

The Approach of Armageddon? An Islamic Perspective

A chronicle of scientific breakthroughs and world events that occur during the last days, as foretold by Prophet Muhammad ﷺ

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Islamic Supreme Council of America

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ ثَمَّ أَمِينٍ﴾

الْحَمْدُ لِلَّهِ

In the name of God, the Compassionate, the Merciful

Verily this is the word of a most honourable Messenger,

Endued with Power,

with rank before the Lord of the Throne,

With authority there, (and) faithful to his trust.

(Holy Qur'ān, at-Takwīr 81:19-21)

I humbly dedicate this book to my beloved master Shaykh Muhammad Nāẓim ‘Adil al-Qubrusī al-Haqqānī an-Naqshbandī, world leader of the Naqshbandī-Haqqānī Sufī Order and to all those who love the Prophet and his family.

*Shaykh Muhammad Hisham Kabbani
12 Rabi‘ al-Awwal 1424
11 May 2003*

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workers of iniquity perpetrate in the way of falsehood with truth, this *dunyā* (world, material life) would have disappeared long ago.

Among the Signs of Last Days, ‘Abd Allāh bin ‘Amr Ibn al-‘Ās ؓ related that the Prophet ﷺ said:

Allāh will not take knowledge from the hearts of the scholars but he takes the scholars (they die). There will be no more scholars to take their place so people will take extremely ignorant leaders. They will be asked questions and will give *fatwas* (legal rulings) without knowledge. They are misguided and they misguide others.⁵

The pious servants (*salibin*) have been balancing everything from the time of the Prophet ﷺ. Indeed, throughout all ages, they are balancing falsehood with truth. But now that balance they have brought to the worlds is reaching its end so that there is no longer a balance. Indeed, the lack of a sense of proportion has become the dominant characteristic of our epoch. That is why today one sees so much killing. And while everyone speaks of peace, peace, peace, in fact everywhere people are dying. May Allāh keep us under the wings of His pious servants whom He has endowed with knowledge and entrusted with the guidance of the community of Muhammad and balance our deeds to be in a good way.

The Prophet of Allāh ﷺ said:

After me come caliphs, and after the caliphs come princes, and after princes there will be kings and after the kings, there will be tyrants. And after the tyrants a man from My House will fill the earth with justice, and after him is al-Qahtānī. By the One who sent me with the Truth! Not a word less.⁶

We see that the caliphs are spoken of in this hadith are “the Rightly-Guided Ones”: Abū Bakr, ‘Umar, ‘Uthman and ‘Alī, may Allāh the Exalted be pleased with them all. The princes are the Umayyad Caliphs of Damascus and the Abbasid Caliphs of Baghdad. As for the kings, they are the Ottoman Sultans of Istanbul. Following the kings, according to the hadith, are tyrants, and that is what is commonly seen today.

Amlyā are not looking to the future, mentioned in such hadith, as far away. Rather they are communicating to those who would learn from them, that these hadith are signposts for mankind on the road to the Hereafter. If we act

⁵ Bukhārī 1:33, “Kitāb al-‘ilm.” *Muslim* #157, “Kitāb al-‘ilm”:

Inna Allāha la yaqbidu al-‘ilma intiz’ān yantazi’uhu min al-‘ibad wa lakin yaqbid ul-‘ilma bi qabd il-‘ulama hatta idha lam yubqi ‘aliman itakhada an-nāsu ru’usan juhālan fa su’īlu fa aftaw bi ghayri ‘ilmin fa dallu wa adallu.

⁶ Na‘īm bin Hammād in “Fitan” from ‘Abd ar-Rahmān bin Qays bin Jābir al-Sadafī. *Kanz al-‘ummāl*, hadith #38704.

capacity to comprehend our past, present and future as well as the past, present and future of the world in which we live.

The Divinely-revealed Law (*Shari'ah*) brought by the Prophet Muhammad ﷺ encompasses all levels of religion, from the five pillars of Islam to the six pillars of faith (*imān*) to the state of moral excellence (*ihsān*). Thus, the *Shari'ah* spreads out like a huge expansive tree, whose broad leafy branches represent the practical applications (*furu'*) of the divine principles (*usūl*) represented by the roots. From this divine guidance we may learn to accommodate not only our behavior to the *Shari'ah*, but also our beliefs to the Last Day and its corresponding Signs. For our beliefs generate actions pleasing to God.

As Allāh said in the Holy Qur'an:

وَالشَّمْسُ وَضِحَاهَا (1) وَالْقَمَرُ إِذَا تَلَاهَا (2) وَالنَّهَارُ إِذَا جَلَاهَا (3) وَاللَّيْلُ إِذَا يَغْشَاهَا (4)
وَالسَّمَاءَ وَمَا بَنَاهَا (5) وَالْأَرْضَ وَمَا طَحَاهَا (6) وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فِجْوَرَهَا
وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10) كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11)

By the sun and His glorious splendor, and by the moon as it follows it, by the day as it shows up the sun's glory, by the night as it conceals it; by the firmament and its wonderful structure. By the earth and its wide expanse. By the soul and the proportion and order given to it and its inspiration as to its wrong and its right. Truly he succeeds who purifies it.

And he fails that corrupts it. (ash-Shams 91:1-10)

إِذَا السَّمَاءُ انْفَطَرَتْ (1) وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ (2) وَإِذَا الْبِحَارُ فُجِرَتْ (3) وَإِذَا الْقُبُورُ
بُعِثَتْ (4) عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (5)

When the sky is cleft asunder and when the stars are scattered and when the oceans are suffered to burst forth. And when the Graves are turned upside down; (Then) shall each soul know what it hath sent forward and (what it hath) kept back. (al-Infitār, 82:1-5)

In these verses, Allāh ﷻ bestowed on every soul He created guidance to discern right from wrong. He inspires each one to know what benefits and harms it, what ails it and cures it. He causes each soul to anticipate its lying down in death and its rising again in eternal life. It becomes incumbent, therefore, on all Muslims and non-Muslims alike to walk the path to Allāh and furnish themselves with every provision ordained by Him, with worship, with study and learning so that they may recognize the wonders He has worked for the children of Adam as recounted in the Holy Qur'an and explained by the Prophet ﷺ in hadith. Through revelation, the Prophet ﷺ was able to give indications of the future through scientific developments as well as to describe

إِنْ إِسْتَقَامَتْ أُمَّتِي فَلَهَا يَوْمٌ وَإِنْ لَمْ تَسْتَقِمْ فَلَهَا نِصْفُ يَوْمٍ (روح البيان)

When my Community keeps on the right, it is going to enjoy an age of one day, and when it does not keep on the right, it will have an age of half a day.¹⁵

Allāh ﷻ said in the Holy Qur’ān:

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

And one day according to Allāh’s estimation is 1,000 years according to yours. (al-Hajj 22:47)

Thus the Islamic community of the right way would flourish for one thousand years and the community in decline would last for another five hundred years.

For the first millennium of Islamic civilization, the Muslims were favored by Allāh ﷻ with an advancement unparalleled before or after. Muslims were at the forefront of not only religious development but also were the world’s leading researchers, physicians, chemists, astronomers, botanists, philosophers, and architects. Muslims were the shining lights that illuminated Europe and touched off the Renaissance. After its first millenium a gradual yet definite decline began within the Ummah which has continued until our present time. As the Muslims have wandered away from the way of the Prophet ﷺ and Allāh’s heavenly message of Islam, the divine blessings and support have similarly diminished. Miraculously, the Prophet ﷺ predicted that this process would take one thousand years and it came to pass.¹⁶ The second prediction in this hadith is that the Ummah will continue further for five hundred more years in decline.

Thus, according to this understanding of this hadith Allāh ﷻ has granted the Ummah a lifespan of fifteen hundred years, and Allāh knows best, and today we have already arrived to the year 1424 *Hijri* (2003 CE). This prediction of a fifteen hundred year lifespan is also in keeping with the recent appearance of the Signs of the Last Days. These signs have not appeared in their totality until lately. Even a cursory examination of these signs shows their present-day fulfillment as foretold by Prophet Muhammad ﷺ over fourteen hundred years

¹⁵ Hadith mentioned in *Rūh al-Bayān, Tafsīr of Sūrat al-‘Asr*. “*In istaqāmat ummatī falahā yawm wa in lam tastaqīm falahā nisfa yawm.*”

In another version the Prophet ﷺ said, “If my Community keeps on the right, it is going to enjoy an age of one day, and if it becomes corrupt, it will have an age of half a day.”

Al-Munawī cites it in *Fayd al-Qadīr* from Shaykh Muhyī al-Dīn Ibn ‘Arabī.

¹⁶ The 1000th year of the Islamic Hijri calendar was marked by the rule of Ottoman sultan Murād III 1546–95 (ruled 1574–95), son and successor of Selim II. He was dominated by his family, and although his generals were successful against Persia, his reign marked the beginning of the decay of the Ottoman Empire and the Islamic caliphate as a whole.

will be tyrants. And after the tyrants a man from My House will fill the earth with justice, and after him is al-Qahtānī. By the One who sent me with the Truth! Not a word less.¹⁸

Commenting on this hadith, Mawlana Shaykh Nāzim al-Haqqani identifies the caliphs spoken of in these two hadiths as “the Rightly-Guided Ones”—*ar-rāshidūn*: Abū Bakr, ‘Umar, ‘Uthman and ‘Alī, may Allāh be pleased with them all. The princes are the Ummayyad Caliphs of Damascus and the Abbasid Caliphs of Baghdad. As for the kings, they are the Ottoman Sultans of Istanbul. Following the kings, according to the second hadith, are tyrants, and that is what is commonly seen today. Finally, what for us is a prediction: the appearance of a man from the family of the Prophet ﷺ who will rule with justice.

And Allāh knows best for He did not reveal the Unseen to anyone. Allāh said:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي
السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً

They ask thee about the (final) Hour, when will be its appointed time? Say: “The knowledge thereof is with my Lord (alone); none but He can reveal as to when it will occur. Heavily will it weigh on the heavens and the earth. It will only come to you suddenly.” (al-‘Araf:187)

From this it is clear that no one knows the exact day or hour of the Judgment. However we can understand from the signs which the Prophet brought that we are approaching the end of time, though no one can predict a certain date for it. As human beings, there always exists the possibility of error. Only the prophets are infallible (*ma’sūm*). What we are attempting here is not to predict the timing of the Last Day precisely, but to analyze the signs given to us by the Prophet Muhammad ﷺ in expectation of that final day.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42) فِيمَ أَنْتَ مِنْ ذِكْرِهَا (43) إِلَىٰ رَبِّكَ مُنْتَهَاهَا (44)
إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا (45)

They ask you about the Hour, “When will be its appointed time?” Wherein are you (concerned) with the declaration thereof? With your Lord is the limit fixed thereof. Thou art but a warner for such as fear it.

(an-Nāzi‘at:7):42-46)

Those who believe in the Last Day, live in fear of its coming upon them

¹⁸ Na’īm bin Hammād in “Fitan” from ‘Abd ar-Rahmān bin Qays bin Jābir al-Sadafi, *Kanz al-‘ummāl*, hadith #38704.

