

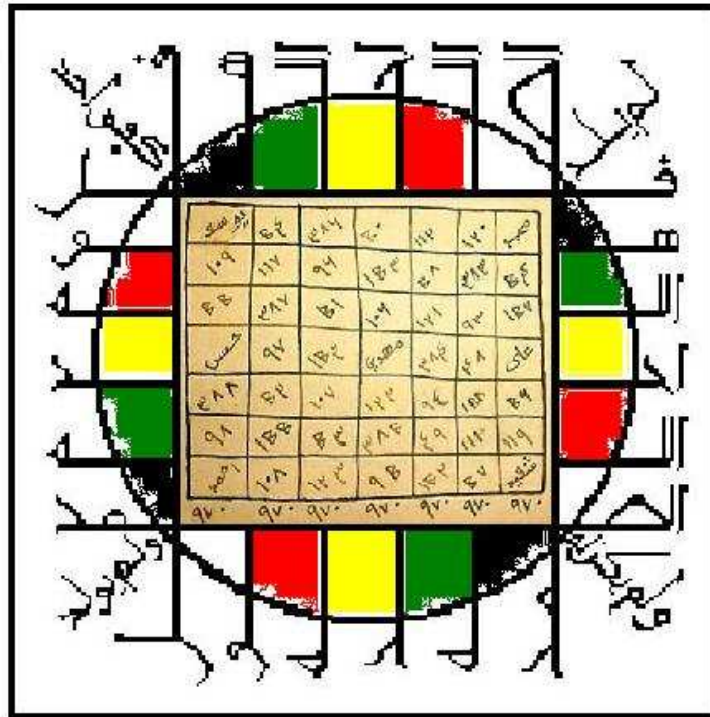
SANKORE'



INSTITUTE OF ISLAMIC AFRICAN STUDIES INTERNATIONAL

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# TANBEEHU'L-UMMA 'ALA QURBI HUJUUM ASHRAAT'L-SAA`A



Admonitioning the Muslim *Umma* About the Beginning and Nearness of

## the Signs of the End of Time

By:

Institute of Islamic African Studies International  
**Shehu Uthman Dan Fuduye'**

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**`ALA QURBI HUJUUM ASHRAAT'L-SAA`A**

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**Institute of Islamic-African Studies International**

### **Dedication**

The book is dedicated to the Coming Man, the Seal of the Muhammadan Saints, the Last of the Righteous Caliphs, the *Imam* of the Spiritual Poles, the Companion of the Sword, the one victorious over the greatest of the European metropolis, the *Sayyid*, the *Shareef*, our master Muhammad ibn Abdallah *al-Mahdi*, may Allah hurry his appearance and make us among his swords and shields, by the *baraka* of his ancestor, our master, the Prophet of Mercy, Muhammad, may Allah bless him and grant him peace.



Institute of Islamic-African Studies International

بسم الله الرحمن الرحيم لعلى الله على سبيتنا محمد ووالده وصحبه  
 وسام تسليم ما قاله النبي الكعبة البقيع المكنى لرب محمد ربه عثمان  
 بن جمعة بن عثمان المعروف بالدين في يوم النبي القعدة ٥٠ لله برحمته  
 وامن العجم لله الذي في م الشرايط الساعة قبل وقوعها تشبهها  
 للناس عن رويهم قبل هجوعها والصفة والاسلام على محمد قائم  
 النبوة والرسالة التي كان بعثه من اول اشراط الساعة وعلو يانه  
 وصحبه وجميع امة ربه عوي وامة الاجابة اما بعد فبسم  
 كتاب تشبيه الامة على قرب هجوم اشراط الساعة وان يحقها  
 في ظهر كما انبهر به النبي صلى الله عليه وسلم ومقصودنا في  
 تشبيههم على قرب تلك الاشارات عندهم على الاشارة  
 لا تجسمهم بانثوية في ارضهم و بين حذارك ما يحيط منهم  
 وينظر اول ان تجسمهم ويفظعوا عن ان تبارك يستعدوا الساعة  
 المعوذ ١٥٠ في تلك الاشارات علامة انتهائها ان تبارك وانقضا  
 ١٥٠ واول ما على في هذا الكتاب عشرة فصول الاول  
 في ذكر ما ورد في سورة الانبياء من الاشارات في ذكر بطلان  
 تشبيههم في الساعة ووقت اشراطها الفصل الثاني في ذكر  
 وقوع بعث اشراط الساعة الفصل الثالث في ذكر ما ورد في  
 خروج المهدي ورضوانه عنه الفصل الرابع في ذكر ما ورد في  
 خروج المسيح الخ جلال العنة عليه الفصل الخامس في ذكر ما ورد في  
 خروج عيسى عليه السلام الفصل السادس في ذكر ما ورد في

Folio 2 of the manuscript Tanbeeh'l-Umma of Shehu Uthman ibn Fuduye'

## Introduction

In the name of Allah the Beneficent the Merciful, may Allah bless our master and chief Muhammad, his family and Companions and give them peace.

All praises are due to Allah the Lord of the Worlds. May Allah send the best blessings and most perfect peace upon the master of the messengers, our master Muhammad, his pure family and noble Companions. May Allah be pleased with the masters of the *Tabi`een*, the right-acting scholars, the *Mujtahid imams* and upon all those who follow them until the Day of Judgment.

The Messenger of Allah, may Allah bless him and grant him peace was once asked by the Angel Jibril: "Inform me about the Hour?" He, may Allah bless him and grant him peace, said: "The one questioned knows no more about it than the questioner." He then said, "Inform me of its signs?" He, may Allah bless him and grant him peace, said: "It is when the slave-girl gives birth to her mistress and when you see the barefooted, naked, destitute herders of sheep building lofty buildings." In another narration on the authority of Abu Hurayra who said that the man asked: "When is the Hour?" He, may Allah bless him and grant him peace said: "The one questioned knows no more about it than the questioner. However, I will inform you of its preconditions. When the slave-girl gives birth to her master, then that is among its preconditions. When naked barefooted Bedouin becomes the leader of the people, then that is among its preconditions. When the herders of beasts compete with one another in building lofty buildings, then that is among its preconditions. There are five others and no one knows them except Allah." He then recited: "*Verily with Allah is knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows in which land it will die. Verily Allah is Knowing Aware.*"

With the recent celebration of the construction of the tallest building in the world, the Burj Khalifa in Dubai, by former Bedouins who up until the 19<sup>th</sup> century were undeveloped, coarse, and considered by most, the least equipped for civilization; marks one of the key signs of the End of Time. Yet few among our Muslim scholars are able to connect the dots of this event to the prophecies of the Messenger of Allah, may Allah bless him and grant him peace. In the above cited verse Allah is informing mankind to have fearful awareness in order to be saved from the suddenness and terror of the Hour which is surely approaching. However, humanity, including the Muslims, speak little about the Hour or its signs, even though these Signs have become apparent. The demands of this world's life and the race for material well being have blinded man to this inevitable event. The signs and preconditions of the Hour are denied by the non-Muslim and falsely interpolated by the Muslims in order to give the illusion that this life and all of the 'noble' traps and goals of the technocratic society are permanent. Allah ta`ala says: "*Are they waiting until the Hour comes upon them suddenly, while they are unawares?*" He also says: "*Verily the Hour approaches. There is no doubt about it but most of humanity do not believe.*" And finally there is His words: "*And when it is said, 'Verily the promise of Allah is true and as for the Hour, there is no doubt about it, you say, 'We do not know what the Hour is; we only have opinions about it and we are not at all sure.'*" This doubt permeates the Muslim as well as the non-Muslim. Few people speak of the signs of the End of Time and the cataclysmic events which would lead to the termination of the human project. This is in spite of the fact that these signs have appeared all around us.

Many well meaning leaders and Muslim activists say that discussing the End of Time is a waste of time and will lead to indolence on the part of the Muslims. They claim that waiting for the '*al-Mahdi*' induces apathy and lassitude among the Muslims that will snatch them away from the important work of social transformation. They cite the fact that early jurists like *Imam* Malik and others did not dwell on this subject in their prophetic narrations, and that it was of no real importance to the *Umma*. Many also claim that preoccupation with the End of Time scenario opens the doors to mass deception by charlatans and doom day sellers' intent upon lining their pockets with the wealth of a paranoid populous. This may well be true, however why was not the Messenger of Allah, may Allah bless him and grant him peace silent about the End of Time? Entire volumes of prophetic traditions are devoted to this same subject. The entire corpus of the Meccan chapters which were revealed to the heart of Muhammad, may Allah bless him and grant him peace repeatedly warns us of the End of Time and the terrors of the Day of Judgment. Our Muslim scholars have written innumerable books about the termination of the human project and the signs which will lead to the End of Time.

The Signs of the End of Time and the appearance of the biggest of its signs, the *al-Mahdi* are matters which have been transmitted in unbroken prophetic traditions from the earliest generations of Islam and constitutes an issue in the doctrine of the Muslims which is decisive and undisputable. The narratives regarding the appearance of the *al-Mahdi* were related in unbroken chains from Companions such as Abu Sa'id 'l-Khudri, Ali ibn Abi Talib, al-Husayn ibn Ali ibn Abi Talib, Ali ibn Ali al-Hilali, Hudhayfa al-Yemeni, Abdallah ibn 'Amr, Abu Amaa, Abd'r-Rahman ibn Awf, Abdallah ibn Umar, Abdallah ibn Mas'ud, Thawbaan, Anas ibn Malik, Abu Hurayra, Umm Salama, Jaabir ibn Abdallah, and Abdallah ibn Abass. These prophetic traditions were in turn narrated in sound collections of prophetic traditions such as those of al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, an-Nisaa'i, Abu Nu'aym al-Isbahan, Abd'r-Rahman as-Suyuti, al-Hakim and others. Thus, the Signs of the End of Time is apart of the decisive doctrines of belief of every Muslim, and were transmitted in unbroken chains of transmission to our time.

Because the narrations regarding *Imam al-Mahdi* and the other related issues of the Signs of the End of Time are from unbroken chains of transmission (*mutawaatira*) it is forbidden to deny them. It is for this reason that the *Shehu* said in his *al-Kabr al-Haadi Ila Umuur al-Imaam al-Mahdi* (The Guiding Information To Understanding the Affairs of the *Imam al-Mahdi*):

"This is based upon the fact that the prophetic traditions regarding this are from an unbroken chain of transmission (*tawaatira*). Al-Qurtubi said in his *at-Tadhkira*: "Abu'l-Husayn Muhammad ibn al-Husayn ibn Ibrahim ibn 'Aasim as-Sajazi said: 'The narrations from al-Mustafa, may Allah bless him and grant him peace are unbroken (*tawatirat*) and have become widespread (*astafaadat*) regarding the coming of *al-Mahdi*...'... The one who denies the appearance of *al-Mahdi*, may Allah be pleased with him, and is a disbeliever. This is based upon what al-Mutaqi said in his book known as *al-Burhan* because the prophetic traditions regarding this are from an unbroken chain of transmission."

Thus, it is no wonder that the concept of the End of Time, and particularly the belief in the imminent appearance of the *al-Mahdi* was a key feature in the eschatology of the reform movements which emerged in the *Bilad 's-Sudan*. Every Muslim reformer who helped elevate the word of Allah on the African soil spoke out about the End of Time and the events which would lead up to it. In fact, the author of this book, *Shehu* Uthman ibn Fuduye' wrote no less than twelve books on the subject. These works were written at the beginning of his affair, its middle and its end. The concept of *al-Mahdiyya* and the End of Time permeated the entire objectives of the founders of the Sokoto Caliphate. Yet no one can accuse the *Shehu* of lethargy,

apathy, and indolence. It was his ideas concerning the End of Time and what he saw as his role as forerunner of *al-Mahdi* which motivated him and his *Jama`at* to establish one of the most successful Islamic revival movements in the last two to three centuries. African Muslims have always held to eschatological beliefs which connected them to *al-Mahdi* and the End of Time. Along with the spread of the news of *al-Mahdi* there also emerged localized eschatological beliefs surrounding the personage of *al-Mahdi* and the signs of the End of Time. One such belief is what was believed concerning the collapse of the Songhay Empire and the sacking of the sacred learning center of Timbuktu, the renowned Sankore` University/Masjid:

“Oh, people of Timbuktu, if it should come to pass by Allah’s decree that you should be driven out of this town, whereby it will be destroyed and some of its people will die in chains, after having dispersed from it, prepare you then for meeting your Lord with evidence of good deeds, for that is one of the signs of the end of the world.”<sup>1</sup>

This event which took place in 1591 C.E. marked the end of the political, social and economic security for the entire region of the *bilad` s-sudan*. It led to the proliferation of the Atlantic slave trade, the reemergence of paganism, and the resurgence of heretical innovations. Consequently, the scholar/notables were transformed due to the urgency of the religious and social conditions of the *bilad`s-sudan* into scholar/warriors who with ‘the sword and the pen’ set out to prepare the way for the appearance of the expected *al-Mahdi* and the establishment of a just Islamic society. From the sixteenth century to the eighteenth century scholars took up the sword in defense of Islam against paganism, ignorance and injustice.

It was during this period of *tajdeed* that the belief in the imminent appearance of *al-Mahdi* reemerged on the tongue of the scholars. In fact many of the scholars of the central *bilad` s-sudan* who had witnessed the conversion of thousands of pagan Africans at the hand of the *Shehu* and his lieutenants and had seen the revival of Islamic learning among the elite as well as the common people, began to intimate that the *Shehu* was indeed the Awaited *al-Mahdi*. The *Shehu* denied that he was *al-Mahdi* by composing more than twelve books on the personage of *al-Mahdi* and the signs of the end of time. In his an-Naba` al-Hadi Ila Ahwaal al-Imam al-Mahdi (Prophetic Guidance to Understanding the Circumstances of *Imam al-Mahdi*) he said:

“I say, indeed that *Imam al-Mahdi*, may Allah be pleased with him, will be endowed with certain secret attributes which one like me cannot claim to have. Indeed: ‘*there is a difference between the drone of a fly and the melody of bees*’.”<sup>2</sup>

The *Shehu* was anxious to demonstrate that he was not *al-Mahdi*, however, he endeavored to establish that he was the eleventh *mujaddid* and the eleventh righteous *Khalif* who would herald in the time of the coming of *al-Mahdi*. This was affirmed early during the initial victories when Muhammad Bello said in his Infaq` l-Maysuur: “I informed them as he (the *Shehu*) informed me that the time of the appearance of *al-Mahdi* was near. And that the *jama`at* of the *Shehu* are the vanguard and the precursors of the armies of *al-Mahdi*. He said that this *jihād* will not end, Allah willing, until it reaches *al-Mahdi*.”<sup>3</sup> This identity construct was extremely important in mobilizing the Caliphate around an eschatology which was well known and established, while at the same time clearing them of any false claims connected to it. The *Shehu* said in 1811 in his Naseehat Ahl` z-Zamaan:

<sup>1</sup> Elias Saad, The Social History of Timbuktu, Cambridge, 1983, p. 211.

<sup>2</sup> Uthman ibn Fuduye`, an-Naba` al-Hadi Ila Ahwaal al-Imam al-Mahdi, (manus. in possession of author), f. 4.

<sup>3</sup> Muhammad Bello, Infaq` l-Maysuur Fee Tarikh Bilaad at-Takruur, (trans. Muhammad Shareef, Sankore` Institute of Islamic-African Studies International), p. 105.



“It is mentioned in the Sunnan of Ibn Maja in the section concerning following the *sunna* of the righteous rightly guided *Khalifs*, on the authority of al-`Irbaad ibn Saariya, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said, ‘*Obligatory upon you is fearful awareness of Allah, hearing and obeying. Even if there is appointed over you an Abyssinian slave. You will see after me severe dissension so therefore obligatory upon you is my sunna and the sunna of the righteous rightly guided khalifs after me.*’ They are twelve and Muhammad *al-Mahdi* will be the last of them. He is the one meant whenever the term *al-Mahdi* is used unconditionally. A prophetic tradition is mentioned in the Tareekh `l-Khulafa of Abd `r-Rahman as-Suyuti: ‘*This umma will not be destroyed until there appears twelve khalifs. Each of them will behave with true guidance and the religion of truth.*’ Abd `r-Rahman as-Suyuti said after relating this tradition in the aforementioned book, ‘There has appeared from among these twelve the four *khalifs*, then al-Hassan, Mu`awiyya, Abdallah ibn `z-Zubayr and Umar ibn Abd`l-`Azeez. These were eight. Then included with them is al-Muhtadi Billahi from among the Abassiyya because he acted among them like Umar ibn Abd`l-`Azeez acted among the Banu Umayya. Then there was at-Thaahir Billahi because of what Allah gave him from justice. There only remains two awaited *khalifs* One of them is *al-Mahdi*.’ I say: I hope that I will be the first of these two and that the Promised *al-Al-Mahdi* will be the last.”<sup>4</sup>

Here the *Shehu* presents the idea that he is the forerunner of *al-Mahdi* and that Allah has dressed him in the mantle of *al-Mahdiyya*. The *Shehu* composed twelve works concerning the signs of the end of time and the description of *al-Mahdi*. In these the *Shehu* utilizes sound prophetic traditions and delineates that *al-Mahdi* is: [1] from the family of the Prophet; [2] that he is one of the major signs of the end of time; [3] that he will first appear in the west; [4] that the *bay`a* (allegiance) will be given to him in the *Hijaz* in Mecca between the *rukun* and the *maqam* (i.e. between the door of the Ka`aba and the Black Stone at the *multazim*); [5] that he will appear during the corruption of mankind, the spread of disbelief and oppression; [6] that he will fill the earth with justice and equity just as it had been previously filled with oppression and injustice; [7] that he will govern the entire world; [8] that mankind will submit to him sometimes willfully and sometimes by force; [9] that he will govern the earth for seven years; and [10] that Jesus the son of Mary will descend after him and kill the *Dajjal* or he will descend during his time and assist him to kill the *Dajjal* at the gate of Ludda in the land of Palestine. This was the fundamental creed of the Sakwatto scholars and remained the one doctrine which unified the emirate from 1804 until 1903.

The *Shehu* said in his an-Naba` `l-Hadi:

“I say, and success is with Allah, realize my brothers, that my objective in composing this work is not to affirm that I am *Imam al-Mahdi*. On the contrary, my objective in composing it is to explain to you that Allah ta`ala has favored me with the circumstances which are parallel with the circumstances of *Imam al-Mahdi*, which the scholars, may Allah ta`ala be pleased with them, have cited in their works. My objective is to comply with the command of Allah ta`ala: ‘*And of the favors of your Lord, proclaim*’.”<sup>5</sup>

The *Shehu* went on to denounce all those who attributed the claim of *al-mahdiyya* to him, or to any person who did not fulfill the well known conditions for which *al-Mahdi* will be known. In 1814 C.E., some three years before his death; he composed his controversial Tahdheer`l-Ikhwaan Min Iddi`a al-Mahdiyya al-Maw`uda Fee Aakhir az-Zamaan (Warning to

<sup>4</sup> Uthman Dan Fuduye`, Naseehat Ahl `z-Zamaan, (unpublished manus. in possession of author), ff. 36-37.

<sup>5</sup> an-Naba` al-Hadi, f. 1.

the Brothers Against Claiming the *al-Mahdiyya* Foretold at the End of Time), in which took pains to disassociate himself the claim of *al-mahdiyya*, but more importantly, he systematically deconstructed the claim of those people in the past who did the same. He cited sound prophetic traditions as the basis for rejected them. The criteria which the *Shehu* gave also protected the *Jama`at* in the future from anyone who would make the claim prior to the real appearance of the *Imam al-Mahdi*. Among the key prerequisites of the *mahdiyya* is that he will be a *Shareef* a direct descendent of the Prophet, may Allah bless him and grant him peace from Fatima and Ali; that his name will be Muhammad; that his father's name will be Abdullah; that he will be born in al-Medina; and that he will be a *mujtahid 't-ta`seel* (a scholar of independent judgment of the principles), which is the highest standard of scholarship in Islam. He also cited individuals to whom the *al-mahdiyya* was falsely attributed such as: Muhammad ibn al-Hassan al-Askari of the Shi`a *Imamiyya* sect; Zayd ibn Ali ibn al-Husayn of the *Zaydiyya* sect; Muhammad ibn al-Qaasim ibn Ali ibn Umar ibn al-Hassan ibn Ali; Muhammad ibn al-Hanafiyya of the *al-Kaysaniyya* sect; Is`haq ibn Ja`far as-Saadiq; Ahmad ibn Abdallah ibn Abu Mahalli; Abu Abdallah ibn Turmart s-Susi; and Muhammad ibn as-Sayyid Khan al-Junquri of India. Regarding the later claimant he cited legal decisions given by jurists from the four *madhaahib* clearly establishing the falsity of those who claim the *al-mahdiyya*. Thus, the *Shehu* bequeathed to his *Jama`at* the criteria by which to judge the claim of any person that would ever emerge in the future who made the claim of *al-mahdiyya*. In fact, it was legal evidence cited in this text which his daughter, Maryum, would later use to denounce the claims of the supporters of the Sudanese 'Mahdi', *Sayyid* Muhammad Ahmad, as we will discuss shortly, Allah willing. This text also established the grid by which latter claimants such as Ahmad al-Qadiani of India and other groups which emerged from them such as the Lost Found Nation of Islam who still assert that Wallace Fard Muhammad was the *al-Mahdi* and is 'god in person'. In this last context, the *Tahdheer* clearly and unequivocally refuted with clear evidence by implication that Elijah Muhammad was a 'messenger', or was an 'incarnation' of Jesus the son of Mary, or that the Nation of Islam was an embodiment of 'Mary' who gave birth to a 'Christ-like' individual in the person of *Imam* Warith`d-Deen Muhammad, may Allah be merciful to him, or that the Nation of Islam was a 'Christ-like' community which was the 'body of Christ'.

The *Tahdheer`l-Ikhwaan* clearly closed the door for any person making the claim of *al-mahdiyya* before the actual appearance of the Awaited *al-Mahdi*. Indeed as the vanguard of the *Imam al-Mahdi* and his forerunner, the *Shehu* was obligated to defend him and protect the mantle of the *al-mahdiyya* from false claimants, even from those who claimed that he himself had been granted this title. About this he said:

"Realize also O brothers that I am not the *Imam al-Mahdi*, and that I have never claimed the *al-mahdiyya*, albeit that has been heard from the tongues of other men about me. Indeed I have made strenuous effort in warning them to desist from that, and I explicitly rejected their claim in my Arabic and `ajami writings."<sup>6</sup>

Although, he disassociated himself from the claim, yet he and his colleagues maintained that the emergence of his *tajdeed* movement and the Sokoto Caliphate was intimately connected to *al-Mahdi*. The connection of the Sokoto Caliphate with the Signs of the End of Time and the appearance of the *al-Mahdi* was reiterated by the founder in many of his texts, but more importantly in his Fulfulde` poetry. In 1224 A.H. (circa 1808 C.E) with the defeat of the capital

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<sup>6</sup> Uthman ibn Fuduye`, *Tahdheer`l-Ikhwaan Min Iddi`a al-Mahdiyya al-Maw`uda Fee Aakhir az-Zamaan*, (unpublished manus. in possession of author), f 4.

of the Habe` Hausa kingdom in Alkalawa, the *Shehu* composed his famous Fulfulbe` poem called Yimre` Tanasabuje` (The Song of Comparison) in which he gives thanks to Allah for making him resemble the Prophet, may Allah bless him and grant him as well as the Awaited *al-Mahdi*. He composed thirty three poetic verses delineating the resemblance between him and the Awaited *al-Mahdi*.

Regarding his resemblance to the *al-Mahdi* the *Shehu* said:

“I have also been granted attributes like those of the *al-Mahdi*

I thank Allah for what I have been granted.

Let me declare them in gratitude to Allah, not because  
of any power of mine have I attained what has been assigned.

He too was prophesied in prophecy before his coming

I thank Allah that my coming too was prophesied.

Our time is a time of a *Mahdi*

I thank Allah at this time too have I been sent.

With many-sided nobility is *al-Mahdi* clothed

I thank Allah that with this am I too clothed.

He will only be appointed when disorder prevails

I thank Allah that at such a time have I been appointed.

He will only be sent when oppressors abound

I thank Allah that at such a time have I been sent.

At a time of religious decline will he be raised up

I thank Allah that at such a time have I been raised up. . .

A mark of *al-Mahdi* is the purifying of learning

I thank Allah that by me also has learning been purified.

A mark of *al-Mahdi*, again, is his descent from Fatima

I thank Allah that this has been reported of me. . .

A mark of *al-Mahdi* is the overthrow of traditional magic practices

I thank Allah for what has been overthrown for me.

A mark of is the is the suppression of innovation

I thank Allah for what has been suppressed through me. . .

A concern of *al-Mahdi* is that the Qur`an should be studied

I thank Allah that with this too am I concerned.

A mark of *al-Mahdi* is the reviving of the *sunna*

I thank Allah for what has been revived through me. . .

A mark of *al-Mahdi* is the justness of his judgments

I thank Allah that this is the mark of my judgments.

A mark of *al-Mahdi* is his gentle disposition

I thank Allah that I too was given such a disposition.

A mark of *al-Mahdi* is his being the source of joy to Muslims

I thank Allah that I too have been a source of their joy.

A concern of *al-Mahdi* is the dignity he brings to Muslims

I thank Allah that they were given dignity through me.

A mark of *al-Mahdi* is the is being appointed *Amir `l-Mu`mineen*

I thank Allah that for this have I too been appointed.

A mark of *al-Mahdi* is his slaughter of those who reject the faith

I thank Allah also for those who have been slaughtered.

A mark of *al-Mahdi* is the overthrow of highway robbers

I thank Allah also for having those overthrown.

A mark of *al-Mahdi* is that he will wage *jihad*

I thank Allah for with this have I been charged.

A mark of *al-Mahdi* is being clothed with victory

I thank Allah that with victory have I too been clothed.

A mark of *al-Mahdi* is being accompanied by flags

I thank Allah towards this have I too been led.  
 What is inscribed on them is **Laa ilaha illa Allah**  
 I thank Allah that this is inscribed on mine too. . .  
 A mark of *al-Mahdi* is easing the lot of the Muslims  
 I thank Allah that by me too has their lot been eased.  
 A mark of *al-Mahdi* is the answering of his prayers  
 I thank Allah that my prayers too have been answered.  
 I am not the Awaited *al-Mahdi*  
 It is his mantle with which I have been clothed.  
 I do not deny that I am a *Mahdi* for this time  
 I thank Allah that I have been granted this privilege.  
 Every epoch has a *Mahdi* allotted to it  
 Openly or secretly, so I have been taught.  
 I am certain there will be an Awaited *al-Mahdi* that is why I am  
 Made to know him whom I have been made to resemble.”<sup>7</sup>

The *Shehu* had no illusions about the time that he was in and what was to be done during that time. In his *al-Mahdhuraat Min `Alamaat Khuruuj al-Mahdi* (the Adversities of the Signs of the Appearance of *al-Mahdi*) he said: “Realize that as-Sufyan at-Thawri may Allah ta`ala be merciful to him once said: ‘The affair of *al-Mahdi* will become manifest upon eleven supports from the supports of the religion from among the reformers. This is because the reformers will be twelve after the Prophet, may Allah bless him and grant him peace’.”<sup>8</sup>

Even at the time of his greatest victory over the disbelievers of Gobir in 1804 he received a vision indicating the transient nature of his victory. He saw a startling vision of the Prophet, in which he saw the expected *al-Mahdi* who would save Islam, the coming of the *zaman'n-nasara* (the hour of the Christians), and the *hijra* of the faithful from Sokoto to the Nile River and the Hijaz to meet *al-Mahdi*. He saw that the people of the *ribat* and their successors, the true followers of the *Shehu*, would go on the journey to the east guided by the light and *baraka* of the *Shehu*. The apostates, collaborators and deceivers would not go and would remain in the west, settling among the Christian European's jurisdiction until the anti-Christ came out against them.<sup>9</sup> The *Shehu* came out and informed his people not to rejoice because his green flag would be a passport to victory for 100 years, and exactly at the end of one century the 'hour of the Christian's' would emerge and eclipse the Sokoto Caliphate in the west.<sup>10</sup> It was during this period that he wrote his famous 'Song of the Journey to the East', where he described in detail the very route of the *hijra* and disclosed its time:

"When the ruler of the Muslims goes to Mecca, we must pray,  
 and make ready our goods to go with him.  
 ...  
 We pray to the Lord, the King of the worlds, when we start,  
 that we may obtain provision of the journey from the *Kufaar*.  
 With our wives, our children, all our servants and our wealth,  
 we Muslims will flee together.  
 We will travel too without thirst or hunger; we will rejoice in that  
 which is sweet one with another.  
 By the power of Allah, and the blessing of our *wali* ,

<sup>7</sup> Uthman ibn Fuduye`, *Yimre` Tanasabuje`*, (unpublished manus. in possession of author), ff 2-4.

<sup>8</sup> Uthman ibn Fuduye`, *al-Mahdhuraat Min `Alamaat Khuruuj al-Mahdi*, (unpublished manus. in possession of author), f. 4.

<sup>9</sup> Abu Bakr Atiku ibn Uthman Dan Fuduye`, *Risaalat ila Jama`at Gwandu*, manus.,ff. 23-31.

<sup>10</sup> A.H.M. Kirk-Greene, p.24.

He will bring us to the place where a share shall be granted to all.  
When we start from here we travel diligently, we follow it,  
east as far as Adamawa.  
When we start from Adamawa we come to the country of Bagu,  
we put down our goods.  
May Allah bring us to the town (on the Nile) without lack of  
anything; with joy we shall meet with the Arabs."<sup>11</sup>

These poetic verses regarding the Signs of the End of Time, the appearance of the *al-Mahdi* and the mass *hijra* of the *Jama`at* of *Shehu* Uthman ibn Fuduye` to the Blue Nile and the *Hijaz* remained a long-established eschatological belief of the leading figures of the Sokoto Caliphate. After the death of the *Shehu*, *Sultan* Muhammad Bello dispatched a letter to the *Amir* of Adamawa, Modibo Adamu, in which he said:

"...the matter with which you left us that is dispatching troops to the south of Wodai and the south of Fur in the direction of the Nile River: you are to do your utmost in sending spies to those lands. For our *Shaykh*, may Allah be pleased with him, indicated to us that his *Jama`at* would migrate in that direction before the appearance of the *al-Mahdi* in order to follow him and give him the oath of allegiance."<sup>12</sup>

It is clear from the above that Bello was so influenced by the prophecy of the *Shehu* that he utilized officials of the state to be on the look out for all signs that would indicate the coming of the European colonizers and the subsequent appearance of the *al-Mahdi*. The belief in the *al-Mahdi* for the people and officials of the Sokoto was perhaps the most explosive idea in the cementing and consolidation of the state. For this ideology had the ability to unite the Caliphate around a central rallying call that would have charismatic affect upon the people over long periods of time. It also had the affect of connecting the revolutionaries of the Caliphate with the appearance of the 'ideal' Islamic government which was foretold by Prophet Muhammad to be established in the end of time.

However, the appearance of the *al-Mahdi* would be preceded by the filling of the entire world with oppression and injustice. It has been related by Abu Nu`aym on the authority of Abu Sa`id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The earth will be filled with injustice and enmity. Then a man from the people of my household will appear until he fills it with equity and justice, just as it will have been previously filled with injustice and enmity." This prophetic tradition was further explained in the *al-Mahdhuraat* when the *Shehu* said:

"Abd'l-Aziz said in his *Miftaah`Uluum as-Saa`*: "When you see the breaking of family ties, the removal of modesty in the eyes of people, and those who do not participate in committing sins will become humiliated, treated as crazy or powerless, for then starvation will descend upon all of them, and they will be humiliated as a result. After that Allah will send locust against them. After the locusts He will then send blessings upon them for a period of nine years and they will not even hear any news of hunger. Unfortunately, however, they will take up amusements as a result of these blessings, and they will cause the increase in corruption in the earth of Allah. They will abandon the path of the truth, and will as a result incline towards women, wealth, the love of corrupt passions, and the love those things which will induce the anger of Allah. Then Allah will send one

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<sup>11</sup> C.H. Robinson, *Specimens of Hausa Literature*, (London,1896),pp.64-6.

<sup>12</sup> Umar al-Naqqar, *The Pilgrimage Tradition in West Africa*, (Khartoum: University of Khartoum Press, 1972) p.78.

of His slaves against them with huge military forces which will come against them from the east, the west, the south and the north, from behind them and from before them. Then Muslims will be severely afflicted with immense tribulations, until many of them will prefer death as a result. At that Allah will cause divine relief to appear for the Muslims in the person of *al-Mahdi* who will be upon the Straight Path. The Muslims will give the oath of allegiance to him between the Corner and the Station of Ibrahim. He will establish the Muslims upon the *jihad* in the Way of Allah. All those who believe in him will fight against the disbelievers and encounter the Dajjal, Anti-Christ may the curse of Allah be upon him. They will fight against him until the fighting becomes intense. The Anti-Christ may Allah curse him will say: 'When the morning comes we will destroy this *Jama`at*, for we will vanquish them!' In that night the Prophet Jesus, upon him be peace will descend, and he will kill the Dajjal. Then Allah will wipe disbelief from His earth."<sup>13</sup>

Social and moral decay would affect the entire Muslim world. However, the *Shehu* and many of the scholars and rulers after him composed texts which lamented the social, moral and spiritual decay which would afflict the Sokoto Caliphate as well. The *Shehu* bemoaned this in many of his Fulfulde` poems. Likewise, the generations after the *Shehu* warned in some detail of the upheavals that would undermine the integrity of the Caliphate. For example, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* warned in his Wathiqa al-Akhir Ila Jama`at al-Muslimeen:

"Indeed the *Shehu* may Allah be merciful to him did not pass away without first determining the legal rulings and protecting those who possessed understanding...Realize that the factions after him will be three factions: [1] a faction who will follow him, believe in him and will not alter anything from him until they meet him. These are his *Jama`at*; [2] a faction who will follow him on the fringes. This faction will be afflicted with tribulation; and [3] a faction who will follow him out of fear, and who will violate their oath. This faction will be destroyed...For everyone who broke their covenant from those who disbelieved and the hypocrites, will be destroyed with a destruction whose likeness has not been seen before, Allah willing...Indeed the true *Jama`at* of the *Shehu* will not become divided, Allah willing, either those in the south, in the north, the east and the west...Indeed the members of the true *Jama`at* of the *Shehu* are blessed, and they must of necessity go through a thorough purification and test before death encounters anyone of them. Anyone who is not tested in that time, then it is feared for his soul an evil ending, due to his withdrawing from the *Jama`at* of the *Shehu* at that time...Verily the test and purification will be two types: [1] a type of test which will come from the direction of people, where they will be tested due to their acts of transgression; and [2] a type of test which will come due to following the passions of the lower soul. It is due to these that this *Jama`at* will be rocked and convulsed until they are eventually washed and cleansed of these transgressions and the following of the passions of their lower souls. Then after that, the affair of the *Jama`at* will be straightened out. We ask Allah for safety in the two worlds, by the rank of Muhammad the Prophet of mercy, may Allah bless him and grant him peace, and his family, and Companions who followed the straight path. It is ended...Peace".<sup>14</sup>

The moral decay which would permeate the Sokoto Caliphate was mainly connected to the abandonment of the teachings and methodology of the *Shehu*, where two thirds of the people

<sup>13</sup> Al-Mahdhuraat, ff. 8-9.

<sup>14</sup> Muhammad Bello ibn Uthman ibn Fuduye`, Wathiqa al-Akhir Ila Jama`at al-Muslimeen, (unpublished manus. in possession of author), ff. 13-15.

descended from or connected with the Sokoto Caliphate would either adhere to his teachings on the fringes without firm belief, or would abandon or violate their oath of allegiance which they pledged to the *Shehu*. And only a third would hold to their covenant, but these loyalists would be tried, tested and afflicted as a result of their fidelity to what the *Shehu* established. The majority, however would turn away from the teachings of the *Shehu*, by either reverting back to divisive views that they held before the *tajdeed* was established, or by intentionally misinterpreting the aims and objectives of the movement for their own selfish motives. The tests, trials and afflictions which would befall the loyalists could be interpolated to be the problems which those who abandoned their oath to the *Shehu* would cause for them. Gidadu ibn Layma tells us exactly what loyalty to the *Shehu* meant to the members of Sokoto Caliphate by what he related from the *Shehu* himself in his Rawdat'l-Janaan:

"*Shehu* Uthman came out to one of his lectures on a Wednesday after the *maghrib* prayer. He asked Allah ta`ala to allow us to obtain his *baraka*. When he sat down upon his blessed lecture seat, he greeted the people with the best of greetings and then said: "I have come out to inform you of five things by which you will obtain the *baraka* of this age. This is because the *mujaddid* after the Messenger of Allah, may Allah bless him and grant him peace, must of necessity come every century. Thus, everyone who lives during his time will not obtain any benefit from him except with five conditions. The first condition is that he must love the *mujaddid*, for whoever does not love him will not accept his teachings. The second one is that he should exalt and extol him, for whoever does not extol him cannot accept his teachings. The third is he must always consider him on the truth, for whoever does not consider the *mujaddid* on the truth will not accept his teachings. The fourth is that he must throw his own intellect and opinion behind him or place it in his pocket, and except everything that the *mujaddid* says and act in accordance with it. The fifth is that he should consider every scholar during his age below the rank of the *mujaddid* and not place anyone above him. And he should not even consider the words of the teachings of any *Shaykh* who disagrees with his teachings. Whoever has gathered together these five conditions will definitely obtain benefit and *baraka* from him and he will be a means (*waseela*) between him and Allah and His Messenger. And if he does not, then he will have no *waseela*, we seek refuge with Allah." The *Shehu* then said; "O Muslims! be grateful to Allah! For whomever among you who accepts my teachings and acts in accordance with them I will come with him tomorrow to Muhammad, may Allah bless him and grant him peace. I will be a proof against everyone who does not accept my teachings with Allah. This is in accordance with His words `azza wa jalla; "*On the Day when all people will be called by their Imam.*"<sup>15</sup>

Thus, apart of the eschatological beliefs of the Sokoto Caliphate was that the majority or two thirds of all those descendent from or who claimed to be associated with the Sokoto polity would abandon the above five conditions laid down by the *Shehu*. They would abandon the three robes of honor which the *Shehu* was granted: the robe of *wilaayat* (sainthood) bequeathed through the *Qaadiriyya* spiritual Path; the robe of knowledge as delineated in the *minhaj* of the *Sunna*; and the robe of sovereignty by denying the political authority bequeathed to the *Shehu* and passed down generation after generation to our times now. The political authority vouchsafed to the *Shehu* would be intentionally altered by insiders and outsiders in order to disrupt the vitality of the Caliphate. However, there would remain a remnant who would adhere to the above

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<sup>15</sup> Uthman Gidadu ibn Muhammad Layma, Rawdat'l-Janaan (trans. Muhammad Shareef, Sankore` Institute of Islamic-African Studies International), p. 27.

five conditions, believe in the *Shehu*, hold to the covenant and oath of allegiance they pledged to him, and not alter his *minhaj*.

The soundest narrations we have from the *Shehu* regarding those who would hold firmly to his *minhaj* was that narrated by one of his sons, *Sultan* Abu Bakr Atiku ibn *Shehu*. It was widely known that this son had inherited 115 mystical secrets from the *Shehu*, which were bequeathed to him from the period of 1807, when the *Shehu* had settled in Gwandu, throughout the spiritual explosive period of 1810 until the early settlement of Sokoto in 1815. Thus, during a period of eight years, *Sultan* Abu Bakr learned some of the most important secrets and eschatology of the *Jama`at*. It is said that 100 of these secrets allegedly died with him and he only conveyed 15 of them to others. However, according to some of the *Shuyuukh* in the east, *Sultan* Abu Bakr narrated most if not all of the 115 secrets, but to a very small circle. It is believed that the following transmission describing the 'true remnant of the *Shehu*' was among those 15 narrated to the larger community. It was related in his famous ar-Risaalat Ila Jama`at Fee Gwandu:

"I will inform them of at least one thing, which our *Shehu* informed us of. It is that the people of the *ribaat* towns, who are firmly established there, will journey, either in person or by means of their descendents, to the Nile River and to the lands of the *Hijaz*. They are the true remnant of the affair of the *Shehu* and from them will emerge his light and *baraka*. They are those who will gather with the *Imam al-Mahdi* and give the oath of allegiance to him. With them will be the flags of the *Shehu* and they will have an immense station with Allah. As for those who abandon the people of the *ribaat*, turning back to their original place, they will not be counted among them. This is because they were content to turn on their heels. Similarly, those who remain among these provincial villages here, they will not reach the Nile River. Rather, most of them will head in the direction of the land of the people of the West. They will reside there among the disbelievers until the one-eyed *Masih ad-Dajaal* comes out against them. We seek refuge with Allah from his evil. Amen."<sup>16</sup>

*Sultan* Abu Bakr Atiku gives us nine characteristics of the loyalist who would remain true to the *minhaj* of the *Shehu*: [1] they would be from the people of the *ribaats* or military garrisons established by the Sokoto Caliphate; [2] they would be committed to maintaining the *ribaats* and spiritual practices which are required of the people of the *ribaat*; [3] they will make the *hijra* to the Nile or the *Hijaz* either in person or through their descendents; [4] they will be the true remnant of the affair of the *Shehu*; the 'affair' (*amr*) here being a reference to the three robes of honor- saintliness (*wilaayat*), knowledge (*`ilm*) and sovereignty (*mulk*) given to the *Shehu*; [5] they will embody the spiritual illumination of the *Shehu*; [6] they will preserve the spiritual *baraka* of the *Shehu* and it is from them that it will reemerge and spread; [7] they will gather with the Awaited *al-Mahdi* and give the oath of allegiance (*ba`yaat*) to him in the same manner that they upheld their oath of allegiance to the *Sultanate*; [8] they will have the green flags of victory given by the *Shehu* indicating their rightful authority; and [9] they will have an immense spiritual station (*maqaamat `aadhem*) with Allah ta`ala.

These nine characteristics are extremely significant because they are reminiscent of another set of nine characteristics narrated to us from *as-Shaykh'l-Akbar* Muhammad ibn `Arabi al-Hatimi in his renowned al-Futuhaat `l-Makiyya, where he transmits the nine traits of the *wazirs* or helpers of *al-Mahdi*. In Chapter 366 of Ibn `Arabi delineates the spiritual capacities and

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<sup>16</sup> Abu Bakr Ateeku ibn Uthman ibn Fuduye`, ar-Risaalat Ila Jama`at Fee Gwandu, (unpublished manus. in possession of author), ff2-3..



traits of the ‘ministers’ (*wuzara* sing. *wazir*) and enumerates them as nine: [1] their piercing spiritual insight (*baseerat nafeedha*) characterized in their supplications, inviting people to Allah ta`ala and access to the ‘men of the Unseen’ (*rijaal ‘l-ghayb*); [2] their innate abilities of divine discourse (*khitaab ‘l-ilaahiyya*) characterized by their mastery of the science of dreams (*ilham*) and their intimate discourse (*munaajaat*) with their Lord; [3] their ability to ‘translate’ (*turjama*) the immediate knowledge of Allah ta`ala to the people, characterized by their ability to precisely apply the legal judgments of the *shari`a* and their immediate clairvoyance (*firaasa*) in judging between litigants; [4] their adeptness at given the authority to those who deserve it (*yansab ‘l-amr liman ahlan lahu*) and placing matters in their rightful place (*wada`a ‘l-umuur fee mawaa`idhi*); [5] their ability to show mercy and compassion within their anger (*rahma fee ghadab*) in applying the prescribed punitive punishments (*huduud mashru`a*); [6] their abilities to acquire the necessary permissible wealth (*arzaq*) for the *bayt ‘l-maal* (public treasury) in order for the *al-Mahdi* to distribute wealth equitably, but also their spiritual mastery and abilities to distribute inward wealth, which is gnosis to those spiritually prepared for it; [7] their innate knowledge of the interlacing of matters (*ma`rifat tadaakhil ‘l-umuur*) of the inward and the outward, the microcosmic and macrocosmic world; [8] their prodigious effort (*juhd*) in taking care of the affairs of mankind; and [9] their acquaintance with the knowledge of the Unseen (*‘ilm ‘l-ghayb*) by which they will be able to govern the world with justice and equity.

The above nine characteristics of the ‘ministers’ of the *al-Mahdi* specify the immensity of the spiritual station these individuals will have with Allah ta`ala and mirror what *Sultan* Abu Bakr Atiku said about the *jama`ats* that will make the *hijra* to the east by his words: “...they will have a tremendous station with Allah.” This is an indication that the *Jama`at* of the *Shehu* would have their own unique eschatology regarding *al-Mahdi* and an important role they will play in his appearance. One of the sages of Maiurno, my *Shaykh*, Sidi Umar ibn Ahmad Zaruq transmitted to me some of the eschatological beliefs which are exclusive to the people of Maiurno. He said: “One of the key signs of the appearance of the *al-Mahdi* will be that political authority will be given to the Pope of Rome. A major slaughter of Muslims will occur in Alexandria, Egypt. The earth will be completely filled with injustice to the extent that knowledge of Allah and stations with Him will be barred clocking the People of Allah from holding back the spread of corruption. This will result in seven of the most perfected of the *awliyya* upon earth meeting and conferring with one another in Mecca, and realizing that only the *al-Mahdi* can rectify the circumstances of the *Umma* and the earth. One of these sages will come from the family of the present king of Jordan. One will come from the *Shareefs* of Yemen. One will come from the family of *Idrisi Shareefs* of Morocco. One will come from Mecca. One will come from Syria. One will come from present day Iran, and will not have a beard. The seventh one will come from the *Jama`at* of *Shehu* Uthman ibn Fuduye` from those families residing in the town of Maiurno.”<sup>17</sup>

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<sup>17</sup> This information was taken orally from *Shaykh* Umar ibn Ahmad Zaruq in my interviews with him during the years of 1987, 1988 and again in 1999. *Shaykh* Umar is well respected in the town for being one of the sole authorities on oral traditions, and eschatology of the people of Maiurno. It was corroborated by *Shaykh* Muhammad Bello ibn Abd`r-Raaziq, *Shaykh* Abu Bakr Basambu, and *Shaykh* Uthman ibn Ibrahim, that when *Shaykh* Umar ibn Ahmad Zaruq was a young boy he would sit in the circle of the elders of Maiurno, and occasionally ran errands for them. The elders of Maiurno normally met daily in front of the homes of *Shaykh* Abd`r-Raaziq and *Shaykh* Abd`r-Rahmaan Yaabaana, the two sons of *Shaykh* Uthman ibn *Shaykh* Abd`l-Qadir ibn Mustafa, which was east of the chief *masjid* of the town. In this way *Shaykh* Umar ibn Ahmad Zaruq heard many of the oral traditions, tales of miracles, poetry, mystical secrets and eschatological beliefs of the people of Maiurno. He thus, became the leading authority regarding the teachings and beliefs peculiar to the *Jama`at* of the *Shehu* in Maiurno. May Allah ta`ala

Thus, the people of Maiurno believe that they have a unique relationship with the future emergence of the *al-Mahdi* and establishment of his authority on earth. *Shaykh* Umar ibn Ahmad Zaruq also delineated a detailed description of the *wazir* of *al-Mahdi* who will come from this *Jama`at*. He said: “This *wazir* will come from the family of Muhammad Bello, if the *Sultanate* of that time is in the family of Abu Bakr Atiku. If the *Sultanate* of that time is in the family of Muhammad Bello, then this *wazir* of the *al-Mahdi* will come from the family of Abu Bakr Atiku. He will be well versed in the teachings and books of the *Shehu* and the remainder of the scholars of the *Jama`at*. He will wear all white, regularly wear the white turban with the *litham* (part of the *turban*) covering his lower face and he will carry a sword regularly as a habit.”<sup>18</sup> This *wazir* will be among the seven ‘ministers’ of *al-Mahdi* on earth. It is for this reason that the present *Sultan* of Maiurno usually eschews and shuns active political involvement since his key responsibility is to maintain the existence of the town of Maiurno until the appearance of the Awaited *al-Mahdi* as well oversee the spiritual integrity of the town and all those Hausa and Fulbe` communities who made the *hijra* from the central *bilad’s-Sudan* to the Blue Nile and other regions within the present Republic of Sudan.

In addition to providing one of the seven ministers of *al-Mahdi*, the *Jama`at* of the *Shehu* were granted an additional spiritual benefit of gnosis of Allah ta`ala which is inimitable and distinctive to them and which will only be made evident with *al-Mahdi*. We are indebted to *Shaykh* Abd’l-Qadir ibn Mustafa for articulating this unique level of gnosis of Allah in his *Shukr’l-Waahib* (Gratitude of the Munificent) in which he said in the section named: ‘Mentioning Other Sciences From the Sciences of Secrets We Received From the Knowledge of the Immense Unveiling Which No One Except Us Have Experienced and Which None Will Disclose Except the *Muhammadan* Seal, Who is *al-Mahdi*, Upon Him Be Peace

“The science of the People of spiritual zeal and the universal orbit  
Which manifests the times of the hours of everything  
The science of the meanings of the Most Immense Name which is concealed  
In the Universal Spirit or treasured in its secrets  
Then we were exposed to the science of the keys which unlock the talismans of the Book  
A science which no *waliy* has revealed through transmission  
In addition were the sciences of the Prophets  
Which emerge in every age from the sciences of the *awliyya*  
The science of the emergence of the nights and the days  
Then we entered into the *Ka’ba* of secrets  
And also obtained the sciences of the Throne of Allah  
In the world of sleep without difficulty  
All of these sciences from the Divine Realities  
Came from visions during sleep not in the sensory  
So all praises are due to Allah, who by means of His praises  
Completed and perfected in us the virtue of His Divine Support  
Then may blessings and peace eternally  
Be upon the *Hashimi* Prophet *Ahmad*  
And upon his family and Companions and everyone  
Who is guided by his light throughout the ages.”<sup>19</sup>

All the above is an elaboration on the meaning of *Sultan* Abu Bakr Atiku’s words: “They are the true remnant of the affair of the *Shehu* and from them will emerge his light and *baraka*.

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reward him in this life and the Hereafter for his generosity towards me and sharing with me teachings which were normally transmitted to a closed circle of people.

<sup>18</sup> Ibid.

<sup>19</sup> Abd’l-Qadir ibn Mustafa, *Shukr ‘l-Waahib ‘l-Mufayd Li’l-Mawaahib*, (unpublished manus. in possession of author), f. 4.

They are those who will gather with the *Imam al- Mahdi* and give the oath of allegiance to him. With them will be the flags of the *Shehu* and they will have an immense station with Allah.”

In contrast, he also pinpointed those who would break their oath of allegiance, whom he described as being a cadre who would ‘turn towards the west’. This is a clear indication of the nature of the disloyalty of this group who would become westernized in their world view and attempt to alter the polity of the Sokoto Caliphate to conform to the will of the Europeans. The ‘turning to the west’ can also be an indication of the actual collaboration which some members would make with western powers, (the *Ahl’r-Ruum*) against those who will hold firmly to the *minhaj* of the *Shehu*. The ‘turning to the west’ also can be indicated by the willing participation of members of his *Jama`at* in the party politics of the west by placing their hopes in the illusory yet mythical western principles of ‘democracy’, ‘progress’ and ‘development’. *Sultan* Abu Bakr Atiku said that these people would be the ones who will join with the Dajjal and be accursed at his hands. The *Shehu* said in his al-Mahdhuraat:

“Realize O brothers that the people of the times who will be among the people of the Dajjal, may Allah curse them, will be those who will not judge by what Allah has revealed. These will indeed be disbelievers. They will not struggle in the Way of Allah, nor will they spend in the Way of Allah. Modesty will be lacking in the eyes their men and women. They will devour the wealth of the people unjustly. They will bar people from the path of Allah and completely abandon the path of truth. They will follow the path of falsehood. Their women will be like men and their men will be like women. Their marriages will also be invalidated by reason of their words. They will make illicit sex permissible and will openly commit them. The true servants of Allah will be treated like dogs among them. The sinner will be treated like the best among them. Malevolent people will be treated like rulers, and their rulers will be spies. Their judges will act like wolves, and the scholars of that time will be the people of greed. The wealthy among them will not expend their wealth among the poor. The poor will not be patient with what Allah has decreed for them. Whoever encounters that time, should make every effort to discipline himself and not be preoccupied with the evils they will see. This is because that time will be a time when people will incline towards the world and they will not be preoccupied in the least with the matters of their final destinies. It will be as if they will never die. They will forget what Allah mentioned to them in His *Qur’an`Adheem* that: “Everything will be annihilated except His Face.”<sup>20</sup>

What is clear is that there were clear ‘signs’ which would appear within the *Jama`at* of the *Shehu* which would be indications of the appearance of *al-Mahdi*. In fact, this was further corroborated by one of the daughters of the *Shehu*, Maryum bint *Shehu* in a famous letter she wrote called Wathiqa Ila Amir Kano Fee Amr’l-Mahdi (A Letter to the *Amir* of Kano Regarding the Affair of the *Mahdi*). She composed this text in 1884 when the news spread throughout the *Khalifate*, that *al-Mahdi* had appeared on the Nile, in the Sudan, in the person of *Sayyid* Muhammad Ahmad ibn Abdallah. He was not the first to have the title of *al-Mahdi* attributed to himself. The claim of *al-Mahdiyya* was attributed to many individuals before who with good intentions or evil insinuations took up the sword or incited others to do so, in order to make true their claims. However, in none of these individuals existed the prerequisites and descriptions transmitted to us from the Messenger of Allah, may Allah bless him and grant him peace apply. This understanding of the true nature of the *al-Mahdi* from the original sources of Islam was well documented by the scholars of the Sokoto polity.

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<sup>20</sup> Al-Mahdhuraat, ff. 6-7.

What made some of the people of the Sokoto Caliphate vulnerable to the claim of *Sayyid* Muhammad Ahmad, was that he appeared in the place where the *Shehu* foretold, that his *Jama`at* would meet up with the *al-Mahdi*, which was the Blue Nile. Likewise, the initial success of *Sayyid* Muhammad Ahmad against the British led many Fulani, Hausa and others to make the *hijra* to the east believing that this individual was the Awaited *al-Mahdi* foretold in the prophetic traditions and sung about in the poems of the *Shehu*. However, the *Shehu*, his colleagues and the succeeding generations after them left behind clear textual as well as mystical evidence regarding the true identity of *al-Mahdi* and the signs of his appearance. One of the most scathing criticisms of the claim of *Sayyid* Muhammad Ahmad came from Maryum bint *Shehu*, who categorically denied that this individual was the Awaited *al-Mahdi* and denied that the time of the foretold *hijra* to the east had come. The reason she composed the letter, as the title indicates, was because some of the people in the eastern region of the Caliphate, particularly in Kano and Adamawa began to move in the direction of the Sudan, in order to join the forces of *Sayyid* Muhammad Ahmad. In 1884 the *Amir* of Kano, Muhammad Bello sent her a letter informing her of the Sudanese Mahdi's claim and asking for her opinion based upon what the *Shehu* had bequeathed to her regarding the true identity of the *al-Mahdi*. She composed a detailed letter in which she gave the full synthesis of the Mahdist traditions as transmitted by the *Shehu* and his colleagues. Following is the full text of her arguments:

“The objective in this letter is to instruct you concerning those who are relocating from these lands of Hausa and claiming that the time of the *hijra* has come. They also claim that they are correct in their assessment and they claim this –and- that. Actually they are a people in error and have gone astray. They have neither evidence nor any sound reliance for their claims. They are actually in blindness in all their worldly affairs as well as religious affairs. What they claim is mere lies and self-deceit. On the contrary there still remains good in us, Allah willing and our standing with Allah is still good and in a state of well-being. My father, the *Shehu* informed us about our eventual *hijra* from the lands of Hausa but he did not designate a specific time for the *hijra*. He, may Allah be merciful to him even informed us of the exact route that we would take during the *hijra*. He said about that, “We would flee from Bagu to Mushkum Fush, then to Saara, then Sarwa, then to Andum, then to a mountain called Kaghum, then to a mountain called Dhuuziyaat, then to a mountain called Abu Zaara, then to Rawaah, then to Deeghu, then to Kaaja, then to Katuulu, then to Nuba, then to Thaghula which is a place for the mining of gold. It has ninety-nine mountains. Each mountain begins with the letter *faa`*. I only know three of their names: Faazughuli, Fanka Ghulu and Faafughulu. After the two days journey we reach the Nile of Egypt”; until the end of what he said, may Allah be merciful to him. He, however did not designate a specific year for our *hijra* except that he said that when the time was present no one would be unawares of it. Rather this event will be as obvious as a fire. Among the signs of the advent of the *hijra* will be the holding back of the rain until a person will try and take something from this river of ours and find nothing of water. Among its signs also are the seas of tribulations, which will occur in all of the western lands until the people will flee transferring from their country heading in the direction of the east. However, they will not find us but will find that we have preceded them in the *hijra*. These two preceding signs are reliable based upon the narration of the two, my father, *Shehu* Uthman and his son Muhammad Bello, may Allah be merciful to them. As for what we see now from the varieties of drought, famine, internecine wars between us and the disbelievers and few inhabited regions; this is not a reason for us to fear, Allah willing because Allah tabarraka wa ta`ala will remove all of

these from us and open for us the way of success and the lands will be expanded for us until no disbelievers or rebels remain. They will be expelled by our hands. For I have seen these blessings which I have mentioned in us now. As for the those signs: the holding back of the rain; the seas of tribulations in all the western regions until they flee the west towards the east seeking to find us but seeing that we have preceded them in the caravans towards the east – all this was narrated by the two *Shaykhs*.”<sup>21</sup>

Although, Maryum bint *Shehu* denied that the time of the *hijra* to the east had occurred in the year of 1884, yet she affirmed the reality and belief in the mass exodus to the Nile river foretold by the *Shehu*, and that it would be indicated by the spread of corruption and injustice. She corroborated that this *hijra* would be connected to the appearance of the *al-Mahdi* and the Signs of the End of Time. What is significant is that the exact route that the community would take in their flight to the east was well known. The time of the *hijra* would be connected to the arrival of the ‘turks’ or the *Ahl’r Ruum* (European Christians) and this period would usher in a time of darkness called the *Zamaan an-Nasaara* (the Time or Hour of the Christians). This period would last until the appearance of *al-Mahdi* who would come with the sword to break the global hegemony of the Europeans. What is key is that the men and women of the Sokoto Caliphate developed and transmitted a localized eschatology which was unique to the *Jama`at* of the *Shehu*, and which not only protected them from those who would inevitably emerge claiming the *al-mahdiyya*, but this eschatology delineated what would be the cause of the decline of the Caliphate.

About a decade prior to Maryum bint *Shehu* composing her *Wathiqa*, one of her half siblings, Ahmad ar-Rufai` ibn *Shehu*, who was appointed as the ruler of the Sokoto Caliphate in 1867 C.E., composed a similar text called *‘Alamaat Khuruuj’l-Mahdi* (the Signs of the Appearance of *al-Mahdi*). Like, Maryum’s, Ahmad ar-Rufai` also discussed in detail an aspect of this unique eschatology connected to the appearance of *al-Mahdi*. He mentioned the journey to the east foretold by the *Shehu*, but he also described the negative political, moral and ethical decline within the Sokoto Caliphate itself. He described the social and structural dysfunction which would inexorably lead to the empire’s collapse. And like Maryum, after him he was quite specific in delineating these eschatological signs. He said:

“As for an explanation of the tribulations, which will not cease except with the *al-Mahdi*, realize my brother that Allah will remove modesty from the eyes of women and men. Allah will deprive the judiciary of giving judgment according to the Truth. The *amirs* will be oppressive. Allah will place enmity between people without any reason. At that time, Allah will dispatch some of his oppressive slaves against the Muslims, who will conquer them and take control over their affairs. These will then make the Muslims follow their crooked ways and lead them away from the way of Truth. They will reside among Muslims and punish them with their tribulations and trials until the people will become divided into three groups. Two of these groups will follow the ways of the disbelievers, while the remaining one will be in a state of fear and difficulty until they will experience more than thirty-seven trials and tribulations. At this time, the people will encounter afflictions and trials from every direction (east, west, north and south). There will be much lamentation and grief among the Muslims. Then Allah will send against the Muslims a servant from among his servants

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<sup>21</sup> Maryum bint Uthman ibn Fuduye`, *Wathiqa Ila Amir Kano Fi Amr’l-Mahdi*, (unpublished manus. in possession of author). The meaning of the ‘two *Shaykhs*’ referred to here are for her two brothers, *Sultan* Muhammad Bello and *Sultan* Abu Bakr Atiku, the sons of *Shehu* Uthman ibn Fuduye`.

from the direction of the east that will slaughter the people of the east and the people of the west. The Muslims and the disbelievers will be in great fear of him until he reaches a place called *Bayda*. Then Allah will wipe out his army in that place. It is then that the *al-Mahdi* shall arise. Among the things which I will advise you about is that when you see that the rich and the destitute building palaces and domed burial shrines, then safeguard yourselves because the above mentioned affairs will have approached. It becomes then necessary to flee from the Muslims. When women will become apparent in the market places, then safeguard yourselves, for Allah will soon send down affliction upon that community. When you see the scholars have perished, then safeguard yourselves. For realize that with the perishing of a single scholar, Allah sends down ten afflictions because of that. When you see the *amirs* directing themselves solely towards the acquisition of worldly wealth and not directing themselves towards the affairs of the religion, then safeguard yourselves. Then affliction will descend from all the horizons. When you see the destitute full of rage against their more affluent brothers, then realize that the affair will have approached. They will be seized with the affliction of hunger and locust. When you see strange women traveling about without a riding beast in such a manner that her physical form will be seen and known to all, then realize that good will no longer, descend upon that land. When you see the scholars sitting at their doors underneath palaces where all kinds of people will be gathered, then realize that the good will have trickled away from them. Further, everyday the people will see from Allah ta'ala those things which their souls hate. We seek refuge with Allah from that community that manifests the above traits. If Allah extends your years long enough where you will hear the shout of women receiving the punitive punishment, then realize that will be a time to flee from the Muslims. Realize that when you see the sun setting surrounded by redness and other colors then this will be one of the signs that the *amirs* will be driven from their governments against their will. When you see, the sun rise with the same above mentioned color phenomenon then that will be one of the signs of the occurrence of misfortunes connected to the clouds of tribulations. When you see the scholars rushing to the doors of the rulers and the wealthy for no reason, then safeguard yourselves, for Allah will seize them with humiliation and famine in their homes. This is because Allah tabarraka wa ta'ala has praised the scholars by his words: "*Verily the most fearful of the slaves of Allah are the scholars.*" Moreover, by His words: "*None will be reminded except those who possess intellect.*" Realize that the result of this will be the affliction in his lands and hardships, which will be endless. Realize that what will bring about these afflictions and hardships in the land will be strange women being neglected without marriage, their being preoccupied with building industry, large numbers of them sitting in the streets in their best clothing just to be seen, and their intermixing with men. Further, you will see the judiciary neglecting to give judgment according to the Truth, but being paid to pass legal decisions, the rearing of huge market places, the deteriorating of the places of worship, and those who possess wealth not assisting those who are poor. Realize my brother that these affairs will not happen except during the time of the seventeenth *Amir* after the *khilaafa* of the eleventh *Mujaddid*, Uthman ibn Fuduye' in the lands of the west. This will go on until the affair reaches the matter of the Awaited *al-Mahdi*, who will be the twelfth *Mujaddid*, may Allah engulf him in His mercy – Amen. It will be a time when the *amirs* of the lands of the east will return to their original place after being cut off. It will be a time when the Berbers will leave their lands heading towards Syria after leaving the lands of the Blacks. They will leave the land of

the Blacks seeking to reside among the Arabs due to the disorder in their lands. They will flee heading towards Syria. Unfortunately, they will encounter the Turks and the Europeans, who will attack them all together as they pass.”<sup>22</sup>

In this narrative, *Sultan Ahmad ar-Rufai`* describes the moral decay that would negatively affect every social stratum of the Caliphate. But he goes further to give us a timeline regarding when these major upheavals would occur. He says that the moral and social crisis would begin during the period of the seventeenth ruler after the *Shehu* in the lands of the west. This is extremely explicit in designating not only a time marker but a personage that would signify the beginning of the signs of the appearance of *al-Mahdi*. It is no surprise why, Maryum bint *Shehu*, was able to deny the claims of *Sayyid Muhammad Ahmad* of the Nilotic Sudan as being the Awaited Mahdi. Clearly by designating the seventeenth *Sultan* over the Sokoto polity as the indicator for the changes that would come, he gave the succeeding generations the means by which to protect themselves from false claimants, as Maryum was able to do one decade later.

What is significant about the `Alamaat Khuruuj`l-Mahdi is that the author clearly stipulates that the Sokoto polity would be divided into two divisions; one in the east which would constitute the communities which made the *hijra* to the Nile and the *Hijaz*, and although plagued with poverty and tribulations, would remain loyal to the original mandate established by the *Shehu*; and another one in the west which would constitute those communities that remained in the western *bilad as s-sudan*. Most of these communities would abandon their ties to the *Shehu* in all but name. They would turn themselves towards Europe for their world view and would come to ruin as a result. This doesn't mean that there would not be *awliyya*, and right acting scholars from the succeeding generations from those who remained in the west. On the contrary, it is from these that the *hijra* to the *Hijaz* and the Blue Nile would persist in every generation until the appearance of the *al-Mahdi*. The text indicates that spiritual and moral good would remain among the western communities, but a crucial crisis would emerge among them at the time of the seventeenth *Sultan* after the *Shehu*. It would be during his rule that the social upheavals, and moral decay which *Sultan Ahmad ar-Rufai`* described would begin. The seventeenth *Sultan* of Sokoto was *Sultan Ibrahim Dasuki ibn Khalilu*, the first *Sultan* that was ever chosen by the secular leader of the federal government of Nigeria, Babangida in 1988. It was a violation of the policy of the *Sultan* being chosen by the *Sokoto Majlis`-Shura*. This led to major riots in the streets of Sokoto, which resulted in the deaths of many. Unsurprisingly, in 1996, Ibrahim Dasuki was later dethroned by another leader of the federal government, the late General Sani Abacha, for alleged corruption charges, and was banned from ever seeking the post of *Sultan* of Sokoto in the future. It was during the rule of Ibrahim Dasuki that the social upheavals foretold by *Sultan Ahmad ar-Rufai`* began. He said that these moral and social upheavals would continue unabated until it reached the time of the appearance of the *al-Mahdi*.

While in the east, the *Jama`at* which *Sultan Abu Bakr* described as ‘the true remnant of the *Shehu`*, would remain firmly upon the *minhaj* of the *Shehu*, but more importantly they would be the keepers of the flags of the *Shehu*, from whom the *baraka* of the *Shehu* would reemerge and spread throughout the world. This does not mean that these communities in the east would not also be plagued by crisis. On the contrary, one of the key problems, the eastern communities would be continuously plagued with will be extreme poverty, and constant supervision by those authorities who fear the politicization of the communities. Like, the western communities, these

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<sup>22</sup> Ahmad ar-Rufai` bin Uthman ibn Fuduye`, `Alamaat Khuruuj`l-Mahdi, (unpublished manus. in possession of author), ff. 8-9.

communities on the Blue Nile and the *Hijaz* would also have people who will abandon the *minhaj* and seek to divert the entire community 'towards the west'. However, the oral and textual evidence indicates that these communities, particularly those centered in Maiurno will remain true to the *minhaj* of the *Shehu* and they would persist until the appearance of *al-Mahdi*, as it was foretold by the *Shehu*. The *Sultan* of the eastern communities, in contrast to the *Sultan* of the western communities will be inward looking, less secular and seeing its key responsibility as the maintenance of the remnant and *baraka* of the *Shehu* until the *al-Mahdi* appears. The present *Sultan* since 1970 to the present has been *Amir'l-Mu'mineen al-Hajj* Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye`. He is the leader of those communities that made the *hijra* to the east fulfilling the prophecy of *Shehu* Uthman ibn Fuduye` in 1804. Their center is the town of Maiurno on the Blue Nile, in Sennar of the Republic of Sudan. Like the *Shehu*, he is very tall, and like the *Shehu*, *Shaykh* Abdullahi and *Sultan* Muhammad Bello, he is known for his silence, constant remembrance of Allah ta`ala, austerity and the purification of the heart. Not only is he the temporal ruler of the communities of the *hijra*, but he is also, the spiritual guide of the *Tareeqa* or Spiritual Path bequeathed to us by *Shehu* Uthman ibn Fuduye`. It is under his leadership that now Anglo-Americans, Hispanics and the African lost and found reverts to Islam in America, the UK, the Carribean and adherents in South Africa have taken their spiritual shade, in fulfillment of Divine Prophecy, foretold in the earlier Scriptures and on the tongue of the *Shehu*. It is with the fulfillment of the prophecy of the mass return of these lost and found descendents of Ibrahim back to the Way of their righteous ancestors which would be one of the major eschatological signs indicating the nearness of the End of Time. It is for this reason that *al-Hajj* Malik El Shabazz used to repeatedly inform us: "I do not pretend to be a divine man, but I do believe in divine guidance, divine power, and in the fulfillment of divine prophecy."

According to the prophecies of the earlier scriptures, this return of the Prodigal Son, (symbolizing the return of a 'lost people' or 'a rejected stone') back to the Way of Ibrahim, would also herald the end of that civilization that oppressed the People of God. This would be marked by major natural disasters around the world, which would shake the people of the earth in order to awaken them to the nearness of the End of Time. Even the most skeptical atheists are not heedless of the increased natural disasters which are devastating the earth; the collapse of the economic order which lay at the foundation of the neo-pharoanic culture; the amassing of European crusading armies under the flags of America and NATO in the lands of Islam; as well as the oppression of Muslim national minorities in every single country on earth. All of these 'signs' indicate a turning point and a paradigm shift, which will forever alter the world as we have been made to understand it by the dominant culture. Although, atheists and natural scientists attribute the impending disaster facing mankind to 'global warming' or 'galactic alignments'; yet, no one denies that the Signs of the End of Time are upon us. The debilitation of Islamic sovereignty, the corruption and co-opting of the scholars of Islam by non Muslim authorities, the intentional mis-interpolation of Islam, the gathering of the scholars at the gates of the rulers, the selling of the religion for a small price in this world, the learning of Islam for prestige and rank, and the corruption of the ranks of the People of Allah ta`ala; and all the remaining Signs which the Messenger of Allah, may Allah bless him and grant him peace foretold in detail, have become plain to see. Perhaps it is our own involvement in these destabilization Signs which has caused us to become silent. We have all become culpable in the rapid filling of the earth with oppression and injustice. When we witness the People of Allah



being lured into a position where they have to collaborate with the enemies of Allah, is a clear indication that injustice would permeate even ‘the Saints’.

It is this recognition which will induce the elite among the People of Allah to flee to Mecca searching for the one individual whose very nature will cleanse and purify the *Umma* just prior to the establishment of the Hour. Their flight to Mecca searching for the Awaited *al-Mahdi* will be a clear sign of their repentance and return to Allah ta`ala from the injustice that was allowed to seep into their sacred ranks. We seek refuge with Allah ta`ala and ask Him to purify His close friends with repentance to Him and to cause us to attain His forgiveness as a result of their repentance. Indeed, one of the key objectives in establishing the ‘signs’ of the End of Time is a form of mercy and generosity to the *Umma* of Muhammad, may Allah bless him and grant him peace, so that they can be alerted to the ‘time and what must be done’, and repent before the establishment of “*the Hour about which there is no doubt.*”

It is in this light that we at the Sankore` Institute of Islamic-African Studies International present this translation of one of the more important works of *Shehu* Uthman ibn Fuduye` on the Signs of the End of Time. Our objective is the same as that of its author; so that the reader can testify to the truthfulness and veracity of the Messenger of Allah, may Allah bless him and grant him peace by through eye witnessing the matters he foretold would happen; and so that we can repent all together so that we can succeed before the Door of Repentance is forever Closed. We seek refuge with Allah ta`ala. O Allah open for us the door of repentance, forgive us and accept our repentance by the rank of Muhammad with You, and be merciful to the entire *Umma* of Muhammad, with a universal mercy – Amen.

*Shaykh* Muhammad Shareef bin Farid  
15 *Safar*, 1431 (01-30-10)  
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Institute of Islamic-African Studies International

SANKORE'

**TANBEEHU'L-UMMA**  
**`ALA QURBI HUJUUM ASHRAAT'L-SAA`A**

**Admonitioning the Muslim Umma About the Beginning and Nearness of**  
**the Signs of the End of Time**

Institute of Islamic-African Studies International

### Translation

In the name of Allah the Beneficent the Merciful, may abundant Peace and Blessings of Allah be upon our master Muhammad and his Family and Companions. Says the poor slave in need of the mercy of his Lord - **Uthman ibn Muhammad ibn Uthman**, known as **Dan Fuduye'**, (may Allah submerge him in His mercy, Amen). All praises are due to Allah who has dispatched the signs of the Hour before their actual occurrence as a rousing of mankind from their sleep before its begins. Peace and blessings be upon Muhammad the seal of the Prophets and Messengers, whose appearance was the initial sign of the Hour; and upon his family and Companions and all communities which invite to Allah and all communities which accept the call. (To continue):

This book is an awakening of the Muslim *Umma* concerning the inception and nearness of the signs of the Hour and that some of these signs have already appeared just as the Prophet, may Allah bless him and grant him peace, informed us. Our objective in warning and awakening them to the advent of these signs is to induce them towards repentance as a precaution before the advent of the Hour comes between them and their chance to rectify what has passed. It is necessary for them to examine their souls and cut themselves off from this worldly life and prepare themselves for the Promised Hour. For these signs are the indications of the ending of this world and its cessation. We have placed in this book ten sections.

**The first section:** What has been mentioned concerning the extent of the duration of this world.

**The second section:** The fallacy of designating a precise time for the Hour or its signs.

**The third section:** The occurrence of some of the signs of the Hour.

**The fourth section:** What has been mentioned concerning the appearance of the *al-Mahdi* (may Allah be pleased with him).

**The fifth section:** What has been mentioned concerning the appearance of the Dajjal (may Allah curse him).

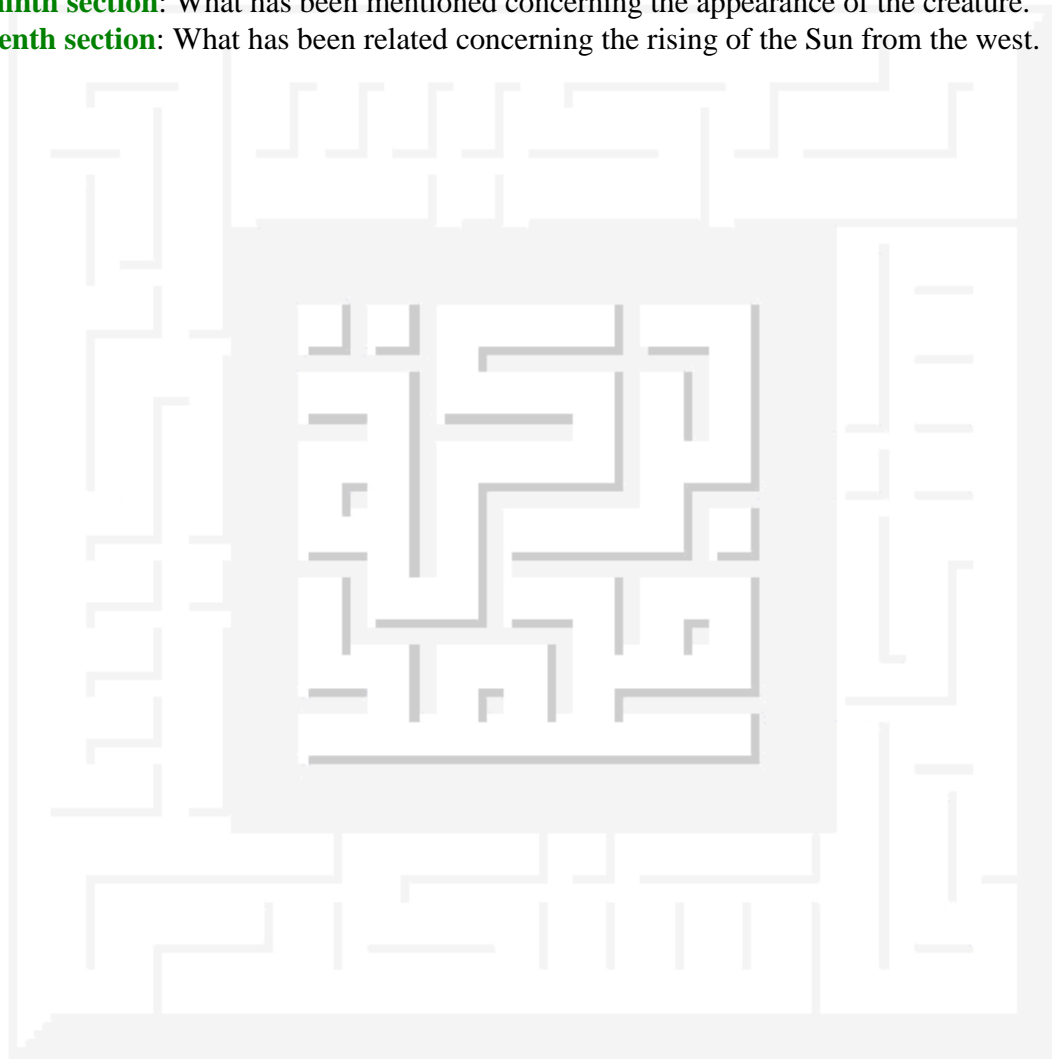
**The sixth section:** What has been related concerning the descent of Jesus (upon him be peace).

**The seventh section:** What has been mentioned concerning<sup>23</sup> the release of Juuj and Majuuj.

**The eighth section:** What has been related concerning the taking up of the Qur'an.

**The ninth section:** What has been mentioned concerning the appearance of the creature.

**The tenth section:** What has been related concerning the rising of the Sun from the west.



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<sup>23</sup> Here ends facsimile 2 of the Arabic manuscript.

## Section One: The Extent of the Duration of This World

We have placed three issues in this section: [1] an explanation that the duration of this world is seven thousand years; [2] an explanation that the Prophet, may Allah bless him and grant him peace, was sent in the last part of the six thousandth year; and [3] an explanation that the duration of this *Umma* will by no means extend beyond one-thousand and five-hundred years (1500), in accordance with what `Abd'l-Rahmaan al-Suyuti asserted.

### An Explanation that the Duration of this World is Seven Thousand Years:

I say and success is with Allah, that both al-Haakim and at-Tirmidhi in his Nawaadir'l-Usuul have related on the authority of Abu Hurayra, (may Allah be pleased with him), who said that the Messenger of Allah, may Allah bless him and grant him peace, said in the tradition concerning the People of Hell Fire (*al-jahannamiyyin*) and the extent that they will abide therein:

((وأطوالهم مكثا فيها يعنى في جهنم من يمكث فيها مثل الدنيا منذ يوم خلقت إلى يوم فنيته وذلك سبعة  
الأف سنة))

"They will abide in it for the duration of this World, from the time it was created until the time it will be annihilated. And that is seven thousand years."

Ibn Asaakir related on the authority of Anas ibn Malik (may Allah be pleased with him), who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((من قضى حاجة المسلم في الله كتب الله له عمر الدنيا سبعة آلاف سنة صيام نهاره وقيام ليله))

"Whoever takes care of the needs of a Muslim for the sake of Allah, Allah will write for him the reward equal to the duration of this World which is seven thousand years, like one who fasted all its days and prayed all its nights."

Ibn `Adiy related on the authority of Anas, (may Allah be pleased with him), who said that the Messenger of Allah, may Allah bless him and grant him peace, said:

((عمر الدنيا سبعة أيام من أيام الآخرة قال الله تعالى: ﴿وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾))

"The duration of this World is seven days from the Days of the Hereafter. Allah ta`ala says: 'Verily a Day with your Lord is like one thousand years of your reckoning'."

It has been related by Ibn Abi Haatim in his Tafsir on the authority of Ibn `Abass:

((الدنيا جمعة من جمع الآخرة سبعة آلاف سنة، فقد مضى منها ستة آلاف سنة))

"This World is one week from the Weeks of the Hereafter, seven thousand years. Six thousand years have already elapsed from them." It has been related by Ibn Abi'l-Dunya in his book called Dhimm'l-Amal on the authority of Sa`id ibn Jubayr, who said:

الدنيا جمعة من جمع الآخرة

"This World is equal to one week from the Weeks of the Hereafter."

`Abdu ibn Hameed related in his Tafsir on the authority of a man<sup>24</sup> from the People of the Book who accepted Islam and said:

الله تعالى خلق السموات والأرض في ستة أيام ﴿وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾، وجعل أجل الدنيا ستة أيام وجعل الساعة في يوم السابع، فقد مضت الستة أيام، وأنتم في يوم السابع

"Verily Allah ta`ala created the heavens and the earth in six days, and a day with your Lord is equal to one thousand years of your reckoning." He has made the appointed time of this World six days and He placed the Hour in the seventh day. There has elapsed six days and you are now in the seventh."

It has been related by Ibn Is'haq on the authority of Ibn `Abass, may Allah be pleased with him, who said: "The Jews used to say that, 'The duration of this World is seven thousand years and we will only be punished in the Fire one day from the days of this World for every thousand years . Our punishment will only be seven limited days. Then Allah ta`ala revealed concerning that:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ \* بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

'They say that the Fire will not touch them except for a limited amount of days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you say about Allah that which you do not know? Yes! whoever has earned errors and his faults have beset him on all sides, these are the inmates of the Fire, and they will abide in there forever.'<sup>25</sup> This was also related by Ibn Jarir, Ibn al-Mundhir and Ibn Abi Haatim.

It has been related by `Abdu ibn Humayd on the authority of Uthman ibn Za'ida: "A man named Kunuz was so demanding in his worship that he would never let up. It was said to him: 'Will you not take a rest for your soul, even for a moment?!' He replied: "What has reached you concerning the duration of this World?' They said: 'Seven thousand years.' He then said: 'What has reached you concerning the duration of the Day of Judgment?' They said: 'Fifty-thousand years.' He then said: 'Is it impossible for one of you to behave for one seventh of his day until you are safe from the terrors of that Day?!'."

<sup>24</sup> Here ends facsimile 3 of the Arabic manuscript.

<sup>25</sup> Qur'an 2:80-81.

## An Explanation that the Prophet, may Allah bless him and grant him peace, was Sent in the Last Part of the Sixth Thousandth Year

`Abd'l-Rahmaan al-Suyuti said in his Kitaab'l-Kashf, concerning this *Umma* exceeding one thousand years which has been proven in the traditions: "The Prophet, may Allah bless him and grant him peace, was sent in the last part of the sixth thousandth year. The proof for that from the *marfu`aat*<sup>26</sup> traditions is what was related on the authority of al-Duhaak ibn `Amr al-Juhayni, who said: ' I saw a dream which I related to the Messenger of Allah, may Allah bless him and grant him peace. I said:<sup>27</sup> ' I was with you, O Messenger of Allah! and you were standing upon a *minbar*<sup>28</sup> which had seven steps. You were upon the highest step.' The Messenger of Allah, may Allah bless him and grant him peace, said:

((أما المنبر الذي رأيت فيه سبع درجات وأنا في أعلاها درجة، فالدنيا سبعة آلاف سنة وأنا في آخرها  
((ألفا))

'As for the *minbar* which you saw with seven steps and I being on the highest step, [it means] that the duration of this World is seven thousand years and I am in the last thousandth year.'" It was narrated by al-Bayhaqi in his al-Dala'il and al-Suhayli placed it in his al-Raud.

Al-Suhayli narrated a tradition which is *mauquufan* on the authority of Ibn Abass, may Allah be pleased with him, from sound channels (*turuq sihaah*):

الدنيا سبعة ايام، كل يوم ألف سنة وبعث رسول الله صلى الله عليه وسلم في آخرها

"The duration of this World is seven days. Each day equals one thousand years. The Messenger of Allah, may Allah bless him and grant him peace, was sent in the lattermost part of it." This was verified (*sahhaha*) by Abu Ja`far at-Tabari. That is the foundation and the strongest support in this traditions. Then `Abd'l-Rahmaan al-Suyuti said: "His saying, 'I am in the last thousandth', means the majority of the religion is in the seventh thousandth in order to be consistent with what was related of him being sent in the last part of the sixth thousandth year. For if he were sent in the first part of the seventh thousandth year, then that would be one of the great signs (*al-ashraat'l-kubra*), like the Dajjal, the descent of Jesus (upon him be peace) and the rising of the Sun from the west. If this were true, then more than one hundred years before today we would have noticed the establishment of the Hour at the completion of the thousandth year. However, nothing of these signs have been noticed. This is a proof that the remainder of the seventh thousandth year exceeds three hundred years."

I say, that which will prove that he, may Allah bless him and grant him peace, was sent in the last part of the sixth thousandth year is the words of Wahb which is the following:

قد خلت من الدنيا خمسة آلاف سنة وستمائة سنة

"There has elapsed from this World five thousand and six hundred years (5600)."

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<sup>26</sup> *Marfu`aat* (sing. *marfu`*) - a technical term used to mean those traditions which have a chain of authority going all the way back to the Prophet, may Allah bless him and grant him peace.

<sup>27</sup> Here ends facsimile 4 of the Arabic manuscript.

<sup>28</sup> *Minbar* - the name given to the podium upon which the *imam* stands while giving the Friday sermon.

## An Explanation that the Duration of this *Umma* Will not Exceed Beyond One-Thousand and Five-Hundred Years

`Abd'l-Rahmaan al-Suyuti said in his Kitaab'l-Kashf, concerning this *Umma* exceeding one thousand years which has been proven in the traditions: "The duration of this *Umma* will exceed one-thousand years, but it is not possible for it to reach beyond that by five-hundred years.<sup>29</sup> That is because there has been related by way of many channels that the duration of this World is seven thousand years and that the Prophet, may Allah bless him and grant him peace, was sent in the last part of the sixth thousandth year."

He also mentioned in the same book: "I saw in the Kitaabu'l-Fitan of Imam Ahmad ibn Hanbal, who said: 'Ishma'il ibn `Abd'l-Karim ibn Ma`qal ibn Munabbah informed us that `Abd'l-Samad informed us that he heard Wahb say:

قد خلت من الدنيا خمسة آلاف سنة وست مائة سنة وإني لأعرف كل زمان منها ما كان بينها من الملوك  
والأنبياء

"There has elapsed from this World five-thousand and six-hundred years. I am aware of all the times from them and with all their kings and Prophets'." Then `Abd'l-Rahmaan as-Suyuti said: "That is a proof that the duration of this *Umma* will exceed beyond one-thousand years by about four-hundred years, approximately."

May Allah give success at arriving at what is correct.

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<sup>29</sup> Here ends facsimile 5 of the Arabic manuscript.



## Section Two: Concerning the Fallacy of Designating a Particular Time for the Occurrence of the Hour or Its Signs

We have placed three issues in this section also: [1] an explanation that the occurrence of the Hour and its signs are only known by Allah ta`ala; [2] an explanation of the fallacy of what has been related concerning the designation of some of these signs; and [3] an explanation that everything which the Prophet, (may Allah bless him and grant him peace) informed us of - must of necessity occur, because there can be no contradiction in what he said, and if it does not occur, then it is a lie ascribed to him.

### An Explanation that the Occurrence of the Hour and Its Signs are Only Known by Allah:

It has reached us in the tradition of Jibril, (upon him be peace) when the Messenger of Allah, may Allah bless him and grant him peace, said:

((ما المسئول عنها باعلم من السائل))

"The one questioned knows no more about it than the one questioning." It was narrated by Muslim. Likewise, in a narration by as-Sha`bi who said: "Jibril met Jesus, upon them be peace, and Jesus asked Jibril: 'When is the Hour?' Then Jibril's wings began to tremble uncontrollably and he said:

ما المسئول عنها باعلم من السائل، ثقلت في السموات والأرض لا تأتيكم إلا بغتة

"The one questioned knows no more about it than the one questioning. Knowledge of it has burdened the heavens and the earth and it will only come suddenly'."

If you were to say that it has been established that the Prophet, may Allah bless him and grant him peace, was asked about the Hour and he said: "The one questioned<sup>30</sup> knows no more about it than the one questioning." This is a proof that he did not possess knowledge of the time of its occurrence. It has also been related that he said:

((أنا والساعة كهاتين))

"I and the Hour have been sent like this (he then put up his index finger and middle finger together)." This meant that 'I am the Last of the Prophets. There will not come after me another Prophet. I will only be followed by the Day of Judgment, just as the middle finger follows the index finger. For there is no finger between the two fingers. This is a proof that he did have knowledge of that. So therefore, how can there be agreement between these two traditions? The answer is that the *Qur'an* explained it by Its words:

﴿إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي﴾

"Verily its knowledge is only with my Lord." Neither was he nor anyone else aware of it. And as for his saying: "I and the Hour have been sent like this." It means, I am the last of the Prophets for no other Prophet will come after me. That which will come after me will be the Day of Judgment, like the index finger which comes after the middle finger - with no other finger coming between them. This does not in any way necessitate that he possessed knowledge of the Hour itself, but it does indicate that the Hour is near and that its signs are consecutive.

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<sup>30</sup> Here ends facsimile 6 of the Arabic manuscript.

Allah has mentioned its signs when he said:

﴿فَقَدْ جَاءَ أَشْرَاطُهَا﴾

"*Its signs have appeared.*"; meaning that it is near because its signs have appeared. The scholars, may Allah be pleased with them, have said that there have been no traditions related from the Prophet, may Allah bless him and grant him peace, concerning the designation of the exact time of the occurrence of the Hour or the exact time of its signs.

### **An Explanation of the Fallacy of What Has Been Related Concerning Designating an Exact Time for Some of These Signs**

What al-Qurtubi said in his *al-Tadhkira* concerning the prevalence of the warnings of the Prophet, may Allah bless him and grant him peace, about the corruption of the times, the alteration of the religion, and the loss of trust; is sufficient against relying upon those detailed false statements and fallacious traditions concerning the signs of the Hour.

Among these false traditions is what was supposedly related on the authority of Qatada on the authority of Anas, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace, said: "Verily in the year two-hundred (after *hijra*) so-and-so will happen; and in the year two-hundred and ten so-and-so will happen; and in twenty so-and-so will happen; and in thirty so-and-so will happen; and in fifty so-and-so will happen; and in the year two-hundred and sixty the sun will disappear for a complete hour and half of mankind and *jinn* will die." I ask you, "Since that<sup>31</sup> time has passed, did that happen?" And these things are normally general and the remainder of the matters which are mentioned may occur in another land ; however, no one either in the East or the West can miss the disappearance of the Sun. For the year two-hundred *hijra* has passed and two-hundred years after the death of the Prophet, may Allah bless him and grant him peace, has passed, and there has been no occurrence of such events.

Another proof that these stories are not true is that the history based upon *hijra* was not established nor related during the time of the Messenger of Allah, may Allah bless him and grant him peace, but was established during the time of Umar. So how is it allowable for these events to be accounted during the time of the Messenger of Allah, may Allah bless him and grant him peace, and history according to the *hijra* had not been recorded during his time? Thus, how can anyone say that "in the year two-hundred and in the year two-hundred and twenty", when the history according to *hijra* had not been established then.

Likewise, there is the false tradition supposedly related on the authority of Abu Sa'id al-Khudri, that the Prophet, may Allah bless him and grant him peace, said: "In the year five-hundred and ninety-nine, the *al-Mahdi* will appear among my *Umma* in opposition to the people. He will fill the earth with justice just as it had been previously filled with oppression. Those who reside in the heavens and those who reside on earth will be pleased with him. Allah will open the treasures of the earth and the heavens will send down its rain. The earth will bring out its fruits and farmers will plant a handful of grain and will reap one-hundred handfuls in return. High-prices, destitution, and hunger will be removed from people..." , until the end of the tradition. Al-Qurtubi then said: "Everything which was related in this tradition, is also mentioned in the sound tradition related by Hudhayfa and others. What is rejected from it is the designation of time. For the year five-hundred and ninety-nine has passed and nothing of that has

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<sup>31</sup> Here ends facsimile 7 of the Arabic manuscript.

occurred." Then after a bit he continued: "What is necessary to say concerning this matter is that whatever the Prophet, may Allah bless him and grant him peace, mentioned concerning the tribulations and what will be, will definitely occur. And whatever is mentioned concerning the designation of an exact time concerning that is in need of sound verification which cuts off excuses. For that is like the time of the Day of the occurrence of the Hour, no one knows in which year or month it will occur. What is known is that it will occur on a *Juma`a*. But which particular *Juma`a*, no one knows that exactly<sup>32</sup> except Allah `izza wa jalla, who has no partner. Likewise there is no exact time designation for the occurrence of the signs of the Hour. For no one knows this and Allah knows best." Here ends what al-Qurtubi said in his al-Tadhkira.

He has said in another place: "What Abu'l-Hassan Ahmad ibn Ja`afar said in his Kitaabu'l-Malaahim concerning what has passed and what will be in the future, was taken from the Book of Daniel according to what he claimed. And in it are clarification of the false traditions (*al-maudu`aat*) which contradict itself and concerning what some of the heretical groups (*jama`tu'l-zanaadiqa*) who attribute lies to the most truthful of men, Muhammad, may Allah bless him and grant him peace, that he said: "In the year three-hundred the Dajjal will appear from among the Jews of Isfahan."

Verily the worst of scandals in this religion has been what has been related from the Israili traditions from the direction of the those who pretend to religion. For there is nothing which has been related from Daniel except through them. In the Kitaabu'l-Itisaam it is related that Ibn Abass, may Allah be pleased with him said:

كيف تسئلون أهل الكتاب عن الشيء وكتابكم الذي أنزل على رسول الله صلى الله عليه وسلم قد حدثكم إن أهل الكتاب بدلوا كتاب الله وغيره وكتبوا بأيديهم الكتاب وقالوا هو من عند الله ليشتروا به ثمنا قليلا، ألا ينهاكم ما جاءكم به من العلم عن مستئتهم؟

"How is it possible for you to question the People of the Book about anything, when your Book which was sent down to the Messenger of Allah, may Allah bless him and grant him peace, has informed you that the People of the Book altered the Book of Allah and changed it and wrote the book with their hands and said it was from Allah. They did this in order to obtain a small price by it. Does what has come down to you, not prohibit you from questioning them?" Ibn Dihya, may Allah be pleased with him, said:

كيف يؤمن من خان الله وكذب عليه وكفروا واستكبروا وفجروا

"How can those who were treacherous towards Allah, who lied upon Him, disbelieved, were arrogant and who corrupted religion, be trusted and believed!?"

I say, and the likeness of these reports which designate a specific time are mere fallacies as what was related in the Kitaabu'l-Fitan of Na`im ibn Hamaad who said: "Abu Yusef al-Maqdasi who was from Kufa, informed us on the authority of Muhammad ibn al-Hanafiyya, who said: "The *al-Mahdi* will appear in the year twelve-hundred after the Prophetic *hijra*." Also what was related by Nu`aym on the authority of Ja`far that he said: "The *al-Mahdi* will arise<sup>33</sup> in the year two hundred after one thousand of the *hijra* of the Prophet." Also included among these false traditions is what was related on the authority of Abu Qutayl, who said: "The people will be gathered around the *al-Mahdi* in the year twelve-hundred and four after the Prophetic *hijra*."

<sup>32</sup> Here ends facsimile 8 of the Arabic manuscript.

<sup>33</sup> Here ends facsimile 9 of the Arabic manuscript.

The above mentioned time has occurred and the *al-Mahdi* has not appeared, therefore it is clear that the designation of that specific time is also false. Thus I have judged it as false, although none of the scholars before me has said it was false. Likewise, `Abd'l-Rahmaan al-Suyuti mentioned it in his books Kitaabu'l-`Arfa'l-Wardi fii Akhbaar'l-Mahdi and Kitaabu'l-Kashf `an Mujaawizat Hadhihi'l-Umma al-Alfa said: "I saw that mentioned in the Kitaabu'l-Fitan of Na`im ibn Hamaad." These traditions are all false because everything which has been mentioned about what will occur in certain years, have all passed and the *al-Mahdi* has not yet appeared."

As for Nu`aym ibn Hamaad and `Abd'l-Rahmaan al-Suyuti are concerned they are excused from judging these traditions as false because that was unknown in their time. But as for me, I have seen these times and I have not yet seen the appearance of the *al-Mahdi*. For this reason I have judged these traditions as being false. The scholars have related that there is no tradition which has been ever related from the Prophet, may Allah bless him and grant him peace, concerning the designation of a specific time for the occurrence of the Hour or its signs. This clarifies that whatever is mentioned in the books or what is heard from tongues concerning the designation of a specific time for the occurrence of the Hour and designating a specific time for its signs are all false. They have no foundation from the law giver, may Allah bless him and grant him peace. It is also understood from that, that what is mentioned from the people who calculate calendars (*ahlu'l-hisaab*) concerning the words of Allah ta`ala:

﴿فَقَدْ جَاءَ أَشْرَاطُهَا﴾

"*Its signs have appeared.*" and His words:

﴿أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

"*The command of Allah has come, so do not rush it.*" - that and its like is not to be relied upon because it has no foundation with the law-giver, may Allah bless him and grant him<sup>34</sup> peace.

### **An Explanation that Everything Which the Prophet Informed Us Must Occur:**

Discrepancy in what the Messenger of Allah, may Allah bless him and grant him peace, informed us of is impossible because truthfulness is and obligation with respect to every Prophet. It is understood from this that everything which is said that the Messenger of Allah, may Allah bless him and grant him peace, came with, must of necessity occur. And if it does not occur in the time which it is said that it would happen, then it is an absolute lie attributed to him.

It has been related that the Prophet, may Allah bless him and grant him peace said:

((سيكذب علي))

"Lies will be attributed to me." This is in accordance with what the scholars, may Allah be pleased with them, have said concerning the introduction to the Saheeh Muslim, where it is related:

((يكون في آخر الزمان دجالون كذابون بأتونكم من الأحاديث بما لم تسمعوا أنتم ولا أبواكم وإياهم

لا يضلونكم ولا يفتنونكم))

"There will come in the End of Time lying impostors (*dajaaluun*) who will come to you from the direction of the traditions (*al'ahaadith*) which you nor your fathers have not heard before. Beware of them so they do not lead you astray and bring down upon you tribulation!" `Abd'l-

<sup>34</sup> Here ends facsimile 10 of the Arabic manuscript.

Rahmaan al-Suyuti said in his commentary on the al-Kawkab: "Among the things which cut one off by attributing lies to him is every erroneous and false tradition and one should never accept allegorical interpretations of the *Qur'anic* verses or prophetic traditions because the Prophet may Allah bless him and grant him peace, was protected from false speech."

May Allah give success at arriving at what is correct.

# SANKORE'



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### Section Three: Concerning The Occurrence of Some of the Signs of the Hour

We have placed in this section five issues: [1] an explanation of the prevalence of some of the blameworthy characteristics which have been foretold as being among the signs of the Hour by the prophetic traditions; [2] an explanation of the occurrence of the earthquakes which have been foretold as one of the signs of the Hour by the prophetic traditions; [3] an explanation of the occurrence of the solar and lunar eclipses which have been foretold as being among the signs of the Hour by the prophetic traditions; [4] an explanation of the emergence of fire from the lands of the *Hijaz*<sup>35</sup> which has been foretold as being among the signs of the Hour by the prophetic traditions; and [5] an explanation of the trials and tribulations which have been foretold as being among the signs of the Hour<sup>36</sup> by the prophetic traditions.

#### An Explanation of the Prevalence of Some of the Blameworthy Characteristics Which Have Been Foretold as One of the Signs of the Hour by the Prophetic Traditions:

Truly occupying oneself with the narrations which bring impending warning especially after they have become plain for all to see is a duty as al-Qurtubi mentioned in his *al-Tadhkira*. He said: "It is incumbent to remind oneself and the Muslims of these (signs) until they become well aware of them so that they can affirm the miracles of the Prophet, may Allah bless him and grant him peace, and attest to his truthfulness in all that he informed us."

It is related in the *Sahih* al-Bukhari:

((مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَظْهَرَ الزُّنَا وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرَّجَالُ حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً الْقَيْمِ الْوَاحِدِ))

"Among the signs of the Hour will be the decrease of knowledge, the appearance and promotion of ignorance, the manifestation of adultery and fornication, and the increase of women and the decrease of men until when one man will have to take care of fifty women." For all matters above which were mentioned in that tradition have appeared in every land as al-Qurtubi explained in his *al-Tadhkira*: "Concerning the increase of women, that has occurred among us and among those near us in Spain (*Andalus*)." Abu Nu'aym mentioned in the tradition of Makhul on the authority of Hudhayfa al-Yemani that the Messenger of Allah, may Allah bless him and grant him peace said:

((لِلسَّاعَةِ أَشْرَاطٌ))

"The Hour has its signs." He was then asked what were its signs. He replied:

((عَلَوُ أَصْوَاتِ أَهْلِ الْفِسْقِ فِي الْمَسَاجِدِ وَظُهُورُ أَهْلِ الْمُنْكَرِ عَلَى أَهْلِ الْمَعْرُوفِ))

"When the voices of the people of corruption (*ahlu'-fisq*) are raised in prestige in the mosque and the people of indecency (*ahlu'l-munkar*) get the upper hand over the people of decency (*ahlu'l-ma'ruf*)." All of the above has appeared for all to see.

Among these blameworthy characteristics is the matter of authority being given to those who are undeserving of it and the building of tall buildings. It has been related by al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him: "We were with the Messenger of Allah, may Allah bless him and grant him peace, in a lecture where he was teaching the people.

<sup>35</sup> *Hijaaz* is defined as those lands which are located in the western part of the Arabian peninsular along the Red Sea. It includes the cities of Jedda, Yanbu, the Holy cities of Mecca and Medina and others.

<sup>36</sup> Here ends facsimile 11 of the Arabic manuscript.

Then there came a Bedouin who asked: "When is the Hour?" However, the Messenger of Allah, may Allah bless him and grant him peace, continued teaching. Some of the people felt that he heard what the man asked but disliked it, while others felt he did not hear what he said. This continued until he had finished teaching the people. He then said:

((أين السائل عن الساعة؟))

"Where is the one who asked about the Hour?" The man said: "Here I am O Messenger of Allah." He said:

((إذا ضيقت الأمانة فأنتظروا الساعة))

"When the trust is destroyed then anticipate the Hour." He then asked, "How will the trust be destroyed?"<sup>37</sup> He replied:

((إذا أسند الأمر إلى غير أهله فأنتظر الساعة))

"When the authority is given to those who do not deserve it, then anticipate the Hour."<sup>38</sup>

It has also come in a tradition narrated by al-Bukhari on the authority of Abu Hurayra:

((إن الساعة لا تقوم حتى يتطاول الناس في البنيان))

"The Hour will not be established until the people began building tall buildings." Everything which has been mentioned in the above two traditions by al-Bukhari have appeared for all eyes to see. Al-Qurtubi mentioned in his *al-Tadhkira*: "Our scholars, may Allah be merciful to them, have said that whatever the Messenger of Allah, may Allah bless him and grant him peace, informed us of in that matter has already occurred and has pervaded the people. For authority has been given to those who are undeserving of it and the lowest of people have become the leaders and they have taken governance over the lands and the government in them. They in turn amass wealth and build tall buildings as it is well known and witnessed in these times."

And among these blameworthy characteristics is the appearance of lying impostors (*dajaaluun*). Al-Qurtubi said in his *al-Tadhkira*: "Their exact number has come down to us in the tradition of Hudhayfa, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said:

((في أمّتي كذابون ودجالون سبعة وعشرين، منهم أربع نسوة. وإني خاتم النبيين، لا نبي بعدي))

"There will be twenty-seven lying impostors (*dajaaluun*) from among my *Umma*, and four of them will be women. For I am the seal of the Prophets, there will be no prophet after me." This was related by Abu Nu`aym al-Haafidh. *Al-Qadi`iyad* said: "All of that has appeared, for if you were to count all those who claimed prophecy from the time of the Prophet, may Allah bless him and grant him peace, until the present, among those who were famous and well known

<sup>37</sup> Here ends facsimile 12 of the Arabic manuscript.

<sup>38</sup> *Skaykh* Ibn Hajr al-Askalaani said in his commentary upon the *Saheeh* of al-Bukhari called *Fat`hu`l-Baari*: "What is intended by "authority (*al-amr*)" here is the class of affairs which are related to the religion, like the *khilaafa* (supreme authority), *imaara* (regional authority), the judiciary (*al-qudaa*), legal judgment (*iftaa*) and the like. . . His saying " then anticipate the Hour" means . . . if the matter becomes like that then anticipate it. Ibn Bataal said: "The meaning of "is given to those who do not deserve it", is that the *Imams* which Allah ta`ala has made leaders of His servants and which is obligatory for them to gove sound advice to them, it is necessary for them to be among the people of sound religion. For when the people follow other than the people of sound religion, then they have destroyed the trust which Allah ta`ala has given them to follow."

by the groups which followed them in their error - you would find that exact number. Whoever examines the books of narratives and the annals of history will realize the soundness of that."

Among these blameworthy characteristics is the non-Arabs taken precedence over the Arabs in government and politics. That has occurred just as the Prophet informed us, may Allah bless him and grant him peace. He said:

((ويل للعرب من شر قد اقترب))

"Woe to the Arabs from an evil which has approached." What he meant by 'woe', as Ibn Arafah, may Allah be pleased with him said: "It means grief and sorrow. For the Prophet, may Allah bless him and grant him peace, informed us by his words: 'Woe to the Arabs from an evil which has approached', after him regarding the matter of the Arabs because of what they will experience from affliction and strife. All of that can be seen because of what they used to possess from kingdoms, government, wealth and authority and how it has passed to others from among the Turks and non-Arabs. They now hibernate in the deserts after they had once possessed might, kingdom, and worldly goods by the blessings of the Prophet, upon him be peace; and after what they possessed of the religion and Islam. And because some of their kings were not thankful for this blessing and denied it by killing people unjustly and taking their wealth, then Allah took His blessings from them and gave it to others.

Among these blameworthy characteristics are those which were narrated by Zurnub ibn Burtumla, one of the regents of Jesus the son of Mary, upon him be peace. Al-Khateeb Abu Bakr Ahmad ibn Ali said on the authority of Anas on the authority of Naafi` on the authority of Ibn Umar, who said: "Umar ibn al-Khataab, may Allah be pleased with him, wrote to Sa`d ibn Abi Waqaas, may Allah be pleased with him, who was the *Amir* of Qaadisiya, to send Fadala ibn Mu`awiya al-Ansari to the borders of Iraq in order to protect its surroundings. Then Sa`d dispatched Fadala with three-hundred horsemen until they reached the borders of Iraq. They protected its vicinities and they gained many captives and spoils. They then returned driving the captives in front of them until the time of the late afternoon prayer passed and the sun was soon to set. Fadala then tied the captives and spoils at the foot of a mountain and went to make the call to prayer. When he said: "*Allahu Akbar! Allahu Akbar!*"; a voice from the mountain replied, "You have exalted Him greatly, O Fadala." When he said: "*Ash'hadu an laa ilaha illa Allah!*", the voice replied, "That indeed is the word of sincerity, O Fadala." When he said: "*Ash'hadu anna Muhammadan rasulullahi!*", the voice replied, "That is the warner and the one to whom Jesus the son of Mary, heralded and at the head of his *Umma* the Hour will appear." When he said, "*Hayya `ala as-salaati!*", the voice said: "Blessed is he that rushes to it and who is constant in it." When he said, "*Hayya `ala al-falaah!*", the voice said: "He indeed has succeeded who answers the call of Muhammad, may Allah bless him and grant him peace, and for his *Umma* is the eternal after life." When he said: "*Allahu Akbar! Allahu Akbar! Laa ilaha illa Allahu!*", the voice said, "You have obtained true sincerity, O Fadala. Allah has forbidden the Fire to touch you." Thus when he had completed the call to prayer, we stood up and said: "Who are you, may Allah be merciful to you?" Are you an Angel or *jinn* which lives in the mountains and a wanderer from among the slaves of Allah? We heard your voice, so show us your form, for we are the delegation of Allah and his Messenger and the delegation of Umar ibn al-Khataab." Then the mountain was cleaved open and at its summit was a man with the whitest of hair and beard and who wore two tattered garments of wool. He said: "*As-salaamu alaikum wa rahmatu Allahi wa barakaatuhu!*" And we replied: "*Wa `alaikum as-salaamu wa rahmatu Allahi wa barakaatuhu!* Who are you, may Allah be merciful to you?" He replied: " I am Zurnub ibn



Burtumla, the regent of the righteous slave Jesus the son of Mary, upon him be peace. He commanded me to live in this mountain and prayed that I might remain on earth until he descends from the heavens to kill the pigs and break the cross, and clear himself from what the Christians have wrongly imputed to him. I see I have missed meeting with Muhammad, may Allah bless him and grant him peace. Therefore extend my greetings to Umar and tell him that I said, 'O Umar! do what is right and draw near to Allah for the matter has approached and it is imminent.' Inform him of these characteristics which I will inform you. For when these characteristics appear in the *Umma* of Muhammad, may Allah bless him and grant him peace, then flee! flee! When men sleep with men and women sleep with women. When people give authority to other than its rightful people, and trace their origin to other than their rightful charges. When the old are not kind to the young and the young do not respect the old. When people avoid right conduct and do not command it. When they persist in indecency and do not forbid it. When their scholars seek knowledge in order to obtain by it gold and silver. When the rainfall causes drought and offspring become wrathful. When minarets are built tall and lofty. When the Qur'an is beautified with silver. When they start erecting tall buildings. When they follow their corrupt passions. When they sell the religion for this world's life. When they increase in murder. When they break the ties of kinship. When they began bribing the government. When they devour compounded interest. When the wealthy become authoritative and disdainful. When a man emerges from his home and he who is better than him in religion stands to give him the greetings and when women ride on the backs of camels."

Then he suddenly disappeared from in front of us. Then Fadal wrote about that to Sa`d who in turn wrote about that to Umar. Then Umar wrote back to Sa`d saying: "O Sa`d! By Allah! By Allah! You and those with you from among the Muhajirun and the Ansaars must go until you reach that mountain. When you find him, give him my greetings. For verily the Messenger of Allah, may Allah bless him and grant him peace, informed us that some of the regents of Jesus the son of Mary, upon him be peace, live in the mountains on the outskirts of Iraq." Then Sa`d set out with four-thousand of the Muhajirun and the Ansaar until they reached that mountain. They called the call to prayer for every prayer for more than forty days. But they received no answer." These characteristics enumerated by Zurnub ibn Burtumla have all appeared in the *Umma* for all to see.

Among these blameworthy characteristics are those which were mentioned in the tradition of Hudhayfa ibn al-Yamaani, may Allah be pleased with him. It has been related by Abu Nu`aym al-Haafidh from the tradition of Hudhayfa ibn al-Yamaani, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: "Among the signs of the nearness of the Hour are seventy-two characteristics. They are: when you see people killing their prayer; destroying trust; devouring compounded interest; making lying permissible; increased murder; being preoccupied with the building of tall buildings; selling the religion for the worldly life; the breaking of the ties of kinship; the debilitation of governance; when lies become truth; the wearing of silk; the appearance of oppression; increased divorce; sudden death; trusting of treacherous people; the mistrusting of trustworthy people; believing the liar; and disbelieving the truthful one; increase in slander; rainfall will be destructive; children will be wrathful; days will pass swiftly; the dwindling of honor; the *amirs* will become immoral; the *wazirs* will become liars; the trusted officials will become treacherous; the intelligence agents will become unjust; and the *Qur'an* reciters will become corrupt; the increase in errors; the decrease of *amirs*; the beautification of *Qur'ans*; the portraying of mosques; the elongation of

*minarets*; the relaxing of the veils for women; the drinking of wine; the suspension of the legal punishments; when a mother will give birth to her mistress; when naked brutish men are seen as kings; when women will become partners with their husbands in trade; when men resemble women and women resemble men; when Allah's name will be sworn by falsely; when a man will come forward to testify without being asked to do so; forsaking the good; learning jurisprudence for other than the *deen*; seeking after this world with deeds of the Hereafter; the spoils of war being the sole aim of government; treating trust as the spoils of war; treating *zakat* as a financial liability; when the leaders of the people will be the lowest of them; when a man will disrespect his father, treat his mother harshly, be devoted to his close friends and be obedient to his wife; when the voice of the corrupt ones will be raised in the mosques; the utilization of singing and stringed instruments; the drinking of wine in the streets; when oppression will be taken as something to be proud of; the selling of legal judgments; the increase of gluttony; the singing of the *Qur'an*; the wearing of the skins of predatory animals as clothes; taking the mosques as roads; when the last of this *umma* will curse the first of it - then at that they should begin to anticipate a red wind, eclipse, humiliation and monstrosities." All of these blameworthy characteristics have become apparent for all to see. Al-Qurtubi said in his *at-Tadhkira*: " All of these characteristics have clear meaning except his saying:"...*the wearing of the skins of predatory animals as clothes* ", al-Hawhari said: 'the meaning of *sifaaq* is the soft skin which is found underneath leather which has hair'."

### **An Explanation of the Occurrence of the Earthquakes Which Have Been Foretold as One of the Signs of the Hour by the Prophetic Traditions**

As for the occurrence of the earthquakes which have been foretold as some of the signs of the Hour by the prophetic traditions - like the saying of the Prophet, peace and blessings be upon him, which discusses the signs of the Hour and the increase of earthquakes as related in *Saheeh* of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him.<sup>39</sup> Abu'l-Faraj al-Jawzi once said: "There has occurred many of these earthquakes in Iraq among the areas where the Persians live." Al-Qurtubi said in his *at-Tadhkira*: "We have witnessed some of these earthquakes in the east of Spain (*Andalusia*)." Also Ibn al-Jawzi mentioned that a great earthquake occurred during the reign of al-Mutee`Lillah in Egypt, until most of the country was destroyed and the people had to live in the deserts. And there occurred among the Persian lands of Tabriz an earthquake where more than one-hundred thousand people died beneath the destruction, until the people began seeking refuge with Allah ta`ala."

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<sup>39</sup> The tradition referred to in the above is the following: "The Hour will not be established until knowledge will be taken away , earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you."

## An Explanation of the Occurrence of the Solar and Lunar Eclipses Which Have Been Foretold as One of the Signs of the Hour by the Prophetic Traditions

As for the explanation of the occurrence of the solar and lunar eclipses which have been foretold as one of the signs of the Hour by the prophetic traditions - like the saying of the Prophet, peace and blessing be upon him, in the tradition of the Hudhayfa, may Allah be pleased with him:

((لا تقوم الساعة حتى تكون عشر آيات: خسف بالمشرق، وخسف بالمغرب، وخسف في جزيرة العرب، والدخان، والدجال، والدابة، ويأجوج ومأجوج، وظلوع الشمس من مغربها، ونار تخرج من قعر عدن تسوق الناس إلى المحشر))

"Verily the Hour will not occur until you see ten signs: [1] an eclipse in the East; [2] an eclipse in the West; [3] an eclipse in the Arab peninsular; [4] the smoke which will appear there; [5] the Anti-Christ (*Dajjal*); [6] the creature which appear on the earth; [7] Gog; [8] Magog; [9] the rising of the Sun from the West; and [10] the appearance of a fire from a hollow in Aden, Yemen which will induce the people to immigrate." In another narration of this tradition the descent of Jesus is among the ten signs. And it has been said that among the ten is a strong wind which will throw people into the sea. This has been related by Muslim. Verily these above mentioned eclipses in the traditions have all occurred as the Prophet, peace and blessings be upon him, informed us.

Abu'l-Faraj ibn al-Jawzi mentioned that: "There occurred huge eclipses among the Persian areas of Iraq which caused the destruction of many people." Al-Qurtubi said: "That also occurred among us in a village in the eastern part of Spain, which we heard about from one of our *Shaykhs*. This village was called Qatartanda. The eclipse caused a mountain to topple upon the people of this village which destroyed it completely." He also said: "One of our companions informed us that a village called Tharsa who were among the provinces of Cyrenaica which was afflicted by an earthquake which destroyed the walls of their homes causing the roofs to collapse upon their inhabitants. Many people died as a result of this and few survived." Abd 'l-Wahaab as-Sha`rani said in his al-Manan: "In al-Jawzi narrated that Allah ta`ala caused an eclipse in the land of Rai over one-hundred and fifty villages. As a result all of these villages caught fire and the earth split and broke up causing smoke to come out. The earth threw all that was upon her until there was immense death." Then Abd'l-Wahaab as-Sha`rani said: "In the days of the ruler Abu'l-Futuhaat, Allah ta`ala caused eclipses over about seven islands in the sea in the domain of Akaak after heavens had rained blood for seven days. And there continues to occur eclipses in the lands<sup>40</sup> Europe and Iraq, up until now." He then said: "I heard my master Ali al-Khawaas, may Allah be merciful to him, say: 'No one can disregard the occurrences of eclipses in these times except every one ignorant of the blame of Allah and blind of His tolerance.'"

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<sup>40</sup> Here ends facsimile 13 of the Arabic manuscript.

### **An Explanation of Appearance of the Fire From the Lands of the *Hijaz* Which is Promised as One of the Signs of the Hour as Related in the Prophetic Traditions**

Among this is like the Prophet, may Allah bless him and grant him peace, saying as related in the Saheeh of al-Bukhari and Muslim on the authority of Abu Hurayra, may Allah be pleased with him:

لا تقوم الساعة حتى تخرج نار من أرض الحجاز

"The Hour will not occur until a fire appears from the lands of the *Hijaz*."<sup>41</sup> Verily this fire has occurred in the lands of the *Hijaz* just as he, peace and blessings be upon him, foretold. Al-Qurtubi said in his at-Tadhkira: "His , may Allah bless him and grant him peace, saying, 'until a fire appears from the lands of the *Hijaz*.' There has appeared a tremendous fire in those lands and along with that a tremendous earthquake also occurred. This happened Wednesday night during the last third of the night of the month of *Jamaadi'l-Akhir* in the year 654 A.H. up until sunrise of that Friday. It eventually subsided. Then another fire appeared in Cordoba in the lowlands of Tan`eem on the borders of al-Harra. It is a town completely surrounded by villages which make it look like a huge metropolis. It was surrounded by wall which had escarpment like that of a fortress, and had towers and minarets. The fire was seen with men leading it. It did not pass by a mountain except that it destroyed it melting it completely. From all this destruction there emerged a red and blue river whose sound was like thunder. It took all the rocks and mountains. It continued until it reached a pond which was surrounded by Iraqi horsemen. It all emerged as a huge mountain of fire. The fire continued until it reached near al-Medina. However, in Medina there was a cool breeze which blew by the *baraka* of the Messenger of Allah, may Allah bless him and grant him peace. (Causing the fire to pass al-Medina). This fire was seen seething like the seething of the sea. It ended in one of the villages of<sup>42</sup> Yemen where it burned it completely."

Then al-Qurtubi said: "Some of my companions said to me - 'I saw this fire reaching the sky a distance of five days journey from al-Medina'."

### **An Explanation of the Trials and Tribulations Which Have Been Foretold as Being Among the Signs of the Hour From the Prophetic Traditions**

Among this is like what the Prophet, upon him be blessings and peace, on the authority of Hudhayfa, may Allah be pleased with him, who said: "The Messenger of Allah, may Allah bless him and grant him peace, stood up among us and he did not leave his place until he had informed us everything which will occur until the appearance of the Hour. It was memorized by those who memorize them, and it was forgotten by those who forgot it. Some of these my companions learned it. For some of them had some of it in memory, but them forgot it. However, when he sees it, he will remember it like one who remembers the face of man who has been absent, yet when he sees him he recognizes him." It was said in the narration of Abu Dawud: "By Allah! the Messenger of Allah, may Allah bless him and grant him peace, did not neglect informing us of the leaders of tribulation from his time until when this world will come to an end. He informed those who were with him of more than three-hundred leaders, telling us of each of their names, the name of their fathers and the name of their tribe. It has come down that when Uthman, may Allah be pleased with him, was killed the sword of tribulation was unsheathed."

<sup>41</sup> The tradition continues: ". . . which will illuminate the necks of the camels in Busra."

<sup>42</sup> Here ends facsimile 14 of the Arabic manuscript.

At-Tirmidhi related that Abdallah ibn Salaam said to those who besieged Uthman, may Allah be pleased with him:

الله! الله! في هذا الرجل أن تقتلوا فوالله! إن تقتلوا لتطردن جيرانكم الملائكة وليسن سيف الله المغمود

عنكم، فلا يغمد إلى يوم القيامة

"Beware of Allah! Beware of Allah! concerning that man if you kill him! By Allah! if you kill him, you will have chased away your neighbors who are the Angels, and will have unsheathed the sheathed sword of Allah against yourselves. And it will never again be sheathed until the Day of Judgment." Among these tribulations which have been unsheathed against the Muslims was the battle of the Camel, the battle of Siffin, and the killing of al-Hussayn. The narrated traditions concerning these battles are well known and unbroken,<sup>43</sup> thus we are not preoccupied with seeking them out. Also among these tribulations is the battles which will lead to the succession of the European Turks over the Muslims, just as the Prophet, may Allah bless him and grant him peace informed us. It has been narrated by *Imam* Ahmad ibn Hanbal in his *Musnad* on the authority of Abdallah ibn Burayda, on the authority of his father, who said: "I was sitting with Prophet, may Allah bless him and grant him peace, when I heard him say:

((إن أمتي يسوقها قوم عراض الوجوه صغار الأعين كأن وجوههم الحجب ثلاث مرات حتى يلحقوهم

بجزيرة العرب، أما السائقة الأولى فينجو من هرب منهم، وأما الثانية فيهلك بعض وينجو بعض، وأما

الثالثة فيصطلمون))

"Verily my *umma* will be given three times over to a people with broad faces and the smallest of eyes, whose faces will be as though the skin were peeled off; until they overtake the Arabian peninsular. As for the first seizure, those who flee from them will be saved. As for the second seizure, some will be destroyed and some will be saved. As for the third seizure, they will be utterly destroyed. They said: 'O Prophet Allah! who are they?' He said:

((الترك، أما والذي نفسي بيده لتربطن خيولهم إلى سواري مساجد المسلمين))

"They are the European Turks. By the One in whose hands is my soul! they will hitch their riding mounts to the walls of the mosques of the Muslims." Al-Qurtubi said in his *at-Tadhkira*: "This tradition proves that the European Turks will come out against and kill the Muslims. All of that has occurred just as the Prophet, may Allah bless him and grant him peace, informed us. They have come out in these times as a community whose number only Allah knows. And no one will resist them except Allah, until it is as though they were Gog and Magog." Then al-Qurtubi said: "Sayyid al-Haafidh ibn Dihya, may Allah be merciful to him, said: 'The European Turks came out in the month of *Jamaadi'l-Awwal* in the year of 610 A. H. with an army and destroyed many Muslim cities, and they deemed permissible the killing of women, and the slaughtering of children. This went on until they arrived in Iraq a second time and killed countless numbers of people and then hitched their horses to the walls of the mosques and places of worship just as it was mentioned in the tradition. There can be no doubt that they were the ones warned about in the tradition. They<sup>44</sup> came out a third time and caused complete destruction in the last one." Then al-Qurtubi said: "All praises are due to Allah that their coming out has been complete, because they came out first against Iraq and the second time just as we mentioned. Then they

<sup>43</sup> Here ends facsimile 15 of the Arabic manuscript.

<sup>44</sup> Here ends facsimile 16 of the Arabic manuscript.

have come out in these times against Iraq for the third time aiming for the city of Baghdad. However, they were unable to reach that far into the country. They killed many of the lands rulers, scholars, noblemen and worshippers, until they controlled as far as Syria in a short time. There then came out against them a victorious ruler from Egypt, who was nicknamed Faṭas with an entire army whose hearts were filled completely with true resolution and sincere intentions until he along with them encountered and struck the very eyes of these modern day Goliaths. He was given a victory and triumph similar to that of Saul over Goliath. He killed a large number of them and from that moment they were driven out of Syria. This ruler brought back the whole of the power and might of Islam as it was in the beginning. He caused the European Turks to cross the Euphrates completely humiliated and destroyed and they were made to witness what they had not seen for ages. Thus they were completely humiliated, destroyed and lose." Whoever desires to have knowledge of the occurrences of tribulations and those which are expected to happen should examine the Kitaabu'l-Fitan of Abu as-Shaykh and the Kitaabu'l-Fitan of Nu`aym ibn Humaad one of the leading Imams of memorization of *Qur'an* and one of the leading *Shaykhs* of the Sahih collection of al-Bukhari.

This time is the time of the appearance of the preceding massacres which will occur shortly before the appearance of the *al-Mahdi*. It has been related by Abu Dawud on the authority of Mu`adh ibn Jabal, may Allah be pleased with him, said that the Messenger of Allah, may Allah bless him and grant him peace said:

((عمران بيت المقدس خراب يثرب، وخراب يثرب خروج الملحمة، وخروج الملحمة فتح القسطنطينية،

وفتح القسطنطينية خروج الدجال))

"The rebuilding of the Sacred Mosque of Jerusalem will lead to the destruction of Yathrib; the destruction of Yathrib will lead to the occurrence of massacres; the occurrence<sup>45</sup> of massacres will lead to the conquering of Constantinople; the conquering of Constantinople will lead to the appearance of the *Dajjal* ( the Anti-Christ)." *Al-Qadi* Iyad explained in his as-Shifa`: "Verily these matters which will herald these events have become manifest."

I say: Verily the succession of tribulations, the great massacres, the demise of the *Sunna*, the revival of heretical innovation, neglecting commanding the good and forbidding evil are all among the preludes to the appearance of the *al-Mahdi* as it has been related in the al-Malaahim of Ibn 'l-Manaawi. How is it possible for the describer to actually describe the evils of these times and the evil of its people? However I have composed a song about these events which all can see: These are the times about which we were warned,

In the words of Ka`b and in the words of Ibn Mas`ud.

These are times when the Truth is rejected all together,

While the prevailing of oppression and injustice is accepted.

If this continues and no change takes place,

Then there will be no grief for a deceased nor joy for the new born.

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<sup>45</sup> Here ends facsimile 17 of the Arabic manuscript.

I say: Whoever contemplates what the people insist upon in these times from evil and innovation, will know with certainty that the affair of the Hour has neared. Abd'l-Wahaab as-Sha`rani said in his al-Minan: "In Oman there appeared a bird the size of an elephant which sat upon a hill and shouted in a clear voice: 'The matter has approached!' It stayed in that state for more than three days and then it descended towards the sea and withdrew."

I say: These days there only remains the massacres which are connected to the destruction of this world, the first of which is the massacre which will occur in Alexandria. Abd'r-Rahmaan as-Suyuti said in his Kitaab 'l-Kashf `An Mujaawazati Hadhihi 'l-Ummati al-Alf, "It has been related by ad-Daylami on the authority of Abu Dharr, that he heard the Messenger of Allah, may Allah bless him and grant him peace, say:

((سيكون بمصر رجل من قريش أخص يلي سلطانا، ثم يغلب وينزع منه، فيفر هاربا إلى الروم، فيأتي بهم الأسكندرية، فيقاتل أهل الإسلام بها))

"There will be in Egypt a man with a pug-nose from<sup>46</sup> the Quraysh who will take control of the government, then he will be overthrown and the government will be taken from him. He will then run taking flight to Europe. He will then return with the Europeans to Alexandria. And they will slaughter the people of Islam there." That is the first of the massacres which will occur.

Ibn Asaakir related in his Tarikh: "Al-Qurtubi mentioned in his at-Tadhkira and it was mentioned by Ibn Wahb: "That it was said to Abdallah ibn `Amr and Ibn al-`Aas, may Allah be pleased with both of them, while he was in Alexandria, 'The people have been terrified.' He then ordered for his weapon and horse. A man came to him and he said to him: 'From which direction did this alarm come?' He said: 'From ships which were seen coming from the direction of Qubrus.' He then said: 'Take my horse away.' The people said to him: 'May Allah make your affairs right! Verily the people have mounted their horses and are ready.' He replied: 'This is not the slaughter which has been foretold about Alexandria. For truly it will come from the direction of the west from near Tripoli. There will come up to nine hundred ships.'" Al-Wa'ili mentioned in his Kitaab al-Inaaba from the tradition of Rushd ibn Sa`d on the authority of `Uqayl on the authority of az-Zuhri on the authority of Ka`b, who said: "I have found written in the Scriptures of Allah revealed to Moses ibn `Imraan: 'Verily in Alexandria there will be martyrs who will be killed in the public square of Alexandria, they will be better than those who have gone and better than those who will continue. They are the ones about whom Allah boasted to the martyrs of Badr.'" Abu Nu`aym al-Haafidh related on the authority of Abu `Imraan al-Hawaafi and Abu Haarun al-`Abdari that they heard Nawfan al-Bakaa'i say: "Verily this world is like a bird. If its two wings are cut, then it falls to the earth. Well the two wings of this world are Egypt and Basra. When they are destroyed, then this world will be terminated."

Al-Qurtubi said in his at-Tadhkira: "It has been related on the authority of Ali, may Allah be pleased with him, that the Prophet,<sup>47</sup> may Allah bless him and grant him peace, said that Allah ta`ala said:

((قال تعالى: إذا أردت أن أخرج الدنيا بدأت ببיתי، فأخرجه، ثم أخرج الدنيا على أثره))

"When I desire to destroy this world, I will begin with My House. I will destroy it, then I will destroy this world immediately after that."

<sup>46</sup> Here ends facsimile 18 of the Arabic manuscript.

<sup>47</sup> Here ends facsimile 19 of the Arabic manuscript.

It has been related on the authority of Hudhayfa ibn al-Yamaani, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said:

((لم يبدأ الخراب في أطراف الأردن حتى تخرب مصر، ومصر أمانة من الخراب حتى تخرب البصرة، وخراب البصرة من العراق، وخراب مصر من جفاف النيل، وخراب مكة من الحبشة، وخراب المدينة من الجوع وخراب اليمن من الجراد، وخراب الأيلة من الحضار، وخراب فاؤس من المعاليك، وخراب المعاليك من الديلم، وخراب الديلم من الأرملة، وخراب الأرملة من الحرز، وخراب الحرز من الترك، وخراب الترك من الصواعق، وخراب السند من الهند، وخراب الهند من الصين، وخراب الصين من الرمل، وخراب الحبشة من الرجفة، وخراب الزوراء من السفیان، وخراب الروم كامل الخسف، وخراب العراق من القحط))

"The destruction which will occur on the borders of Jordan will not begin until the destruction reaches Egypt. Egypt will be protected from destruction until Basra is destroyed. Basra will be destroyed from Iraq. Egypt will be destroyed from the drying up of the Nile. The destruction of Mecca will occur from Abyssinia. Medina will be destroyed from hunger. Yemen will be destroyed from locust. Al-Ay'ila will be destroyed from siege. The destruction of Persia will be from destitution. The European Turks will be destroyed from ad-Daylam. The ad-Daylam will be destroyed from the Armenians. The Armenians will be destroyed from the al-Jazr. The al-Jazr will be destroyed from the Turks. The Turks will be destroyed from lightning. Sind will be destroyed from the Hind. The Hind will be destroyed from China. China will be destroyed from sand. The destruction of Abyssinia will come from quakes. Zawra will be destroyed from the Sufyani. The Europeans will be destroyed total collapse and Iraq will be destroyed by famine."

I say: There is no village in this world except that it will be destroyed and ruined before the Day of Judgment. Allah ta'ala says:

﴿وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

"There is not a village except We will destroy it before the Day of Judgment or We will punish it with a severe punishment. That has been transcribed in a clear Book." Al-Baghawi said concerning the commentary upon that verse: "That is to say, they will be driven out and destroyed, meaning its people; or they will be punished with a severe punishment if they disbelieve and disobey." And Muqaatil said about the same verse: "It will be destroyed with regard to the believers by killing, or it will be punished with regard to the disbelievers with a variety of punishments."<sup>48</sup> Al-Baydawi said in commentary upon the same verse: "It will be destroyed with death and attacks, or punished with the severe punishment of fighting and a variety of afflictions." *Shaykh* as-Sanusi said in the first part of his *Sharh al-Wusta*: "It is obvious that this world presently is like a medicinal treatment of the stranger; it has announced its demise; its closeness is bygone, its surprises are momentous omens and distressing horrors."

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<sup>48</sup> Here ends facsimile 20 of the Arabic manuscript.



I say: he only said that because this time is a time of the death of the *Sunna*, the revival of heretical innovations and blameworthy customs, and the neglecting of commanding the good and the forbidding of evil. For these are the preludes to the appearance of the *al-Mahdi*, as it was mentioned in the al-Malaahim of Ibn al-Manaawi previously.

May Allah give success at arriving at what is correct.

# SANKORE'



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#### **Section Four: On Mentioning What Has Been Related Concerning the Appearance of the *al-Mahdi*, May Allah Be Pleased With Him**

We have placed in this section five issues: [1] an explanation that some of the scholars have said that the *al-Mahdi*'s time has passed and he was Umar ibn Abd'l-`Azeez or other than him; [2] an explanation that the correct opinion is that the *al-Mahdi*'s appearance will be delayed until the time of the appearance of the *Dajjal*; [3] an explanation that the *al-Mahdi* is from the descendants of Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace, and not from the descendants of al-`Abass, the uncle of the Prophet, may Allah bless him and grant him peace; [4] an explanation that the ideas of al-Hassan al-Iraqi announced that the *al-Mahdi* will live long, although I have not come across anything verifying that from the traditions of the Prophet; and [5] an explanation of the signs of his appearance and from where he will appear.

#### **An Explanation that Some of the Scholars Have said that the Time of the *al-Mahdi* has Passed and That He was Umar ibn Abd'l-`Azeez or Other Than Him**

I say and success is from Allah, Ahmad Zarruq said in his Umdat'l-Murid as-Sadiq: "Many of the scholars used to say that the time of the *al-Mahdi* has passed and that he was Umar ibn Abd'l-`Azeez or some other person, based upon their difference of opinion."<sup>49</sup> He then said: "The truth is that the matter concerning this statement is that it is definitely doubtful."

#### **An Explanation that the Correct Opinion is That the Time of *al-Mahdi* Will be Postponed Until the Appearance of the *Dajjal***

Al-Hassan al-Yusi ibn Mas`ud said in one of his lectures when he mentioned the claim of Ibn Turmart being the *al-Mahdi*: "The *fuqaha* rejected him and maintained that his followers were in error. And there is no doubt concerning them being in error because everyone knows that the existence of the *al-Mahdi* will be in the end of time." He then said: "Al-Jalaal as-Suyuti has composed a book known as al-`Arf 'l-Wardi Fi Akhbaar 'l- Mahdi wa al-Kashf Fi Mujaawazati Hadhihi 'l-Ummati al-Alf and the simplification of his words concerning that which no one can do without is that: "The appearance of the *al-Mahdi* will be postponed until the end of time until the time of the appearance of the *Dajjal* and the descent of Jesus the son of Mary, upon him be peace. And he was not Ibn Tumart nor anyone like him from those who claim that until our time."

I say: All praises are due to Allah that I have come across those two books and have seen that which none can do without, which is that: "The appearance of the *al-Mahdi* will be postponed until the time of the appearance of the *Dajjal*, as al-Hassan al-Yusi, may Allah be pleased with him, mentioned in one of his lectures.

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<sup>49</sup> Here ends facsimile 21 of the Arabic manuscript.

## **An Explanation that the *al-Mahdi* is from the Descendants of Fatima, may Allah be pleased with her**

Al-Qurtubi said in his at-Tadhkira: "The traditions from the Prophet, may Allah bless him and grant him peace, concerning the quotation about the appearance of the *al-Mahdi* from his descendants of the children of Fatima is well established." He then said: "Abu al-Hassan Muhammad ibn al-Hussein ibn Ibrahim ibn `Aasim as-Sanjazi said: 'The reports are unbroken and superabundant with the substantial amount of narrations on the authority of the Chosen One, may Allah bless him and grant him peace, concerning the coming of the *al-Mahdi* and that he is from the People of the House.' It has been related by ad-Daraqutni<sup>50</sup> in his al-Afraad and Ibn Asaakir mentioned it in his Tarikh on the authority of Uthman ibn `Afan, may Allah be pleased with him, who said: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say: "The *al-Mahdi* will be from the children of al-`Abass, my uncle." Ad-Daraqutni said: "That tradition is strange (*ghareeb*) and it was related by one person, Muhammad ibn al-Walid the freedman of the Banu Hashim."

I say: ad-Daraqutni only pointed this tradition out in order to make it known that it is well known that the narrated traditions from the Prophet, may Allah bless him and grant him peace, confirm that the *al-Mahdi* will be from the children of Fatima the daughter of the Prophet, may Allah be pleased with her, and not from the children of al-`Abass, his uncle. It has been related by Ibn Maja on the authority of Anas, may Allah be pleased with him: "There is no *al-Mahdi* other than Jesus the son of Mary, upon him be peace." Al-Qurtubi said in his at-Tadhkira: "The chain of transmission (*isnaad*) of this tradition is weak (*da`eef*). Further, the traditions narrated from the Prophet, may Allah bless him and grant him peace, concerning the citation that of the *al-Mahdi* being from his descendants from the children of Fatima is well established and it is more sound than the above mentioned tradition. For the judgment is with those not with the other." He then said: "Perhaps the meaning of his saying, may Allah bless him and grant him peace: 'There is no *al-Mahdi* other than Jesus the son of Mary', i.e. there is no perfect and infallible *al-Mahdi* except Jesus the son of Mary." He then said: "It is from this meaning that these different traditions can be merged and contradictions can be removed." Ibn Kathir said: "Verily this tradition has in it that which appears to be the expressed opinion which contradicts the traditions soundly narrated concerning the established fact that the *al-Mahdi* is other than Jesus the son of Mary, upon him be peace." In the at-Tawaatu'i: "There is no contradiction in them. Rather what is meant by that is that the *al-Mahdi* in reality is Jesus and that does not refute the fact that some one other than him will be a *mahdi* also."<sup>51</sup>

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<sup>50</sup> Here ends facsimile 22 of the Arabic manuscript.

<sup>51</sup> Here ends facsimile 23 of the Arabic manuscript.

### **An Explanation of the Ideas of Al-Hasan al-Iraqi that the *al-Mahdi* Will Have a Long Age**

As for the above, I have not come across any Prophetic traditions which verify that. *Shaykh* Abd'l-Wahaab as-Sha`raani said in his Lawaaqihi'l-Annwaar Fi Tabaqaat al-Akhyaar concerning an explanation of the ideas of Hassan al-`Iraqi, may Allah ta`ala be merciful him and benefit us by him. Among that is that my master, the knower of Allah, *Shaykh* Hassan al-`Iraqi. I used to have frequent discussions with him along with *Shaykh* Abu al-`Abass al-Hareesh. In one of these discussions he said to me: "I would like to tell you the my story from the beginning of my affair until this my present time, as if you had been my closest friend since I was small." I said: "Well and good." He said: "I was a young man from Damascus and I used to be a craftsman or artisan. I and other young men like me used to gather together on Fridays for amusement, entertainment and drinking wine. One Friday while I was involved with such playing, there came to me an admonition from Allah ta`ala. I said to myself: "I was not created for this." I suddenly left my companions with what they were doing and fled from their presence. They tried to catch up with me and followed behind me, but they could not do so. I then entered into a mosque of the Bani Umayya and found there a man sitting upon a chair speaking about the affair of the *Al-Mahdi*, upon him be peace. While he was speaking, I had the yearning to meet with the *al-Mahdi*. This yearning was so strong that I would never make prostration after that except that I asked Allah ta`ala to gather me to him. So one night after *maghrib* prayer, I was praying my *sunna* prayers, when suddenly a man sat behind me, touched my shoulders and said, "Allah has answered your supplications. What is your need? For I am the *al-Mahdi*." I said to him: "Will you come with me to my home?" He said: "Yes." So he came with me and said: "Clear for me a place where I can be isolated." So I cleared for him a space in my home and he stayed with me for seven days. During his stay, he taught me his *dhikr*. He said: "If Allah wills, I will teach you my *wird* which you should be constant with it. It is that you fast every other<sup>52</sup> day and you must pray every night five-hundred *rak`ats*." Then I was a very handsome young man. The *al-Mahdi* used to say to me: "You will never sit down except that you will be sitting behind me." So I used to do as he commanded me. The *al-Mahdi* wore a turban like the non-Arabs and upon him was a long outer garment, open in the front with wide sleeves made from camel's hair. When the seven days had finished, he left and I bided him farewell. He then said to me: "O Hassan! What has occurred between me and you has never occurred for anyone. So hold firm to this *wird* until you reach old age. For verily you will have a long life as a result of it." *Shaykh* Hassan al-Iraqi then said to Abu al-`Abass al-Harishi: "My age now is one hundred and twenty seven years old." He went on to say: "When the *al-Mahdi*, upon him be peace, had departed, I then left to travel through the earth. I traveled to India, Sind, China and returned to the country of the Persians, then to Europe and then the Maghrib. I then returned to Egypt after some fifty years of journeying." That is the essence of what Abd'l-Wahaab as-Sha`raani narrated in his Lawaaqih al-Anwaar fi Tabaqaat al-Akhyaar. He also said in his al-Manan: "Among the favors which Allah bestowed upon me was knowledge of the people of claims; the truthful ones and the liars among them by signs which Allah inspired me with until it became for me like indispensable knowledge. For there once came to me a man of slender build who claimed to be a *sharif* who wore a turban with a veil which covered his mouth. He spoke to me concerning sciences which only the *al-Mahdi*, upon him be peace, would know. He informed me that he himself was the *al-Mahdi* and that the time of his appearance had approached. However, I did not give any attention to his affair. He

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<sup>52</sup> Here ends facsimile 24 of the Arabic manuscript.

then said to me: "Do you not believe me?" Seeing that he was a young man with a dignified appearance and excellent features, I then said to him: "Your voice is not the voice of a *sharif* and the *al-Mahdi* is definitely a *sharif* without any doubt." He then removed his veil from his face and said: "You have indeed told the truth. I have tempted many people in the Maghrib and they believed in me saying:<sup>53</sup> 'The *al-Mahdi* has appeared.' I then said to him: "What made you do that." He said: "I did it in order that the idea of the *al-Mahdi* would be on their minds. For the time of his appearance is definitely at hand. And what I really meant by my saying that: 'I am the *al-Mahdi*', is that Allah has guided me to Islam." Further Abd'l-Wahaab as-Sha`raani said: "All praises are due to Allah, that I met with *Shaykh* Hassan al-Iraqi and he mentioned to me that he had met with the *al-Mahdi* after he had been persistent in asking his Lord to gather me to him for a complete year. He said to me: "His face resembles the face of his great grandfather, may Allah bless him and grant him peace, except that the face of his grandfather is more ravishing and more proportioned." He then said to me: "I asked him about his age. And he said to him 'Six hundred and some years.'" I have not come across any prophetic tradition concerning the fact the *al-Mahdi* will be long lived. Therefore whoever comes across that should append it in this place of the book. I did not narrate these words of al-Hassan al-Iraqi so that one can rely upon it, because we only rely upon that which has come to us from the proofs of the *shari`a*. Neither, have I narrated it in order to object to it nor to remonstrate against it because I have not come across any proof from the proofs of the *shari`a* which make it impossible for the *al-Mahdi* to be long lived. Further, the words (of al-Hassan 'l-Iraqi) are the words of a saint from among the saints of Allah, whose words are well kept secrets which no one other than them can scrutinize. And Allah knows best about the reality of that. It was mentioned previously<sup>54</sup> that Abd'l-Wahaab as-Sha`raani said after relating the above words: "It was like this that he informed me concerning the *al-Mahdi* and Allah knows best about the reality of the situation. I could not meet with him until I first know him.

### **An Explanation of the Signs of the *al-Mahdi*'s Appearance and From What Place Will He Appear**

As for the explanation of the signs of the appearance of the *al-Mahdi* and from what place he will appear, it has been related by ad-Daaraqutni in his *Sunnan* on the authority of Muhammad ibn Ali, may Allah be pleased with him, who said:

"إِنَّ لِمَهْدِينَا آيَتَيْنِ لَمْ تَكُونَا مُنْذُ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ تَنْكَسِفُ الْقَمَرَ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي النِّصْفِ مِنْهُ وَلَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ"

"Our *al-Mahdi* will have two signs which has not appeared from the time Allah created the heavens and the earth. They are that the moon will be eclipsed the first night of *Ramadan* and the sun will be eclipsed during the middle night of *Ramadan*. This has not occurred from the time Allah created the heavens and the earth."

<sup>53</sup> Here ends facsimile 25 of the Arabic manuscript.

<sup>54</sup> Here ends facsimile 26 of the Arabic manuscript.

Al-Qurtubi said in his at-Tadhkira, that Abu Dawuud narrated on the authority of the wife of the Prophet, Umm Salama, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace said:

((يكون إختلاف عند موت خليفة، فيخرج رجل من أهل المدينة هارب إلى مكة، فيأتيه أناس من أهل

مكة، فيخرجونه وهو كاره، فيبايعونه بين الركن والمقام))

"There will be many conflicts as a result of the demise of the Khalifa. Then a man from the people of Medina will come out fleeing to Mecca. Then the people of Mecca will all come to him encouraging him to rebel, but he will dislike to do so. Then the oath of allegiance will be given to him between the *rukun* and the *maqam* of Ibrahim." He also said after a bit: "Although the above gives the apparent meaning that the oath of allegiance will not be given to him before that, it is not like that in reality. For it has been narrated from the tradition of Ibn Mas`ud and others from among the Companions in a long tradition:

((يخرج في آخر الزمان من المغرب الأقصى...))

"The *al-Mahdi* will first appear in the End of Time from the farthest west." The tradition continues,

((أتي الناس من كلّ جانب ومكان، فيبايعونه يومئذ بمكة، وهو بين الركن والمقام، وهو كاره لهذه المبايعة

الثانية البيعة الأولى التي بايعه الناس بالمغرب))

"...The people will come from every region and place in order to give him the oath of allegiance in Mecca while he will be sitting between the *rukun* and the *maqam* of Ibrahim. And he will dislike taking the second oath of allegiance after the first oath of allegiance which was given to him by the people in the west."

Abdur Rahman as-Suyuti said in the last part of his al-`Arf al-Wardi fi Akhbaar al-Mahdi: "Al-Qurtubi narrated in his at-Tadhkira<sup>55</sup> in a long narration: 'Verily the *al-Mahdi* will first appear from the far west'. This prophetic tradition has no foundation to it."

May Allah give success at arriving at what is correct.

<sup>55</sup> Here ends facsimile 27 of the Arabic manuscript.

## Section Five: On Mentioning What Has Been Related Concerning the Appearance of the *Dajjal* (Anti-Christ) may Allah curse him

We have also placed in this section five issues: [1] an explanation of the signs of his appearance; [2] an explanation of the place from which he will appear; [3] an explanation of the evidence of those who say that the *Dajjal* is Ibn *Siyyaad* and the evidence of those who say otherwise; [4] an explanation that he will roam through every land except Mecca and Medina; and [5] an explanation of what will save people from his tribulations. I say and success is with Allah:

### An Explanation of the Signs of the Appearance of the *Dajjal*

As for the explanation of the appearance of the *Dajjal*, it has been related by at-Tabari on the authority of Asma' bint Yazid, that the Prophet, may Allah bless him and grant him peace mentioned the *Dajjal* to her. He said:

((إن قبل خروجه ثلاثة اعوام تمسك السماء في العام الأول ثلث قطرها والأرض ثلث نبات، والعام الثاني تمسك ثلثي قطرها والأرض ثلثي نباتها، والعام الثالث تمسك السماء قطرها والأرض نباتها، لا يبقى ذات ضرس وذات ظلع إلا مات))

"Verily three years before he appears, the heaven will hold back in the first year a third of its water and the earth will hold back a third of its vegetation. In the second year the heavens will hold back two third of its water and the earth will hold back two third of its vegetation. In the third the heavens will hold back all of its rain and the earth all of its vegetation. There will not remain any animals which possess molar teeth or cloven hooves, except that they will die."

In another narration it says after his saying what will occur in the third year:

((...يمسك الله المطر وجميع نبات، فما نول من السماء قطرة ولا ينبت من الأرض خضرة ولا نبات حتى تكون الأرض كالنحاس والسماء كالزجاجة، فيبقى الناس يموتون جوعا وجهدا، وتكثر الفتن والهرج، فعند ذلك يخرج الملعون الدجال من ناحية أصفهان ومن علامة خروجه فتح القسطنطينية))

"...Allah will hold back all of rains and all of the earth's vegetation. Rain will not descend from the heavens nor will greenery or vegetation grow from the earth, until the earth will become like brass and the heavens will be like glass. Then humanity will persists to die from hunger, hardship, increased tribulations and slaughter. It is then that the accursed Dajjal will appear from a region of Isfahan. Among the signs of his appearance will be the conquering of Constantinople."

AL-Qurtubi said in his<sup>56</sup> *at-Tadhkira*: "The narrative related regarding the time between the appearance of the ad-Dajjal and the conquering of the city of Constantinople will be seven months." He also said in it: "In the end of time there will appear from the sea, meaning the sea of Asbaan, one thousand women of outstanding beauty and grace. They will then invite men to them by which will lead to the ruin of the lands. Whoever answers their invitation will deny Allah. It is during this time that the *Dajjal* will appear. When he appears, he will let out three shouts which will be heard by the people in the east and the west."

### An Explanation of the Place of the Appearance of the *Dajjal*

<sup>56</sup> Here ends facsimile 28 of the Arabic manuscript.

As for the place of his appearance, it has been related by at-Tirmidhi on the authority of Abu Bakr as-Sadiq, may Allah be pleased with him, who said that the Messenger of Allah, may Allah bless him and grant him peace, said:

((الدجال يخرج من أرض بالمشرق يقال لها خراسان يتبعه أقوام كأن وجوههم المجان المطرقة))

"The *Dajjal* will appear from a land in the east, which is called Khurasaan and he will be followed by a multitude whose faces will be shameless." Al-Qurtubi said in his at-Tadhkira that it has come down in a tradition narrated by at-Tirmidhi:

((أنه يخرج بخرسان))

"The *Dajjal* will appear from Khurasaan." In another narration:

((ادخرى من ناحية أصبهان من قرية تسمى اليهودية))

"He will appear from a region of Aṣbihaan from a village called al-Yahuudiya." In the tradition of Ibn Maja and Muslim:

((بين الشام والعراق))

"He will appear between Syria and Iraq." The complete view is that he will first appear in Khurasaan from a region in Aṣbihaan. Then he will come out towards the Hijaz from between the lands of Syria and Iraq. And Allah knows best.

### **An Explanation of the Evidence of Those Who Say that the *Dajjal* is Ibn Siyyaad and the Evidence of Those Who Say Otherwise**

As for the evidence of those who say that the *Dajjal* is Ibn Siyyaad, it has been related by Muslim on the authority of Muhammad ibn al-Munkadir, who said: "I saw Jaabir ibn Abdullah, may Allah be pleased with him, swear by Allah that Ibn Siyyaad was the *Dajjal*." I then said to him: "Will you swear by Allah upon that?" He then said: "I heard Umar<sup>57</sup> swear by Allah upon that in front of the Prophet, may Allah bless him and grant him peace, and he did not censure him." Abu Dawuud narrated in his Sunnan on the authority of Na`fi, who said that Ibn Umar, may Allah be pleased with them said: "I swear by Allah! I have no doubt that Ibn Siyyaad is the *Dajjal*." It has also been narrated by Abu Dawuud on the authority of Na`fi, who said: "Ibn Umar encountered Ibn Siyyaad in one of the streets of Medina and had a few words with him which caused Ibn Siyyaad to become so angry that began to blow disgustingly. Then Ibn Umar entered onto Hafsa and informed her of what had happened. She then said to him: "May Allah be merciful to you! What in the world do you want from Ibn Siyyaad? Do you not realize that the Messenger of Allah, may Allah bless him and grant him peace said:

((إنما يخرج الدجال من غصبة يغضبها))

'Verily the *Dajjal* will appear because as a result of rage which will cause him great anger.' This has been also narrated by Imam Muslim in his Sahih. Yusef ibn Umar mentioned in his Kitaab'l-Futuuh: "Abu Sabra, when he had come to Sus and the Muslims had encompassed it with their forces, the Jewish rabbis and the Christian monks showed great respect towards them. They said to them: 'O assembly of Arabs, among the things which our ancestors and scholars promised us by way of covenant is that only the *Dajjal* or a people among whom is the *Dajjal* will conquer us. If among you is the *Dajjal*, then you will conquer us. But if not, then your siege of us will bring

<sup>57</sup> Here ends facsimile 29 of the Arabic manuscript.



no harm.' Then Ibn Siyyaad became angry at their words, then angrily approached the gate of Sus, kicked it in with his feet and said: 'Open up!' Then suddenly in the commotion the chains were hewn, the locks were broken and the gates were opened. Then the Muslims were able to enter Sus and conquer them." Abu Sa`id al-Khudri, may Allah be pleased with him, related: "We left to make the *hajj* or the *`umra*, while Ibn Siyyaad was with us. We<sup>58</sup> came to a place where we alighted and the people went their separate ways. There remained I and Ibn Siyyaad and I had great fear of him from what people had said about him. He then came with his gear and placed it near mine. I then said: "It is very hot, if only you would place your gear under that tree over there." He did that and returned with a sheep from which he took some milk and said: "Drink O Abu Sa`id." I said to him: "It is very hot and the milk is hot as well." There was nothing wrong except I hated taking a drink from his hand. He then replied: "O Abu Sa`id, who is more knowledgeable among the assembly of Ansaar of the traditions of the Messenger of Allah, may Allah bless him and grant him peace, than you? And are you not the most knowledgeable of the people in the traditions of Prophet, may Allah bless him and grant him peace? Had not the Messenger of Allah, may Allah bless him and grant him peace, said that he (*Dajjal*) would be a disbeliever, while I am a Muslim? Had not the Messenger of Allah, may Allah bless him and grant him peace, said that he would be sterile without any children - while I have a son which I left in Medina? Had not the Messenger of Allah, may Allah bless him and grant him peace, said that he would not enter into Medina nor Mecca - while I have just left Medina and I am heading for Mecca?" In another narration he said, "...and I have performed the pilgrimage." Abu Sa`id said: "I almost began to make excuses for him, when Ibn Siyyaad said: 'I swear by Allah! I know the *Dajjal* and I know his birth and the place where he is now'." I responded: "May evil befall you the remainder of your days." In another narration he said: "Indeed you! You are that man." He then said: "If you had stayed away from me I would not have disliked it."

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<sup>58</sup> Here ends facsimile 30 of the Arabic manuscript.

As for the evidence for those who say that the *Dajjal* is other than Ibn Siyyaad is taken from the tradition related on the authority of Tamim ad-Daari and in a narration related by Ibn Maja in a tradition from Faatima the daughter of Qays, may Allah be pleased with both of them, who said: "The Prophet, may Allah bless him and grant him peace prayed one day and then ascended the *minbar* similar to what he did when he ascended it on *Jumu`a*.<sup>59</sup> This was disturbing to the people. There were some who were standing and others who were sitting. He, may Allah bless him and grant him peace, then indicated with his hand for those standing to sit. He said:

((فإني والله ما قصت مقام لأمر ينغتمكم لرغبة ولا لرهبة ولكن إن تميم الداري أتاني فأخبرني خيرا منعي القبلولة من الفرح وقررة العين واجبت أن أخبركم فرح نبيكم صلى الله عليه وسلم الآن، إن تميم الداري أخبرني إن الريح الجنة إلى جوية لا يعرفونها، ففعدوا في عوارب السفينة، فخرجوا بها، وإذاهم بشيء أهيب أسود كثير الشيعر، وقالوا: "من أنت؟"، قالت: "أنا الجساسة"، قالوا: "أخبرينا"، قالت: "ما أنا لمخبرتم شيئا ولا سائلتم"، فأتوا فدخلوا عليه، فإذاهم بشيخ موثق شديد الوثاق يظهر الحزن شديد التشكى، فقال لهم: "من أين؟"، قالوا: "من الشام"، قال: "ما فعلت العرب؟"، قالوا: "أنحن قوم من العرب عن تسئل؟"، قال: "ما فعل الرجال الذي خرج فيكم؟"، قالوا: "خيرا أنا قوما فأظهره الله عليهم، فأمرهم اليوم جميعا الهمم واحد ونبيهم واحد ودينهم واحد"، قال: "فعلت عين زعرة؟"، قالوا: "خيرا يسقون منها زروعهم ويسقون منها لمعيشتهم"، قال: "ما فعل بنخيل عمان وبيسان؟"، قالوا: "يطعم ثمره كل عام"، قال: "ما فعلت بخيرة طبرية؟"، قالوا: "تدفق بجنباتها من كثيرة الماء"، قال: "فز فز ثلاث رفوات"، ثم قال: "انفلتت من وثاقي هذا لم أدع أرضا إلا وصلتها برجلي هاتين إلا طيبة ليس في عليها سبيل"، قال النبي صلى الله عليه وسلم إلى هذا انتهى فرح هذه طيبة، والذي نفسي بيده ما فيها طريق ضيق ولا واسع ولا سهل ولا جبال إلا وعليه ملك شاهر سيفه إلى يوم القيامة))

"Verily I, by Allah! have not stood in this place of mine for any matter which would decrease you in yearning nor terror. However, Tamim 'd-Daari came to me and informed me of some good news which prevented me from my midday rest due to the joy and the sweetness of the eyes it brought me. And I love to inform you in order to make you joyful of your Prophet, may Allah bless him and grant him peace. It is that Tamim 'd-Daari said that a strong wind once carried them to an unknown island. They then took the skiff from the ship and disembarked to the island. They then came upon something very dreadful dark with a lot of hair. They said: "What are you?" It said: "I am the spy." They then said: "Inform us." It said: "I will not inform you of anything, nor will I ask you anything. However, that monastery which has collapsed, therein you will find a man who you can inform him and he can inform you. They then went and entered upon him. They find themselves with an old man shackled in powerful chains. He appeared to be very sad and in arduous hardship. He said to them: "From where have you come?" They said: "From Syria." He said: "What has the Arabs done?" They said: "We are a people from the Arab about whom you are asking." He said: "What has the man who was sent among you done?"

<sup>59</sup> Here ends facsimile 31 of the Arabic manuscript.

They said: “He has done good. A people came against him, but Allah has manifested him over them. Today they have been conquered and their deity is One, their prophet is one and their religion is one.” He said: “What has been done with the spring of Zagrata?” They said: “They have done good with it. It provides water to irrigate their farms and it provides drink for their livelihood.” He said: “What has been done with the date palms of Oman and Baysan?” They said: “They eat from its fruit every year.” He then said: “What has been done with the vegetable garden of Tabariyya?” They said: “They have excavated on its sides because of so much water.” He then groaned three times and said: “When what I<sup>60</sup> have mentioned has become depleted then no land will be left that I will not stride with these feet of mine except *Tayyiba*. There is no way for me to enter there.” The Prophet, may Allah bless him and grant him peace said ending the cause of my joyfulness for this *Tayyiba*: “I swear by the One in whose hands is my soul, that there is no narrow road nor wide one, nor is there a valley nor hill except that there is an Angel on it carrying his sword until the Day of Judgment.”

Al-Qurtubi said in his at-Tadhkira: “This tradition is sound (*saheeh*) and was narrated by Muslim, at-Tirmidhi, Abu Dawud and others, may Allah be pleased with all of them. In the narration of at-Tirmidhi, that the Dajjal said to them: “I will inform you about me. I am the *Masih* and I am near to being given permission to appear. I will appear and traverse the entire earth for forty days and I will not leave a single village except I will alight upon it, with the exception of Mecca and *Tayyiba*. These two are forbidden for me to enter.”

Al-Haafidh Abu Bakr al-Bayhaqi, may Allah be merciful to him said after mentioning the traditions of Ibn Siyyaad: “Whoever has the opinion that the Dajjal is other than him relies upon the tradition of Tamim ad-Daari. His chain of authority (*asnaad*) is more sound along with the fact that it is in agreement with the description given of the Dajjal. Thus, the Dajjal is not him as it has been narrated that he most resembles Abd ‘l-`Uzza ibn Qussay and not Ibn Siyyaad. The affair of Ibn Siyyaad was simply an affliction by which Allah afflicted His servants as was the calf an affliction for them during the time of Musa, upon him be peace, by which Allah afflicted His servants. The exception is that Allah azza wa jalla protected the *Umma* of Muhammad, upon him be blessings and peace and safeguard them from his harm. There is not in the tradition of Jaabir more proof of this than in the silence of the Prophet, may Allah bless him and grant him peace about the words of Umar<sup>61</sup> ibn al-Khataab, may Allah be pleased with him. This implies that the Prophet, may Allah bless him and grant him peace paused from explaining who he was until there came an established explanation from Allah azza wa jalla that the Dajjal is other than Ibn Siyyaad. Further proof is in what the Dajjal said in the tradition of Tamim ad-Daari and Allah knows best.

Abu Sulayman al-Khataab said: “There is disagreement concerning the narrations about the affair of Ibn Siyyaad after he became mature. It has been narrated that he repented from what he had said, then that he also died in Medina. It was also narrated that when the prayer was to be over him, the cloak was removed from his face until the people saw him. Then someone said to them: ‘Bear witness!’” \

Al-Qurtubi said in his at-Tadhkira: “The disagreement about that is sound, for Jaabir and Umar swore that Ibn Siyyaad was the Dajjal. It has also been narrated from Abu Dharr, may Allah be pleased with him that he (Ibn Siyyaad) used to say that he was the Dajjal. That was also

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<sup>60</sup> Here ends facsimile 32 of the Arabic manuscript.

<sup>61</sup> Here ends facsimile 33 of the Arabic manuscript.

narrated by Ibn Umar. Jaabir once said: “He was seen on this day of Harra and I never saw anything like him.”

This is in contradiction of the narration narrated that he died in Medina, and Allah knows best. In the book of Abu Dawud concerning the news of the spy from the tradition of Abu Salama ibn Abd ‘r-Rahman where Sahl ibn Jaabir said: “The Dajjal is Ibn Siyyaad.” I said: “But he has died.” He said: “Even if he has died.” I then said: “But he accepted Islam.” He said: “Even if he accepted Islam.” I then said: “But, he entered Medina.” He said: “Even if he entered Medina.” The words of the scholars that the Dajjal is not Ibn Siyyaad is proven by the tradition about the spy. However, it is sound that Ibn Siyyaad is the Dajjal and it is not impossible that he could have been on the island at that time and at another time among the Companions up until he was missed the day of Hurra.<sup>62</sup> He also said that same day to Abu Sa`id al-Khudri: “By Allah! I know the Dajjal and I know that he was born on that day and where he is now.” This is like the narration claiming that Dajjal is Ibn Siyyaad which necessitates that he was Muslim, that he was born and that he entered Medina, but does not preclude that he would eventually become disbeliever on leaving Medina, or that he was not born or he will not reenter Mecca and Medina.

*Imam* al-Qurtubi said in his *at-Tadhkira*: “It is said that he is not born yet but will be born in the End of Time.” He then said: “The first opinion, however, is more sound.” Meaning that the Dajjal is Ibn Siyyaad.

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<sup>62</sup> Here ends facsimile 34 of the Arabic manuscript.

## An Explanation That the *Dajjal* Will Traverse Every Land Except Mecca and Medina

It has been related by al-Bukhari and Muslim on the authority of Anas ibn Malik, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

((ليس من إلا سيوطه الدجال إلا مكة والمدينة))

” There will be no town which the *Dajjal* will not enter except Mecca and Medina.”<sup>63</sup>

In the Musnad of Imam Ahmad from the tradition of Jabir ibn Abdallah, may Allah be pleased with him:

((يخرج الدجال في خفقة من الدين وأدبار من العلم فله أربعون ليلة يسيحها في الأرض، اليوم منها كالسنة، واليوم منها كالشهر، واليوم منها كالجمعة، ثم سائر أيامه كأيامكم هذه، وله حمار يركبه عرض ما بين أذنيه أربعون ذراعا، فيقول للناس: "أنا ربكم" وهو أعور وإن ربكم ليس بأعور، مكتوب بين عينيه "كافر" ك ف ر مهجاة، يقرؤه كل مؤمن كاتب وغير كاتب، يرد كل ماء ومنهل إلا المدينة ومكة حرمهما الله عليه، وقامت الملائكة بأبوابها، ومعه جبال من خبز، والناس في جهد إلا من إتبعه، ومعه نهران، أنا أعلم بهما، منه نهر يقول "الجنة" ونهر يقول "النار"، فمن أدخل الذي يسميه الجنة فهو النار، ومن أدخل الذي يسميه النار فهو الجنة، قال: ويبعث الله معه شياطين تكلم الناس، ومعه فتنة عظيمة: يأمر السماء فتمطر فيما يرى الناس، ويقتل نفسا ثم يحييها فيما يرى الناس، لا يسلط على غيرها من الناس، ويقول: "أيها الناس هل يفعل مثل هذا إلا الرب عز و جل؟" قال فيفر المسلمون إلى جبل الدخان بالشام، فيأتئهم فيحاصروهم، فيشتد حصارهم ويجهدهم جهدا شديدا، ثم ينزل عيسى بن مريم، فينادي من السحر فيقول: "يا أيها الناس ما يمنعكم أن تخرجوا إلى الكذاب الخبيث؟" فيقولون: "هذا رجل جني فينطلقون فإذا هم بعيسى بن مريم صلى الله عليه وسلم، فتقام الصلاة، فيقال له: "تقدم يا روح الله"، فيقول: "ليتقدم إمامكم فليصل بكم"، فإذا صلى صلاة الصبح خرجوا إليه، قال فحين يرى الكذاب ينمات كما ينمات الملح في الماء فيمشي إليه فيقتله حتى إن الشجرة والحجر ينادي: "يا روح الله هذا يهودي"، فلا يترك ممن كان يتبعه أحدا إلا قتله)).

"The *Dajjal* will appear during a time when the *deen* will be unimportant and knowledge will backtrack. He will have forty days in which he will roam the earth. One day will be like a year, another day will be like a month, another day will be like a week, and the remainder of the days will be like these days of yours. He will ride a donkey which will be forty cubits between its two ears. He will say to the people: "I am your Lord." He will have one eye and your Lord does not have one eye. The word *kaafir* (disbeliever) will be written between his eyes. This will be read by the literate as well as the illiterate. He will deplete all the water and every drinking place except Mecca and Medina. Allah will forbid him from entering them. Angels will be established at their entrances protecting them. The *Dajjal* will have with him mountains of treasure and the people

<sup>63</sup> The tradition as related in the Saheeh of al-Bukhari continues, "There will be no entrance but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants three times and Allah will expel all the disbelievers and the hypocrites from it."

will be in distress except those who follow him. He will have two rivers. I know best about these. One river<sup>64</sup> will be called 'the paradise' and the other river will be called 'the fire'. Whoever enters the one called 'the paradise' will be in the Fire. Whoever enters the one called 'the fire' will be in the Paradise. There will rise up with him many devils which will speak to the people and he will possess a tremendous tribulation. He will command the heavens and they will rain before the sight of men. He will kill a soul and then revive it before the sight of men. He will say: "O mankind, can anyone do the like of this except the Lord". The people will flee to the mountain of *Dukhaan* in Syria. The *Dajjal* will come to them there and besiege them. The siege will be fierce and they will cause exacting strain upon them. Then Jesus will descend during the dawn hours. He will say: "O people what prevents you from going out against that evil liar?" The people will come out and they will see Jesus. The prayer will be established and they will say go ahead O Spirit of Allah." He will then say: "You should put forward your *Imam* so that he may lead you in prayer." When they have finished the prayer, they will go out against him (the *Dajjal*). When the *Dajjal* sees him (Jesus), he will waste away like salt melts in water. He (Jesus) will kill him and then even the trees and rocks will call out: "O Spirit of Allah, here is a Jew." Thus no one among the people who followed the *Dajjal* will be left without being killed."

The like of this is related in the traditions which are sound are many. In the tradition of Asma bint Yazid 'l-Ansari:

طعام المؤمنين يومئذ التسبيح

"The food of the believers in those days will be glorification of Allah (*tasbeeh*)."

In the Saheeh of Muslim:

يجزئهم ما يجزئ أهل السماء من التسبيح والتقدیس

"What will suffice them then will be what suffices the people of the heavens<sup>65</sup> from glorification (*tasbeeh*) and exaltation (*taqdees*) of Allah."

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<sup>64</sup> Here ends facsimile 35 of the Arabic manuscript.

<sup>65</sup> Here ends facsimile 36 of the Arabic manuscript.

### **An Explanation of What Will Save People From the Tribulations of *Dajjal***

It is related by Muslim on the authority of Abu Darda that the Prophet, may Allah bless him and grant him peace said:

((من حفظ عشر آيات من أول سورة الكهف عصم من الدجال))

"Whoever memorizes the first ten verses from the chapter called *al-Kahf* (the Cave) will be protected from the *Dajjal*." In another narration:

((...من آخر الكهف))

"...from the last part of *Kahf*."

In a narration of Abu Amaama 'l-Bahili: "Verily from among the tribulations (of the *Dajjal*) is that with him will be a paradise and a fire. His fire will be the Paradise and his paradise will be the Fire. Whoever is afflicted by his fire should seek refuge with Allah and recite the opening verses of *Kahf*. Thus the fire will be made cool and secure just as the fire was made that way for Ibrahim.

May Allah give success at arriving at what is correct.

## Section Six: On Mentioning What Has Been Related Concerning the Descent of Jesus (upon him be peace)

We have also placed in this section five issues: [1] an explanation of the judgment of the descent of Jesus, upon him be peace; [2] an explanation that he will descend observing the *shari`a* of Muhammad and reviving it and will not descend with a new *shari`a* other than it; [3] an explanation that all religions (*milal*) will be abolished except *al-Islam*; [4] an explanation of the legal judgment of joining together the narrated traditions of his living for forty years with the narrated tradition of his returning and being upon the earth seven years; and [5] an explanation of the place of his descent and the place of his burial.

### An Explanation of the Judgment of the Descent of Jesus, upon him be peace

Al-Qurtubi says in his *al-Tadhkira*: "If it is said: 'What is the judgment concerning his (Jesus') descent at that time?' The answer has three aspects.

[1] The first is that it is conceivable that the Jews who were near to killing him (Jesus) and crucifying him persisted in their affair with him just as Allah ta`ala clarified in His Book. For they are forever claiming that they killed him<sup>66</sup> and they associate him with magic and the like until Allah ta`ala made him innocent of that and disassociated him from that. Allah has thrown upon them humiliation and they will never be established as long as Allah fortifies *al-Islam* and makes its banner manifest. Thus the Jews will never possess authority, strength nor thorn in any locale from the places of the earth. They will remain in that fashion until the nearness of the Hour. Then the *Dajjal* will appear, who is the most perfidious magician. The Jews will follow him and they will be among his primary forces. The Jews estimate that due to this that they will prevail over the Muslims. Thus when their affair comes to that Allah ta`ala will send down alive the one whom they thought they had killed who will then expose them and others from among the hypocrites (of the Muslims) and those who opposed him. Allah will help him against their leader and chieftain who claimed lordship. He (Jesus) along with those with him from among the believers, will kill him and conquer his forces from among the Jews. The Jews then will find no place of refuge, for even if a Jew were to conceal himself inside of a tree, a rock or wall, it would call out: "O Spirit of Allah here is a Jew!", until he is seized. The Jew will either except *al-Islam* or he will be killed until there will remain not a single disbeliever upon the face of the earth.

[2] The second is that it is conceivable that the judgment of the descent of Jesus is because of the advent of his own appointed time, not in order to kill the *Dajjal*. This is due to the fact that it is inconceivable for something created from dust to die in the heavens. However his affair must proceed in accordance with what Allah ta`ala says:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

"From it (the earth) We created you. To it you will return and from it We will bring you out again."<sup>67</sup> Thus Allah ta`ala will send him down in order for him to settle in the earth for a time. Those who will be near him will see him and those who remain aloof from him will hear his words. Then his soul will be seized<sup>68</sup> and the Muslims who will be appointed after him will pray over him and bury him in the burial place of the Prophets from whom his mother, Maryum,

<sup>66</sup> Here ends facsimile 37 of the Arabic manuscript.

<sup>67</sup> Quran -20:55.

<sup>68</sup> Here ends facsimile 38 of the Arabic manuscript.



descends. This place is the Holy Land (*al-'Ard 'l-Muqaddasa*). This is the reason for his descent along with the fact that during those days the *Dajjal* will reach the gate of *Lud* as has been related in the narratives. When this occurs and the *Dajjal* reaches that point where he claims lordship and none among the Muslims will be successful at killing him, it is then Jesus will be more entitled to kill him since Allah ta`ala chose him for His message, sent him down with His Book and made him and his mother as signs. In accordance with this aspect is the issue behind his descent and not just to kill the *Dajjal*. And Allah knows best.

[3] The third aspect is that it is found in the *Injeel* the excellence of the *Umma* of Muhammad, may Allah bless him and grant him peace in accordance with what Allah has said, and His words is the truth:

﴿ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ﴾

"That is their likeness in the *Torah* and their likeness in the *Injeel*." Thus, Jesus asked Allah that He would make him among the *umma* of Muhammad, may Allah bless him and grant him peace. Allah answered his prayers by raising him up to the heavens until the End of Time when he will descend as a reviver (*mujaddid*) of what he has learned from the *deen* of *al-Islam*, the *deen* of Muhammad, may Allah bless him and grant him peace. This will coincide with the appearance of the *Dajjal*, whom Jesus will kill. It is not implausible to consider that the saying of him killing the *Dajjal* allows the assumption that it will occur because he will manifest among the people when they will be sorely afflicted, at a time in which the obligation of *jihad* will have become a general individual obligation, and thus, Jesus like them, will be obligated to fulfill the same obligation as them. For this reason he will take on the responsibility of killing the *Dajjal*. This also includes Jesus among<sup>69</sup> those who will follow our Prophet Muhammad, may Allah bless him and grant him peace, as we will discuss presently.

### **An Explanation That He Will Descend Observing the *Shari`a* of Muhammad and Reviving it Since He Will Not Descend With a New *Shari`a* Other Than It**

*Imam* al-Qurtubi has said in his *at-Tadhkira*: "Some people are of the opinion that the descent of Jesus upon him be peace will remove the religious responsibilities (*takleef*) since there will not be a Messenger of Allah to the people of that time who commands them to Allah and forbids them. This idea is rejected by the words of Allah ta`ala:

﴿وَحَاتَمَ النَّبِيِّينَ﴾

"He is the seal of the Prophets"; and by the words of the Messenger of Allah upon him be peace:

((لا نبي بعدى))

"There will be no prophet after me." Since this is the case then it is not permissible for people to have the illusion that Jesus, upon him be peace will descend with a new *shari`a* other than that of Muhammad, may Allah bless him and grant him peace. On the contrary, when he descends he will be one of the followers of Muhammad, may Allah bless him and grant him peace. This has been corroborated by what the Messenger of Allah, may Allah bless him and grant him peace said:

((لو كان موسى حيا ما وسعه إلا اتباعي))

<sup>69</sup> Here ends facsimile 39 of the Arabic manuscript.

“If Musa was still alive he would only be one of my followers.” For Jesus, upon him be peace, will descend adhering to this *shari`a* as one of its reformers (*mujaddid*), since Islam is the last of the *shari`a* and the Messenger of Allah, may Allah bless him and grant him peace is the last of the Messengers. Thus, Jesus will descend as a just governor (*hakam muqsit*). When he becomes governor there will be no ruler at that time for the Muslims, nor *imam*, nor judge, nor *mufti*. This is because Allah ta`ala will have snatched knowledge from the people and removed the people from it, then Jesus will descend. He will have learned in the heavens before his descent by the command of Allah ta`ala all that is necessary to know from this *shari`a* in order to judge between people and act in accordance with it himself. The believers will be gathered and united and they will appoint Jesus as a governor over themselves, since there will be no one qualified to do that at that time except him. They will be required to do this because suspension of the legal judgments of the *shari`a* is not permissible.

### **An Explanation That All Religions (*milal*) Will Be Eradicated Except *al-Islam***

*Imam* al-Bukhari narrated in his Saheeh the tradition:

((لينزلن ابن مريم حكما عدلا فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية))

“The son of Mary<sup>70</sup> will truly descend as a just ruler. He will break the cross, kill the swine and set aside the *jizya*.” In the same tradition narrated by at-Tayaalisi it says:

((وانه يكسر الصليب ويقتل الخنزير ويفيض المال حتى يهلك الله في زمانه الممل كلها غير الإسلام

وحتى يهلك الله في زمانه المسيح الضلال الأعور الكذاب وتقع الأمانة في الأرض حتى يرعى الأسد مع

الإبل والنمر مع البقرة والذئاب مع الغنم ويلعب الصبيان بالحيات ولا يعض بعضهم بعضا))

“He will break the cross, kill the pig and diffuse wealth until Allah destroys during his time the one-eyed lying forger. Trust and immunity will come to pass in the earth until the lion will graze with the camel, the tiger with the cow and the wolf with the sheep. Even children will play snakes. And neither of these will harm the other.”

### **An Explanation of the Legal Judgment of Joining Together the Narrated Traditions of His Living for Forty Years With the Narrated Tradition of His Returning and Being Upon the Earth Seven Years**

*Imam* Abd`r-Rahman as-Suyuti said in his Itmaam `d-Diraara the commentary upon the an-Niqaaya and the al-Kawkab: “Jesus upon him be peace will remain on the earth for forty years then he will die and the Muslims will pray over him and bury him.” In another narration it says: “He will abide for seven years.” The later is the correct version. What is meant by forty years in the first narration is from the time he lived before being raised up to the heavens and the time after his descent from heaven. For he ascended heaven when he was thirty three years.” He (as-Suyuti) says in the at-Takmila, which is his *tafsir* and also in the tradition of Muslim:

((أنه يمكث سبع سنين))

“He (Jesus) will abide for seven years.” In the tradition of Abu Dawud at-Tayaalisi:

((أربعين سنة ويتوفى ويصلى عليه))

<sup>70</sup> Here ends facsimile 40 of the Arabic manuscript.

“He (Jesus) will remain for forty years. Then he will die and be prayed over.” He then said: “This implies that what is intended here is an aggregation of the years he lived on the earth before the ascension and after it.”

I say: This is what *Imam* as-Suyuti gathered together in the majority of his manuscripts like the Itmaam ‘d-Diraara the commentary upon the an-Niqaaaya and the commentary upon the al-Kawkab which is a versification of the Jami` ‘l-Jawaami`i, and in his *tafsir* called at-Takmila. And as we cited earlier and elsewhere like the al-Ajwiba and the Kitaab ‘l-‘Alaam Bi Nuzuul ‘Isa ‘Alayhi as-Salaam: The learned<sup>71</sup> Muhammad ibn Abd ‘l-Baaqi az-Zurqaani objected to this in his commentary called al-Mawaahib ‘l-Ladunniyya in his collections and in the answer of as-Suyuti that Jesus would reside for seven years after his heavenly descent. He also objected to his citing of the narration of Jesus abiding for forty years and giving the interpretation that he gave. He then said: “I am amazed with Jalaal as-Suyuti along with the vastness of his knowledge, the extent of his intellectual examination and the fact that he was *haafidh* of prophetic traditions, how he concluded with the aggregation of the two times and disregard the distinct narration of Jesus’ remaining forty years after his heavenly descent.” He then said: “I have come upon his words in the commentary of the above mentioned Abu Dawud of the Mirfaat as-Su`uud and I found that he had abandoned his previous opinion.” Jalaal as-Suyuti has stated clearly also of his abandoning of the above mentioned aggregation<sup>72</sup> of the two times of Jesus in the two narrated traditions in his Nawaahid ‘l-Akbar wa Shawaarid ‘l-Afkaar which are marginal notes on the Anwaar ‘t-Tanzeel wa Asraar ‘t-Taweel of al-Baydawi. He cited the tradition where “He, i.e. Jesus, will descend from the heavens at the time of the appearance of the Dajjal...”; up until his words, “ and he will abide in the earth for forty years, then die and be prayed over by the Muslims and buried.”

Al-Haafidh `Imaad ‘d-Deen ibn Kathir said: “There is a problem with what has been established in the tradition in the Saheeh Muslim related from Abdallah ibn Umar: “He will abide in the earth for seven years.” O Allah! Only if he implies that this seven years is from the time of his continuing after the time of his descent from the heavens. This is arrived at when coupled with the time he lived before his ascension to the heavens. His age at the time of his ascension was thirty three years in accordance with the most famous narrations about him. And Allah knows best.” Then Jalaal as-Suyuti said: “I say I have established the years based upon what has been the agreement concerning that. Then I have seen what al-Bayhaqi said in his Kitaab ‘l-Ba`ath wa n`-Nushuur citing the same thing in the tradition:

((يَمُكثُ عِيسَى فِي الْأَرْضِ أَرْبَعِينَ سَنَةً))

“Jesus will remain in the earth for forty years.” In the tradition of Abdullah ibn Umar concerning the story of the Dajjal:

((فَيُبْعَثُ عِيسَى ابْنَ مَرْيَمَ، فَيَطْلُبُهُ فِيهِلْكُهُ، ثُمَّ يَمُكثُ النَّاسَ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةً))

“Then Jesus the son of Mary will be raised and seek him out and slay him. Then the people will live after him for seven years wherein there will be no enmity among them.” *Imam* al-Bayhaqi said: “These words imply that the people will remain after his death (meaning Jesus). But this does not contradict the first meaning. This is more sound with me for many explanations. The first one is that this tradition is not textual evidence concerning the duration of the residing of

<sup>71</sup> Here ends facsimile 41 of the Arabic manuscript.

<sup>72</sup> Here ends facsimile 42 of the Arabic manuscript.

Jesus upon him be peace. The second explanation is that the textual evidence confirms this interpolation because it gives mitigating circumstances. The third explanation is his saying that “the people will live after him” here the pronoun “him” refers to Jesus because he is the nearest person mentioned in the sentence. The fourth explanation is that it is probable that he did not relate any tradition concerning this subject besides the above mentioned tradition. And that he does not have second tradition. He narrated that Jesus would live for forty years. The narrated traditions concerning Jesus remaining for forty years are innumerable from many different paths of transmission. Among them is the above mentioned tradition which is sound. Among them is what was related by at-Tabraani from the tradition of Abu Hurayra, that the Messenger of Allah, may Allah bless him and grant him peace said:

((لينزل عيسى وعاش في قومه أربعين سنة))

“Jesus will descend and then remain among the people for forty years.” Among them is the tradition related by Ahmad in his az-Zuhud on the authority of Abu Hurayra, may Allah be pleased with him that he, upon him be peace said: “Jesus will live on the earth for forty years. He will not say to a valley ‘Flow with honey’, except that it will flow with it.” Among them is what was also related by Ahmad in his Musnad on the authority of A`isha considered reliable in the tradition of the Dajjal: “Then Jesus the son of Mary will descend and kill him. Then Jesus will reside in the earth for forty years as a just leader and equitable ruler.” This has also been related from the tradition of Ibn Mas`ud with at-Tabraani. These above mentioned explicit traditions are foremost in comparison to the tradition which gives an implied meaning.” Here ends the abridgement of what *Imam* as-Suyuti had to say. The wording given here was related in the Mirfaat ‘s-Su`ud verbatim, and Allah knows best.

### **An Explanation of the Place of His Descent and the Place of His Burial**

It was mentioned previously in the tradition of Abu Dawud at-Tayaalisi: “The people will flee from the Dajjal to the mountain of Dukhan in Syria. He will come to them and place them under siege while they are there in that place. Then Jesus upon him be peace will descend during the predawn and will say: ‘O people what prevents you from going out against that depraved liar?’ The people will proceed on and they will find themselves with Jesus.”

As for the place of burial, upon him be peace, there is disagreement concerning that. Some say that his grave will be in al-Muqaddasa (Jerusalem). This was cited by al-Hulaymi. Some say that he will be buried with the Prophet, may Allah bless him and grant him peace based upon what has come from the words of al-Qurtubi in his at-Tadhkira: “Jesus, upon him be peace, will be buried next to the Prophet, may Allah bless him and grant him in the burial chamber (*hujra*). It is also said that he will be buried in the land of al-Muqaddasa (Jerusalem) in the burial grounds of the prophets, upon them be blessings and peace.”

## Section Seven: On Mentioning What Is Narrated Concerning the Appearance of *Juuj* and *Majuuj*

We have also placed in this section five issues: [1] an explanation of their lineage; [2] an explanation of the place of their barricade; [3] an explanation of the time of their appearance; [4] an explanation of what they will do in spreading corruption in the earth at their appearance; and [5] an explanation of what Allah will destroy them with.

### An Explanation of The Lineage of *Juuj* and *Majuuj*

Al-Qurtubi has said in his *at-Tadhkira*: “Ad-Duhaak said: ‘They are from the Turk.’ Muqaatil said: ‘They are from the children of Yaafeth ibn Noah.’ This is similar to the statement of ad-Duhaak.” It has been narrated on the authority of `Amr ibn al-`Aas, may Allah be pleased with him: “The *Juuj* and *Majuuj* are from the children of Yaafeth ibn Noah, upon him be peace.” Al-Mahalli said in his *tafsir* concerning the words of Allah ta`ala:

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ﴾

“And I made his descendents the ones who remained”; these are the remainder of humanity all from the children of Noah, upon him be peace. He had three sons: Shem the father of the Arabs, the Persians and the Romans; Haam the father of the Blacks (*as-sudan*); and Yaafeth the father of the Turk, the Khazrah (Khazar) and the *Juuj* and *Majuuj* and those who reside there.”

### An Explanation of the Place of Their Barricade

Al-Huufi explained in his *tafsir*: “It is from the obstructed lands of the Turk, from what borders where the sun rise”; as it is mentioned in the *at-Tadhkira* of Imam al-Qurtubi. Al-Mahalli said in his *tafsir* where Allah ta`ala says:

﴿ثُمَّ اتَّبَعَ سَبَبًا \* حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ﴾

“Then he followed the course until he reached between the two barricades”; these are two mountains located at the obstructed lands of the Turk. Alexandra built a barricade between them.”

### An Explanation of the Time of Their Appearance

*Shaykh al-Islam* Ibn Hajr explained in his commentary upon al-Bukhari: “The appearance of *Juuj* and *Majuuj* will be during the life of Jesus, upon him be peace as it is mentioned in the commentary of the *al-Kawkab* of Abd `r-Rahman as-Suyuti.” Muslim, Abu Bakr ibn Abi Shayba and Ibn Maaja related, using his wording on the authority of Abdallah ibn Mas`ud, may Allah be pleased with him who said: “When the Messenger of Allah, may Allah bless him and grant him peace made his ascension (*asraa*), he met Ibrahim, Musa and Ibrahim upon them be blessings and peace. They mentioned to him about the Hour. Ibrahim, upon him be peace initiated this dialogue where he was asked about it and he had no knowledge of it. Then Musa upon him be peace was asked about the Hour and he too had no knowledge of it. Then the question was put to Jesus, upon him be peace. He said: ‘Allah took a covenant with me concerning it with the exception of exact moment. As for its exact moment no one knows it except Allah. He then mentioned the Dajjal. He said that he would descend and kill him and then all people will return to their lands. They will then be met by *Juuj* and *Majuuj* who

﴿وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

“will descend from every elevated place.” Abu’l-Hassan Muhammad ibn `Ubaydallah al-Kasa’i said in his Qisas ‘l-Anbiyya: “Wahb ibn Munabbah and Ka`b al-Ahbaar, may Allah be pleased with them said: ‘At that time (meaning Jesus’, upon him be peace, killing of the Dajjal) he will then marry a woman from among the Arabs. He will then live with the people as long as Allah ta`ala wills. Then *Juuj* and *Majjuj* will appear and: “they will descend from every elevated place.”

### **An Explanation of Their Spreading Corruption in the Earth When They Appear**

Ibn Maaja related on the authority of Abi Sa`id al-Khudri, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

((نُفْتَحُ يَا جُوجُ، وَمَأْجُوجُ فَيَخْرُجُونَ كَمَا قَالَ اللَّهُ تَعَالَى : ﴿وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾، فَيَعْمُونَ الْأَرْضَ، وَيَنْحَازُ مِنْهُمْ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضْمُونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنْهُمْ لَيَمْرُونَ بِالنَّهْرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذْرُونَ فِيهِ شَيْئًا، فَيَمْرُ آخِرُهُمْ عَلَى أَثَرِهِمْ، فَيَقُولُ قَائِلُهُمْ : لَقَدْ كَانَ بِهَذَا الْمَكَانِ، مَرَّةً مَاءٌ، وَيَظْهَرُونَ عَلَى الْأَرْضِ)).

“The opening will be made for *Juuj* and *Majjuj* and they will appear just as Allah ta`ala says: “and they will descend from every elevated place.” They will spread over the entire earth and the Muslim will flee. The remainder of the Muslims will take refuge in their towns and fortresses. *Juuj* and *Majjuj* will then crowd upon them with their cattle, placing the Muslims under siege. And when they come upon a river they will drink from it until nothing remains. Others among their tribe who came after them will pass the same river and say: ‘At one time this place was a place of water. They will then manifest themselves over the entire earth.” Muslim, Abu Bakr ibn Abi Shayba and Ibn Maaja related using the his wording: “They will not pass by a river except that they will drink it entirely nor will they pass by anything except that they will corrupt and destroy it.”

### **An Explanation of What Allah Will Destroy Them With**

Imam al-Qurtubi said in his at-Tadhkira: “Ka`b al-Ahbaar said: ‘*Juuj* and *Majjuj* will shoot their arrows into the sky and proclaim: ‘We have conquered those on the earth and we have become manifested over those in the heavens!’ Then Allah will afflict them with animals called *an-naqfu* who will then seize them and kill them.” In the tradition of Nuwaas ibn Sam`an, may Allah be pleased with him: “They will say will have killed all the people upon the earth! Come on! Lets go and kill those who are in the heavens!’ They then will start shooting their arrows into the heavens. Allah will return their arrows back to them dyed with blood. Then the Prophet of Allah, Jesus, upon him be peace, will beg Allah and He will send upon them *an-naqfu* upon their necks. Then they will become like a spread carpet as if they had died as one soul.”

In the tradition related by al-Haakim in his al-Mustadrak on the authority of Ibn Mas`ud that the Prophet, may Allah bless him and grant him peace said:

((فيميتهم، فتجأر الأرض إلى الله من ريحهم، ويجأرون إلي، فادعوا الله، فيرسل السماء بالماء، فيحمل أجسامهم فيقذفها في البحر، ثم ينسف الجبال، وتمد الأرض مد الأديم))

“They will die all together which will cause the earth to become rotten from their bodies. Then the people will become adversely affected by their rotten corpses and seek refuge with Allah azza wa jalla. Then Allah will send a fierce dust storm which will after three days of blowing hurl all of the rotten corpses into the sea. Then the mountains will be blown asunder until the entire surface of the earth will be made plain.”

May Allah give success at arriving at what is correct.



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## **Section Eight: On Mentioning What Has Been Related Concerning the Raising Up of the *Qur'an***

We have also placed in this section three issues: [1] an explanation that the *Qur'an* will be raised up in a single night and there will not remain on the earth a single verse; [2] an explanation that everything which is preserved in the hearts of mankind from the *Qur'an* will be raised up in the same manner that the scriptures will have been raised; [3] an explanation that this will occur after the death of Jesus, upon him be peace. I say and success is with Allah:

### **An Explanation That the *Qur'an* Will Be Raised Up in a Single Night and There Will Not Remain on the Earth a Single Verse**

Ibn Maaja related a tradition from Hudhayfa: "Islam will be obliterated in the same manner that an a stain on a garment is obliterated, until fasting, prayer, piety and charity will be unknown. The *Qur'an* will be raised in one night and there will not remain on earth from a single verse. Among the remaining of people there will be an infirm elderly men who will say: 'We used to meet with our fathers and they were upon this declaration of **Laa ilaha illa Allah**. And we ourselves say it.' Silla then said to Hudhayfa: 'What benefit is it of them saying **Laa ilaha illa Allah** when they are unawares of fasting, piety and charity?!' Hudhayfa then turned away from him. He then repeated this to him three more times and each time Hudhayfa turned away from him. Then Hudhayfa turned towards him and said: 'It will save them from the fire'."

### **An Explanation That Everything Which is Preserved in the Hearts of Mankind From the *Qur'an* Will Be Raised Up in the Same Manner That the Scriptures Will Have Been Raised**

Al-Bayhaqi narrated in his *Shu'ab 'l-Imaan* on the authority of Ibn Mas'ud that he said: "Recite the *Qur'an* before it is raised up. For the Hour will not be established until it is raised up." It was said to him. "These scriptures will be raised up, but how will it be with what is in the breast of men?" He said: "They will be overcome one night and what is in their breast will be raised up. They will awake the next morning saying: 'It was as if we knew something.' Then they will devote themselves to poetry."

### **An Explanation That the Raising Up of the *Qur'an* Will Occur After the Death of Jesus, Upon Him Be Peace**

Imam al-Qurtubi said in his *at-Tadhkira*: "The raising up of the *Qur'an* will be after the death of Jesus, upon him be peace. After that then the Abyssinians will destroy the Ka'ba." Abu as-Shaykh related in his *Kitaab 'l-Fitan* on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace: "Jesus the son of Mary will descend and kill the Dajjal and reside for forty years. He will conduct himself during this time in accordance with the Book of Allah and my *Sunna*. He will die and they will appoint in his place a man from among the Bani Tamim named al-Muq'ad by the order of Jesus upon him be peace. When al-Muq'ad dies only three years will go by before the *Qur'an* will be raised up from their breast and their scriptures."

May Allah give success at arriving at what is correct.



## Section Nine: On Mentioning What Has Been Related Concerning the Appearance of the Creature

We have also placed in this section five issues: [1] an explanation of the time of its appearance; [2] an explanation of the place of its appearance; [3] an explanation of the number of times it would have appeared; [4] an explanation of what will accompany it on its appearance; and [5] an explanation of its description.

### An Explanation of the Time of Its Appearance

Allah ta`ala says:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ﴾

“When the word proves true against them, the creature will appear from the earth speaking to them.” Imam al-Qurtubi said in his *at-Tadhkira*: “The scholars have said that the meaning of: “the word proves true against them” when the promised threat holds true against them due to their persistence in disobedience, corruption, oppression, their turning away from the signs of Allah ta`ala, their neglecting paying heed to them in accordance with its judgments and their fulfilling all acts of disobedience until the point where sound preaching can find no refuge in them nor will sincere reminders turn them away from their error - then glory be to the One who says: ‘When they become like that I will bring forth a creature from the earth which will speak to them.’ This creature will act and speak in order to establish that it is among the final signs of Allah ta`ala because by nature creatures do not speak nor do they have reason.”

### An Explanation of the Place of Its Appearance

Imam al-Qurtubi said in his *at-Tadhkira*: “Al-Baghwiyyu Abu’l-Qaasim Abdullahi ibn Muhammad ibn Abd ‘1-`Azeez on the authority of Ibn Umar, may Allah be pleased with him who said: “The creature will appear from between a crack in the *Ka`ba* like a race horse for three days and only two-thirds of it will appear.”

Al-Ma`aashi mentioned on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said: “The creature of the earth will appear from Jiyaad. When its breast reach the height of the corner of the *Ka`ba* it will stop with its tail remaining in the earth.” It has been related from the tradition of Hisham ibn Yusef al-Qadi on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: “The most wretched of mountain paths is that of Jiyaad.” They said: “Why is that O Messenger of Allah?” He said: “The creature will appear from it and will make three shrieks which will be heard by everyone in the East and the West.”

It has been related on the authority of `Amr ibn al-`Aas: “The creature will appear from Mecca during the days of the pilgrimage. Its head will reach the clouds but its feet will not appear from the earth.” This was mentioned by al-`Utba in his *Uyuun ‘l-Akhbaar*.

Abdallah ibn Umar, may Allah be pleased with him said: “It will appear from the mountain of Safa in Mecca which will split open and it will appear from between it.” He also said: “If I wanted to place my foot on the very place from where it will appear I could place it.”

It has been related by al-Qatada: “It will appear from Tihama.” It has also been related: “It will appear from the mosque of Kufa from where the pit of Noah gushed forth.” It is said: “It will appear from the lands of Ta’if.”

### **An Explanation of the Number of Times It Will Appear**

Abu Dawud at-Tayaalisi mentioned in his Musnad on the authority of Hudhayfa, may Allah be pleased with him who said the Messenger of Allah, may Allah bless him and grant him peace made mention of the creature and said:

((لها ثلاث خرجات من الدهر فتخرج في أقصى البادية))

“It has three appearances in time. It will appear in the furthest barren dessert.” He did not mention the name of the village, meaning Mecca. He said:

((ثم تكمن زمانا طويلا ثم تخرج خرجة أخرى دون ذلك))

“Then it will remain hidden a long time and the reappear in a second appearance.” He mentioned that it will appear in a barren dessert but did not mention the village, meaning Mecca. Then the Messenger of Allah, may Allah bless him and grant him peace said:

((ثم بينما الناس في أعظم المساجد على الله حرمة خيرها وكرمها المسجد الحرام لم يرعهم الا وهى

ترغو بين الركن والمقام تنفض عن رأسها التراب))

“Then while the people will be in the greatest of the mosques of Allah in sanctity, good and nobility in the sight of Allah - the Sacred Mosque, the people will be inattentive when suddenly the creature will fume forth with rage from between the corner (of the Black Stone) and the station (of Ibrahim) shaking the dust from its head.”

### **An Explanation of What Will Accompany It On Its Appearance**

Ibn Maaja narrated on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

((تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى بْنِ عِمْرَانَ، عَلَيْهِمَا السَّلَامُ، فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، وَتَخْطُمُ أَنْفَ الْكَافِرِ بِالْخَاتِمِ، حَتَّى أَنْ أَهْلَ الْحَوَاءِ لِيَجْتَمِعُونَ، فَيَقُولُ هَذَا : "يَا مُؤْمِنٌ" وَيَقُولُ هَذَا : "يَا كَافِرٌ" ))

“The creature will appear accompanied with the Seal of Solomon ibn Dawud and the staff of Musa ibn `Imraan. It will ennoble the face of the believer with the staff and denigrate the nose of the disbeliever with the Seal, even at the tables of the brothers, the creature will: ‘This O believer!’ and ‘This O disbeliever!’” This was related by *Imam* at-Tirmidhi.

*Imam* al-Qurtubi said in his at-Tadhkira: “It is said that it will brand each group by blowing. It will blow in the face of believer the word believer and in the face of the disbeliever.” Then al-Qurtubi said: “It is not far fetched that the stamping could appear with the blowing. Thus the two matters of blowing in the faces and stamping the name is conceivable and does not controvert the judgment.” And Allah knows best.

### **An Explanation of Its Description**

It has been related on the authority of Ibn az-Zubayr as mentioned in the at-Tadhkira of al-Qurtubi: “It is an ensemble of the nature of all animals. For its head is like the head of a bull. Its eyes are like the eyes of a pig. Its ears are like the ears of an elephant. Its horns are like the horns of a male deer. Its neck is like the neck of an ostrich. Its chest is like the chest of a lion. Its color is like the color of a tiger. Its haunch is like the hip of a cat. Its tail is like the tail of a ram. Its hoofs are like the hoof of a camel. Between each division of each hoof is the distance of twelve cubits.” This was mentioned by at-Tha`alibi, al-Maawardi and others. It has also been related that its hair is fuzzy.” It is also said that it is the spy, as it was mentioned in the tradition of Fatima the daughter of Qays in an extensive tradition related by Muslim and mentioned by at-Tirmidhi, Abu Dawud in an abridged manner. The context of the tradition is in accordance with *Imam* Muslim. It is also said that the creature which will appear is the young camel of the she-camel of Prophet Saalih, upon him be peace. When the she-camel was killed the young camel fled by itself. One of the boulders opened up for it and it entered. When it entered the rock it closed up and it will remain there until its appearance by the permission of Allah ta`ala. Then *Imam* al-Qurtubi said: “Included in these words is the tradition of Hudhayfa, may Allah be pleased with him where he mentioned the expression “talking”, here the talking refers to the camel. And Allah knows best.

## Section Ten: On Mentioning What Has Been Related Concerning the Sun Rising From the West

We have also placed in this section five issues: [1] an explanation of the extent of the night in which the sun will rise from the west; [2] an explanation that the door of repentance will be closed at its rising from the west; [3] an explanation of the wisdom of the rising of the sun from the west; [4] an explanation of the most preponderate opinion in all the narrated traditions about the first of the signs being the rising of the sun or other signs; and [5] an explanation of the duration that mankind will remain on earth after the rising of the sun from the west.

### An Explanation of the Extent of the Night in Which the Sun Will Rise From the West

Al-Bayhaqi related in his *as-Shu`ab* on the authority of Abdallah ibn Umar who said: “The sun will set and be postponed in prostration and greetings. It will then seek permission to rise, but no permission will be given. It will then seek permission a second time to rise again but no permission will be given. It will then seek permission a third time and still no permission will be given. This will go on until two to three nights pass. Then it will be said: ‘Rise from the direction that you set’!”

Abd ‘l-Hamid related in his *tafsir* from the tradition of Abdallah ibn Awfa who said: “The night which will come will last the extent of three nights. No one will recognize it except those who are accustomed to standing in the *tahajjud* night prayers. He will stand in his *tahajjud* reciting his customary section of recitation. He will then go to sleep and stand and pray again. At that time the people will become extremely agitated. When they stand to pray the *fajr* prayer and then sit after it, then the sun will rise from the west. The people will then raise a single cry until the sun reaches the center of the sky and then returns.” This tradition has verified attestations.

Abu Is’haq at-Tha`alibi and others among the *mufasiruun* have mentioned a long tradition on the authority of Abu Hurayra on the Prophet, may Allah bless him and grant him peace in which says: “When disobedience increases in the earth, when the good has departed with no one commanding it and when indecency spreads with no one forbidding it, the sun will be held back from the people for the extent of three nights beneath the Throne. Each time it prostrates and seeks permission from its Lord ta`ala to rise from its place of rising, Allah will not answer it until the moon catches up to it and prostrates with it seeking permission to rise from its rising place. But the answer will not be given to either for three nights for the sun and two nights for the moon. No one will notice the extent of the night except the person accustomed to performing the *tahajjud* night prayers in the earth. During that time they will be a few people in every land among the Muslims. When the duration of three nights has been completed, Allah ta`ala will send Jibril, upon him be peace to the sun and moon to say: ‘The Lord glory be to Him commands you to rise from the west! So rise without any illumination from us!’ They will both rise from the west darkened without illumination to the sun or moon like the eclipse they would experience before that. This will be in accordance with the words of Allah ta`ala:

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾

“The sun and the moon will joined”. And His words:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

“When the sun is folded up.” Thus, the sun and moon will rise like two camels or two horses. When they reach the center of the sky at its middle, Jibril will come to them and take hold of their two horns and return them to the west. However, they will not set in their customary west,

but their setting will be at the door of repentance.” Al-Qurtubi said in his *at-Tadhkira*: “Then the sun and moon will be attired in their light and illumination and will rise upon the people in the east and set in the west as they customarily did.”

### **An Explanation of That the Door of Repentance Will Be Closed At the Rising of the Sun From the West**

Al-Bukhari and Muslim related a tradition from Abu Hurayra:

((لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ وَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا))

“The Hour will not be established until the sun rises from the west. When the people see it rising then they all will believe. However, it will be at a time when the belief of someone will not avail them who did not believe before that; or whose belief did not bring them good before that.”<sup>73</sup> Imam Muslim related from the tradition of Abu Hurayra concerning the resurrection also:

((مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ))

“Whoever repents before the rising of the sun from the west, Allah will relent towards him.” At-Tirmidhi and ad-Daraqutni related on the authority of Safwaan ibn Asaal al-Maraadi who said: “I heard the Messenger of Allah, may Allah bless him and peace say:

((إِنْ مِنْ قَبْلِ مَغْرِبِ الشَّمْسِ بَابًا مَفْتُوحًا عَرْضُهُ سَبْعُونَ سَنَةً، فَلَا يَزَالُ ذَلِكَ الْبَابَ مَفْتُوحًا لِلتَّوْبَةِ حَتَّى

تَطْلُعَ الشَّمْسُ))

‘In the west there is a door opened for repentance whose distance is seventy years. It will not be closed until the sun rises from the west.’ Al-Qurtubi said in his *at-Tadhkira*: “The scholars have said that belief will not benefit a soul when the sun rises from the west because it arrives in their hearts from the terror which stifles every passion from the passions of the soul and diminishes all the strength from the body. All of humanity, thus, becomes as a result of their certainty in the Judgment like one confronted with death in cutting off all claims to the various disobedient acts and all its falsities from his body. For whoever repents in that state then his repentance will not be accepted just as the repentance of one who is at the point of death is not accepted. The Prophet, may Allah bless him and grant him peace said: “Allah accepts the repentance of the servant as long as he is not gurgling.” This means as long as his spirit has not reached the top of his throat. For this is the moment of examination when he sees his final resting place in the Paradise or the Fire. The witnessing of the sun rising from the west is like that.”

### **An Explanation of the Wisdom of the Rising of the Sun From the West**

Al-Qurtubi said in his *at-Tadhkira*: “It is said that the wisdom in the rising of the sun from the west is that Ibrahim, upon him be peace said to Nimrod:

﴿فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ﴾

“Truly Allah brings the sun from the east, therefore, you make it come from the west and those who disbelieve were astonished.” All of the heretics and astronomers denied that saying that it cannot be done. Thus, Allah ta`ala will make it rise one day from the west in order to show those who deny His omnipotence and that the sun is completely under His dominion. If He wills He can make it rise from the east or the west.”

### **An Explanation of the Most Preponderate Opinion in All the Narrated Traditions About the First of the Signs Being the Rising of the Sun or Other Signs**

*Imam* al-Qurtubi said in his *at-Tadhkira*: “The narrated traditions differ concerning the first of the signs of the end of time. Some have related that the rising of the sun from the west is the first based upon what was related in the tradition of *Imam* Muslim in that issue. It is said that the appearance of the Dajjal is the first. This idea is the most prominent of the two ideas and is the most sound based upon the words of the Prophet, may Allah bless him and grant him peace in a long tradition: “Truly the Dajjal will appear among you there is no doubt about it.” If the sun were to rise from the west before that then the belief of the Jews in the time of Jesus, upon him be peace, would be to no avail. If they will not gain benefit for their belief then the religion would not be made into one unified religion by the acceptance of Islam of those who accept it from among them.” He also said in the *at-Tadhkira* in another place: “The sequential arrangement of the signs of the end of time are mentioned in the tradition of Hudhayfa who said that the Messenger of Allah, may Allah bless him and grant him peace was in a room which was above us. Then he came out to us and said: ‘What are you discussing?’ We said: ‘The Hour.’ He said: ‘The Hour will not come until you see ten signs: [1] an eclipse in the east; [2] an eclipse in the west; [3] an eclipse in the Arab peninsular; [4] the fumes; [5] the Dajjal; [6] the creature of the earth; [7] *Juuj* and *Majuuj*; [8] the rising of the sun from the west; and [9] a fire which will surge from a cavity in Aden which force the people to flee.” Then another narration adds the tenth:

((...ونزول عيسى بن مريم))

“[10] The heavenly descent of Jesus the son of Mary.” Some of the scholars add to these:

((...وريح تلووا الناس في البحر))

“[11] A wind which will encounter the people driving towards the sea.” This was related by *Imam* Muslim. The first of the signs narrated in these traditions is the three eclipses. What has occurred in this tradition is that the creature of the earth will appear before the *Juuj* and *Majuuj*, but this is not the case. Thus, the first of the signs in reality is the appearance of the Dajjal, then the heavenly descent of Jesus, upon him be peace, then *Juuj* and *Majuuj*. Then Allah will kill them by means of a parasite which will attack their necks and then Allah will seize the soul of Jesus, upon him be peace. Then the earth will be left with protracted days upon the people. The greatness of the religion of Islam will depart from the hearts of the people. Then they will return to their original customs and invent falsehoods from disbelief and corruption like what was normally invented after each time Allah took His proof from the people. Thus, Allah will take

him (Jesus) and Allah ta`ala will make the creature appear from the earth who will demarcate between the believer and the disbeliever as a way of preventing the disbelievers from their disbelief and the corrupt from his corruption and disobedience. Then the creature will become concealed from the people which will cause the people to stall in repenting. Thus, when they persist in their oppression the sun will rise from the west. Then repentance will not be accepted the disbeliever nor from the corrupt.”

If you were to say: How can these signs be gathered together in succession when there a tradition which has been related by *Imam* Muslim on the authority of Abdallah ibn Umar, may Allah be pleased with him who said:

((حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: "إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجَ الدَّابَّةِ عَلَى النَّاسِ ضُحَى"))

“I preserved from the Messenger of Allah, may Allah bless him and grant him peace his saying: ‘The first of the signs will be the appearance of the sun rising from the west and then the creature will appear upon the people at forenoon.’ How is it possible to say that one will come before the other? And further there is what was related by al-Bukhari also on the authority of Anas, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The first of the prerequisites of the Hour will be the fire which will drive the people from the east to the west.” The answer is as *Shaykh ‘l-Islam* Ibn Hajr said in his commentary upon the Saheeh of al-Bukhari: “That which is most reliable from the aggregation of these narrated traditions is that the first of the dreadful signs as evil portents is the altering of the general conditions of the people in most of the lands of the earth, like: the appearance of the Dajjal; then the heavenly descent of Jesus; and the appearance of *Juuj* and *Majjuj* during his lifetime. All of these events precedes the rising of the sun from the west. Then the first of the dreadful signs as evil portents is the altering of the celestial world, like: the rising of the sun from the west after the appearance of the creature on that same day or within close sequence. Then the first of the evil signs as portents of the establishment of the Hour is the fire which will drive mankind, as it has been related in the tradition of Anas in the Saheeh: “The first of the prerequisites of the Hour is a fire which will drive mankind from the east to the west.” For this way there has occurred an aggregation between the related traditions on this subject.

### **An Explanation of the Duration That Mankind Will Remain On Earth After the Rising of the Sun From the West**

Ibn Abi Shayba related on the authority of Abdallah ibn Umar, may Allah be pleased with him who said: “The people will remain after the rising of the sun from the west one-hundred and twenty years.”

I say: the people referred to in this tradition will be the most evil of people. It has also been related by Ibn Abi Shayba in his al-Mansif on the authority of Abdallah ibn Umar, may Allah be pleased with him: “Truly the most evil of people after the best of them will remain one-hundred and twenty years.” This was also related by Abu Nu`aym ibn Hamaad also in his Kitaab ‘l-Fitan. It has been related by Abu Nu`aym on the authority of Abdallah ibn Umar, may Allah be pleased with him: “The Hour will not be established until the Arabs worship what their ancestors used to worship, for one-hundred and twenty years.” This means after the rising of the sun from the west.”

I say: Nothing will remain after these above mentioned years except the blowing in the Trumpet of Judgment for the universal dissolution and doom, which will be followed by the second blowing in the Trumpet for the universal resuscitation and resurrection. Between each Trumpet blast there will be forty years. *Imam* al-Bukhari and Muslim related on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

((مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ))

“Between the two Trumpets’s blasts will be forty years.”

Ibn Abu Dawud and Ibn Mirdawayhi both related on the authority of Abu Hurayra, may Allah be pleased with him the Prophet, may Allah bless him and grant him peace said: “Between the two Trumpet blast there will be forty years. In the first blast Allah will cause to die every living thing. In the second blast Allah will revive every dead thing.”

Here ends the book called **Tanbeeh ‘l-Umma `Ala Qurb Hujuum Ashraat as-Saa`a**. All praises are due to Allah the Lord of the worlds and the best blessings and most perfect peace be upon our master Muhammad, his family and Companions - all of them. May Allah ta`ala be pleased with the masters among the Following generation (*at-Taabi`uun*), the right-acting scholars, the four *Imams* who exercised independent judgment (*Mujtahiduun*) and those who follow them until the Day of Judgment.

May Allah bless our master Muhammad, his family and Companions and give them peace.



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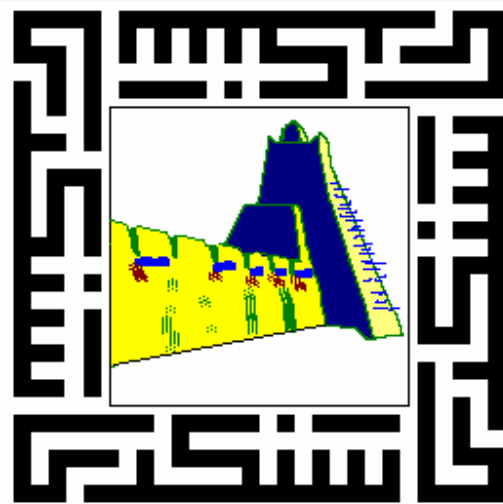
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