


AASAAR-E-QIYAAMAT

SIGNS OF QIYAAMAT

COMPILED BY
HUZOOR TAAJUSH SHARIAH MUFTI MOHAMMED
AKHTAR RAZA KHAN QAADIRI AZHARI

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS
OF GHAAUS-UL-WAQT HUZOOR
MUFTI-E-AZAM HIND 

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI
RAZVI NOORI

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DUA FROM THE BLESSED
LIPS OF A WALI

Taajush Shariah, Rahbar-e-Tariqat, Mash'al-e-Raah-e-Haqiqat,
Haadi-e-Ahle Sunnat Naa'ibe Ghaus-e-Azam, Waaris-e-Uloom-e-Aala
Hazrat, Ja Nasheen-e-Mufti-e-Azam Hazrat Allama Mufti Mohammed
Akhtar Raza Khan Qaadiri Azhari

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I came to know that my Dear Maulana Afthab Cassim has translated my book "Aasaar-e-Qiyaamat" in English.

It is very cheerful news. I pray to Allah that he accepts all his good deeds and bless him with all the success and divine help in his pious efforts and make his work popular among the people and guide all the Sunni Muslims in the virtuous deeds and keep them righteous, firm and pious.

Dictated by Huzoor Taajush Shariah

Translator's Note

All praise is due to Allah who created the Universe and will bring it to an end on the Day of Qiyaamat. Peace and Salutations upon Shaafa-e-Yaumun Nushoor Rasool-e-Akram ﷺ who warned us of the coming of Qiyaamat and who through his vast knowledge of unseen bestowed upon his illustrious family and distinguished companions, the guides in this world, for they heard from the Prophet ﷺ about the signs of Qiyaamat and warned those after them. Peace and Blessings upon all the Awliyah and Ulama-e-Haq who carried forth to us these signs of the Last Day.

By the Grace of Almighty Allah and the Sadqa of Rasool-e-Akram ﷺ, before you is the English translation of the book 'Aasaar-e-Qiyaamat' which was written by our leader, our bright guide and our great teacher of knowledge, who is none other than the true inheritor of the Knowledge of Sayyidi Aala Hazrat, the beauty of Huzoor Hujjatul Islam, the piety of Huzoor Mufti-e-Azam Hind and the humility of Huzoor Mufasssir-e-Azam hind (radi Allahu anhumul Ajma'in), namely Huzoor Taajush Shariah, Rahbar-e-Tareeqat, Ustaz-ul-Ulama, Ja-Nasheen-e-Huzoor Mufti-e-Azam Hind, Hazrat Allama Maulana Mufti Akhtar Khan Qadiri Azhari Qibla.

Alhumdulillah, this book written by Huzoor Taajush Shariah is a masterpiece on the topic and in this present time, I personally have not seen any book on the said topic that has been written with such command and so well referenced. There is no doubt that Huzoor Taajush Shariah is the True Representative of Aala Hazrat Azeem ul Barkat ﷺ in this era. May Almighty Allah bless him with good health, long life and always keep us in his shade. Aameen.

Aasaar-e-Qiyaamat has been very well received amongst the Urdu reading public both in the Indo-Pak sub-continent and abroad. I pray that the English translation is also well accepted and is a means of our salvation in this world and in the hereafter.

I pray that Almighty Allah blesses all those who assisted with this book with the bounties of both worlds. We pray that Allah keeps us firm on the path of Ahl-e-Sunnat which today is known as Maslak-e-Aala Hazrat. Aameen.

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim Razvi Noori

INTRODUCTION FROM THE ORIGINAL BOOK

Qiyaamat is factual and true and is a fundamental belief of Islam. Verily, it will come in its appointed time and it will most definitely come. Almighty Allah says,

أَنَّ السَّاعَةَ آتِيَةٌ

“Verily The Hour (Qiyaamat) will come”

Any person, who rejects the reality of Qiyaamat or even has the slightest doubt regarding it, is a kaafir (infidel) and out of the folds of Islam. Almighty Allah has set aside a special day in which to give either the reward or punishment to His servants for their good and bad deeds. It is the day when He will bless the Allah fearing with bounties of Jannat and he will give the disobedient the punishment of Jahan’num (Hell). In terms of Shariah, this day is known as Qiyaamat (Judgement).

Qiyaamat is of three types:

[1] Qiyaamat-e-Sughra

[2] Qiyaamat-e-Wusta

[3] Qiyaamat-e-Kubra

Qiyaamat-e-Sughra refers to death:

مَن مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

“One who died has had his Qiyaamat”

Qiyaamat-e-Wusta refers to when all the people of a certain era die and then new people are born in the next era.

Qiyaamat-e-Kubra is that day when the skies, the earth and everything in it will cease to exist. [Al Malfuz Part 3 pg.49]

With regards to when Qiyaamat will come and after how long it will come and in which year it will come, Almighty Allah only blessed the knowledge of this to the Beloved Rasool ﷺ, and kept it hidden from all His other servants. The Beloved Rasool ﷺ was commanded to keep this information concealed from his Ummah. It has been mentioned in Haashia As Saawi (the commentary of Jalaalain) as follows,

أنه اطلع على الجنة وما فيها والنار وما فيها وغيره ذلك مما تواترت به الأخبار ولكن
أمر بكتبان البعض

“Almighty Allah has blessed the Beloved Rasool ﷺ with the knowledge of Jannat (Paradise) and Jahan’num (Hell) and all that which is in it, but He commanded him to conceal certain things and keep them as secrets. In this regard, the narrations from Nabi ﷺ are on the basis of Tawatur.”[As Saawi Vol.2 pg.104]

Thus, the Beloved Rasool ﷺ did not inform any of his Ummah about when Qiyaamat will come, and after how long it will come or in which year it will come. However, the Beloved Rasool ﷺ did inform his Ummah about the month, day and date when Qiyaamat will come. In fact, even our children are aware that Qiyaamat will come on the 10th day of the month of Muharram, and that it will be on a Friday, between the time of Zuhr and Asr.

After the passing of Hazrat Esa عليه السلام, when that sweet fragrant breeze will blow by, causing all the believers souls to be easily removed, then only unbelievers will be left on the earth. After this, an era of forty years will pass over them wherein none will have any children, and none will be less than forty years of age.

Not even a single person amongst them will be thinking of the coming of Qiyaamat. Some of them will be engrossed in eating, whilst some will be cooking, and others will be occupied in painting the walls of their homes. In other words, each one of them will be engrossed in their daily chores as per their habit, when suddenly Hazrat Israfeel عليه السلام will be commanded to blow the “Soor” (Huge Trumpet like object).

Initially, the sound will be very faint and sweet then the sound will grow louder and will be terrifying. People will attentively listen to this sound and then collapse and die. The sky will rupture into pieces. There will be such a powerful earthquake that the entire earth will tremble. The mountains will break down into particles and get blown away like dust. The sun, the moon and the stars will lose their brightness and disappear. Even Hazrat Israfeel عليه السلام and the Soor will cease to exist.

At that time, with the exception of Allah Almighty there will be no one else in existence. Almighty Allah will say,

لَيْسَ الْمَلِكُ الْيَوْمَ

“Whose (Divine) Sovereignty is it today?”

Where are the oppressors today? Where are the proud and arrogant (today)? Where are those who used tyranny and force? There will be none in existence amongst them to answer. Almighty Allah, Jab'baar, Qah'haar will then say,

يٰۤاَيُّهَا الْوَاحِدُ الْقَهَّارُ

“Today is only the Sovereignty of the One, The Qahaar”
(Surah Mu'minoon, Verse 15)

Then, when Allah wills, He will bring back Hazrat Israfeel عليه السلام into existence and He will bring into existence the Soor and command Hazrat Israfeel عليه السلام to blow it. The moment the Soor is blown, the entire creation, from the beginning till the end will rise. The Jins, Angels, Humans, Animals and all other living creatures will come back into existence.

On this day, the first person to rise from his grave will be Mustafa Jaan-e-Rahmat ﷺ. In his right hand will be the hand of Hazrat Abu Bakr Siddique رضي الله عنه and in his left hand will be the hand of Hazrat Umar-e-Farouk رضي الله عنه. Then Rasoolullah ﷺ will take with him all the Muslims who are resting in the holy graveyards of Makkah and Madinah Munawwarah, and they shall then go towards the Mada'an-e-Mahshar (Plains of Resurrection). This will take place in Syria.

Before the coming of Qiyaamat, numerous signs of Qiyaamat will become apparent. Almighty Allah has only informed Nabi ﷺ of these in detail and He ﷺ in turn informed his Ummah of these signs.

Hazrat Huzaifa عليه السلام reported,

قام فينا رسول الله صلى الله عليه وسلم مقاما ما ترك شيئا يكون في مقامه ذلك الى قيام الساعة الا حدث به حفظه من حفظه ونسيه من نسيه قد علمه اصحابي هؤلاء وانه ليكون منه الشيء قد نسيته فأراه فاذا ذكره كما ينكر الرجل وجه الرجل اذا غاب عنه ثم اذ ارأاه عرفه

“Once the Beloved Rasool ﷺ stood up and informed us of all that which was to happen until Qiyaamat, which all these friends of mine are aware of. Thus, whosoever remembered this, remembered it and whosoever forgot this, forgot it. When any one of these things (which was mentioned) occurred and my friends pointed it out and I had forgotten it, then I would remember it so clearly, as if the face of a person who had disappeared (from my mind) was being described, and I was recognising it by looking at him”. (Mishkaat Shareef pg 421)

Verily, these things which were foretold by the Beloved Rasool ﷺ are only like a drop of the vast sea of knowledge he possesses and it is only a brief glance of,

وَعَلَيْكَ مَا لَمْ تَكُنْ تَعْلَمُ

“And we taught you all that you knew not.”

These prophecies and signs are broken up into two categories. One is called “Alaamaat-e-Sughra” (minor signs) and the other is called “Alaamaat-e-Kubra” (major signs). Alaamat-e-Sughra refers to those signs which will become apparent long before the coming of Qiyaamat and Alaamaat-e-Kubra refers to those signs which will become apparent very close to Qiyaamat.

This book discusses the “Alaamaat-e-Sughra” based on a Hadith from Kanzul Umaal which explains approximately seventy two (72) signs of Qiyaamat. My Murshid and my honourable teacher Huzoor Taajush Shariah Hazrat Allama Alhaaj Ash Shah Al Mufti Muhammad Akhtar Raza Khan Qadiri Azhari initially presented the very simple translation of the Hadith. He then only discussed those signs of Qiyaamat which were not very well-known amongst the general public. As for those signs that are well-known and understood, he just translated them as per the Hadith, and he has done this with such expertise that those signs did not require further explanation or annotation.

The signs of Qiyaamat which Huzoor Taajush Shariah discussed and explained in detail (in his book) have been supported from the Hadith Shareef relating to them. In doing so, this book “Aasaar-e-Qiyaamat” has become a precious and attractive collection of Ahadith as well. In this book, Hazrat has discussed those in-depth issues relating to the signs of Qiyaamat which upto now have not been in the knowledge of the general public. One of the greatest splendours of this book is the fact that everything which has been discussed in this book has been supported by authentic proof with references.

I further added the actual text of the narrations and their actual references into the book, in order to make it easy for keen readers, so that whenever they feel it necessary, they may refer to the actual source. In some parts of the book, footnotes have been added by me so that the reader may attain as much information as possible with regards to the signs of Qiyaamat, and so that they may continue to live their lives correctly feeling confident.

I would also like to sincerely thank Hazrat Maulana Muhammad Asjad Raza Khan Qaadiri Bareilvi and Hazrat Maulana Mufti Muhammad Shuaib Raza Saaheb Naeemi for guiding me in setting this document. I must also thank Hazrat Maulana Mufti Muhammad Yunus Raza Uwaisi, Hazrat Maulana Qaari Muhammad Afroz Qadri Chiryakoti, Hazrat Maulana Muhammad Muti'ur Rahmaan Razvi, Hazrat Maulana Mufti Muhammad Jameel Khan Qaadiri Bareilvi, Hazrat Maulana Muhammad Irshaad Ahmed and all those who have assisted in proof reading etc. It would be unfair if I do not mention the name of Brother Muhammad Tauheed Baig Razvi (The Computer Operator for Markazi Computers) who was very active in preparing this book.

I pray that Almighty Allah blesses all those who assisted us with good reward. We pray that it serves as a means of guidance to all and become a means of my salvation in the hereafter.

آمین بجاہ سیدالبرسلین صلی اللہ تعالیٰ علیہ وعلی آلہ واصحابہ اجمعین

A humble disciple of Huzoor Taajush Shariah,

Muhammad Abdur Raheem Nashtar Farooqi

Markazi Darul Ifta Bareilly Shareef

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

عن زيد بن واقد عن مكحول عن علي قال قال رسول الله ﷺ: من اقترب الساعة اذا رأيتم الناس أضاعوا الصلاة، وأضاعوا الأمانة، واستحلوا الكبائر، وأكلوا الربا، وأخذوا الرشى، وشيدوا البناء، وأتبعوا الهوى، وباعوا الدين بالدينيا، واتخذوا القرآن مزامير، واتخذوا جلود السباع صفا، والمساجد طرقا والحريير لباسا، وكثر الجور، وفشا الزنا، وتهاونوا بالطلاق، واثبتن الخائن، وخون الأميين، وصار البطر قيظا، والولد غيظا وأمرأ فجرة، وزمراء كذبة، وأمناء خونة، وعرفاء ظلمة، وقتل العلماء، وكثرت القراء، وقتل الفقهاء، وحليت المصاحف وزخرفت المساجد، وطولت المنابر، فسدت القلوب، واتخذوا القينات، واستحلت البعازف، وشربت الخمر، وعطلت الحدود، ونقصت الشهور، ونقصت المواثيق، وشاركت المرأة زوجها في التجارة، وركب النساء البراذين، وتشبهت النساء بالرجال والرجال بالنساء، ويحلف بغير الله، ويشهد الرجل من غير أن يستشهد، وكانت الزكاة مغرما، والأمانة مغنبا، وأطاع الرجل امرأته وعق أمه وأقصى أباه وصارت الامارات موارث، وسب آخر هذه الأمة أولها، وأكرم الرجل اتقاء شهرا، وكثرت الشط، وصعدت الجهال المنابر ولبس الرجال التيجان، وضيق الطرقات، وشيد البناء واستغنى الرجال بالرجال والنساء بالنساء، وكثرت خطباء منابرهم، وركن علماءكم إلى ولائكم فاحلوا لهم الحرام وحرموا عليهم الحلال وأفتوهم بما يشتهون، وتعلم علماءكم العلم ليحلبوا به دنانيركم ودراهمكم واتخذتم القرآن تجارة، وضيعتم حق الله في أموالكم، وصارت أموالكم عند شراكم، وقطعتم أرحامكم، وشربتم الخمر في ناديتكم ولعبتم بالبيس، وضربتم بالكبر والبغضة والبزائمير، ومنعتم محابيتكم زكاتكم ورأيتموها مغرما، وقتل البرأ ليغيظ العامة بقتله واختلفت أهواؤكم، وصار العطاء في العبيد والسقاط، وطفف البكائيل والموازين، ووليت أموركم السفهاء (أبو الشيخ في الفتن وعويس في جزة الديلمي)

It has been narrated from Hazrat Zaid ibn Arqam رضي الله عنه who narrated from Makhool, who narrated from Maula Ali that the Beloved Rasool ﷺ said, “It is from (amongst) the signs of the nearness of Qiyaamat, when you see people destroying (their) Namaaz and harming what is given to them in trust, and they make major sins Halaal and they take usury and bribes, and they make their homes of solid materials, and they follow their desires, and they sell their Deen (religion) in exchange for worldly gain, and they recite the Qur’an like a song¹, and when you see people using the fur (hide) of wild animals² as adornment, and when they make Musjids their pathways, and when men start wearing silk, when oppression is on the increase, and adultery becomes common and Talaaq (divorce) is regarded as a minor issue, and when items of trust are kept in the care of treacherous people and when the honest people are regarded as treacherous, and when rain becomes the means of intense heat³, and when children become the cause of heartache, and the corrupt become wealthy leaders, and the liars become advisors, and the treacherous become leaders, and the oppressors become law enforcers, and the Ulama fold their hands on their chests and lower

1. In other words, the Qur’an will be read with high and low pitches or with musical ways. The first point is already common amongst the Qaaris of today and possibly even the second point has also occurred. (Azhari)

2. From the prohibition of sitting on the lion skin etc. is evident and this prohibition has also been mentioned in a few Ahadith. If the intention of this is based on showing pride, then it being disallowed will fall under the category of being prohibited. (Azhari)

3. Possibly it means that there will be less rain and more droughts or that the rain will not really benefit the drop. (Azhari)

themselves before the wealthy, and when there will be an abundance of Qaaris and a shortage of Fuqaha (Specialist Religious Jurists), and when the Holy Books are lined with gold, and Musjids are decorated and Mimbars (pulpits) are made spacious, and when the hearts become wicked, and when people keep singing girls, and when musical instruments are regarded as Halaal, and when alcohol is consumed explicitly, and when the laws set by Allah are transgressed, and when the months become short and when promises and agreements are broken, and when wives become partners in their husbands businesses, and when women ride on Turkish horses, and when females imitate (dress like and behave like) males and males imitate females, and when an oath is taken other than in the name of Allah, and when a person will come forth to give testimony even without being asked to do so, and when people will regard the giving of Zakaat as a penalty, and Amaanat (money and other things given in trust) will be regarded as proceeds, and men will be obedient to their wives and they will disobey their mothers, and distance themselves from their fathers, and when positions (of power) will be regarded as inheritance, and the latter people in the Ummah will slander the predecessors¹ and a person will be respected based on fear of his wayward behaviour, and there will be an abundance of soldiers, and the ignorant will go onto the Mimbars (pulpits), and men will wear crowns, and the roads will become constricted, and the homes (of people) will be built very high with solid materials (skyscrapers), and males will be intimate with males and females will be intimate with females, and there shall be numerous Khateeb (those who deliver the sermon) on your

1. In this time, this refers to the Raafdis (Shia), Kharijis, Wahabis, Deobandis, Naichris and Qadianis etc. and like them, all the other corrupt sects. (Azhari)

Mimbars, and your Ulama will lower themselves before your custodians and they will say that which is Haraam to be Halaal for them, and they will command that which is Halaal to be regarded as Haraam, and they will give them Fatwas (decrees) as per their desires, and your Ulama will attain knowledge so that they may gather the dirhams and dinars off your wealthy leaders, and you will make the Qur'an a business entity, and you will destroy from your wealth that which is the Haq (right) of Allah, and your wealth will be in the control of your persecutors, and you will break your family ties, and consume alcohol in your gatherings and gamble, you will play the drums and other musical instruments, and you will not give your needy your Zakaat, and you will regard giving Zakaat as a penalty (a burden), and when the innocent are being killed and the ordinary people will be uncomfortable, your thoughts will be otherwise, and pardon will be common amongst servants and those of low standing in community and measurements and weights will be lessened¹ and the administrators of your affairs will be foolish people. [Kanz ul Umaal, Vol.14, Pages 573 / 574]

1. In other words, the habit of intentionally cheating in weights and measurement will become common.

WHEN PEOPLE WILL DESTROY THEIR NAMAAZ

There are a few ways in which people will destroy (squander) their Namaaz:

1. By not protecting one's self from impurities (Najaasat). In other words, when there is such an amount of Najaasat on the clothing which causes the Namaaz to become invalidated, or by reading Namaaz in an impure (Na-Paak) place, or by not performing Wudu correctly, or by not fulfilling any condition or fundamental necessity of Namaaz.

2. (Allah Forbid) By being empty (bare) from inner purification and the light of Imaan, in a manner by which one becomes deprived from the treasure of the respect for Almighty Allah and His Beloved Rasool ﷺ.

3. By rejecting any of the necessities of Deen, such as Almighty Allah's Majesty and the Knowledge of the Unseen of the Beloved Rasool ﷺ or to reject the Finality of the Final Prophet ﷺ etc. This applies even though one who does these things is a reciter of the Kalimah as this is the worst scenario. In this, not only does the Namaazi damage his Namaaz, but he also destroys his Imaan.

Today, the ones whom this refers to are the Wahabiya, Deobandis, Qadianis, Raafdis (shia) and all those who reject the necessities of Deen. It is for them that The Informer of the Truth ﷺ gave this true information regarding the Unseen,

سَيَصِلُ قَوْمٌ لَا دِينَ لَهُمْ

“There will be a nation who will perform Namaaz,
Yet they will have no Deen”

In all these cases, their Namaaz in reality is not accepted even though it is apparent that they are fulfilling their obligation of Namaaz (their Namaaz is not accepted even though their outward actions are correct but their inner beliefs are incorrect as they have rejected the necessity of Deen, that which is proven in Qur'an).

One other way through which one will destroy Namaaz is when in reality one does not perform his Namaaz. Namaaz is also destroyed (nullified) when in Ruku and Sajdah, one does not stay (composed) whereas to do so is Waajib (compulsory). Similarly, to omit any action in Namaaz which is Waajib, or to perform Namaaz without sincerity and humility is definitely something that destroys the Salaah.

It is mentioned in Bukhari Shareef on the authority of Hazrat Huzaifa رضي الله عنه that he saw a person who was not performing his Ruku and Sujood correctly. After he had completed his Namaaz Hazrat Huzaifa رضي الله عنه said (to him), “You did not perform your Namaaz.” The narrator says, “I think that Hazrat Huzaifa رضي الله عنه said to that person, ‘If you had to die in this state, then you will not pass away on the Sunnah of the Prophet ﷺ.’ [Bukhari Shareef Vol.1 pg.56]

The actual text of the Hadith-e-Paak is as follows:

عن حذيفة انه رأى رجلاً يتم ركوعه ولا سجوده فلما قضى صلاته قال له حذيفة ما صليت قال
واحسبه قال لو مت مت على غير سنة محمد صلى الله عليه وسلم

Destroying one's Namaaz in this context also refers to delaying the Namaaz after the appointed time has expired. It is mentioned in Bukhari Shareef on the authority of Hazrat Zahri رضي الله عنه. He says, "I presented myself in Damascus at the blessed court of Hazrat Anas bin Maalik رضي الله عنه. I saw him crying and I asked, 'What is your reason for crying?' He replied, 'I did not recognise anything from the era of Prophet ﷺ besides this Namaaz, and this too has been destroyed.' [Bukhari Shareef vol.1 pg.72]

The actual text of the Hadith-e-Paak is as follows:

عن عثمان ابن رواد اخي عبدالعزيز قال سعت الزهري يقول دخلت على انس بن مالك
بدمشق وهويكي فقلت ما يبكك فقال لا اعرف شيئا مما ادركت الا هذه الصلوة وهذه الصلوة
قد ضيعت

This Hadith has been quoted by Imam Bukhari on the discussion relating to performing Namaaz after its appointed time has expired.

Tabrani also narrated from Hazrat Anas bin Maalik رضي الله عنه that the Beloved Rasool ﷺ said, "That Namaaz which is performed in its appointed time, and the Wudu for it is completely correctly, and this Namaaz is performed with humility and sincerity and (if) the Qiyaam (standing) is performed, the Ruku and the Sujood is performed correctly, then the Namaaz of such a person comes out white and glowing and says, 'May Allah protect you like you have protected me. As for those who read Namaaz in the incorrect time and who do not perform proper Wudu, and who do not perform it with humility and who do not perform the Ruku and Sujood correctly, then his Namaaz comes out black and dark and says, 'May Allah destroy you, like you have destroyed me'. Then when it reaches there, where Allah Wills,

it is wrapped up just as old clothes are wrapped up, and it is thrown onto the face of the Namaazi (worshipper).

A narration with the same essence has been narrated by Hazrat Ubadah bin Saamit رضي الله عنه from Ka'ab ibn Ujrah رضي الله عنه. He says, "Our Beloved Nabi ﷺ emerged (from his Hujrah) and we were seven persons. Four were our freed slaves and three from our Arabs (leaders). We were sitting in the Musjid of the Prophet ﷺ and He ﷺ said, 'Why are you people seated here?' We said, 'We are sitting here waiting for Namaaz.' The Prophet ﷺ waited for a little while and then placed his blessed sight on us and said, 'Do you know what your Creator says?' We answered in the negative. He ﷺ said, 'Then let it be known that your Creator says, 'One who reads his five Namaaz in their appointed times and one who keeps these Namaaz established and who keeps the principles of it protected and does not destroy his Namaaz, and does not destroy wrongfully the Namaaz through carelessness, then for him there is a promise upon Me, that I will enter him into paradise. For those who do not perform their Namaaz on time and do not protect its principles and who wrongfully destroy it through carelessness, then for them upon Me there is no promise (to forgive). If I Will, then I may punish (them) or if I Will, I may forgive (them).'" [Majma'uzZawa'id Vol.1 Pg.302]

The actual words of the Hadith follow:

وعن انس بن مالك قال قال رسول الله ﷺ من صلى الصلوات لوقتها واسبغ لها وضوءها واتم لها قيامها وخشوعها وركوعها وسجودها خرجت وهي بيضاء مسفرة تقول حفظك الله كما حفظتني ومن صلى لغير وقتها ولم يسبغ لها وضوءها ولم يتم لها خشوعها ولا ركوعها ولا سجودها خرجت وهي سوداء مظلمة تقول ضيعك الله كما ضيعتني حتى اذا كنت حيث شاء الله لفت

كما يلف الشوب الخلق ثم ضرب بها وجهه رواها الطبراني في الاوسط وفيه عباد بن كثير وقد اجبعوا على ضعفه. قلت ويأتي حديث عبادة بنحو هذا في باب من لا يتم صلاته ويسعى ركوعها وعن كعب بن عجرة قال خرج علينا رسول الله ﷺ ونحن سبعة نفر اربعة من موالينا وثلاثة من عربنا مسندى ظهورنا الى مسجده فقال ما اجلسكم قلنا جلوسنا تنتظر الصلاة قال فأمر قليلا ثم اقبل علينا فقال هل تدرون ما يقول ربكم قلنا لا قال فان ربكم يقول من صلى الصلوات الخمس لوقتها وحافظ عليها ولم يضيعها استخفافا لحقها فله على عهد ان ادخله الجنة ومن لم يصلها لوقتها ولم يحافظ عليها وضيعها استخفافا بحقها فلا عهد له على ان شئت عذبتة وان شئت غفرت له

This Hadith has been narrated by Tabrani in Awsat and in Kabeer and the words of Imam Ahmed are as follows: “The narrator mentions that he was sitting in the Musjid of the Prophet ﷺ at this time. (He says) ‘We were sitting in the Musjid of the Prophet ﷺ when the Prophet ﷺ emerged from his blessed Hujrah (room) at the time of Zuhr Salaah. He said, ‘You People ... Until the end’.” After this, Imam Ahmed presented the same meaning of the Hadith as mentioned above.

WHEN THERE WILL BE NO REGARD FOR AMAANAT

Amaanat: That which is given in trust for safekeeping (and has to be returned)

This means that the Amaanat will not be passed on to its rightful recipient. The word Amaanat (trust) in the Hadith is generalised, which refers to wealth, knowledge and actions. It is in Tafseer-e-Khaazin under the commentary of the verse as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Verily, Allah commands you that (you should) hand over the trust to the rightful owners.” [Surah Nisa Verse 58]

This verse incorporates all types of trust, thus all those things of trust which have been given in the responsibility of man fall under its ruling, and there are three types:

THE FIRST TYPE:

The first type is to have consideration for the Amaanat of Almighty Allah and this is to carry out that which Allah has commanded and to abstain from that which He has forbidden. It is the statement of Hazrat Abdullah ibn Mas'ood رضي الله عنه that, “Amaanat is necessary in everything, even when performing Wudu, when performing Ghusl to be purified from impurities, in Ghusl for Namaaz, in discharging Zakaat, in keeping fast and in every type of Ibaadat.”

THE SECOND TYPE:

The second type is this that the servant should have full consideration of Allah's Amaanat within himself and this refers to all the blessings that Allah has given him in his limbs (and rest of his body). The Amaanat of the tongue is that it should be protected from those things which are contrary to the Shar'iah, such as, telling lies, backbiting and slander etc. The Amaanat of the eyes is that it should beprotected from looking at strange women, and the Amaanat of the ears is that it must be protected from listening to vulgar, indecent, immodest and false words and it should also be protected from listening to other things that are against Shar'iah.

THE THIRD TYPE:

The third type is this that the servant should be considerate in his dealings with other servants of Allah regarding Amaanat. Thus, it is necessary for him to return any deposit or anything else loaned to him, to its rightful owners, and to be distrustful with them is not allowed. Hazrat Abu Hurairah رضي الله عنه narrates a Hadith that the Beloved Rasool ﷺ said, "The Amaanat should be returned to the person who left it with you and do not be distrustful with him who has been distrustful to you."

رواه ابوداؤد وترمذی فقال حدیث حسن غریب

In other words, Abu Dawud and Imam Tirmizi have mentioned this Hadith to be Hassan Ghareeb.

The issue of weight and measurement is also incorporated in this discussion. To weigh less or measure less is Haraam. This discussion

also generally refers to the trust vested in kings and the wealthy and the trust vested in the Ulama to deliver to the people with goodness. Thus, all these fall under the category of Amaanat, and Allah has commanded that Amaanat must be passed on to its true owners.

Allama Baghwi narrated on his own authority. He says, “It was very seldom that the Prophet ﷺ delivered a sermon to us without mentioning this, ‘He has no Imaan, who has no trustworthiness in him and he has no Deen who does not fulfil his promises.’ [Tafseer Khaazin Vol.1, pg.371]

The actual statement of Allama Baghwi is presented below:

عن انس قال فلما خطبنا رسول الله صلى الله تعالى عليه وسلم الا قال
لا ايمان لمن لا امانة له ولا دين لمن لا عهد له

I (Hazrat Taajush Shariah) say, “The way for the Ulama to be good towards the Muslims is for them to pass the message of Allah and His Rasool ﷺ to them and to teach that knowledge to those worthy of it as this is their Amaanat with them. To hide this, is to destroy the Amaanat.”¹

Footnotes are from previous page:

1. The Amaanat will also be betrayed (destroyed) in this way that everything will be given in the hands of the (Na Ahl) undeserving ones to take care of. It has been mentioned on the authority of Hazrat Abu Hurairah رضي الله عنه as follows:

بينما النبي صلى الله تعالى عليه وسلم يحدث اذ جاء اعرابي فقال متى الساعة قال اذا ضيعت الامانة فانظر الساعة قال كيف اضاعها قال اذا وسد الامر الى غير اهله فانظر الساعة

Whilst Rasoolullah ﷺ was conversing, a Bedouin came to him and asked, when will Qiyaamat come? The Prophet ﷺ said, 'when that which is given in trust is abused, then wait for the coming of Qiyaamat'. He asked, 'how will trust be abused?' He ﷺ said, 'When all your affairs are given in the hands of incapable persons, then wait for the coming of Qiyaamat.' (Mishkaat Shareef pg.469)

Even this which the Beloved Rasool ﷺ foretold can be seen today. We are seeing that control and power is in the hands of those who are totally incapable of this responsibility. Even the control of villages and towns are in the hands of such ignorant people. It has now reached such an extent that such incapable people are even appointed as custodians and trustees of certain Musjids.

They are those who do not even read Namaaz but are given this status only based on their wealth and richness, and these are such wealthy people who seldom come to the Musjid and if they do, then it is only for the Namaaz of Eid and Baqr Eid, or sometimes they perform Jummah Salaah.

Even the control of certain Madrassahs and religious institutes have been given in the care of those managers and secretaries who have no knowledge of Deen and who are totally unaware of the condition of the necessities of the people fulfilling these roles. It is obvious that even if the best of things is given in the control of incapable people, then it will be damaged and destroyed.

In this time almost everything is in the hands of incapable people, but we must be grateful to Almighty Allah that there are still some people who are capable and deserving of these positions. (Farooqi)

Imam Jalaalud'deen Suyuti رحمہ اللہ has mentioned in his book Al La'ali Al Masnu'a with his merit as follows:

عن عباس قال قال رسول الله ﷺ تناصحوا في العلم ولا يكتتم بعضكم بعضا فان خيانة في العلم اشد من خيانة في المال

Hazrat Ab'bas رحمہ اللہ narrated that the Prophet ﷺ said, “Be generous with regards to knowledge and none should conceal knowledge from another as it is worse to be distrustful in knowledge than being distrustful in wealth.” [Al La'ali Al Masnu'a Vol.1 Pg.208]

From the above mentioned discussion, everything has become evident. Also, the obligation of discharging ones trust and the meaning of the term Amaanat has also become very clear.

This is the condition of the comprehensiveness of one sentence that has come out of the blessed lips of the Beloved Rasool ﷺ and the numerous interpretations and meanings of it, that the explanation of none can really encompass it.

میں نثار تیرے کلام پر ملی یوں تو کس کو زباں نہیں
وہ سخن ہے جس میں سخن نہ ہو وہ بیاں ہے جس کا بیاں نہی

*Me Nisaa r Tere Kalaam Par, Milli Yoo To Kis Ko Zubaan Nahi
Wo Sukhan He Jis me Sukhan Na Ho, Wo Baya He Jiska Baya Nahi*

‘Concealing Knowledge’ here means that one should not conceal it (hide it) from those who are deserving recipients of such knowledge. Just as it was mentioned in the above mentioned discussion and this

condition is explicitly evident from the Ayat-e-Kareema (verse of the Qur'an) that there is no doubt that this is worse than distrust in wealth.

In some cases the concealing of knowledge can lead to kufr, such as if they conceal information regarding the excellence and status of the Beloved Rasool ﷺ and instead of that, they say such things which are not worthy of the status of the Prophet ﷺ. This used to be the manner of the (Yahud) Jews in the past times, and today those charged with this are the Wahabis and Deobandis etc.

The Beloved Prophet ﷺ said, "In every Ummah there are some people who are Yahoodis and in my Ummah, the Yahoodis are those who attempt to falsify the Taqdeer which Allah mentions." [Al La'ali Al Masnu'a]

The essence of the Hadith is very clear. The Beloved Rasool ﷺ referred to them as Yahoodi due to them falsifying and concealing the truth.

Thus, the Wahabis etc. who reject the Ilm-e-Ghaib (Knowledge of the Unseen) of the Beloved Rasool ﷺ and who intentionally hide the truth about his excellence and who do not accept all the necessities of Deen, then verily they too are charged with that which has been mentioned in the Hadith.

That Hadith which mentions, "He has no Imaan, who has no trustworthiness" is evidence against those who reject it in its most true sense. Thus, their recitation of the Kalima in reality is of no benefit to them.

ذیاب فی ثیاب لب پہ کلمہ دل میں گستاخی
سلام اسلام ملحد کو کہ تسلیم زبانی ہے

*“Ziyaab fi Siyaab Lub Pe Kalma Dil Me Gustakhi
Salaam Islam Mulhid Ko, Ke Tasleem-e-Zubaani He”*

From this it has become evident with regards to that which has been mentioned in the Hadith Shareef, that they will make major sins Halaal. This sentence is consistent with the previous phrase and both have the affinity of cause and the causes.

In other words, when the Amaanat is seized from them, then this refers to it being destroyed in the sense that they will be involved in committing major sins without any thought of it, or (Allah Forbid) they will in their hearts accept this as Halaal. Thus, becoming distant from Imaan and they will be displeased with the Deen.

The Hadith has both meanings and both groups, based on the different meanings of the Hadith and are charged with what is mentioned in the Hadith. As for the second group who regard that which is totally Haraam as Halaal, they are the ones who have had the Amaanat seized and they are deprived of Imaan and out of the folds of Islam.

Also based on the Magnificence of Allah, every such sin and every such disobedience is regarded as Kabeera (a major sin), even though some sins in comparison to others are regarded as major sins whilst others are regarded as Sagheera (minor sins).

The comprehensive meaning of Kabeera refers to every such sin regarding which the one responsible for it has been cautioned in

regards to it with firmness in the Qur'an and Sunnah. Also an action that once committed, brings one into contempt and the perpetrator's judicial right is dropped in this regard, such as in the case of dealing in usury, usurping the wealth of an orphan, disrespecting one's parents, being merciless, being involved in black magic, tale-bearing, presenting false testimony, wrongfully complaining to the Ruler against the people, being an agent for adultery, being indecent in issues of females (non-mahrams). Similarly, it refers to that sin which invokes curse.

It also refers to every minor sin which one accepts happily and continues doing it.

Hazrat Ibn Ab'bas رضي الله عنه says,

لا كبيرة مع الاستغفار ولا صغيرة مع الاصرار

“With Istighfar (repentance), no sin remains a major sin and any sin committed wilfully (happily), does not remain Sagheera (minor sins).
[Faizul Qadeer, vol.6 Pg.432]

WHEN DEALING IN USURY (INTEREST) WILL BECOME COMMON

Another sign from amongst the signs of the coming of Qiyaamat is that dealing in (usury) interest will become common amongst Muslims. Muslims will give and take interest from one another, in other words in things that are weighed or measured, such as wheat, gold, silver etc. They will sell silver etc. in exchange for the same, with quantitative disparity. One Muslim will lend to another Muslim¹ with the condition of receiving more than what was given. From this it has become evident that interest takes place between Muslims and Muslims, or a Muslim and a Zimmi kaafir (Zimmi Kaafir is an unbeliever in a Muslim state paying jizya) in their legitimate wealth and the first part of the Hadith which says, “When you see people destroying Namaaz” is within the context.

قال رسول الله عليه وسلم يأتي على الناس زمان لا يبالي البرء ما أخذ منه من الحلال أمر من الحرام

Hazrat Abu Hurairah رضي الله عنه reports that the Prophet ﷺ said, “A time will come upon the people, wherein they will not even think (care) about whether that which they attained is Halaal or Haraam.” (Mishkaat Shareef Pg.241)

Today we find people saying, ‘Nowadays we cannot find any Halaal’ because in Halaal, they do not find the opportunity to waste and to do wrong. This is why today people make the excuse that ‘Nowadays we cannot find any Halaal’ whereas strict warning has been mentioned in the Hadith regarding this. The Prophet ﷺ said,

لا يدخل الجنة لحم نبت من السحت وكل لحم نبت من السحت كانت النار اولى به

“That flesh will not enter Jannat which has been nurtured with Haraam earnings and the rightful place for such flesh and that which has been made from Haraam earnings, is in the fire of Hell.” (Mishkaat Shareef, page 242). If people strive with pious intentions to attain Halaal, then those problems which they find in looking for Halaal will be eradicated. Our condition has become such, that be it Halaal or Haraam or whatever its condition may be, all we do is just digest it. (Farooqi)

It is further clarified by this Hadith, that there is no interest between a Muslim and a Harbi Kaafir. Thus, to take more (from) kaafirs (Harbi) today, does not qualify it as interest. That which a Muslim attains from them in any way without using treachery is permissible. From this, we are able to derive the ruling regarding the profit that we get from the banks and post offices. For more detail on this issue, peruse the book “Risaala Bank” by Mufti Qadi Abdur Raheem Bastavi (alaihira rahma). (This book has been published by Qadri Book Depot, Nau Mahla Musjid, Bareilly Shareef).

On the same token, if a Muslim gives something as a gift to his fellow Muslim brother, when returning whatever he borrowed from him, without any condition attached. It (the gift) will not be regarded as interest, and there is no harm in him giving this.

From the above mentioned discussion, it has become clear that for it to qualify as Riba (interest), there must be some condition of value (such as in weight or measurements etc.) or it should be related to some item. In the two issues discussed above, neither is present, thus not qualifying it as interest. Thus to buy and sell cash currency (notes) in place of notes with a difference of price, is also not regarded as interest. For a more detailed explanation in this regard, peruse the book “Kifl al Faqih al Fahim fi Ahkami Qirtas Ad Darahim” which has been written by Imam Ahle Sunnat Aala Hazrat رحمۃ اللہ علیہ.

To sell wheat with a difference against barley or any other article is permissible, as wheat and barley are not regarded the same thing, and to sell bread in exchange for wheat or flour, for a higher or lesser value is also permissible. The reason for this is that here the things are combined, but in the bread it is the amount of wheat. Since the condition is interest and here this (condition) is absent.

WHEN BRIBERY BECOMES COMMON

Another sign of Qiyaamat that the Beloved Rasool ﷺ mentioned is that giving and taking bribes will become common amongst the people and this will be to an extent that they will regard it as a petty issue, whereas according to the Prophet ﷺ this (giving and taking of bribery) is not a petty issue, but it is Haraam (totally forbidden).¹

1. Bribery has become so common that those who claim to have compassion for the religion are the people involved in bribes in the name of gifts and they even regard this as Halaal. However, the Fuqaha have clearly mentioned that the person who used to be gifted things before he was granted such a position or before he became a relative to someone, then it was Halaal for him to take (accept) all that which the people gave him. However, once he attains that position of office, then after this, whatever is given to him by the people is regarded as a bribe. It is mentioned in Mishkaat Shareef:

استعمل النبي صلى الله عليه وسلم رجلا من الازديقال له ابن الدتبية على الصدقة فلما قدم قال هذا لكم وهذا اهدى لي
فخطب النبي صلى الله عليه وسلم فحمد الله واثنى عليه ثم قال اما بعد! فاني استعمل رجلا منكم على امور مما ولاني الله
فيأتي احدكم فيقول هذا لكم وهذه هدية اهديت لي فهلا جلس في بيت ابيه او بيت امه فينظرا يهدي له ام لا

The Prophet ﷺ sent a person by the name of Ibn Lutbiyyah to collect the Zakaat from the Azd Tribe. When he collected the Zakaat and returned. He said, “This is for the Baitul Maal and this has been given to me as a gift.” On hearing this, the Prophet ﷺ delivered a sermon and said, “I appoint some of you to your duties of which Allah has made me the Custodian and one from amongst you comes to me and says, ‘This is yours (for Bait ul Maal) and this is mine as it was given to me as a gift’. Why then did he not stay at the home of his mother or father and then see if he was given this gift or not.” (Mishkaat, page 156). From this Hadith-e-Paak it has become clear that whatever has been given to you because of your position of office is regarded as a bribe. (Farooqi)

The issue of bribery being forbidden has been clearly explained in the Glorious Qur'an, and it has been mentioned as follows in the Hadith:

لعن الله الراشى والمرتشى

“The curse of Allah is upon the taker and giver of bribes” [Musnad Imam Ahmed, Vol.2, pg.387]

In other words, the person taking a bribe is absolutely deserving of this curse and the one giving it is also bound by the same rope, if he gives it for something impermissible, or if he gives it without being compelled to do so.

If one has to give a bribe to get freedom from oppression or tyranny and to attain what is rightfully his, and there is no other way of sorting this out, then in such a circumstance, there is exemption. Therefore, the one who gives this bribe does not fall under the category of the above ruling (of being cursed).

WHEN THE HOLY QUR'AN WILL BE RENDERED AS A SONG

In other words, the rules of Tajweed will not be considered, and the manner of Qir'at which has been inherited from the era of the Prophet ﷺ will be omitted.

In other words, the Qur'an will be recited with high and low tones like a song, or it means that the one's reciting it, will recite the Qur'an with musical connotations.

It has been mentioned by Imam Jalaalud'deen Suyuti in his book "Itqaan fi Uloomil Qur'an" as follows:

"People have adopted singing styles in the recitation of the Qur'an. Concerning such people, the Beloved Rasool ﷺ has mentioned, 'Their hearts are in temptation and those who desire their condition, their hearts too are in temptation'."

From amongst the styles which they have made-up, one is called 'Tar'eed', one is called 'Tarqees', one is called 'Tatreeb' and one is called 'Tahzeen'.

Tar'eedis when the Qaari makes an irregular (shaking) kind of sound, and it seems as if he is shivering because of cold or some discomfort.

Tarqees is when they make intention to stop (become silent) at the alphabet which has a Saakin (Jazm) on it and then from the same alphabet, they suddenly go forth (take off) as if he is speeding off in a race or is at a very high speed.

Tatreeb is when they recite the Qur'an with a kind of tune and by committing errors in such a manner that at a place where there is no Madd, they add a Madd and without reason they lengthen the Madd contrary to the rule of how long the Madd should be lengthened.

Tahzeen is when they recite the Qur'an in a very depressing tone, as if a person is crying sincerely and in humility. [Itqaan Fi Uloomil Qur'an Ch.2 pg.101]

The actual words of Imam Suyuti are as follows:

قد ابتدع الناس قراءة القرآن أصوات الغناء (الى ان قال) وقد قال في هؤلاء مفتونة قلوبهم
وقلوب من يعجبهم شأنهم ومما ابتدعه شيء سبوه الترعيد وهو أن يردد صوته كأنه يردد من
برد أو ألم وآخر سبوه الترقيص وهو أن يروم السكوت على الساكن ثم ينفر من الحركة كأنه في
عدو أو هزيمة وآخر يسي التطريب وهو أن يترنم بالقرآن ويتغنم به فيبدع غير مواضع البدو يزدي
البدع على ما لا ينبغي وآخر يسي التحزين وهو أن يأتي على وجه حزين يكاد يبكي مع خشوع وخضوع

I (Taajush Shariah) say,

“There should be no harm in this as long as one reads with Tajweed and one has regard for the rules of Qir’at and it should not be for the purpose of show. However, (it is fine) if without control one becomes emotional, because the Ulama have explained this, and this includes Imam Jalaalud’deen Suyuti رحمته الله who has also said in the same book ‘Itqaan’, “To cry during recitation of the Qur’an is Mustahab (desirable) and those who cannot cry, should make a crying face, and sincerity and sadness during recitation is allowed and favoured.”

Almighty Allah says,

وَيَخْرُونَ لِأَذْقَانِ يَسْكُونُ

“And they fall on their chins crying.”

[Surah Isra Verse 109]

In Sahihain (Bukhari and Muslim) there is a Hadith wherein it is mentioned that Hazrat Abdullah ibn Mas’ud رضي الله عنه recited the Qur’an for the Beloved Rasool ﷺ. It is mentioned in this Hadith that Hazrat Abdullah ibn Mas’ud رضي الله عنه saw that all of a sudden tears began to flow from the blessed eyes of the Prophet ﷺ.

Baihaqi has reported in “Sha’bul Imaan” from Sa’ad ibn Maalik رضي الله عنه, “Verily, the Qur’an was revealed during a condition of anxiety and sorrowfulness. Thus, when you recite it, you should cry and if you are unable to cry, then make a crying face. A Mursal Hadith from the collection of Mursal Ahadith narrates Abdul Maalik ibn Umair reporting that the Prophet ﷺ said, “I will recite a Surah to you and those from amongst you who cry, then for them is Jannat, and those who cannot cry should act like you are crying.”

It is in the Musnad of Abu Ya’la as follows, “Recite the Qur’an in a sad tone as it was revealed in a condition of sadness.” It is in Tabrani that the best Qaari amongst the people is one who when he reads the Qur’an, he does so in a sad manner.

It is mentioned in Sharah Al Muhadhab as follows, “The manner of attaining this state of emotion is that the one reciting (The Qur’an) should sincerely think about the commands and the promises and the firm warnings that have been mentioned (in the Qur’an) and he

should then reflect on his wrongs (at this time). If he is still unable to cry and be sad, then one should weep (be saddened) for not being able to feel this way, as this itself is a misfortune.” [Itqaan Ch.2 pg. 107]

The actual words of Imam Jalaalud'deen Suyuti are as follows,

يستحب البكاء عند قراءة القرآن والتبالي لمن لا يقدر عليه والحزن والخشوع قال تعالى
ويحزون للأذقان يكون وفي الصحيح حديث قراءة ابن مسعود على النبي وفيه فاذا عيناه
تذرفان في لشعب للبيهقي عن سعد ابن مالك مرفوعاً أن هذا القرآن نزل يحزن
وكأبفة فاذا قرأ تبوه بكوافان لم تبكوا فتباكوا وفيه من مرسل عبد الملك بن عبيد الله رسول الله
أقال أني قارئ عليكم سورة فمن بكى فله الجنة فان لم تبكوا فتباكوا، وفي مسند أبي يعلى حديث
أقرأ القرآن بالحزن فانه نزل بالحزن وعند الطبراني أحسن الناس قراءة من اذا قرأ القرآن
بتحزن قال في شرح المذهب وطريقه في تحصيل البكاء أن يتأمل ما يقرأ من التهديد و
وعيد الشديد والبواثيق والعهد ثم يتفكر في تقصيره فيها فان لم يحضره عند ذلك حزن وبكاء
فليبك على فقد ذلك فانه من البصائب

Imam Jalaalud'deen Suyuti رحمته الله states, “From amongst this (the ways mentioned earlier) one such Bid'at (innovation) is when many people sit together and recite the Qur'an aloud. Instead of أفلا تعقلون they read أفلا تعقلون and instead of قالوا آمنا they read قالوا آمنا by omitting the letter Waaw. Where there is no Madd, there they add a Madd, so that which they have adopted becomes their manner and it is correct to say that this is regarded as “Tahreef” (To deliberately change the words of the Qur'an and even the meaning).” [Itqaan, Ch.2 Pg.103]

The actual words of Imam Suyuti are,

ومن ذلك نوع أحدثه هؤلاء الذين يجتمعون فيقرأون كلهم بصوت واحد فيقولون في قوله تعالى
أفلا تعقلون أفلا تعلقون بحذف الالف قال آمنا بحذف الواو ويدون ما لا يدل يستقيم لهم
الطريق التي سلكوها وينبغي أن يسي التحريف انتهى

I (Taajush Shariah) say, “There is no doubt that it is “Tahreef” and one who intentionally recites (the Qur’an) in this way will be charged with committing ‘Tahreef’.”

From this, it has become evident that is actually Masnun to recite (the Qur’an) in a sweet, beautiful voice as long as one is not interfering with the proper manner of recitation, and he is reciting without unnecessary pulling and lengthening etc. Thus, there is no harm in doing all of this, as long as the laws of the (recitation of the) Qur’an are being observed.

It has been mentioned in the Hadith of Ibn Hibban etc. as follows,

زينوا القرآن بأصواتكم وفي لفظ عند الدارمي حسنوا القرآن بأصواتكم فان الصوت الحسن
يزيد القرآن حسنا وأخرج البزار وغيره حديث حسن الصوت زينة القرآن وفيه أحاديث صحيحة
كثيرة فان لم يكن حسن الصوت حسنه ما استطاع بحيث لا يخرج الى حد التبسيط

“Adorn the recitation of the Qur’an with your voices, and it has been mentioned in a narration of Daarmi that you should beautify the recitation of the Qur’an with your voices, as a beautiful voice increase the beauty of the recitation of the Qur’an. Baz’az etc. have narrated a Hadith that a good voice is the adornment of the Qur’an, and if a Qaari does not have a good voice, then he should try and

make a good voice but in making an effort to do this, he should not go to the level of making “Tamat’tet”.”[Itqaan, Ch.2, pg.107]

From this, it has become evident that the “Tamat’tet” which is not permissible is this, that the Madd is over lengthened and when there is exaggeration in the fulfilment of the Harakaat to the extent that the (Fatah) zabar is manifest like the Alif, the (Damma) pesh is manifest like the waaw and (Kasra) Zer is manifest like the Yaa, or where the rule of Idghaam (Duplication of a letter by Tashdeed) is applied whereas it was not to be applied there. In addition to this, it has been mentioned in the Hadith Shareef that the Beloved Rasool ﷺ said, “Recite the Qur’an in the manner and the voice (tone) of the Arabs and abstain from the tunes (i.e. the manner) of the Jews and the Christians, and protect yourself from the ways of the “Ahle Fisq” (Open transgressors)¹. (Soon) such people will appear who will make “Tarjee” (read in high and low tones) in the Qur’an like singing, and they will recite in the manner of the “Ahle Rahbaniyyat” (Monks). The Qur’an will not pass down their throats, (and) their hearts are plunged into temptation and so are the hearts of those who prefer their way.” This Hadith has been narrated by Tabrani and Baihaqi.[Itqaan Ch.2 pg.107]

اقرأ القرآن بلحون العرب وأصواتها وإياكم ولحون أهل الكتابين وأهل الفسق فإنه سيحظى
أقوام يرجعون بالقرآن ترجيع الغناء والرهبانية (وفي نسخة والنوح) لا يجاوز حناجرهم مفتونة
قلوبهم وقلوب من يعجبهم شأنهم أخرجه الطبراني والبيهقي

Footnotes for Text on the previous page:

This Hadith-e-Paak has been quoted in Mishkaat on pg. 191 and in Tayseer, vol.2, pg.194 on the authority of Hazrat Abu Huzaifa رضي الله عنه with the following words,

قال رسول الله صلى الله تعالى عليه وسلم اقرأ القرآن بلحون العرب واصواتها واياكم ولحون اهل العشق ولحون اهل الكتابين وسيجئى بعدى قوم يرجعون بالقرآن ترجيع الغناء والرهبانية والنوح لايجاوز حناجرهم مفتونة قلوبهم وقلوب الذين يعجبهم شأنهم

“The Prophet ﷺ said, “Recite the Qur’an in the manner of the Arabs and abstain from the manner of the Jews, Christians and those who are love-sick, for soon after me, such people will emerge who will recite the Qur’an by saying ‘Aa, Aa’ like a song and in the way of the Raahibs and those who recite songs of mourning by raising and dropping their voice. The Qur’an will not pass down their throats (In other words, it will not have any effect on their hearts). Their hearts will be in temptation and the hearts of those who enjoy this recitation (of reciting in high and low voices); their hearts too will be in temptation”.”

(1) This can be commonly seen in the Hufaaz and Qaaris of today, that they pay more attention to their style of making their voice sound nice, and we see how they raise and lower their voices. Even though (a lot of them) don’t even go close to Namaaz for the other eleven months of the year, they (boldly) take the Musal’la and recite Qur’an. The level of this ignorance is such that the public as well keep the proper Qaaris at the back and make those who read with these high and low tones, and with voices like females their leaders in prayer, even though they may not have any knowledge of how to pronounce the alphabets and no knowledge of Tajweed. (Farooqi)

With regards to (manners of) recitation, another undesirable manner is to read in the voice of females (In other words, to make one's voice thin like a female). This alone is impermissible as it is to imitate (females) and also because it is like singing. The Ulama have mentioned that the aim is to read with Tafkheem (in a proper manly voice). It is for this reason that the following has been mentioned in the Hadith of Haakim,

نزل القرآن بالتفخيم قال الحليبي ومعناه أنه يقرأ أعلى قراءة الرجال
ولا يخفض الصوت فيه كلام النساء

The Qur'an was revealed with Tafkheem. Haleemi has mentioned that Tafkheem means to read with a bold male voice, and one should not make ones voice thin like females when reciting. [Itqaan Ch.2Pg. 107]

WHEN CHILDREN WILL BECOME THE CAUSE OF HEARTACHE

This means that the children will become extremely disobedient¹

Disobedience to ones parents is disobedience to Almighty Allah, and to make them upset is to displease Almighty Allah, and it is this which will be their means of entering them into Hell. For as long as a person does not please his parents, in reality none of his Fard, Nafil or any other good deeds are accepted in the Court of Allah.

With the exception of the punishment of the hereafter, they will face numerous calamities and hardships on this earth. There is also a fear that they will not have the opportunity of reciting the Kalima at the time of death.

1. Today, on a daily basis we see how children disobey their parents. Leave alone disobeying them, the Qur'an has forbidden us from talking to them in a high pitched tone, and the Qur'an has even forbidden us from even saying "Uf" or "Hoo" to them. Almighty Allah says,

وَلَا تُقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

"Do not say "Hoo" to them and do not talk to them harshly and speak to them with words of respect." (Surah Isra, Verse 23)

Today the scenario seems to be totally opposite. I have seen sons who instead of serving their parents in their old age, they cause them grief and discomfort. Ailing parents are even dependent for medication which is necessary for them. There is no one to listen to their pleas. There are even those who have beaten up their parents and driven them out of their homes, in order to please their wives. This will be the cause of their destruction in this world and in the hereafter. In the same Hadith, it has been mentioned as one of the signs of Qiyaamat. "Men will obey their wives and disobey their mothers and keep their fathers distant." (Farooqi)

It is on the authority of Hazrat Abu Hurairah رضي الله عنه that the Beloved Rasool ﷺ said,

طاعة الله طاعة الوالد ومعصية الله معصية الوالد

“Obedience to Allah is in obeying ones parents, and one who disobeys his parents, is a sinner in the Court of Allah.” [Majma’uz Zawa’id, Vol.8 Pg.132]

The Prophet ﷺ further said,

كل الذنوب يؤخر الله ما شاء منها الى يوم القيامة الا عقوق الوالدين فان الله تعالى يعجله
لصاحبه في الحياة قبل السبات

“If Allah Wills, then he holds all the punishment for all sins in the hereafter, but He gives the punishment for disrespecting ones parents to them whilst they are still alive in this world (before they die).” [Haakim Mustadrak, Vol.4 Pg.156]

The Beloved Rasool ﷺ also said,

مَلْعُونٌ مَنْ عَتَّى وَالِدَيْهِ، مَلْعُونٌ مَنْ عَتَّى وَالِدَيْهِ، مَلْعُونٌ مَنْ عَتَّى وَالِدَيْهِ

“Cursed is he, who causes his parents grief! Cursed is he, who causes his parents grief! Cursed is he, who causes his parents grief!” [Targheeb Vol.3 Pg.287]

Imam Ahl-e-Sunnat Aala Hazrat Imam Ahmed Raza Khan Qaadiri Bareilvi رحمۃ اللہ علیہ says,

“To be good towards ones parents does not only entail this, that you should obey their commands and not go against their wishes, but being good towards them also means that one should also not do any such thing that they do not like, even though they have not given a specific command for it. Since to obey them and to keep them pleased are both Waajib (compulsory) and to disobey them and make them upset are both Haraam.” [Huqooq-e-Waalidain, Pg.38]

It is for this reason that parents are the manifestation (of the blessings) of Allah and His Rasool ﷺ and they are the manifestation of His Majesty and Mercy.

It is for this reason that Almighty Allah announced their rights with our rights towards Him and in doing so He commands,

أَنِ اشْكُرْنِي وَلِوَالِدَيْكَ

“Be grateful to me and to your parents.”

[Surah Luqmaan Verse 14]

It has been mentioned in the Hadith that one Sahabi-e-Rasool رضي الله عنه presented himself in the Court of the Prophet ﷺ and said,

“Ya Rasool’Allah ﷺ, I carried my mother on my back and walked for six miles on rocks that were so intensely hot that if one places meat on them, it would have cooked. O’ Prophet of Allah ﷺ, have I fulfilled my rights towards her (as a son)?”

The Prophet ﷺ said,

لعله ان يكون بطلقة واحدة

“Possibly it can be the recompense for one of the jolts of pain that she felt (from the many jolts) at the time of giving birth to you.”
[Majma’uz Zawa’id, Vol.8 Pg.137]

In conclusion, it must be noted that the rights (and duties) towards our parents is not this, that we should cause them any discomfort.

They are a means to our existence and lives. Thus, whatever blessings we attain, be they worldly or Deeni (religious), all these are through their blessings, because every blessing and excellence is based on existence. They are the means of our existence, thus just by them being our mother and father is such a great excellence for which we need to be truly grateful, and it is a responsibility that one can never fulfil in reality (towards them), be it in the time that they nurtured you or when they carried the burdens of pain and difficulty for your sake. Especially when your mother carried you in her womb, when she gave birth to you and when she fed and weaned you.

Up to what extent can we ever be thankful to them?

WHEN ULAMA WILL LOWER THEMSELVES BEFORE THE WEALTHY

This refers to the open transgressors in the ranks of the Ulama, who will lower themselves before the wealthy, for the sake of wealth and respect. The result of this will be that, they will say that which is Halaal is Haraam and that which is Haraam is Halaal.

They will give such Fatawa (decrees) to the worldly people that may suit their whims and fancies, just as it has been mentioned in the Hadith which is to follow. This is a warning to both the Ulama¹ and the laymen. Imam Jalaalud'deen Suyuti رحمته الله narrates a Hadith from Hazrat Abdullah ibn Mubaarak رحمته الله in his book Al La'ali Al Masnu'a in which he narrated from Abu Ma'an. He said, "Suhail bin Hassan Kalbi رحمته الله narrated a Hadith to me that the Beloved Rasool صلوات الله عليه said, "Verily that slippery, slimy pillar on which the feet of the Ulama does not stay firm is "Tama" (Temptation / Greed)."

The words of the Hadith are,

عن ابي معن عن اسامة بن زيد مرفوعاً ان الصفا الزلال لاهل العلم الطمع، لا يصح: محمد بن
مسلمة ضعيف جدا وكذا خارجة (قلت) اخرجه ابن المبارك في الزهد عن ابي معن قال حدثني
سهيل بن حسان الكلبى ان رسول الله صلوات الله عليه قال ان الصفا الزلال الذى لا يثبت عليه اقدام
العلماء الطمع والله اعلم

Footnotes from previous page

1. This refers to the Ulama who have strayed from the path of guidance and righteousness, namely the worldly Ulama who are usually found in the presence of the wealthy. They go to these people and forget their honour and their respect and lower themselves before the worldly people. The Beloved Rasool ﷺ said,

ان انا سامن امتي سيتفقهون في الدين ويقرؤون القرآن ويقولون ناتي الامراء فنصيب من ديناهم ونعتزلهم بديننا ولا يكون ذلك كما لا يجتنى من القتاد الا الشوك كذلك لا يجتنى من قريبهم

“There will be such people in my Ummat who will attain knowledge of Deen and they will read the Qur’an and then they will go to the wealthy people and they will say, ‘we go to the wealthy people and we attain the worldly needs from them and then we save our Deen and step aside’, whereas it can never be so, just as ‘Qataad’ (A Thorny Tree), from which except (being caught by the) thorns, you cannot get anything else. In the same way one does not get anything from the wealthy people of the world.” [Sunan Ibn Majah, pg.23]

Hazrat Abdullah ibn Mas’ud رضي الله عنه says,

لو ان اهل العلم صانوا العلم ووضعوه عند اهله لسادوا به اهل زمانهم ولكنهم بذلوه لاهل الدنيا ليتالوا به من ديناهم فهانوا عليهم

“If the Ulama had protected their knowledge and spent it (this knowledge) on those who have the capability of learning, then they would have become the leaders of their era, but they wasted their knowledge for the sake of worldly gain on the people of the world and because of this, they have become disgraced and have no worth in the sight of the people of their time.” [Mishkaat Shareef, Pg.37]

Even this, we are seeing today. Some Ulama have lost sight of the hereafter and have used their knowledge to attain this world, and they are more interested in becoming political leaders and famously wealthy people. There are also those Ulama who behave as if it is their Me’raj, when their articles are published in newspapers etc., yet they give false and misleading articles, trying to discredit the people and the responsible people in the community. (Farooqi)

It has been mentioned in the same Hadith from the Hazrat Anas رضي الله عنه that the Ulama are the Keepers of Trust amongst the Ummats of Allah's Prophets, for as long as they do not become involved with Kings, and they do not get involved in the issues of the world. If they become involved with the Kings, then verily they have made Khayaanat (betrayed the trust) of the Prophets, thus stay away from them. The words of the Hadith-e-Paak are,

عن انس مرفوعاً العلاء امناء الرسل على العباد ما لم يخالطوا السلطان ويدخلوا في الدنيا فاذا دخلوا في الدنيا وخالطوا السلطان فقد خانوا الرسول فاعتزلوهم

However, this will not be the condition of all the Ulama. It has been mentioned in the Hadith of “Bukhari Shareef” which is narrated by Hazrat Ameer Mu'awiyah رضي الله عنه that the Beloved Rasool ﷺ said, “Whosoever Allah Wills to be generous towards, He blesses him with being a Faqih (One with understanding of Religion) and I am the one who distributes and Allah is the One who Gives. One group in my Ummah will (always) remain firmly on the Deen of Allah until the command of Allah appears (until the last day). Their opposition will not be able to cause them any harm.” [Bukhari Shareef vol.1 pg.61]

عن ابن شهاب قال قال حبيد بن عبد الرحمن سعت معاوية خطيباً يقول سعت النبي صلى الله تعالى عليه وسلم يقول من يرد الله به خيراً يفقهه في الدين وانا اناقسم والله يعطى ولن تزال هذه الامة قائمة على امر الله لا يضرهم من خالفهم حتى يأتي امر الله

From this Hadith it becomes evident that the good Ulama will continue coming until Qiyaamat and they will be the guardians of the Shariat and are those with true understanding of Religion.

They will be firm on Deen and through their blessings, their true and loyal followers, the Ahle Sunnat Wa Jama'at will also remain firm and steadfast on Deen.

The clear sign of this is evident from the said Hadith (which was quoted in the beginning) that there will be an abundance of Qaaris and a shortage of Fuqaha (Religious Jurists who have true understanding of religion).

It is clearly mentioned that even though they may be few in number, they will continue coming until Qiyaamat. The part which mentions that there will be an abundance of Qaaris is better understood by looking at what has been mentioned earlier. In other words, there will definitely be an abundance of Qaaris, but they will not present the true and correct recitation of the Qur'an. Thus the way that was adopted by the Sahaba-e-Kiraam from the Prophet ﷺ and which became common amongst the true followers, will be disregarded.

It is reported on the authority of Hazrat Abdur Rahmaan ibn Sulami رحمہ اللہ that he said, "The Sahabi who used to teach the Qur'an to us mentioned that they would learn ten verses from the Prophet ﷺ and they would never start with the next ten verses until they learnt whatever knowledge and practicing rules were in them. He said, "The Prophet ﷺ used to educate us concerning both knowledge and practices."

From this blessed Hadith it has become evident that the Prophet ﷺ has knowledge of everything in the universe. He has knowledge of everything that happened and that which is to happen. Every grain and atom in the universe is before his blessed sight. All that which is to happen close to Qiyaamat and Qiyaamatitself is before him. The

Ulama have mentioned that the Beloved Rasool ﷺ did not leave this world before Almighty Allah informed him about exactly when Qiyaamat will come. He was commanded to keep the actual dates veiled from the people and in some Ahadith it has also been mentioned concerning the issue of Qiyaamat being before him. This opinion of the Ulama-e-Kiraam is clear from another Hadith. This Hadith has been narrated by Hazrat Abdullah ibn Amr ؓ and is recorded in Kanz ul Umaal, Vol.14, pg.583, this is a lengthy narration. In this Hadith, it has been mentioned about a wind that will blow sometime after the burial of Hazrat Esa Ala Nabiyyina عليه السلام. This wind will blow from the direction of Yemen. It will be such a time, when only such people will be left on earth that there will be no Nabi amongst them, no knowledge of the Qur'an and there will be no Muslims amongst them. Hazrat Abdullah Amr ibn A's mentions, "Now here, the actual time of when Qiyaamat will come, has been concealed from us, so we do not know how much time will be given to those people." [Kanzul Umaal Vol.14Pg.579]

The Actual Text of The Hadith is as Follows:

عن عبد الله بن عمرو أن رجلاً قال له أنت الذي تزعم أن الساعة تقوم إلى مائة سنة! قال سبحان الله وأنا أقول ذلك ومن يعلم قيام الساعة إلا الله إنما قلت ما كانت رأس مائة للخلق منذ خلقت الدنيا إلا كان عند رأس الباءة أمر، قال ثم يوشك أن يخرج ابن حبل الضأن، قيل وما ابن حبل الضأن؟ قال رومي أحد أبويه شيطان، يسير إلى المسلمين في خيابة ألف بحراً حتى ينزل بين عكا وصور ثم يقول يا أهل السفن اخرجوا منها، ثم أمر بها فأحرقت، ثم يقول لهم لا قسطنطينية لكم ولا رومية حتى يفصل بيننا وبين العرب، قال فيستبد أهل الإسلام بعضهم بعضاً حتى تبدهم عدن أبين على قلصاتهم فيجتمعون فيقتتلون فتكاتبهم النصارى الذين بالشام ويخبرونهم بعورات المسلمين فيقول المسلمون الحقوا فكلكم لند عدو حتى يقضى الله

بيننا وبينكم ، فيقتتلون شهرًا لايكل لهم سلاح ولا لكم و يقذف الطير عليكم و عليهم ، قال و بلغنا إنه إذا كان رأس الشهر قال ربكم اليوم أسلّ سيغى فأتتقم من أعداءى وأنصراً ولياءى ، فيقتتلون مقتلة مارعى مثلها قط حتى مات سير الخيل إلا على الخيل وما يسير الرجل إلا على الرجل ، وما يجدون خلقا يحول بينهم وبين القسطنطينية و لارومية ، فيقول أميرهم يومئذ لا غلول اليوم ، من أخذ اليوم شيئاً فهو له ، قال فيأخذون ما يخف عليهم ويدعون ما ثقل عليهم فبينهاهم كذل إذ جاءهم إن الدجال قد خلفكم في ذرار بكم ، فيرفضون ما في أيديهم ويقبلون ، ويصيب الناس مجاعة شديدة حتى أن الرجل ليحرق و ترقوسه فيأكله ، وحتى أن الرجل ليحرق حافته فيأكلها حتى أن الرجل ليكم أخاه فما يسمعه الصوت من الجهد ، فبينهاهم كذلك إذ سمعوا صوتاً من السماء أبشروا فقد أتاكم الغوث فيقولون : نزل عيسى ابن مريم فيستبشرون و يستبشرون بهم صل يا روح الله فيقول إن الله أكرم هذه الأمة فلا ينبغي لأحد أن يؤمهم إلا منهم ، فيصلى أمير المؤمنين بالناس قيل و امير الناس يومئذ معاوية بن أبى سفيان قال لا يصلى عيسى خلفه فاذا نصرف عيسى دعا بحر بته فاتى الدجال فقال رويدك يا دجال يا كذاب فاذا رأى عيسى و عرف صوته ذاب كبا يذوب الرصاص إذا أصابته النار وكما تذوب الالبية إذا أصابتها الشمس ولولاه يقول رويدا الذاب حتى لا يبقى منه شى ، فيحبل عليه عيسى فيقطع بحر بته بين ثدييه فيقتله ويفرق جندة تحت الحجارة والشجرة وعامة جندة اليهود و المناقون فينادى الحجر يا روح الله هذا تحق كافر فاقتله فيأمر عيسى بالصليب فيكسر و بالخنزير فيقتل و تضع الحرب أوزارها حتى أن الذئب ليربض إلى جنبه ما يغربها ، وحتى أن الصبيان ليلعبون بالحيات ماتنهمشهم ، ويبلأ الأرض عدلاً ، فبينهاهم كذل إذ سمعوا صوتاً قال فتحت يا جوج وما جوج وهو كما الله تعالى (وهم من كل حذب ينسلون) فيفسدون الأرض كلها حتى أن أوائلهم ليأتى أنهر العجاج فيشربونه كله و أن آخرهم ليقول قد كان ههنا نهر و يحاصرون عيسى ومن معه بيت المقدس و يقولون ما نعلم فى الأرض احد إلا ذبحناه هلبوا نرمى من فى

السبأ فيرمون حتى ترجع إليهم سها مهم في نصولها الدم للبلأ فيقولون ما بقى في الارض ولا في السبأ فيقول المؤمنون يا روح الله ادع عليهم بالفناء فيدعو الله عليهم فيبعث النغف في آذانهم فيقتلهم في ليلة واحدة فتنتن الارض كلها من جيفهم فيقولون يا روح الله نبوت من النتن فيدعو الله، فيبعث وابلا من البطر فجعله سيلا فيقذ فهم كلهم في البحر ثم يسبعون صوتا فيقال مه ^{روى} قيل غزى البيت الحصين فيبعثون جيشا فيجدون اوائل ذلك الجيش ويقبض عيسى ابن مريم ووليه المسلمون وغسلوه وحنطوه وكفنوه وصلوا عليه وحفره والو دفنوه، فيرجع أوائل الجيش والمسلمون ينفضون أيديهم من تراب قبرة، فلا يلشون بعد ذلك إلا يسير حتى يبعث الله الريح اليمانية، قيل وما الريح اليمانية؟ قال ريح من قبل اليمن ليس على الارض مؤمن يجد نسبيها إلا قبضت روحه قال ويسرى على القرآن في ليلة واحدة ولا يترك في صدور بني آدم ولا في بيوتهم منه شيء إلا رفعه الله فيبقى الناس ليس فيهم نبى وليس فيهم قرآن وليس فيهم مؤمن قال عبد الله بن عمرو فعند ذلك أخفى علينا قيام الساعة فلا ندري كم يتركون كذلك تكون الصيحة، قال ولم تكن صيحة قط إلا بغضب من الله على أهل الارض، قال وقال الله تعالى (وما بنظروا إلا صيحة واحدة ما لها من فواق) سورة ص آية ١٥، قال فلا أدري كم يتركون كذلك

From this Hadith it is evident that the Sahaba mentioned about themselves, that the actual time of the coming of Qiyaamat has been concealed from them. Also, the one who concealed it (based on Allah's command) is the Beloved Rasool ﷺ and by the Prophet ﷺ concealing this information proves that He ﷺ knew exactly when Qiyaamat will come, but he was not commanded to share this information and thus concealed it from the Sahaba-e-Kiraam. It is in Bukhari Shareef "Kitaab ul Wudu" that the Beloved Rasool ﷺ said to Hazrat Asma bint Abu Bakr, "There is no such thing that I have not seen before now, but this, that I have seen them at a certain place, to this extent that I saw Jannat and Dozakh (Hell). Verily, Wahi

(revelation) has descended upon me, that you will be tested in your graves, similar to the mischief of Dajjal or something close to this. Angels will come to every one of you and ask, 'What knowledge do you have about this special person?' (Referring to Rasoolullah ﷺ). The believer or Mauqin (narrator doubts which one) will say, "This is Muhammad, Allah's Rasool ﷺ. He brought bright signs and guidance to us, so we acknowledged what he said and we brought faith (Imaan) and we followed him. It will be said to him, 'Sleep, O virtuous and good (person).' It will be said to him, 'we knew that you are surely a true believer'. However, the Munafiq or Murtaab (doubt of narrator in which word was used) will say, "I do not know. I used to hear the people saying something and I said the same." [Bukhari Shareef Vol.1 pg.30/31].

The Actual Text of The Hadith is as Follows:

عن جدتها اسماء بنت ابى بكر انها قالت اتيت عائشة زوج النبى ﷺ حين خسفت الشمس فاذا الناس قيام يصلون فاذا هى قائمة تصلى فقلت ما للناس فاشارت بيدها نحو السماء وقالت سبحان الله فقلت اية فاشارت ان نعم فقلت حتى تجلانى الغشى وجعلت اصب فوق راسى ماء فلما انصرف رسول الله ﷺ حمد الله واثنى عليه ثم قال ما من شئ كنت لم اراه الا قد راية فى مقامى هذا حتى الجنة والنار ولقد وحى الى انكم تفتنون فى القبور مثل او قريباً من فتنة الدجال لا ادرى اى ذلك قالت اسماء يوتى احدكم فيقال له ما عليك بهذا الرجل فاما المؤمن او المؤمن لا ادرى اى ذلك قالت اسماء فيقول هو محمد رسول الله جاءنا بالبينات والهدى فاجبنا وامنا واتبعنا فيقال نم صالحا فقد علمنا ان كنت لمومنا واما المنافق او المرتاب لا ادرى اى ذلك قالت اسماء فيقول لا ادرى سمعت الناس يقولون شيئاً فقلت

WHEN MUSJIDS WILL BE DECORATED

Here, it should be noted that all the signs that have been mentioned regarding the closeness of Qiyaamat are not all such things which are impermissible and Haraam. There are also things amongst them that are permissible and allowed, in other words, such as the lining of the scriptures with gold and silver, and the adorning of the Musjid with patterns and carvings etc. These actions are allowed.¹

1. It is sad that nowadays our Musjids have been adorned with colourful tiles, beautiful chandeliers, sparkling lampshades, captivating fringes and beautiful architecture and calligraphy that divert the attention of our hearts. Also, the beauty of the tall minarets etc. is very evident. In other words, our Musjids are full of all the worldly beauties, yet it is empty of Namaazis. A poet has said something very true:

مسجد تو بتالی شب بھر میں ایمان کی حرارت والوں نے
من اپنا پڑانا پائی تھا برسوں میں نمازی بن نہ سکا

As for those who go to the Musjid today, then amongst them are those who take with them, the details of worldly talk, whereas the Fuqaha-e-Kiraam have said that one should even avoid permissible discussions inside the Musjid. It is also from the signs of Qiyaamat that the people will talk in the Musjid. It is in Kanz ul Umaal, Vol.14 as follows:

لا تقوم الساعة حتى يتباهى الناس في المساجد

“Qiyaamat will not come until such time that people start talking of worldly things in the Musjid with pride.” Baihaqi quoted in Sha’bul Imaan from Imam Hassan Basri رحمہ اللہ that the Prophet ﷺ said, “Such a time will come upon the people that worldly discussions will take place in the Musjid. You should not sit with such people, as Allah has nothing to do with them,” [Bahaar-e-Shariat Vol.3 pg.181]

The Prophet ﷺ also said,

إذا خرقتم مساجدكم وحليتم مصاحفكم فالدمار عليكم

“When you start beautifying your Musjids and adorning your Qur’ans, remember that the time of your destruction is near.” [Kanzul Umaal Vol.14 Pg.120] (Farooqi)

It has been mentioned in Durr-e-Mukhtar Vol.2 pg.386 as follows:

“To adorn the Scriptures with gold and silver in order to show respect to it, is totally permissible, similar to decorating the Musjid.”

The words of the Hadith-e-Paak are as follows:

وَجَازَ تَحْلِيَةَ الْمَصْحَفِ (أَيُّ بِالذَّهَبِ وَالْفِضَّةِ) لِبَافِيهِ مِنْ تَعْظِيهِ كَمَا فِي نَقْشِ الْمَسْجِدِ

As for the issue of calligraphy and patterns in the Musjid, then this is proven from the Hadith of Ibn Ab'bas رضي الله عنه that he said, لَتَزْخَرُنَّهَا “You will surely engrave the Musjids” (with calligraphy) and he did not quote any source of objection to this from the Beloved Rasool ﷺ.

Even the practice of Hazrat Uthman ibn Af'faan رضي الله عنه is testimony to this. It has been mentioned in Bukhari Shareef that in the time of the Prophet ﷺ the Musjid was made from unbaked bricks and the roof was made from date palms (leaves) and the pillars were made from date branches.

Hazrat Abu Bakr رضي الله عنه did not make any changes and Hazrat Umar رضي الله عنه made some extension and he constructed this in the same way, with bricks and date palms, just as it was in the era of the Prophet ﷺ and he kept the pillars in the same manner, with the branches of the date tree.

Then Hazrat Uthman رضي الله عنه undertook a much bigger extension and he made the soft walls with engraved stones and lime, and he constructed the pillars with engraved stones and he constructed the roof from very expensive wood (i.e. from teak).” [Bukhari Shareef]

The words of the Hadith Shareef follow:

عن عبد الله بن عمر أخبرنا ان المسجد كان على عهد رسول الله تعالى عليه وسلم مبنيا بالدين
وسقفه الجريد وعبداه خشب النخل فلم يزد فيه ابوبكر شيئا وزاد فيه عمرو بن ابي بكر بنينا على بنيانه في
عهد رسول الله تعالى عليه وسلم بالدين والجريد واعاد عبداه خشبا ثم غيرا عثمان فزاد فيه
زيادة كثيرة وبني جدارا بالحجارة المنقوشة والقصة وجعل عبداه من حجارة منقوشة وسقفه
بالساج

From this, it is evident that every new thing which was not in the time of the Prophet ﷺ is not impermissible but this Bid'at (innovation) is sometimes Waajib, such as to present evidence against the misled people and to learn Arabic syntax etc.

Bid'at is sometimes Mustahab (desirable) like to establish Madrassahs and lodges for travellers, and every other good thing which was not in the early era. Sometimes (innovation) is Makruh (defective), such as the adorning of Musjids (according to one statement), and sometimes it is allowed; such as, delicious meals, good clothes etc. as mentioned in Durr-e-Mukhtar.

The legal ruling is that which Allah and His Rasool ﷺ strictly forbade is not allowed and impermissible and that which they did not forbid is not disallowed, but it is allowed and الاشياء اباحة 'In objects (things) there is actually legality'.

WHEN THE MONTHS BECOME SHORT

It has been mentioned in Majma'ul BihaarAl Anwaar:

“The astronomers have mentioned that the Daa'iratul Burooj (The imaginary circle in the sky, depicting the celestial equator) will coincide with the Daa'ira Mu'dilun Nahaar (The Imaginary circle on the earth, which is depicting the celestial equator) in the future.

The explanation at this point is that it is an accepted fact that between the North Pole and the South Pole, there is a huge (imaginary) circle and its trajectory is equal towards both the poles. In other words, it is at an angle of 90 degrees from the North Pole and 90 degrees from the South Pole. It is this huge circle which is known as Daa'ira Mu'dilun Nahaar (The Imaginary circle on the earth, which is depicting the celestial equator).

On the 12th of March and the 24th of September, the sun moves over the celestial equator and on the 22nd of June, from the point where the sun rises, the celestial equator is 23 degrees and 27 minutes south.

In the same way, from the point where the sunsets (comes to a rest), the celestial equator on the 22nd June is also 23 degrees 27 minutes South. On the 22nd December, the equator is 23 degrees 27 minutes north of the point from where the sun rises.

In the same way, on the 22nd December the equator is 23 degrees 27 minutes north from the point where the sun sets (comes to a rest). In other words, the Mu'dil Nahaar (celestial equator) is in the midpoint of the points of rising on the 22nd of June and the 22nd of December.

In the same way, the Mu'dil Nahaar (celestial equator) is in the midpoint of the points of setting on the 22nd of June and the 22nd of December.

The reason for it being called the Mu'dilun Nahaar is that when the sun comes into the strait of this sphere, then in all places, day and night are approximately the same (equal everywhere) and it intersects the celestial equator in this manner, that the difference between both the poles is 23 degrees 27 minutes. From this huge sphere, movement and distance of the stars from the sun etc. can be deciphered.

From this, it can be derived that (this is) as long as this huge sphere (ecliptic), continues intersecting the celestial sphere in this manner, that the above mentioned distance remains established between both and for as long as this remains in motion according to its pattern.

Whilst presenting the commentary with regards to this verse in Tafseer-e-Kabeer:

وَإِذَا الشَّمْسُ كُوِّرَتْ

Imam Raazi (alaihira rahma) says,

الْقَيْتُ وَرَمِيتُ عَنِ الْفَلَكَ

“In other words, when the sun is put under the skies”
[Tafseer-e-Kabeer]

From that which has been mentioned, the support of this statement and verification of what has been mentioned in the Hadith is evident, and in this verse alone there is verification of the Hadith. Now, the essence of what has been mentioned in the Hadith is the explanation of the Ayat. It explains that when the sun (moves) below its course, millions of miles above the earth and is then thrown off (its normal) course, then without doubt, the course in which it rotates will become smaller and because of coming lower, it will increase in speed and the distance to cover will also become shorter and movement of the sun will also become faster.

Thus, obviously the amount of time will become shortened. It is proven from the Hadith of Hazrat Abu Hurairah رضي الله عنه that when Qiyaamat comes near then time will become short (very little time will be left), and a year will be like a month and a month will be like a Jummah and the amount of time of a Jummah (one week) will be like time it takes for a branch/twig of a date palm to burn once it has been thrown into a fire. The words of the Hadith are as follows:

عن أبي هريرة قال قال إذا اقتربت الساعة تقارب الزمان فتكون السنة كالشهر والشهر كالجمعة
والجمعة كاحتراق السعفة في النار

The actual amount of days in the month and year will remain the same, the shorter this distance becomes (which it will). The result of this will be that the Daa'iratul Burooj and the Daa'ira-e-Mu'dil will come closer to one another and the amount of time will become shorter.

From this it is clear that the statement concerning the months becoming shorter is based on its evident meaning and there is nothing that can be raised as an objection to its true meaning, and it

is that which is regarded as the real meaning. As for that which has been mentioned in the last Hadith, then this is a part of the Hadith which is the annotation to what has been mentioned. والله الحيد

Thus, the discussion of the Hadith is based on that which is evident from it, and in taking the actual evident meaning, neither is there any change and nor is there any other proof from the Shariah which is demanding the refusal of this. In Bukhari Shareef, there is a Hadith present which substantiates this Hadith, where the words تقارب الزمان have been mentioned. From it the coming close of the time is clearly evident. It is in the Hadith of Muslim Shareef that the Prophet ﷺ spoke about Daj'jaal and the Sahaba-e-Kiraam asked about how long Daj'jaal will remain on earth, and the Prophet ﷺ said, "One day (The First Day) will be like a year, then one day (The Second Day) will be like a month and then one day (The Third Day) will be like Jumma (like a week) and the rest of Daj'jaal's days will be like your days." The Sahaba asked, "O Prophet of Allah ﷺ, "What about that day which will be like one year, will it be sufficient for us to read the Namaaz of one day in it?" He ﷺ said, "No, you should use estimation for this."

It is quoted from Imam Kamaalud'deen Humaam who quotes this Hadith from the footnotes of Tabayyin ul Haqaa'iq, and then says, "Verily the Prophet ﷺ made 300 Asr Salaahs Waajib by making this statement, before this, that the shadow of any object becomes equal or double it, and it is based on this Religious Discretion that all the other Salaahs should be performed." [Tabay'yanul Haqaa'iq Vol.1 page.81]

From this, the evidence of the closeness of the time and the shortness of the years and the days are left as normal, and in this

there is no room for the need to justify, and here the Hadith of Muslim clearly cuts out the probability of any interpretation. From this, it has also been explained that the distance of the sun will not always remain the same as mentioned, but degrees of change will occur and the months and seasons will change drastically which we are already seeing today, and it is clear evidence of this.

It has been mentioned in the Holy Qur'an as follows:

والشّمس تجري لمستقرّ لها ذلك تقدیر العزیز العلیم

“And the sun travels towards its appointed resting place. This is the command of the Majestic, Most Knowledgeable.”

It is evident from the verse of the Qur'an that the sun is continuously moving towards its appointed resting place, so definitely there is an appointed course that has been set for it, which it has to complete by Qiyaamat. It does not stop at any particular resting place, but when it reaches that point, then through the command of Allah, it moves towards another appointed place. This pattern of the sun will continue until the end of its journey, in other words it will continue until Qiyaamat.

It has been mentioned as follows in Tafseer-e-Kabeer:

وعلى هذا فبعناة تجرى الشمس وقت استقرارها أى كلما استقرت زمانا أمرت بالجرى فجرت و
يحبيل ان تكون بمعنى الى أى الى مستقر لها ويؤيد هذا قراءة من قرأ والشّمس تجري الى
مستقر لها وعلى هذا ففى ذلك المستقر وجوه (الاول) يوم القيامة وعنده تستقر ولا يبقى
لها حركة

“Also, based on this which has been mentioned, when the Laam is for benefit of time, the meaning of the verse will be, “The sun moves within its time of resting.” In other words, when it reaches its resting place, then it is commanded to move from there, so it moves and there is this probability that the Laam is in the meaning of لا (towards), in other words it reads, “The sun is moving towards its appointed resting place, and in support of this statement is the Qir’at of those who recite it as:

والشس تجرى الى مستقرها

Also, based on this statement of the resting place as mentioned, there are numerous other statements. The first is that the appointed resting place (final stop) is Qiyaamat, and on that day the sun will come to a stop and there will be no more movement left in it.

It has also been mentioned as follows in Tafseer-e-Kabeer,

قوله (ذلك) يحتل ان يكون اشارة الى جرى الشمس أى ذلك الجرى تقدير الله (الى ان قال) ان الشمس في ستة اشهر كل يوم تهر على مسامطة شئ لم تهر من امسها على تلك المسامطة

Also, the command of Allah ذلك has a probability that this is the indication being given to the sun for it to move. In other words, the moving of the sun is the Command/Will of Allah. It has been mentioned to this extent, that in six months, every day the sun moves in the direction of something, that in the day that passed, it did not pass in that direction ever before.

From this it is clear that the sun is continuously travelling and is following a specific course and it does not stop at any resting place. Aala Hazrat ﷺ narrated one Qir'at (manner of recitation) of Hazrat Abdullah ibn Mas'ud ؓ where he read (this verse) as لا مستقر لها

This difference of distance and according to the degree of altitude and descent and the distant and proximity, the difference is unavoidable. Finally, this proves that close to Qiyaamat, the sun will definitely come closer to the earth, which will make the changes unavoidable in the shortening of the time and in the shortening of the days and years, which has been clarified in the Hadith Shareef.

وفي الآية وجوه اخر والقرآن محتج به على جميع وجوهه كما افاده الامام سيدى امجد مولانا
الشيخ احمد رضا قدس سره نقلا عن الزرقاني على الموهب

WHEN FEMALES WILL SIT (RIDE) ON TURKISH HORSES

In other words, the females will imitate the males with pride and arrogance. It has been mentioned “And females will imitate the males.”

The context discusses the past times. In other words, this does not specifically refer to sitting on a horse, but the females will adopt other male habits and will be in contempt for this and thus sinful.¹

1. Nowadays we have seen that even the females keep their hair like males without any fear. They wear tight clothing like jeans, tight t-shirts and other body hugging clothing that shows the entire silhouette of their bodies. In other words, they are naked even though they are wearing clothes, and this is a manner of giving an invitation for sin.

It has been mentioned in the Hadith-e-Paak as follows:

عن ابن عمر قال لا تقوم الساعة حتى يتسافد الناس تسافد البهائم في الطرق

Hazrat Abdullah ibn Umar رضي الله عنه says, “Qiyaamat will not come until such time that people will be intimate with one another on the streets, like animals.” [Kanz ul Umaal Vol.14 Pg.246]

Today, in market places and on the streets, the acts of adultery are being performed openly, and we read about this in daily newspapers as well. It is obvious if such immodestly and indecency prevails then the outcome will be as mentioned. (Farooqi)

For a female to ride (or sit) on a horse without any valid reason, is not allowed, since this too is regarded as a type of male behaviour. The Hadith has mentioned that a female who imitates a male is cursed. Ibn Hib'ban narrates in Sahih from Hazrat Abdullah ibn Umar رضي الله عنه that the Prophet ﷺ said,

يكون في آخر امتي نساء يركبون على مرج كاشباه الرجال (الحديث)

وفي آخره العنوهن فانهن ملعونات

Towards the end of the Ummah, there will be females who will sit on animals like men (until end of Hadith). At the end of the Hadith, the following words have come, “Curse such women, as they are cursed.”

It is in Sunan Abu Dawud on the authority Ibn Abi Malika,

قيل لعائشة ان امرأة تلبس النعل فقالت لعن رسول الله صلى الله تعالى عليه وسلم

الرجلة من النساء

“It was mentioned to Ummul Mo'mineen Hazrat Sayyida A'isha Siddiqi رضي الله تعالى عنها that there is a female that wears shoes like that of a man, so she said, “The Prophet ﷺ cursed women who dress like men.” [Abu Dawud Vol.2 Pg.210]

With regards to the Arab females who wear head coverings (head gear) and they twist it for the sake of protecting (the head), it is concerning this that it was mentioned that they should only twist it once and not twice, so that it does not imitate the men who wear turbans, as it is Haraam for men to imitate women and women to imitate men.

Imam Ahmed, Abu Dawud and Haakim have presented a narration with the merit of it being a Hassan narration from Ummul Mo'mineen Umm-e-Salma رضي الله عنها. (It is as follows):

ان النبي صلى الله تعالى عليه وسلم دخل عليها وهي تختبر فقال لية لايتين

“The Beloved Rasool ﷺ came to Sayyida Umm-e-Salma رضي الله عنها and saw her wearing a head covering. He said, “Only make one twist on the head and not two.” [Sunan Abu Dawood Vol.2 Pg.212]

Hazrat Abdullah ibn Amr رضي الله عنه saw Umm-e-Sa'eed bint Umm-e-Jameel carrying a bow (one used to fire arrows) and walking in the manner in which men walk, so he رضي الله عنه said,

سمعت رسول الله صلى الله تعالى عليه وسلم يقول ليس منا من تشبه بالرجال من النساء
ولا من تشبه بالنساء من الرجال، رواه احمد والطبراني

“I heard the Prophet ﷺ say, “That woman is not from amongst us, who imitates the men and neither is that man who imitates the women.” Imam Ahmed and Imam Tabrani have quoted this narration. [Musnad Ahmed bin Hambal Vol.2 Pg.200]

It is Haraam for a female to cut her hair, and those who do so have been cursed as this is to imitate the males and it is Haraam for females to imitate the males.

قطعت شعر رأسها اثبت ولعنت والمعنى المؤثرة التشبه بالرجال

‘If a female cuts her hair, she is sinful and the curse (of Allah) befalls her. The reason which brings this into effect is the imitating of the males.’

WHEN FEMALES IMITATE MALES AND MALES IMITATE FEMALES

This too is from amongst the signs of Qiyaamat and this sign has already become apparent. In this present time, this is seen very commonly and according to Shariat, this is disallowed. It has been mentioned in Vol.1 page 339 of Musnad Imam Azam as follows:

لعن الله المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال

“The curse of Allah is on those (males) who dress in the manner of females, and upon those females who dress in the manner of males.”

Today, females and males have started to imitate and copy many ways of one another. From amongst these ways, one is the use of the chain watch and this has become a very common practice amongst males. This has become so common that many Imams, Maulvis and Muftis are seen wearing them without any regret. This is clearly regarded as forbidden (unnecessary) adornment, and is thus regarded an impermissible practice. Some try to show that it is permissible and falsely say that the permissibility is proven from Aala Hazrat Faazil-e-Bareilvi's رحمته الله statements, whereas the permissibility of this can never be proven from any of his works.

Firstly, this Chain watch that is worn on the wrist was not in the time of Aala Hazrat رحمته الله. Secondly, as for the chain to which they (those who object) try to attribute the present chain watch and claim permissibility based on Qiyaas (logical assumption thereof), then there are numerous cases where Aala Hazrat Azeem ul Barkat Faazil-e-Bareilvi has clearly mentioned that to be impermissible and disallowed as well.

This question was sent to Aala Hazrat:

In the present time kurtas and sadrees (waistcoat) are worn with silver buttons that have chains attached to them. Are they permissible or not?

In answer to this, Aala Hazrat says:

“To simply sew the silver buttons on is not objectionable, as it is clear about the use of gold buttons in the books of Fiqh, but as for the silver chains that are attached to the buttons, then this is definitely being very careless. Unless and until there is no clear evidence in the statements of the A’ima in this issue, which is as clear as the light of the sun and there is no clear ruling on this issue, then to just give the rule of permissibility is mere impudence, since the actual ruling of silver and gold, is that it is forbidden (for males).

Shaykh Muhaqqiq Maulana Abdul Haq Muhadith Delhwi رحمۃ اللہ علیہ states as follows in Ash’at ul Lam’aat the annotation of Mishkaat:

“When the Shariah has given the command of it being forbidden and has eliminated the actuality of it being allowed, then the law of it being forbidden has been ruled. Since any specific thing has not been given clear and open consent, it can never be permitted, but it will remain under the law of it being completely forbidden. It is obvious that by wearing the chains in this manner, the intention is that of adornment, but the actual reason is only adornment and such adornment is known as ‘Tahalli’. The Ulama have clarified that with the exception of a ring, belly belt, and necessities for the sword, the use of an extra lace border and adornment with silver etc. is not permissible in any way. [Fatawa Razvia Vol.9 Pg.34]

Aala Hazrat also states on pages 298/299 of the same as follows:

“This humble servant has not found any evidence (source of permissibility) concerning the chain which is used with the buttons, and neither have I found any clear proof of this, but in reality it is done for personal adornment and it is not like the buttons, that there is need for it in the clothing, and neither is it like a spear (flagpole) that is attached to the cloth (used for the flag) that it may be regarded as part of the material. It has no other real benefit except that of adornment and this highly resembles the jewels of the females. Its appearance and condition is just like support grips (in the hair), where the hair is pushed through the rings attached to chains which are brought towards the forehead and the hair is brought together at this point and is joined together by a clip. These are two links of a chain. Actually, with the exception of beautification (adornment) there is one other benefit there and that is to lift the weight of the hair off the ears as this hair ring (grip) actually supports the weight of the hair. It is for this reason that they are called support grips. As for the links of the chain, it must be noted that this has no benefit except that it is for adornment. Thus, in comparison to the links of the support grips, its links are like that of the jhoomar (ornament worn by women on the head which falls onto the forehead). Also like the support grips this too is regarded as wearing apparel, but here it is only being done for the sake of adornment (in the case of the chain watch) and has nothing to do with the actual apparel, like the jhoomar.....(Until End).”

From this, it has become evident that during the era of Aala Hazrat Azeem ul Barkat the chain that was used to attach the watch to the kurta or waist coat etc. and then kept in the pocket was also regarded under the ruling of jewellery according to him. Thus, that which is used on a wrist watch (the chain) is even more so regarded as

jewellery, and it is clearly used to show adornment and beautification.

Thus, it being illegal is very clear, and the fact of it being resemblance to the jewellery of females is also evident. In the above mentioned issue it has been regarded as illegal on the basis of resemblance, and here it is clear that there is no doubt of prohibition, but it is clearly prohibited.

Concerning this it has been mentioned, “The hesitation in prohibition is as good as definite (meaning the rule of prohibition is clear), and thus the prohibition of the item comparatively to the chain is very clear.”

From here, the basis of the presumption of those who say it is permissible is very clear. In our knowledge, there is neither any contradiction nor any evidence of this item or chain being permissible from the Fatawa of Aala Hazrat Azeem ul Barkat.

For the sake of argument, if there was any contradiction, then to turn towards those clarifications is necessary, as they themselves are fortified and clear from any doubt. Also, from whichever statement, acting contrary to it is doubtful, so to clarify it is necessary and to show similarity is necessary.

Thus, if in “At Tayyib ul Wajeez” on the issue of the discussion of Imam Shaami, about whether it was regarded as part of clothing or just linked (i.e. part) of the chain, Aala Hazrat said, “Abstinence is Ula (Best). One should protect oneself from it.”

Now in clarifying this statement, it must be mentioned that there is doubt in it being permissible so that there may be no contradiction

to the other decree (by him). In some cases, the word Ula (Best) or a word with the similar meaning is used for Waajib (compulsory).

However, it has been mentioned in Inaaya, Vol.1, page 242 as follows:

وكذلك ان صلى على النبي ﷺ يستمعون وينصتون سأل أبو يوسف أبا حنيفة رحمه الله
إذا ذكر الامام هل يذكرون ويصلون على النبي ﷺ قال أحب الى أن يستمعوا وينصتوا ولم
يقبل لا يذكرون ولا يصلون فقد أحسن في العبارة واحتشم من أن يقول لا يذكرون ولا يصلون
على النبي ﷺ وإنما كان الاستماع والا نصات أحب لان ذكر الله والصلوة على النبي عليه
السلام ليس بفرض واستماع الخطبة فرض

“In the same way, if the Khateeb recites (sends) Durood upon the Prophet ﷺ, it is necessary for the people to listen and remain silent. Imam Abu Yusuf asked Imam Azam that if the Imam makes Zikr (reads), then can the Muqtadi (follower) also make Zikr and send salutations on Nabi ﷺ. Imam Azam stated, “I prefer that they should remain silent and listen to the sermon.” Imam Azam did not say that they should not make the Zikr or read the Durood. Thus in this manner, he presented a very nice way of interpretation and he protected himself from saying that one should not read Zikr and send Durood. However, he preferred that one should be quiet and listen, as it is not Fard to make the Zikr of Allah and send Durood upon the Prophet ﷺ during the sermon upon the congregation, but to listen to the Khutbah is Fard.”

It is also mentioned as follows in Jauhira Nayyira, Vol.2 page 260:

وينبغي ان يكون قدر فضة الخاتم مثقالاً ولا يزداد عليه وقيل لا يبلغ به الشقال

“The silver ring being worn should be one Mithqaal according to weight of silver, and to have more than this is not allowed. One statement is that it should not be a full one Mithqaal of silver (in other words it should be slightly less).” Even in this statement, in place of the word compulsory (Waajib), the word ‘should’ has been used.

It has been mentioned as follows in Fatawa Razvia on the issue of the three colours in Muharram:

“Muslims should abstain from wearing three colours during the ten days of Muharram, i.e. green, red and black. The reason for the green is already known and the reason for not wearing red is that nowadays the cursed people wear this out of happiness. Dark blue, dark purple and lilac all fall under black. Moss green, light green and Pistachio green all fall under the colour green, and other colours that fall under the red are rose pink, jujube red and (bright) orange. In other words, any colour which resembles these three colours should be avoided. If they are worn (during these days) with intention of mourning or showing happiness then it is Haraam, and if it simply worn ordinarily, then it is a sign of resemblance and to abstain from this is best.” [Fatawa Razvia, Vol.9, Pg.301]

The differing here in the other words “best” and “Haraam” seems to actually show that if there is no intention of mourning or showing happiness, then it is permissible to wear. In comparison to “best” it

shows that it is fine to wear, whereas in coherence to the statement, how unrelated it is.

This is not something which is hidden from anyone, so here definitely the word “best” is not as in preference and also not just in the meaning of Mustahab (desirable). Even here in this statement, the word ‘should’ is not just in the meaning of Mustahab, that it may be regarded in comparison to Waajib (compulsory), but what it actually means is, that even if one does not have this intention (as mentioned above), then too, it is best and necessary to abstain from resembling them. Thus even here, the words ‘should’ and ‘best’ have been used in place of the word compulsory. It is for this reason that it was first mentioned:

“The green coloured clothing for the ten days of Muharram is also disallowed to wear as this too is a sign of mourning” (Until end of actual text)

Probably there is only one possibility for the permissibility of the chain, in the pocket watch. This is in the case when that item is made from any other metal except gold and silver and the aim of this is not adornment and show, but it is for the protection of the watch, and it is concealed in the clothing.

In this case if from the words of Aala Hazrat رحمۃ اللہ علیہ the probability of it being permissible is derived, then the support of this is with only the one possibility (that has been mentioned). On the same basis by using his words as a support for the point of having uncertainty in his Fatawa is eradicated, but in the case of the chain watch (which is worn on the hand), this case does not apply. Thus to make Qiyaas based on this is not correct as both issues are separate.

WHEN THE QASM OF GHAIROLLAH WILL BE TAKEN

Terminology: Qasm (To take an Oath) – Ghairullah (Anyone other than Allah).

From amongst the signs of Qiyaamat, another sign that has been mentioned by the Beloved Rasool ﷺ is that the people will take Qasm of Ghairullah. To take the Qasm of Ghairullah is disallowed in Shariat.

It has been mentioned as follows in the Hadith Shareef:

من حلف بغير الله فقد اشرك

“One who takes Qasm of Ghairullah is a Mushrik (Polytheist)”

[Faizul Qadeer Vol.2 Pg.120]

In other words, he is actually regarded as a Mushrik if he regards and intends the respect and honour for Ghairullah, which is unique and only for Allah. The issue of taking the oath of idols also falls in the same context.

A Hadith is reported from Hazrat Abu Hurairah ؓ that if someone takes an oath and in doing so he says, “I swear by Laat and Uzza, (so in this case) he should read Kalima-e-Tauheed, and if anyone says to his friend, Lets gamble! He must give Sadqa.”

Note: Laat and Uzza are names of idols which the Kufaar-e-Makkah worshipped.

From this part of the Hadith, it has become clear that when one makes a firm intention in the heart to commit a sin, then this too is sin and to put it into action is a second sin. The command of giving Sadqa is as compensation for the sin. In other words, giving Sadqa is a virtuous act and serves as compensation (for that sin of intending to gamble).

It has been mentioned in the Hadith Shareef:

الصدقة تطفى غضب الرب كما يطفى الباء النار

“Sadqa extinguishes the intensity of Allah’s wrath like water extinguishes fire.”[Tabrani Vol.19 Pg.145]

In this Hadith, the command being given to read لا اله الا الله ‘La ilaaha il’lal laah’ (i.e. the Kalima) consists of two possibilities. One is that a new Muslim, based on his old habits unintentionally, in other words by slip of the tongue, swears an oath on the idols, then for him it is preferable to read لا اله الا الله محمد رسول الله “Laa ilaaha il’lal laahu Muhammadur Rasoolullah.” It should be read as compensation for the bad words which he said. The second possibility is that the person really intends the respect of Laat and Uzza and other idols. In this case, the person will become a murtad (one who has turned away from Islam) and for making a statement against Islam, the person must make Tajdeed-e-Imaan (re-instate his faith) as this is necessary for him, and it will be necessary to read Kalima-e-Tauheed. If in swearing an oath in Ghairullah, he had no intention of showing the respect which is Unique to Almighty Allah, then in reality this is not shirk. However, the manner resembles the way of the polytheist and it is on this basis, the law of shirk will also apply

here, and as a manner of reprimanding him and showing strictness, the one charged with this, will also be considered a Mushrik. In this case, it means that such a person acted in the manner of the Mushriks. To swear an oath on the nasl (family lineage) of your father, grandfather or son in a boastful manner and to glorify this is also in the same category, just as it was common during the days of ignorance. This too has been disallowed in the Hadith.

I (Taajush Shariah) say, “From the style of my discourse, it has been made clear that the statement of the Prophet ﷺ which he made to a certain Bedouin, does not fall under the category of being forbidden, but it was said to prove permissibility.

افلح وايبه ان صدق

“He has reached salvation if the oath of his father is true.”

In other words, The Beloved Rasool ﷺ is showing through this statement of his, that it is not impermissible to swear an oath on the name of your father, as long as it is not with boastfulness, as this was the tradition in the days of ignorance. There should also be no excessive show of respect in it, as this too is disallowed. One possibility is this that it is done at such a point where one needs to show the force of his word, or to caution someone through his statement. It will not cause the ruling of shirk to become applicable in this case as well.

IMPORTANT NOTE: In Shariat, Ghairullah here refers to all those things that have no connection to Almighty Allah and the Beloved Rasool ﷺ. In Shariat, there is no reverence for them and neither are they allowed to be respected (such as idols etc.).

Nabis, Rasools, The Kaaba and The Angels will not be regarded as Ghairullah in the category of Ghairullah in this context (like idols etc), (even though in the section of Halaf, they too are regarded as Ghairullah, but in context with what is explained above, they are not regarded as Ghairullah here) for according to Shariat, we have been commanded to respect them.

In this regard, it should be noted that Almighty Allah has commanded their respect, thus to respect them, is to respect Almighty Allah. To swear an oath in their name is not Haraam, but the Ulama have on the basis of caution, also mentioned that to take their Qasm is Makruh, but this has even been disapproved of in the Hadith.

Qasm-e-Shar'i (A Qasm as regarded as a Qasm in Shariat) is where the Kaffarah (compensation) becomes necessary. It is that Qasm sworn in the Name of Allah, and which is either taken on the Zaat of Allah or on the Attributes of Allah, in a customary manner. The Qasm of Ghairullah is not regarded as Qasm-e-Shar'i. The Ulama have mentioned, "If one regards swearing an oath on Ghairullah as Qasm-e-Shar'i, then it means that they regard that to fulfil such an oath is necessary; so in such a case, the person will become a kaafir."

Imam Raazi has mentioned: "I fear that the person who says, "I swear by my life or swear by your¹ life will be plunged into kufr and yet people say these words very commonly. If this was not so (i.e. if it were not so common), then I would have decreed it to be shirk."

From this statement of Imam Raazi it has become evident that on the basis of a Qasm being Qasm-e-Shar'i, there are two statements of the Ulama: In one, the person is absolutely regarded as a kaafir and in the second there is the fear of him becoming a kaafir. The second statement is based on the way of the predecessors who exercised caution and their way is on good authority and reliable, and this will be explained further in detail as we proceed. I (Taajush Shariah) say that (this applies) if the person who swears the oath regards it as Qasm-e-Shar'i, and if he regards the fulfilling of it necessary and he assumes that if he does not fulfil the oath, then he has to compensate, like some ignorant people who swear an oath on their children and then think it necessary to fulfil it, and they feel that it is necessary to give kaffarah if it is not fulfilled. If this is not the case, in other words, the person swearing the oath did not regard it as Qasm-e-Shar'i and does not intend it for showing excessive respect then this (the above rule) is not applicable to him. In this Hadith, where mention has been made with regards to those who take the Qasm of Ghairullah to be Mushrik, the condition of that person is also clear, who takes such an oath where he says, "Then I (will become) والعياذ بالله تعالى a Jew or Christian, or I will release myself and be dissatisfied with the society of Islam." To take such an oath is strictly Haraam and an evil practice, and the end result of this is kufr.

Footnotes from previous page

1. Today people swear oaths by saying, "I swear by you on your life" and they have made this very common, whereas there is no benefit to them in taking such Qasm, and Imam Raazi رحمته الله has mentioned that such kind of Qasm is closer to kufr. There are some people for every little issue say, "If I do not do such and such a thing, then may such and such a calamity befall me." Some even say things like, (If I do not do this) then I will be deprived from the intercession of the Prophet ﷺ or if I do not do this, then my son will die, or I will become a leper." Such people should learn a lesson from that which has been mentioned in the discussion on this topic. (Farooqi)

Some Ulama have regarded one who says this as an absolute Kaafir, but the correct view is that which has already been explained above. Some of the Ulama regard a person who says such words to be an absolute kaafir, but the correct ruling in this case is that which has been mentioned in the statement **من حلف بغير الله فقد اشرک**. In other words, one who takes the oath of Ghairullah is a Mushrik. In supporting this, there are also numerous other Ahadith. It has been mentioned in Mishkaat Shareef as follows:

من حلف على ملة غير الاسلام كاذباً فهو كبا قال

In other words, “One who takes the Qasm of any other Religion except Islam, even though he is taking a false Qasm, he is just as he has said.” [Mirkaat Sharah Mishkaat Vol.6 Pg.581]

For example, if a person says that, if he does such and such a thing, then he will be a Jew or Christian, or he will be disappointed with the Deen-e-Islam, or that he will have nothing to do with the Prophet of Islam, or with the Qur’an, and the condition was such that he had taken a false Qasm, and he does what he needed to do, since the reason for taking the Qasm was not to do such a thing, then for the Qasm to be true, he should not do those things which he took a Qasm of not doing, and if he does those things, he will be regarded as a deceiver. It has been mentioned concerning such a person, that he is just as he has mentioned. In other words, he is a Jew, a Christian and out of the fold of Islam.

The apparent meaning of this Hadith is that one who takes such an oath will become a kaafir, on the basis that he showed admiration to kufr and disregarded the reverence of Islam. [Ash’atul Lam’aat Sharah Mishkaat Vol.3 pg.211]

Some Ulama have taken what is apparent in the Hadith and have decreed such a person an absolute kaafir and some Ulama have mentioned that the intention of this Qasm is that the said person is rebuking his Nafs and is exaggerating his denunciation. Thus, according to us, as long as he does not break his Qasm, just by that statement, he will not become a kaafir.

Similarly, if he used an action relating to past tense to show that his statement of leaving Islam is pending, then the predecessors have not labelled him a kaafir, and according to some Masha'ikh, he will be regarded as a kaafir. The correct view is that in the said case he will not be absolutely regarded as a Kaafir, because a person becomes a kaafir by believing in kufr and from this, it is evident that his intention was to rebuke his Nafs. When he makes the command based on an action in the future or he emphasises the issue of leaving (the religion) in a way, as if to make believe.

This is in the case where the action is suspended on the past, in other words, he wants to show that this action of him becoming a Jew or Christian or being disillusioned with Islam is completely Makruh and disliked by him. It is for this reason that he left such a thing suspended to threaten himself, in other words, that which is a defect and disallowed.

So, I (Taajush Shariah) say, "The second statement that Hazrat Shaykh Abdul Haq Muhadith Delhwi has mentioned in this section, is the statement or view of the cautious personalities which is on the way of the predecessors and their way is this, that they do not give the decree of kufr just on what seems evident. However, they take caution to the slightest thing in the statement that holds back (the rule of) kufr from being applied, and until the intention of the person in question is not made apparent, they abstain from

decreeing him as a kaafir. The reason which holds these Ulama back from giving the ruling of kufr against such a person, is evident from the Hadith, wherein it has been mentioned, “If he is untrue in this Qasm then it is just as he has mentioned.”

The clear meaning of this, is that if he is true in that Qasm and he did not make the intention of the meaning of kufr in the beginning (in other words, regarding becoming a Jew or Christian and now to be pleased with this) then he is not as he said, and the explanation of this probability is clear in the second Hadith which is narrated by Hazrat Buraida رضي الله عنه, that the Prophet ﷺ said, “One who says this, that he is free of Islam (if he does this) then he is as he has said and if he is true in this Qasm, then he will not remain sheltered in Islam by this sin (i.e. due to this).

Imam Qadi Iyaaz (rahmatullah alaih) says that the apparent meaning of this Hadith is this, that through his Qasm, the condition of his Islam will become clear and he will become just as he has said and there is also the possibility that he leaves the issue of becoming kaafir, pending on the breaking of his Qasm. The proof of this, is that Hadith which Hazrat Buraidah reported that the Prophet ﷺ said,

من قال اني برئ من الاسلام فان كان كاذبا فهو كما قال

“Whosoever said, that he is released from Islam and if he is false in his oath, then he is just as he has said.” [Mishkaat Shareef, pg.296/297]

Possibly the intention of the one saying this is to reprimand his Nafs and rebuke it strongly, and it is not this, that the command be given that he has already become a Jew or he has left Islam already. In

reality what he really is saying, is that he will be worthy of the same punishment as a Jew is deserving of and the example of this, is the statement of the Prophet ﷺ:

من ترك الصلاة متعمداً فقد كفر

“One who intentionally leaves out his Salaah, has become a kaafir”(In other words, he is deserving of the punishment of a kaafir)
[Jaame Sagheer with Faizul Qadeer, Vol.6 Pg.102]

Like Shaykh Abdul Haq Muhadith Delhwi, Hazrat Imam Qadi Iyaaz (rahmatullah alaih) has also presented two views here, but he did not take as absolute any one statement. However, he presented the reasons and explanation of the second statement, which clarifies that he too regards the second statement as authentic, meaning that the person in question is not decreed a kaafir, but on breaking of the oath based on the certainty of being pleased with kufr, he will become a kaafir. This is the apparent benefit of the Hadith that the Hadith has left his issue of being out of Islam pending until he lies.

Now in this discussion, this has not only been clarified by the statements of the Ulama, but also through the Hadith, that if a Muslim says something and there are numerous probabilities in what he has said which demand his kufr but there is one reason that points to his Islam, then it is necessary upon us to direct our attention towards that one reason(that proves his Islam), until such time these probabilities remain established, we should not term a Muslim to be a Kaafir.

It is for this reason that it has been mentioned in Raddul Muhtar as follows:

لايفتى بكفر مسلم ان امكن حبل كلامه على محبل حسن او كان
في كفره اختلاف ولو كان ذلك رواية ضعيفة

“The Fatwa will not be given to a Muslim becoming a kaafir as long as the possibility is there of taking his statements and actions on a good side, or if there is Ikhtilaaf (difference or doubt) in his kufr, even though the related narration is weak.” [Raddul Muhtar, Vol.4 Pg.229/230]

Again, I (Taajush Shariah) must say, from our statements that have just been mentioned, it is evident that the Hadith has clarified that the person in question will only be regarded as a kaafir if he breaks the Qasm, and not that he is already a Kaafir.

In this case, the apparent meaning of the Hadith is also with those who regard the second statement (as authentic) and that the absolute kufr of the one in question must be handled with care until the claim is confirmed as true.

If this is accepted in the context that it was said, then the only time that the person can be regarded as kaafir, is when the probability of the apparent meaning which is regarded as the meaning he intended, and this must be clear without any doubt.

If the context of the statement is a common one, or any other context is established to show that the person who made the statement did not actually intend to use the kufr meaning, then this

will not have that probability and that which was apparent will be nullified. There are numerous examples of this.

In general discussions, people say, “The spring season has caused the vegetation to grow; The leader saved me; This is the curable treatment of his illness; This poison is a killer; In all these examples, the Imaan of the believer, and actually all are witnesses to the fact that the actual meaning is not that which is evident from the words used, but in all these examples, all have been authorised, that the belief of the Mo’mins is that the One who truly causes everything to happen is Almighty Allah. All these things did not happen by themselves, but they are a means that have been created by Allah, and Allah has blessed these things with this effect.”

This is the treachery of the Wahabis, and they shut their eyes to the general idioms (figures of speech) that even the ordinary Muslims are aware of. However, what they (the Wahabis) do is that they say it to be shirk when the Muslims ask help and assistance from the Awliyah, and they even say this when we ask from the Nabis. The secret behind this, is that leave alone the Awliyah, they regard the respecting of the Prophet ﷺ as shirk, just as it is apparent when perusing “Taqwiyatul Imaan” (book full of corrupt beliefs written by Ismail Delhwi who was a corrupt Wahabi).

It is regarding them that Aala Hazrat Azeem ul Barkat رحمۃ اللہ علیہ says,

شرک ٹھہرے جس میں تعظیم رسول
اس برے مذہب پہ لعنت کیجئے

Now, let us go back to the apparent rule at discussion and let us keep the above mentioned discourse in mind. By the intention of the person in question being pending based on him rebuking and threatening his Nafs and warning himself about the stern punishment, emphasis of restraint and abstinence is commanded, and it is then known as a common habit in this instance. The apparent meaning where the absolute meaning of kufr is mentioned is not probable or the actual intention, but is completely obsolete, and on its basis it is not only apparent but more apparent than that which is intended is that which is commonly said and that which is the general way and habit (of the people).

Thus, as long as the one in question does not break the Qasm, he will not be regarded as a kaaafir. However, it must be mentioned that to take such a Qasm is strictly abominable and forbidden. Therefore, Tauba (repentance) is necessary upon the person who made the said statement.

It has been mentioned in Durr-e-Mukhtar Vol.4 pg 246/247 as follows:

فيكون كفر الاتفاق يطل العمل والنكاح واولاده اولاد الزنا وما فيه خلاف يومر بالاستغفار و
التوبة وتجديد النكاح (اي تجديد الاسلام وتجديد النكاح)

“That which is agreed upon to be kufr, causes ones deeds and Nikah to become invalid, and the children of such a person are regarded as children of adultery, and for that person in whose kufr there is difference of opinion, then (even) such a person must make Tauba and Tajdeed-e-Imaan (i.e. re-instate his faith) and he must have his Nikah renewed.”

As for the issue of whether there is Kaffarah on him if he breaks the oath, then (in this case) if he had made the oath pending on something in the future, then the example of this is to make forbidden something which is already allowed upon you. In other words, it is to make something that is lawful into Haraam upon yourself by taking such an oath.

Almighty Allah said to His Nabi ﷺ,

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ

“O informer of the Unseen (Nabi)! Why do you make forbidden upon yourself that which Allah has made Halaal for you.”

[Surah Tahreem, Verse 1]

Sayyid-e-Aalam ﷺ was at the home of Hazrat Ummul Mo'mineen Hafsa رضي الله تعالى عنها. She took the Prophet's ﷺ permission and went to visit her ailing father, Hazrat Umar رضي الله تعالى عنه. The Prophet ﷺ gave Hazrat Maaria Qibtiya رضي الله تعالى عنها the opportunity to serve him. This made Hazrat Hafsa displeased. To make her feel comfortable, the Beloved Rasool ﷺ, said “I have made Maaria Haraam upon myself and I give you glad tidings that after me, the Leaders of the Ummat will be Hazrat Abu Bakr and Hazrat Umar رضي الله تعالى عنهما. She was very pleased when she heard this and related it all to Hazrat A'isha رضي الله تعالى عنها. On the basis of this, the following verse was revealed,

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ

“Verily Allah has fixed for you the compensation for your Oaths.”

[Surah Tahreem, Verse 2]

In the same way, here as well the oath was taken and it was said, if he does a certain thing, then he is a Jew or a Christian. He made that which was lawful into Haraam upon himself, based on faith. Thus in the case of breaking the oath, here too he will have to give kaffarah. This is only the case if an oath was taken on some action to fulfil in the future, and if the person takes such an oath on an action in the past and if the person lies in that Qasm then in that case, there is no kaffarah. All he needs to do is to make Tauba, and as a precautionary measure, it is necessary that he should make Tajdeed-e-Imaan (re-state his faith) and have his Nikah renewed. This type of Qasm in the general terminology of Shariah is known as “Yameen-e-Ghumooz” and even in this, as per the earlier type, (regarding which) there are two views. The first view is that the person is absolutely kaafir and this is based on what has been apparently mentioned in the Hadith where it says if he was telling a lie... (Until the end of the Hadith).

This view is a strict one and the second view is that if he only intended the oath, then he will not become kaafir. Up to this point, we have only discussed two categories of Qasm. The third category is called “Yameen-e-Lugw” which means to take an oath on something after being misinformed, and the situation is actually contrary to what he was made to understand.

For example, he says, “By Allah, I did not talk to Zaid. By Allah, I entered the house.” The ruling regarding this is that there is no sin upon him and he does not have to give Kaffarah.

Almighty Allah says,

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْسَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْسَانَ

“Allah does not seize you based on the oaths you take on misconception. Yes, He seizes you for those oaths which you take with conviction.” [Surah Maa'idah, Verse.89]

Up to here, the issue of taking the Qasm of Ghairullah has been explained and has now been concluded. It must be noted that to even take Qasm on the names and attributes of Allah is something that one should be very cautious about. Thus one should not do this too often as well. It has been mentioned as follows in the Hadith Shareef:

من كان حالفاً فليحلف بالله اولى يصت

Abstain from taking a Qasm in Allah's name in most issues, and it is of utmost importance to protect the Name of Allah from common use, and to take the Qasm in Allah's Name too often, is to be impudent and fearless. It is for this reason that the Qur'an has commanded:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّآيَاتِكُمْ

“And do not make Allah the aim of you Oaths”

[Surah Baqarah, Verse 224]

The Mufasssireen (commentators) have said that the meaning of this verse is that we should not make the name of Allah the target of our Oaths, and we should not make the use of Allah's name (as Qasm) common. It has been mentioned that you will become pious if you seldom take the Qasm of Allah and when you abstain from sins, your oaths will be less frequent. Frequently swearing oaths takes one

away from goodness and piety, and it draws you towards sinning and fearlessness in the Court of Allah. Thus, Allama Jasaas Raazi says,

فالمعنى لا تعترضوا اسم الله وتبدلوه في كل شئ لان تبرؤ اذا حلفت وتتنقوا البائم فيها اذا قلت
ايهانكم لان كثرتها تبعد من البر والتقوى وتقرب من البائم والجرأة على الله تعالى

The meaning here is that Almighty Allah forbids you from swearing an oath too often, and (by doing so) He is keeping you protected from misdeeds.

Thus, there is goodness and piety in abstaining from it and your progress is in this.

WHEN PEOPLE WILL COME FORWARD TO GIVE TESTIMONY WITHOUT BEING ASKED

In other words, they will give false testimony, just as it has been mentioned in Majma'ul Bihaar ul Anwaar:

يَأْتِي قَوْمٌ يَشْهَدُونَ وَلَا يَسْتَشْهَدُونَ هَذَا عَامٌ فِيهِمْ يُوَدَّى الشَّهَادَةُ قَبْلَ أَنْ يُطْلَبَ بِهَا صَاحِبُ الْحَقِّ
فَلَا يَقْبَلُ، وَمَا قَبْلَهُ خَاصٌ، قِيلَ: هُمُ الَّذِينَ يَشْهَدُونَ بِالْبَاطِلِ

A nation will come, whose people will give testimony and yet they will not be asked to testify. It is common that they will give testimony before being asked by the righteous person. This will not be accepted, and it must be noted that they will particularly come forth (without being summoned). It has been mentioned that those being discussed here, are those who will give false testimony. [Majma'ul Bihaarul Anwaar, Vol.1, Pg.270]

The time and environment is such.¹

1. It is mentioned in Hadith-e-Paak that the Prophet ﷺ said,

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ
وَلَا يَشْهَدُ وَيَسْتَحْلِفُ الرَّجُلُ وَلَا يَسْتَحْلِفُ

“The best era is my era, thereafter is the era that is closest to that, followed by the one closest to that, then lies will be in abundance, until people will give testimony without being asked to testify and people will take a Halaf (Oath) without being asked to take an oath.” [Tirmizi Shareef vol 2 page 54] (Farooqi)

WHEN THAT WHICH IS VESTED IN A TRUST IS REGARDED AS INHERITANCE

This refers to those who become wealthy through the inheritance of their fathers and grandfathers. They will become self-appointed leaders of the Muslim territories and their affairs, without the blessing of the elders and the people of knowledge, who are the true administrators. Without any difficulty and with delight they shall be supported. Such people should not be asked for advice and neither are these wealthy ones who sit there deserving (of this position). This is not accepted in the Shariat, and those people who are chosen without the consent of the people of knowledge and the legal administrators also fall within the same category. The legal administrators are more deserving than those that have got themselves elected. There is a Hadith quoted in Majma'ul Bihaar and the essence of that Hadith is this; there is no person more treacherous than the one who is appointed by the people, without this appointment being verified by the People of Opinion (The True Administrators). That which is mentioned in this Hadith can be seen in a few places even today. Thus, there is no need to give a detailed explanation of this. Those people also fall under this category, who become the successors of the pious servants of Allah, simply based on inheriting this and without being properly appointed as per the Shariat, and they are also deserving of that which has been mentioned in the Hadith. This too has become common and can be clearly seen presently.¹

1. It has been mentioned in Hadith-e-Paak as follows:

إذا وسد الأمر إلى يلى الخلافة أو القضاء أو الأمانة من ليس بأهل فانتظر الساعة

“When affairs (responsibilities) such as Khilaafat or judicial issues, or control of affairs are given in the care of the incapable then await the coming of Qiyaamat.” [Majma'ul Bihaar, Vol.1, pg.101]. (Farooqi)

WHEN MALES WILL BE INTIMATE WITH MALES AND FEMALES WITH FEMALES

This has been explained in detail in the second Hadith which Khateeb and ibn Asaakir have narrated from Hazrat Waathila and Hazrat Anas رضي الله تعالى عنها that the Beloved Rasool ﷺ said, “The world will not come to an end until such time when males will become intimate with males and females will become intimate with females and there will be السحاق (in other words) when females will be completely intimate with females and commit adultery with one another. The words of the Hadith which has been quoted in Kanzul Umaal Vol.14 pg.226 are as follows:

لا تذهب الدنيا حتى يستغنى النساء بالنساء والرجال بالرجال،
والسحاق زنا النساء فيما بينهن

The third Hadith is narrated from Hazrat Ubay. He says, “We have been informed that in the latter of this Ummah, close to Qiyaamat, some things will become apparent. From amongst these things, it has been mentioned that men will have intercourse with their wives and servants from the rear (anus)¹. This is from amongst those actions which Allah and his Rasool ﷺ have made Haraam and the wrath of Allah and His Rasool ﷺ is upon this. In the same category is the issue of men having intercourse with men² and this too is from those actions which Allah and His Rasool ﷺ have made Haraam. From this category is also the issue of females having sexual intimacy with females³ and this action is also from that which Almighty Allah and His Rasool ﷺ have made Haraam, and this invokes that displeasure of Allah and His Rasool ﷺ(Until End of Hadith).

Footnotes from previous page

1. Nowadays, this disease is common in western countries like America etc. Those who do this, try to prove their action as correct by saying that they are married to their wives and thus her entire body is Halaal upon the husband. In places where this is common, the females there even allow this sinful act to take place and invite it, whereas it is totally Haraam. Those who do this are very sinful and deserving of the wrath of Allah. It is Waajib (compulsory) for them to repent from this behaviour and totally abstain from this.

The Beloved Rasool ﷺ said,

من اق حائضا او امرأة في دبرها فقد كفر بما انزل على محمد صلى الله تعالى عليه وسلم

“A man who has intercourse with his wife during her menstruation and from behind (anal), verily he has committed kufr with that (i.e. he has gone against that) which has been revealed upon Muhammad ﷺ. [Ahkaam Al Qur’an Vol.1 pg.353]

2. This is such a sinful and na-paak (impure) action that if all those homosexuals have to bathe in all the seas, then too they will not be truly pure. The Prophet ﷺ said, “Almighty Allah will turn a person who commits homosexuality into a swine in his grave and fire is entered into his nostrils and it continues exiting from his rear.” [Nuzhat ul Majaalis, Vol.2 pg.62]

3. Just as homosexuality in males is on the increase, lesbianism is increasing amongst females and the amazing thing is that in many European countries it is regarded as a legal right of a person. In these countries males and females are boldly marrying one another in courts under the “Same Sex Marriage Act”. This too shows the statement of the Prophet ﷺ being correct, word for word. (Farooqi)

The actual text of the Hadith mentioned in Kanz ul Umaal Vol.14 pg.575 is as follows:

عن ابن قال قيل لنا أشياء تكون في آخر هذه الامة عند اقتراب الساعة فبينها نكاح الرجل امرأته
وامته في دبرها وذلك مباحم الله و رسوله ويبقت الله عليه و رسوله ومنها نكاح الرجل الرجل
وذلك مباحم الله عليه و رسوله ومنها نكاح البرأة البرأة وذلك مباحم الله و رسوله ويبقت
الله عليه و رسوله صلى الله عليه وسلم

CONCLUSION

From amongst the signs of the coming of Qiyaamat that the Beloved Rasool ﷺ has mentioned, most of these signs have become apparent and our eyes is clear testimony to this. All the signs that are still to happen will definitely take place. والله تعالى اعلم.

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AN IMPORTANT MESSAGE

REMAIN STEADFAST ON THE PATH
OF THE AHLE SUNNAT WA JAMA'AT

PROTECT YOUR IMAAN AND THE IMAAN
OF YOUR FAMILY FROM
THE THIEVES OF IMAAN,

IN OTHER WORDS, FROM THE
NON-SUNNIS WHO TRY
TO COME TO YOU IN
THE GUISE OF BEING MUSLIMS

LOVE THE SAHABA-E-KIRAAM,
AND STAY AWAY FROM THOSE
WHO SLANDER THE
COMPANIONS OF THE
BELOVED PROPHET ﷺ