its chain is strong and authentic. The apparent meaning is that the treasure referred to in this context is the treasure of the Ka'bah. Three children of the *Khaleefahs* will be killed as they try to take it, and then near the end of times, Al-Mahdee will arrive. And he will come from the countries of the East and not from the vault of Saamiraa, as is claimed by some ignorant elements of the *Raafidah*, who say that he is in it now. They are waiting for him to come out at the end of times. This belief is irrational talk and strongly indicates that those who hold it have been forsaken; hence they speak madness that is inspired to them by the *Shaitaan*, for it is a belief that is not supported by any proof – not from the Qur'an, not from the *Sunnah*, not from sound logic, and not from *Istihsaan*.

Abu Hurairah ؑ related that the Messenger of Allah ﷺ said, "Black flags will emerge from Khuraasaan, and nothing will hold them back until they plant (their flags) in Eeliyaa (Jerusalem)." (*At-Tirmidhee*) This *Hadeeth* is *Ghareeb*. And the black flags mentioned are not those that Abu Muslim Al-Khurasanee came with when he overcame the Banu Umayyah government in the year 132 H. Rather,

there are other black flags that will come with Al-Mahdee, whose name is Muhammad ibn 'Abdullah Al-'Ulwee (from the descendents of 'Alee ﷺ), Al-Faatimee (from the descendents of Faatimah ﷺ), and Al-Husanee (from the descendents of Al-Hasan or Al-Husain). Allah ﷻ will rectify him in a single night – meaning that He ﷻ will forgive him, guide him, make him understand, and make him wise, after not having been of that description. Allah ﷻ will provide him with help from the people of the East, who will support him and establish his rule. Their flags will be black, a color which carries with it dignity. The flag of the Messenger of Allah ﷺ was black, and it was called *Al-Iqaab*. Khaalid ibn Waleed planted it in the ground in Ath-Thunayyah, which is eastern Damascus. This is when he came from Iraq...Similarly, when the Prophet ﷺ entered Makkah during its conquest, he wore a black helmet on his head; and according to another narration he ﷺ was wearing a black turban over his helmet. So the promised Mahdee who is to come at the end of times first comes from the East, and then people will pledge allegiance to him beside the Ka'bah.

Abu Sa'eed Al-Khudree ﷺ reported that the Prophet ﷺ said, "In my nation there will be the Mahdee. If his period is shortened, then (his rule is) for seven (years); otherwise, it is for nine (years). My nation will enjoy blessings the likes of which it had never previously heard of; the earth will give forth its fruits and none of it will be stored away. Wealth in those days will be abundant. A man will stand and say, 'O Mahdee, give me.' He will answer, 'Take.'" (*Ibn Maajah*)

Abu As-Sadeeq An-Naajee related that Abu Sa'eed Al-Khudree ﷺ said, "We feared that there would be a *Hadath* (something new but objectionable) and so we asked the Prophet ﷺ." He ﷺ said, "Indeed in my nation there is the Mahdee, and he will come out and live for 5 or 7 or 9. A man will go to him and say, 'O Mahdee, give me.' He will throw handfuls into the man's garment, filling it with whatever the man is able to carry." (*At-Tirmidhee*) This *Hadeeth* is *Hasan*, and it has been related through other chains from the Prophet ﷺ. This indicates that after he appears, the Mahdee will at most live for another 9 years, and at the very least for 5 or 7 years. And perhaps he is the *Khaleefah* who throws handfuls of wealth to the people – and Allah ﷻ knows best. During his rule, crops will be plentiful, wealth will be abundant, his rule will be strong and victorious, his enemy will be subdued, and goodness during his days will be

constant.

In another narration, Abu Sa'eed reported that a man said, "By Allah, no ruler comes to us except that he is more evil than the one before him." Abu Sa'eed replied, "Had it not been for something I heard from the Messenger of Allah ﷺ, I would have said the same as you say. I heard the Messenger of Allah ﷺ say, 'Indeed, from your rulers will be a ruler who will throw handfuls of wealth without counting it. A man will come to him and ask (for charity). The man will spread out his garment while the ruler throws handfuls into it.' The Messenger of Allah ﷺ was wearing a coarse over-garment and was displaying what that man would do. He then gathered it at its shoulders and said, 'He will take it and leave.'" (*Ahmad*) Ahmad alone related it through this chain.

Anas ibn Maalik ﷺ said that he heard the Messenger of Allah ﷺ say, "We, the children of 'Abdul-Muttalib, are the chiefs of the dwellers of Paradise – I, Hamzah, 'Alee, Ja'far, Al-Hasan, Al-Husain, and Al-Mahdee." (*Ibn Maajah*) However, one of the narrators of this *Hadeeth* is unknown, and this *Hadeeth* is *Munkar*.

In another narration, Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The matter will not increase except in harshness, nor the world except in turning away, nor men except in miserliness and avarice. And the Hour will not arrive except upon the most evil of people. And Al-Mahdee is none other than 'Eesa ibn Maryam." (*Ibn Maajah*) This *Hadeeth* is known to be related by Muhammad ibn Khaalid Al-Jundee As-Sin'aanee, the *Mu'dhdhin* and *Shaikh* of Ash-Shaafi'ee. More than one narration has been related from him, and he is not unknown, as is claimed by Al-Haakim. In fact, it is related from Ibn Mu'een that he ruled him to be trustworthy. Some narrators relate it in the form of a *Mursal* narration.

At first glance, this last *Hadeeth* is in conflict with those *Ahaadeeth* we related, which establish that the Mahdee is not 'Eesa ibn Maryam ﷺ and that the Mahdee will come before 'Eesa ibn Maryam ﷺ descends – it seems that this is though, and Allah ﷻ knows best. However, upon reflection, one should see that there is no contradiction. What is meant in the previous narration is that the true Mahdee, in the complete sense, is 'Eesa ibn Maryam ﷺ; this does not negate the possibility of there being another Mahdee as well – and Allah ﷻ knows best.

DIFFERENT TRIALS THAT HAVE OCCURRED AND THAT WILL INCREASE IN INTENSITY AT THE END OF TIMES

**If there are many wrongdoers, all will be destroyed,
even if there are righteous people among them**

Umm Habeebah ؓ reported that Zainab bint Jahsh ؓ said, "The Prophet ﷺ once woke up from his sleep with a crimson complexion as he was saying, 'None has the right to be worshipped but Allah. Woe for the Arabs from an evil that has drawn near. An opening has been made today from the barrier of Yajooj and Majooj, the size of this.' And he made a circle with his thumb and index finger (to show the size of the gap that was opened). It was said, 'Will we be destroyed while the righteous are among us?' He ﷺ said, 'Yes, if *Al-Khabath* (wickedness, sins, and hypocrisy) increase.'" (*Bukhaaree*)

In another narration, Umm Salamah ؓ, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke up alarmed and said, 'How perfect Allah is! What has been sent down tonight from treasures? And what has Allah sent down in terms of trials (treasures very often lead to trials)? Who will wake up the dwellers of the apartments (i.e. his wives) so that they will pray? Many are they who are dressed in this world but will be naked in the Hereafter.'" (*Bukhaaree*)

Trials That Will Occur Among Muslims

'Urwah related that Usaamah ibn Zaid ؓ said, "The Prophet ﷺ overlooked a high structure from the structures of Madeenah, and he ﷺ said, 'Do you see what I see?' They said, 'No.' He ﷺ said, "For indeed I see the trial falling in your homes like the falling of the rain." (*Bukhaaree and Muslim*)

It has been related that Abu Hurairah ؓ reported this *Hadeeth* from the Prophet ﷺ: "Time will converge (scholars have different opinions about this saying. Some understand it literally, others say it points to the nearness of the Day of Resurrection, and yet others say it means that people will not be blessed in their time, and so day and night will go by quickly for them); knowledge will decrease; miserliness and avarice will remain; trials will appear; and

Al-Haraj will increase." The Companions asked, "O Messenger of Allah, and what is it?" He ﷺ said, "Killing, killing."

**Every Era That Comes Is Better
Than The One That Follows It**

Az-Zubair related that 'Adee said, "We went to Anas ibn Maalik and complained to him about the ill-treatment we receive from Al-Hajjaaj. He said, 'Be patient, for no era comes upon a people except that the one that follows it is even worse, (and this will continue) until you meet your Lord. I heard this from your Prophet ﷺ.'" (*Bukhaaree*) At-Tirmidhee related this *Hadeeth* through Ath-Thauree and he said, "*Hasan Saheeh*." This meaning is captured by the phrase of the commoners, "You consider the end of every year to be base."

Trials That Muslims Should Try To Stay Far Away From

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "There will be trials — the one who sits during them is better than the one who stands; the one who stands during them is better than the one who walks; the one who walks during them is better than the one who goes forth, facing them and taking them on. During those trials, whoever finds a refuge or a sanctuary to protect him, then let him return to it." (*Bukhaaree and Muslim*)

The Raising Of Trustworthiness From The Hearts

Zaid ibn Wahb related that Hudhaifah ؓ said, "The Messenger of Allah ﷺ mentioned two *Ahaadeeth* to us; I witnessed one of them and I am waiting for the other. First, he ﷺ said, 'Indeed, trustworthiness descended to the roots of men's hearts; then the Qur'an was revealed, and they knew from the Qur'an; and then they knew from the *Sunnah*.' And he spoke to us about the raising of trustworthiness when he ﷺ said, 'While a man is sleeping, trustworthiness will be taken from his heart, yet a trace of it, the size of a small spot will remain. Then he will sleep again, and it will be taken, but its trace remains as a scar...People will begin to buy and sell with one another, and hardly anyone will fulfill the trust. It will be said that among the children of so and so is a trustworthy man. And it will be said to a man, 'How wise he is, how charming he is, and how hardy he is,' but he will not have a mustard-seed

amount of *Eemaan* in his heart. There was a time when I didn't mind whom it was from you that I traded with: if he was Muslim, then his Islam (his religion and trustworthiness) would prevent him from treachery; and if we was a Christian or a Jew, then the one in authority over him would prevent him (from wronging me). As for today, I would not trade except with so-and-so and with so-and-so." (Bukhaaree)

The Prophet ﷺ Informed Us That The Trial Will Appear From The East

Ibn 'Umar ؓ related that the Messenger of Allah stood beside the pulpit, facing the East, and he ﷺ said, "Lo! Indeed the trial is here, from where the horn of the Devil rises," or he said, "the horn of the sun (i.e., from the East, the horn being the first part of the sun visible as it rises)." (Muslim)

Trials Will Increase Until The Living Will Envy The Dead

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "The Hour will not arrive until a man passes by the grave of another man and says, 'Would that I were in his place.'" (Bukhaaree)

The Prophet ﷺ Informed Us That, Before The Coming Of The Hour, Idol-Worship Will Return To Some Areas Among The Arabs

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "The Hour will not arrive until the buttocks of women from Daous (the name of a tribe) will be on *Dhil-Khalasah*, and *Dhul-Khalasah* was a false idol that they used to worship in the days of ignorance (i.e., they will return to worshipping and glorifying idols)." (Bukhaaree)

Huge Quantity Of Wealth That Will Be Revealed In Arab Lands, And The Discord And Death That Will Result

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The time draws near when the Furaat will reveal a treasure of gold;

whoever is present should not take anything from it." (Bukhaaree) In 'Uqbah's narration from Abu Hurairah ؓ, the Prophet ﷺ said, "It will reveal a mountain of gold."

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Hour will not come until the Furaat lays bare a mountain of gold; people will fight over it, and from every 100 (people), 99 will be killed. Every man among them will say, 'perhaps I will be the one who will be saved.'" (Muslim)

In another narration, 'Abdullah ibn Al-Haarith said, "I was standing with Ubai ibn Ka'ab in the shade of Hassaan's high house, and he said, 'People will continue with their differing necks to seek out the world.' I said, 'Yes.' He said, 'Indeed I heard the Messenger of Allah ﷺ say, 'The time draws near when the Furaat will lay bare a mountain of gold. When people will hear about it they will proceed to it, and the one beside it will say, ' If we leave the people to take from it, all of it will depart.' And so they will fight over it, with 99 (people) dying from every 100.' (Muslim)

The Many Dajjals That Appear Before The Hour, And The Hour Will Arrive At A Time When People Will Be Heedless Of It

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until two huge groups, each having the same claim, fight, and between them there will be a great amount of killing; until lying Dajjaals are sent, almost 30 of them, and each one of them will claim that he is the Messenger of Allah; until knowledge is taken, earthquakes increase in frequency, time converges^[1], trials appear (or become widespread), and killing increases in frequency; until there will be much wealth among you, to the degree that the owner of wealth will be distressed to find one who accepts his charity or one to whom he can offer his wealth, and the one to whom he offers his wealth says, ' I have no need.'; until

[1] Some scholars understand the literal meaning of this phrase; others say that it is referring to the nearness of the Hour; and yet others hold that it is referring to the apparent quick passage of day and night, whereby people will not be blessed in their time.

people vie with one another in constructing tall buildings; until a man passes by the grave of another man and says, 'Would that I were in his place'; until the sun rises from the West, and when it does rise (from the West) and people see it, they will all believe, except that that is when 'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.' And just as the Hour arrives, two men spread a garment between them, yet they will neither trade nor fold it. And the Hour will indeed arrive as a man leaves with the milk of his camel, yet he will not taste it. And the Hour will indeed arrive as one is plastering his basin, but he will not drink from it. And the hour will indeed arrive as one raises his food to his mouth, but he will not eat it." (*Bukhaaree*)

Abu Idrees Al-Joolaanee related that Hudhaifah ibn Al-Yamaan said, "By Allah, indeed I am the most knowledgeable of people regarding every trial that is to occur between me and the Hour... The Messenger of Allah ﷺ was speaking about the trials in a gathering wherein I was present, and he was enumerating the trials, among which are three that will hardly leave anything. Among them are trials that are like the winds of the summer, among them are small trials, and among them are big ones. All from that group (who were present in that gathering) are gone except for me." (*Muslim*)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Iraq will be prevented from its dirham (a currency) and its measurement; Sham will be prevented from its dinar (a currency) and its measurement; and Egypt will be prevented from its dinar and its measurement^[1]. You will have returned from whence you began; you will return from whence you began; you will return from whence you began." Abu Hurairah ؓ said, "The flesh and blood of Abu Hurairah bore witness to that." (*Muslim*)

Abu Nusrh said, "We were with Jaabir ؓ, and he said, 'It is almost time when neither dinar nor *Madyee* (the measurement in Iraq) will come to the people of the Iraq.' We said, 'From where will that happen?' He said, 'From Rome, who will prevent that (from them).'

[1] Imam An-Nawawee said that this is referring to when the Romans will conquer these countries at the end of times and prevent Muslims from their wealth.

He was quiet for a short while and then said, 'The Messenger of Allah ﷺ said: In the last of my nation there will be a *Khaleefah* who will throw handfuls of money (for charity) without counting or keeping account.'" (*Ahmad*) Al-Hurairi said, "When I was speaking to Abu Nusrh and Abu Al-'Alaa, I said that it was perhaps referring to 'Umar ibn 'Abdul-'Azeez. And they both said, 'No.'"

Abu Hurairah ؓ related that he heard the Messenger of Allah ﷺ say, "If your period is prolonged, the time is near when a people will advance, going forth in the morning with Allah's anger (upon them) and going forth (in the early day) in the Trial. In their hands will be that which is similar to the tails of cows." (*Ahmad*)

Two Categories Of People That Will Inhabit The Hellfire, And We Seek Refuge In Allah, The Lord Of All That Exists

It is reported that Abu Hurairah ؓ related the following narration from the Prophet ﷺ: "There are two kinds of people of the Hellfire that I have not yet seen: a people who will have with them whips that are like the tails of cows, and they will strike people with them; and women who are dressed yet naked (at the same time), who will walk with a strut, swinging their heads (as they are walking), (which are) like the humps of leaning camels (the word *Bukht* is used here: camels that have long necks) – they will not enter Paradise, nor will they smell it, and the smell of it can be perceived from such and such distance."

Excuses For Not Ordering Others To Good And Forbidding Them From Evil

Anas ibn Maalik ؓ reported that the Prophet ﷺ was asked, "O Messenger of Allah, when do we abstain from ordering the good and forbidding the evil?" He ﷺ said, "When the likes of what appeared among the children of Israel appears among you – when wicked deeds will be among your elders, when knowledge will be with the lowest from you, and when authority is given to your young ones." (*Ahmad*) Ibn Maajah related the same from Anas ؓ, but with another chain.

People Will Leave The Religion In Throngs

The neighbor of Jaabir ibn 'Abdullah ؓ said, "When I returned from a journey, Jaabir came to give me greetings of peace. I began to tell him about division among the people and some of the new (and blameworthy) matters that they were doing. Jaabir began to cry, and then he said, 'I heard the Messenger of Allah ﷺ say: Indeed people entered into Allah's religion in throngs and they will leave it in throngs.'" (Ahmad)



DESTRUCTIVE TRIALS

News From The Messenger ﷺ Of Destructive Trials That Will Make The One Who Adheres To His Religion Like One Who Is Grasping Embers

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Woe to the Arabs from an evil that is indeed near - trials like pieces of the dark, black night. In the morning, a man will be a believer, but in the night, he will be a disbeliever. People will sell their religion for a paltry, worldly sum. At that time, one who is adhering to his religion will be like one who is grasping on embers," or he said, "on thorns." (Ahmad)

News From The Prophet ﷺ Of The Nations Gathering Against The Muslims, Seeking To Weaken Them, Even Though The Muslims Will Be Large In Numbers

Abu Hurairah ؓ said that he heard the Messenger of Allah ﷺ say to Thaubaan ؓ, "How will you be when the nations will call each other upon you as those who are dining call each other to their dish?" Thaubaan asked, "...O Messenger of Allah, will that be because we will be few (in number)?" He ﷺ said, "No, rather at that time you will be many, yet *Al-Wahn* will be cast into your hearts." "And what is *Al-Wahn*, O Messenger of Allah?" The Prophet ﷺ said, "Your love for the world and your hate for fighting." (Ahmad)

The Messenger ﷺ Intimated That A Destructive Fitnah Will Occur And Safety From It Achieved By Staying Far Away From It And From Ways That Lead To It

'Amr ibn Waabisah Al-Asdee related that his father said, "As I was within my home in Kufa, I heard '*Assalaamu 'Alaikum*' at the door. And I said, '*Alaikum As-Salaam.*' The visitor entered and when he came in, (I saw that) it was 'Abdullah ibn Mas'ood ؓ. I said, 'O Abu 'Abdur-Rahmaan, what time is this to visit?' The time was high noon. He said, 'The day is long for me and I remembered one to whom I can speak.' He began to relate to me from the Messenger of Allah ﷺ, saying, "There will be a trial wherein the one who is

sleeping during it is better than the one who is lying down; and the one who is lying down during it is better than the one who is seated; the one who is seated during it is better than the one who is standing; the one who is standing during it is better than the one who is walking; the one who is walking is better than the one who is riding; the one who is riding is better than the one who is going forth quickly (seeking it out). All of those killed during it are in the Hellfire." 'Abdullah ibn Mas'ood ؓ asked, "O Messenger of Allah, and when is that?" He ﷺ said, "The days of much killing, when a man will not be safe from the companion he sits with." He ؓ said, "And what do you order me to do if I reach that (time)?" The Prophet ﷺ said, "Restrain yourself and your hand and enter your home." "O Messenger of Allah, and suppose a man enters upon me in my home?" The Prophet ﷺ said, "Then lock your house." 'Abdullah Ibn Mas'ood ؓ asked, "Suppose he enters (forcefully) upon my house?" The Prophet ﷺ said, "Then enter your *Masjid* and do like this," and he then closed his right (hand) on his wrist, "and say, 'My Lord is Allah' until you die upon that." (*Ahmad*)

Tribulations Have A Harmful Effect On One's Character, Whereby A Man Will Not Even Be Safe From The Companion He Sits With

'Amr ibn Waabisah related from his father from Ibn Mas'ood ؓ, who said, "I heard the Messenger of Allah ﷺ say (and he mentioned part of Abu Bakrah's *Hadeeth*), "All of those killed in it (i.e. during the tribulations) are in the Hellfire." Waabisah asked, "And when is that, O Ibn Mas'ood?" He ؓ said, "Those are the days of much killing, when a man will not be safe from the companion he sits with." Waabisah said, "And what do you order me to do if I reach that time?" He ؓ said, "Restrain your tongue and your hand, and be a fixture from the fixtures of your house." Waabisah said, "And when 'Uthmaan was killed, my heart flared up in agitation. And so I rode until I reached Damascus, where I met Hadhyam ibn Faatik Al-Asdee. And he swore by Allah — none has the right to be worshipped but He ﷻ — that he heard it from the Messenger of Allah ﷺ." (*Abu Daawood*)

Different Kinds Of Trials Mentioned By The Prophet ﷺ; The Way To Escape From Them Is To Withdraw From Society

Abu Bakrah related from his father, who related that the Messenger of Allah ﷺ said, "Indeed there will be a tribulation — the one who is lying down during it is better than the one who is seated; the one who is seated is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking it out." Bakrah ؓ said, "O Messenger of Allah, what do you order me to do [then]?" He ﷺ said, "Whoever has camels, then let him go to his camels; whoever has sheep, then let him catch up with his sheep; and whoever has land, then let him go to his land. And whoever does not have any of that, then let him betake himself to his sword, crush its blade with a rock, and then save himself as much as he is able to do so." (*Abu Daawood*) Muslim related it from the *Hadeeth* of 'Uthmaan As-Sihaam.

Husain Ibn 'Abdur-Rahmaan Al-Ashja'ee related that he heard Sa'ad Ibn Abee Waqqaas ؓ say, "I said, 'O Messenger of Allah, suppose one enters my home and extends his hand to kill me?' The Messenger of Allah ﷺ said, 'Be like the son of Adam, and he ﷻ recited:

﴿لَيْنًا بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." (Qur'an 5:28)." (*Abu Daawood*)

And during the trial of 'Uthmaan ibn 'Affaan ؓ, Sa'ad ibn Abee Waqqaas ؓ said, "The Messenger of Allah ﷺ said, 'Indeed there will be a trial — the one who is sitting during it is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking it out.' (I) said, 'Suppose one enters my house and extends his hand — i.e. to kill me?' He ﷺ said, 'Be like the son of Adam.'"

(Ahmad) At-Tirmidhee, who related it as well, said, "This Hadeeth is Hasan."

**The Messenger Of Allah ﷺ Advised That
One Should Bear Hardships During
Tribulations And That One Should Keep
Away From Participating In Evil**

Abu Moosa Al-Asharee ؓ related that the Messenger of Allah ﷺ said, "Indeed just before the Hour are trials, like parts of the dark, black night. In the morning, one is a believer, and in the night, a disbeliever. And in the night, one is a believer, and in the morning, a disbeliever. The one who is sitting is better than the one who is standing; the one who is walking is better than the one who is seeking them out. Then break your bows, cut your bowstrings, and strike your swords with rocks. And if one is entered upon - i.e. upon one of you - then let him be like the better of Adam's two sons." (Abu Daawood)

'Abdullah ibn As-Saamit related from Abu Dharr ؓ, who said, "The Messenger of Allah ﷺ climbed (his mount) and made me sit behind him. He ﷺ said, 'O Aba Dharr, suppose the people are afflicted with extreme hunger, to the degree that you are not able to get up from your bed to go to your Masjid - what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, 'Be patient. O Aba Dharr, suppose that the people are afflicted with extreme death - what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, 'Be patient. O Aba Dharr, suppose that people fight among themselves until the stones of a house are drowned in blood - what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, 'Sit in your house and lock yourself inside your door.' I said, 'And what if I am not left alone, should I take my weapons?' He ﷺ said, "Then participate with them in that which they are in, but if you fear that you will be excited or drawn by the beam of your sword, then throw the edge of your robe over your face so that he (i.e. your attacker) will draw on himself his sin and your sin.'" (Ahmad) Abu Daawood related it through another chain.

Abu Moosa ؓ related that the Messenger of Allah ﷺ said, "Indeed near to you are trials that are like parts of the (dark) night. In the morning, a man will be a believer, but in the night, he will be a

disbeliever; and in the night he will be a believer, but in the morning, a disbeliever. The one who is sitting down during them is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking them out." Abu Moosa ؓ asked, "And what do you order us to do?" He ﷺ said, "Be as fixtures in your homes." (Abu Daawood)

**The Messenger Of Allah ﷺ Informed Us That Some
Muslims Will Return To Idol-Worship**

Thaubaan related that the Messenger of Allah ﷺ said, "Indeed Allah gathered and folded the earth for me, and I saw the East of it and the West of it. And the Dominion of my nation will reach that which was folded from it^[1]. And I have been given the two treasures - the red (gold) and the white (silver). And I asked my Lord to not have my nation destroyed by a pervasive drought and to not give an enemy, from other than their own selves, reign over them by (allowing them) to uproot their *Baidah* (their society and their core place of rule)^[2]. And indeed my Lord 'Azza wa Jall (to Him belongs Might and Majesty) said, 'O Muhammad, indeed if I decree a matter, then it is not returned (or prevented). And I have granted you for your nation that I will not destroy them by a pervasive drought and I will not give reign to an enemy, from other than their own selves, over them, (and they will not) uproot their *Baidah*; (and this) even if those from all areas gather over them (i.e. over the Muslims), so that some of them will destroy one another and imprison one another (i.e. though the two said requests are granted, Muslims will be afflicted by internecine struggles).' Indeed all that I fear over my nation are misguiding *Imams*. If the sword is placed in my nation, it will not be raised from them until the Day of Resurrection. And the Hour will not arrive until tribes from my nation betake themselves to the Mushrikeen and until tribes from

[1] Imam An-Nawawee said that this indicates how far the Muslim nation will rule from the East and West, which perhaps also indicates that its rule will not extend that much in the North and South.

[2] Though some areas may be afflicted with a drought, the nation as a whole will not be afflicted with it. Similarly, though enemies may subjugate some Muslim regions, they will not be able to conquer the entire nation.

my nation worship idols. And there will be in my nation 30 liars, each one of them claiming that he is a Prophet, but I am the seal of the Prophets; there is no Prophet after me. And a group from my nation will remain victorious upon the truth; those who oppose them will not harm them until the matter of Allah 'Azza wa Jal (To Him belongs Might and Majesty) arrives (near the Hour the souls of all believers will be taken)." (Ahmad) Through other chains, Muslim, Abu Daawood, Ibn Maajah, and At-Tirmidhee related it as well. And At-Tirmidhee said about it, "Hasan Saheeh."

The Fitnah Of The Saddlebag

'Abdullah ibn 'Umar ؓ said, "While we were seated with the Messenger of Allah ﷺ, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags^[1]." Someone said, "O Messenger of Allah, what is the trial of the saddlebags?" He ﷺ said, "It is the usurping of wealth and the fleeing. Then there is the trial of As-Saraa (much wealth and safety) — its *Dakhal* (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is my son (or direct descendent) but he is not from me; indeed my *Auoliyaa* are only those who are the *Muttaqoon* (those who fear Allah). Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib.^[2] Then there will be the *Duhaimaa* (black, dark, catastrophic) trial. It will afflict every single person from this Nation. When it will be said that it is over, it will return; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two *Fustaats* (*Fustaat* here means a group or a city) — the *Fustaat* of *Eemaan* (faith), in which there is no hypocrisy, and the *Fustaat* of hypocrisy, in which there is no *Eemaan* (faith). And when that will come to you, wait for the *Dajjaal* on that day or on the morrow." (Abu Daawood) Ahmad related it as well in his

^[1] As the saddlebag adheres to a mount, so too will this trial adhere to the people. This is one possibility why it is called the trial of the saddlebag; another is because a saddlebag is usually black, and the trial being discussed is black, dark, and gloomy.

^[2] A hip does not belong on a rib and so if placed on it, it will not remain upright; so too regarding the said agreement: it is weak and not firm or upright.

Musnad.

'Abdullah ibn 'Amr ibn Al-'Aas ؓ reported that the Messenger of Allah ﷺ said, "How will you (act) and the time draws near when people will be sifted (this means that the best of people will perish while the base ones remain); the covenants of people will be corrupted and the people will differ; then they will be like this," and he intertwined his fingers. They said, "How should we (act), O Messenger of Allah?" He ﷺ said, "Take what you know to be good and leave what you repudiate; betake yourselves to your own private affairs and leave off the affairs of the general public." (Abu Daawood) Ibn Maajah and Ahmad related the same *Hadeeth* through different chains.

'Abdullah ibn 'Amr ibn Al-'Aas ؓ said, "While we were around the Messenger of Allah ﷺ, he mentioned the trial or it was mentioned in his company. He ﷺ said, 'And you will see the covenants of people become corrupted and their trusts decline (i.e. people are no longer trustworthy), and they will be like this,' and he intertwined his fingers. I stood up, went to him, and said, 'What should I do at that time, may Allah make me your sacrifice?' He ﷺ said, 'Adhere to your house, control (or take hold of) your tongue, take what you know to be good, and leave what you repudiate. Upon you is the affair of your own self, and leave off the affairs of the general public.'" (Ahmad) An-Nasaaee related it as well, but through a different chain.

A Trial In Which The Impact Of The Tongue Is More Harsh Than The Impact Of The Sword

'Abdullah ibn 'Amr ؓ related that the Messenger of Allah ﷺ said, "Indeed there will be a trial and it will afflict the Arabs. Those killed in it are in the Hellfire. The effect of the tongue during it is more severe than the effect of the sword." (Abu Daawood) Ahmad, At-Tirmidhee, and Ibn Maajah related it as well, but through different chains.

'Abdur-Rahmaan ibn 'Abd Rabbul-Ka'bah said, "I was sitting with 'Abdullah ibn 'Umar ؓ under the shade of the Ka'bah, and he was relating *Hadeeth* to the people." He ؓ said, "When we were with the Messenger of Allah ﷺ on a journey, we encamped somewhere. Then the caller of the Messenger of Allah ﷺ made the call announcing that the prayer was gathered. I went to him (the Prophet ﷺ) and he

addressed the people, saying, 'O people, there was no matter before me except that it was a right upon Allah to point His slaves from Him (and through a prophet) to that which he (the prophet) knew to be good for them and to warn them regarding that which he (the prophet) knew to be bad for them. Lo! Indeed safety of this nation is in its beginning, and trials and misfortunes will afflict the end of this Nation. Some of them will come joined together. A trial will come and the believer will say: this, this is my destruction – but then the trial will disappear. Then it will come and he will say: this, this (is my destruction), then it will come (again) and he will say: this, this, and then it will disappear. So whoever loves to be removed from the Hellfire and to be made to enter Paradise, then let his death come while he believes in Allah and the Last Day; and let him give the people what he loves to be given. And whoever pledges allegiance to any *Imam*, giving him the transaction of his hand and the fruit of his heart, then he must obey him if he is able,' and one time he said, 'as much as he is able.'" 'Abdur-Rahmaan said, "When I heard this, I thrust my head between my two legs and I said (to 'Abullah ibn 'Umar ؓ), " Indeed your cousin, Mu'aawiyah ؓ, orders us to eat the wealth of people unjustly and to kill each other. And Allah ﷻ says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا ءَمْوَالِكُمْ بَيْنَكُمْ بِٱلْبَطْلِ ءِلَآءَ
 أَن تَكُونَ بَيْكِرَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ ٱللَّهَ
 كَانَ بِكُمْ رَحِيمًا﴾

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you."^[1]

'Abdur-Rahmaan then said, "He (i.e. 'Abdullah ibn 'Umar ؓ) joined his hands together and placed them on his forehead. He lowered his head for a short while and then he raised it and said, 'Obey him in the obedience of Allah and disobey him in the disobedience of Allah.' I said, ' You heard this from the Messenger of Allah?' He ؓ said, ' Yes, I heard it from him with my ears and I grasped it with my heart.'" (Ahmad) Muslim, Abu Daawood, An-Nasaaee, and Al-

[1] Qur'an 4:29

'Amash related it as well.

'Abdullah ibn 'Amr ؓ related that he heard the Messenger of Allah ﷺ say, "When you see that my nation dreads saying to the oppressor, 'Indeed you are an oppressor,' then they have taken their leave (i.e. their existence and non-existence amounts to the same thing)." (Ahmad) And the Messenger of Allah ﷺ said, "There will be *Qadhf* (heavy winds with stones flying), *Khasf* (swallowing of the earth with those on it), and *Maskh* (transformation of people into animals)."

'Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "There will be a trial that is *Sammaa* (The people of the trial will not listen to the truth or to advice), *Bakmaa* (during it, no one will speak the truth), *Amyaa* (people will become blinded, not seeing matters clearly). Whoever seeks it out, the trial seeks him out and attracts him. The effect of the tongue during it is more severe than the effect of the sword." (Abu Daawood)

The Prophet ﷺ Intimated That The Muslims Would Conquer Constantinople Before Rome

Abu Qateel said, "We were with 'Abdullah ibn 'Umar ؓ, and he was asked, 'Which city will be conquered - Constantinople or Rome?' 'Abdullah called for a box to be brought...and he removed from it a book. 'Abdullah ؓ said, 'While we were (gathered) around the Messenger of Allah ﷺ and we were writing, the Messenger of Allah ﷺ was asked: Which city will be conquered first - Constantinople or Rome? The Messenger of Allah ﷺ said: The city of Hiraql will be conquered first - i.e. Constantinople.'" (Ahmad)

Some News, The Source Of Which Is Imputed To The Messenger Of Allah ﷺ, About Destruction In Certain Countries; However, The Hadeeth Is Clearly A Fabrication

It is related in a *Hadeeth* of Hudhaifah ibn Al-Yamaan that the Prophet ﷺ said, "Destruction will begin from the extremes of the earth, until Egypt is destroyed. Egypt is safe until Basrah is destroyed, and the ruin of Basrah will be drowning, whereas the ruin of Egypt will be the dryness of the Nile. The ruin of Makkah and Madeenah is from hunger. The ruin of Yemen is from locusts;

the ruin of Al-Ubullah (a place in Basrah) is from besiegement. The ruin of *Paaris* is from the poor. The ruin of the Turks (again, whenever Turks are mentioned here, the Tatars and their descendents are being referred to) is from Ad-Dailam; the ruin of Dailam is from Al-Arman; the ruin of Al-Arman is from Al-Khazar; the ruin of Al-Khazar is from the Turks; and the ruin of the Turks is from thunderbolts. The ruin of As-Sind is from India; the ruin of India is from China; and the ruin of China is from Ar-Rumul. The ruin of Al-Habasha is from quakes, and the ruin of Az-Zuwaraa (a place in Madeenah near the Mosque) is from As-Sufyaanee. The ruin of Ar-Raohaa is from the earth swallowing (it or parts of it), and the destruction of Iraq is killing." (Related by Al-Qurtubee in *At-Tadhkirah*) Abul-Farj ibn Al-Jawzee related it as well; he said, "I heard that the destruction of Al-Andulus is a barren wind."

Many Signs And Ayaat

'Abdullah ibn 'Amr said, "I entered upon the Prophet ﷺ as he was making ablution in a deliberate manner. Then he raised his head, looked at me, and said, 'O my nation, six among you: the death of your Prophet ﷺ.' It was as if he pulled out my heart from its place. He ﷺ said, '(That is) one. Wealth will flow abundantly among you until a man is given 10000, but he still complains about it (being too little); that is the second. A trial will enter the house of every man from you, (and that is) three. Death like *Qu'aas* of sheep (a disease that kills livestock on a sudden), (and that is) four. A truce will take place between you and the children of the yellow (skinned people); they will gather for you for nine months, like the period of a woman's pregnancy. Then they will be more worthy of treachery than you, (and that is) five. And the conquering of a city, (and that makes) six.' I asked, 'O Messenger of Allah, which city?' He ﷺ said, 'Constantinople.'" (*Ahmad*) Based on the narrators of this *Hadeeth*, the chain is dubious; however, it is supported through another narration with an authentic chain.

'Aouf ibn Maalik ﷺ said, "I went to the Messenger of Allah ﷺ while he was engaged in the battle of Tabook; he was in a dome made of Udam (skin or leather). He ﷺ said, 'Enumerate six signs which will occur in close proximity to the Hour - 1) my death; 2) the conquering of Constantinople; 3) death that will take you like the barber of sheep (takes hair from them); 4) an abundant flow of

wealth until a man receives 100 dinar yet still remains dissatisfied; 5) a trial that will not leave a single house from the Arabs except that it enters it; 6) then there will be a truce between you and the children of the yellow ones. They will advance and come to you under 80 flags; under each flag there will be 12,000.'" (*Bukhaaree*) Abu Daawood, Ibn Maajah, and At-Tabaraanee related it from the *Hadeeth* of Al-Waleed.

Signs Indicating The Proximity Of The Hour

'Aouf Ibn Maalik Al-Ashja'ee ﷺ said, "I went to the Prophet ﷺ and gave him greetings of peace. He ﷺ said, 'Aouf?' I said, 'Yes.' He said, 'Enter.' I asked, 'All of me or a part of me?' He ﷺ said, 'All of you. O 'Aouf, enumerate six that will occur in close proximity to the Hour. The first of them is my death.' I cried until the Messenger of Allah ﷺ silenced me. He ﷺ said, 'Say: one.' I said, 'One.' He ﷺ said, 'The second is the conquering of Jerusalem. Say: two.' I said, 'Two.' He ﷺ said, 'The third is death that will occur in my nation, it will take them like the shearing of (wool on) sheep. Say: three. The fourth is a trial that will take place in my nation - it is the greatest of them. The fifth is the abundant flowing of wealth among you, until a man is given 100 dinars but is still dissatisfied with it. Say: five. The sixth is a truce between you and the children of the yellow ones (referring to Rome); they will advance toward you with 80 *Ghaayah*.' I said, 'And what is *Al-Ghaayah*?' He ﷺ said, 'A flag, and under each flag there are 12 000. And the *Fustaat* (could mean city here) of the Muslims at that time will be in a land called *Ghootah*, in a city called Damascus.'" (*Ahmad*)

Abu Dardaa ﷺ related that the Messenger of Allah ﷺ said, "Indeed the *Fustaat* (could mean city here) of the Muslims on the day of the massacre is in *Ghootah*, beside a city that is called Damascus, from the best of the cities of Sham." (*Abu Daawood*)

Mu'aadh ibn Jabal ﷺ related that the Messenger of Allah ﷺ said, "Six are from the signs of the Hour: 1) my death; 2) the conquering of Jerusalem; 3) death that will take people like the shearing (of wool from) sheep; 4) a trial and that which surrounds it will enter the house of every Muslim; 5) a man will be given 1000 dinars (in charity) but will remain dissatisfied; 6) Rome will betray, advancing with 80 banners - underneath each banner, 12000." (*Ahmad*)

The Prophet ﷺ Ordered Muslims To Hasten To Do Good Deeds Before The Occurrence Of Six Matters

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Hasten with (good) deeds before six (matters): the sun rising from the West; the Dajjal; the smoke; the beast of the earth; the death of one of you; the affair of the 'Aamah (literally, this means 'of all people,' but here this is referring to the Day of Resurrection, which encompasses all people)." Qataadah used to say, "If he said, 'the affair of the 'Aamah', he was referring to the affair of the Hour." (Ahmad) Muslim related this *Hadeeth* through another chain.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Hasten to (perform good) deeds before six (matters occur): the sun rising from the West; the Dajjal; the smoke; the beast; the death of one of you; and the affair of the 'Aamah (i.e., the Day of Resurrection)." (Ahmad) And Muslim related it from the *Hadeeth* of Ismaa'eel ibn Ja'far Al-Madane.

Ten Signs Before The Coming Of The Hour

Huthafah ibn Asad said, "The Prophet ﷺ came over us as we were studying among ourselves (knowledge pertaining to) the Hour. He ﷺ said, 'What are you discussing?' We said, 'We are mentioning (affairs pertaining to) the Hour.' He ﷺ said, 'Indeed it will not come until you see ten signs: The smoke^[1], the Dajjal, the beast, the rising of the sun from the West, the descending of 'Eesa ibn Maryam, Yajooj and Majooj, three *Khusoof* (plural of *Khasf*, the swallowing of the earth and all that is on it) — the *Khasf* of the East, the *Khasf* of the West, and the *Khasf* of the Arabian Peninsula — and the last of them is a fire that will emerge from the East and that will steer people to their place of gathering.'" (Ahmad)

^[1] It is related in a *Hadeeth* from Hudhaifah that from the signs of the Hour is a smoke that will fill all that is between the East and the West. It will remain on earth for forty days. The believer will be afflicted with something similar to a cold; the disbeliever will be in a state of drunkenness; smoke will come out from his nose, his eyes, his ears, and his anus (this is mentioned in 'Aun Al-Ma'bood.)

The Fire That Will Come Out From The Floor (Or Depth) Of 'Adan

The following is related from Ibn Shuraihah Al-Ghaffaaree: "And a fire that will come out from the floor of 'Adan (a famous city in Yemen); it will steer or gather the people; it will spend the night with them wherever they spend the night, and it will be with them in the day wherever they take their day-nap." Sho'bah said, "A man from Abu At-Tufail related this *Hadeeth* to me from Abu Shuraihah, who did not impute it to the Prophet ﷺ."

The Fierce battle That Will Take Place With The Romans, Which Will End With The Conquering Of Constantinople

At that point the Maseeh Ad-Dajjal will come out and 'Eesa ibn Maryam will descend from the sky of this world to the earth, to a white minaret in Eastern Damascus, at the time of *Fajr*. We will further explain this with authentic narrations.

Dhee Mukhammar related this *Hadeeth* from the Prophet ﷺ: "You will make a truce of peace with Rome; you and they will conquer an enemy from behind them. You will be safe and you will achieve spoils. Then you will descend in a fertile soil that has many mounds in it. A man from the Romans will stand, raise the cross, and say, 'victory is for the cross.' A man from the Muslims will rise and kill him. At that point, the Romans will betray their agreement and there will be massacres. They will gather for you, advancing toward you with 80 banners, and with each banner there will be 10,000." (Ahmad) Ahmad related the following from Rooh Al-Aouzaa'ee, "At that point, Rome will betray (the pact) and they will gather (for) the massacre." Abu Daawood and Ibn Maajah also related it from Al-Aouzaaee. And we have already mentioned in the *Hadeeth* of Bukhaaree from 'Aouf ibn Maalik ؓ that "they will come to you under eighty banners, and under each banner there will be 12,000." This is the same that is related in the *Hadeeth* of Shaddaad ibn 'Ammaar from Mu'aadh ؓ: "They will advance toward you with 80 banners, and under each banner there are 12,000."

Aseer ibn Jaabir said, "A red wind was blowing in Kufah, and a man came, repeating the same words over and over: 'O 'Abdullah

ibn Mas'ood, the Hour has come.' At the time, 'Abdullah was leaning (on something); he then sat down and said, 'The Hour will not come until the inheritance is not distributed and until there is no joy over spoils of war.' 'Abdullah ﷺ then pointed with his hand toward Ash-Sham (Syria and surrounding areas). He continued, 'An enemy gathering (their forces) for the people of Islam, and the people of Islam gathering (their forces) for them.' I asked, 'Are you referring to Rome?' He ﷺ said, 'Yes. And at that point there will be fighting and a great retreat. The Muslims will send forth a portion of their army to die - they should not return except as victors. The battle will continue until the night acts as a barrier between them; each party will remain non-victorious, and the advance party perishes. Then the Muslims will send forth (another) portion of their army to die - they should not return except as victors. The fighting will go on, with both armies remaining non-victorious, and with the advance group perishing. Then the Muslims will send forth (yet another) portion of their army to die - they should not return except as victors. The fighting will go on until the night acts as a barrier between them. Both armies will return non-victorious, and this (last) advance group perishes. On the fourth day, the rest of Islam's adherents will go to face them, and Allah ﷻ will make them become stricken by misfortunes. The killing will be such as,' he either said, 'we know not the likes of,' or he said, 'nothing similar to it will have been seen, to the extent that a bird will pass by their sides and will not pass by them until it falls down dead. The children of a father (i.e. relatives or members of the same tribe) who were 100 will find that only a single man from them remains. Over which spoils of war should one rejoice (in such a situation)? And which estate should be divided? As they are in that situation, they will hear of something that is even greater than that. A frightened caller will come to them, announcing that the Dajjal stayed behind among their women and children. They (the army) will refuse what is in their hands and they will go forth. They will send 10 riders in advance. The Messenger of Allah ﷺ said: I indeed know their names, the names of their fathers, and the colors of their horses; at that time, they will be the best riders on the face of the earth.'" (Ahmad)

In a narration we already related from 'Aouf ibn Maalik, as the Prophet ﷺ was enumerating the signs, he ﷺ said, "The sixth is a truce that will take place between you and the children of the yellow (ones). They will advance toward you with 80 flags, and underneath

each flag are 10,000. The *Fustaat* (perhaps meaning city here) of the Muslims at that time will be in a land called Al-Ghootah, in a city called Damascus." (Ahmad) Abu Ad-Dardaa ﷺ related that the Messenger of Allah ﷺ said, "Indeed the *Fustaat* (perhaps meaning city here) of the Muslims on the day of the carnage will be at Al-Ghootah, beside a city called Damascus, one of the best cities of Ash-Sham (Syria and surrounding areas)." (Abu Daawood) We have already related 'Abdullah ibn 'Umar's *Hadeeth* regarding the conquering of Constantinople and Abu Qubail's *Hadeeth* from him regarding the conquering of Rome.

The Hour Will Not Arrive Until The Maseeh ('Eesa Ibn Maryam) ﷺ Kills The Dajjal – The Curse Of Allah Upon Him – Nor Until Good And Its Light Overcomes Falsehood And Its Darkness

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come until the Romans descend in Al-'Aamaaq or Badaabiq (Two areas in the lands of Syria, near Haleb). An army from Madeenah, comprising of the best from the people of the earth at that time, will come out to meet them. When they make their lines, the Romans will say, 'Make way, allowing us to fight those who took our women and children as prisoners (during war).' The Muslims will say, 'By Allah, we will not make way for you to go to our brothers.' They will fight them. One-third (of the Muslims) will *Inhazim* (this literally means, 'become vanquished,' but perhaps here it means that they will flee), and Allah will never forgive them. One-third will be killed, and they are the best of martyrs with Allah ﷻ. One-third will conquer and they will never be put to trial; and they will conquer Constantinople. While they are distributing the spoils of war and while their swords are hanging on olive trees, the Devil will call to them, saying, 'the Maseeh (Dajjal) is behind among your families.' They will leave, but that (statement) is false. When they go to Ash-Sham (Syria and surrounding areas), he (the Dajjal) will come out. As the Muslims are preparing to fight, they straighten their lines, and then the call for the prayer is made. Next, 'Eesa Ibn Maryam ﷺ will descend and lead them in their prayer. When the enemy of Allah (i.e. the Dajjal) sees him, he will melt, like salt dissolves in water. Were 'Eesa ﷺ to leave him, he would continue to melt until he became destroyed. But Allah ﷻ kills him at the

hands of 'Eesa ﷺ, who shows them the Dajjaal's blood on his spear." (Muslim)

Laailaha Illallah Wallahuakbar (None Has The Right To Be Worshipped But Allah And Allah Is The Greatest) With Strong Determination And Truthful Eemaan Crushes Fortresses And Conquers Cities

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "You have heard of a city, one side of which is on land and one side of which is on the sea?" The Companions said, "Yes, O Messenger of Allah ﷺ." He ﷺ said, "The Hour will not come until 70,000 from the children of Ishaq attack it. When they come to it, they will descend, but they will not fight with weapons and they will not launch arrows. All they will say is, 'Laailaha illallah wallahuakbar (None has the right to be worshipped but Allah, and Allah is the Greatest)', and one of its two sides will fall." Ath-Thaur said, "The only way I know it is that he said, 'the one that is on the sea.' "Then they will say a second time, 'Laailaha illallah wallahuakbar (none has the right to be worshipped but Allah, and Allah is the Greatest).' And its second side will fall. Then they will say for a third time, 'Laailaha Illallah Wallahuakbar (None has the right to be worshipped but Allah, and Allah is the Greatest),' and a way will be made for them; then they will enter it and take its spoils of war. As they are distributing the spoils, a caller will come to them and say, 'Indeed the Dajjaal has come out; they will leave everything and return.'" (Muslim)

Indication Of The Prophets ﷺ Towards The Victory Of Muslims Over Rome

'Abdullah ibn 'Amr ibn 'Aoun related from his father from his grandfather that the Messenger of Allah ﷺ said, "The Hour will not arrive until the least of Muslim *Shuyookh* becomes leader. O 'Alee, O 'Alee, O 'Alee." 'Alee ؓ said, "Be my mother and father sacrificed for you, O Messenger of Allah." He ﷺ said, "Indeed you will fight the children of the yellow (ones) (i.e. the Romans). And those who will come after you will fight them, until the best of Islam's adherents, the people of Hijaz, will go out to them; they are those who do not fear the blame of the blamer when they do something for Allah. They will conquer Constantinople with At-Tasbeeh (i.e.,

'Subhaanallah,' how perfect Allah is!) and with *At-Takbeer* (i.e., 'Allahuakbar,' Allah is the Greatest!). They will gain spoils that they had never previously gained, to the degree that they will divide it with shields. One will come and say, 'Indeed, the Maseeh (Dajjaal) has come out in your lands,' but Lo! It is a lie. The one who takes is regretful and the one who leaves (it) is regretful." (Ibn Maajah)

The Conquering Of Some Islands And Of The Lands Of Rome And Persia; And The Victory Of Their Truth Over The Falsehood Of Ad-Dajjaal

Naafai' ibn 'Uyainah ؓ related that the Messenger of Allah ﷺ said, "You will attack an Island of the sea and Allah will grant (you) victory over it; next Persia, and Allah will grant (you) victory over it; then you will attack Rome, and Allah will grant (you) victory over it; then you will attack the Dajjaal, and Allah will grant (you) victory over him." (Muslim)

Some Good Qualities of Romans

The Qurashee importer said in the company of 'Amr ibn Al-'Aas ؓ, "I heard the Messenger of Allah ﷺ say, 'The Hour will arrive when the Romans will be most among the people.'" 'Amr ؓ said to him, "Watch what you say." He said, "I am saying what I heard from the Messenger of Allah ﷺ." 'Amr ؓ said, "If you say that, then there are indeed four qualities in them: they are the most judicious of people during a tribulation; the quickest to recover after a calamity; the quickest to attack after having retreated; the best of them to the poor, the orphan, and the weak; and the fifth is nice and beautiful: among people, they are the best in preventing oppression from the kings (or rulers)." (Muslim)

When The Hour Arrives, The Romans Will Be Greatest In Numbers

The Qurashee Mustaurid (importer) said, "I heard the Messenger of Allah ﷺ say, 'The Hour will not come until the Romans will be greatest in numbers.'" News of this reached 'Amr ibn Al-'Aas ؓ, who said (to the Qurashee Mustaurid), "What are these *Ahaadeeth*, about which it is mentioned that you say them from the Messenger of Allah ﷺ?" He said, "I said what I heard from the Messenger of

Allah ﷻ." 'Amr ؓ said, "If you said that, then indeed they are the most judicious of people during a trial, the quickest to recover during a calamity, and the best of people to their poor ones and weak ones." (Muslim)

This indicates that the Romans will accept Islam at the end of times, and perhaps a group of them will be the ones who will conquer Constantinople, for in the previous *Hadeeth* it is mentioned that 70,000 from the children of Ishaq will attack it. And the Romans are from the descendents of Al-'Ais ibn Ishaq ibn Ibraaheem Al-Khaleel; some of them are descendents from the uncle of the Children of Israel - Ya'qoob ibn Ishaq ؑ. So at the end of times, the Romans will be better than the Children of Israel (from the past). The Dajjal will be followed by 70,000 Jews from Asbahaan, so they are the helpers of the Dajjal. The Romans, on the other hand, are praised in this *Hadeeth*. Perhaps, therefore, they will accept Islam at the hands of Al-Maseeh ibn Maryam ؑ; and Allah ﷻ knows best.

'Amr ibn 'Aouf related from his father from his grandfather that the Messenger of Allah ﷺ said, "You will fight the children of the yellow (ones) and after you, those believers from the people of Hijaz will fight them; then Allah will grant them victory over Constantinople and Rome with *At-Tasbeeh* ('Subhaanallah,' How perfect Allah is!) and *At-Takbeer* ('Allahuakbar,' Allah is the Greatest), and so its fortress will collapse. They (i.e. the Muslims at that time) will gain (from spoils) that which they had never previously gained, to the extent that they will divide it with shields. Then a caller will call out, 'O people of Islam, Al-Maseeh Ad-Dajjal is in your lands and among your women and children.' The people will disperse from the wealth; some of them will take and some of them will abstain from taking - the one who takes regrets and the one who doesn't take regrets. They will say, 'Who is this caller?' And they will not know who he is. They will say, 'Send an advance party to *Eeliyaa* (Jerusalem), and if Al-Maseeh has indeed come out, they will come to you with knowledge of him.' They go and see nothing, seeing only that the people are tranquil. And they (the people who are behind) will say, 'The caller did not call out except for some significant news... so be determined that we should all go to *Eeliyaa*. If the Dajjal has come out, we will fight him until Allah rules between us and him. But if it is otherwise and if you return, it is to your country and kinsfolk that you are returning to.'" (Related by

Ismaa'eel ibn Abee Uwais)

An Indication That Al-Madeenah Al-Munawwarah Will Be Faced With Weakness When Jerusalem Will Be Inhabited (Or Developed)

Mu'aadh ibn Jabal ؓ related that the Messenger of Allah ﷺ said, "The inhabitation (or development) of Jerusalem^[1] is the ruin of Yathrib (Madeenah); the great massacre (leads to) the conquering of Constantinople; and the conquering of Constantinople (leads to) the coming out of the Dajjal." He ﷺ then struck his hand on his thigh...or his shoulder, after which he ﷺ said, "Indeed, this is surely the truth, just as you are here or just as you are sitting down." (Ahmad) Abu Daawood related it from 'Abbaas Al-'Anbaree from Abu An-Nadr Haashim ibn Al-Qaasim. Abu Daawood then said, "This chain is good and the *Hadeeth* is Hasan; upon it is the light of truthfulness and the dignity of Prophethood." This narration does not signify that Al-Madeenah will be completely ruined when the Dajjal comes out; it is referring to the end of times, which we will clarify later on through authentic *Ahaadeeth*. It is the inhabitation and development of Jerusalem that will be the reason for the ruin of Al-Madeenah Al-Munawwarah. In authentic *Ahaadeeth* it is established that the Dajjal will not be able to enter Al-Madeenah because of Angels that are standing at its gates with swords unsheathed.

Al-Madeenah Al-Munawwarah Is Protected From Plague And From The Dajjal Entering It

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Neither plague nor the Dajjal will enter Al-Madeenah." (Bukhaaree) It is mentioned in Jaamai' At-Tirmidhee that when Al-Maseeh 'Eesa ibn Maryam ؑ dies, he will be buried in the Prophet's chamber.

[1] Among the scholarly opinions regarding this statement are the following: 1) that Jerusalem will be destroyed, after which it will be rebuilt and developed, and this will occur at the end of times; 2) when it will be completely developed and inhabited

The Prophet ﷺ Pointed Out That Al-Madeenah Al-Munawwarrah Will Become Developed

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Homes will extend out to Ihaab or Yihaab (some narrators call it the former while others call it the latter; it is the name of a place near Al-Madeenah)." Zuhair asked Suhail, "How far is that from Al-Madeenah?" He said, "Such and such distance." This development will occur before the development of Jerusalem or it might occur after that by a while. Then it will be completely destroyed, as is indicated by authentic *Ahaadeeth* that we will mention.

When on the pulpit, 'Umar ibn Al-Khattaab ؓ said, "I heard the Messenger of Allah ﷺ say, 'The people of Madeenah will leave it; then they will return to it and develop it, until it becomes full; then they will leave it, after which they will never return to it.'" (Related by Al-Qurtubee) And in another narration it is related, "And who will eat it (i.e., its fruits and crops)?" He ؓ said, "The birds and predatory animals."

Abu Hurairah ؓ related that the Prophet ﷺ said, "They will leave Al-Madeenah upon the best condition it was upon; (then) none will enter it except for birds and predatory animals (seeking food in it). Then two shepherds will go out from Muzainah, betaking themselves to Al-Madeenah, driving their sheep onward with their calls. And they will find it to be empty, with no one in it. When they reach Thunayyatul-Widaa', they will collapse onto their faces." (*Muslim*) In his *Hadeeth*, Hudhaifah ؓ said, "I asked the Messenger of Allah ﷺ about things, but I did not ask him what will make the people of Madeenah leave it." And this is mentioned in another *Hadeeth* that is related by Abu Hurairah ؓ: "They will leave it while half its fruits will be ripe dates." Someone asked, "O Abu Hurairah, and what will make them come out?" He ؓ said, "An evil man."

Mu'aadh ibn Jabal ؓ reported that the Messenger of Allah ﷺ said, "The greatest carnage, the conquering of Constantinople, and the coming out of the Dajjaal - all in a period of seven months." (*Abu Daawood*) At-Tirmidhee related it through another chain and said, "*Hasan*; we know it only through this chain."

'Abdullah ibn Busr ؓ related that the Prophet ﷺ said, "Between the carnage and the conquering of Al-Madeenah (i.e. Constantinople)

are six years; and then Ad-Dajjaal will come out in the seventh (year)." (*Ahmad*) Ibn Maajah related the same. There is an apparent conflict between this narration and the one before it, except if the carnage lasts for six years. And between the end of it and the conquering of Al-Madeenah - which is Constantinople - is a short period, with enough time left over in the aforesaid seven months for the Dajjaal to come out. And Allah ﷻ knows best.

Anas ibn Maalik ؓ said, "The conquering of Constantinople is with the arrival of the Hour." (*At-Tirmidhee*) Mahmood said, "This *Hadeeth* is *Ghareeb*." Constantinople is a city of the Romans, which will be conquered when the Dajjaal comes out. It is said that it was conquered during the era of the Companions ؓ, but that is questionable. Mu'aawiyah ؓ sent his son, Yazeed, to lead an army; in it was Abu Ayyoob Al-Ansaaree ؓ. However, it is not a point of agreement that they had conquered it. During his era, Musallamah ibn 'Abdul-Malik besieged it, but still it remained unconquered. He made a treaty with its inhabitants, whereby they allowed for a Mosque to be built in it. This we have mentioned earlier in detail.^[1]

Before The Hour There Will Be Liars Claiming Prophethood For Themselves

Jaabir ibn Samarah ؓ related that he heard the Messenger of Allah ﷺ say, "Indeed before the Hour there are liars." Jaabir ؓ said, "So beware of them." (*Muslim*)

Jaabir ؓ also related that he heard the Messenger of Allah ﷺ say, "Indeed before the Hour there are liars; among them is the one of Al-Yamaamah, the one of San'aa Al-'Absee, and the one of Himyar. Also among them is Ad-Dajjaal, he creates the most *Fitnah* (trials and tribulations)." Jaabir ؓ said, "Some of my companions say that they are almost thirty men." (*Ahmad*)

Abu Hurairah ؓ related that the Prophet ﷺ said, "The Hour will not arrive until almost thirty Dajjaal Liars are sent; each one of them will claim that he is the Messenger of Allah." (*Muslim*) In the narration of Muhammad ibn Zaamai', the word 'emerge' is in the place of 'are sent'.

^[1] Again, this is referring to the previous volumes of Ibn Katheer's history book, *Al-Bidaayaa Wan-Nihaayaa*.

Abu Hurairah ؓ related that the Prophet ﷺ said, "The Hour will not arrive until – thirty Dajjaals appear, each one of them claiming that he is the Messenger of Allah; wealth will increase and flow in abundance; the tribulations will occur; and there will occur tumult and much *Haraj*." It was asked, "Which *Haraj*." He ﷺ said, "Killing, killing, killing," three times. (*Ahmad*) Only Ahmad related it through this chain, and it fulfills the conditions of Muslim.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until thirty Dajjaal Liars come out; each one of them lies upon Allah and upon His Messenger ﷺ." (*Abu Daawood*) And in another narration, Abu Hurairah ؓ related that the Prophet ﷺ said, "Before the Hour there are almost thirty Dajjaals, each one of them saying, 'I am a prophet.'" (*Ahmad*) This chain is Hasan, and Ahmad alone related it.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "There will be Dajjaal Liars in my nation; they will come to you with novel speech, which neither you nor your fathers had previously heard. Beware, and let your fathers beware – do not allow them to deceive you." (*Ahmad*)

Thaubaan reported that the Messenger of Allah ﷺ said, "Indeed there will be thirty liars in my Nation, each one of them claiming that he is a prophet. But I am the seal of the Prophets – there is no Prophet after me." (*Muslim*)

Abu Al-Waleed said, "A man asked Ibn 'Umar ؓ about Al-Mut'ah (fixed-term marriages) and (said) that he had women through Mut'ah. Ibn 'Umar ؓ said, 'By Allah, during the period of the Messenger of Allah ﷺ, we were neither doubters nor fornicators.' He then said, 'By Allah, I heard the Messenger of Allah ﷺ say: Al-Maseeh Ad-Dajjaal and thirty liars or more will indeed come before the Day of Judgment.'" (*Ahmad*)

About Callers To The Hellfire

Ibn 'Umar ؓ related that he heard the Messenger of Allah ﷺ say, "In my nation, there are indeed Nayifan (a number anywhere between 3 and 9) and 70 callers (so, slightly more than 70); each one of them is a caller to the Hellfire. If I wish, I can inform you of their names and tribes." (Related by Al-Haafiz Abu Ya'laa)

Abu Al-Halaas said that he heard 'Alee ؓ say the following to

'Abdullah ibn Saba', "Woe unto you...and I have indeed heard the Messenger of Allah ﷺ say, 'Indeed before the Hour there are thirty liars.' And indeed you are one of them." (Related by Al-Haafiz Abu Ya'laa) And Anas ؓ related that the Messenger of Allah ﷺ said, "Before Ad-Dajjaal (the Dajjaal) there will be Nayifan (a number anywhere between 3 and 9) and 70 (smaller) Dajjaals." This narration has some strangeness to it, and what is related in the authentic compilations is firmer – and Allah ﷻ knows best.

Abu Bakr ؓ said, "Musailamah died before the Messenger of Allah ﷺ said something about him. Yet the Messenger of Allah ﷺ stood and addressed the people, saying, 'As for what follows: in clarifying the matter of this man that you have spoken much about – he is indeed a liar from thirty liars that come out before the Hour. And verily, there is no country (or region or city) except that the terror of the Maseeh (Ad-Dajjaal) reaches it.'" (*Ahmad*)

The following narration is of Abu Bakrah ؓ: "And indeed he is a liar from thirty liars that emerge before Ad-Dajjaal. And verily, there is no country (or region or city) except that the terror of Al-Maseeh (Ad-Dajjaal) enters it." (*Ahmad*)

Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Indeed, before Ad-Dajjaal there are deceptive years – the truthful one will not be believed, the liar will be believed, the trustworthy one will be accused of betrayal, the treacherous one will be trusted, and the *Ruwaibidah* will speak." It was said, "And what is the *Ruwaibidah*?" He ﷺ said, "The base wicked-doer, he will speak in the affairs of the general public (he will be trusted to rule and he will speak by the name of the people)." (*Ahmad*) And this chain is good.



MORE AHADEETH ABOUT THE DAJJAAL

Some Narrations Concerning Ibn Sayyaad

Once, 'Abdullah Ibn 'Umar Ibn Al-Khattaab ؓ and a small group went with the Messenger of Allah ﷺ to Ibn Sayyaad; he ﷺ found him to be playing with children beside the high structure of Bane'e Mughaalah. At the time, Ibn Sayyaad was at the age of puberty. He didn't sense (their approach) until the Messenger of Allah ﷺ struck his back with his hand. Then the Messenger of Allah ﷺ said to Ibn Sayyaad, "Do you bear witness that I am indeed the Messenger of Allah?" Ibn Sayyaad stared and then said, "I bear witness that you are indeed the Messenger of the illiterate ones. Do you bear witness that I am indeed the Messenger of Allah?" The Messenger of Allah ﷺ said, "I believe in Allah and His Messengers." The Messenger of Allah ﷺ then said to him, "What do you see?" Ibn Sayyaad said, "A truthful one and a liar come to me." The Messenger of Allah ﷺ said, "The matter has become mixed up to you." The Messenger of Allah ﷺ then said to him, "Indeed, I have hidden a concealed matter for you." Ibn Sayyaad said, "It is *Rukkh*.^[1]" The Messenger of Allah ﷺ said, "Sit you down in ignominy, for you will not go beyond your position (i.e., you will not go beyond the level of being a mere soothsayer)." 'Umar Ibn Al-Khattaab ؓ said, "Order me, O Messenger of Allah, I will strike his neck." The Messenger of Allah ﷺ said, "If it is he (i.e. the Dajjaal), you will not be allowed to overcome him. And if it is not he, then there is no good in killing him." Saalim ibn 'Abdullah said that he heard 'Abdullah ibn 'Umar ؓ say, "Later on, the Messenger of Allah ﷺ and Ubai Ibn Ka'ab ؓ went toward the date-trees among which Ibn Sayyaad was situated. The Messenger of Allah ﷺ entered the (cluster of) trees and he ﷺ

^[1] And in the narration of Muslim, he said, "*Dukkh*." The Prophet ﷺ concealed from him the verse about one of the signs of the Hour, *Dukhaan*, or smoke. Because Ibn Sayyaad was no different from a soothsayer in that he received his words from devils, all that the devils were able to tell him from the Verse was a piece of a word, "*Dukkh*." Since soothsayers are known to speak in broken syllables (because that is what they receive from the devils), the Prophet ﷺ knew his situation.

began to conceal himself at the root of a tree, trying to catch Ibn Sayyaad off guard so that he could hear something from him before Ibn Sayyaad would see him. The Messenger of Allah ﷺ saw him to be lying down on a bed, wearing a coarse garment, from which a mumbling, incoherent speech could be heard. The mother of Ibn Sayyaad saw the Messenger of Allah ﷺ as he was concealing himself behind the roots of trees. She said to Ibn Sayyaad, 'O Saafee – it was the name of Ibn Sayyaad – this is Muhammad.' And Ibn Sayyaad sprung up. The Messenger of Allah ﷺ said, 'had she left him as he was, he would have made matters clear (about himself and his situation).'" Saalim then related that 'Abdullah Ibn 'Umar ؓ said, "The Messenger of Allah ﷺ then stood before the people; he ﷺ praised Allah ﷻ with (praises) that are suitable to His (Greatness and Majesty). He ﷺ then mentioned the Dajjaal, saying, 'Indeed I am warning you. There was no Prophet except that he warned his people (about Ad-Dajjaal). Verily, Noah ؑ warned his people about him, but I will say to you something about him that no Prophet said to his people – know that he is one-eyed, and that indeed, Allah ﷻ is not one-eyed.'" (*Muslim*)

Ibn Shihaab related from 'Umar ibn Ath-Thaabit Al-Ansaaree that some of the Prophet's Companions informed him that, "One day, the Messenger of Allah ﷺ warned the people about the Dajjaal, saying, 'Indeed, *Kaafir* is written between his eyes. Everyone who hates his deeds will read it or every believer will read it.' And he ﷺ said, 'Learn that not a single one from you will see his Lord until he dies.'"

The Messenger of Allah's Warning About The Dajjaal, And Some Of The Dajjaal's Attributes

Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ mentioned the Dajjaal before the people. He ﷺ said, "Indeed Allah ﷻ is not one-eyed, but the Maseeh Ad-Dajjaal is indeed one-eyed, from the right eye, which is like a floating grape." (*Bukhaaree*) And Anas ؓ related that the Messenger of Allah ﷺ said, "There is no Prophet that did not warn his nation about the one-eyed Liar. Lo! He is indeed one-eyed, and indeed, your Lord is not one-eyed. Written between the eyes (of the Liar (i.e. the Dajjaal)) is *Kaafir*." (*Muslim*) Bukhaaree related the same from the *Hadeeth* of Sho'bah.

Anas ؓ related that the Messenger of Allah ﷺ said, "The Dajjaal has

an eye that is effaced, and written between his eyes is *Kaafir*," and the Prophet ﷺ then spelled it — *Kaaf*, Faa, Raa, and "every Muslim will read it." (*Muslim*)

Hudhaifah ؓ related that the Messenger of Allah ﷺ said, "I know more about what the Dajjaal has with him than he himself knows. With him are two flowing rivers; in the vision of the eye, the first one is white water; in the vision of the eye, the second one is burning fire. If he (i.e. the Dajjaal) reaches one of you, then let him go to the one he sees as being fire and let him close his eyes. Then let him bend his head and drink, for it is indeed cold water. And the Dajjaal has an eye that is obliterated; over it is coarse skin (that covers the eye). Written between his eyes is '*Kaafir*,' which every believer will read, regardless of whether he is literate or illiterate." (*Muslim*) Ibn Mas'ood ؓ said, "And I heard it from the Messenger of Allah ﷺ." Bukhaaree related the same from Sho'bah.

The Fire Of The Dajjaal Is Paradise And His Paradise Is Fire

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Shall I not inform you of a *Hadeeth* about the Dajjaal that no other Prophet related to his people. Indeed he is one-eyed. And verily, with him will come that which is similar to Paradise and the Hellfire. The one that he says is Paradise is in fact the Fire. I warn you about him as Noah warned his people (about him)." (*Bukhaaree* and *Muslim*)

The Messenger ﷺ Warned His Nation Not To Be Deceived By What The Dajjaal Has With Him In Terms Of Apparent Strength And Means Of Making Trials

Muslim ibn Al-Munkadir said, "I witnessed Jaabir ibn 'Abdullah ؓ make an oath by Allah ﷻ that Ibn Sayyaad is the Dajjaal. I said, 'You swear by Allah?' He said, 'I indeed heard 'Umar ؓ make an oath to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not reproach him.'"

And in a narration related by Naafai', Ibn 'Umar ؓ met Ibn Sayyaad in one of the roads of Al-Madeenah. Ibn 'Umar ؓ said words that brought about his anger, and he became inflated until he filled the road. And in another narration, Ibn Sayyaad snorted the strongest snort of a donkey; Ibn 'Umar ؓ struck him until his stick broke.

When Ibn 'Umar ؓ entered upon his sister Hafsah, the Mother of the Believers, she said, "What did you want from Ibn Sayyaad. Didn't you know that the Messenger of Allah ﷺ said, "Indeed he (i.e. the Dajjaal) will come out because of something he will be angry about?" (*Muslim*)

Ibn Sayyaad Is Not The Greater Dajjaal

Some scholars say that some of the Companions would think that Ibn Sayyaad was the Dajjaal, but he is not the Dajjaal; rather, he was just an insignificant man.

On one occasion, Ibn Sayyaad accompanied Abu Sa'eed ؓ in a journey between Makkah and Al-Madeenah. He became weary with what the people were saying concerning him being the Dajjaal. He said to Abu Sa'eed ؓ, "Did not the Messenger of Allah ﷺ say, 'Verily, he will not enter Al-Madeenah.' And it was there where I was born. (And did not the Messenger of Allah ﷺ say) that a child will not be born to him, and a child was born to me. And verily, he (i.e. the Dajjaal) is a disbeliever, whereas I have indeed accepted Islam." (*Muslim*) Despite this, Ibn Sayyaad said, "I am the most knowledgeable of people concerning him (the Dajjaal) and the most knowledge concerning his place. Were it to be offered to me to be him, I would not dislike that." In another narration, Abu Sa'eed ؓ said, "Ibn Sayyaad was mentioned in the presence of the Prophet ﷺ, and 'Umar ؓ said, 'He claims that he passes by nothing without it speaking to him.'" (*Ahmad*) The point, however, is that Ibn Sayyaad is, without a doubt, not the Dajjaal that comes out at the end of times. This is proven by the *Hadeeth* of Faatimah bint Qais Al-Faihriyyah ؓ, for her *Hadeeth* is the clear judge in this matter. And Allah ﷻ knows best.

Faatimah Bint Qais's Hadeeth About The Dajjaal; And What Tameem Ad-Daaree ؓ Related In Regards To Him Seeing Al-Jassaasah And Ad-Dajjaal

Hamdaan asked Faatimah bint Qais, sister of Ad-Dahhaak ibn Qais, and one of the earlier ones who migrated, "Relate to me a *Hadeeth* that you heard from the Messenger of Allah ﷺ; do not narrate it from anyone other than him." She ؓ said, "I married Al-Mugheerah, who was in those days from the best of youth among

the Quraish. In the beginning of *Jihaad* with the Messenger of Allah ﷺ, he was wounded. Then, when he died, 'Abdur-Rahmaan ibn 'Aouf ؓ, as well as a small number of Companions of Muhammad ﷺ, proposed to me. And the Messenger of Allah ﷺ proposed to me on behalf of his freed slave, Usaamah ؓ. It had been related to me that the Messenger of Allah ﷺ said, 'Whoever loves me, then let him love Usaamah.' So when the Messenger of Allah ﷺ spoke to me, I said, 'My matter is in your hand; marry me to whomsoever you please.' He ﷺ said, 'Move to (the house of) Umm Shareek,' and Umm Shareek was a rich woman from the *Ansaar* who spent a great deal in the way of Allah; many guests would stay with her. Then I said, 'I will do so.' He ﷺ said, 'Rather, no, do not do so. Verily, Umm Shareek is a woman who keeps many guests, and I dislike for your face cover to fall from you or for your garment to reveal your calves, so that the people will see some matters that you dislike (for them to see). Instead, go to your cousin, 'Abdullah ibn 'Amr ibn Umm Maktoom (who was blind) (he was a man from Banee Faihr, the Faihr of Quraish, from the same subdivision of the tribe that she was from).' So I went to him, and when my period of waiting ended, I heard the caller of the Messenger of Allah ﷺ call out, 'The prayer is gathered.' I went to the *Masjid* and prayed with the Messenger of Allah ﷺ. I was in the row of women that came after the backs of the people. When the Messenger of Allah ﷺ finished his prayer, he stood on the pulpit, and he was laughing. He ﷺ said, 'Let each person remain in his place of prayer.' He ﷺ then said, 'Do you know why I gathered you?' They said, 'Allah and His Messenger know best.' He ﷺ said, 'Indeed, by Allah, I have not gathered you for *Ar-Raghbah* (i.e., encouraging you to do good) or for *Ar-Rahbah* (i.e., warning you about evil and its consequences); instead, (I gathered you) because Tameem Ad-Daaree was a Christian man, but then he came, pledged allegiance, and accepted Islam; and he related to me a *Hadeeth* that is in harmony with what I related to you in regard to Al-Maseeh Ad-Dajjal. He said that he rode in the sea on a sea vessel with thirty men from Lakhm and Judhaam. The waves played with them for a month, and they anchored at an island in the sea - where the sun sets. They sat at the lowest part of the vessel, which was situated by the shore, and they entered the island. They were met by something that was very hirsute - with thick and plentiful hair, with so much hair that they did not know its front from its back. They said, 'Woe unto you; what are you?' It

said, 'I am *Al-Jasssaasah* (a beast that spies out news for the Dajjal).' They said, 'And what is *Al-Jasssaasah*?' It said, 'O people, go this man in the castle, for he is most eager to learn of your news.' Tameem said, 'When she named to us a man, we became afraid from her, fearing that she was a female devil. We hurried until we entered the castle, and inside of it we saw the largest man - in terms of physique - that we had ever seen. He was tied in chains with his hands gathered at his neck; between his knees and his heels (he was tied) in chains. We said: Woe to you! What are you? He said: You have been able (to know) of my news, so inform me - what you are? We said: We are a people from the Arabs. We rode on a sea vessel and we were at sea when it became tempestuous. The waves played with us for a month, and then we took shelter on this island of yours. We sat on the lower part of our vessel, which was on the side of the shore, and we entered the island. We met a beast with thick hair, and it was very much hirsute; so much hair did it have that we did not know its front from its back. We said to it: Woe unto you! What are you? It said: I am *Al-Jasssaasah*. Then it said: Betake yourselves to this man in the castle, for he is most eager to learn of your news. We came to you in a hurry. And we became free of her, for we did not feel safe as to her not being a female devil. The man asked: Inform me about the date-trees in Baisaan (a village in Sham, near to Jordon).' We said: what is it concerning it that you are asking about? He said: I am asking you about its date-trees - are they giving fruit? We said: Yes. He said: The time draws near when they will not give fruit. He said: Inform me about Buhairah At-Tabariyyah. We said: what concerning it are you asking about? He said: Is there water in it? They answered: It has much water. He said: Its water will soon go away. Then he said: Inform me about the spring of Zughar (an area in Sham). They said: what concerning it are you asking about? He said: Is there water in the spring? And are its people farming, using the water of the spring? We said: Yes, it contains much water, and its people are farming, using its water. He said: Inform me about the Prophet of the illiterate ones - what has he done? They said: He has left Makkah and has inhabited Yathrib (Madenah). He said: Have the Arabs fought him? We said: Yes. He said: And what did he do with them? We then informed him that he was victorious over those Arabs that were near him and that they obeyed him. He asked: That indeed happened? We said: Yes. He said: It is indeed better for them to obey him; and I will inform you

about myself: I am Al-Maseeh (Ad-Dajjal). And the time is near when permission will be given to me to come out. I will come out and I will travel in the earth. Then, in a period of forty nights, I will not leave a village without descending in it – except for Makkah and *Taibah* (Madeenah), for they are both forbidden upon me. Whenever I want to enter one of them, I am met by an angel, in whose hand is a sword unsheathed, and he will block me from entering it. And verily, upon every mountain pass from it are angels that guard it (i.e. Makkah and Madeenah).’ As he struck his rod on the pulpit, the Messenger of Allah ﷺ said, ‘Teebah means Al-Madeenah. Indeed, did I used to relate the same to you?’ The people said, ‘Yes.’ He ﷺ said, ‘The *Hadeeth* of Tameem indeed amazed me, in that (what) he (said) was in keeping with what I related to you about him (the Dajjal) and about Madeenah and Makkah. Lo! He is indeed in Ash-Sham or in the right sea; rather, no, he is in the direction of the East.’ And he ﷺ pointed with his hand toward the East.” She ﷺ said, “I memorized this from the Messenger of Allah ﷺ.” (Muslim)

The *Hadeeth* Of Faatimah Bint Qais ﷺ

Imam Muslim related the same *Hadeeth* through different chains and with various wordings. At the end of one narration, the Prophet ﷺ clarified it, saying, “This (i.e. Al-Madeenah Al-Munawwarah) is *Taibah* and that (the man spoken about in Tameem Ad-Daaree’s narration) is Ad-Dajjal.” Abu Daawood, Ibn Maajah, An-Nasaaee, Imam Ahmad, and At-Tirmidhee – these compilers all related the same *Hadeeth* through different chains, and about one of those chains, At-Tirmidhee said, “*Hasan Saheeh*.”

In one narration, ‘Aamir said, “I approached Madeenah and then went to Faatimah Bint Qais, who told me that her husband divorced her during the lifetime of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ sent him on a mission; (and during that time) his brother said, ‘leave the house.’” Faatimah ﷺ said, “I said to him, ‘I have the right of expenditure and housing until the fixed-period ends.’ He said, ‘No.’ I went to the Messenger of Allah ﷺ and said, ‘Indeed, so-and-so divorced me, and his brother is forcing me to leave, preventing me from housing and expenses.’ He ﷺ sent a message to him, ‘What is between you and Bint Aal-Qais?’ He said, ‘O Messenger of Allah, my brother indeed divorced (her) all three

times.’ The Messenger of Allah ﷺ said, ‘Look, O daughter of Qais, expenses and housing are only for the woman whose husband can still take her back (i.e. before the third and final divorce). If he cannot take her back, then (she has the right to) neither expenses nor housing. Leave and live with such and such woman...(rather) live with Ibn Umm Maktoom, for he is indeed blind and will not see you. Then do not marry until I marry you off.” Faatimah ﷺ said, “Then a man from the Quraish proposed to me, and I went to the Messenger of Allah ﷺ, seeking his command. He ﷺ said, ‘Shall you not marry he who is more beloved to me than him?’ I said, ‘Yes, O Messenger of Allah; then marry me to whomsoever you love.” Faatimah ﷺ said, “He then married me to Usaamah ibn Zaid ﷺ.” ‘Aamir said, “When I wanted to leave, she said, ‘Sit, so that I will relate to you a *Hadeeth* from the Messenger of Allah ﷺ.” She ﷺ said, “One day, the Messenger of Allah ﷺ went out and prayed the noon prayer. He then sat until the people finished (their prayer). He ﷺ then said, ‘O people, sit, for indeed, I am not standing here because of some alarm; rather, because Tameem Ad-Daaree came to me and informed me of some news that made me so happy and pleased that I was not able to take the day nap. And I wished to spread to you the happiness of your Prophet ﷺ. He informed me that a group of his cousins (and him) were traveling by sea; they were then overcome by tempestuous weather, and the wind forced them to an island that they did not know. They sat at the bottom of their ship, on the side that was near the shore, and they landed on the island. (When they arrived there) they came upon something that was very hirsute with coarse hair, and they did not know whether it was a man or a woman. They gave greetings of peace and he returned greetings of peace upon them. They said to him, ‘Shall you not inform us?’ He said, ‘I will not inform you (of anything) nor will I ask you to inform me. However, in this castle that you have seen is one who eagerly wants to learn of your news – for him to inform you and ask of you to inform him.’ Tameem said, ‘We said: What are you?’ He said, ‘Al-Jassaasah.’ They went until they reached the castle. Before them was a man who was severely shackled; he evinced sadness and suffering (or complaining). They gave him greetings of peace and he returned them upon them. He said, ‘Who are you?’ They said, ‘We are people from the Arabs.’ He said, ‘What have the Arabs done – has their Prophet come out?’ They said, ‘Yes.’ He said, ‘And what have they done?’ They said,

'(They have done) well; they have faith in him, and they have believed him.' He said, 'That is better for them.' They said, 'They were his enemies, but Allah made him victorious over them.' He inquired, 'The Arabs today - their God is One, their Prophet is one, and their word is one (i.e. they are united)?' They said, 'Yes.' He said, 'And what has the spring of Zughar done?' They said, 'It is good; its people drink from it; it gives them drink and they give drink from it to their crops.' He said, 'And what have the date-trees done that are between 'Ammaan and Baisaan?' They said, 'Healthy and they give their fruit every year.' He said, 'And what has the Tabariyyah lake done?' They said, 'It is full.' He took a long breath and then swore, 'When I leave this place, I will not leave any of Allah's lands except that I will step on it, except for Teebah (Madeenah) and Makkah, for I have no power over them.'" The Messenger of Allah ﷺ said, "The Dajjaal will not enter Teebah: this was the reason for my happiness. Indeed, Teebah is Al-Madeenah. Verily, Allah has made it forbidden for the Dajjaal to enter it." Then the Messenger of Allah ﷺ made an oath, "By Allah -- none has the right to be worshipped but He - it has neither narrow nor wide road and neither level land nor mountain except upon it is an Angel whose sword is unsheathed, (and will remain so) until the Day of Resurrection. The Dajjaal will not be able to enter it upon its inhabitants." 'Aamir said, "I met Al-Mihraz ibn Abee Hurairah and I narrated to him the *Hadeeth* of Faatimah bint Qais. He said, 'I bear witness upon my father that he related to me the same as Faatimah related to you, except that he related that the Prophet ﷺ said: he is in the Eastern sea.'" 'Aamir said, "Then I met Al-Qaasim ibn Muhammad and I mentioned to him the *Hadeeth* of Faatimah. He said, 'I bear witness upon 'Aaisha that she related to me the same as what Faatimah related to you except that she said: the two inviolable places are forbidden upon him - Makkah and Madeenah.'" (Ahmad)

And in yet another narration, Faatimah bint Qais ؓ related that, on one day, the Messenger of Allah ﷺ delayed the last 'Eesha; he then came out and said, "I was detained by a *Hadeeth* that Tameem Ad-Daaree was relating to me concerning a man on an island from the islands of the sea. (He said), 'Then I came upon a woman who was dragging her hair. I said: what are you? It said: I am *Al-Jassaasah*; go to that castle. I went to it and came upon a man who was dragging his hair and who was shackled in chains; he was springing in them

between the sky and the earth. I said: Who are you? He said: I am the Dajjaal. He (then) said: What have the Arabs done? Has their Prophet come out? I said: Yes. He asked: Did they obey him or disobey him? I said: Rather, they obeyed him. He said: That is better for them."

In the narration of Abu Daawood, Jaabir ؓ related that the Messenger of Allah ﷺ said one day when he was on the pulpit, "As some people were traveling at sea, their food supply became depleted; then they came across an island, and they went to it, seeking bread. And the *Jassaasah* met them." One of the narrators asked Abu Salamah, "And what is *Al-Jassaasah*?" He said, "A woman who drags her hair - the hair of her skin and of her head." (Abu Daawood) In one narration, which is very *Ghareeb*, and which is related by Abu Daawood only, Jaabir ؓ insisted that the man on the island was Ibn Sayyaad.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ stood level on the pulpit and said, "Tameem gave me an account," and then he ؓ saw Tameem on one side of the *Masjid* and said, "O Tameem, relate to the people that which you related to me." He ؓ said, "We were on an island, when we came across a beast, not knowing its front from its back. It said, 'You are amazed at my shape, and in the castle is one who desires to speak to you.' We entered the castle and we came upon a man who was shackled in steel, from his heels to his ears. One of his nostrils was blocked and one of his eyes was effaced. He said, 'Who are you?' We informed him, and he said, 'What has lake Tabariyyah done?' We said, 'As it normally does.' He said, 'And what has the date-tree of Baisaan done?' We said, 'As it normally does.' He said, 'I shall set my foot on (every part of) earth except for the city of Ibraaheem (i.e. Makkah) and Teebah." The Messenger of Allah ﷺ said, "Teebah is Al-Madeenah." (Related by Al-Haafiz Abu Ya'laa) This *Hadeeth* is very *Ghareeb*. Abu Haatim said, "It is not solid."

Ibn Sayyaad Is From The Jews Of Al-Madeenah

Jaabir ibn 'Abdullah ؓ said, "Verily, a woman from the Jews of Al-Madeenah gave birth to a boy whose eye was effaced and whose canine tooth was (slanted) upwards. The Messenger of Allah ﷺ feared that he was the Dajjaal, and he then found him underneath a coarse garment mumbling. His mother went toward him and said,

'O 'Abdullah, this is Abu Al-Qaasim who has come; emerge to him from your garment. The Messenger of Allah ﷺ said, 'What is with her? May Allah fight her; had she left him, he would have clarified (his situation).' He ﷺ then said, 'O Ibn Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water.' The Messenger of Allah ﷺ said, 'And this is not (what I asked you about).' The Prophet ﷺ then asked, 'Do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers.' He ﷺ then exited and left him. Later on, he went to him among date-trees that belonged to them. His mother went toward him and said, 'O 'Abdullah, this is Abu Al-Qaasim (i.e., the Prophet ﷺ) who has come.' The Messenger of Allah ﷺ said, 'What is with her; may Allah fight her! Had she left him, he would have clarified (his situation).' The Messenger of Allah ﷺ desired to hear some of his speech to learn whether he was him (i.e. the Dajjal) or not. He ﷺ said, 'O Ibn Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water.' The Prophet ﷺ said, 'Do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers.' Then the matter became unclear to him, after which he exited and left him. The Messenger of Allah ﷺ then came to him for a third and fourth time; with him were Abu Bakr ﷺ, 'Umar Ibn Al-Khattaab ﷺ and a small group from the *Muhaajiroon* and the *Ansaar*, and I was with him. The Messenger of Allah ﷺ hurried forth before us, hoping to hear something from his speech. But Abu Sayyaad's mother preceded the Prophet ﷺ to him. She said, 'O 'Abdullah, this is Abu Al-Qaasim who has come.' The Messenger of Allah ﷺ said, 'What is with her; may Allah fight her! Had she left him, he would have clarified (his situation).' He ﷺ said, 'O Ibn As-Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water. Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers. O Ibn Sayyaad, I have concealed something from you (the Verse about *Dukkhaan*, the smoke, which is one of the signs of the Hour); what is it?' He said, '*Dukkh*.' The Messenger of Allah ﷺ, 'Remain you low in ignominy! Remain you low in ignominy!'" 'Umar ibn Al-Khattaab ﷺ said, "Give me permission, and I will kill him, O

Messenger of Allah." The Messenger of Allah ﷺ said, "If it is him, then you are not his companion (i.e. you will not be able to kill him), for indeed his companion (i.e. the one who will kill him) is 'Eesa ibn Maryam. And if he is not him, then it is not for you to kill a man from the people of the '*Ahd* (i.e. those who have the right of safety and protection under the Muslims)." Jaabir said, "The Messenger of Allah ﷺ continued to fear that he was the Dajjal." (*Ahmad*) And this wording is very much *Ghareeb*.

'Abdullah ibn Mas'ood ﷺ said, "While we were with the Messenger of Allah ﷺ, young boys were playing and they passed by. Among them was Ibn Sayyaad. The Messenger of Allah ﷺ said, '*Taribat Yadaak* (literally, may dirt be stuck to your hands. Here, it is used as an expression of severe reproach and censure); do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' 'Umar said, 'Leave me to strike his neck.' The Messenger of Allah ﷺ said, 'If he is the one who is feared, then you will not be able to do so.'" (*Ahmad*)

There are many *Ahaadeeth* that mention Ibn Sayyaad. Some of them do not clearly indicate whether he is the Dajjal or not, and Allah ﷻ knows best. Perhaps one senses hesitation about Ibn Sayyaad in some narrations because the situation and exact description of the Dajjal had not yet been revealed to the Messenger of Allah ﷺ. We have already mentioned the *Hadeeth* of Tameem Ad-Daaree, a *Hadeeth* that is a clear judge in this issue. And we will relate other *Ahaadeeth* which prove that Ibn Sayyaad is not the Dajjal –and Allah ﷻ knows best and is Most Wise.

Saalim ibn 'Abdullah ibn 'Umar related that the Messenger of Allah ﷺ said, "As I was standing (in *Bukhaaree*, sleeping, indicating this to be a dream), making circuits around the Ka'bah, there appeared a man, extremely brown in complexion, with hair that was straight and flowing, and with water that was dripping or flowing from his head. I said, 'Who is this?' It was said, 'Ibn Maryam.' Then I turned, and there appeared a huge man, red in complexion, with his head shaved – and he was one-eyed. The person who resembles him most is Ibn Qatun, a man from *Khuzaa'ah*." (*Bukhaaree*)

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "The Dajjal will come out at a time when the religion (of the people) will be weak and when knowledge (i.e. knowledge of the

religion) will be turned away from. He will have forty days to journey through the earth; one day from that will be like a year; one day will be like a month; one day will be like a *Jumu'ah* (here meaning week); and the rest of his days will be like these days of yours. He will have a donkey to ride; its breadth between its two ears is forty arm-spans. He will say to the people, 'I am your Lord.' He is one-eyed and your Lord is not one-eyed. Between his (i.e. the Dajjal's) eyes is written *Kafara*, with letters, which every believer will read, regardless of whether he is literate or illiterate. He will go to every (place of) water and every spring except for Al-Madeenah and Makkah, both of which Allah made forbidden upon him. And the angels are standing at the gates of both (cities). He will have with him a mountain of bread, and people will be in difficulty (in terms of food) except for those who follow him. He will have with him two rivers, and I am more knowledgeable regarding them than he is. One of those rivers he will say is Paradise, and the other he will say is Fire. As for whoever is made to enter the one he calls Paradise, it is in fact Fire. And as for whoever is made to enter the one he calls Fire, it is in fact Paradise. Sent with him are devils that talk to the people, and with him is a great *Fitnah* (trial). He orders the sky to give rain, and it rains, according to what the people see. He kills a soul and then brings it back to life, according to what the people see. He will say to the people, 'Does anyone other than the Lord do this?' The Muslims will betake themselves to the Mountain of *Dukkhaan* in Sham (Syria and surrounding areas). He will go to them and besiege them. He will be severe in his besiegement and will make matters very difficult for them. Then 'Eesa ibn Maryam will descend in the last part of the night just before *Fajr*. He will say, 'O people, what has prevented you from going out to the wicked liar?' They will say, 'This man is from the jinn.' They will go and find 'Eesa ibn Maryam before them. The prayer will be gathered, and it will be said to him, 'O *Roohullah*, step forth (and lead the people in prayer).' He will say, 'Let your *Imam* go forth and lead you in prayer. After they pray the morning prayer, they will go out to him, and when the Liar will see him, he will melt and dissolve just as salt dissolves in water. He ('Eesa ibn Maryam) will walk to him and kill him. Even the tree and rock will call out, 'O *Roohullah*, this is a Jew. And he will kill all those who followed the Dajjal, leaving no one from them to remain.'" (*Ahmad*)

The Hadeeth Of An-Nawaas Ibn Sam'aan Al-Kilaabee

An-Nawaas Ibn Sam'aan ؓ related that, "One morning, the Messenger of Allah ﷺ mentioned the Dajjal; he ﷺ lowered the Dajjal in significance yet gave importance (in terms of the tribulations associated with him). From this, we thought that he was in the group that was among the date-trees. When we went to him, he knew that about us and said, 'What is your affair?' We said, 'O Messenger of Allah, one morning you mentioned the Dajjal, and you lowered him in significance and you gave importance (in terms of the tribulations associated with him). So we thought that he was in a group that (lives) among the date-trees.' He ﷺ said, 'Other than the Dajjal do I fear more upon you. If he comes out while I am among you, I am his opponent on your behalf. If he comes out and I am not among you, then each person is his own defender. And Allah is my *Khaleefah* over each person who is a Muslim (i.e. Allah ﷻ is their Guardian and Protector). Indeed he (i.e. the Dajjal) is a young man with extremely curly hair; his eye floats, and I say he resembles 'Abdul-'Uzza ibn Qatun. Whoever from you reaches him, then read upon him the beginning of *Suratul-Kahf* (Chapter of the Cave). He will emerge on a borderland between Sham and Iraq. He will spread corruption quickly on the right, and he will spread corruption quickly on the left. O slaves of Allah, be firm.' We said, 'O Messenger of Allah, and how long will he remain on earth.' He ﷺ said, 'Forty days; one day (from those days) will be like a year; one day will be like a month; and one day will be like a *Jumu'ah* (i.e. a week). And the rest of his days will be like your days.' We said, 'O Messenger of Allah, regarding that day that is like a year — is it enough to perform the prayers of a single day?' He ﷺ said, 'No, estimate for them (i.e. estimate the timing of prayer for normal days; then pray every few hours based on that estimation, so for every 24 hours, five prayers).' We said, 'O Messenger of Allah, how fast is he in (traveling through) the earth?' He ﷺ said, 'Like rain behind which is wind. He will go to a people, invite them, and they will believe in him and answer him (i.e., answer his call by following him). Then he will order the sky and it will give rain, and the (crops of the) earth will grow. Their livestock will return at the end of the day with higher humps than they ever had, producing more milk

than they ever previously gave, and having more meat on them than they ever had before. Then he will go to a people and invite them; they will reject his speech, and he will leave them. They will enter into a drought, having nothing of their wealth in their hands. The Dajjaal will pass by a barren land and say, 'Bring out your treasures,' and its treasures will follow him like groups of bees. Then he will call a man who is in his full youth, and he will strike him with a sword, and cut him into two pieces...Then he will call him (back) and he will come with a radiant face, laughing. While he will be in that state, Allah will send Al-Maseeh ibn Maryam, and he will descend at the white minaret, in Eastern Damascus. He will be in two garments (that are dyed in saffron or something similar), and his hands will be on the wings of two Angels. When he lowers his head, drops will fall from it. And when he raises it, pearls will flow down from it (i.e. sweat that is in appearance like pearls). No *Kaafir* (disbeliever) finds the smell of his breath without dying, and his breath ends where his gaze ends. He will seek the Dajjaal out until the door of Lud (a city near Jerusalem) and kill him. Then 'Eesa ibn Maryam will go to a people who were protected from the Dajjaal, and he will wipe over their faces, telling them their stations in Paradise. While he is upon that state, Allah ﷻ will inspire to 'Eesa that, 'I indeed released slaves of mine, slaves that none has the ability to fight. So gather my slaves and take them to the Mountain.' Allah (then) sends Yajooj and Majooj and they are coming from all directions. The first of them will pass by lake At-Tabariyyah, drinking from it; the last of them will pass by, saying, 'once this had water in it.' Allah's Prophet, 'Eesa, and his companions are besieged until the head of an ox for one of them is better than 100 dinars is for one of you today. Allah's Prophet, 'Eesa, and his companions will supplicate to Allah, and He will send to them (i.e. to Yajooj and Majooj) *An-Naghaf* (worms that are in the noses of camels and sheep) in their necks, and then they fall down dead like the death of a single soul. Then Allah's Prophet, 'Eesa, and his companions descend to the earth; there they will not find a place the size of a hand span except that it is filled with their awful smell and decay. Allah's Prophet, 'Eesa, and his companions will supplicate to Allah, and He will send birds, who have necks like Bukht (camels with long necks). They will throw them (the decaying corpses) wherever Allah wills. Then Allah will send rain that neither house nor *Wabar* (literally, hair) will prevent. Allah will wash the earth, leaving it like

a *Zalafah* (mirror, indicating that the entire earth will be washed clean). Then it will be said to the earth, 'grow your fruits and bring back your blessings.' At that time, a group will eat from a single pomegranate and find shade in its shell. And milk will be blessed, whereby a milk-giving camel will be enough for a large group of people; a milk-giving cow will be enough for a tribe of people; and a milk-giving sheep will be enough for a group of relatives. While they are upon that state, Allah will send a good wind, which will take them from underneath their armpits; it will take the soul of every believer and every Muslim. The most evil of people will remain, and they will engage in sexual intercourse out in the open as donkeys do: upon them the Hour will come to pass." (*Muslim*) Ibn Hajar said, "He inserted the *Hadeeth* of one of the two (narrators) into the *Hadeeth* of the other from 'Abdur-Rahmaan ibn Yazeed ibn Jaabir; it is with the same chain and text, with the following addition after, 'This once had water in it': 'They then journeyed until they ended at the Al-Khamar Mountain, and it is the mountain of Jerusalem. They will say: We have killed those on the earth, come and let us kill who is in the sky. They will shoot their arrows toward the sky, and Allah will return to them their arrows dyed in blood.'" And the following is in the narration of Ibn Hajar: "I have indeed sent down slaves of mine whom none will be able to fight." (Related by Muslim, both the chain and the text, and he alone related it from Al-Bukhaaree) Imam Ahmad related it as well, but after the saying, "And Allah will throw them wherever He pleases," is this addition: "And he will throw them in the *Maihbal*." Ibn Hajar asked, "And where is the *Maihbal*?" He said, "The rising place of the sun." Abu Daawood and At-Tirmidhee related it as well; At-Tirmidhee said about his narration, "*Ghareeb Hasan Saheeh*, we do not know it except through the *Hadeeth* of Ibn Jaabir." An-Nasaaee related it in truncated form. Ibn Maajah also related it, but with the following addition: "The people will burn the bow, arrows, and shields of Yajooj and Majooj for a period of seven years."

Umaamah Al-Baahilee said, "The Messenger of Allah ﷺ delivered a sermon to us, most of which was speech about the Dajjaal, whom he ﷺ warned us about. From his sermon he said, 'Since the time Allah created and spread the children of Adam (throughout the earth), there has never been a *Fitnah* that was as great as (will be) the *Fitnah* of the Dajjaal. Allah has not sent a Prophet except that he warned (his people) about the Dajjaal. I am the last of the Prophets, and you