



The Lifespan Of Islam On Earth



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Introduction



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

Ya Allah, send prayers and salutations on Muhammad, his family, and his Companions.

"What are the disbelievers waiting for, other than the Hour which will come upon them unawares? Its signs are already here, but once the Hour has actually arrived, what use will it be then to take heed?" (47:18)

"Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away." (Al-Anbiya' 21:1)

"It is He who raised a messenger, among the people who had no Scripture, to recite His revelations (ayatihee, signs of the hour) to them, to make them grow spiritually and teach them the Scripture and wisdom, before that they were clearly astray"(62:2)

The Prophet (saws) said, whilst pointing with his index and middle fingers, "The time of my advent and the Hour are like these two fingers."

In our book "The Syrian Uprising and Signs Of The Hour" we have chronologically arranged the Ahadith about the signs of the hour into the order the prophet (saws) said these events would occur in, what emerged from that effort is the fact that the prophet (saws) indeed foretold of all the events from his time to ours, one after the other, and because all the events can be placed in an order we can also know what will occur next and where we are in that order of events.

It is very clear then that we are now living in the time just before the major wars begin, their starting point is the Syrian civil war we see today, and then the Egyptian and North African wars with Europe will soon follow.

Hudhayfah (ra) said: "The Prophet stood up one day to speak to us, and told us everything that was going to happen until the Hour, and left nothing unsaid. Some of the listeners learnt it by heart, and some forgot it; these friends of mine learnt it. I do not remember it completely, but sometimes it springs to mind, just as one might remember and recognize the face of a man whom one had forgotten, when one sees him." (Abu Dawud, Muslim)

Because we can place all the ahadtih on a timeline we can place names and years for when the events occur, which all leads to one question when will the end come. For muslims there are two "ends" they are waiting for in life, the hour itself and the end of Islam on earth before that time.

Abdullah bin Amr reported that a person came to him and said, "What is this Hadith that you narrate that the Last Hour would come at such and such time?" Thereupon he said, "Hallowed be Allah, there is no god but Allah (or the words to

the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen." He then reported that Allah's Messenger said: The Dajjal will appear in my Ummah and he will stay (in the world) for forty -- I cannot say whether he meant forty days, forty months or forty years. Allah will then send Isa (a.s), son of Mary, who will resemble Urwah ibn Mas'ud. He (Isa (a.s) Christ) will chase him and kill him, (Isa will then live for 40 years and die). Then people will live for (a further) seven years, during which time there will be no rancor between any two persons. After that Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach that place also and cause your death. I heard Allah's Apostle (peace be upon him) as saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. (Muslim, Book 40, No.7023)

The Prophet (saws) said , "Verily Allah (swt) will send a wind from Yemen that will be more softer than silk, and it will not leave a person with even a single seed of eman, but will take his soul away." (reported by al-Hakim)

The Prophet (pbuh) said: "The Hour will not rise before Allah, Allah is no longer said on earth." And through another chain: "The Hour will not rise on anyone saying: Allah, Allah." (Muslim narrated both in his Sahih, Book of Iman (Belief), chapter 66 entitled: "The Disappearance of Belief at the End of Times.")

There won't be any people with Iman at the time, "The Hour will only come upon the worst of the people." (Declared sahih by al-Hakim and agreed to by adh-Dhahabi).

The Prophet said, 'Islam will become worn out like clothes are, until there will be no-one who knows what fasting, prayer, charity and rituals are. The Qur'an will disappear in one night (taken back to heaven by Jibril), and no Ayah will be left on earth. Some groups of old people will be left who will say, 'We heard our fathers saying La ilaha illa Allah, so we repeated it.' Silah asked Hudhayfah, "What will

saying La ilaha illa Allah do for them when they do not know what prayer, fasting, ritual and charity are?" Hudhayfah ignored him; then Silah repeated his question three times, and each time Hudayfah ignored him. Finally he answered, "O Silah, it will save them from Hell", and said it three times. (Ibn Majah)

From these Ahadith and many others we know that Islam has a specific lifespan on earth and it will end about seven years after the death of Isa (as) when Allah takes the Quran from earth and then sends a wind to take the life of every muslim, only leaving the worst of people alive to experience the Hour itself.

Because the prophet (saws) said the hour is the only knowledge that can't be known, then it is obvious that we can know how long Islam will remain on earth. This can be known by two ways, the first is by chronologically arranging the ahadith of the prophet and simply eliminating which events have already occurred and then listing the events that remain, this will tell us what still needs to occur before the end, I have done this very thing in my book the "The Syrian Uprising and Signs Of The Hour".

If the prophet (saws) knew all the events then why didn't he simply tell us after how many years Islam would finally end, Allah certainly did not hide that knowledge from him. In fact He (saws) did tell us this very thing in many ahadith and this is the second way to know how long Islam will remain on earth.

This book will present not just the ahadith that speak about the specific lifespan of Islam, but the ahadith in which the prophet gave a timeline for events in years, this book will show that both types of Ahadith say the exact same thing, Islam has been given 1500 years on earth, we are currently in the year 1437H of that lifespan.



Time Line Of Events



The prophet (saws) saw how Islam would spread on earth and the Islamic nations that would be created after his time, He (saws) saw both their rise and fall.

Thawban narrated that the Messenger of Allah (saws) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red (Romans) and the white (Persians). I asked my Lord that

my Ummah not to be destroyed by a universal drought, and that He does not overcome them by enemies outside of them, reaching to their heart of power (makkah, madina). My Lord said: 'O Muhammad! When I issue a decree it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power- even if they gather against them from all the regions.'" Or he said: "Among the regions. But some of them will destroy others, and some will capture others.'" (Tirmidhi, Vol. 4, Book 7, Hadith 2176)

The Prophet said "The affair of this nation will continue to remain upright and it will continue to be victorious over its enemy until it goes through twelve Khaleefahs (rulers), all of whom are from Quraish" (Tribe of the Prophet) The Companions asked, "Then what will happen?" He, said, "Then there will be Faraj (holes and gaps through which seep factors that lead to division and weakness in the ranks and in souls)." (Abu Dawud – Ibn Katheer Bidaya Wa Nihaya)

The Last of these Islamic rulers will be the Mahdi (ra) so they are not the first twelve rulers of Islam. We can ask that if Islam is losing today shouldn't all the twelve be in the past then, the fact is we are losing exactly as Allah mentioned "But some of them will destroy others, and some will capture others", from within ourselves, Islam won't loose to it's heart of power in total war until the Last Khalifah comes as all the ahadith indicate, because after Imam Mahdi (ra) it will be the Dajjal (Antichrist) an enemy from outside Islam who will reach to the Umma's heart of power, marching armies to both Makkah and Madina, before Him (Allah's curse be upon him) Allah promised this will not occur "And that they not be overcome by enemies outside of themselves reaching to their heart of power".

The prophet (saws) then described the different dynasties that would come after his time and the forms of government they would use to rule, ending with the Mahdi (ra) himself, one after the other we have seen these come and go and these ahadith alone tell us how much time we have left and where we are along the timeline of events, before Allah takes Islam from the earth.

The messenger of Allah (saws) said the Khalifah of Islam will be followed by kingdoms and then this will eventually end, He (saws) said "Indeed Allah has com-

menced this matter upon Prophet hood and mercy; it will become Khilaafah and mercy; it will become honor and sanctity; it will become kingdoms, great oppression, and corruption in the nation - people will deem private parts, alcohol, and silk to be lawful. They will be supported upon that and they will be given provision continuously until they meet Allah 'Azza Wa jall (to Him belongs Might and Majesty)." (Abu Dawud – Ibn Katheer Al Bidaya Wa Nihaya)

The Messenger of Allah said, "The Prophets will be followed by the Khaleefahs, who will apply Allah's Book and who will be just with Allah's slaves. The Khaleefahs will be followed by kings, who will take their revenge, kill men, and choose wealth (for themselves). (At that time) one can change (evil) with his hand, with his tongue, and with his heart; and there is no Eemaan beyond that." (Al Baihaquee - Ibn Katheer Al Bidaya Wa Nihaya)

These Kingdoms came after the first four Khalifah's of Islam, Abu Bakr, Umar (ra), Uthman (ra) and Ali (ra). They are the Umayyad's, 7th –8th centuries, the Abbasid's, 8th –13th centuries, the Fatimid's, 10th - 12th centuries, the Mamluk's, 13th –16th centuries, the Safavid's, 14th - 16th century, the Ottoman's, 16th -20th century and the Sokoto, 19th century (this list is not conclusive).

He then said after the kingdoms the muslim world will be ruled by tyrants, but when this ends that is when the Mahdi (ra) will appear, the last of the old tyrants in the world today is the one in Syria over which the Civil war is being fought.

The Prophet (saws) said: The Prophethood will remain amongst you for as long as Allah wills it to be. Then Allah will raise it when He wills to raise it (meaning the Prophet will die). Then there will be the Khalifah upon the Prophetic methodology. And it will last for as long as Allah wills it to last. Then Allah will raise it when He wills to raise it. Then there will be biting kingship, and it will remain for as long as Allah wills it to remain. Then Allah will raise it when He wills to raise it. Then there will be tyrannical (forceful) kingship and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khalifah upon the Prophetic methodology. Then he (the Prophet) was silent. (Musnad Imam Ahmad (v/273)

The Prophet of Allah said: After me will come caliphs, and after the caliphs will come princes, and after princes there will be kings and after the kings, there will be tyrants. And after the tyrants a man from My House will fill the earth with justice and after him is al-Qahtani (a ruler in the time of Isa, a.s), By the One who sent me with the Truth! Not a word less. (Tabarani, Ibn Mandah, Ibn Asakir and Na'im bin Hammad)

A scholar said regarding the different dynasties found in these narrations: We see that the caliphs spoken of in this hadith are "the Rightly- Guided Ones": Abu Bakr, 'Umar, 'Uthman and 'Ali, may Allah the Exalted be pleased with them all. The princes are the Umayyad Caliphs of Damascus and the Abbasid Caliphs of Baghdad. As for the kings, they are the Ottoman Sultans of Istanbul. Following the kings, according to the hadith, are tyrants and that is what is commonly seen today. Finally, what for us is a prediction: the appearance of a man from the family of the Prophet who will rule with justice.

Sa'eed bin Jumhan narrated, "Safinah narrated to me, "The Messenger of Allah (saws) said: "Al-Khalifah will be in my Ummah for thirty years, then there will be monarchy after that." Then Safinah said to me: 'Count the Khalifah of Abu Bakr,' then he said: 'Count the Khalifah of 'Umar and the Khalifah of 'Uthman.' Then he said to me: 'Count the Khalifah of 'Ali.'" He said: "So we found that they add up to thirty years." Sa'eed said: "I said to him: 'Banu Umaiyyah claim that the Khalifah is among them.' He said: 'Banu Az-Zarqa' lie, rather they are a monarchy, among the worst of monarchies.'" (Tirmidhi, Hasan, Vol. 4, Book 7, Hadith 2226).



The Lifespan Of Islam On Earth



The signs of the hour are usually divided into two categories, the minor and major signs, the minor signs have to do with the moral corruption of the world and slowly turning away from religion, while the major signs have to do with calamities, the end of world civilisations and the world itself.

It was narrated from Anas bin Malik that the Messenger of Allah said: “My nation will pass through five stages. For forty years (they will be) people of righteous-

ness and piety. Then those who follow them, for the next one hundred and twenty years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be Harj after Harj (killing). Seek deliverance, seek deliverance.” (Ibn Maaja, Vol. 1, Book 36, Hadith 4058)

This is a total of five stages in 320 years, ending in the year 952 A.D, to put that into perspective in 928 AD. The Umayyad Abd ar-Rahman III declared himself Khalif in Cordoba, this was the hight of Islam in Spain, but Islamic rule in Spain became largely decadent despite it's many advances in science and culture, after his rule the empire began to decline until it was finally lost.

It was narrated from Anas bin Malik that Abu Qatadah said: “The Messenger of Allah said: “The (lesser) signs (will come) after two hundred (years).” (Ibn Maaja, Vol. 1, Book 36, Hadith 4057)

That is the Year 815 AD, this is around the time when the Mutazilite controversy over whether the Qur'an is created or uncreated and eternal, began, it was a major controversy that lead to the persecution of many scholars due to the Mutazilite extremism.

670AD: The first forty years of righteousness and piety was under the Khalifa al Rashideen, this period ended 10 years after the death of Ali (ra) in 661 AD and before the death of Husayn (ra) in 680 AD.

792AD: “Then those who follow them, for the next one hundred and twenty years, will be people who show mercy to one another and uphold ties with one another.” This period ended during the reign of Harun al Rashid (786-809), He was the last of the rulers who showed mercy and upheld the ties of kinship, this was at the height of Islam Golden Age.

952AD: “Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another.” During this period the minor signs of the hour began in 815 AD, in 929 AD the Shia Qarmatians sack Makkah and carry away the Black Stone from

the Kaaba to Persia, the Abbasid rulers pay a large ransom for its return in 951 AD.

952AD Onwards: "Then there will be Harj after Harj (killing after killing)" in 969 AD the Fatimids gain power in Egypt and attack Palestine, Syria, and Arabia, by the 1000s Reconquista Christians take more of Islamic Spain, Islamic Sicily falls to the Normans, Crusader kingdoms are briefly established in Palestine and Syria and by 1030 AD the Umayyad caliphate in Cordoba Spain is defeated. 1055AD Seljuk Turks take Baghdad and the Abbasid Khalifa is now only nominal rulers. In 1090 AD Hasan Sabbah takes Alamut in the Persian mountains, the Assassin sect forms around him and in 1099 AD Christian Crusaders take Jerusalem beginning the Crusades.

Within 150 years of the prophets (saws) last prophecy the entire Islamic landscape is changed forever, the crusades and the expulsion of muslims from Spain ending with the Spanish inquisition were among the bloodiest events in Islamic History, prior to this Islam was experiencing the height of its golden age under the Khalif Harun al Rashid.

We see from these Ahadith that the prophet (saws) wasn't afraid of mentioning very specific numbers for when events would occur, in fact this is very common in the hadith collections:

The Messenger of Allah said, "Even if there remains from this world a single day (and 1 day = 1000 years according to the Quran), Allah will send a man from us who will fill it with justice, just as it was filled with oppression." (Ahmad)

Abu Huraira narrated: The Prophet (peace and blessing upon him) said: There is no Prophet (pbuh) between me and him, that is, Isa (peace and blessing upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill the swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him. (Abu Dawud, Ahmad)

From the Quran we know Allah gave us signs to tell us how close the Hour is and commanded us to study their meaning. One of the signs of the Hour is the end of Islam on earth, when the Hour will occur and when the life of every Muslim will be taken from earth are separate events, no one can know the hour but we can know everything before it.

Here in the following hadith Isa (a.s) and all the Prophets affirm none can know the hour but all agree we should look for it's signs.

Ibn Mas'ood related that the Messenger of Allah said, "During my night journey, I met Ibraaheem, Moosa, and 'Eesa They were discussing the matter of the Hour, and they referred the matter to Ibraaheem, who said, 'I have no knowledge regarding it (i.e. its time).' Next, they referred the matter to Moosa, who said, 'I have no knowledge regarding it (i.e. its time).' Then they referred the matter to 'Eesa, who said, 'As for its time, no one has knowledge thereof except Allah. But from what my Lord 'Azza wa-Jal (to Him belongs Might and Majesty) inspired to me is that the Dajjaal will come out, and with him he will have two rods. When he sees me, he will melt like lead melts. Allah will destroy him when he sees me. (of his miracles is) Even a rock and a tree will say, 'O Muslim, underneath me is a Kaaafir (disbeliever), so come and kill him.' He said, 'Then Allah 'Azza wa-Jal (to Him belongs Might and Majesty) will destroy them (the followers of the Dajjal).

Then the people will return to their countries and homelands. At that juncture, (Yajooj and Majooj (Gog and Magog)) will come out, racing quickly from every land that is elevated; they will lay foot on their countries, eating everything they come across and drinking all water that they come across. Then people will come, complaining. I will invoke Allah against them (Yajooj and Majooj), and He will destroy them and cause them to die until the earth is filled with their putrid odour. Allah will send rain down, drown their corpses, and throw them into the sea. And from what my Lord inspired to me is that when that will happen, the Hour will be like a pregnant woman whose term is due – the people remaining will not know when it will take them by surprise.”“ (Ahmad, Ibn Majah related the same narration through a different chain. Ibn Katheer in Al Bidaya wa Nihaya)

Among the Ahadith of the hour is the disappearance of Islam from earth, in Many Ahadith we are given a specific year of when this will occur, just like the prophet (saws) mentioned very literally what year the minor signs would begin in. These Ahadith are found in the Sahih of Imam Bukhari the Sunnan of Abu Dawud, the Jamii of Tirmidhi and other Hadith collections.

There are a number of Ahadith which talk about the length of the Muslim community's period on Earth, when you compare these Ahadith with the signs of the hour we are now seeing you will see the time we are living in and these events are on the same time frame. All Ullumah in the Muslim world agree that the minor signs of the hour have been fulfilled and we are living in the final phase of this world waiting for the Major Signs, as Ibn Kathir stated the first Major sign is the coming of Imam Mahdi (ra).

The Prophet (may Allah bless him) said “When my Community keeps on the right, it is going to enjoy an age of one day (1000 years), and when it does not keep on the right, it will have an age of (a further) half a day” (500 years). (Jami al-Bayan by al-Tabari, Tafsir of Surat al-Asr. This is possibly also in reference to the Ahadith in Bukhari about the age of this Umma that mention the Asr Prayer, quoted later in this work).

In another version the Prophet (saws) said, “If my Community keeps on the right, it is going to enjoy an age of one day (1000 years), and if it becomes corrupt, it will have an age of half a day” (After that, meaning rather than having two days the second day will be cut in half) (Shaykh al-Islam al-Munawi cites it in Fayd al-Qadir from Shaykh Muhyi al-Din Ibn ‘Arabi.)

Allah said in the Holy Quran: “And one day according to Allah’s estimation is 1,000 years according to yours”. (Quran, 22:47), therefor one and half days is 1500 years, we are currently in the year 1437 Hijra.

A Scholar said regarding these Ahadith: “Thus the Islamic community of the right way would flourish for one thousand years and the community in decline would last for another five hundred years. For the first millennium of Islamic civilization, the Muslims were favoured by Allah with an advancement unparalleled before or after. Muslims were at the forefront of not only religious development but

also were the world's leading researchers, physicians, chemists, astronomers, botanists, philosophers, and architects. Muslims were the shining lights that illuminated Europe and touched off the Renaissance. After its first millennium a gradual yet definite decline began within the Ummah which has continued until our present time.

As the Muslims have wandered away from the way of the Prophet (pbuh) and Allah's heavenly message of Islam, the divine blessings and support have similarly diminished. Miraculously, the Prophet (pbuh) predicted that this process would take one thousand years and it came to pass. The second prediction in this hadith is that the Ummah will continue further for five hundred more years in decline.

Thus, according to this understanding of the hadith Allah has granted the Ummah a lifespan of fifteen hundred years, and Allah knows best. This prediction of a fifteen hundred year lifespan is also in keeping with the recent appearance of the Signs of the Last Days. These signs have not appeared in their totality until lately. Even a cursory examination of these signs shows their present-day fulfilment as foretold by the Prophet Muhammad over fourteen hundred years ago. (End of quote)

Ibn 'Umar related that the Messenger of Allah said, "When my nation walks in an arrogant and haughty manner (vain manner), and the sons of Kings, the Princes of Persia and Byzantine will serve them, Allah will give reign to its evil ones over its good ones." (At-Tirmidhee, Ibn Kathir in his Bidaya wa Nihaya,)

Constantinople, the last fortress of the Byzantine Empire was not conquered until the time of the Ottoman Khalifah, and derives its name from Constantine's (also new Rome) after the Byzantine emperor Constantine the Great in 330 CE, he was the first Roman Emperor to adopt Christianity. In 1422 AD the Ottoman Sultan, Murad II, laid siege to it but failed, then 30 years later in 1452 another Ottoman Sultan, Mehmed II, proceeded to blockade the Bosphorus (a waterway used for trade) by the erection of a strong fortress at its narrowest point, beginning the siege and assault on the City in April which finally ended by May 29th 1452, this was the final defeat of the Byzantine Empire and Rome.

The Scholar goes on to say: The 1000th year of the Islamic Hijri calendar (Roughly 1591 AD) was marked by the rule of Ottoman sultan Murad III 1546–95 (ruled 1574–95), son and successor of Selim II. He was dominated by his family, and although his generals were successful against Persia (the Safavid Khalifah), his reign marked the beginning of the decay of the Ottoman Empire and the Islamic Khalifate as a whole.

The Hadith of Ibn Umar is entirely about the arrogance of the Ottoman Empire, when they came to power they warred against the other Khlaifah's ending them, these are the sons of Kings mentioned in the Hadith, they then fought a massive war against the Safavid Persian Khalifah, these are the Princes of Persia, and finally they conquered and ended the Byzantine empire with the conquest of its last city Constantinople, all out of conquest and love for wealth.

The Muslim Ummah under the Ottomans began to walk in a Haughty (vein) Manner and roughly 140 years after the hadith, in the 1000th year of Islam, Allah allowed the evil ones in the community to dominate those who are good among this Ummah, these are the events that marked and began the decline of the Muslim Ummah for its last 500 years.

If we recall the different Islamic Dynasties, the Prophet of Allah said “After me will come caliphs, and after the caliphs will come princes, and after princes there will be kings and after the kings, there will be tyrants” (Tabarani), the princes eventually became kings, this relates to the prophets (saws) statement that eventually the Ummah will walk in a Haughty vein manner as Kings walk upon this earth.



The Lifespan Of Islam In Sahih Bukhari and Sunan Abu Dawwud



Imam Al-Bukhari narrates 6 Ahadith in his Sahih about the Analogy the prophet (saws) gave regarding the lifespan of Islam on Earth.

Abu Musa (ra) said, the Prophet (peace and blessing be upon him) said: "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have

fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمَلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمَلْنَا بَاطِلٌ، فَقَالَ لَهُمْ لَا تَفْعَلُوا أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ آخِرِينَ بَعْدَهُمْ فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ يَوْمِكُمَا هَذَا، وَلَكُمَا الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ. فَعَمَلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالَا لَكَ مَا عَمَلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ عَمَلِكُمَا، فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ. فَأَبَيَا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمَلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ "

(Sahih al-Bukhari, Book 37, Hadith 11)

In another variation Imam Bukhari reports in his Sahih from Ibn `Umar: The Prophet said, "Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of a person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the `Asr prayer till the Maghrib

prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.'

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مَنْ خَلَا مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ وَمَغْرِبِ الشَّمْسِ، وَمَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عَمَلًا، فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمَلْتُ الْيَهُودُ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى الْعَصْرِ فَعَمَلْتُ النَّصَارَى، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ قِيرَاطَيْنِ، قَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً، أَلْهَلْ ظَلَمْتُمْ مَنْ حَقَّكُمْ قَالُوا لَا قَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ شِئْتُ "

(Book 66, Hadith 43)

Imam Bukhari recorded different variations of this Analogy six times in his Sahih under various chapters.

- Book 9: Hadith 35
- Book 37: Hadith 8,9,11
- Book 60: Hadith 126
- Book 66: Hadith 43

Two of the Ahadith begin with the words "Your Example" , two begin with the words "The Example of" and two Begin with the explicit words "Your Period" and "Your Life" in comparison to past nations.

- "The example of Muslims, Jews and Christians is like the example"
- "Your example and the example of the people of the two Scriptures"
- "Your example and the example of Jews and Christians is like the example"
- "The example of Muslims, Jews and Christians is like the example of "
- "Your period (i.e. Islam's period) in comparison to the periods of the previous nations, is like the period"

- "Your life (on earth) in comparison to the lifetime of the past nations is like the period between"

Hafiz Ibn al-Hajar al-Asqalani (a prominent Islamic scholar who died in 852 Hijra calendar) writes in his Fath al Bari, which is the most widely accepted tafsir to Sahih Bukhari, in vol.4, book of hire/ijara, page 448-449, commenting on these two narrations said:

“and it is evident (from these stated narrations) that the lasting of this Islamic nation is somewhat a thousand years, this is because the age of the Jewish nation is equivalent to that of the time periods of the Christian and Muslim ages combined, and the people of transmission (ahl an naql) have agreed that the period of the Jews till the advent of Allah’s final Apostle Muhammad was more than 2000 years, and the span of the age of the Christians was 600 years from them. And also this narration points to the fact about how little of the age of this world has remained.

واستدل به على أن بقاء هذه الأمة يزيد على الألف ؛ لأنه يقتضي أن مدة اليهود نظير مدتي النصارى والمسلمين ، وقد اتفق أهل النقل على أن مدة اليهود إلى بعثة النبي - صلى الله عليه وسلم - كانت أكثر من ألفي سنة ، ومدة النصارى من ذلك ستمائة ، وقيل : أقل ، فتكون مدة المسلمين أكثر من ألف قطع

(Tafsir of Sahih al-Bukhari, Fath al Bari for Hadith 11, Book 37)

It may seem confusing that the prophet (saws) said in one place Islam would have 1500 years and in another place 1000 years, but as Imam Suyuti explained it was initially 1000 years but Allah extended it, He gave the Ummah a choice between another 1000 years or 500 years depending on whether they could maintain their religion in front of Allah, but since Islam began to decline after the first 1000 years Allah only granted them another 500 years.

Imam Suyuti wrote a Fatwa on the lifespan of the muslim Ummah, a Scholar explained it’s relevance and context: "When Muslims reached the 1,000th year Hijri they thought they were nearing the end of this Ummah, in the same way we thought about the year 2000, because of these Sahih Ahadith in Bukhari which indicated we will have half the time the Jewish nation had, but Imam as-Suyuti

(One of the Mujadids (Revivers) of Islam), who was born in the 10th century and lived into the 11th century, was alive during these times, he wrote a fatwa (legal ruling) to reassure the Muslims, in which he said it was supposed to be 1000 years but there are narrations of Rasul Allah (pbuh) in which He supplicates to Allah to give his Ummah more time so Allah granted them another half a day and the companions asked the Prophet how long is half a day, He answered 500 years. So the Imam said the life of this Ummah is 1,500 years according to these narrations."

Imam as Suyuti mentions in his Fatwa "Risalah Al-Kashf 'An Mujawazt Hadehel Ummah Al Alf", or "Treatise on Revealing of the Proceeding of this Nation Beyond the Thousand," page 206 about the advent of the Mahdi that:

"From what the narrations reveal is that the age of this Ummah extends beyond a thousand but it doesn't exceed in increase another 500 in actuality beyond this thousand."

The Scholar then mentions that The Prophet (blessings and peace be upon him) said:

1) "I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day. Sa'd was asked: How long is half a day? He said: It is five hundred years". (Sahih)

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنِي صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنِّي لَأَرْجُو أَنْ لَا تُعْجَزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ صَفَّ يَوْمٍ " . قِيلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسُمِائَةِ سَنَةٍ .

(Related by Abu Dawud, Al-Hakim, Imam Ahmad and Abu Nai'm in their respective works, who reported from Sa'd ibn Abi Waqas)

2) The Prophet (saws) said, "Allah will not fail to detain this community for less than half a day (500 years)".

حَدَّثَنَا مُوسَى بْنُ سَهْلٍ، حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَنْ عَجَزَ اللَّهُ هَذِهِ الْأُمَّةَ مِنْ نِصْفِ يَوْمٍ " .

(Abu-Dawud, Sahih)

Since it is mentioned in a few Ahadith in explicit terms that Allah would delay the muslims by half a day after the first day, we know the Prophet (saws) often spoke about periods of time in terms such as “a Day” and “Half a Day” like it is mentioned in the Quran.

Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "The poor Muslims are admitted into Paradise before the rich by half a day. And that is five hundred years."

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِهِمْ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُمِائَةِ أَمٍ " . وَهَذَا حَدِيثٌ صَحِيحٌ .

(Tirmidhi, Sahih: Vol. 4, Book 10, Hadith 2354)

The Chief Mufti of the Shafii Madhhab in Madina in 1103 AH, Abu Hasan Al-Barzanji said regarding this matter: “The life of this community will exceed 1000 years, yet be limited to 1500 years” (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 299).

Abu Hasan Al-Barzanji was born in Iraq and studied in Baghdad after which the Shaykh travelled to many cities seeking knowledge, he studied in Aleppo, Damascus, Yemen, Egypt and finally settled in Madina. Many of his descendants became prominent Ullumah and many held the post of the Chief Mufti of the Shafii Madhhab in Madina.

Abu Thalaba al Khashny the companion of Rasul Allah (saws) said: “I heard in the era of Mu'awiyah when he was trying to open Constantine, I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day, when you see Sham is a bounty for a man and his oligarchy family members then at this time Constantine will be opened. (Majmu' al Zawa'id, 6/222, Abu Dawud similarly reported a version in his Sunan)

Hafiz Ibn Hajar al Haythami recorded it in his Majmu' al Zawa'id, its narrators are Sahih, a scholar said this hadith establishes how the sahaba understood

the Ahadith referring to half a day. Saad ibn abi Waqas who reported the first Hadith in the Sunnan of Abu Dawud lived until 55h and his Son was a leader in the bani Umayyah Army. The sahaba literally thought when Constantinople is opened that is the time Allah would grant them another half a day or 500 years after the first day, so they quoted the words of the prophet at the time the Khalifah Muawiyah was attempting to open it for the first time.

But it was the Ottoman Sultan Mehmed II who opened Constantinople in 1452 AD, so this is the time because of it Allah decided to grant Islam another half day instead of a full day because of the state of the Muslims, “when you see Sham is a bounty” means when Syria is conquered just for the sake of having a jewel, the prophet (saws) was criticising the reasons behind Ottoman expansion, they viewed the muslim world like a prize they should possess.

The hadith itself gives two qualities about the man who would open it and the time this would occur in, the Prophet (saws) said "when you see Sham is a bounty for a man and his oligarchy family members then at this time Constantine will be opened".

The Prophet (saws) in other ahadith referred to the Ummayid Khalifah (the first islamic dynasty) as the rule of princes, he then referred to the Ottomans as the rule of Kings. Sham was first taken in the time of the companions so this cant be the time when Sham would be seen like a bounty or prize or a jewel, this was not their character. When Constantinople was taken it established the Ottoman Khalifah as a world Empire and when they first took Sham it was a prize for them from among the lands of Islam.

The Ottomans first established themselves in 1299 in North Western Anatolia by Othman Bey, they defeated the Mamluk Sultanate in 1517 AD and ended the Abbasid khalifah in 1519AD, they ended both Khalifahs just before the 1000th year hijra. The Ottomans wanted control of all muslim lands so they could become the dominant Dynasty in the world.

Their rule lasted for 624 years which is one of the longest lasting single family Dynasties in History and the prophet criticised them for it calling their family an oligarchy. Rasul Allah (saws) summed up their situation very clearly with his

words, "when you see Sham is a bounty for a man and his oligarchy family members then at this time Constantine will be opened", the word Oligarchy means when power is being hoarded by a small group of people, in this case the Ottoman family.



The Lifespan Of Islam In Jamii Tirmidhi and Others



It may seem strange that Allah would extend the life of the Muslim Ummah, but in many well-known Ahadith recorded in a number of famous collections He has promised to do this very thing until He raise's up the Mahdi (ra) to spread justice on earth.

We can ask why will Allah need to prepare for the Mahdi (ra), corruption on earth occurred over a long period of time and when Allah fixes something He

does it through people and the events they live in life, those events would have to have the significance and meaning behind them to purify the world of the most amount of corruption it has ever witnessed, through the life of a single person.

Abdullah ibn Masud narrated from the Prophet (saws) who said: "If only one day (1000 years) of this world remained. Allah would lengthen that day till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ فِطْرِ، - الْمَعْنَى وَاحِدٌ - كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ زُرٍّ، عَنْ عَبْدِ اللَّهِ،
عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى، عَنْ فِطْرِ، - الْمَعْنَى وَاحِدٌ - كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ زُرٍّ، عَنْ عَبْدِ اللَّهِ، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ" . قَالَ زَائِدَةُ فِي حَدِيثِهِ "لَطَوَّلَ اللَّهُ ذَلِكَ
الْيَوْمَ" . ثُمَّ اتَّفَقُوا "حَتَّى يَبْعَثَ فِيهِ رَجُلًا مِنِّي" . أَوْ "مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ

سَمِ أَبِي" . زَادَ فِي حَدِيثِ فِطْرِ "يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا" . وَقَالَ فِي حَدِيثِ
سُفْيَانَ "لَا تَذْهَبُ أَوْ لَا تَنْقُضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي" .
أَلْأَبُو دَاوُدَ لَفْظُ عُمَرَوَّ أَبِي بَكْرٍ بِمَعْنَى سُفْيَانَ .

(Abu Dawud, in his Sunan book 36, Hasan Sahih ~ Also by Ibn Majah and Abu Nai'm, Al-Muttaqi al-Hindi, Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadharr, 27; Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437)

The Messenger of Allah (saws) said: "Even if but a single day (1000 years) remains in this world, Allah will certainly prolong that day so that one from my family (the Mahdi (as)) can take possession of Mount Daylam (in Iran) and the city of Constantinople (Istanbul)." (Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 74 and Death-Doomsday-The Hereafter and the Portents of the End Times, p. 440)

Both Iran and Turkey will refuse to recognise the Mahdi (ra) and support Him, so He (ra) will need to conquer them both, the prophet (saws) said "Al-Mahdi (as) will conquer Constantinople and Mount Daylam (in Iran)". (Al-Haythami's Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar, p. 27)

Imam Tirmidhi (ra) narrates in his Jamii from Asim who narrated from Zirr who narrated from 'Abdullah who narrated from the Prophet (peace and blessing be upon him) who said: "A man is coming from the people of my family whose name agrees with my name." 'Asim said: "Abu Salih narrated to us from Abu Hurairah, who said: 'If there did not remain in the world but one day (1000 years), then Allah would extend that day until he comes.'" (Hasan, Vol. 4, Book 7, Hadith 2231)

1400 years ago the Prophet Muhammad (saws) said, if there remained One day left in this world, meaning 1000 years, Allah will extend the time remaining on earth (that day) by another half a day or 500 years so a man from His Ummah can rule over us.

This essentially says what the Ahadith in Sahih Bukhari and Sunnan Abu Dawud have said combined, that when the Ummah reached its 1000th year Allah would grant it another 500 years on this earth, and this occurred when Constantinople was conquered.

Most people have read this hadith before "If only one day of this world remained. Allah would lengthen that day till He raised up in it a man who belongs to me or to my family", in our time it was commonly understood that the one day was a figure of speech or it literally meant 1 single normal day.

As we can see this is completely out of context to what 1 day actually meant in the Quran, which the companions and the prophet (saws) himself explained. It is an interpretation based on idioms in modern english, it is not part of the prophet's (saws) speech to say if 1 (24 hour day) remained in the world Allah will extend this 24 hour period by stopping the sun from setting until Imam Mahdi (ra) was prepared to rule over the muslims. This is because the saying is frivolous exaggeration and has no meaning behind it, it's like saying if pigs fly Allah will stop the sun from setting until the Mahdi rules, while Allah says in the Quran about the prophet (saws) "He doesn't speak from his own desire", meaning every word He (saws) says is the truth or based on it if it is an analogy, and there is no room for meaningless speech which is from exaggeration and desire.

The Prophet (saws) reiterated His understanding that Islam had a predefined, destined and decreed length of time on earth in the six Ahadith found in the Sahih of Bukhari, all in the form of an analogy based on the truth because you could literally calculate the length of time from it, it wasn't a form of exaggeration, so the matter is very clear and beyond doubt.

The picture is clear then, Allah originally gave Islam 1000 years on earth, He later lengthened our time and kept the Ummah alive for a further 500 years. We can see from the chronology of these Ahadith when Allah first told Him (saws) the life span of Islam and then when He later informed Him (saws) He would extend it.

So then Why do the Ahadith say "because of the Mahdi (ra)", this is more than likely because the matter was originally a choice between 2000 years for Islam if they remained strong or 1500 years if they declined at the 1000 year mark. So because the Ummah could not maintain their position and Allah shortened it to a Half day, of all people alive in the last 500 years Imam Mahdi (ra) was a person who could regain their position with Allah so the last 500 years were said to be for Him. Allah had to send someone to rectify the situation on earth before the end, so He raised up the Mahdi (ra) for the Ummah and sent Isa (as) for the entire world.

The Prophet (saws) said of Abu Bakr (ra), if the Iman (faith) of my entire Ummah was placed on one side of a scale and Abu Bakr's on the other, his Iman would outweigh that of the entire Ummah, we can only imagine what the Mahdi (r.a) deserves in Allah's sight, but we can get a glimpse of this from His achievements, the Mahdi (ra) is a single man but He will spread justice on this earth just like it took an entire world of people to spread corruption on it, He will fulfil the rights of his Muslim brothers like no person alive today and reverse the downward spiral that the entire world is in.

Ibn Kathir records in his *al Bidaya wa Nihaya* a hadith with a chain that is Hasan Sahih that Abu Hurairah related that the Messenger of Allah (pbuh) said, "Where there to be a single day left in this world, Allah would prolong that day un-

til a man from the people of my household would rule; his name is the same as my name"

Abdullah ibn Mas'ood reported from the Prophet (pbuh), who said: "The world will not come to pass until a man from among my family, whose name will be my name, rules over the Arabs." (Tirmidhi Sahih, Abu Dawud, Sahih, also narrated by Ali b. Abi Talib, Abu Sa'id, Umm Salma, Abu Hurayra)

Abu Hurayrah said the Prophet said: "If there only remains but one day left in the world, Allah will prolong it until a man from my house governs. He will open Constantinople (Istanbul) and the Mountain of Al-Daylam (in Iran)." (Ibn Hibban, At-Tirmizi, Abuya'li, At-Tabarani, Al Bazaar, Abu Nuaym and Al Hakim.)

The following two Ahadith speak specifically about Allah shortening time not just prolonging it, but they are not a reference to a 24 hour day becoming shorter like some took to thinking Allah would lengthen a 24 hour day for the Mahdi (ra).

Abu Sa'eed Al-Khudree reported that the Prophet said, "In my nation there will be the Mahdi. If his period is shortened, then (his rule is) for seven (years); otherwise, it is for nine (years). (Ibn Maajah, Ibn Katheer in his al Bidaya wa Nihaya)

In the following hadith the prophet talks about the possibility of Islam's period being prolonged on earth, before Allah actually decreed it. Abu Hurairah related that he heard the Messenger of Allah say, "If your period is prolonged, the time is near when a people will advance, going forth in the morning with Allah's anger (upon them) and going forth (in the early day) in the Trial. In their hands will be that which is similar to the tails of cows." (Ahmad)

These people came out in the twentieth century as the scholars mentioned, this hadith establishes that rasul allah (saws) knew before it actually occurred there was a likelihood Allah would lengthen our time on earth.

In another version Muslim narrated that Abu Hurairah said the messenger of Allah said there are two types, amongst the denizens of hell, I have yet not seen them. One possessing whips like the tail of an ox and they flog people with them, the second are women who would be naked in spite of being dressed, who are seduced (to wrong paths) and seduce others (to the same). This was a reference to

the feminist movement that corrupted women around the world and the police used to subdue people.

Ibn Masood reported that the Prophet said, "Even if there remains only a day (1000 years) before the World ends, the almighty Allah will greatly prolong that day to send a man from me (my progeny), from members of my House (family). His name will be similar to my name and his father's name similar to my father's name." (Abu Dawud)

Huzaifa narrated that the Prophet said: " If there is not left in this World except one day (1000 years), Allah will lengthen it until He (Allah) sends a man from my children (or descendants), his name is (like) mine." So, Salman Al-Farsi stood up and said: O Messenger of Allah: From which of your children (or descendants)? He said: " From my Child, this one and he tapped with his hand on Al-Hussein ." (Ibn Majjah, Ibn Hajar Al-Haitami, Tabarani.), (other narrations report al Hassan).

In the following version of the Hadith the Prophet (pbuh) mentions the time left for this Ummah is 1000 years, and He (saw) thought in that 1000 years Allah would send the Mahdi (ra).

The Messenger of Allah said, "Even if there remains from this world a single day (1000 years), Allah will send a man from us who will fill it with justice, just as it was filled with oppression." (Ahmad)

It is a rule in hadith interpretation that the literal meaning of the Hadith is first understood before attempting to apply any analogical or allegorical meaning to it.

This understanding between the Ahadith of Sahih Bukhari and Sunnan of Abu Dawud is in line with Ibn Hajar's Tafsir of the Ahadith in Sahih Bukhari regarding the lifespan of the Ummah being One Thousand Years, and Allah latter extending it by another five hundred years, as Imam Suyuti, al Tabarani, Ibn Arabi, al-Munawi and Abu Hasan Al-Barzanji mentioned.



When Will We See Imam Mahdi (ra) and Isa (as)



“The angels said, ‘Mary, Allah gives you news of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, who will be held in honor in this world and the next, who will be one of those brought near to God.’” (3:46)

“We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit.” (2:87)

“There is not one of the People of the Book who will not believe in [Jesus] before his death”. (4:159)

The Prophet (pbuh) described the Masih Isa Ibn Marryam, 'On the night of the Isra wal Miraj, “I met Moses - he was a slim man with wavy hair, and looked like a man from the Shanu'ah tribe. I also met Jesus - he was of medium height and of a red complexion, as if he had just come out of the bath” (Bukhari, Muslim)

The Prophet (saws) said, "Whilst I was asleep, I saw myself (in a dream) making Tawaf around the Ka'bah. I saw a brown-skinned man, with straight hair, being supported by two men, and with water dripping from his head. I said, 'Who is this?' They said, 'The son of Mary'. I turned around and saw a fat, ruddy man, with curly hair, who was blind in his right eye; his eye looked like a floating grape. I asked, 'Who is this?' They said, 'The Dajjal' The one who most resembles him is Ibn Qatan." Al-Zuhri explained: Ibn Qatan was a man from Khuza'ah who died during the Jahiliyyah (before the coming of Islam). (Bukhari)

Imam Ibn Kathir said: “After the lesser signs of the Hour appear and increase, mankind will have reached a stage of great suffering. Then the awaited Mahdi will appear; he is the first of the greater, and clear, signs of the Hour. There will be no doubt about his existence, but this will only be clear to the knowledgeable people. The Mahdi will rule until the False Messiah (al-Masih al-Dajjal) appears who will spread oppression and corruption. The only ones who will know him well and avoid his evil will be those who have great knowledge and Iman (faith).

The false Messiah will remain for a while, destroying mankind completely, and the earth will witness the greatest Fitnah (tribulation) in its history. Then the Messiah Isa (a.s) will descend, bringing justice from heaven. He will kill the Dajjal (The Curse Of Allah Upon Him), and there will be years of safety and security.”

Ibn Kathir said: The black flags that will come with Al-Mahdi, whose name is Muhammad ibn 'Abdullah Al Ulwee (from the descendants of 'Alee), Al-Faatimee (from the descendants of Fatimah), and Al-Husanee (from the descendants of Al-Hasan or Al-Husain). Allah will rectify him in a single night — meaning that He will forgive him, guide him, make him understand, and make him wise, after not

having been of that description. Allah will provide him with help from the people of the East, who will support him and establish his rule. Their flags will be black, a color which carries with it dignity. The flag of the Messenger of Allah was black, and it was called Al-lqaab. Khaalid ibn Waleed planted it in the ground in Ath-Thunayyah, which is eastern Damascus. This is when he came from Iraq...Similarly, when the Prophet, entered Makkah during its conquest, he wore a black helmet on his head; and according to another narration he was wearing a black turban over his helmet.

Anas ibn Maalik said that he heard the Messenger of Allah 'say, "We, the children of 'Abdul-Muttalib, are the chiefs of the dwellers of Paradise, I, Hamzah (the prophets Uncle), 'Alee, Ja'far (one of the First to accept Islam), Al-Hasan, Al-Husain (his grandchildren), and Al-Mahdi." (Ibn Maajah)

Ali (r.a.) said, "The Prophet (pbuh) said, 'The Mahdi is one of us, from among the people of my household. In one night Allah will inspire him and prepare him to carry out his task successfully.'" (Ahmad and ibn Majah.)

Narrated Umm Salamah, Ummul Mu'minin: The Prophet (saws) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints (abdal) of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam. Then there will arise a man of Quraysh whose maternal uncles belong to Kalb (the ruling class of syria) and (he will) send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (saws) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him. (Abu Dawud said: Some transmitted from Hisham "nine years" and some "seven years". (Book 38, Hadith 8))

When the Army Sent from Syria is Swallowed up that will be the clear sign for the rest of the World that this is the Mahdi (ra) of Allah. This will be the time when it will become an obligation upon this Ummah to respond and go to Him because that is when the Awliyah (Saints, literally Abdal in the hadith) and the best people of Iraq will respond to him first, and they are the best of people, whoever comes latter will be among the others of this Ummah, similar to how the best of Quraish responded to the message of the prophet (saws) first then those lesser than them responded later.

In terms of hadith literature as a whole, if we place all the Ahadith referring to the Signs of the Hour on a timeline of events that will occur before the advent of the Mahdi, and after His arrival in an order, we will see there are not many events still expected to occur before Imam Mahdi (ra) arrives.

Abdullah ibn Amr said Allah's Messenger (peace be upon him) said: The Dajjaal will appear in my Ummah and he will stay (in the world) for forty -- I cannot say whether he meant forty days, forty months or forty years. Allah will then send Isa (a.s), son of Mary, who will resemble Urwah ibn Masud. He (Isa (a.s)) will chase him and kill him. Then people will live for seven years, during which time there will be no rancor between any two persons. After that Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach that place also and cause your death. I heard Allah's Apostle (peace be upon him) as saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. (Muslim, Book 40, No.7023)

He (Jesus) will slay the Dajjal and he will stay in the World for 40 years. Then, he will die and the Muslims will perform the funeral prayer for him." (Abu Dawud and Musnad Ahmad)

These ahadith give us the length of years for events to occur, we know Islam has 1500 years on earth, if we take from the 1500 year lifespan the 40 years that Isa (a.s) will be alive on earth, and the 7 years between his death and the time Al-

lah takes the life of every Muslim with the cool breeze we have $1500 - 40 - 7 = 1453$ Hijri or 2031 AD approximately, that is when we can expect Isa (as) at the soonest.

We say approximately because later we will show how these numbers may change by as much as a decade from this number, and no figure can be exact as closer analysis of the subject would show there is room for interpretation in this time range.

These calculations are more like a weather forecast of what is coming over the horizon in an estimated period of time according to the Ahadith of Rasul Allah (saws), sometimes the rain arrives as we expect it sometimes it is a little late.

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

We know from Ahadith the Mahdi and the Dajjaal will both be on Earth prior to Isa (a.s). The Mahdi will rule the Muslims for 7, 8 or 9 years as different narrations state so this only changes matters by a few years, but if there is variation in years when the breeze will come as well as the length of the Mahdi's time on earth and in other related matters a few years here or there does add up. The Dajjaal (Allah's curse be upon him) will come towards the end of the Mahdi's time on earth and because Isa (as) will return while Imam Mahdi (ra) is still alive the Dajjaal's time doesn't matter and won't change anything.

If we calculate, $1500 - 40$ (the life of Isa) - 7 (time left after Isa dies) - 9 (life of the Mahdi) = 1444 Hijra approximately.

Therefor $1444H - 1437H$ (present day) = 7 years from now is the soonest He is expected which is 2023 AD, or 9 years from now in 2025 AD, if we use 7 years in the initial calculation instead of the 9.

Abu As-Sadeeq An-Naajee related that Abu Sa'eed Al-Khudree said, "We feared that there would be a Hadath (something new but objectionable) and so we asked the Prophet, " He said, "Indeed in my nation there is the Mahdi, and he will come out and live for 5 or 7 or 9. A man will go to him and say, 'O Mahdi, give me.' He will throw handfuls into the man's garment, filling it with whatever the man is able to carry." (Hasan, At-Tirmidhee, Ibn Katheer in his al Bidaya wa Ni-haya)

The 7 or 9 years are the most common numbers for the Mahdi's time on earth, but there is a chance it may be 5 years instead. If we use 5 years we have $1500 - 40 - 7 - 5 = 1448$ Hijra therefor, $1448H - 1437 H = 11$ years from now.

Therefore in total we have 7, 9 and 11 years from now based on the numbers given to us by the Prophet (saws) or 2023, 2025 or 2027AD, the later we see him the later we will see Isa (as).

Variables In The Equation

1) The number of years between the Death of Isa (as) and when Allah takes the life of every Muslim can be a variable number because the narrator was summing up events, if we increase it from 7 years to 10 then we can expect the Mahdi 3 years sooner, if we decrease it to 4 years we can expect him 3 years later.

2) The Prophet (saws) himself wasn't certain about the length of the Mahdi's time because Allah hadn't decided yet, so He (saws) said it may increase or decrease.

3) The Year also depends on when in the Prophet's 23 year mission, the narrations were said as that would have been around the time he was informed of the lifespan of the Ummah and when it will end, which could have been before or after Hijri Calender began and that is when year 0 is set in the Islamic calendar. So again the years above could be shortened by a few years or increased by a few years if we assume the year He (saws) was informed is year Zero and not the Hijra calendar.

4) The prophet (saws) said in a general manner his Ummah would have 1500 years, if He (saws) meant after his death (saws) then we can increase all the num-

bers by about a decade, because year zero in the Hijra calendar is set to the migration of the prophet (saws) to Madinah, not the prophets (saws) death about a decade later.

5) There are other interpretations which could also extend these numbers, but the interpretation given above is the most literal without much hypothesis, other interpretations rely on assumptions and don't have literal Ahadith to support them, but the possibility remains.

The exact year itself isn't important, the numbers give us a time frame of when these events are expected to occur, and any one of these factors listed above or a combination of them could change the years given in the calculations, but they are a fair estimation.



What Events Remain Before The Mahdi and Their Dates



Another method of knowing when the Mahdi will arrive which we should use with these estimated years is the prophesied events of the hour, the book “The Syrian Uprising and Signs Of The Hour” covers this in more detail but we can see there are only a handful of events left before the Mahdi (ra) arrives. So as more of the signs of the hour reveal themselves like the war in Syria today this will also be a method to find out which of the years calculated was the most accurate.

If we recall the words of the Prophet (pbuh): “Prophet Hood will remain amongst you for as long as Allah wills it to be. Then Allah will raise it when He wills to raise it (meaning the Prophet will die). Then there will be the Khalifah upon the Prophetic methodology (the four rightly guided Khalif’s). And it will last for as long as Allah wills it to last. Then Allah will raise it when He wills to raise it. Then there will be biting kingship, and it will remain for as long as Allah wills it to remain. Then Allah will raise it when He wills to raise it. Then there will be tyrannical (forceful) kingship and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khalifah upon the Prophetic methodology.” Then he (the Prophet) was silent. (Musnad Imam Ahmad, v/273)

And His words: After me will come caliphs, and after the caliphs will come princes, and after princes there will be kings and after the kings, there will be tyrants. And after the tyrants a man from My House will fill the earth with justice and after him is al-Qahtani, By the One who sent me with the Truth! Not a word less. (Related by Tabarani, Ibn Mandah, Ibn Asakir and Na‘im bin Hammad)

The tyrannical Dictators have been removed in the Muslim world and only a little remains of that era in Islamic History, so the only phase left after that is a return to khalifah in the Muslim Ummah, this shows the timelines in relation to current world affairs are on the same timeframe.

We have spent 600 years under the rule of the “Princes” (Umayyad Caliphs of Damascus and the Abbasid Caliphs of Baghdad - 7th to 13th century) and 400 years under the rule of the Kings (Ottoman Sultans of Istanbul - after they consolidated power) and we are now in our final years of rule under the Tyrants and Oppressive rulers, Asad in Syria being one of the last that will be removed.

Some people consider that the Mahdi (ra) may not arrive for another few hundred years, it is almost impossible to perceive the era of tyrannical rule could last nearly as long as any of the Khalifa Dynasties had been on earth.

The Ahadith which mention the Fitnah’s (trials and tribulations) towards the end state that once the signs of the hour begin to appear they will not stop (one event after another), this gives us a proportion of time in relation to past Islamic

Dynasties. So if the Ottomans lasted 400 years the end time would considerably be shorter than that and after almost 100 years the era of tyrants is ending as expected so what comes after it will not take as long to play out.

The Messenger of Allah (saws) said: "... let them expect portents taking place one after the other like the beads of a necklace whose string has snapped." (Tirmidhi)

It is well known in Islamic traditions, regarding the lives of the Prophets, that no nation lasted long after their prophets death, in fact all previous revelations became corrupted and manipulated or lost after them. The longest lasting Islamic Ummah (that we know of in our traditions) is the Jewish Ummah at 2000 years, much of which was under oppressive rulers and It is reported that Allah strengthened the Jewish nation repeatedly by sending Prophet after Prophet (40 in total) finally ending with Isa (a.s).

They survived oppressive rule only because of Allah's repeated help, because of Mans nature to lose motivation after the message has been sent the Prophet (saws) informed us of Allah's promise: "Allah will raise for this community at the end of every hundred years the one who will renovate (revive) its religion for it." (Sunan Abu Dawud, Sahih, Book 39, Hadith 1)

He further said about these revivers, "The Scholars of my community are like the Prophets of the children of Israel" (Abdul Qadir al jilani)

The Prophets and the Awliya like the Mahdi (ra) rectify Major Moral Corruption in civilisation, which is why Rasul Allah (saws) said the Prophets carried the greatest burden in humanity followed by those most like them. This is the reason why Allah will send the Mahdi (ra) to stop the increase in oppression and corruption occurring on a global scale.

Only the Prophet Muhammad (pbuh) was charged with a mission for all of creation and if we consider the prophets words, "Allah will send a man from my family to fill the earth with justice and equity just as it is filled with injustice and tyranny", Globalisation and the oppression that it has spread has only surfaced in the last hundred years, so the timing of the Mahdi (ra) in relation to the appear-

ance of oppression on a global scale and the need for the muslim Ummah to be revived coincide.

We know his time is near from the Hadith about “A man who will revive the Ummah” and the fact Islam can only be revived by being saved from oppression, and not through the revival of religious sciences so the revival in our time can’t be for any scholar.

Therefor we know for certain Allah won’t leave us alone and while previous revivers of the religion dealt with threats from inside Islam, Imam Mahdi (ra) will deal with threats from outside Islam.

The oppression we are facing today has never occurred before in our history, the closest thing was the Mongol devastation but Allah decreed that they should become Muslims at the hands of many of the scholars who gave them Dawah and convinced them of the truth, there is no convincing America or a capitalist world of anything, as there own Bible states Allah will make them attack each other in the future.

The year 1400 is the beginning of this Islamic century, two Ahadith collected by Imam Tabarani and Imam al Barzanji mention that the Mahdi will be 40 years old when he emerges, “he will be from my progeny and he will be 40 years of age”, “He will appear at the age of 40”. These Ahadith can be taken as secondary proof to what we are seeing, if He (a.s) was born around the year 1400H, then 1444Hijri (2023) is also around the time of his emergence, the Ahadith don’t mean He had to have been born in the year 1400H exactly, maybe a decade later but everything is pointing towards the same thing.

Our Prophet (saws) said oppression will increase and the sign of the hour is that every year to come will be worse than the one before it until the hour is established.

Al-Zubayr ibn Adi narrated, We went to Anas ibn Malik and complained about the wrong we were suffering at the hands of al-Hajjaj. Anas ibn Malik said, "Be patient, for no time will come but that the time following it will be worse, until you meet your Lord. I heard the Prophet say that." (Bukhari.)

The Khalifa of Islam fell just after WW1 in 1919, we have been leaderless for nearly one hundred years, using this as a starting point here are the Ahadith in chronological order that will take us to Imam Mahdi (ra), from them we will also show Islam has 1500 years on earth, we have covered them in greater detail in our book “The Syrian Uprising and Signs Of The Hour” but here we are just summing up.

The following Hadith begins with WW1 and spans the twentieth century:

Allah's Messenger (saws) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine (in another translation - "each having the same claim"), (2) till about thirty Dajjaal's (liars) appear, and each one of them will claim that he is Allah's Messenger (saws), (3) till religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e. killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it." (Sahih Bukhari, Book 92, Hadith 68)

It starts with (1) “till two big groups fight each other” this is WW1, then (2) “till about thirty Dajjaals (liars) appear, and each one of them will claim that he is Allah's Messenger” in other words preaching a new religion or way of life, after WW1 ideologies like communism, socialism and capitalism were forced onto the world with leaders like Hitler and Stalin.

The success of these new ideologies was ensured after WW2 wiped out vast populations of the world and the old way of life with it, and in reality both these wars lead to the event our prophet (pbuh) said would come next and that is (3) “religious knowledge is taken away (by the death of Religious scholars)”.

From here the next events that our prophet (pbuh) mentions are what led us from WW2 to our present time, “(4) earthquakes will increase in number” the geological record shows over this time they have steadily increased. “(5) time will pass quickly”... modern transport, telecommunications and entertainment were developed from 1945 onwards which increased the pace of our lives. Then (6) “afflictions will appear”, as immorality spread so too did the disorders, suffering and hardships of man...drugs, immorality, music, heedlessness all increased, the delusions of the 60's, and 70's caused people to become lost.

This loss of Morality resulted in the following event (7) “Al-Harj, (i.e. killing) will increase,” This would be about a decade after WW2 up to about the Iran-Iraq war (ending in 1988), during this period many civil wars and minor local wars occurred around the world. Almost every region on earth experienced war, Vietnam, Indonesia, Iran, India, China, Greece, Korea, Arabia, Cuba, Algeria, Morocco, Brazil, etc...

The spread of capitalism around the world caused the next event to occur, “(8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat (charity), and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,'”.

Advancement in technology and the spread of wealth lead to the next event, (9) “till the people compete with one another in constructing high buildings” the world began competing with America in constructing tall buildings in 1998 when

the Petronas towers were built in Kuala Lumpur, Malaysia, which gives us a concrete year we can anchor this Hadith with.

All the events mentioned in the hadith prior to this one occurred in our past, the competition in construction then leads us to our current era, (10) “till a man when passing by a grave of someone will say, 'Would that I were in his place’” The chronology of this event is clarified by other narration's (discussed in our book), and it is referring to the past decade or so.

This period in time was called the “Era of Evil” by the prophet (saws), before it's time the increase in wealth during the 70's, 80's and 90's satisfied people, but now world events have since caused people to wish for death. The prophet (saws) called it the “Duhaima”, the Dark and Blind fitnah (strife, affliction) that will last an era, the evil of which would grow in wave's and continue to increase right up to the time of the Dajjaal (Allah's curse be upon him) and we are facing it now, we also know the Duhaima as September the 11th the event that kicked off all the oppression and wars we are seeing in the Islamic world today.

The remaining events are all in the future and are the Hour's Major signs. "(11) and till the sun rises from the West", this will occur after the Dajjaal (Allah's curse be upon him) emerges along with all the events mentioned in the rest of the Hadith.

The following Hadith occurred after WW2 and refers to all the wars that occurred around the Islamic world:

Our Prophet (saws) said: “There will be such troubles and calamities that nobody will be able to find a place of shelter. These woes will move around Ash Sham (Greater Syria), fall upon Iraq (or settle upon Iraq) and tie the hands and feet of the Arabian Peninsula. A group of Muslims will fight against troubles in the steppes. Nobody will feel any sympathy for them or even say, 'Alas!' As they try to remedy their woes from one side, the woes will emerge again on the other side.” (Muntakhab Kanz Al-Ummal, vol. 5, pp. 38-39)

This hadith can only be talking about events after the fall of the Last Khalifah because Sham and Iraq were under Islamic rule for the entirety of Islam's History prior to 1900. Here is a short list of conflicts involving Sham (Syria, Jordan,

Lebanon, Palestine) and Iraq, the conflicts that ended up binding the Arabian Peninsula over the past one hundred years in the absence of a Khalifa had to do with mainly one thing which all Muslims have come together on, Israel's annexation of Palestine.

- 1948: Arab - Israeli War (Israel Declares independence)
- 1958: Suez War (War over the Suez Canal, Israel, France and Britain invade Egypt)
- 1958: Lebanese Civil War (A war between Lebanese Christians and Muslims)
- 1967: Six Day War Between Egypt and Israel (which is part of Sham).
- 1968 -1970: The war of Attrition (Between Egypt and Israel)
- 1970: Jordanian Civil War (Jordan expels the PLO to stop Israel from invading its territory)
- 1973: Ramadan War (or Yom Kippur) between Egypt, Syria and Israel
- 1975 - 1990: Lebanese Civil War (Lebanese Muslims, Syria and the PLO against Lebanese Christians and Israel)
- 1980 - 1988: The Persian Gulf War (Iraq and Iran)
- 1982 - 1984: Israeli Invasion of Lebanon
- 1984 - 2000: Lebanese Israeli Border War
- 1987 - 1993: The First Intifada (Palestinian uprising against Israel)

The Lebanese Civil war was the last conflict in Sham before the calamities first started to move towards Iraq with the beginning of the Iran, Iraq war in 1980 to 1988 and finally flaring up again with the Gulf war in 1990. Most of these wars were between Muslims and Israeli or Christian forces and served to bind the hands and feet of the Arabian Peninsula especially over the issue of Palestine, tie the hands and feet means they couldn't get away from the issue and had to respond to it.

The Steppes is a term used for Central Asia, which includes Kazakhstan, that borders the Caspian Sea, Turkmenistan, Kyrgyzstan, Tajikistan, Uzbekistan and

finally Afghanistan, some people include parts of Pakistan, Iran and India as well. “A group of Muslims will fight against troubles in the steppes. Nobody will feel any sympathy for them or even say, 'Alas!' As they try to remedy their woes from one side, the woes will emerge again on the other side.” This then refers to the wars in Afghanistan and the Taliban who tried to establish an Islamic state during this time, combating the warlords and drug trade that was forced onto their people, prior to them it was said 70% of all opium came from Afghanistan.

“the woes will emerge again on the other side” refers to the second invasion of Afghanistan by America which completely removed them from power and reinstated the drug trade, today it is back up to 50% of the global opium trade.

All these events lead us to a key figure at the centre of everything Muslims have suffered recently, Abdullah ibn Amr related that he heard the Messenger of Allah say, “When you see that my nation dreads saying to the oppressor, 'Indeed you are an oppressor,' then they have taken their leave (i.e. their existence and non-existence amounts to the same thing)” (Ahmad) This hadith refers to Saddam Hussein and marked the lowest point in Islamic History according to the prophet (saw).

Which takes us the sanctions placed on Iraq after the first Gulf war, about this Abu Hurairah related that the Messenger of Allah said, “Iraq will be prevented from its dirham (a currency) and its Qifaz (a measurement of oil, literally sanctions over oil); (after it) Sham will be prevented from its Mudd (a measurement of food) and its Dinar (a currency, so sanctions over food and currency) and Egypt will be prevented from its Irdab (a measurement of food) and its Dinar (currency, which means sanctions over food and currency). You will recoil to that position from where you started and you will recoil to that position from where you started, the bones and the flesh of Abu Huraira would bear testimony to it”. (Muslim, Book 41 Hadith 6923)

Like the Hadith stated Iraq suffered sanctions over its Oil, next Syria will also suffer sanctions after this war, and Egypt as well when war spreads there as Europe invades, something also mentioned in the Bible.

The prophet (saws) said in a number of Ahadith the major fitnah's the Muslim Ummah will face, will all begin because of Iraq and Saddam Hussein.

'Abdullah ibn 'Umar said, "While we were seated with the Messenger of Allah, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags [used for riding horses]." Someone said, "O Messenger of Allah, what is the trial of the saddlebags?" He said, "It is the usurping of wealth and the fleeing. Then there is the trial of As-Saraa (secrecy) — it's Dakhil (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is my son (or direct descendent) but he is not from me; indeed my Awliya are only those who are the Muttaqoon (those who fear Allah). Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib. [A temporary arrangement because the hip doesn't belong on a rib unless the person is bending in an extreme position, so it will be short lived] Then there will be the Duhaimaa (black, dark, catastrophic) trial. It will afflict every single person from this Nation. When it will be said that it is over, it will return; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two Fustaats (Fustaat here means a group or a city) — the Fustaat of Eemaan (faith), in which there is no hypocrisy, and the Fustaat of hypocrisy, in which there is no Eemaan (faith). And when that will come to you, wait for the Dajjal on that day or on the morrow." (Abu Dawood, and Ahmad)

The Fitnah of the saddlebag is the Iraq invasion of Kuwait, Saddam invaded it for a few months and plundered all its wealth only to flee from America a short time later, his invasion started the first Gulf war, and it is the reason why it is called the fitnah of the saddlebag, the prophet (saws) was saying this fitnah will be like raiders riding into a town and raiding it of all the wealth they can carry in their saddle bags, then they flee, which is what occurred Saddam plundered Kuwait of its wealth he then fled from America, just like the prophet (saws) said.

“Then, will come Fitnatul Sarra': its smoke is under the feet of a man (descendant) from my household” this man is Saddam Husain who as his last name states is a descendant of the prophet (saws), As Sarra means the fitna of secrets and as the scholars defined the meaning of the word, this is referring to the fitna of spy-

ing and espionage that spread around the world shortly after America became arrogant enough because of its new found dominance over the Arab and Islamic world.

“Then people will gather and agree upon a man” This was Ossama bin laden who before September the 11th was seen as a hero who stood up to America and its sanctions.

“Then there will be the Duhaimaa” this is September the 11th which started everything we are seeing in the world today. "It will afflict every single person from this Nation" September the 11th did this very thing, "When it will be said that it is over, it will return;" for a decade after it occurred people called for the end of the wars in Iraq and Afghanistan and wondered when it would end, now they wonder when its ramifications around the world will similarly end, "during it, a man will be a believer in the morning and a disbeliever in the night" this is the time about which the prophet (saws) said a person will sell his religion for a small sum of money, September the 11th has pressured muslims around the world economically causing people to renounce their religion for the sake of money and to earn a living.

The Prophet (saws) in a Hadith said about September the 11th “It will last for twelve years, then it will end when it ends, and the Euphrates will have uncovered a mountain of gold. They will fight over it until seven out of every nine are killed.”(Nuaim ibn Hammad's Kitab Al-Fitan)

The Americans pulled out of Afghanistan about 12 years later, but the prophet in another hadith mentioned that its repercussions around the world won't clear up completely for 18 years, or 2019 AD. Abu Huraira said that the Messenger of Allah (saws) said: " The fourth Fitna (ad Duhaima) is 18 years, then it clears. Once it clears, the Euphrates will recede revealing a mountain of gold that the Umma (Muslim nation) will fight for it. Seven out of every nine (people fighting for it) will be killed." (Nuaim ibn Hammad's Kitab Al-Fitan)

This is amazing because we know the Mahdi (ra) will come out after the Euphrates river dries up so the years agree with each other, the Euphrates river drying up is also a major prophecy mentioned in the bible.

Between now and then the war in Syria has already begun and the prophet (saws) said about it, “At the end of time there will be a trial (september the 11) in which people will be sorted in a similar way to that in which gold is sorted from metal (this is the people going into two fustaat, groups). Therefore do not rebuke the people of Syria rather, rebuke the evil people among them (the Asad Regime), because amongst them are the Abdals (Awliya). Allah will send a flood from Heaven (the Arab spring) that will disperse their groups (because of the civil war) in a way that if foxes were to attack them (ISIS and al Qaeda) they would be victorious. Then Allah will send a man (a leader from among them) from the perfumed musked children of the Messenger, praise and peace be upon him, amongst approximately 12-15,000 under three banners (battalions) and their password is ‘Die, die!’ And they will be fought by the people of 7 banners under each is a man seeking the kingdom (each group has it’s own leader, they are Bashar al Asad (1), Hizb Allah (2), al Qaeda are two distinct groups (ISIS and al Qaeda) with two different leaders (3,4), and 2 groups from the people of Syria have joined al Qaeda (5,6), making that 6 Banners so far, Iran could be the 7th). They will be killed, defeated, then the Hashimite (the leader of the black flags that will come from Afghanistan) will appear, so Allah will restore unity and favors to the people and this will be the case until the Dajjaal (Allah’s curse be upon him) comes.”

This hadith gives us a timeframe for the war in Syria because when it ends that is when the black flags will appear and as Ahadith state they won’t march across Arabia until the Euphrates river dries up first, both events are also mentioned in the bible, in the book of revelations, Allah will send an Angel to dry up the river Euphrates so the Kings of the east (the Mahdi’s Army) can March across it.

So we can expect the war in Syria to end by about 2019 AD, shortly after that the Euphrates river will dry up which will allow the people of Afghanistan, who are the Mahdi’s army, to conquer Arabia in order to save it.

The Prophet (saws) said “If you see the black flags coming from Khurasan (Afghanistan), join that army, even if you have to crawl over ice, for this is the army of the Khaliph, the Mahdi and no one can stop that army until it reaches Jerusalem.” (Mustadrak al Hakim).

Ali bin Abi Taleb (r.a.) said: “If the Sufyani’s Cavalry (a warlord in Syria during this time) march to Kufa (Iraq), the people of Khorasan (Afghanistan and the surrounding area) will be requested to come to aid. The people of Khorasan will come out seeking the Mahdi. So, the Hashimi (He is their General who is mentioned in the hadith about Syria, he is also called al Mansur in other narrations) with an army carrying black banners, at its front end is Shuayb bin Salih (their leader, he is called Al Harith in other Ahadith), will meet the followers of the Sufyani at Istakhar Gate and a great battle will occur between them. The black banners will be victorious. Sufyani’s Cavalry will run away. At that time, people will wish for the Mahdi (to appear) and ask for him.” (Nuaim bin Hammad’s Kitab Al-Fitan)

Al Zuhari said ” The black flags will come from the East, led by mighty men, with long hair and beards, their last names are taken from the names of their home towns and their first names are from a Kunya (nick name, usually starts with ‘Abu’, which means ‘father of’).” (Nuaim bin Hammad’s Kitab Al-Fitan)

Muhammad bin Al-Hanafia, said: ” A black banner (army battalion) of Bani Al-Abbas (the Prophet Mohammad’s uncle, descendants of Al-Abbas) will come out (this prophecy refers to the rule of the Abbasid Khalifah). Then, another black banner (army battalions towards the end of time) will come from Khorasan. Their turbans are black and their clothes are white. At their front end will be a man named Shuayb bin Salih, from (the tribe of) Tamim (this is Al Harith’s other name). They will defeat the supporters of the Sufyani (and proceed further) until he (Shuayb bin Salih) arrives to Jerusalem (were) he will (conquer it and) lay the foundation for the Mahdi’s (future) dominion. He will be supplied with three hundred (men) from AshSham (Syria). From the time, he comes out (from Khorasan) until he hands over the matter to the Mahdi, there will be seventy two months (six years)” (Nuaim Ibn Hammad’s Kitab Al-Fitan).

The black flags will march across Arabia and finally conquer Jerusalem and Israel, six years after they appear they will hand power over to the Mahdi (ra). If we take an educated guess and say within five years after 2019 AD the Euphrates river will dry up after which the Arabs will fight over the wealth it uncovers, that is 2024 AD, add to this the six years for the rule of the black flags in Arabia and we

can expect Imam Mahdi (ra) around 2030 AD possibly sooner, this is inline with the narrations about the 1500 years only small variations exist between them.

The Messenger of Allah (saws) said “The Mahdi will have wheat-ich complexion, long straight nose, eye brows round like a bow, big black eyes, very white front teeth with a spacing between them, a small black spot on the right cheek, face glowing like a shining star, a mark on his shoulder like that of the Prophet Muhammad (blessings and peace be upon him), complexion like the Arabs and body like the bani Israil (Jews). He will be slow in speech (with a slight stutter) and when he stutters, he will strike his left thigh with his right hand. He will appear at the age of 40. While praying to Allah, he will expand his hands for prayer like birds expanding their wings. He will be wearing Qutwani Cloaks. He will resemble in character the Prophet Muhammad (blessing in peace be upon him), but in appearance, he will be different. (Muhammad Al-Barzanji in Isha’ah li Ashrat al-Sa’a).

There are other other events that will occur but these Ahadith represent the straightest line possible between us and the Mahdi (ra), and we can see that we now have two methods of identifying the age of the Islamic Ummah.

We can extrapolate from the time we see the Mahdi (ra) until we see Isa (as) the number of years because the prophet (saws) also told us when we will see the Dajjal (Allah’s curse be upon him) and how long He will stay on earth, once Jesus returns to Kill him it will only be 47 years until the end of Islam.

Both methods are on the exact timeframe and show the same thing, Islam will have 1500 years on earth.

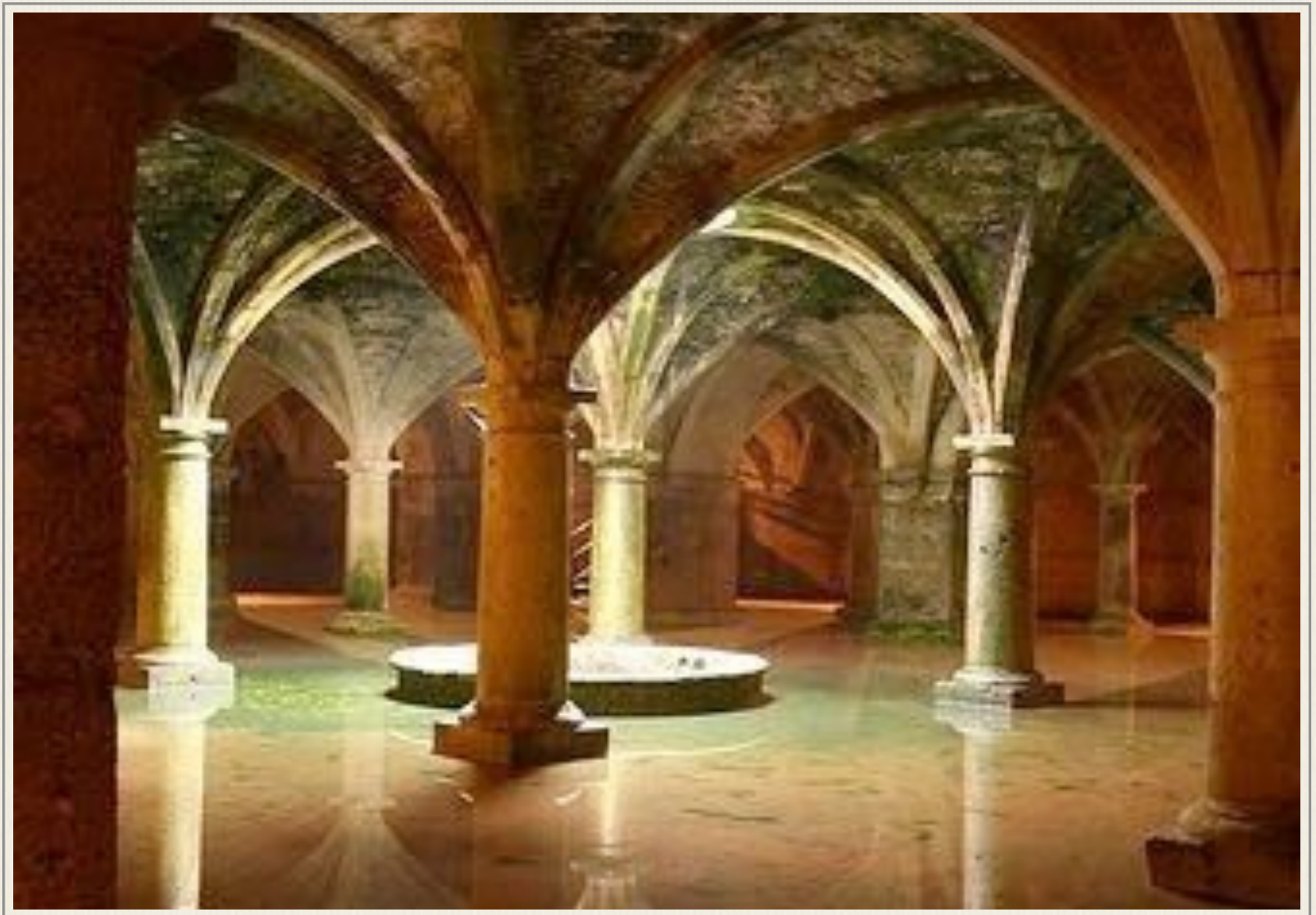
Related Material

The Following Chapters cover material related to the Book.





The People Which the Hour will Come Upon



Imam Al-Bukhari narrated from 'Abdullah ibn Mas'ud (ra) that he said: "I heard the Prophet (saws) saying:

"From among the worst of people are those upon whom the Hour will come while they are alive."

And he also narrated from Abu Hurrah (ra) that the Messenger of Allah (saws) said: "The Hour will come when two men have spread out a garment be-

tween them, but they will not be able to sell it or fold it up. And the Hour will come when a man will have come from milking his she-camel, but he will not be able to taste from it. And the Hour will come while he is repairing his watering-tank, but he will not be able to water his animals from it. And the Hour will come when he will have lifted his food to his mouth, but he will not be able to taste it."

And al-Hakim narrated in the hadith of Ibn Mas'ud from the Prophet (saws) that he said: "...Then death will rapidly increase among the believers, until no believer is left. So the unbeliever will say: "We were frightened of the believers before, but now there is not a single one of them left! And no repentance will be accepted from us!" So they will mate openly in the streets like animals...So things will remain like that until there are no more children born out of marriage, and all of the people on earth will be children of adultery. So they will remain like that for as long as Allah wills, then Allah will cause all of the women's wombs to become barren for thirty years; no woman will give birth, and there will not be a single child on earth. And all of them will be children of fornication, and they will be the worst of people. It is upon them that the Hour will come."

'Abdullah ibn 'Arm said, "I heard the Messenger of Allah say, 'The most evil of people will remain upon the lightness of birds and the manners of predatory beasts (i.e., in their wrongdoing and transgression). They will neither promote good nor forbid evil. The Shaitaan will overcome them and say, 'Will you not answer (my call or command)?' They will say, 'And what do you command us with?' He will order them to worship idols, and in that state, their provision will be plentiful and they will have much in their life. Then the trumpet will be blown and every single person will incline his neck and raise it. The first to hear it is a man who will be plastering the basin of his camels. He will become stunned (and destroyed) and the people will become stunned (and destroyed). Then Allah will send,' or he said, 'Then Allah will send down rain, and it will be like dewdrops,' or, 'shade (Nu'maan, one of the narrators, is the one who doubted here), and from it the bodies of people will grow (This is the day of resurrection). Then it will be blown another time, and suddenly they will be standing and looking. Then it will be said: O people, come to your Lord: "But stop them, verily they are to be questioned" "Then it will be said, 'Bring out the dwellers of the Fire. It will be said, 'From how

many?' And then it will be said, 'From every 1000, 999 (people).' That is the day 'that will make the children gray headed; 'the Day when the Shin shall be laid bare.'" (Muslim)



Notes On Different Topics



Full Arabic Quote from Fath al Bari In Reference to:

- Sahih al-Bukhari 2271.
- Book 37, Hadith 11.
- Vol. 3, Book 36, Hadith 471.

[ص: 525] قوله : (فذلك مثلهم) أي : المسلمين (ومثل ما قبلوا من هذا النور) في رواية الإسماعيلي : " فذلك مثل المسلمين الذين قبلوا هدى الله وما جاء به رسوله ومثل اليهود والنصارى تركوا ما أمرهم الله " واستدل به على أن بقاء هذه الأمة يزيد على الألف ؛ لأنه يقتضي أن مدة اليهود نظير مدتي النصارى والمسلمين ، وقد اتفق أهل النقل على أن مدة اليهود إلى بعثة النبي - صلى الله عليه وسلم - كانت أكثر من ألفي سنة ، ومدة النصارى من ذلك ستمائة ، وقيل : أقل ، فتكون مدة المسلمين أكثر من ألف قطعا ، وتضمن الحديث أن أجر النصارى كان أكثر من أجر اليهود ؛ لأن اليهود عملوا نصف النهار بقيراط والنصارى نحو ربع النهار بقيراط ، ولعل ذلك باعتبار ما حصل لمن آمن من النصارى بموسى وعيسى فحصل لهم تضعيف الأجر مرتين ، بخلاف اليهود فإنهم لما بعث عيسى كفروا به . وفي الحديث تفضيل هذه الأمة وتوفير أجرها مع قلة عملها . وفيه جواز استدامة صلاة العصر إلى أن تغيب الشمس ، وفي قوله : " فإنما بقي من النهار شيء يسير " إشارة إلى قصر مدة المسلمين بالنسبة إلى مدة غيرهم ، وفيه إشارة إلى أن العمل من الطوائف كان مساويا في المقدار . وقد تقدم البحث في ذلك في المواقيت مشروحا .

The Varying Views Regarding The Qahtani

Regarding his Identity; Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come before a person of Qahtan comes forth driving people with his stick. (Muslim, Book 41, Hadith 6954)

Abu Huraira narrated that Allah's Messenger said: " The Hour (of Resurrection) will not come till a man from Qahtan appears, driving the people with his stick." (Bukhari)

“And after the tyrants a man from My House will fill the earth with justice and after him is al-Qahtani, By the One who sent me with the Truth! Not a word less.”(Tabarani, Ibn Mandah, Ibn Asakir and Na‘īm bin Hammād (who was the teacher of Imam Bukhari and narrates from him in his Sahih) in his work “Fitan” from ‘Abd ar-Rahmān bin Qays bin Jābir al-Sadafi. Kanz al-Ummāl, hadith #38704.)

Here we see the prophet (saws) mention him directly after the Mahdi, which is when Isa (a.s) will rule for 40 Years. This suggests he may be a governor under Isa

(as) since Isa (as) can't govern an entire world alone. In one Hadith it says about his character "he is not less than the Mahdi".

Ka'b said: "After the Mahdi, there will be a Khalifa (Caliph) from the people of the Yemen, from Qahtan, the brother of the Mahdi in his religion, who will act like the Mahdi did...(Jalal-uddine AsSuyuti's Al-Urf Al-Wardi fi Akhbar Al-Mahdi, a part of Al-Hawi li Al-Fatawa)

Ibn Kathir in his Bidaya Wa Nihaya says: "The man referred to in the Hadeeth might be Dhu As-Suwaiqatain, but he might be someone else, for the one mentioned here is from Qahtaan, whereas Dhu As-Suwaiqatain is from Habasha. And Allah knows best." Dhu As-Suwaiqatain is the one who Destroys the Kaaba.

The Mujtahid Imam's are in agreement that a weak Hadith is preferred over opinion.

A Hadith Referring To The Iran and Iraq War That Ended In 1988

The Prophet (pbuh) said: A people will come from the Direction of Faris (Persia or Iran today), and will say : 'O Arabians! You have become too fanatical!, If you do not recognize their rights properly, nobody will be with you...One day let it be given to you, and one day to them, and let these mutual promises be kept...'they will go to Mutik (the name of a mountain in the region), and Muslims will descend from there to yazi (the Iranian Plain)...The Polytheists will stand on the other side by the banks of the pitch black river known as the Rakabe (an area rich in oil wells)...there will be war between them: Allah will withhold the victory from both armies. (Portents of Doomsday, Imam Barzanji, p 179)

The Iran and Iraq war as the hadith says Allah withheld victory from both sides, a portion of the war took place in the exact area our prophet (pbuh) mentioned. Iran and Iraq fought for control over the Arvand Roud or Shatt al Arab waterway (an important shipping lane for oil exports), in 1969 Iran Abrogated it's 1937 pact with Iraq over the waterway due to change in leadership in both countries, this increased hostility between them as Iran ceased paying tolls to Iraq (by claiming international standards), since almost all the ships that used the waterway where Iranian the old treaty was not fair. This caused the major tensions between the countries in modern times. Ayatollah Khomeini and the people of Iran after

the Iran revolution said to the Iraqi leadership exactly what our Prophet (pbuh) said, You have become fanatical or oppressors, they believed that Iraqi's should have followed Iran's example and rose up against the dictatorship and established an Islamic government. Iraq finally invaded Iran in 1980 only to have a neither side win the war by 1988.



The Complete List of Ahadith In Bukhari



The Analogy of the life of this Ummah Found in Bukhari

Imam Bukhari recorded this Hadith six times in his sahih under various chapters.

- Book 9 - Hadith 35; Times of the Prayers كتاب مواقيت الصلاة

- Book 37 - Hadith 8; Hiring الإجارة (Fath al Bari has the Book of Hire as book 23)
- Book 37 - Hadith 9; Hiring الإجارة
- Book 37 - Hadith 11; Hiring الإجارة
- Book 60 - Hadith 126; Prophets الأنبياء (Fath al Bari has The Book of Prophets as book 44)
- Book 66 - Hadith 43; Virtues of the Qur'an فضائل القرآن (Fath al Bari has The Book Virtues of the Quran as book 50)

Narrated Abu Musa: The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said, 'We are not in need of your reward.' SO the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked Up till the time of the `Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ، فَقَالُوا لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ اكْمُلُوا بَقِيَّةَ يَوْمِكُمْ، وَلَكُمْ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالُوا لَكَ مَا عَمَلْنَا. فَاسْتَأْجَرَ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ ".

Reference: Sahih al-Bukhari 558

In-book reference: Book 9, Hadith 35

Narrated Ibn `Umar: The Prophet said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish !'

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أَجْرَاءَ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ غَدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ فَعَمِلَتِ النَّصَارَى، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ عَلَى قِيرَاطَيْنِ فَأَنْتُمْ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا مَا لَنَا أَكْثَرَ عَمَلًا، وَأَقَلَّ عَطَاءً قَالَ هَلْ قَصَّيْتُمْ مِنْ حَقِّكُمْ قَالُوا لَا. قَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءَ " .

Reference: Sahih al-Bukhari 2268

In-book reference: Book 37, Hadith 8

Narrated `Abdullah bin `Umar bin Al-Khattab: Allah's Messenger said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the `Asr prayer for one Qirat each; and now you Muslims are working from the `Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish.' "

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا
مَثَلُكُمْ وَالْيَهُودُ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ مَنْ يَعْمَلْ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ
فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ عَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمْ الَّذِينَ تَعْمَلُونَ مِنْ
صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَعَضِبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا نَحْنُ أَكْثَرُ
مَمْلَأًا وَأَقْلُ عَطَاءً، قَالَ هَلْ ظَلَمْتُمْ مَنْ حَقَّكُمْ شَيْئًا قَالُوا لَا. فَقَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءَ ".

Reference: Sahih al-Bukhari 2269

In-book reference: Book 37, Hadith 9

Narrated Abu Musa: The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ
عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا
يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا لَا حَاجَةَ لَنَا إِلَى
أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمَلْنَا بَاطِلًا، فَقَالَ لَهُمْ لَا تَفْعَلُوا أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا،
فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ أَجِيرِينَ بَعْدَهُمْ فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ يَوْمِكُمَا هَذَا، وَلَكُمَا الَّذِي شَرَطْتُ لَهُمْ مِنْ

الْأَجْرِ. فَعَمَلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالَا لَكَ مَا عَمَلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ لَهُمَا أَكْمَلَا بَقِيَّةَ عَمَلِكُمَا، فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ. فَأَبَيَا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمَلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ."

Reference: Sahih al-Bukhari 2271

In-book reference: Book 37, Hadith 11

Narrated Ibn `Umar: Allah's Messenger said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the `Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the `Asr (prayer) for one Qirat each?' The Christians worked from midday till the `Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the `Asr till sunset for two Qirats each?' "The Prophet added, "It is you (i.e. Muslims) who are doing the work from the `Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like. "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مِنْ خَلَا مِنْ الْأُمَمِ مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ

لِي صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ، عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ إِلَّا فَأَنْتُمْ الَّذِينَ يَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، إِلَّا لَكُمْ الْأَجْرُ مَرَّتَيْنِ،

فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عَطَاءً، قَالَ اللَّهُ هَلْ ظَلَمْتُمْ مَنْ حَقَّكُمْ شَيْئًا
أَلَا لَا. قَالَ فَإِنَّهُ فَضَّلِي أُعْطِيهِ مَنْ شِئْتُ."

Reference: Sahih al-Bukhari 3459

In-book reference: Book 60, Hadith 126

Narrated Ibn `Umar: The Prophet said, "Your life in comparison to the life-time of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the `Asr prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.'

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مَنْ خَلَا مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ وَمَغْرِبِ الشَّمْسِ، وَمَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالًا، فَقَالَ مَنْ يَعْمَلْ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ فَقَالَ مَنْ يَعْمَلْ لِي مِنْ نِصْفِ النَّهَارِ إِلَى الْعَصْرِ فَعَمِلَتِ النَّصَارَى، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ قِيرَاطَيْنِ، قَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عَطَاءً، أَلْ هَلْ ظَلَمْتُمْ مَنْ حَقَّكُمْ قَالُوا لَا قَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ شِئْتُ."

Reference: Sahih al-Bukhari 5021

In-book reference: Book 66, Hadith 43



The Ahadith In the Sunan of Abu Dawud



Narrated Abdullah ibn Mas'ud: The Prophet said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.

Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُمْ ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عِيَّاشٍ - وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا زَائِدَةُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ فَطْرِ، - الْمُعْنَى وَاحِدٌ - كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ زُرٍّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ". قَالَ زَائِدَةُ فِي حَدِيثِهِ "لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ". ثُمَّ اتَّفَقُوا "حَتَّى يَبْعَثَ فِيهِ رَجُلًا مِّنِّي". أَوْ "مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي". زَادَ فِي حَدِيثِ فَطْرِ "يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا". وَقَالَ فِي حَدِيثِ سُفْيَانَ "لَا تَذْهَبُ أَوْ لَا تَنْقُضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِّنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي". قَالَ أَبُو دَاوُدَ لَفْظُ عُمَرَ وَأَبِي بَكْرٍ بِمَعْنَى سُفْيَانَ.

Reference: Sunan Abi Dawud 4282

In-book reference: Book 38, Hadith 4

English translation: Book 37, Hadith 4269

Narrated Sa'd ibn Abu Waqqas: The Prophet said: I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day. Sa'd was asked: How long is half a day? He said: It is five hundred years.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنِي صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنِّي لَأَرْجُو أَنْ لَا تُعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ صَفَ يَوْمٍ". قِيلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسُمِائَةِ سَنَةٍ.

Reference: Sunan Abi Dawud 4350

In-book reference: Book 39, Hadith 60

English translation: Book 38, Hadith 4336

Narrated Abu Tha'labat al-Khushani: The Prophet said: Allah will not fail to detain this community for less than half a day.

حَدَّثَنَا مُوسَى بْنُ سَهْلٍ، حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَنْ عَجَزَ اللَّهُ هَذِهِ الْأُمَّةَ مِنْ نِصْفِ يَوْمٍ " .

Reference: Sunan Abi Dawud 4349

In-book reference: Book 39, Hadith 59

English translation: Book 38, Hadith 4335

Narrated Abu Hurayrah: The Prophet (sallallahu 'alaihi wa sallam) said: There is no Prophet between me and him, that is, Isa (a.s) (sallallahu 'alaihi wa sallam). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَأَعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَانَ رَأْسُهُ يَقْطُرُ وَإِنْ لَمْ يُصْبَهُ بَلَلٌ فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ فَيَذُقُّ الصَّلِيبَ وَيَقْتُلُ الْخَنْزِيرَ وَيَضَعُ الْجُزْيَةَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يَتَوَفَّى فَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ " .

Reference: Sunan Abi Dawud 4324

In-book reference: Book 39, Hadith 34

English translation: Book 38, Hadith 4310

Alhamdullilah Allah has allowed us to complete this work, we should remember that "No person knows what is kept hidden for them of joy as a reward for what they used to do." (Bukhaaree and Muslim).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

سَمِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

[illegible]

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Imam Ali (ra) said: Allah the Almighty selected us from His Creation and selected for us our followers who assist us. They are pleased when we are pleased and are sorrowful in our sorrows. They give up their lives and property for our cause. Therefore they are ours and will be with us in Paradise.

يا حنان يا منان حنانا من لدنك وزكوة

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