

# Principles For The Application Of Signs Of The Hour In Modern Times (An Analytical Study)

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## **ABSTRACT**

Signs of the Hour have always been an area of interest for the Muslims. The scholars in each era have written extensively on the subject and have endeavored to identify signs that relate to their times in order to be able to guide others and protect themselves from the fitan (trials of doubts and desires). There are three main approaches found among Muslims with regards to the application of the Signs of the Hour in modern times: one group of scholars reject the approach outrightly because of the consequences that they often lead to when done inaccurately. The second group allows without any stipulated condition and leaves it open for the reader to come up with his own narrative. There is a third group that allows its application and relevance but with principles and maxims that are ordained in order to protect Muslims from deviation in this area.

This article briefly outlines those principles that are inferred by different scholars from the nuṣūṣ and the understanding of the early generation of scholars in order to deal with the textual evidences that provide for the Signs of the Hour and their relevance in current times.

## **Introduction**

In 1935, a catastrophic event took place in the sacred land of Muslims where the Ka'bah is located. Muḥammad bin 'Abd Allāh al-Qaḥṭānī was proclaimed as the awaited Mahdī by his brother-in-law Juhaymān al-'Utaybī who led more than 200 militants in the Ḥaram (the Grand Mosque of Makkah) on 20<sup>th</sup> November 1979 for its siege. The outcome of this siege was appalling for the Muslims all over the world. The main cause that led to this event was none other than the misunderstanding of the nuṣūṣ. Those who

were involved did not have evil intentions. They sincerely sought Allāh's pleasure by reinstating the caliphate believing that the time of Mahdī has come and he is identified. Al-'Utaybī was not much educated and knew very less about religion, but he was mainly driven by his strong zeal and the love for religion. He impressed others with his devotion and his charisma.<sup>1</sup>

Such incidents occur because those without sound knowledge begin to apply the textual evidences that render Signs of the Hour in

contemporary times and situations, leading to a worldview that constitutes often serious outcomes. It is, therefore, important that the relevant principles and maxims are identified that govern a person's attitude towards such reports and nuṣūṣ.

Human nature is naturally inclined to know about the matters of the unseen world. Once the knowledge is acquired, it endeavors to find connection with the real world. Man is keen to know what lies ahead of him and how the events of the Hereafter will evolve.

It is one of the greatness of Islām that it adopts a principle-based approach that enables it to be applicable and relevant for all places and time. Hence, it extends its scope to all the issues that have occurred already and are yet to come in the future. In this treatise, we have identified those principles that are necessary to be adhered to when dealing with the textual evidences that bring forth Signs of the Hour and their application in contemporary times.

### Meaning of Signs of Hour

The Arabic term for the 'Signs of the Hour' is Ashrāt al-Sā'ah (أشراط الساعة). The word Ashrāt is the plural of Sharāt which means the sign and the word al-Sā'ah refers to 'the' Hour.<sup>2</sup> Terminologically, according to Ibn Hajar al-'Asqalānī, The 'Signs of the Hour' refer to those signs that will appear before the Hour.<sup>3</sup> These signs are indicative of the immediacy of the Hour. In other words, when these signs begin to appear, it is an indication that the Hour is near. Allāh SWT says in the Qur'ān:

"فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ."<sup>4</sup>

"Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its signs (ashrāt) have already come, and when it (actually) is on them, how can they benefit then by their reminder?"

Although the word 'al-Sā'ah' has multiple meanings, but when used in general terms, without a dispute, it refers to the Day of Judgment as the context of the āyah of the Qur'ān also supports.<sup>5</sup>

### Classification of the Signs of the Hour

Signs of the Hour (from hereon SOH) are categorized into two major categories. This classification is not found in the Qur'ān or the Sunnah of the Prophet SAW. However, the scholars have come up with these classifications inductively in order to make the subject convenient for the reader to understand and benefit from.<sup>6</sup> Therefore, the scholars have made different classifications. The most common is the classification which is made by Imām al-Bayhaqī and the others that classifies them into major (kibār) and the minor (ṣighār) SOH.<sup>7</sup>

The criterion that differentiates between the both is that the minor signs are greater in number; they are more common and general in nature; and they precede the major signs a significant period of time. The examples include appearance of ignorance and disappearance of knowledge; widespread of narcotics; consumption of usury and interest (ribā), etcetera. As for the major signs, they will appear just before the occurrence of the Hour; they are unusual and are few in number. The examples include, descent of Prophet Jesus AS, the appearance of Dajjāl (Antichrist), and others.<sup>8</sup>

### **Stipulated Principles**

The scholars have discussed in detail the principles that are necessary to be adhered to when dealing with the *nuṣūṣ* (textual evidences) that provide for the Signs of the Hour. These are briefly discussed below for the sake of brevity:

#### **Relying only on the authentic textual evidences (*nuṣūṣ*) of Qur’ān and Sunnah**

It is important that one must rely only on the evidences from the Qur’ān and Sunnah as both of these sources are sufficient for the believers to take guidance from. Secondly, they are the only reliable resources of acquiring knowledge of *ghayb* (unseen) that a true believer trusts as Allāh SWT Himself has taken the responsibility of their preservation.<sup>9</sup>

The Prophet SAW had sufficiently informed his Ummah (nation) what was beneficial for them and did not conceal anything. Ibn Taymīyah RA states: “It is very unlikely that the *nuṣūṣ* (textual evidences of *sharī‘ah*) will disappoint the person who is well-aware of them and their implications.”<sup>10</sup> In the famous ḥadīth of Jibrīl, the Prophet sought the knowledge about the SOH from the archangel: “He (the enquirer) again said: ‘Inform me about the Hour (of the Doom).’ He (the Holy Prophet) remarked: ‘One who is asked knows no more than the one who is inquiring (about it).’ He (the inquirer) said: ‘Tell me some of its signs...’ The Prophet SAW said: ‘He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.’”<sup>11</sup>

From the mentioned ḥadīth, it is clear that the knowledge of the SOH is part of our Dīn (religion) and therefore, only revelation can be relied upon in this regard. This principle is important as there are number of modern

researchers who tend to refer to other scriptures for acquiring knowledge about Dajjāl (Antichrist) and the other prophesized figures that will appear near the end of times. For example, they argue that what they have found in those scriptures quite resonates with their understanding of Dajjāl and Mahdī.<sup>12</sup>

Additionally, when dealing with the Signs of the Hour, it is extremely important that what is understood should be substantiated only by the sound evidences from the Qur’ān and the Sunnah. Ibn Qudāmah states: “It is incumbent to believe in whatever the Prophet has informed and whatever is reliably transmitted from him from what we have witnessed and what is concealed from us; we know that it is true and we testify...”<sup>13</sup>

#### **Correct understanding of the *nuṣūṣ* (textual evidences)**

It is not sufficient that a person has access to authentic and reliable evidences as the source of knowledge. He must acquire the correct *fahm* (understanding) of the *sharī‘ah* as well. The criterion that differentiates between the correct and the mistaken understanding is the understanding of the *salaf* (righteous predecessors). Whatever conforms with their understanding can be relied upon and whatever does not, must be rejected.

Ibn Taymīyah argues that a Muslim is in need of knowing what Allāh and His Messenger have intended from the words of the Qur’ān and the Sunnah. He is also in need of acquainting himself with what the Prophet’s companions and their students along with the scholars of Muslims have understood from the meaning of those words. It is so because the Messenger SAW when spoke to

his companions with the word of Allāh and his sunnah, he explained to them what he intended by those words. Consequently, ṣaḥābah's knowledge of the meaning of the Qur'ān was far more perfect than their memorization of Its words. Similarly, what they conveyed to their students from Its meaning was far greater than their transmission of Its words.<sup>14</sup>

When we believe that the Messenger of Allāh SWT has already conveyed all what is beneficial for the believers and He has also taught his companions the meaning and the respective implications, it would not be possible to acquire the true understanding of the SOH without referring to what they have to say about those signs.

One of the ways to acquire the accurate understanding is by gathering all the versions of a particular narrations and the words used in order to infer the correct understanding. Ibn Daqīq al-Īd says: "A report when all of its versions are gathered, a part of it explains the other own its own."<sup>15</sup>

### **Taking the apparent meaning of the nuṣūṣ**

The third stipulated principle is that the nuṣūṣ should be taken with their apparent meaning. Essentially, a textual evidence is always taken with its apparent meaning unless there is a qarīnah (contextual indication or evidence) that suggests otherwise. Taking other than the apparent meaning because of a qarīnah is called ta'wīl (interpretation) while taking other meaning without the qarīnah is considered taḥrīf (travesty).<sup>16</sup>

It is important to note that this principle is applied to all textual evidences of sharī'ah including

those that provide for the SOH. This principle is extremely relevant and important as majority of the people tend to take the textual evidences of sharī'ah figuratively just to be able to relate them with current times and situations. This principle hinders symbolic and figurative understanding of the verses without the proper evidences.

### **Application to modern times must not be hyperbolic**

It is important to ensure that the application of SOH in modern times should be carried out clearly and accurately without exaggeration. It must be an actual representation of sharī'ah and must easily be understood by common man without any exaggeration.<sup>17</sup>

One such example is of Dajjāl. The Prophet SAW clearly described him lest someone misunderstands. The Prophet SAW said: "I have told you so much about the Dajjāl (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed."<sup>18</sup>

It is important to note that it is not forbidden to apply the SOH in modern times, as the companions of the Prophet SAW themselves did it and the Prophet SAW did not forbid them from doing so. For example, they began to assume that Ibn al-Ṣayyād was the Antichrist.<sup>19</sup> However, it is observed that there are three categories of people: one that completely forbids applying any SOH in modern time and the other that applies almost every SOH in modern times without meeting any standard or condition. Then, there is a group that follows the moderate approach and applies the

SOH only after meeting the stipulated conditions.<sup>20</sup>

Additionally, this was also done after the departure of Prophet SAW from this world and the scholars of the past have interpreted and contextualized the SOH. One such example is of Asmā' bint Abī Bakr RA who narrated the Prophet's prediction about two persons that is mentioned in the following ḥadīth: "Verily Allāh's Messenger SAW told us that in Thaqīf, there would be born a great liar and a great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you (Ḥajjāj)." <sup>21</sup>

Imām al-Nawawī, while commenting on the mentioned narration says: "The scholars have unanimously agreed that the liar mentioned in the ḥadīth is none other than al-Mukhtār bin Abū 'Ubayd al-Thaqafī<sup>22</sup> and the great murderer is al-Ḥajjāj bin Yūsuf. And Allāh knows best!" <sup>23</sup>

### **Examining the nature of the situation**

This principle is associated with the former principle. In order to apply SOH in modern times, one must ensure that he has evaluated and has taken into consideration all aspects of the situation so that whatever is being applied, completely conforms with the situation rather than some aspects of it.<sup>24</sup>

This further suggests that one must not in any way rush in making judgments as it causes nothing but corruption (fasād) in land. It is proven from the multiple narrations that the Prophet SAW assessed the matters of Ibn al-Ṣayyād up to his satisfaction. Despite numerous unusual affairs of Ibn al-Ṣayyād, he did not make any conclusive

judgment as he was still not completely sure about his affairs.<sup>25</sup> The companions, later followed the same principle as it was in the case of Khawārij. 'Alī RA informed people of the Khawārij and their traits as understood from the Prophet SAW before fighting against them. Additionally, they identified one who resembled exactly like Prophet predicted about their popular figure.<sup>26</sup>

One such example, is of Ḥudhayfah bin Usayd RA. At his time, in Kūfah, a rumor spread that the Dajjāl has appeared. People began to visit him and he calmed them down. They later asked the reason and he explained that the times in which Dajjāl shall appear significantly differ from their times as Prophet SAW informed them that he will appear when people will lack strong faith and they wouldn't be able to protect themselves from him.<sup>27</sup>

Similarly, 'Abd Allāh bin Mas'ūd RA stated: "Soon there will appear shortcomings and doubtful matters, so it is incumbent upon you to be deliberate and you will be the follower in good rather than leading in evil."<sup>28</sup>

### **Differentiating between shared and exclusive characteristics**

It is important to note that the nuṣūṣ that provide the SOH normally mention certain qualities and characteristics which allow a scholar to relate them to the real life. These characteristics can be divided into two categories: shared and exclusive characteristics. Former form of characteristics refer to those that are shared by a number of events and situations. It wouldn't be appropriate to specify them with one particular event or person. The latter form of characteristics refers to

those that are unique to a particular individual or an event. These cannot be applied to more than one individual or situation. Take for example, Imām Mahdī. We are informed certain characteristics of him that are shared by a number of other individuals but there are those that are unique to him. The Prophet SAW informed us that he will be from Ahl al-Bayt (lineage of the Prophet), he would be a pious person, etcetera. These qualities are shared by a number of other individuals as well. Inheriting such qualities does not necessarily mean that there are numerous Mahdīs. There is one individual who was prophesized by the Prophet SAW, the one who will appear near the end of times and will lead Muslims against Dajjāl with the help of ‘Īsā AS.<sup>29</sup>

### **Naṣṣ must be the evaluating standard for the situation and not the contrary**

It is important to ensure that a person must first understand the nuṣūṣ and then find commonalities between the characteristics that the sharī‘ah has mentioned and the situation at hand, and it shouldn’t be the other way round. It is wrong to look for the textual evidences regarding SOH (nuṣūṣ) in order to relate them to the real-life situation. This retrospective approach would necessarily cause hyperbolic interpretations and actualizations.<sup>30</sup>

People who adopt this approach, tend to rely on weak narrations and far-fetched interpretations just to be able to corroborate what they opine.

### **Consideration of the ‘words’ used by the sharī‘ah**

It is extremely important for the correct understanding and the interpretation that the emphasis is directed to the words used by Allāh

and His Messenger SAW especially in matters of the unseen world (ghayb). Ibn Taymīyah RA emphasizes on this point by stating that the Salaf RA were highly considerate not only of the correct meanings but the words as well, used by the sharī‘ah, and they would interpret the text accordingly.<sup>31</sup>

Among numerous examples, only two are mentioned for the sake of brevity. Some people, in order to differentiate between al-Masīḥ ‘Īsā and al-Masīḥ Dajjāl began to use the word al-Masīkh (deformed) for Dajjāl rather than al-Masīḥ (messiah), whereas sharī‘ah has not made such distinction.<sup>32</sup> Likewise, many people prefer to use the word Harmajdūn (Armageddon) for the great battle denoted by the term Yawm al-Malḥamah (the day of fierce battle) in the ḥadīth of the Prophet SAW.<sup>33</sup>

Many modern inter-faith researchers prefer to choose the term Armageddon and believe it to be the same to which the Prophet SAW referred to despite numerous differences in the description of this battle found in the scriptures.<sup>34</sup> Ibn Qayyim al-Jawzīyah considers this approach to be common among the people of innovation that they relate the modern terms with the Qur’ān and Sunnah claiming that Qur’ān and Sunnah are referring to such and such term or concept.<sup>35</sup>

### **Consulting the scholars before reaching the final judgment**

It is always important to consult the scholars before reaching the final conclusions. As mentioned earlier, application of SOH is a sensitive matter which can lead to severe outcomes and problems. Having said that, it is always preferable that scholars are involved, and

no judgment is made without consulting the scholars first.

Allāh SWT says in the Qur'ān:

"وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ ۗ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ...<sup>36</sup>"  
 “When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”

### **Unbiasedness and acquittal from following desires**

When an individual is inflicted with subjectivity and partiality, he wishes he could find an evidence that could support his view, but he finds that what he believed, or thought is against the evidences that he just came up with. In such situations, a person is overwhelmed and is unable to acknowledge his mistake. Consequently, he misrepresents and conceals the fact from other people in order to corroborate what he opines. This is the example of an individual who is mistaken and is not hungry for popularity or achieving other worldly benefits. As for the one who is following his desires, he would definitely try to bring forth what appears to conform with his objectives and would not hesitate to employ fabricated and flawed interpretations. This principle is important as in modern times, many people tend to speak on this topic because they find people being amazed and interested in knowing about the matters of the unseen and they try to bring forth whatever suits their plans and desires.<sup>37</sup>

### **Avoid relating the reports of the future incidents with the current times**

It is often observed that the people tend to apply the reports informing about the future to the current or past times. They do so, because sometimes what is informed, appears to be implausible; therefore, they either interpret and regard the textual evidences as figurative or they relate them to the current or past events. In such situation, a believer is advised to believe in the perfection and accuracy of the revelation (waḥī) and should acknowledge his incapability to understand the situation of the future.<sup>38</sup>

It is narrated that once Ḥudhayfah bin Yamān said to his companions: “Soon there will come upon you a time when the best among you shall not enjoin righteousness and forbid evil.” One person from the audience said: “Will there come upon us time when we shall see evil and will not change it?” He said: “By Allāh you will do that.” Ḥudhayfah, with his finger in front of his eye said thrice: “By Allāh you lied.” The person said: “I lied and he spoke truth.”<sup>39</sup>

Ḥudhayfah RA corrected him when his student (tābi‘ī) was unable to comprehend such a time.

### **Do not apply a naṣṣ which is plausible until the event has occurred**

It is impermissible to relate the naṣṣ (textual evidence) to the plausible situation until the event has occurred. A Muslim is expected to be cautious and should not beat round the bush and must only apply the relevant nuṣūṣ where the situation is clear. Many people use the approach of hit-and-trial and make certain claims that later do not appear to coincide with the reality. Therefore, as stated earlier, one is expected to be

patient and must not rush in passing judgments in such situations.<sup>40</sup>

One such example is of al-Dusūqī who believed that the invasion of Kuwait was the third world war after which the three major collapses of earth will take place that are among the 10 major SOH as prophesized by the Prophet SAW.<sup>41</sup>

Allāh SWT says in the Qur'ān:

"وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْنُونًا."<sup>42</sup>

“And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned.”

Likewise, Jundub RA narrated: “I came on the day of Jara‘ah that a person was (found) sitting. I said: ‘They would shed their blood today.’ That person said: ‘By Allāh. not at all.’ I said: ‘By Allāh, of course, they would do it.’ He said: ‘By Allāh, they would not do it.’ I said: ‘By Allāh, of course, they would do it.’ He said: ‘By Allāh, they would not do it, and I have heard a ḥadīth of Allāh’s Messenger SAW which I am narrating to you in this connection.’ I said: ‘You are a bad seat fellow. I have been opposing you since morning and you are listening to me in spite of the fact that you have heard a ḥadīth from Allāh’s Apostle SAW (contrary to my statement). I myself felt that there was no use of this annoyance. I turned my face toward him and asked him and he was Hadrat Hudhaifa.”<sup>43</sup>

It is important to note how Ḥudhayfah RA corrected Jundub RA and the way Jundub RA retracted from his opinion once he came to know about the truth and the words of the Messenger SAW.

### Keeping in regard the sequential order of the events

It is important that the sequential order of the events is not disturbed without a reliable evidence. There are certain evidences where the sequence of the events is clearly mentioned. One is not permitted to claim something against that order unless his claim is substantiated with a reliable evidence. For example, Abū Qabīl says: “We were with the ‘Abd Allāh bin ‘Amr b. al-‘Āṣ and he was asked, ‘Which of the two cities will be conquered first – Constantinople or the city of Rome?’ Upon hearing this, Ibn al-‘Āṣ RA called for a box with rings and took out a book and said: ‘We were present around the Prophet SAW writing (whatever he dictated) when the Prophet SAW was asked: ‘Which of the two cities will be conquered first – Constantinople or the City of Rome?’ The Prophet SAW said: ‘The city of Heraclius will be conquered first.’”<sup>44</sup> The Prophet SAW meant Constantinople.

### Avoid specifying the dates or times for the appearance of fitnah and battles

The knowledge of exact time and dates in which the future events will take place, lies only with Allāh SWT and He has not revealed this knowledge to anyone; not even His Prophets. Imām al-Qurṭubī maintains that one cannot claim regarding the occurrence of the time of the SOH or the future events exactly by mentioning the year except that he has the sound report to substantiate his opinion with. It is like the time of the occurrence of the Day of Judgment and no one knows on which day, month and year it will occur. Same is the case with the SOH as no one except Allāh knows their time and date.<sup>45</sup>

Therefore, the one who claims and predicts the occurrence of any SOH or the event of the future,



he is similar to the one claiming to know about the occurrence of the Hereafter. It is sad to see numerous people making specific claims as if they have the knowledge of the unseen. (May Allāh protect us!)

### **Avoid making additions to the nuṣūṣ**

It is important that the nuṣūṣ are accepted without any addition or exemption. It is not permissible for anyone to add characteristics of some sort on his own without any evidence from the sharī‘ah. In order to spice things up, numerous modern scholars add details on their own just to amaze people and bring about uniqueness in their work. For example, one of the authors, in his book on al-Mahdī went on to even describe the physical appearance of al-Mahdī, like his height, his clothes, and other such details.<sup>46</sup>

Such details are often deemed by the layman to be taken from the sharī‘ah and therefore are sheer misrepresentation of the facts and fall under the category of fabrication and lying.<sup>47</sup>

### **Speak according to the people’s capacity to understand**

It is important to speak and bring forth from knowledge what people can conceive. Often, when people are presented with the information that they are unable to understand and deem it implausible to happen, they either look for its interpretation or negate that outrightly. ‘Alī RA said: “Speak to people according to their knowledge, do you admire that someone negates Allāh and His Messenger?”<sup>48</sup> Ibn Mas‘ūd RA: “You keep on speaking to the people that which they cannot understand, except that it will become fitnah for some.”<sup>49</sup>

It is recommended that people are not informed about matters that they might not consider

plausible and in doing so end up in denial or rejection.

### **Conclusion**

To conclude, it is permissible to apply the SOH in modern times but with certain principles. These principles include relying mainly on the authentic evidences from Qur’ān and Sunnah as a source of knowledge and taking it on face value rather than interpreting without a proper qarīnah (contextual evidence). Likewise, it is important that the words used by sharī‘ah are relied upon. The interpreter must not exaggerate in relating the nuṣūṣ to the real-life situation and must assess the situation as a whole before rushing to the judgment. It is always important that the scholars are consulted as it serves the purpose of peer-review which protects one from partiality.

One should avoid relating the future events to the modern times without the evidence and must not disturb sequential order of the events by making additions of their own and being very precise with the year and time of the appearance of the SOH. Last but not the least, one should speak according to the capacity by which people can conceive.

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  16. See: Muḥammad bin Abī Bakr Ibn Qayyim al-Jawzīyah, “*Al-Ṣawā‘iq al-Mursalah*,” Edited by: Dr. ‘Alī bin Muḥammad (Riyadh: Dār al-‘Āshimah, 1998) 1/310.
  17. Ghayth, “*Aḥādīth Ashrāṭ al-Sā‘ah*”, p. 104.
  18. Sunan Abī Dāwūd: Battles, Chapter: The Appearance of Dajjāl, 4320.
  19. Muḥammad bin Aḥmad Al-Muqaddam, “*Al-Mahdī wa Fiqh Ashrāṭ al-Sā‘ah*,” (Riyadh: Dār al-‘Ālamīyah, 2002) p.695.
  20. Ghayth, “*Aḥādīth Ashrāṭ al-Sā‘ah*”, p. 105.
  21. Muslim: Merits of the Prophet’s Companions, Chapter: The Liar and the Great Slaughterer of the Thaḳīf, 2545.
  22. The false prophet who claimed that the A
  23. Muḥyū al-Dīn, al-Nawawī, “*Al-Minhaj bi-Sharḥ al-Muslim*,” (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1392 AH) 16/100.
  24. ‘Abd Allāh bin Ṣāliḥ al-‘Ujayrī, “*Ma‘ālim wa Manārāt fi Tanzīl Aḥādīth al-Fitan wa al-Malāḥim wa Ashrāṭ al-Sā‘ah ‘alā al-Waqā’i‘ wa al-Ḥawādith*,” pp. 154 – 155.
  25. For example, refer to: Bukhārī: The Book of Manners, 6174.
  26. For detail, see: Muslim: Book of Zakāt, Chapter: Mention of Khawārij and their characteristics, 1066.
  27. Muḥammad bin ‘Abd Allāh al-Ḥākīm, “*Al-Mustadrak ‘alā al-Ṣaḥīḥayn*,” Edited by: ‘Abd al-Salām bin Muḥammad (Beirut: Dār al-Ma‘rifah, 1427 AH) 5/739.
  28. ‘Abd Allāh ibn Abī Shaybah, “*Al-Muṣannaḥ*,” Edited by: Muḥammad ‘Awāmah, (Jeddah: Dār al-Qiblah, 2006) 38343.
  29. For detail, see: Al-‘Ujayrī, “*Ma‘ālim wa Manārāt*,” pp.167 – 172.
  30. Ghayth, “*Aḥādīth Ashrāṭ al-Sā‘ah*,” p.116.
  31. Aḥmad bin ‘Abd al-Ḥalīm ibn Taymīyah, “*Dar’ al-Ta‘āruḍ al-‘Aql wa al-Naql*,” Edited by: Muḥammad Rashshād Sālīm, (Riyadh: Imam Muhammad bin Saud University, 1991) 1/254.
  32. For detail, see: Ibn Hajar, “*Fath al-Bārī*,” 13/101.

33. See: Sunan Abī Dāwūd: Battles, Chapter: Regarding the Muslim stronghold during the time of battles, 4298.
34. Ghayth, “Aḥādīth Ashrāt al-Sā‘ah,” p.120.
35. Dr. Ḥasan bin ‘Abd al-Raḥmān al-‘Alawī, “*Mukhtaṣar al-Ṣawā‘iq al-Mursalāh*,” (Riyadh: Aḍwā’ al-Salaf, 2004) p.222.
36. Sūrah al-Nisā’ (04:83).
37. Al-‘Ujayrī, “Ma‘ālim wa Manārāt,” 200 – 201.
38. Ghayth, “Aḥādīth Ashrāt al-Sā‘ah,” p.128.
39. Ibn Abī Shaybah (38504).
40. Ghayth, “Aḥādīth Ashrāt al-Sā‘ah,” p.131.
41. Fārūq Aḥmad al-Dusūqī, “*Al-Qiyāmah al-Ṣughrā ‘alā al-Abwāb*,” First edn. (1999) p.247.
42. Sūrah al-Isrā’ (17:36).
43. Muslim: The Book of Tribulations and the Signs of the Hour, Chapter: The tribulation that will come like likes waves of the ocean, 2893.
44. Aḥmad bin Ḥanbal, “*Al-Musnad*,” Edited by: Shu‘ayb al-Arnawūṭ, First end. (Mu’assasah al-Risālah, 2001) 6645.
45. Muḥammad bin Aḥmad al-Qurṭubī, “*Al-Tadhkirah bi-Aḥwāl al-Mawtā wa Umūr al-Ākhirah*,” Edited by: Dr. Ṣādiq bin Muḥammad bin Ibrāhīm, First edn. (Riyadh: Dār al-Minhāj, 1425 AH) 3/1222 – 1223.
46. See: Muḥammad Dāwūd ‘Īsā, “Al-Mufāja‘ah,” p.90.
47. For numerous other examples, see: “Ma‘ālim wa Manārāt,” pp. 227 – 229.
48. Bukhārī: Book of Knowledge, 127.
49. Muslim bin Ḥajjāj, Ṣaḥīḥ Muslim, (Beirut: Dār al-Jīl) 1/76.