



# **200 SIGNS OF THE END TIMES**

**200 MINOR SIGNS TO OCCUR AND INTENSIFY  
BEFORE THE DAY OF JUDGEMENT**

## DEDICATION

**This book is dedicated to the Ummah of Prophet Muhammad (peace and salutations be upon him).**

This last and final Ummah, belonging to the most noble of all Prophets, will be the one to live through the end of times; times which will be full of tests and turbulence. This book was compiled in hopes that the reader may benefit from something within it which will help them stay prepared, should they face any of this impending chaos. We pray that Allah Almighty grants us all the success of this world and the hereafter. We request the reader to keep us, our family, our teachers, and the Ummah in their prayers.

*‘Verily, the felicitous man is he who is warded off from dissensions.  
Verily, the felicitous man is he who is warded off from dissensions.  
Verily, the felicitous man is he who is warded off from dissensions.  
And indeed he who is tested and endures patiently, then how wonderful!’  
(Hadith narrated in Abu Dāwud)*

We commence with the name of Allah, glorifying Him, seeking His refuge from attributing a falsity to His blessed Messenger (peace and salutations be upon him), and praying for His acceptance.

Please read the preface before reading the book, as it explains how to understand the book.

This booklet is to be studied with a learned scholar. Self-study and gives rise to individuals who make interpretations based on skewed perspectives, little or incorrect knowledge about Islamic sciences, or cultural and political narratives. Then they go on to misguide others.

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Edition: first edition 2022

## PREFACE

Muslims believe that this world will perish one day. This will occur through a catastrophic event called as-Sā<sup>3</sup>ah (the Moment or the Hour). During this event, all living and non-living creatures, heavenly bodies, space, along with everything contained in it, will be destroyed when angel Isrāfil will blow a celestial horn. Thereafter, Allah Almighty will recreate every living creature on a day known as Yaum-ul-Qiyāmah (the day of Resurrection). On this day, humans and Jinns will stand before Allah, The Just and Merciful Creator of all, and account for their deeds. Depending on their deeds, each person will be sent to their eternal abode of either Jannah or Jahannam (Gardens of Paradise or Hellfire). May Allah Almighty make us from the dwellers of Jannat-ul-Firdaus al-A<sup>3</sup>lā (the highest level of Paradise). Āmeen. Before this world comes to an end, certain major events and upheavals will occur. It will be a time of much confusion, deception, tests and afflictions. For the people who will live to see this time, there are signs foretold as preparedness warnings. These signs were prophesied by Rasulullah Muhammad, The Messenger of Allah (peace and salutations be upon him). His Sahābah (Companions) passed them on. These narrations are brought in the books of Hadith (Prophetic narrations) under the chapters of Islamic eschatology; Fitan (tribulations) and Ashrāt-us-Sā<sup>3</sup>ah (signs of the end of times).

These signs can be divided into three types, based on chronology:

1. Those that occurred during Rasulullah's blessed life (e.g. splitting of the moon, mentioned in Surah Qamar)
2. Those that occurred after Rasulullah's demise (e.g. the fire of Hejaz, which occurred 654 years after Hijrah)
3. Those that are to occur after his demise and have not yet occurred (e.g. 'the emerge of Imam al-Mahdi')

These signs can be divided into two types, based on occurrence and impact:

1. Major signs - they relate to specific people and events that will impact the entire world. (e.g. the smoke, Dajjāl, the beast, sun rising from west, descent of Isa son of Maryam, Yā'juj and Mā'juj, the three landslides, the fire etc.)
2. Minor signs - they increase in frequency and intensity, becoming common or accepted globally, in a manner unseen previously. Most of them tend to outline moral decline. In this book, these latter type of signs are listed. The purpose of sharing these signs is not to stir up fear or fanaticism. The purpose is to become aware of wrongdoings and to stop them before they cause us untold harm. It is to become aware of dangerous people who will cause mass misguide, dissention and suffering. It is to encourage endurance amongst those who may suffer from foretold trials. It is to realise the fleeting and fickle nature of the world. This realisation should encourage us to attach ourselves to Allah Almighty, to put morality over self-interest, and to prepare to meet Him for a meeting which will surely occur.

- The signs listed are bullet points taken from the Hadith, and not presented as a direct translation from the Hadith. Therefore, this book cannot be used as source material which can be quoted, but as a summarising presentation.
- *Tullāb-ul-'Ilm* (students of sacred knowledge) should study the Ahādith with their original Arabic wording from the sources directly.
- The picture selection is not meant to be understood as the compiler's interpretation of the Hadith.
- It has been our aim to bring *Marfū*<sup>3</sup> narrations. A few narrations may have been narrated in various books of Hadith as either or both *Mauqūf* or *Marfū*<sup>3</sup>.
- Only one or two sources have been listed. Most of the signs have *Shawāhid* in other books, which can be looked up. For brevity, other sources have not been mentioned. A shortcoming of this book is that the *Takhreej* is not done fully; the narration number has not been mentioned, which makes it difficult to search for.
- The aim has been to prefer strong narrations. However, the narrations vary in their *Sihhat*. As this falls in the category of *Targhib and Tarheeb*, there is no objection. Where a narration is clearly *Gharib*, it has been pointed out.
- Many suitable narrations on the topic are not included in the book for brevity or if there was *Kalām* on their *Dhu*<sup>3</sup>*f*.
- Most of the signs are part of larger narrations. It is advisable to study the full narrations from their original sources.
- Any notes written after the source is listed are explanatory notes from the compiler whilst any notes written before the source is listed are derived from the narration itself.
- Allah Almighty knows the true context, chronology, and meaning of every sign. Some signs are easily understood and others should not be interpreted. Some signs can only be understood once they are witnessed.
- A sign being a sign of the end of times does not necessarily make it a sin. Yes, many of these signs indicate moral decline and the frequency of sins at an unprecedented level. These are foretold as warnings to refrain from such behaviour before punishment is sent. Other signs indicate social inversion or unusual happenings within the planet itself. These are foretold as alerts. Some signs serve to increase our faith, for they show us how our Prophet (peace be upon him) foretold such things that could have only been known beforehand through Revelation.
- Many signs are not listed which are context specific or will occur during or after emergence of Imam al-Mahdi. These include the abandonment of Madinah, Roman forces reaching Dābiq, lifting of the Qur'ān, and the worshipping of idols in the Arabia peninsula; as this sign will occur when no believers remain on earth.

Then do they await except that the Sā<sup>3</sup>ah (the Hour) should come upon them unexpectedly? But already there have come its Ashrāt (indications). Then what good to them, when it has come, will be their remembrance?

*(Holy Qur'ān 47:18)*

‘It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. Verily, this Ummah of yours, its (days of) wellbeing is placed in its beginning. Verily, its last phase will be afflicted with trials and things disagreeable to you. There will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When a trial comes, the believer would say: ‘This is going to bring about my destruction.’ Then it will be over and when another trial comes, the believer would say: ‘This one is surely going to be it.’ Whoever wishes to be delivered from the fire and enter Jannah should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them.’

*(Hadith narrated in Sahih Muslim)*

‘There will soon be a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should take it as his resort.’  
*(Hadith narrated in Sahih Muslim)*



‘Hasten to perform actions before tribulations which are like pieces of a dark night. A man will wake up as a believer in them but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. He will sell his Deen (faith) for some worldly goods.’

*(Hadith narrated in Sahih Muslim)*





First thing to go from people is:  
Trustworthiness and Modesty (*Abu Ya'lā*)

Kushū<sup>3</sup> (devotion) (*at-Tabarāni*)

Hukm (just rulings) (*Ibn Hibbān*)

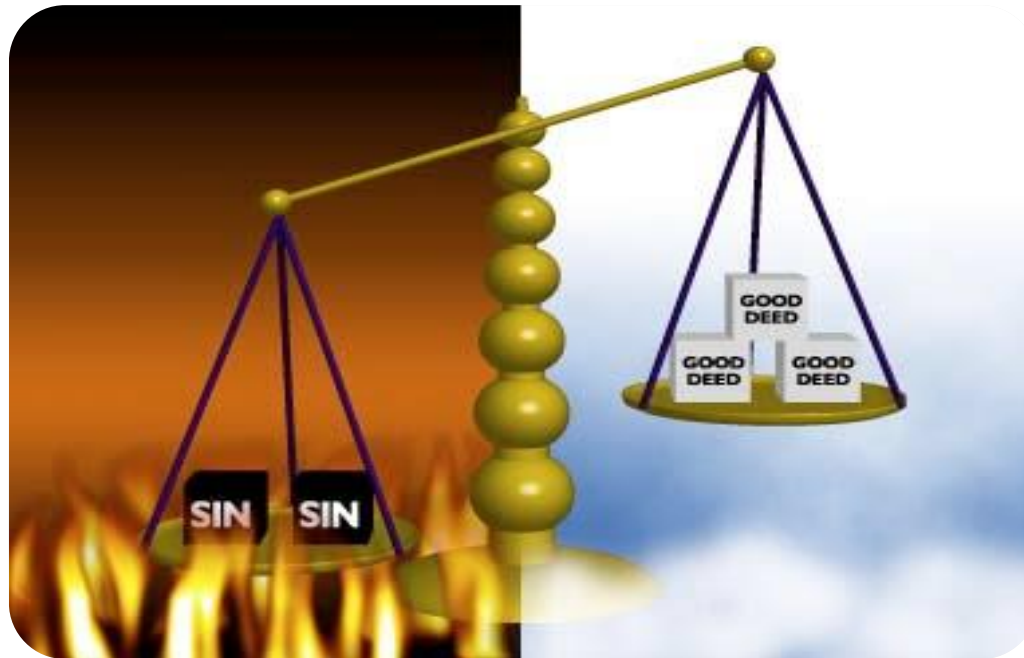
Rules of inheritance (*Ibn Mājah*)

Last thing to remain in people is:

Salāh (*Abu Ya'lā and Ibn Hibbān*)



Good deeds  
will  
decrease  
*(Sahih al-Bukhāri)*



People will blatantly  
follow their  
passions and whims  
*(Kanz-ul-Ummāl)*



# Words will be opened out whilst actions will be stored away

i.e. people will speak much and  
make claims of good but not act on good

*(al-Hākim)*

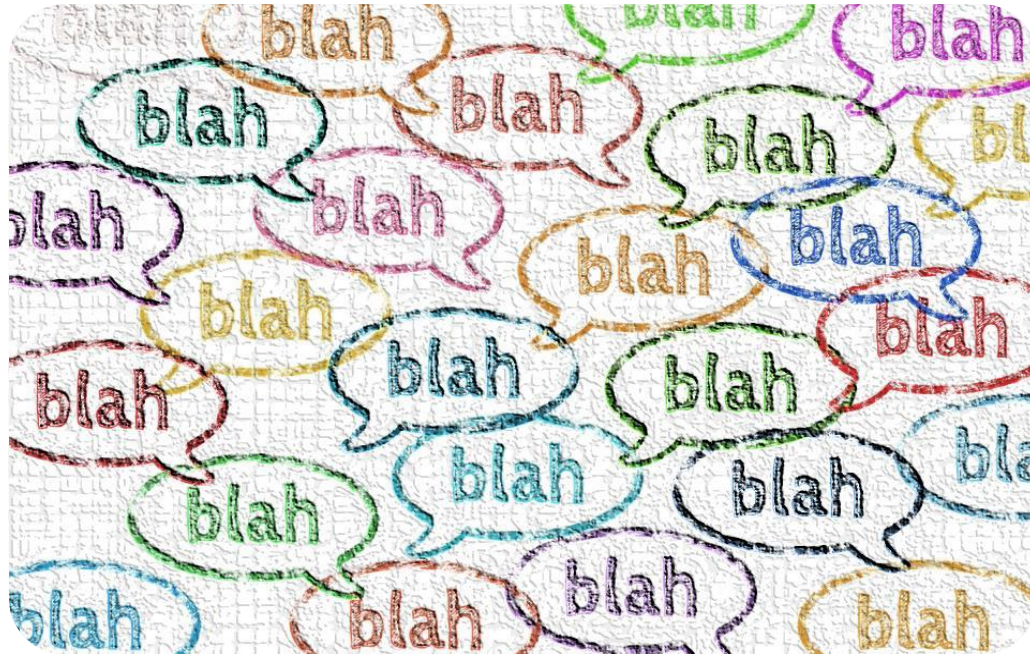


People will command to wrong and forbid from right. Even worse than that, they will view wrong as right, and right as wrong.

*(Abu Ya'lā)*



Worldly affairs  
will be  
talked about in the Masjid  
(*Shu'b-ul-Imān lil-Baihaqi*)



Voices  
will be raised  
in the Masājid  
*(at-Tirmidhi)*

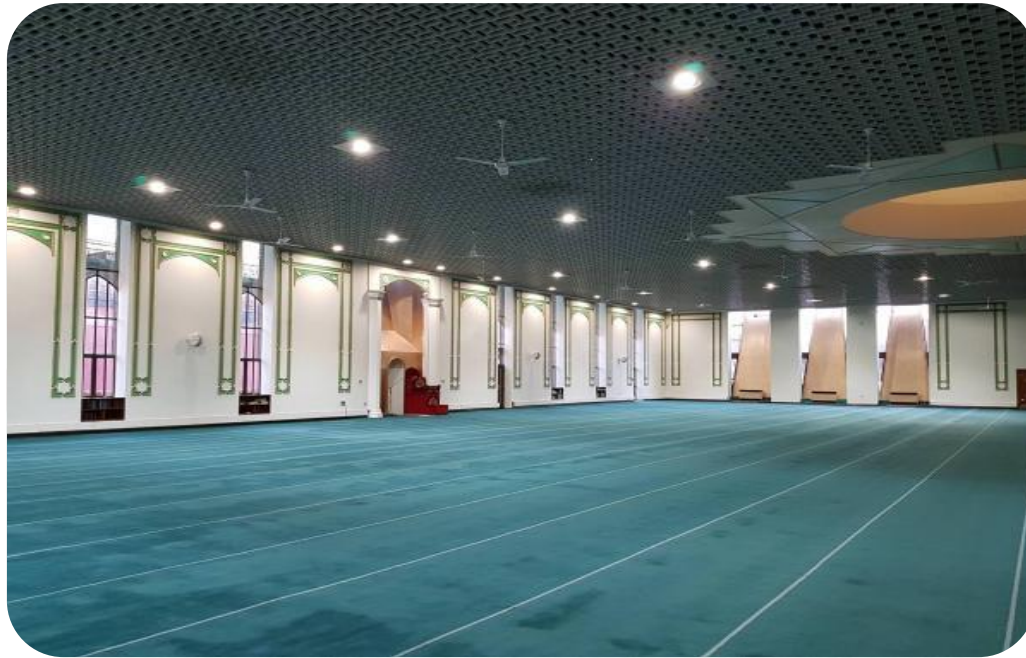


People will compete with one another  
about Masājid (*Abu Dāwud*)  
People will boast over one another  
regarding Masājid (*Ahmad*)





A man will pass by  
a Masjid and not even  
pray two Rak'ah inside it  
*(Ibn Khuzaymah)*



Masājid  
will be taken  
as pass-through ways  
*(at-Tabarāni's al-Awsat)*



Masājid  
will be decorated  
and Masāhif will be adorned

*(Nawādir-ul-Usūl and Masāhif Ibn Abi Laylā - Mauqūf on Abu Dardā')*



Masāhif will be adorned, Masājid will be decorated with pictures, Minarats will be lengthened but hearts would be ruined

*(Hilyat-ul-Awliyā - narration is Gharib)*



People will gather for Salāh  
but will be unable to find  
an Imam to lead them  
*(Abu Dāwud)*



People will  
make Salāh  
die out (i.e. abandon it)  
*(Hilyat-ul-Awliyā - narration is Gharib)*



Knowledge will decrease (*Sahih al-Bukhāri*)

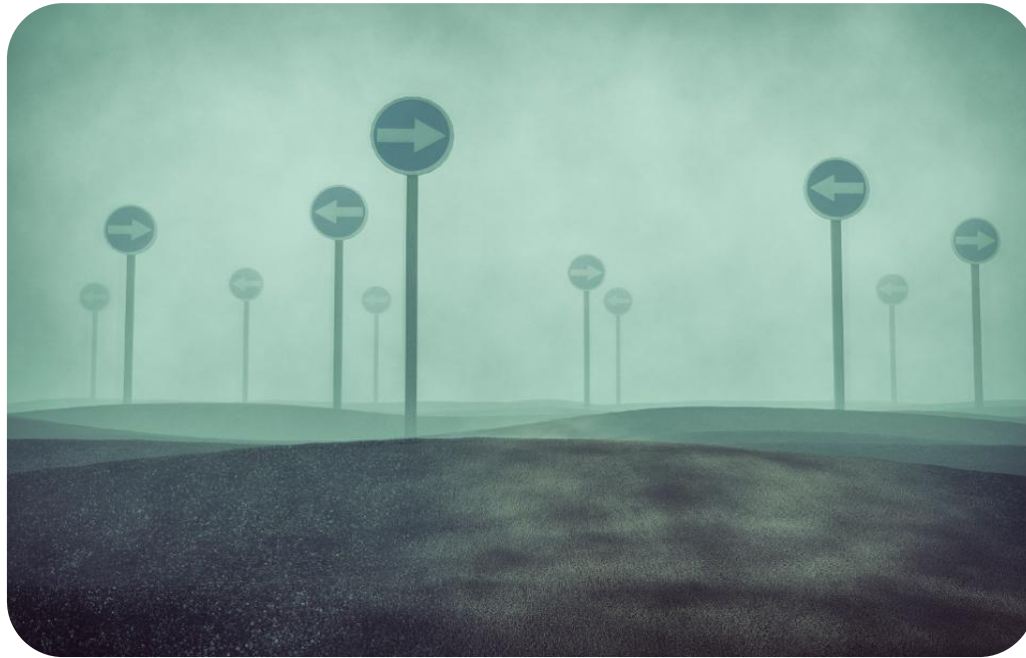
Knowledge will be lifted (*Sahih al-Bukhāri*)

Knowledge will be seized (*Sahih Muslim*)



Ignorance will be established  
(*Sahih al-Bukhāri and Sahih Muslim*)

Ignorance will descend  
(*Sahih al-Bukhāri and Sahih Muslim*)





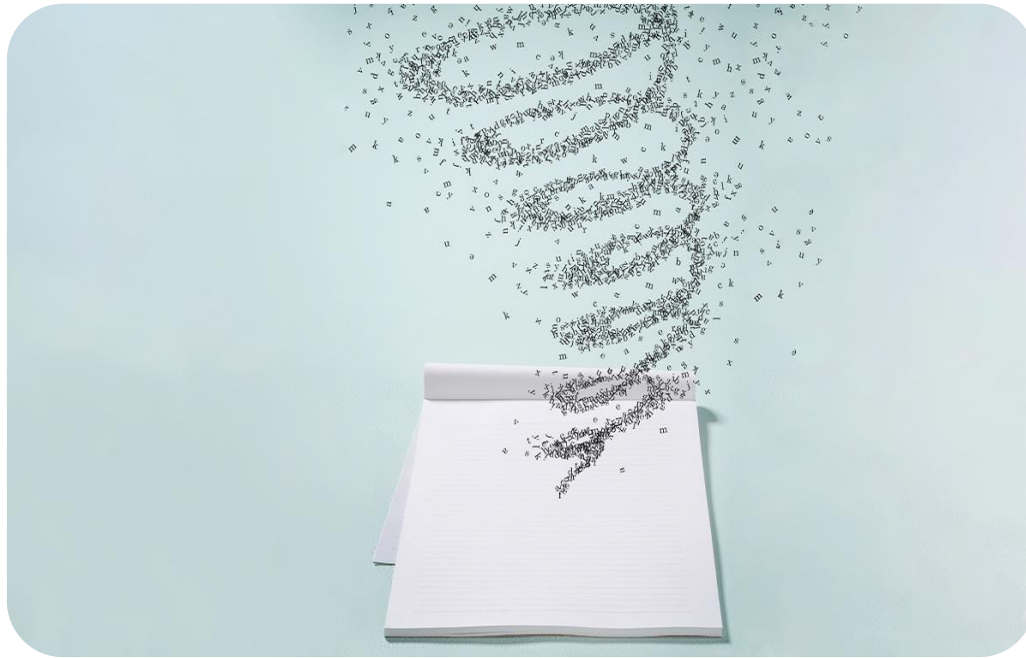
Books/writing will  
be widespread but  
knowledge will be low  
*(Ahmad)*



There will be  
widespread and abundant  
pens (literacy)  
*(Ahmad)*



A scribe will  
be searched for in a large region  
but none will be found  
*(Sunan an-Nasa'i)*



# Dhawul-Ḥijā (people of wisdom) will be lifted away (pass away)

and the Rijrajah (dregs) of people will remain  
who will not recognise good and not reject any wrong

*(Abu Ya'lā)*



# ‘A time will soon come when the people are sifted and dregs of mankind survive

and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus - *he (peace be upon him) intertwined his fingers*

*(to demonstrate)*. They asked: ‘What do you order us to do, O Messenger of Allah?’

He replied: ‘Accept what you approve of, abandon what you disapprove of, attend to your own affairs and leave alone the affairs of the generality’.

*(Abu Dāwud)*



The righteous will pass away one by one  
until only the dregs remain like dregs of barley  
or dates. Allah will not show any concern about them.  
*(Sahih al-Bukhāri)*



‘Verily, Allah does not withhold knowledge by snatching it away from servants, but rather He withholds knowledge by taking the souls of the scholars until no scholar remains and

**people take ignoramus leaders.**

So they are asked and they issue judgments without knowledge.

**Thus, they are astray and lead others astray:**

*(Sahih al-Bukhāri and Sahih Muslim)*



# Knowledge will be sought from Aṣāghir (youngsters) *(at-Tabarāni's Mu'jam al-Kabir)*

'Youngsters' is explained by Imam Ibn Mubārak as those who interpret from their incorrect opinions instead of narrating from elders with authentic chains and expertise





The Qurṛā' (reciters) will increase  
but the Fuḡahā' (learned ones)  
will decrease  
*(al-Hākim)*



# There will be people who have the title of scholar but will spread Fitnah

‘Soon a time will come to the people where nothing will remain from Islam except its name, nothing will remain from the Qur’ān except its outward form, their Masājid will be inhabited but bereft of guidance, their scholars will be the worst people under the sky; from them the Fitnah will emerge and to them it shall return.’

*(Shu’b-ul-Imān lil-Baihaqi)*



Fiqh will be learnt for other than Deen  
and Dunya will be sought  
through actions of Ākhirah  
(*Hilyat-ul-Awliyā* - narration is Gharib)



There will be people who will  
recite the Qur'ān as if singing a song.

It will not surpass their throats. Their own hearts will have fallen into Fitnah  
and those who admire their recital will also have fallen into Fitnah.

*(at-Tabarāni's al-Awsat)*



# Some will take the Qur'ān as instruments.

They will put someone forward to lead them  
(in Salāh) so that he can sing to them even though  
he may be the least of them in Fiqh. (*Ahmad*)



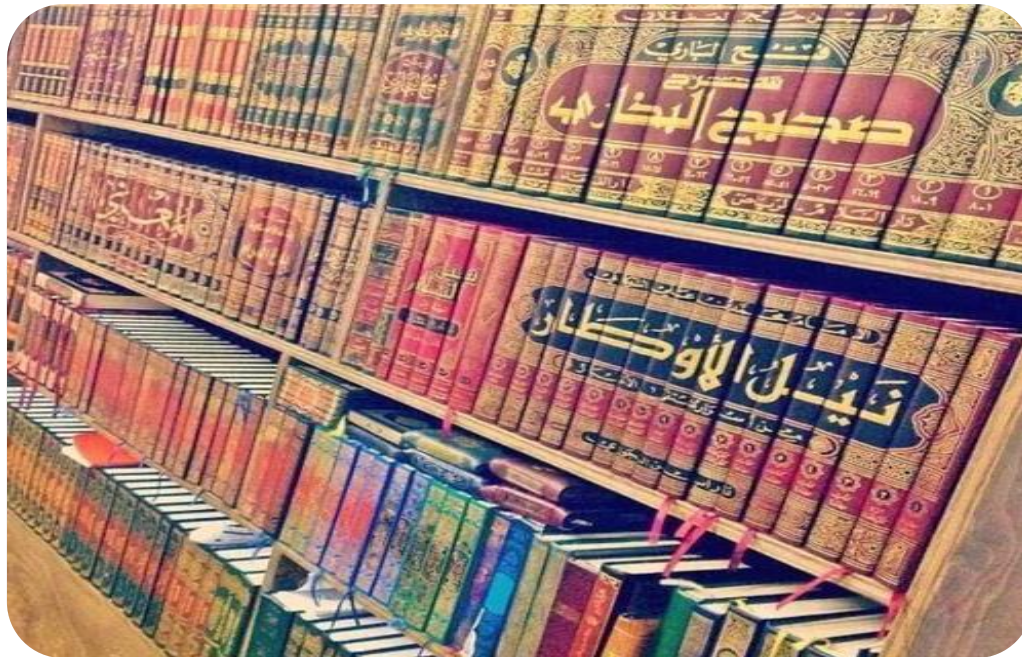
# Some will reject the Hadith and Sunnah

‘Verily, I have been given the Book and something like it with it.

Soon indeed a time will come where a man, satiated on his couch, will say:

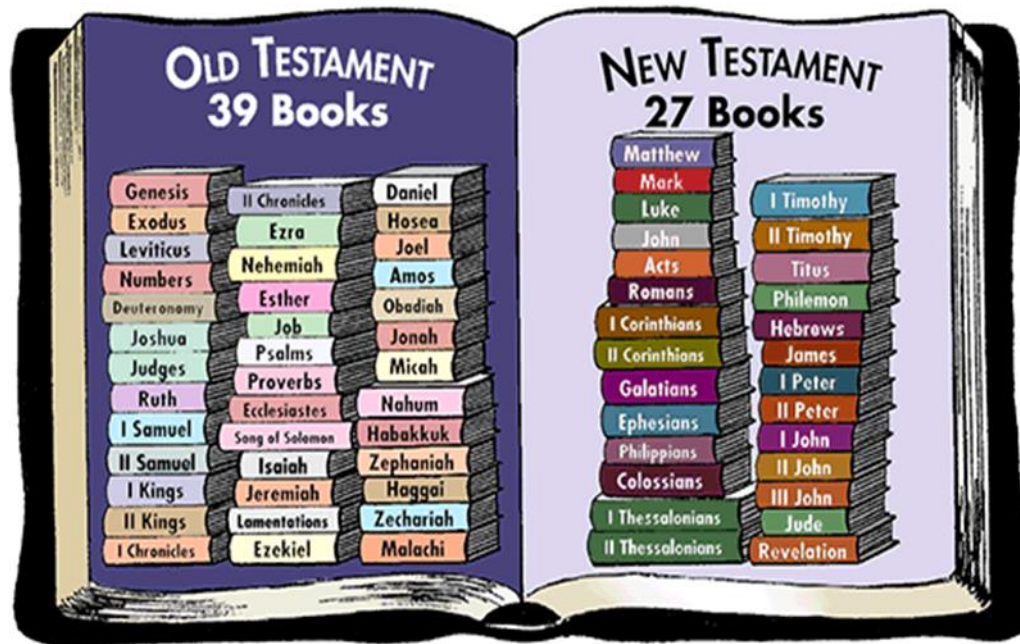
‘You should adhere only to this Qur’ān. Whatever you find deemed Halāl in it, consider it Halāl. Whatever you find deemed Harām in it, consider (only) it Harām.’

*(Abu Dāwud)*



# The Muthannāt will be recited to the people and no one will reject that (*al-Hākim*)

Muthannāt are books written by the Ahl-ul-Kitāb in which they wrote what they wanted and placed its rulings over the books revealed to their Prophets



# Emergence of Khārijite extremists

‘There will come a people from the east who recite the Qur’ān but it will not go beyond their throats. They will pass through the religion just as an arrow pierces its target and they will not return to it just as the arrow does not return to the bow.’

*(Sahih al-Bukhāri)*





# There will be people who will fabricate

‘There will soon be people at my Ummah’s end who will narrate to you what you and your forefathers have not heard of. So keep them away from you and keep away from them.’

*(Muqaddimah Sahih Muslim)*



# There will come people who will fraudulently use religion for worldly ends.

They will wear sheepskins in public to display meekness.

Their tongues will be sweeter than sugar but their hearts will be the hearts of wolves.

*(at-Tirmidhi)*



# The last of the Ummah will curse the first *(at-Tirmidhi)*

It has become common for sects to claim guidance whilst some reject the Sahābah, others reject scholars and schools that are accepted by consensus, and others reject matters agreed upon by the Ummah. They claim to be rectifiers but create new Fitan day by day. First comes rejection, then comes cursing. We ask Allah Almighty for His aid and protection. Āmeen.



# Sectarianism will occur and the consensus of the scholars will be the correct way (*at-Tirmidhi*)

‘My Ummah will split into seventy three sects, all of whom will be in the Fire (i.e. sinful but not necessarily all disbelievers) except one sect.’

They said: ‘Who are they, O Messenger of Allah? He said:

‘What I adhere to, as do my Companions (i.e. Ahl-us-Sunnah wal-Jamā’ah).’ (*at-Tirmidhi*)

‘Allah will not cause my Ummah to agree on misguidance.

The hand (i.e. support) of Allah is with the Jamā’ah (consensus).’ (*at-Tirmidhi*)



People will  
believe in  
the stars (astrology)  
(*al-Bazzār*)



‘The best people are those of my generation, then those who come after them, then those who come after them.

Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony.’

*(Sahih al-Bukhāri and Sahih Muslim)*



People will  
reject al-Qadr  
(Divine predetermination i.e. fate)  
(*al-Bazzār*)



# Muslims will copy Jews and Christians

'You will follow the ways of those who came before you, span by span, cubit by cubit, so completely that if they go into the hole of a mastigure, you too will go there.'

We said: 'O Allah's Apostle! The Jews and the Christians?'

He replied: 'Whom else?'

*(Sahih al-Bukhāri and Sahih Muslim)*





# Muslims will copy non-Islamic cultures

‘The Hour will not commence until my Ummah starts to take on (the ways of) the generations before it, span by span, cubit by cubit, so completely that if they go into the hole of a mastigure, you too will go there.’ He was asked: ‘Oh Allah’s Apostle! Like Persia and Rome?’ He replied: ‘Who are the people other than those (that could be referred to)?’

*(Sahih al-Bukhāri)*



Imān  
will go back to Madinah  
like a snake returns to its hole  
(*Sahih al-Bukhāri*)



‘Other nations will soon summon one another to attack you (as easily) as people do when eating invite others to share their dish.’

Someone asked: ‘Will that be because of our small numbers at that time?’

He replied: ‘No, you will be numerous at that time but you will be scum like the scum carried down by the torrent. and Allah will take out fear/awe of you from the breasts of your enemy and cast Wahn into your hearts.’ Someone asked: ‘O Messenger of Allah! What is Wahn (enervation). He replied: ‘Love of the world and dislike of death.’

*(Abu Dāwud)*



A person who patiently holds on  
to his Deen will be like one  
who holds on to burning hot coal  
*(at-Tirmidhi)*



It will be regarded  
as a shame  
to act upon Qur'ānic injunctions  
*(Kanz-ul-Ummāl)*



‘Verily the Deen began as (being seen as) strange and  
will return to (being seen as) strange.  
So glad tidings to the strangers; who rectify what the  
people have corrupted from my Sunnah.’  
*(Sahih Muslim)*



‘A time will surely come when any of you will love to see me rather than to have his family and property doubled.’

*(Sahih al-Bukhāri)*



بَلِّغْ سَلَامِي رَوْضَةَ فِيهَا النَّبِيُّ الْمُحْتَرَمَ

Khamr (wine) will be prevalent  
*(at-Tabarāni's al-Awsat)*

Khamr will be drunk (by Muslims)  
*(Sahih al-Bukhāri and Sahih Muslim)*





Wines  
will be drunk  
in the roads

*(Hilyat-ul-Awliyā - narration is Gharib)*



Some will even proclaim  
that Khamr (wine)  
is Halāl  
*(Mu'allaqāt al-Bukhāri)*



When this Ummah regards liquor as a (soft) beverage, usury as a profit, bribery as a gift, thereby attempting to legalize it, and when they conduct their business with Zakāh, then they will be destroyed as a result of increasing sin. (*Kanz-ul-Ummāl*)



# Some will proclaim that Ma<sup>3</sup>āzif (musical instruments) are Halāl *(Mu'allaqāt al-Bukhāri)*

The Duff (open-ended frame drum without jingles) is not included in the prohibition as there is allowance in the Ahādith for its use on certain occasions.



Qaināt (female singers/entertainers)  
and musical instruments  
will become popular  
*(at-Tirmidhi)*



‘Indeed, some people among my nation

will drink wine, calling it by another name,  
musical instruments will be played for them  
over their heads, along with singing women.

Allah will cause the earth to swallow them up,  
and will turn some of them into monkeys and pigs.’

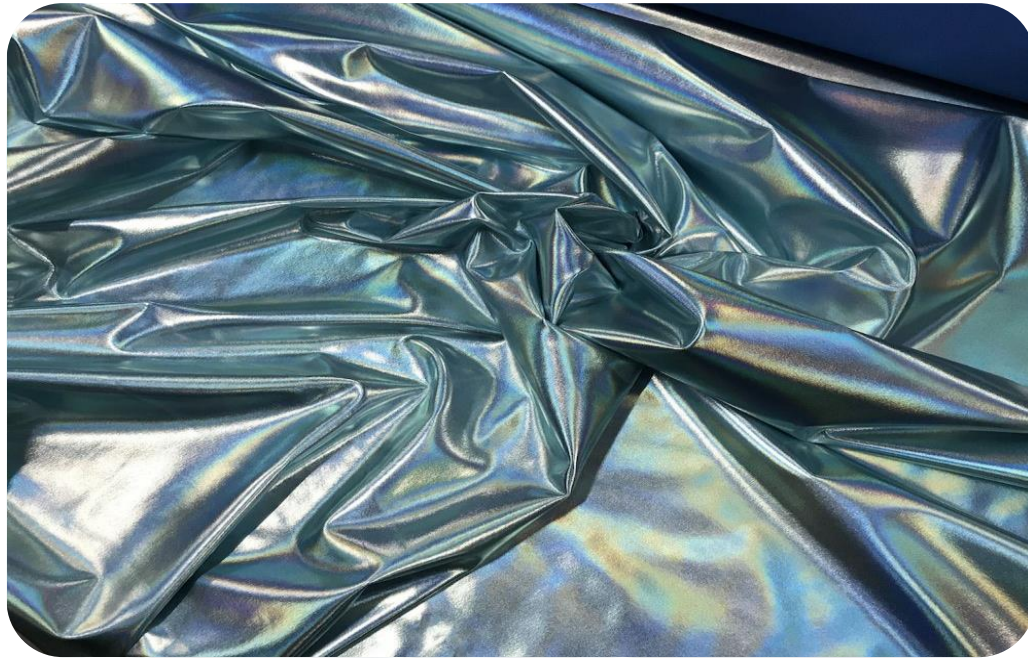
*(Ibn Mājah)*



Women will be naked in spite of  
being dressed; these women will  
be led astray and will lead others astray  
(*Sahih Muslim*)

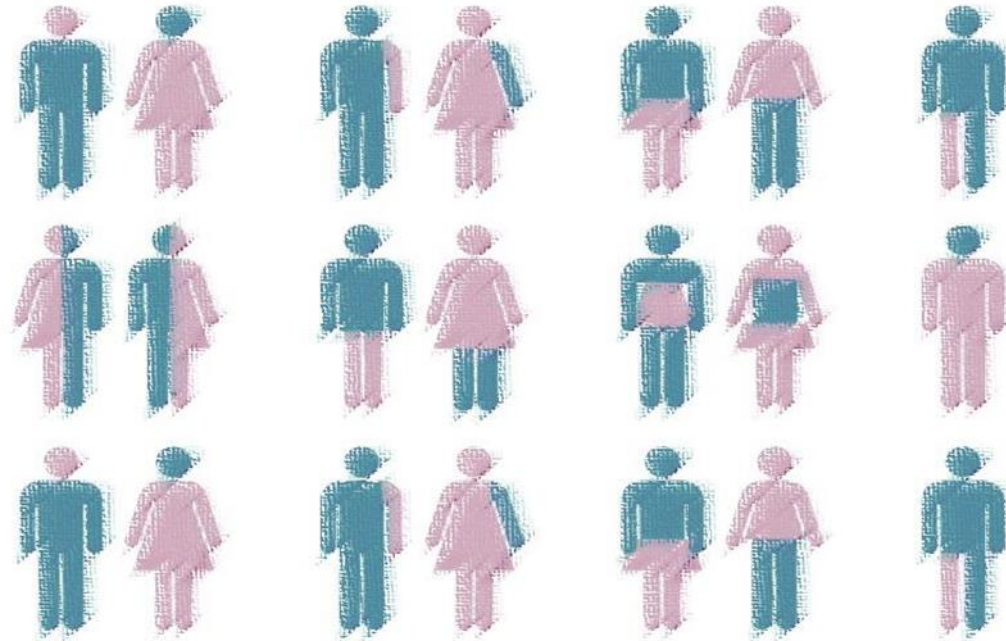


Such clothes would become prevalent  
that women who are clothed  
yet naked would wear  
(*at-Tabārani's al-Awsat*)





Men will  
imitate women and  
women will imitate men  
(*Hilyat-ul-Awliyā* - narration is Gharib)



Men will begin to wear silk *(at-Tirmidhi)*  
Some will even proclaim that silk  
is Halāl (for men to wear)  
*(Mu'allaqāt al-Bukhāri)*



There will be people who will  
dye their hair black  
like the crops of pigeons  
*(Ahmad)*



Muslims will drink from  
the vessels of the people of Shirk:  
gold and silver  
*(al-Hākim)*



A (Muslim) person will only  
make Salām (Islamic greeting)  
to one he knows  
*(Ahmad)*



# Hudūd

(limits and legislative punishments)  
will be ineffective/inactive

*(Hilyat-ul-Awliyā - narration is Gharib)*



# ‘You will see after me Atharah (favouritism/selfishness)

and other matters which you will disapprove of.’ They asked: ‘What do you order us to do, O Allah's Apostle?’ He said: ‘Pay their rights to them and ask your rights from Allah.’

*(Sahih al-Bukhāri)*



There will be oppression from the leaders  
(*al-Bazzār*)

The leader of a people  
will be the worst of them (*at-Tirmidhi*)





The Za<sup>3</sup>eem (leader) of the nation will be the most despicable of them (*at-Tirmidhi*)  
The hypocrites of every nation will be its leaders (*at-Tabārani's al-Awsat*)



'Hasten to perform actions before six things:

## Fools being in authority

an abundance of police/government agents, judgement being sold, (shedding) blood taken lightly, family ties being severed, a generation taking the Qur'ān like music; putting forward one of their to lead (in Salāh) so that he can sing to them in a melodious voice even though he may be least in Fiqh from them.'

*(al-Hākim)*



Leaders will oppress, ministers will  
be corrupt, judges will be traitors,  
Fuqahā (jurists) will be liars  
*(at-Tabarāni's al-Awsat)*



Leaders will be debauchers,  
ministers will be liars,  
treasurers will be traitors,  
<sup>3</sup>Urafā' (generals) will be oppressors,  
Qurrā' (learned ones) will be open sinners  
*(Hilyat-ul-Awliyā - narration is Gharib)*



There will be leaders who people will not oppose/reject (their wrong). They will all fall into the hellfire, following one another.

*(Abu Ya'lā)*



# There will be leaders whose close ones will be the worst people and who will delay Salāh

‘Whoever amongst you meets that  
should never be an informant, police, tax collector or treasurer (for them).’

*(Ibn Hibbān)*



# There will be monarchical despotism

‘Prophethood shall remain among you as long as Allah wills. Then He will raise it up when He wishes to raise it up. Then there will be Khilafah on the precepts of Prophethood. It shall remain as long as Allah wills. Then He will raise it up when He wishes to raise it up. Then there will be sharp kingship. It shall remain as long as Allah wills. Then He will raise it up when He wishes to raise it up. Then there will be monarchical despotism. It shall remain as long as Allah wills. Then He will raise it up when He wishes to raise it up. There will then emerge Khilafah on the precepts of Prophethood.’

*(Ahmad)*



‘When the people see an oppressor  
but they refuse to seize his hands,  
then soon a general punishment from  
Allah will afflict them.’ *(Abu Dāwud)*

There are situations where peaceful patience and tolerance is required, and others where challenging oppressive systems is required. The united view of the pious scholars must be taken as an authority to determine what path to take. It is not for groups to misapply narrations in order to try and validate vigilantism. At the same time, letting oppressors get away with their crimes - when there are legal measures that can be taken to challenge them - simply due to apathy, greed, and sycophantism is a sickness that leads to the downfall of nations. A people who justify oppression do not prosper, and never have prospered.





The best people will be put down  
whilst the worst people  
will be elevated  
*(al-Hākim)*



The most glad person regarding the  
Dunya will be a luka<sup>3</sup> son of a luka<sup>3</sup>

*(at-Tirmidhi)*

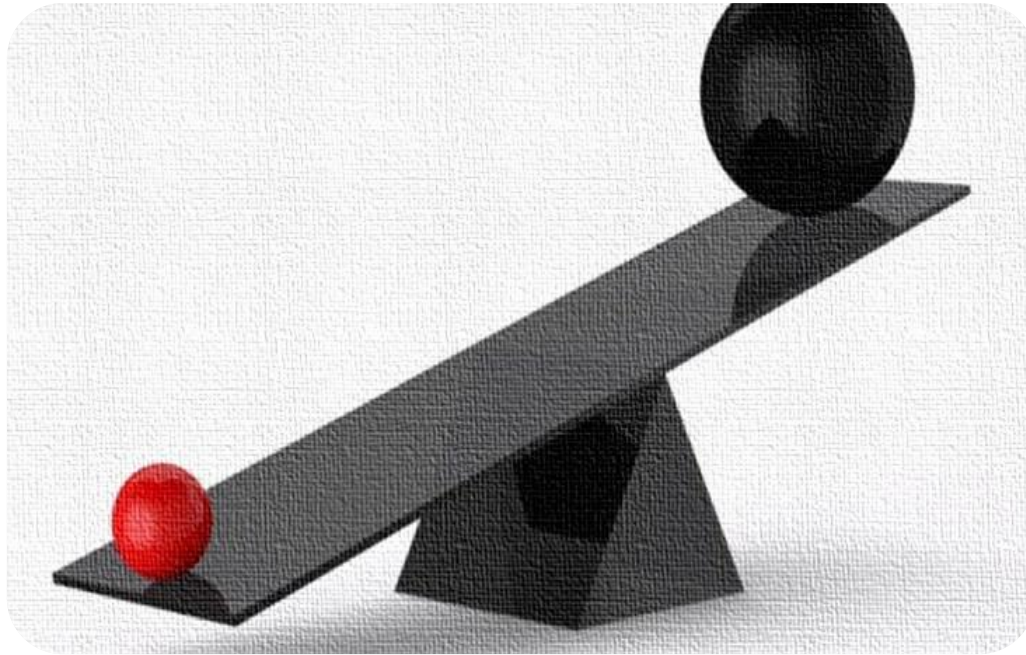
Luka<sup>3</sup> is a person with low family background  
and low moral character



# The Wu<sup>3</sup>ūl will perish and the Taḥout will prevail

Wu<sup>3</sup>ūl are the (recognised) faces and honourables of the people  
Taḥout are those who were under the people's feet, they were unknown

*(Ibn Hibbān)*



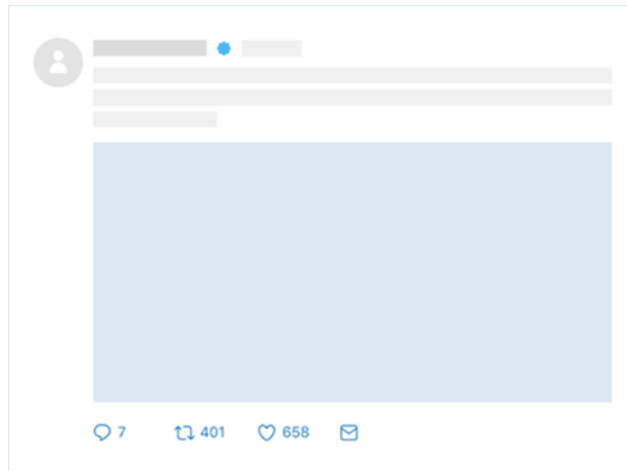
‘There will soon come upon the people years of treachery; wherein the liar will be regarded as honest, the honest will be regarded as a liar, the traitor will be regarded as trustworthy, the trustworthy will be regarded as a traitor and

## The Ruwaibiḍah will speak.

He was asked: ‘What is Ruwaibiḍah,  
O Messenger of Allah?’ He said:

‘An insipid man who speaks in general matters.’

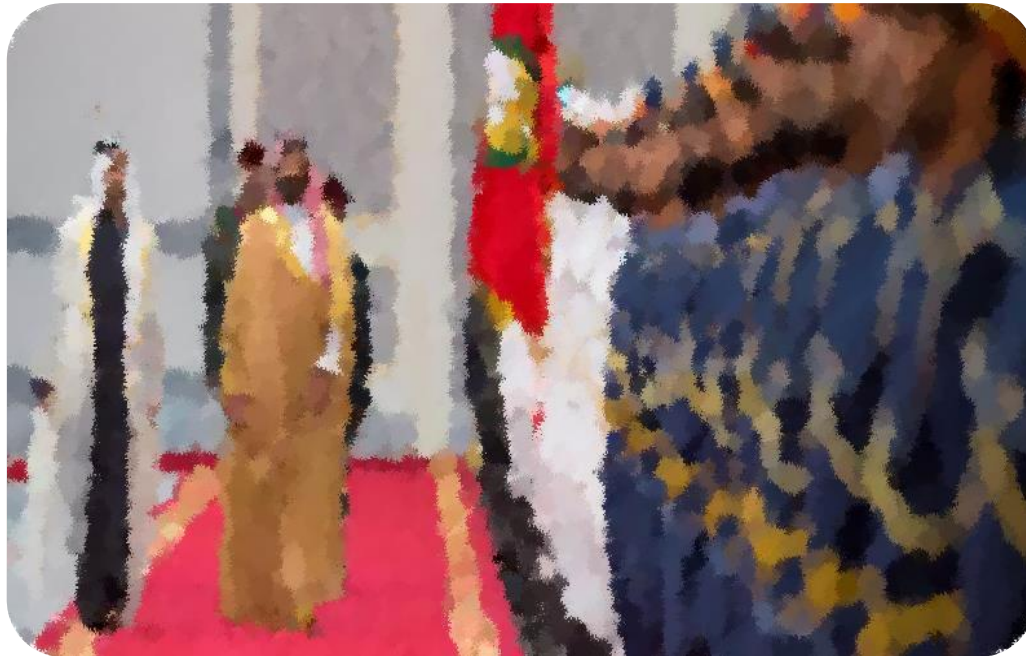
*(Ahmad and Ibn Mājah)*



# People will walk muṭayṭā' (swaggering)

'When my Ummah walks muṭayṭā', whilst the sons of Persia and Rome serve them,  
the worst of them will be given authority over the best of them.'

*(at-Tabarāni's al-Awsat)*



Naked, barefoot people become  
leaders of people (*Sahih Muslim*)

Barefoot, naked, deaf, dumb people  
become kings of the earth (*Sahih Muslim*)



Camel herders compete with one another  
in constructing tall buildings (*Sahih al-Bukhāri*)  
Barefoot, naked, destitute, shepherds  
compete in constructing tall buildings  
(*Sahih Muslim*)



Trusts will be wasted  
when rulership is  
entrusted to undeserving people  
*(Sahih al-Bukhāri)*





Trusts will be  
taken as al-Maghnām (spoils) (*al-Bazzār*)  
Trusts will be used to make profit  
(*at-Tirmidhi*)



Lying/lies  
will become  
abundant  
*(Ahmad)*



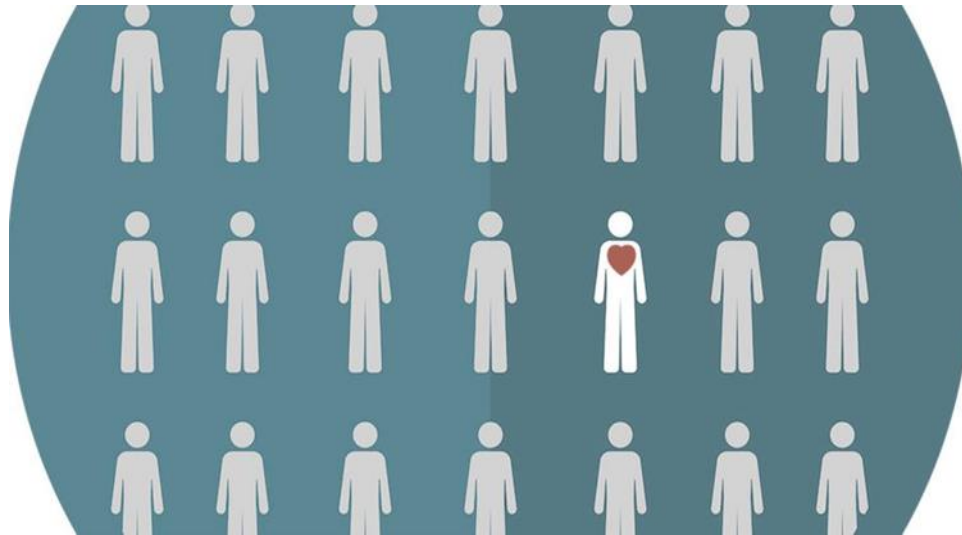
There will be years of treachery wherein  
the truthful person is belied  
and the liar is believed,  
the trustworthy one is mistrusted  
and the treacherous one is trusted  
*(Ahmad)*



# Trustworthiness will be taken away

‘Man will go to sleep during which trustworthiness will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister like when an ember is dropped on one's foot which makes it swell and one sees it swollen but there is nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said: ‘In such-and-such tribe there is an honest man’...’

*(Sahih al-Bukhāri and Sahih Muslim)*



Bearing false witness will become  
widespread and Haqq (rightful/truthful)  
testimony will be concealed  
*(Ahmad)*



A person will take an oath in Allah's name  
without being asked to and  
swear testimony without being asked to  
(*Hilyat-ul-Awliyā* - narration is Gharib)



Judgements  
will be  
sold (via bribery)  
*(at-Tabarāni's Mu'jam al-Kabir)*



Beware of tribulations  
for at that time  
the tongue will be like the blow of a sword  
*(Ibn Mājah)*





# Some people will eat with their tongues like cattle eat with their tongues

*(Ahmad)*

This is explained by the scholars as them using their speech to make their incomes and not caring how they use their tongues; for good or bad, in truth or lies.



# Markets will be close together *(Ahmad)*



Trade will become so widespread  
that a woman will  
help her husband in business  
*(Ahmad)*



A woman will  
enter the workforce  
out of desire for this world  
*(Ahmad)*



Commerce  
will  
spread out  
(*Sunan an-Nasa'i*)



A man will conduct a transaction and say:  
‘No, not until I hire the merchant of such  
and such people (to attest/aid).’  
*(Sunan an-Nasa’i)*



There will be  
a lot of wealth amongst Muslims  
and it will become abundant  
*(Sahih al-Bukhāri)*



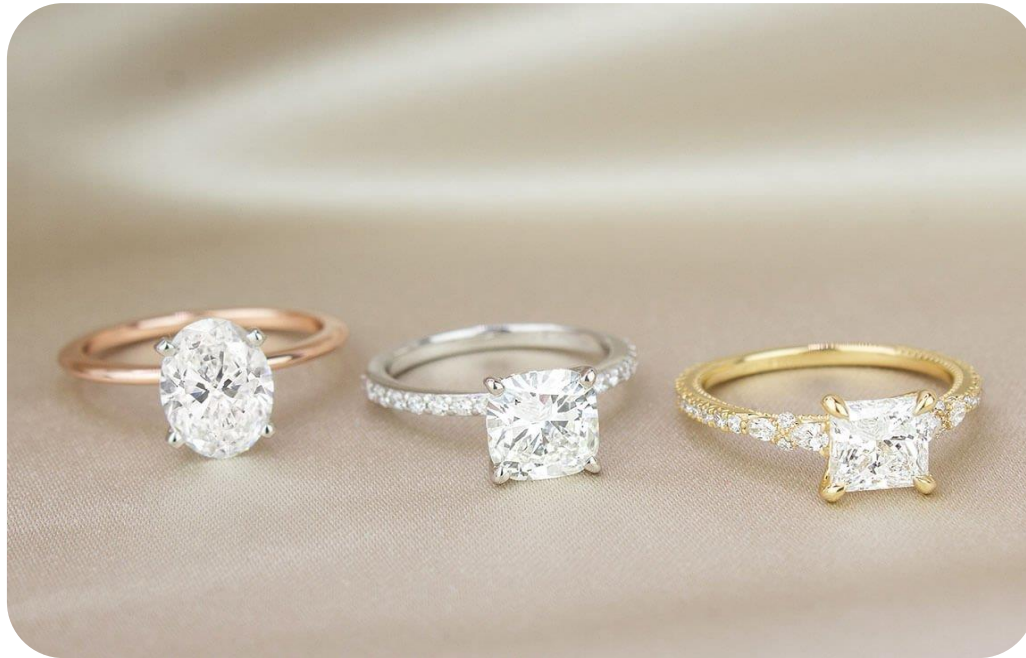
# Wealth will overflow until a man finds no one to accept his Zakāh (*Sahih Muslim*)

Some scholars say this will be during the reign of Prophet Isa (peace be upon him) upon his return. Others say that there have already been pockets of time where this was witnessed.





Horses and women (dowries) will be very expensive. Then at one point, it will cheapen and not become expensive until the day of Qiyamah.  
*(al-Hākim)*



# A time will come where only Dirhams and Dinārs bring benefit (*Ahmad*)

This could mean that a person will have no choice but to earn money in order to protect himself from falling into Harām or that only people with money will be shown respect.



Paying Zakāh will become  
(felt) as a burden/fine and  
charity will be given reluctantly  
*(at-Tirmidhi)*



Al-Maghnam (spoils)  
are circulated  
(only amongst the same rich people)  
*(at-Tirmidhi)*



A person will not care from  
where he takes his wealth;  
from Halāl or Harām  
*(Sahih al-Bukhāri)*



# Ribā (usury/interest) will be widespread (*at-Tabarāni*)

‘There will certainly come a time for mankind when everyone will take Ribā and if he does not do so, its vapours will reach him.’ (*Ahmad and Abu Dāwud*)

‘Even when Ribā is much, it is bound to end up into paltriness.’ (*Ibn Mājah*)

‘Zinā and Ribā do not become prevalent in a nation except that they have bought upon themselves the punishment of Allah The Mighty and Exalted.’ (*Ibn Hibbān*)



# There will be men who ride on Mayāthir (large saddle conveyances)

who will dismount at the doors of Masājid and their women will be clothed yet naked  
with (some things) on their head like the humps of lean Bactrian camels

*(Ahmad and al-Hākim)*

# Women will ride Suruj (saddle conveyances) *(al-Hākim)*



A child will make  
an old man  
pass his post for him  
*(at-Tabarāni's Mu'jam al-Kabir)*





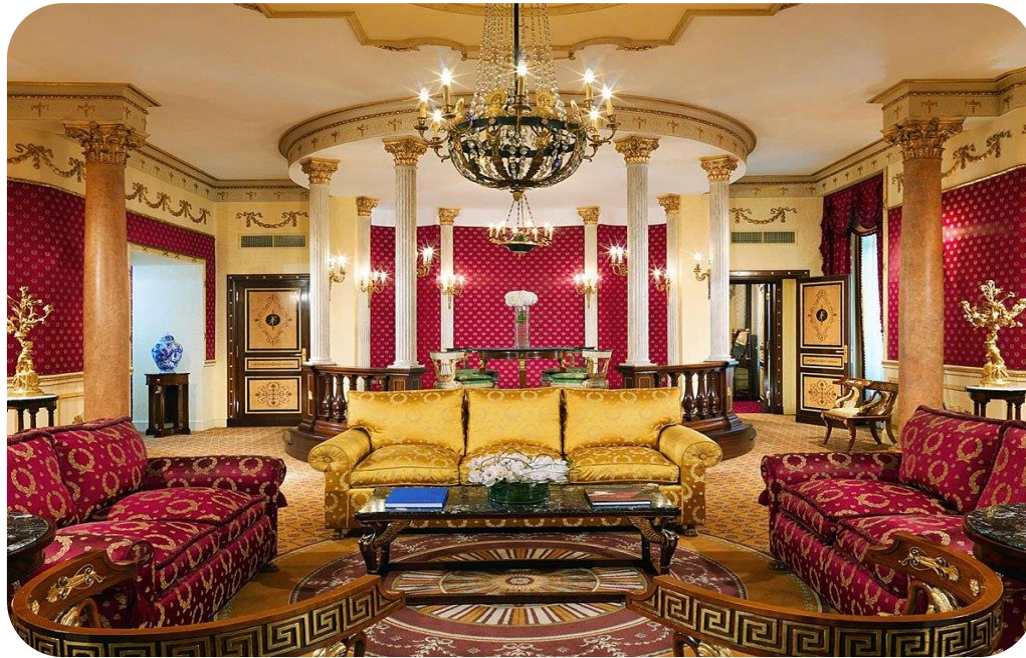
# People's hearts will deviate due to excessive Dunya (*Ibn Mājah*)

'By The One in Whose Hand is my soul! This world will be poured upon you plentifully to such an extent that nothing will cause the heart of anyone of you to deviate except that.

By Allah! I am leaving you upon (the Deen which is) like a clear bright path, the night and day of which are the same.' (*Ibn Mājah*)



People will build houses that they will  
decorate like Marāheel  
(embroidered garments/saddles)  
*(al-Adab-ul-Mufrad)*



# Siman (obesity) will become prevalent

*(Sahih al-Bukhāri and Sahih Muslim)*

Scholars explain this to mean that there will be preoccupation with fulfilling one's base desires, followed by a wasteful and lazy attitude to worship, health and intelligence.



People will treat a man  
with respect  
out of fear of evil he might do  
*(at-Tirmidhi)*



# There will be people who will be brothers in public but enemies in secret

He was asked: 'O Messenger of Allah! How can that be?' He said: 'Because they will have ulterior motives in their mutual dealings, and at the same time they will fear one another.'

*(Ahmad and at-Tirmidhi)*



There will be a  
special greeting for  
people of distinction  
*(Ahmad)*



There will be people who curse  
and abuse each other as a greeting  
when they meet each other  
*(Durr-ul-Manthūr lil-Suyūti)*



The hearts of the people  
will become  
hard  
*(Abu Ya'lā)*





# Wahn

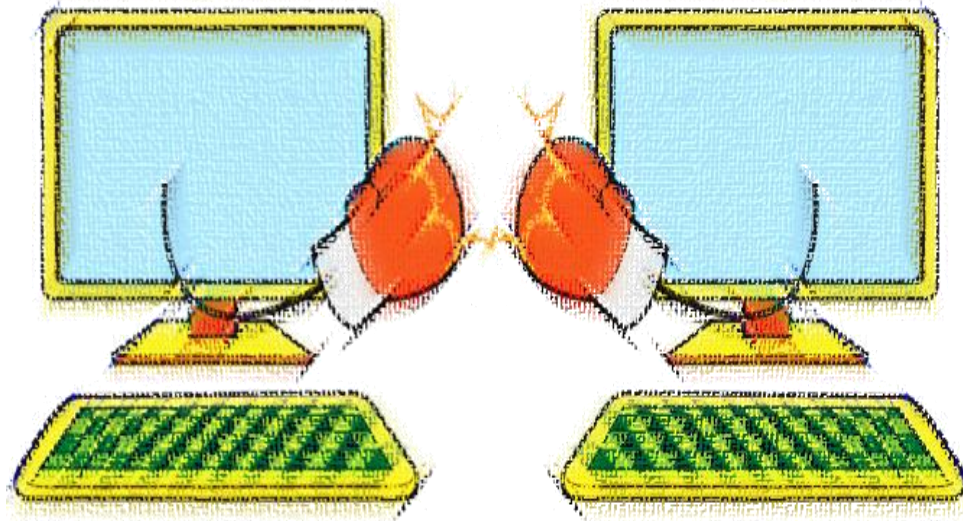
(love of the material world and hatred of death)

**will be in the hearts of Believers** (*Abu Dāwud*)

Hatred of death means not preparing for the afterlife by making this worldly life and its adornments one's ultimate concern.



Mutual cursing  
will become  
common  
*(al-Baihaqi and Abu Nu'aym)*



Fuḥsh (obscenity) and  
Tafaḥḥush (contrived obscenity)  
will prevail  
*(Ahmad)*



The worst maladies of nations will plague  
the people (amongst them being):  
Ashir (jubilant braggartism)  
*(al-Hākim)*



The worst maladies of nations will plague  
the people (amongst them being):

**Baṭar** (snobbish vanity)

*(al-Hākim)*



The worst maladies of nations will plague  
the people (amongst them being):

Takāthur (accumulation)

*(al-Hākim)*



The worst maladies of nations will plague  
the people (amongst them being):  
Tanājush (trying to outdo one another)  
about the world (*al-Hākim*)



The worst maladies of nations will plague  
the people (amongst them being):  
Tabāghuḍ (hating one another)  
*(al-Hākim)*





The worst maladies of nations will plague  
the people (amongst them being):

**Taḥāsud (mutual jealousy) (*al-Hākim*)**

‘People will remain upon goodness as long as they do not mutually envy.’ (*at-Tabarāni’s al-Kabir*)



Shuḥḥ (miserly greed)  
will be thrown into  
the hearts of people  
*(Sahih al-Bukhāri)*



# There would be hatred in the hearts

‘The disease of the nations before you is creeping towards you: envy and hatred, it is the Hāliqah (one that shaves off). I do not speak of what shaves off the hair, but what severs the religion. By The One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salām among each other.’

*(Tirmidhi)*



Tanākur (mutual disownment)  
will be cast between them so that they  
will barely recognise one another  
*(Ahmad and Abu Ya'lā)*



It will be said about some man:  
'What a wise, polite and strong man he is!'  
though he will not have faith equal  
even to a mustard seed in his heart  
*(Sahih al-Bukhāri)*



(Certain) women  
will  
conspire  
*(al-Hākim)*



(Certain) women  
will  
Ṭaghā (transgress)  
*(Abu Ya'lā)*



Youth  
will  
Fasaqa (profligate)  
*(Abu Ya'lā)*





The young will be emboldened  
before the elders, as will the wicked  
lowly ones before the honourable ones  
*(at-Tabarāni)*



# Bad neighbourliness will become widespread *(Ahmad)*



The slave woman will  
give birth to her  
master or mistress  
*(Sahih al-Bukhāri)*



A man will  
obey his wife  
and disobey his mother  
*(at-Tirmidhi)*



A man will treat  
his friend kindly  
while shunning his father  
*(at-Tirmidhi)*



Offspring will become  
a cause of  
grief and anger  
*(Kanz-ul-Ummāl)*



Children will be  
filled with  
rage  
*(al-Hākim)*



Women with children will become  
displeased and women without  
children will remain happy  
*(Kanz-ul-Ummāl)*





Family ties  
will be  
severed  
*(Ahmad)*



Divorce  
will  
be abundant  
*(Hilyat-ul-Awliyā - narration is Gharib)*



Zinā (fornication and adultery)  
will become  
prevalent  
*(Sahih al-Bukhāri and Sahih Muslim)*



Some will claim that Ḥir  
(indecent intercourse, fornication  
and adultery) is Halāl  
*(Mu'allaqāt al-Bukhāri)*



Some people will  
copulate on the streets like donkeys  
tasāfud (copulate)  
*(Ibn Hibbān)*



# A man will have intercourse with a woman on the road

The best of them on that day will be someone who says:  
'You could have done it secretly with her hidden behind this wall.'

*(Abu Ya'lā)*



Children born of Zinā  
will become  
widespread or prevalent  
*(al-Hākim and at-Tabarani's al-Awsat)*



Men will suffice  
(fulfilling their desires) with men  
and women with women  
*(al-Hākīm and al-Baihaqī)*





# Fāḥishah (shamelessness) will be visitation (*al-Bazzār*)

The scholars explain it to mean that people will visit one another simply to accommodate lewd activities for one another, and expect their friends to do the same for them.



# There will be camels for the Shayāteen There will be houses for the Shayāteen (*Abu Dāwud*)

Scholars say that this means that there will be animals, conveyances and buildings which will be utilised exclusively for sinister and sinful activities.



# Some people will beat others with whips like the tails of oxen

They will leave in the morning in the anger of Allah  
and return in the evening in the curse of Allah

*(Sahih Muslim)*



There will be  
an abundance of  
Shuraṭ (police/government agents)  
*(Sahih Muslim)*



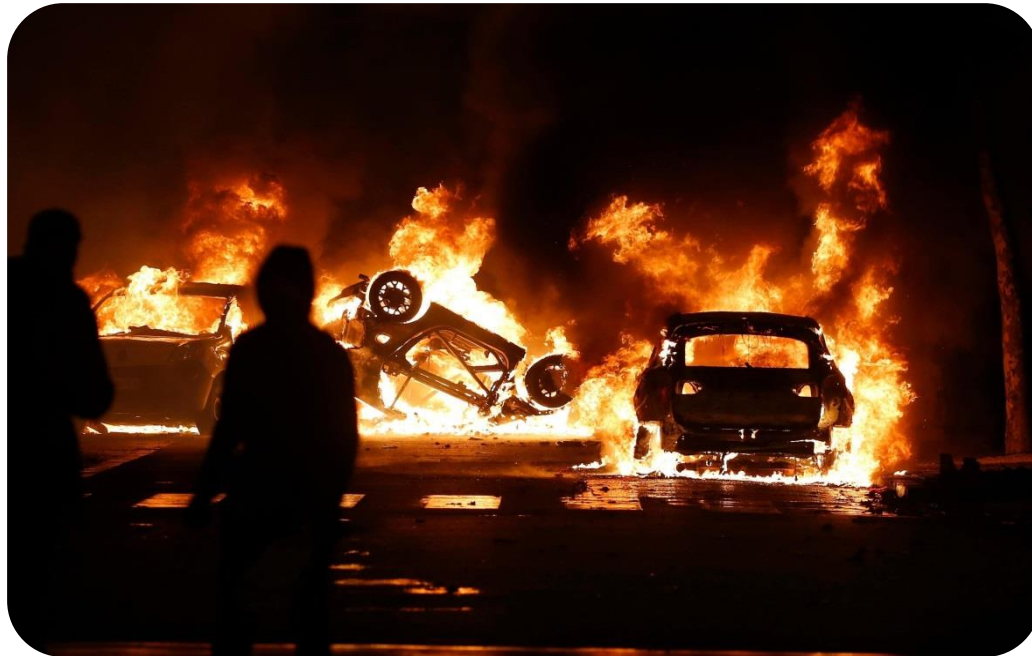
Blood  
(its value and spilling it)  
will be taken lightly  
*(Ahmad)*



Bloodshed  
will  
increase  
*(Sahih al-Bukhāri)*



Maraj  
(turbulence and confusion)  
would increase  
*(Sahih al-Bukhāri and Sahih Muslim)*



There will be a lot of  
al-Haraj  
which is abundant indiscriminate killing  
*(Sahih al-Bukhāri)*





‘Worshipping during al-Harj  
is akin to making Hijrah towards me  
(Rasulullah peace be upon him).’  
*(Sahih Muslim)*



The killer will not know why he killed. The murdered will not know why he was killed.

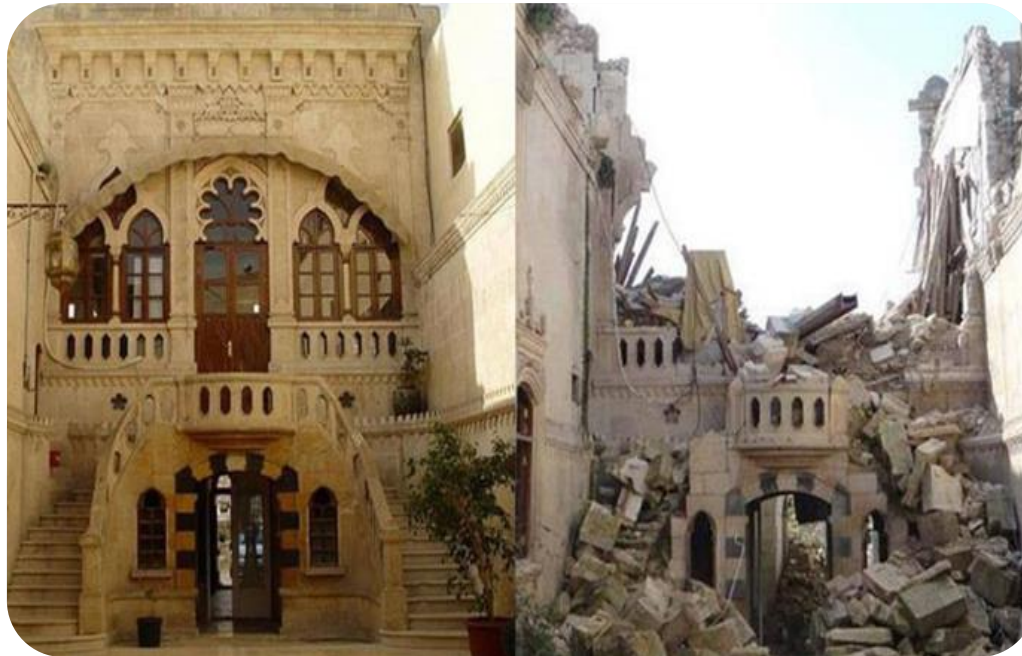
He was asked: 'How will that be?'

He replied: 'al-Harj; the killer and murdered will both be in hellfire (because both set out to kill).'

*(Sahih Muslim)*



Some Muslims  
will  
kill each other  
*(at-Tabarāni)*



# People's intellects will be snatched away

'Rasulullah would tell us that before the Hour there would occur al-Harj. Someone asked: 'What is al-Harj?' He said: 'Lying and killing.' They asked: 'More than we kill now (fighting to defend ourselves against aggressors)?' He said: 'It is not like your (current) killing the disbelievers. Rather, you will kill one another. Until a man kills his neighbour and kills his brother and kills his uncle and kills his cousin.' They said: 'Glory be to Allah! Will we have our intellects with us?!' He said: 'No. The intellects of the people of that time will be snatched away to such an extent that one of them will assume he is (substantiated) on something but he is on nothing.'

*(Ahmad)*



# 'I fear for my Ummah misguiding leaders.

And when the sword is placed in my Ummah,  
it will not be lifted from it until the day of Judgement.'

*(Ahmad)*



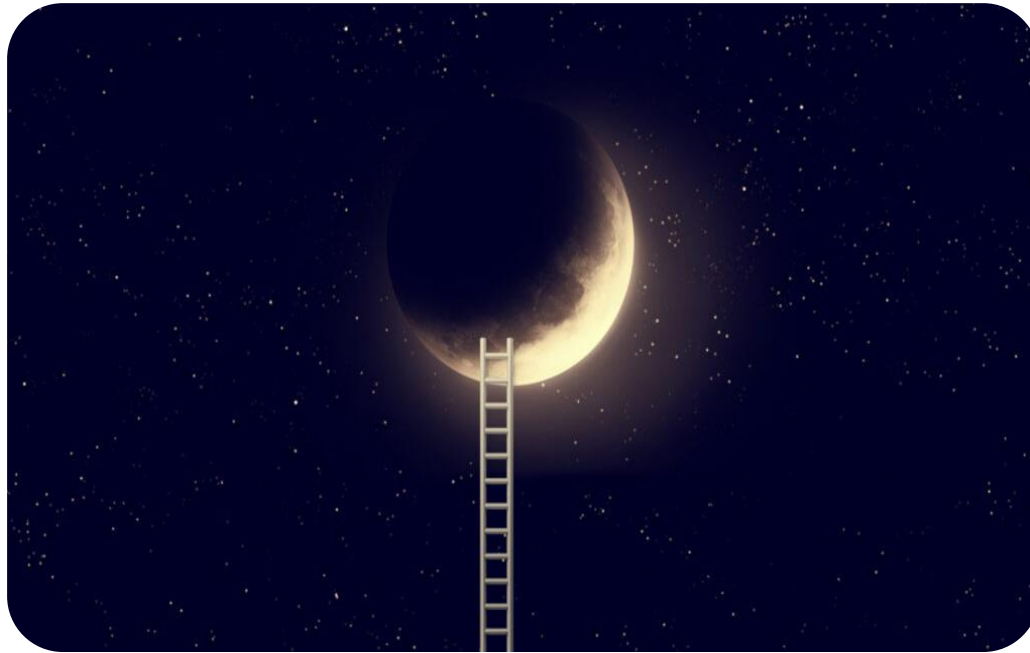
A man will pass by a grave, roll over it,  
and wish he was in the latter's place

not because of religious reasons  
but because of tribulations

*(Sahih Muslim)*



The dream of  
the Believer  
will hardly be false  
*(Sahih Muslim)*



**Time will be close together;**  
a year will be like a month, a month like a week,  
a week like a day, a day like an hour, an hour like  
a flare of fire by burning a braid of palm leaves  
*(at-Tirmidhi)*





Months and years  
and foodstuff  
will be void of blessing  
*(Kanz-ul-Ummāl)*



There will be swelling of the new moon  
until the new moon of the first night will be seen  
but it will be said: '(it is that) of two nights'  
*(at-Tabarāni's Mu'jam al-Kabir)*



# Mountains will be moved from their places *(at-Tabarāni)*



The buildings of Makkah  
will rise over  
the heads of mountains  
*(Ibn Abi Shaibah - Mauqūf on Abdullah Ibn Amr)*



The belly of Makkah will be cleft open  
and through it will be dug  
river-like passages

*(Azraqi's Akhbār Makkah - Mauqūf on Abdullah Ibn Amr)*



The land of the Arabs  
will once again become  
meadows and rivers  
*(Sahih Muslim)*



‘Soon the Euphrates will disclose a treasure of gold.

So whoever will be present at that time should not take anything of it.’ (*Sahih al-Bukhāri*)



Arabs  
will be  
few  
*(at-Tirmidhi)*





The people of Iraq, Shām and Egypt  
will be deprived (by others) of their  
provisions and currency coming to them  
(*Sahih Muslim*)



Romans will  
form a majority amongst people  
when Qiyāmah occurs  
*(Sahih Muslim)*



There will be mines  
that the worst of people  
will be present for (take over)  
*(Ahmad)*



Wild predatory animals  
will talk  
to humans  
*(Ahmad and at-Tirmidhi)*



The tip of a man's whip  
and the straps on his sandal  
will speak to him  
*(Ahmad and at-Tirmidhi)*



A man's thigh will inform him  
of what occurred with his family  
after him (leaving home)

*(Ahmad and at-Tirmidhi)*



Rain  
will be  
acidic/burning  
*(al-Hākim)*



It will  
rain and rain  
but crops will not grow  
*(Sahih Muslim and Ahmad)*





# Rain will not fall due to disobedience

'If people should withhold Zakāh,  
you should realise that this has never happened  
without rain being stopped from falling.  
Were it not for the animals' sake, it would not rain again.'

*(Ibn Mājah)*



# Many Muslims will die from Ṭ<sup>3</sup>an (being killed) and Ṭā<sup>3</sup>ūn (plague)

'O Allah! Appoint the demise of my Ummah in your path through Ṭ<sup>3</sup>an and Ṭā<sup>3</sup>ūn.'

*(Ahmad)*

The scholars say that this is due to the Ummah being promised not to be destroyed en masse. If it is destined that communities of them will die in large numbers, then they are generally forgiven for their sins by passing away in ways that earn them rewards usually for martyrs.



# Men will decrease until there is a single male maintainer for fifty women

*(Sahih al-Bukhāri and Sahih Muslim)*

One man will have forty women follow him to fulfil their desires with him  
due to the few quantity of men. *(Sahih al-Bukhāri and Sahih Muslim)*



al-Fālij (Hemiplegia) and sudden death  
will be common (*Musannaf Abd-ur-Razzāq*)  
Sudden death will be widespread  
(*Ahmad*)



People will begin  
to die  
in large numbers  
*(Kanz-ul-Ummāl)*



Earthquakes  
will  
increase  
*(Sahih al-Bukhāri)*



# Thunderbolts will increase so much

as the Hour approaches

that when a man comes to a people, he will ask:

‘Who among you was struck by a thunderbolt this morning?’

and they will say: ‘So and so, and so and so, were struck.’

*(Ahmad)*



There will be  
Maskh (metamorphosing)  
(as a form of punishment for some)  
*(Ibn Mājah)*

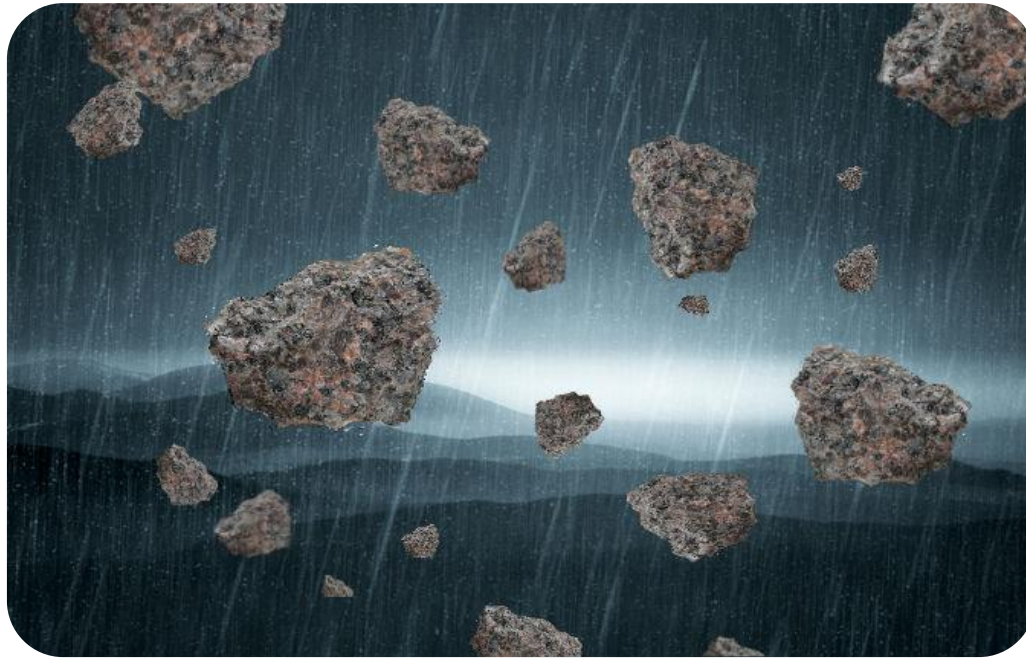




There will be  
Khasf (swallowing into the earth)  
(as a form of punishment for some)  
*(Ibn Mājah)*



There will be  
Qazhf (pelting by stones)  
(as a form of punishment for some)  
*(Ibn Mājah)*



There will occur Khasf, Maskh, and Qazhf in the end of this Ummah.

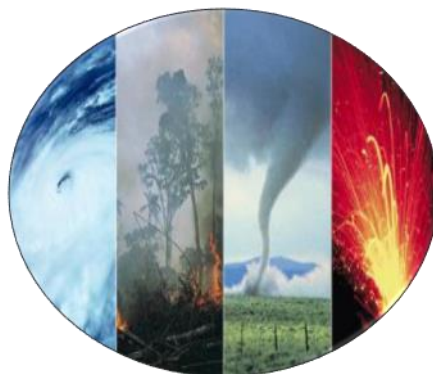
Ai'shah asked: 'O Messenger of Allah! Shall we be destroyed while there are still pious ones amongst us?' He said: 'Yes, when Khubuth (filth) becomes prevalent.'

*(at-Tirmidhi)*

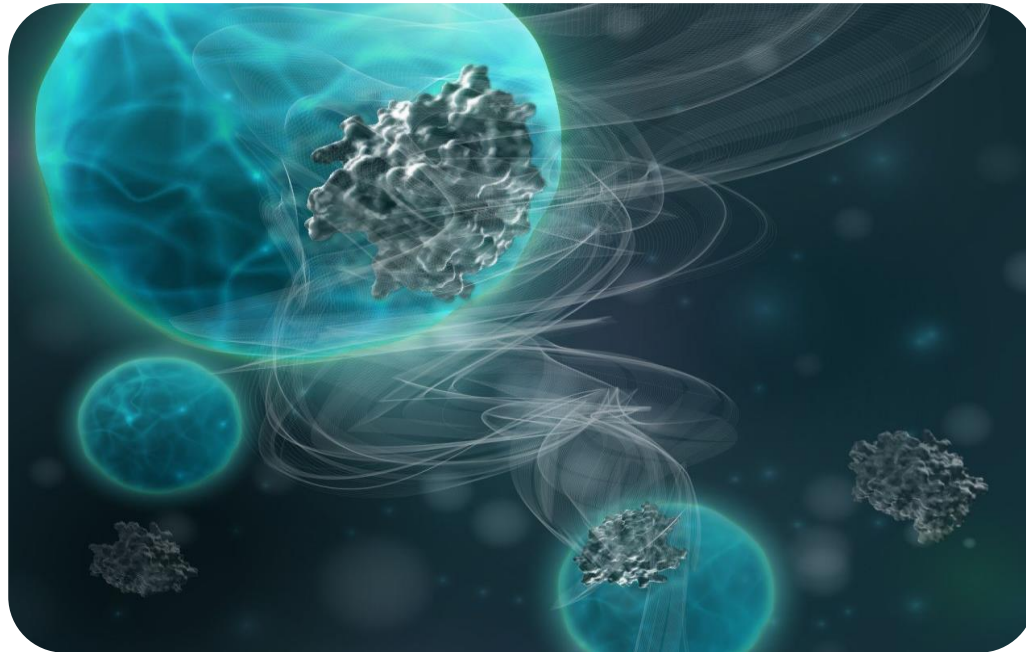
In this Ummah there shall be Khasf, Maskh and Qazhf.

A man among the Muslims said: 'O Messenger of Allah! When is that?' He said: 'When singing/entertainment girls, music, and drinking intoxicants spread.'

*(at-Tirmidhi)*



New diseases will befall the people  
which their forebears never suffered  
when Zinā becomes widespread  
*(Ibn Mājah)*



# There will be punishments in the form of red winds

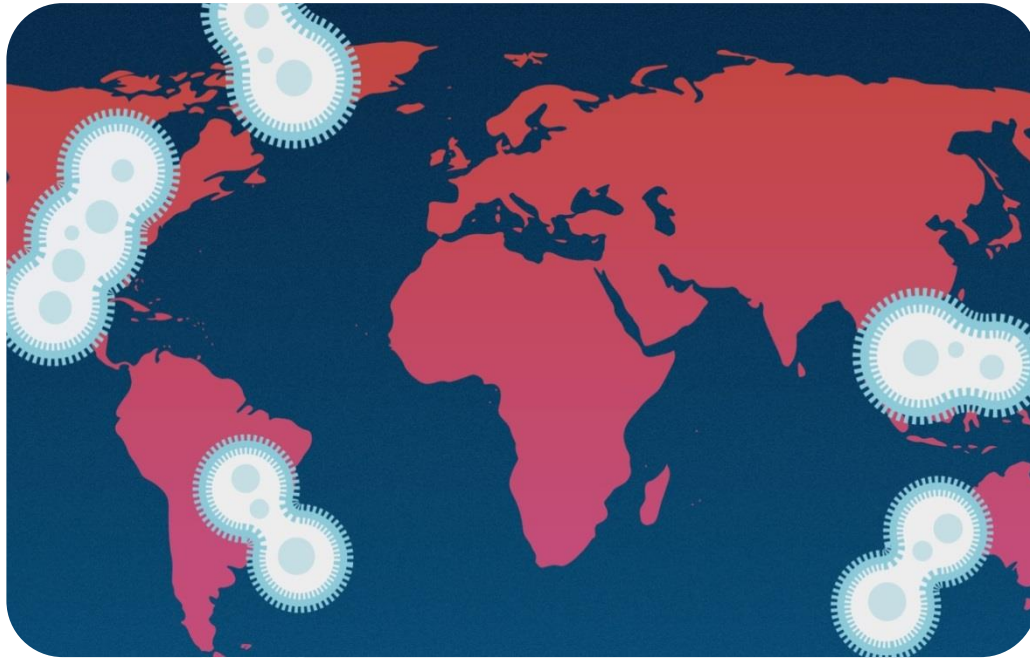
(part of longer Hadith narrated in at-Tirmidhi:

‘When my Ummah adopts fifteen qualities, calamities will descend on them...’)

*(at-Tirmidhi)*



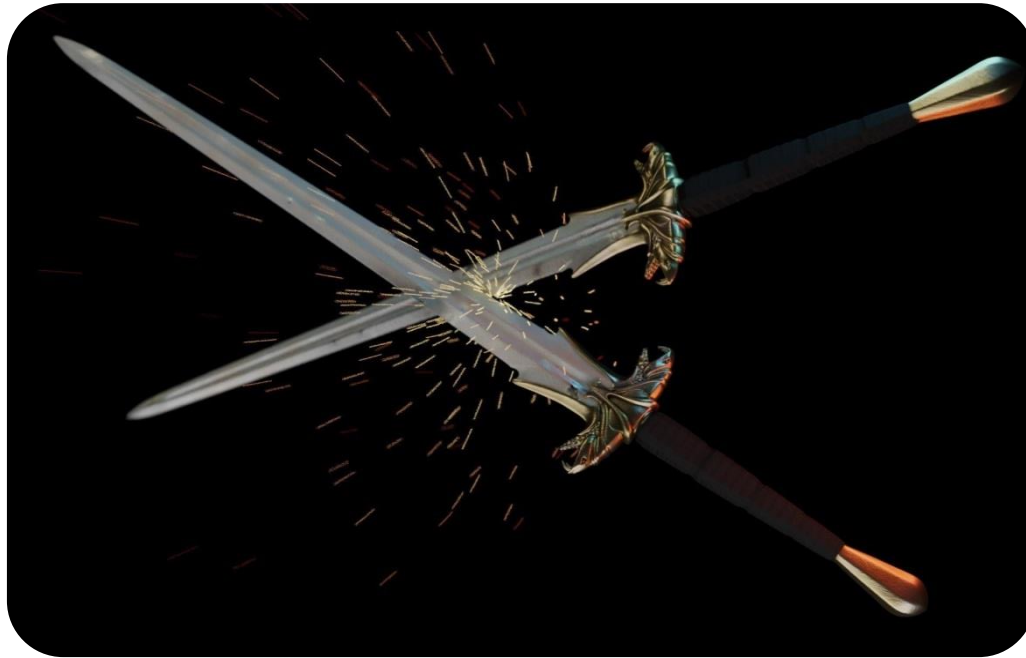
Drought and famine will befall the people  
and their rulers will oppress them  
when people cheat in weighing out goods  
*(Ibn Mājah)*



Enemies will be sent against them who take possessions by force when people break Allah and His Messenger's covenant  
*(Ibn Mājah)*



Their leaders will fragment into groups  
and fight one another when the leaders do  
not govern according to the Book of Allah  
*(Ibn Mājah)*





The Hour will not occur until entire tribes  
are swallowed in the earth and it will be asked:  
'Has anyone from such-and-such tribe remained?'  
*(Ahmad)*



There would arise around thirty Dajjālūn  
(impostor liars) and each of them would  
claim that he is a messenger of Allah  
*(Sahih al-Bukhāri and Sahih Muslim)*



‘This knowledge will be carried in every successive generation by the trustworthy.

They will refute from it  
the corruption of the extremists,  
the distortions of the falsifiers,  
and the interpretations of the ignorant.’  
*(Musnad al-Shāmiyyeen lil-Tabarāni)*



‘A group from my Ummah  
will continue to fight for the Haqq (truth)  
overcoming those that oppose them  
until the last of them fights the Antichrist Dajjāl.’  
*(Abu Dāwud)*



**‘This matter (Islam) will certainly reach every place touched by the night and day.**

Allah will not leave a house or residence but that Allah will cause this religion to enter it, by which the honourable will be honoured and the disgraceful will be disgraced. Allah will honour the honourable with Islam and He will disgrace the disgraceful with unbelief.’

*(Ahmad)*



‘Hasten to perform good deeds before seven:  
Are you waiting but for overwhelming poverty, or  
distracting richness, or debilitating illness, or babbling  
senility, or sudden death, or the Dajjāl for (he) is the  
worst hidden thing which is awaited, or the Hour? The  
Hour is more calamitous and more bitter.’

*(Hadith narrated in at-Tirmidhi)*

‘Hasten to perform good deeds before six:  
The rising of the sun from the west, the Smoke, the  
Dajjāl, the Beast, that which is specific to each of you  
(death), the general affair (turmoil).’

*(Hadith narrated in Sahih Muslim)*

Irbādh ibn Sāriyah says:

‘The Messenger of Allah peace be upon him gave us a sermon by which our hearts trembled and tears came to our eyes.

We said: ‘O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.’ He said:

‘I counsel you to have Taqwā (consciousness) of Allah, and to listen and obey even if a slave were to become your Ameer (leader). Verily, he among you who lives long will see abundant Ikhtilāf (controversy/disagreement) so you must keep to my Sunnah and to the Sunnah of the Khulafā’ ar-Rāshideen al-Mahdiyyeen (the rightly guided, guiding, caliphs). Cling to it with the molar teeth (tightly). Beware of newly invented matters (in the religion) for verily every Bid’ah (innovation in the religion) is misguidance.’

*(Hadith narrated in Abu Dāwud)*

‘The example of my Ummah is like that of rain.  
It is not known whether the initial part  
or the latter part is better (meaning it is all good).’  
*(Hadith narrated in at-Tirmidhi)*



‘The last of this Ummah cannot find rectification except  
by that which rectified the first of this Ummah.’  
*(Quote of Imam Mālik)*



O my people, seek forgiveness from your Lord,  
then turn to Him in repentance, and He will  
release the heavens pouring upon you, and will  
add strength to your strength, and do not turn  
away as sinners.

*(Holy Qur'ān 11:52)*

But Allah would not punish them while you (O  
Muhammad) are among them, and Allah would  
not punish them while they seek forgiveness.

*(Holy Qur'ān 8:33)*

Anas says:

I heard the Messenger of Allah (peace be upon him) say:

‘Allah the Almighty said:

O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness as great as it.’

*(Hadith Qudsi narrated in at-Tirmidhi)*



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