

Chapter Ten

Chapter in relation to the speciality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that his Companions عَلَيْهِمُ الرِّضْوَانُ were mentioned in the previous Heavenly Books and they were promised that they would be made the inheritors in land

Allah عَزَّوَجَلَّ states:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And indeed, We wrote, after the reminder in the Zaboor that, ‘My virtuous bondmen will inherit the earth.’”¹

Mention of the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Imam Abi Haatim (d. 327 AH) رَحِمَهُ اللهُ عَلَيْهِ in his Tafsir under the above Verse, explains a narration of Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا who stated that Allah (عَزَّوَجَلَّ) announced in the Tawrah and the Zaboor and it was in His Divine Knowledge before the creation of the skies and the earth that the Ummah (nation) of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will be made inheritors of the earth.

2. Imam Abi Haatim (d. 327 AH) رَحِمَهُ اللهُ عَلَيْهِ extracted a narration from Sayyiduna Abu Darda عَزَّوَجَلَّ that he recited the statement of Allah رَضِيَ اللهُ عَنْهُ:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And indeed, We wrote, after the reminder in the Zaboor that, ‘My virtuous bondmen will inherit the earth.’”²

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ said, “We are the pious. I said that I came across a copy of the Tawrah in which there are one hundred and fifty chapters and I saw the following wording in the fourth chapter, “O Dawood (عَلَيْهِ السَّلَام), listen to what I say and command Sulaiman (عَلَيْهِ السَّلَام) who should inform the people after you that indeed the land of mine, I have inherited it to Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah (nation).”

Mention of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ

3. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللهُ عَلَيْهِ extracted a narration from Sayyiduna Ibn Mas’ud رَضِيَ اللهُ عَنْهُ who stated that Sayyiduna Abu Bakr Sideeq رَضِيَ اللهُ عَنْهُ said, “I left towards Yemen prior to the announcement of Prophethood by the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). I descended upon a Shaykh from Al-Azd who was a scholar who had read the Books and he was three hundred and ninety years old and he said to me, ‘I believe you to be from the Haram (of Makkah).’ I said, ‘Yes.’ He said, ‘I perceive

¹ Surah Ambiya. Surah No: 21. Verse: 105.

² Surah Ambiya. Surah No: 21. Verse: 105.

you to be from the Qurayash.' I said, 'Yes'. He said, 'I perceive you to be from the tribe of Taym.' I said, 'Yes'. He said, 'There is one thing left from your information that I need.' I said, 'What is that?' He said, 'Open up your stomach for me.' I said, 'Why is that?' He said, 'I find in the true knowledge that a Prophet will be sent in the Haram who will be assisted in his matters by a young man and an old man. As for the young man, he is somebody who dives into difficult situations and pushes away complexity. As for the old man, he is white with a weak body. There is a mark on his stomach and there is a sign on his left thigh. What harm will there be upon you if you show me? For I have found in you all the characteristics except for what is hidden from me.' Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'I opened up my stomach for him. He saw a beauty spot above my navel.' He said, 'You are him by the Lord of the Ka'bah.'

4. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrated from Sayyiduna Ar-Rabee' Ibn Anas رَضِيَ اللَّهُ عَنْهُ who stated it is written in the first books that the example of (Sayyiduna) Abu Bakr Sideeq رَضِيَ اللَّهُ عَنْهُ is like the rain. Wherever it drops it benefits.

5. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ who stated, "I came to 'Umar رَضِيَ اللَّهُ عَنْهُ whilst there was a nation in front of him who were eating. 'Umar رَضِيَ اللَّهُ عَنْهُ signalled with his eye towards the last part of the nation to a specific man and asked him, 'What do you find in what you read from the books before you?' So he said, 'The Khalifah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is his Sideeq.'"



Mention of Sayyiduna 'Umar Farooq Aazam رَضِيَ اللَّهُ عَنْهُ

6. Imam Deenoori (d. 333 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in Al Mualasa and Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ from the chain of Zayd Ibn Aslam who stated that Sayyiduna 'Umar Ibn Al Khattab رَضِيَ اللَّهُ عَنْهُ informed us and said that, 'I left with a group of people of Quraysh with the intention to do business towards Ash-Shaam (Syria, Palestine, Jordan and Lebanon) during the period of ignorance. When we left towards Makkah, I forgot a certain important thing so I returned and I said to my companions that I will join you. By Allah (عَزَّوَجَلَّ) I was in a market place from its market places when suddenly an Arch Bishop came and grabbed me by my shoulder. I tried to push him off. He took me into his church. There was soil mixed together there. He gave to me a shovel, an axe and a basket and he said to me, 'Move this soil.' I sat thinking in relation to my matter as to how I would do this. He came to me at midday and said, 'I have not seen you taking out anything.' Then he joined his fingers together and he struck me in the middle of my head. So I got up with the shovel and I hit his head with it which made his brain come out then I left not knowing where I was going. I walked for the remaining part of the day and night until in the morning I arrived at a place of worship and took shade there. A man came out to me and said, 'O servant of Allah (عَزَّوَجَلَّ) what made you sit here?' I said, 'I became separated from my companions.' He brought food to me and drink and looked at me from top to bottom and then he said, 'O beloved, the people of the book know there is nobody on the face of the

earth who has more knowledge about the book than me, and I find your description that you will expel us from this place of worship and you will take over this land.' I said, 'O man, you have made a mistake.' He said, 'What is your name?' I said, 'Umar Ibn Khattab.' He said, 'You are, by Allah (عَزَّوَجَلَّ), our companion without doubt. Write for me what is on this place of worship and what is in it.' I said, 'You have done good to me. So do not make it impure.' He said, 'Write for me that you do not have any right over this place of worship. For indeed if you are our companion then this is what we want and if you are somebody else then it will not harm you.' I said, 'Give it to me.' So, I wrote it for him and then put a stamp over it." When Sayyiduna 'Umar arrived in Ash-Shaam (Syria, Palestine, Jordan and Lebanon) during his Khilafah, that scholar came to him who was the scholar at the place of worship in Jerusalem with that writing. When (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) saw him, he was amazed and he began to mention his story to us. The scholar said, 'Fulfil my condition for me.' (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) said, 'There is not for 'Umar nor for Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) anything from it.'

7. Imam Ibn Sa'd (d. 230 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Ibn Mas'ud (رَضِيَ اللَّهُ عَنْهُ) who said that, "(Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) raced a horse and his lower garment towards his thigh became exposed. The people of Najran saw a black beauty spot on his thigh and they said, 'This is the person in relation to who we used to find that it is mentioned in our book that he will expel us from our land.'"

8. Sayyiduna 'Abdullah Ibn Ahmad (رَضِيَ اللَّهُ عَنْهُ) extracted a narration in Zawaa'id Al-Zuhd from the chain of Sayyiduna Abu Ishaq from Sayyiduna Abu 'Ubaydah (رَضِيَ اللَّهُ عَنْهُمَا) who stated, "(Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) raced a horse at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when his thigh became exposed from under his robe and a man from the people of Najran saw the beauty spot on his thigh and said, 'This is the person in relation to who we used to find that it is mentioned in our book that he will expel us from our cities.'"

9. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Shahr Ibn Howshab (رَضِيَ اللَّهُ عَنْهُ) who narrated from Sayyiduna Ka'b (رَضِيَ اللَّهُ عَنْهُ) who stated, "I said to (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) in Ash-Shaam that, "Indeed it is written in these books that these cities will be conquered at the hand of a man from the pious. He will be merciful to the believers and harsh upon the disbelievers. His secret life will be similar to his open life. His speech will not contradict his action. In relation to the truth, the one who is close to him and the one who is far are the same to him. His followers are dedicated worshippers during the night and lions during the day. They are merciful amongst each other, maintaining relations amongst each other and competing with each other in good deeds." (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) said, "Is it the truth what you are saying?" He said, "By Allah (عَزَّوَجَلَّ)!" (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) said, "All praise to Allah (عَزَّوَجَلَّ) who granted us honour and nobility and blessed us through our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

10. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Ubayd Ibn Aadam, Abu Maryam and Abu Shuayb Ibn 'Umar that, (Sayyiduna) Ibn 'Umar Ibn Khattab (رَضِيَ اللَّهُ عَنْهُمَا) was in a place called Jaabiyah. When (Sayyiduna) Khalid bin Waleed (رَضِيَ اللَّهُ عَنْهُ) arrived in Bayt al Maqdis (Jerusalem), the people said to him, "What is your name?" He said, "Khalid Ibn Waleed." They said, "What is the name of your companion?" He said, "'Umar Ibn Khattab." They said, "Describe to us his characteristics." (Sayyiduna) Khalid (رَضِيَ اللَّهُ عَنْهُ) described him. They said, "As for you, you will not manage to conquer it. As for 'Umar, indeed we find in our books that each city will be conquered one after the other and the description of every man who will conquer it and indeed, we find the in the

book that Qaysariyah (Caesarea) will be conquered before Bayt al Maqdis. So go and conquer it and then come with your companion.”



Mention of Sayyiduna ‘Uthman Dhun Noor Ayn رضي الله عنه

11. Imam At-Tabarani (d. 360 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ in Al-Hilyah extracted a narration from Sayyiduna Mugheeth al-Awza’i رضي الله عنه that Sayyiduna ‘Umar Ibn Khataab رضي الله عنه said to Sayyiduna Ka’b Al-Ahbar رضي الله عنه, “How do you find my description in the Tawrah?” (Sayyiduna) Ka’b رضي الله عنه said, “A Khalifah who is made of iron, a strong leader, who does not fear the condemnation of anyone in relation to the matters pertaining to the Court of Allah (عَزَّوَجَلَّ). Then there will be a Khalifah after you who an oppressive nation will kill then a test will occur after him.”

12. Imam Ibn Asaakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Al-Aqra’ رضي الله عنه who was the Muadhin³ of Sayyiduna ‘Umar رضي الله عنه, that Sayyiduna ‘Umar رضي الله عنه called a bishop and said to him, “Do you find us in anything from your books?” The bishop said, “We find your description and your actions but we do not find your names clearly stated.” (Sayyiduna) ‘Umar رضي الله عنه said, “How do you find me?” He said, “Made of iron.” (Sayyiduna) ‘Umar رضي الله عنه said, “What does it mean, made of iron?” The bishop said, “A strong leader.” (Sayyiduna) ‘Umar رضي الله عنه said, “Allah Akbar! (Allah is the Greatest)” and what about the one after me?” He said, “A pious man who will give preference to his relatives.” (Sayyiduna) ‘Umar رضي الله عنه said, “Allah have mercy on the son of ‘Affan. And what about the one who is after him?” He said, “The spark of iron (sword).” (Sayyiduna) ‘Umar رضي الله عنه said, “Sad.”⁴ The bishop said, “Hold on, o leader of the believers, for indeed he is a pious man but his khilafah will occur during a time of bloodshed and a time in which the swords will be unsheathed.”

13. Imam Ibn Asaakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Ibn Sirin رضي الله عنه who stated that Sayyiduna Ka’b Al-Ahbar رضي الله عنه said to Sayyiduna ‘Umar رضي الله عنه, “O leader of the believers, do you see something in your dream?” (Sayyiduna) ‘Umar رضي الله عنه rebuked him. (Sayyiduna) Ka’b رضي الله عنه said, “I find (I’m acquainted to) a man who sees the matter of the Ummah in his dreams.”

14. Imam Ibn Rahawayh (d. 238 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration in his Musnad with a chain that is Hasan (good) from Sayyiduna Aflah رضي الله عنه who is a freed slave of Sayyiduna Abu Ayyub Ansari رضي الله عنه who stated, “Abdullah Ibn Salam رضي الله عنه used to enter the leaders of the Quraysh prior to the arrival of the people of Egypt and would say, ‘Do not kill this man,’ meaning (Sayyiduna) ‘Uthman رضي الله عنه. They would say, ‘By Allah (عَزَّوَجَلَّ) we do not intend to kill him.’ ‘Abdullah Ibn Salam

³ Caller to prayer.

⁴ Referring to battles taking place during his time of Khilafah. Sayyiduna Ali’s رضي الله عنه greatness and piety is not affected by that.

(رَضِيَ اللَّهُ عَنْهُ) would come out and say, “By Allah (عَزَّوَجَلَّ) they will certainly kill (martyr) him.” Then he said to them, ‘Do not kill (martyr) him. By Allah (عَزَّوَجَلَّ), he will certainly pass away within forty days.’ They refused and he came out to them after a few days and said to them, ‘Do not kill (martyr) him. By Allah (عَزَّوَجَلَّ), he will pass away within fifteen nights.’

15. Imam Ibn Sa’d (d. 230 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration and Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ from Taoos who stated, “‘Abdullah Ibn Salam was asked when (Sayyiduna) ‘Uthman (رَضِيَ اللَّهُ عَنْهُ) was killed, “How do you find the description of ‘Uthman (رَضِيَ اللَّهُ عَنْهُ) in your books?” ‘Abdullah bin Salam (رَضِيَ اللَّهُ عَنْهُ) said, “We find him to be the leader on the day of judgment over the killer and the disgracer.”

16. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the path of Muhammad Ibn Yusuf who narrated from his grandfather (Sayyiduna) ‘Abdullah Ibn Salam (رَضِيَ اللَّهُ عَنْهُ), that he entered in the court of (Sayyiduna) ‘Uthman (رَضِيَ اللَّهُ عَنْهُ) and he said, “What is your view in relation to fighting and ceasing?” (Sayyiduna) ‘Abdullah Ibn Salam (رَضِيَ اللَّهُ عَنْهُ) said, “Ceasing (from fighting) is clearer in proof and we find in the Book of Allah (عَزَّوَجَلَّ) that you on the day on judgement will be the leader over the murderer and the commander.””

17. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ also extracted from the same chain that Sayyiduna ‘Abdullah bin Salam (رَضِيَ اللَّهُ عَنْهُ) said to the Egyptians, “Do not kill (Sayyiduna) ‘Uthman (رَضِيَ اللَّهُ عَنْهُ) for indeed Dhul Hijjah will not finish until he will reach his time of passing away.”



18. Imam Abul Qasim Baghawi (d. 317 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Sa’eed bin ‘Abdul ‘Aziz who stated, “When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) passed away, it was said to Dhu Qurbaat Al-Hamiri who was one of the most knowledgeable from the Jews, “O Dhu Qurbaat, who will be after him?” He said, “Al-Ameen (Trustworthy) (meaning Sayyiduna ‘Abu Bakr (رَضِيَ اللَّهُ عَنْهُ).”) It was said, “Who will be after him?” He said, “Qarn Min-Hadeed, a man made of iron (strong - meaning Sayyiduna ‘Umar (رَضِيَ اللَّهُ عَنْهُ).”) Who will be after him? He said, “Al- Azhar (Flower - meaning Sayyiduna ‘Uthman.”) Then it was said, “Who will be after him?” “Al-Waddaah Al-Mansoor, (the one who has a clear face and who is assisted) – meaning (Sayyiduna) Muawiya.⁵

⁵ There is a difference of opinion as to whether Dhu Qurbaat had accepted Islam and was amongst the companions or not. Imam Al Baghawi stated that this Hadith was narrated to him by ‘Uthman Ibn ‘Abdul Waahid who was a Daif (weak) narrator of Hadith. Imam Ibn Asaakir stated in Tarikh Dimashq that he did not believe that Sa’eed Ibn ‘Abdul Aziz had met Dhu Qurbaat and he did not believe that Dhu Qurbaat heard the narration from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Tarikh Dimashq. Aside from the discussion in relation to the chain of this narration another factor that is causing weakness is that this narration is omitting the mention of Sayyiduna ‘Ali as Khalifah after Sayyiduna ‘Uthman رَضِيَ اللَّهُ عَنْهُمَا.

Mention of Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ

19. Imam Ibn Rahawayh (d. 238 AH) and Imam At-Tabarani (d. 360 AH) رَضِيَ اللَّهُ عَنْهُمَا extracted a narration from Sayyiduna 'Abdullah bin Mughaffal who stated, "(Sayyiduna) 'Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ said to me when (Sayyiduna) 'Ali رَضِيَ اللَّهُ عَنْهُ was martyred, "This is the beginning of forty years and there will be reconciliation soon."

20. Imam Ibn Sa'd (d. 230 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Abu Salih رَضِيَ اللَّهُ عَنْهُ who stated, "The reciter (who would chant to make the camels move forward) of (Sayyiduna) 'Uthman رَضِيَ اللَّهُ عَنْهُ used to recite, "Indeed the leader after him will be (Sayyiduna) 'Ali رَضِيَ اللَّهُ عَنْهُ and (Sayyiduna) Zubair رَضِيَ اللَّهُ عَنْهُ, the one with praiseworthy characteristics will be after him." (Sayyiduna) Ka'b رَضِيَ اللَّهُ عَنْهُ said, "No. Moreover it will be (Sayyiduna) Muawiyah رَضِيَ اللَّهُ عَنْهُ." (Sayyiduna) Muawiyah رَضِيَ اللَّهُ عَنْهُ was informed of this and he said, "O Abu Ishaq, how can this be when the companions of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are here, (Sayyiduna) 'Ali رَضِيَ اللَّهُ عَنْهُ and (Sayyiduna) Zubayr رَضِيَ اللَّهُ عَنْهُ?" He (Sayyiduna Abu Ishaq رَضِيَ اللَّهُ عَنْهُ said, "You are the owner of it."⁶



21. Imam Darimi (d. 255 AH) and Imam Ibn Rahawayh (d. 238 AH) رَضِيَ اللَّهُ عَنْهُمَا extracted a narration with a Hasan (good) chain from Abu Hareez al-Azdi, who narrated from Sayyiduna 'Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ that he said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "Indeed we find you on the day of judgement standing with your Lord, and your cheeks will be red, shy in the Court of your Lord due to what your Ummah (nation) did after you."

22. Imam At-Tabarani (d. 360 AH) and Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُمَا extracted a narration from Sayyiduna Muhammad bin Yazeed Ath-Thaqafi رَضِيَ اللَّهُ عَنْهُ who stated, "(Sayyiduna) Qais bin Kharashah رَضِيَ اللَّهُ عَنْهُ and (Sayyiduna) Ka'b al-Ahbar رَضِيَ اللَّهُ عَنْهُ we're traveling together until when they reached Siffeen, (Sayyiduna) Ka'b رَضِيَ اللَّهُ عَنْهُ stopped, then he looked for a moment and said, "The blood of the Muslims will be shed in this area in such a way that it will not ever have been shed on any part of the earth like it." (Sayyiduna) Qais رَضِيَ اللَّهُ عَنْهُ said, "What do you know? For indeed this is from the unseen which only Allah عَزَّوَجَلَّ possesses." (Sayyiduna) Ka'b رَضِيَ اللَّهُ عَنْهُ said, "There is not a hand span from the earth except that it is written in the Tawrah which was revealed upon (Sayyiduna) Musa رَضِيَ اللَّهُ عَنْهُ what will occur upon it and what will come out from it till the day of Judgment."

23. Imam Hakim (d. 405 AH) رَضِيَ اللَّهُ عَنْهُ in his Mustadrak extracted a narration from Sayyiduna 'Abdullah Ibn Zubayr رَضِيَ اللَّهُ عَنْهُ that when the head of Mukhtar was brought, he said, "Whatever

⁶ We are to hold our tongues to the differences between the companions and the basis of the difference between the companions was never worldly gain or desire of leadership but rather it was differences in ijtihad. Just as narrations were tampered with by Rawafidh, similarly the narrations were tampered with by the Nawasib.

(Sayyiduna) Ka'b (رَضِيَ اللَّهُ عَنْهُ) said to me I found it to be true except that he said to me that a man from Thaqeef will kill me." Al 'Amash said, "He did not know Hajjaj had been kept hidden for him."

24. Imam Al-Hakim (d. 405 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in his Mustadrak from Sayyiduna 'Abdullah Ibn Amr (رَضِيَ اللَّهُ عَنْهُ) who stated, "Indeed I find written in the book that a man from the lineage of (Sayyiduna) Muawiya (رَضِيَ اللَّهُ عَنْهُ) will shed blood and he will class the wealth of the people to be permissible and he will break this house (the Ka'bah) stone by stone. If this happens whilst I am alive then that is fine otherwise remember me." He was saying this to a woman from Banu Al-Mughirah whose house was upon Abu Qubays. When it was the era of Hajjaj and Ibn Zubayr and she saw the Ka'bah was damaged, she said, "Allah (عَزَّوَجَلَّ) have mercy upon 'Abdullah Ibn Amr (رَضِيَ اللَّهُ عَنْهُ)."

25. Sayyiduna 'Abdullah Ibn Ahmad رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in Zawaaid Al-Zuhud from Hisham Ibn Khalid Ar-Rab'i who stated that I read in the Tawrah that the sky and earth will cry upon (Sayyiduna) 'Umar Ibn 'Abdul Aziz (رَضِيَ اللَّهُ عَنْهُ) for forty years.

26. And he also extracted a narration from Muhammad bin Fadhalah that a scholar stated, "Indeed we find (Sayyiduna) 'Umar Ibn 'Abdul Aziz (رَضِيَ اللَّهُ عَنْهُ) to be from the just leaders like the positioning of the month of Rajab amongst the sacred months (Ashur-ul-Hurum)."

27. He also extracted a narration from Waleed bin Hisham Ibn Waleed Ibn Uqbah Ibn Abi Ma'eet عَلَيْهِمُ الرِّضْوَانُ who stated, "We descended at such and such a land and a man said, 'Do you not hear what this scholar states? He claims that Sulayman, the leader of the believers has died.' He stated, 'So who will be the leader after him?' He said, 'A man with a mark on his forehead, (Sayyiduna) 'Umar Ibn 'Abdul-Aziz (رَضِيَ اللَّهُ عَنْهُمَا).' When I came to Ash-Shaam, I found it to be as he had said. So when it was the fourth year after that, we descended at that place and that man came to him and said, "O Scholar, in relation to what you had stated, we found it to be as you had said." The scholar said, "Indeed by Allah (عَزَّوَجَلَّ), (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) has been given poison to drink." So we came to (Sayyiduna) 'Umar Ibn 'Abdul Aziz (رَضِيَ اللَّهُ عَنْهُمَا) and we found him to be like that."

28. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Mughira Ibn Nu'man from a man from the people of Basra who stated, "I left intending to go to Bayt Al Maqdis (Jerusalem) when rain forced me to take refuge in the place of worship of a monk. He looked towards me and said, "Indeed we find in our book that a nation from the people of your religion will be killed in Adhra (a place in Ash-Shaam). There will be no account taken of them and nor will they be punished. It was a short time later that Hijr Ibn Adi and his companions arrived and were killed in Adhra."

29. Imam Baihaqi (d. 458 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Ka'b (رَضِيَ اللَّهُ عَنْهُ) who stated, "There will be black flags of Ban-ul-Abbas which will become apparent until they will descend at Ash-Shaam (Syria, Jordon, Lebanon and Palestine) and Allah (عَزَّوَجَلَّ) will kill every tyrant at their hands and every enemy of theirs."

30. Imam Dolabi (d. 310 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in Al-Kuna from the chain of Hammad Ibn Salamah from Ya'la Ibn Ata from Bujayr Abi Ubayd from Sarh Al-Yarmuki who was from the people of the book and who stated, "I find in the book that there will be twelve leaders. One of them will be their Prophet. When this number is completed, the people will transgress and rebel and their strength will be spent amongst themselves."