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8: The Spread of Peace

There is a hadith that says there will be a spread of peace and there's a hadith that says there will be a spread of fitna. And these two were mentioned in the same hadith, so they must be at different times. Whenever people follow Islam, there will be peace. Whenever there is a lack of religion, there will be corruption and a lot of killing.

Khabbaab came to RasulAllah sallallahu 'alayhi wa sallam, and RasulAllah sallallahu 'alayhi wa sallam was leaning on Al-Ka'bah. Khabbaab came to him and was complaining about the difficult situation that the Sahabah were going through in the early days of Islaam. He said to RasulAllah sallallahu 'alayhi wa sallam, "Aren't you going to make du'aa` for us?" RasulAllah sallallahu 'alayhi wa sallam sat straight and anger was apparent on his face. He said, "The ones before you, they would put one of them in the ground and bring a saw and put it on their head and cut them into two pieces, and he wouldn't give up his religion. They would bring another person (another Muslim) and they would comb him with combs of iron until they separated the flesh from the bones, and the person would not give up their religion. But you are a people who are in a hurry." Even though the Sahabah were suffering, RasulAllah sallallahu 'alayhi wa sallam said, "You have to have patience. Don't be in a hurry." RasulAllah sallallahu 'alayhi wa sallam said that there were people who went through more trials than what you went through. Then RasulAllah sallallahu 'alayhi wa sallam says, "But Allah will complete this religion. Allah will give victory to this religion until the traveller will leave from Sam'aa to Hadramawt, and not fear anyone but Allah and the wolf on their sheep." The area of Sam'ah and Hadra mowt was a tribal area, and there wasn't a lot of security. Whenever any caravan would go, it would be accompanied by an army to protect it. This did happen, during the early years of Islam, and it will happen again in the future.

RasulAllah sallallahu 'alayhi wa sallam said, "There will be a time when the land of the Arabs will be rivers and forests (it will be green). And the traveller would leave from Iraq to Makkah, fearing no one but getting lost."

There's another narration, Bukhari. RasulAllah sallallahu 'alayhi wa sallam was visited by 'Adiyy ibn Haatim. 'Adiyy was the leader of a big tribe in North Arabia, and they were Christian. He was a big figure. His father was the most famous in terms of generosity. He came in with a cross hanging from his chest. RasulAllah sallallahu 'alayhi wa sallam said, "They have taken their priests and their rabbis as gods besides Allah." And this caused a conversation between them. A person came in, asking for help. At that time, the Muslims were going through trials. RasulAllah sallallahu 'alayhi wa sallam was giving da'wah to 'Adiyy. Many of the Muslims were slaves [not in good conditions, etc]. Maybe 'Adiyy thought that Islam was for the poor. RasulAllah sallallahu 'alayhi wa sallam noticed that and said, "Don't base your opinions on what you see from the poverty and the difficulty of my people. A time will come when there

will be so much wealth in this Ummah, and so much security, that a woman traveller would leave from Al-Heerah to Makkah, and she would not fear anyone but Allah.” ‘Adiyy said, when RasulAllah sallallahu ‘alayhi wa sallam was telling him that, he was thinking, “What about the burglars of Tayy?” And he knew his tribe; they would rob and kill people going through that area. These people are very corrupt. ‘Adiyy knew his tribe. How was this possible, he wondered? ‘Adiyy said that he lived and he saw that with his own eyes. [‘Adiyy became Muslim later on and was a Sahabah.]

The complete spread of peace will be during the time of Mahdi and the time of ‘Eesa ‘alayhis sallaam.

9: The Appearance of a Fire in Hijaaz

RasulAllah sallallahu ‘alayhi wa sallam said, “The Hour will not be established until a fire will come out of the land of Hijaaz that will throw a light on the necks of the camels of Busra.” Busra is a town in Syria (different from Basra in Iraq). Hijaaz is Makkah and Madinah – that area. Busra is hundreds of miles away. This sign actually occurred. The fire was a volcano that was close to Madinah.

In the time of An-Nawawi, it was seen. An-Nawawi says, “In 1654 Hijri, a big fire came out in Madinah.”

Ibn Katheer says, “The bedouins were able to see the spark of light in Busra, on their camels.” (They saw it like lightning.)

Ibn Hajar says, “We think that this volcano that happened in Madinah was the one RasulAllah sallallahu ‘alayhi wa sallam was talking about.” And it was discussed by Qurtubi, and other scholars.

10: The Wars with the Turks

This is not particularly talking about the people living in Anatolia or Turkey. The people of Turkey immigrated from Turkaman; it’s an extension of tribes and people that go all the way to China. They have distinctive features. In a hadith by Bukhari, RasulAllah sallallahu ‘alayhi wa sallam said, “The Hour will not be established until you fight with the Turks. People with small eyes, round, red faces and flat noses. Their faces will look like shields coated with leather. The Hour will not be established until you fight with people whose shoes are made of hair.” This is the description of the people of Mangolia, and the people of Tataristan. Their clothes were made out of wool and their shoes as well; this is the description of them. SubhanAllah, the Muslims fought people with the exact description RasulAllah sallallahu ‘alayhi wa sallam gave. The battles with them started early on. Then the Mongolians, who are considered to be part of these people, swept through the Muslim world and destroyed it. They were under the leadership of Genghis Khan and Taymur Lang. These leaders just destroyed the world. They even went into Eastern Europe and Russia. They were a very strong and forceful people. They destroyed Baghdad. They killed 2 million Muslims. They would take the skulls of Muslims and build pyramids out of it. They used the books of the libraries of Baghdad and made bridges in the rivers. This was the works of thousands of Muslim minds; there weren’t printers. These were original manuscripts. They took everything in the biggest library of the world at that time (in Baghdad). It was said that the rivers were black from the ink of the books.

RasulAllah sallallahu ‘alayhi wa sallam says, “You’re going to fight with the Turks... [then he gave the description]. You will find that some of the best people in this religion are people who were the worst enemies of this religion, until they enter Islam. And the best of you in the time of Jahiliyyah are the best in Islam, if you learn.” These Mongolians, if though they were victorious and the rulers, they adopted Islam. You will never find this in history – the rulers adopting the religion of the losers. The losing people follow the religion of the winners. People who are in defeat try to imitate the strong and victorious. The Maghuls were different. They ended up becoming Muslim, even though it took them a long time to change.

In the time of Ibn Taymiyyah, the Tatars that were fighting the Muslims were already Muslim, but they were still destroying the Muslim world. It took them awhile to get into the religion and understand the religion.

Who are the Ottomans? Turkish people who emigrated from the Central Asian Area into the land of Turkey, which was the Byzantine Empire at the time. It was the eastern, Roman, Byzantine Empire. This small tribe of Turks went and lived in Anatolia. Even though it was a small tribe, they began fighting with the Romans around them. Slowly, slowly they expanded their territory, until they completely destroyed the Byzantine Empire. It started with one tribe, but they took down the Byzantine Empire. They ruled all over the Muslim world. RasulAllah sallallahu ‘alayhi wa sallam described them in the hadith.

’Umar ibn AlKhattaab, for example, was an enemy of Islam in the beginning, but he became one of the best Sahabah.

11: Loss of Trust

There is a sign of the Day of Judgement, when the people are dishonest. This sign is talking about a particular type of trustworthiness. In a hadith narrated by Bukhari, RasulAllah sallallahu ‘alayhi wa sallam said, “If trust is lost, then wait for the Hour.” If there is no more trust, wait for the Hour; it’s the end of the Hour. The Sahabi asked RasulAllah sallallahu ‘alayhi wa sallam asked, “How will trust be lost?” RasulAllah sallallahu ‘alayhi wa sallam said, “When authority is given to those who do not deserve it, then wait for the Hour.” When the leaders are sufahaa’ (people with lack of understanding of religion).

RasulAllah sallallahu ‘alayhi wa sallam said that if you appoint someone in a position of leadership and you know there is someone who can do a better job, then you have cheated the Muslims.

Leadership and positions of authority are an amanah. Whenever we find that the amanah is lost, and the leaders are people with no understanding, no religion and no rahmah, that is a sign of the day of judgement.

12: Knowledge will Subside & Ignorance will Prevail

RasulAllah sallallahu ‘alayhi wa sallam said, “Some of the signs of the Day of Judgement is that knowledge will be lifted up and ignorance will replace it.” [Bukhari] Knowledge will be taken away and ignorance will be established in the hearts and minds of people. How does that

happen? Does a knowledgeable person go to bed and then in the morning they've forgotten everything? No. RasulAllah sallallahu 'alayhi wa sallam said, "Allah does not take away the knowledge by taking away by taking it from the hearts of the people, but takes it away by the deaths of the religious learned men, until none of the religious learned men remains. People will take as their leaders ignorant people. Who, when consulted, will give their verdict without any knowledge. So they will go astray and will lead the people astray." The people will appoint others who have no knowledge as mufti. They will give out fatwas that are wrong and mislead the people and themselves.

We find that a lot of the bid'ah and mistakes today are caused by wrong fatawa given by scholars – or people who claim to be scholars. The issue of fatwa, unfortunately, is taken very lightly these days. In the time of the sahabah, they would run away from giving fatwas. One of the tabi'een said, "I have seen more than 30 of the Sahabah of RasulAllah sallallahu 'alayhi wa sallam sitting in the masjid. A person would come into the masjid asking a question and every companion of RasulAllah sallallahu 'alayhi wa sallam would send him to the next person. 'I don't have the answer, ask the other sahabi.'" Now, the answers aren't even asked of us, and we run to answer the question. And they used to run away from asking – the sahabah knew it was a big responsibility.

'Umar ibn AlKhattaab was once asked a question. 'Umar ibn AlKhattaab said, "Did it happen?" The man said, "No, it didn't happen." 'Umar said, "Then go back. When it happens, come and ask us. I will gather for it the ones who were in the battle of Badr (I will bring the sahabah who witnessed Badr) and then we're going to consult – I'm not going to give you the fatwa myself. We're going to make shoorah." They didn't even want to get into theoretical things: "If it didn't happen, don't ask me about it." Now, we ask a lot of theoretical questions. We ask about things that have no practical use. And we answer them ourselves.

Imam Maalik was visited by a person who came all the way from alMaghrib – Morocco. Or it could have been AlAndalus, wAllahu 'Alam. He came to Imam Maalik with 40 questions. Imam Maalik responded with, "La 'Alam" (I don't know) to 36 questions. He only answered 4 questions. The man told him, "I came all the way from Morocco to hear you say 'I don't know'? What will I tell my people when I go back?" Imam Maalik said, "Tell them Imam Maalik says, 'I do not know.'"

I hear about situations where families are wrecked – big decisions in one's life - that were based on wrong answers. They get these wrong fatwas, that cause a disaster in their lives, and in the end, they find out it was wrong. They didn't even have to do it. They did it for the sake of Allah, and then they found out it was wrong. Look at the sin on the shoulder of the person [who issued the wrong fatwa].

It happened in the time of the sahabah. The sahabah were in a ghazwa (battle). One of the sahabah got injured in his head. He had a wet dream, so he was in a state of janabah (major impurity). He asked, "Do I have to take a shower now and wash my head?" They said, "Yes, you have to wash your head." When he washed his head, he died, because there was a deep injury in his head. When he washed his head, it may have caused an infection, wAllahu 'Alam. When they came back to RasulAllah sallallahu 'alayhi wa sallam, they told him what happened. RasulAllah sallallahu 'alayhi wa sallam said, "They killed him, may Allah kill them. It was enough for him

to wipe on the bandage (the tissue wrapping the injury). Why don't they ask if they do not know? "Because the cure for ignorance is asking."

These hadith are talking about the decrease in the knowledge of religion – the knowledge of alAakhirah, the knowledge of AlShari'ah.

There will be a time when things are worse than this. There is a hadith in Ibn Maajah: Hudhayfah said that RasulAllah sallallahu 'alayhi wa sallam said, "Islam will erode like the marks on your clothes would erode or wash away." At that time, the colouring of the clothes was not permanent. When you would wash your clothes frequently, it would fade away until it was gone. This is what will happen to Islam – it will slowly fade until people will not know about sawm, salah and ibaadah. RasulAllah sallallahu 'alayhi wa sallams said, "And Allah will take all of the Qur'aan from the earth and there will not be one verse left. And there will be people left – old men and women - who will say, 'We used to hear our forefathers say La ilaaha illallah and we're saying it now.'" That is all they would remember of Islam. They wouldn't know anything of salah, etc. Silah was a tabi'ee [a student of the Sahabah], studying under Hudhayfah. When he heard this hadith, he said, "What will la ilaaha do for them when they don't know anything about praying, fasting, hajj or charity?" Hudhayfah turned away from him. He asked the question again. Hudhayfah turned away from him again. When he asked him the third time, Hudhayfah said, "O Silah! La ilaaha illallah will save him from Hell fire! La ilaaha illallah will save him from Hell fire! La ilaaha illallah will save him from Hell fire!" Those people, Allah will excuse them because of their ignorance and will accept from them la ilaaha illallah, even though it's just a word that they say. If the knowledge was there, then they have to pray, make hajj, give sadaqah, etc.

Things will get even worse than this. Anas said that RasulAllah sallallahu 'alayhi wa sallam said, "They will come a time when the name of Allah will not be mentioned on the earth." [Muslim] Ibn Katheer says that there are two interpretations of this hadith. One interpretation is that there will not be any prevention of evil, because when you prevent people from evil, you remind them of Allah. The other interpretation takes the meaning of the hadith literally: you will not hear the name of Allah on the earth. This is towards the absolute end of time, and the day of judgement will occur on these people.

In a hadith narrated by Ahmad: RasulAllah sallallahu 'alayhi wa sallam said, "The day of judgement will not occur until Allah will take all of the righteous people away from the face of the earth. Allah will take their souls and the people that remain will not prevent evil and will not do good." Ibn Mas'ood said, "In this time, all of the Qur'aan will be taken away from the earth; it will not be in the hearts of people." Ibn Taymiyyah says, "Allah will take it away to the extent that not one ayah will remain in the hearts of people and not one letter will remain in the mushaf, because people are so bad and evil that they do not deserve it."

13: The Increase of Security Forces

In a hadith by AtTabarani: RasulAllah sallallahu 'alayhi wa sallam said, "There will be a time when there will be security forces, they leave in the morning with the wrath of Allah on them, at

night they come home with the wrath of Allah on them. Be careful, don't be one of their associates." This hadith is talking about the security forces that are spying on the people, preventing them from worshipping Allah, spying on them if they are going to the masjid and making da'wah. This is talking about the ones that are oppressing the people. RasulAllah sallallahu 'alayhi wa sallam is saying to not even help them.

This has happened during the time of some of the khulafaa'. It's oppression of the people and it's a test of the Ummah. Every one of the four Imams [Ahmad, Maalik, Abu Haneefah and Shafi'ee] has been through a trial. Imaam Maalik's shoulder was dislocated. Imam Ahmad was tortured. Imam Shafi'ee was about to be thrown in jail. Ibn Taymiyyah was thrown into jail and he died there. Many of the current scholars also undergo trials.

14: Zina Prevails

RasulAllah sallallahu 'alayhi wa sallam said, "Zina will prevail." [Bukhari]

In another hadith, which is a scientific miracle, RasulAllah sallallahu 'alayhi wa sallam said, "If zina will prevail until people will advertise for it in public, then Allah will inflict on them diseases which did not exist before." Not just committing zina – but zina in public and advertised. AIDS was a disease that did not exist before. Allah sent it on the people because zina is public and it is advertised for in movies, on billboards, etc. Even advertisement of cigarettes or cars, there is nudity -this is also advertisement of zina. People should not think that if they find the cure for AIDS, it'll be ok, because Allah will send another disease that didn't exist before. This is one of the signs that will happen partially, and in the end it will prevail.

RasulAllah sallallahu 'alayhi wa sallam said in a hadith narrated by Muslim, at the time of 'Eesa ibn Maryam, Allah will take away the souls of the believers, and then in the end, the evil people would remain. They would have sexual relations just like donkeys – everything is legal. Promiscuity will be just like donkeys – everything will be in public. "This Ummah will not end until a time will come when a man will approach a woman and will sleep with her in the middle of the road (in front of everyone). The best amongst them at that time, the most righteous, will go to them and say, 'If you could please go behind that wall.'" This man is not preventing them, or shouting at them. He's just asking them to go behind a wall - and this is the best amongst them.

Zina is widespread now, even amongst Muslims. We need to wake up to the fact that the culture of Hollywood is a world-wide culture. People in the most holy places are doing these things. The satellite dish is now over huts and houses in some parts of the worlds that are so secluded that da'wah has not reached them in decades. You will find that movies and nudity has reached them. One of the reasons is that we are promoting that. We have made halaal difficult, and haraam easy. Look at how difficult marriage is. Muslims have made marriage so difficult – the responsibility on the man and woman before marriage is so difficult: the man has to be a doctor, etc. The requirements are so specific.

RasulAllah sallallahu 'alayhi wa sallam said, "If a man comes to you and wants to marry your daughter, and you are pleased with his religion and his character, and you refuse to marry him, then there will be fitna and corruption on the earth." This is talking about social corruption. We are all raising our daughters in the same environment. If we don't rectify the situation, then we are going to have to pay for it. The term RasulAllah sallallahu 'alayhi wa sallam used is the deen

and the character. Character is very important as well. There can be a religious person with bad character and vice versa. The two things have to be together.

One of the scholars was saying that the rich people would do a great sadaqah if they would help poor couples get married by sponsoring marriage, rather than giving money to the beggars at the doors of the masjid. You find a lot of people giving them money. A lot of these people are business people. We need to re-evaluate how we give sadaqah. There are a lot of people who are in real need of sadaqah and they don't get it. For example, a young couple that needs money to get married.

Al-Qurtubi said that this is a sign that RasulAllah sallallahu 'alayhi wa sallam talk about that is happening especially during our times (the hadith about zina in public). Al-Qurtubi was describing the situation in his era in AlAndalus. What caused the Muslims in Spain to lose this strong hold of Islam, that was at one point a khilafaa in itself? The Muslims, for a long time, didn't agree with the concept of more than one khilafaa. Even though the Muslims were independent of Khilafaa Abbasiyya, they didn't call themselves a khilafaa. They became so rich, confident and strong that they began to say that they formed a khilafaa. This is the first time that there were two khilafaas – a khilaafa in Qurtuba and a khilafaa in Baghdad. Spain was so wealthy and rich. There was social corruption. There was a prostitute that wrote on her forehead one line of a poem, inviting others. Qurtubi was describing that these things (open zina) happened during his time.

14: The Spread of Riba

We can translate it as interest, financing, mortgage – but it is the same thing. Usury was the translation of the world, but that word isn't used anymore.

Riba is one of the major sins. It is one of two sins where Allah has announced that He will wage war against the person who does that sin; one is riba, and the other is the person who takes Allah's awliya (friends) as enemies. Allah subhaana wa ta'aala says in the Qur'aan: "Allah will wage war against you." Ibn Abbaas radiyallahu 'anha says, in the tafsir of this ayah that on the day of judgement, the one who deals with riba will be resurrected as if the devil is obsessing the person, and he will be given weapons. And he will be told, "Prepare for war." They will tell him to fight Allah subhaana wa ta'aala.

RasulAllah sallallahu 'alayhi wa sallam said, "Approaching the day of judgement, approaching the hour, riba would be widespread." [AtTabarani]

At the time of RasulAllah sallallahu 'alayhi wa sallam, there were two types of riba. One was riba nasiya – riba based on time. Then there is riba alfadl, which is when you trade gold for gold, silver for silver, but you add an amount. The second type still exists. The branches of riba (today) are mostly underneath riba nasiya. In the time of RasulAllah sallallahu 'alayhi wa sallam, the traditional form was by time (riba nasiya). It's basically very similar, or the same, as a credit card: If you pay during a certain time, it's ok; otherwise you incur charges. Nowadays, it comes in many forms. You can rarely find any company that doesn't have a loan. Everyone in America is living in some kind of debt that is incurring some form of riba.

RasulAllah sallallahu 'alayhi wa sallam really exemplifies the current times when he says, "A time will come when everyone will deal with interest. And whoever is not dealing with riba, the

dust of riba would befall him.” Riba is so widespread that almost everyone dealing with it. Even the exceptions, who are not, the dust of riba will befall them. This hadith would mean that the transactions are based on riba, and if you try to get away from it – Alhamdulillah you’ll get away from it, but you’ll be affected by it because it’s a worldwide economy. Some checking accounts don’t pay you interest, but you are still affected by the dust of riba because you’re leaving your money with an institution that is based 100% on riba. (The “dust” is figurative). Try to be clean as much as you can, but the dust will come over you – just like a person driving on a dusty road.

Allah will destroy riba, therefore there is no blessing in riba. We are all harmed by it, even if we’re not using it. It’s almost everywhere. SubhanAllah, it’s as if the whole world is immersed in riba. So these are evil times, in this sense. Islam is a comprehensive system – it even tells how to deal with money. If we separate money, social life, etc from Islam, then what will we have left?

RasulAllah sallallahu ‘alayhi wa sallam says, “A time will come when people will not care where they get their money from. (If it’s halaal or haraam).” People’s objective will be just to get money. They won’t care where they get it from. They’ll try to abide by the legal systems of their country, but when it comes to the laws of Allah, they won’t care. But they will be asked on the day of judgement. This is one of the four questions that you will be asked: “How did you make your money and how will you spend it?”

16: The Decoration of AlMasaajid

This is a sign that has occurred. In a hadith by Ibn Maajah: RasulAllah sallallahu ‘alayhi wa sallam said, “A time will come when people will be proud of – or will compete – in building masaajid.

This is narrated by Bukhaari, but it’s not a hadith, it’s an order of ‘Umar ibn AlKhattaab. Abu Sa’eed alKhudri says that the roof of the masjid of RasulAllah sallallahu ‘alayhi wa sallam in Madinah was from the leaves of palm trees. They would pack the leaves one over another, and that would be the roof. The point of their leaves was just for shade – it wasn’t waterproof. So when it rained, the whole masjid would be soaked. That was the situation of the masaajid in the time of RasulAllah sallallahu ‘alayhi wa sallam and in the time of Abu Bakr. That masjid was where da’wah came out of; so the criteria for masaajid is never how beautiful it is. The masjid of RasulAllah sallallahu ‘alayhi wa sallam was the most blessed in the world, and it didn’t even have a waterproof roof.

In the time of ‘Umar ibn AlKhattaab, he bought a builder in and told him, “Build a roof that would be waterproof. And beware – do not use red or yellow, because then you would distract people.” [SubhanAllah, look at what we have come to! ‘Umar radiyallahu ‘anhu was saying not to use red and yellow colors - because they were bright! We’re far from being cautioned against red and yellow. If you told someone building a masjid that today, they would think you were crazy!]

Anas ibn Maalik said, “A time will come when people will be proud of the the masaajid, but people will not revive them.” So they would be proud of the masjid, but the masjid would be dead. Ibn Abbaas said, “A time will come when you will decorate the masaajid like the Jews and the Christians did.” And now we are way beyond the issue of using red and yellow. Now it’s

gold and crystal chandeliers, every kind of calligraphy. When ‘Umar said to not use red or yellow, it wasn’t particularly because of the colours; it was for the issue of distraction. He said: “So you do not distract the people.” These were the two colours that existed, Allahu ‘Alam, at that time, that they used for painting. Now, there’s a company in Turkey that invented a sujaajah that has lights bordering, a built in alarm that beeps when you forget a rak’ah, etc. The Shuyookh said that it is too distracting for you during salah.

Abu Dardaa` says (a companion),”If you decorate your mushaf (Qur’aan) and your masaajid, then destruction will befall you.” That is a sign of destruction. And that is exactly what you see today. The mushaf are very expensive - decorated with gold and special, velvet cloth. The masaajid are built, using huge amounts of money, by people who don’t even pray (kings and presidents). You’ll find all of the people are in the market, right next to the masjid, but no one is going to pray there at the prayer time. Sometimes you’ll find the masjid is so beautiful that it’s used as a museum, but at the time of salah, no one prays. It is just there for people to be impressed by the architecture. SubhanAllah Look at the wisdom of Abu Dardaa` - this is a sign that people are going for the symbolism and not looking at the substance.

17: Construction of Tall Buildings

RasulAllah sallallahu ‘alayhi wa sallam said, “You will find the barefoot, naked, poor shepards of goats and sheep competing in building tall buildings.” [Muslim] Naked does not mean that they don’t have any clothes. It means that they are so poor that they could barely cover their private parts.

Allahu ‘Alam, this hadith are describing the Muslim Ummah and not the disbelievers. In many of the signs of the day of judgement, RasulAllah sallallahu ‘alayhi wa sallam was talking about things that would happen to his Ummah. There are some signs, obviously, talking about the world in general or a particular people. In the situations where the hadith does not indicate a particular people, it is about the Muslims. This hadith is talking about people that were really poor and suddenly become rich. They are not building for the need of building, but they’re building in competition.

You’ll find this in the Gulf – because of the oil boom. People suddenly have money. Before, they couldn’t afford a house, and now there’s competition in building tall buildings. These tall buildings are built in areas that could easily afford horizontal expansion. It’s not like its NY, where you have to make tall buildings. These areas are desert. You can go as horizontal as you want – all you’ll hit is a sand dune.

SubhanAllah, this was one of the attributes of the people of ‘Aad. In the Qur’aan, Allah tells us that their Nabi, Hud, told them in the Qur’aan, ‘You’re building monuments on top of mountains for no use.’”

18: The Slave Woman gives birth to her Owner

This is the famous hadith of Jibreel, in Bukhari and Muslim. Jibreel asked RasulAllah sallallahu ‘alayhi wa sallam about the signs of the day of judgment. RasulAllah sallallahu ‘alayhi wa sallam said that one of the signs is that the woman would give birth to her master, or that the slave would give birth to her master.

The scholars give a few interpretations for this. One of the interpretations is that the children would become so rude, disobedient and aggressive in their dealings with their mothers, to the extent that it becomes like a slave and master relationship. The child is like a master and the mother is like a slave. This is the opinion adapted by Ibn Hajar. He says, "This is the most preferable opinion, because it is the most general." I think we are seeing this. Before, in Muslim and non Muslim cultures, there was a lot of respect for parents. This was even in America (which is only 200-300 years old). Just a few generations ago, there was a lot more respect for parents. Now, you'll find that at the age of 18, or even earlier, children would break off from the family; they wouldn't see that they have any obligation towards the parents. This is by law. If the son or daughter is 18 years old, the parents cannot get anything from them. The practice and actions of the people are even worse. You hear horrific stories of how the children treat their parents.

This is a teaching of Islam - and common sense - that the parents have done so much for the child, and therefore, they come second after Allah subhaana wa ta'aala in terms of obligations. Allah has done the most for us – we owe Him everything and He owes us nothing. That's why our gratitude should be to Allah. Second are the parents.

Allah says in the Qur'aan, "Allah has decreed/ordered/prescribed that you worship nobody but Allah and that you be dutiful towards the parents." The parents are second – immediately after Allah mentioned Himself, He mentioned dutifulness parents.

The suffering that the parents – mother and father – go through for the child. The child was helpless, with no one to help them but the parents. The only way the child could survive was from the help of the parents, from the ability that Allah gave them. SubhanAllah, at the age of 15, the child does not pay anything back. This is the ultimate degree of ungratefulness.