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Artat bin Al-Munzir said: AshShams Banin (people) will be made to pay Bayat (allegiance) to the Sufyani. He will make them show him the gate of as-Samu (Al-Aqsa) and he will do whatever he wants to (in it). (Nuaim bin Hammads Kitab Al-Fitan) Abu Ismail Bin Ruqayya Al-Hasan said: On the day of the battle (of Karbala), a flat face (probably Muhammad bin Sulaiman) and the group of Muwwahids in black clothing and white turbans, who will soon appear from between Al-Taif and Mecca. (Al-Mustadrak Al-Saghirah) In this Hadith, a man, Hazrat Amr bin Shuaib (Amr bin Shuaib is a well known companion of Prophet Mohammad) is mentioned as the man to whom the Prophet said the above Hadith. The Hadith has been narrated from Prophet Mohammad (PBUH) to his grandfather, Hazrat Ali bin Abi Talib (PBUH) to Hazrat Amr bin Shuaib (his cousin). This means that Prophet Mohammad (PBUH) had a personal communication with the person to whom he narrated the above Hadith. However, it is not told from him, even though he was one of the closest to him. This is a very suspicious point. This Hadith has been narrated from other narrators of the Prophet Mohammad (PBUH). The names of narrators are mentioned in the Hadith. If we look at the names of narrators of the Hadith, we find people like Shia from the same tribe as Prophet Mohammad (PBUH). If we look closer, we find that Shia are narrators of a Hadith that talks about the Qaza (lit. help or power) of Shia Imam Hussain (PBUH)! The question that comes to mind is: why did the Prophet (PBUH) give the help/power to Shia Imam Hussain (PBUH) and not to the Prophet Mohammad (PBUH) himself. The answer is simple: Prophet Mohammad (PBUH) is clear that he does not want help from anyone, except from God.

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1. The Prophet has predicted the coming of the first Caliph. In the Hadith of Prophet Mohammad (PBUH) he mentions the first Caliph is not an orthodox Muslim (Sahabi) of the Prophet Mohammad (PBUH) so this Hadith has nothing to do with the prophecy of the first Caliph. 2. In the Hadith, the first Caliph mentioned is a descendant of the Prophet Mohammad (PBUH) and one of his companions. The Prophet in the Hadith is hinting a successor for himself (the Prophet Mohammad (PBUH)) (the Prophet had no children). 3. The Prophet mentions the first Caliph is from the tribe of Banu Hashim. In fact the tribe of Banu Hashim is not mentioned in the Sahabah (companions of the Prophet Mohammad (PBUH)). This means that if this is a prophecy from Prophet Mohammad (PBUH), then the Prophet (PBUH) did not know about the tribe of Banu Hashim. This clearly rules out the possibility of it being of Prophet Mohammad (PBUH). Sahih Al-Bukhari says: The grandson of prophet Mohammad (PBUH) will go in search of the Dajjal. They will fight during the night, and whoever wins, will kill the other one. Then, Allah will send the bright angel to fight on the side of the prophet's grandson, and he will kill the Dajjal. When the Dajjal will be killed, he will be thrown into the fire. At the time of morning prayer, the Dajjal will rise from the fire, and he will be like a man of seventy years who eats and drinks. The Book of Muntakhab: Saad bin Mansur said to his mother: Do you know the story about a man named Sayyid al-Hassan? He was one of the Ansar of Mohammad, (PBUH). The Prophet (PBUH) said to the Ansar: The Dajjal will come before you and he will be wearing a headpiece called al-jaliyah, in other words his head will look like the picture of Hell. Allah (SWT) will burn his eyes with fire. When the Dajjal will appear in the market, the Ansar will ask him who he is. He will say: I am the prophet of Allah (SWT) and I ask Allah to forgive all Muslims. Sayyid al-Hassan then said: Then Allah (SWT) will send Hell to shake. When it will shake, a gush of waters will fall like rain in people's houses. Then Allah (SWT) will send smoke. When the Dajjal will see this he will fly in the sky and become a bird. When he will become a bird, he will set on fire the mountains. 5ec8ef588b

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