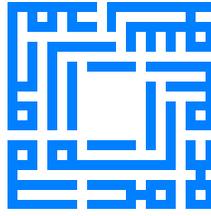




The Status of the Quraysh



The Status of the Quraysh

By Sayyid Ahmed Amiruddin

1. *By the Covenant of Quraysh,*
2. *Their Covenants (covering) journeys by winter and summer,-*
3. *Let them adore the Lord of this House,*
4. *Who provides them with food against hunger, and with security against fear (Holy Quran, Sūra 106: The Quraysh: Custodians of the Ka'ba)*

Q. What are the virtues of the Quraysh?

A. The Holy Qur'an states, "But We had already given the Family of Abraham the Book and Wisdom, and conferred upon them a Mighty Kingdom." (4:54)

The Quraysh are the descendents of Abraham through his eldest son Ishmael. The special status of royalty and precedence granted to the Quraysh is based upon the following verses of the Holy Qur'an (below), wherein Abraham prayed for his descendents, the Ishmaelites (Arabs), to become the leaders of all Nations. The prayers of the Prophets are answered and Allah answered his prayer twice. First, by causing the Holy Prophet (sallallahu alaihi wa aalihi wa sallam) to be born an Ishmaelite Arab, from the Quraysh bloodline, and causing him (sallallahu alaihi wa aalihi wa sallam) to lead all of the Prophets in prayer on the Night Journey (al-Isra) to Masjid al-Aqsa in Jerusalem, where he (sallallahu alaihi wa aalihi wa sallam) was Coronated as Imam of Prophets and Mankind. The second instance wherein this prayer of Abraham will be manifest as being answered will be when the Ishmaelite Mahdi (alaihi salam) of the Arabs, from the Ahlul Bayt, will lead Jesus the son of Mary (alaihi salam); from the House of David, in prayer and be Crowned by Jesus as the King of the Kingdom of Heaven and heir and Rightly Guided successor (Caliph) of the Seal of Prophets (may Allah hasten his arrival and support him with His exclusive support, ameen). The verses referring to the prayer of Abraham for the Ishmaelites and the acceptance of this prayer in the Holy Qur'an are the following.

The Holy Qur'an states,

"And remember that Abraham was tried by his Lord with certain commands (the sacrifice of Ishmael), which he fulfilled: He said: "I will make thee the leader (Imam) to the Nations." He pleaded: "And also make this Covenant with my descendents! (the Ishmaelites, as the father of the Israelites, Isaac the younger son was not born then)" He answered: "But My Promise is not within the reach of evil-doers (ie. I have heard your

prayer only for the righteous descendents from your family, but the misbelievers (i.e. Abu Lahab, as-Sufyani etc.) are not included in My Covenant”(2:124)

Although we differ with the Jews and Christians about the sacrificial son being Ishmael and not Isaac, the Holy Bible does state, “But as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve mighty princes shall he beget, and I will make him a great nation.” Genesis 17:20

Additionally, the Gospel of Barnabas Chapter 43-44 states that Jesus the Son of Mary (alaihi salam) addressed the Children of Israel in the following manner, highlighting the virtues of the Children of Ishmael, “If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the Covenant was made in Ishmael, not in Isaac.”

Furthermore, the Holy Qur’an states, “Allah did elevate Adam and Noah, the Family of Abraham, and the Family of ‘Imran over the worlds, Offspring, one of the other: And Allah heareth and knoweth all things” (3:33)

“But We had already given the Family of Abraham the Book and Wisdom, and conferred upon them a Mighty Kingdom. (4:54)

And, “Those were some of the Prophets on whom Allah did bestow His Grace,- of the descendents of Adam, and of those who We carried (in the Ark) with Noah, and of the descendents of Abraham and (also) Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears” (19:54)

Virtues of the Quraysh:

1. The Quraysh is Honored Because The Seal of Prophets (S) is Qurayshite

Allah’s Apostle (sallallahu alaihi wa sallam) who is rightfully described by the great Sufi Hazrat Inayat Khan as *‘the First Cause and the Last Effect, the Divine Light and the Spirit of Guidance, Alpha and Omega’*, descends from the bloodline of Abraham and Ishmael, a descendent of Fahar (also known as Quraysh), from the clan of the Banu Hashim, one of the twelve clans of the Quraysh, the Children of Ishmael. In fact, in order to exalt the status of the Ishmaelites and the Quraysh, he (sallallahu alaihi wa sallam) referred to himself on a number of occasions as “the Qurayshite Hashemite”, thereby granting them special status and the greatest of honors by affiliating himself to them and their Ishmaelite bloodline. Without even going directly into the actual hadith texts for reference, I will provide you with one of many examples from a letter he (sallallahu alaihi wa aalihi wa sallam) had written for one of his Companions. On page 107 of his book ‘Luminaries of Islam’, Dr. Arafat K. El-Ashi cites a narration of a letter written by the Lion of Allah ‘Ali ibn Abi Talib (karram Allahu ta’ala wajhu) on behalf of the Prophet (sallallahu alaihi wa sallam) to Abu Dujanah al-Ansari; Simak ibn Kharshah ibn Zayd al-Sa’idi (radhi Allahu anhu). The letter reads,

“In the Name of Allah, the Beneficent, the Merciful. This is a letter from Muhammad (sallallahu alaihi wa sallam), the Arab Ummi Prophet, of Tihamah, Batta, Makkah, Madinah, the Qurayshite, the Hashemite, the Owner of the Throne and the Staff, the Rod and the She-camel, the Qur’an and the Qiblah; the bringer of “There is no other deity except Allah...” (Luminaries of Islam, Dr. Arafat K. El-Ashi, p. 107).

This letter to Abu Dujanah quoted above suffices as proof that the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam) himself exalted the status of the Quraysh by affiliating himself to them in his communications.

‘So that you may understand’

Belief in the elect status of the Ishmaelites and the Quraysh was the way of the Companions of the Prophet (sallallahu alaihi wa sallam). The author of Tafseer Durre Manthur narrates from ‘Ali ibn Abi Talib in Vol. 3, p.324,

“There exists no Qurayshite about whom Allah (swt) never revealed a Qur’anic verse, whether it was in their honor or condemnation, as a result of which they will end up in Paradise or Hell.”

This statement of the Lion of Allah (karram Allahu wajh) demonstrates that similar to how the Torah of Moses, the Psalms of David, and the New Testament (Holy Bible) of Christ, were revealed to directly address the Children of Israel, in their own language, the Holy Qur’an was revealed to the Children of Ishmael, the Arabs, and in specific the Quraysh, to warn, exalt and guide them in their own language. The Holy Qur’an states, “And We revealed the Qur’an in Arabic so that you may understand” (Quran 12:2).

After the passing of the Holy Prophet (sallallahu alaihi wa sallam) from the temporal world, the Companions unanimously agreed to appoint Caliphs over themselves specifically from the Quraysh bloodline and not otherwise, who were the direct descendents of Abraham and Ishmael. The criteria for this selection of the Sahabah was based upon God Almighty’s own selection making the Seal of Prophets to come from the Quraysh bloodline, who descended from the House of Abraham, which was granted a Mighty Kingdom.

Some Muslim writers forget (mostly those connected to influence from colonial and zionist influenced masonic thinkers) and misinform people of the elect status of the Quraysh by always referring to them as enemies of the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam). To refer to the early enemies of the Messenger of Allah as simply the Quraysh is incorrect, as the Prophet himself (sallallahu alaihi wa aalihi wa sallam), and the vast majority of his earliest followers descended from the Banu Hashim, were also Quraysh. As such it would be more appropriate to term them disbelievers from the Quraysh rather than simply “Quraysh” and smear the name of the Quraysh bloodline as a whole.

2. Luminaries of the Quraysh: The Rightly Guided Caliphs and Poles of Islamic Spirituality are Qurayshite

The Tribe of Quraysh in whole, with all twelve clans, including the Banu Hashim are the descendents of the Family of Abraham, through his eldest son Ishmael, and the inheritors of the Custodianship of the House of God. All four of the Rightly Guided Caliphs, ‘Ali, Abu Bakr, Umar, and Uthman were from the bloodline of Quraysh, the descendents of Abraham and Ishamel, and all of the Twelve Imams of spirituality, who are the Qutb ul-Aqtaab are Quraysh. Additionally, all of the major Saints of Tasawwuf (Sufism), including Ghawth al-Adham ‘Abd al-Qadir al-Jilani, Khwaja Bahauddin Shah Naqshband, Sayyid Ahmad ar-Refai, Sayed Ahmad Badawi, Abul Hasan ash-Shadhli, and Khwaja Moinuddin Chisti, to whom the spiritual Oath of Allegiance (baiah) is given are also Quraysh, descendents of Abraham and Ishamel. The achievements and contributions to humanity as a whole, of these Qurayshite luminaries exemplify the hallmarks of God’s Covenant with the Ishmaelites and can be cited as proof of their exalted status.

Early Islam

Since the inception of Islam, loyalty was pledged via the Oath of Allegiance (baiah), first to the Messenger of Allah, who led and united even the misbelievers of the Quraysh when he placed the Black Stone from the Ark of the Covenant (Hajr al-Aswad) in the corner of the Ka’ba during his youth, and after him to the Rightly Guided Caliphs and those who followed, including the Umayyad Caliphs, the Abbasids, the Fatimids, the Safavids and even the Ottomans after Selim I. The Ottoman Caliphs intermarried into the Quraysh bloodline for this same purpose. International Turkish Scientist and Islamic scholar Harun Yahya writes regarding bloodlines during the Ottoman era, “DESCENT FROM THE PROPHET CAN ALSO COME FROM THE MATERNAL SIDE AS FROM THE PATERNAL: Among the Ottomans it was sufficient for one’s paternal line of descent to go back to our Prophet (saas) to be regarded as a sayyid. However, it is also possible to be a sayyid on one’s mother’s side only. The rank of sayyid goes back to the daughter of our Prophet (saas) and Hazrat Fatima (ra), the mother of Hazrat Hassan (ra) and Hazrat Hussain (ra). Our Prophet (saas) also had male children, but these died at an early age. The Prophet’s (saas) line was thus continued through his daughter. As it can be understood, one can thus be a sayyid through the maternal line as can be from the paternal. The great Islamic scholars Ibrahim Hakki Erzurumi (1703-1780) and Abdul Qadir Gailani (1078-1166) were both sayyids on their mothers’ sides.” (<http://us2.harunyahya.com/Detail/T/EDCRFV/productId/14237/>).

The only extended era in Islamic history in which Muslims were outside of the Oath of Allegiance to the Quraysh and the Ishmaelites in majority is now, since the fall of the Ottoman Caliphate in 1924, and with the abolishment of the Oath of Allegiance ceremony to the Ottoman Caliph. Since Allah’s Covenant is with the Ishmaelites and the Quraysh, it is also not without reason then that without connection to the Covenant of God, more Muslims have been killed and the Muslim world humiliated more in the past 80 years, than at any other time recorded in Islamic history, without any major signs of Divine help descending upon them. It is the agreed upon belief of Ahlus Sunnah that success in the world and honor of Muslims is directly linked to their relationship to Allah, His Messenger (sallallahu alaihi wa aalihi wa sallam), and his inheritors.

The Second Coming of Jesus Son of Mary

The Second Coming of Christ, during which we believe that Jesus (alaihi salam) will establish the Kingdom of Heaven for Al Mahdi, will usher in the era of the return of the Ishmaelite Kingdom of the House of Abraham, through the Ahlul Bayt. Ghawth al-Adham Shaykh ‘Abd al-Qadir al-Jilani wrote about this Second Coming of Christ and his role in establishing the Kingdom of the Quraysh, and declared that after his return, Jesus the son of Mary will establish the government for Al Mahdi by slaying the Anti-Christ (Dajjal) who will claim Divinity, Prophethood, and to be the Messiah, with the right of the Kingdom of Heaven for the Israelites. Ghawth al-Adham wrote that after slaying the Anti-Christ with the help of Imam Mahdi and his army, comprising of both Ishmaelites and Muslim Israelites, Jesus Christ will marry a beautiful woman from the Quraysh, with whom he will have children. These children will rule the West, on behalf of the Imam from Ahlul Bayt in the East.

Ahadith About the Quraysh and the Beliefs of the Companions

I would also like to add, while unbelief and working against the Messenger of Allah (sallallahu alaihi wa sallam) sent Abu Jahal, a member of the Quraysh and Banu Hashim, and a descendent of Abaraham and Ishmael, straight to Hell, clearly demonstrating that in the afterlife, actions outweigh blood, and as the Qur’an states, “But My Promise is not within the reach of evil-doers”(2:124), we still learn from the sayings of the Prophet (salallahu alaihi wa sallam) and the actions of his Companions (radi Allahu anhum) that to have hate for the Quraysh in general leads to Kufr (misbelief), and to be jealous of their status leads one towards damnation. This was the belief of the Sahabah, and the earliest generation of pious Muslims (Salaf) as I will demonstrate below.

Proof Regarding the Beliefs of the Companions

In his masterpiece “Al Ahkam al-Sultaniyya [The Laws of Islamic Governance]“, the single most comprehensive account of the ‘Muslim Theory of State’, Abu’l Hasan al-Mawardi outlined seven conditions for determining those suitable for the Imamate (Caliphate) and concluded that the Imams can only come from the bloodline of the Quraysh.

The following appears in Chapter One-“The contract of Imamate” of ‘Al-Ahkam as-Sultaniyyah by Abu’l-Hasan al-Mawardi -translated by Dr. Asadullah Yate:

“There are seven conditions regarding those suited to the Imamate:

1. Justice together with all its conditions
2. Knowledge which equips them for Ijtihad in unforeseen matter and arriving at relevant judgments
3. Good health in their faculties of hearing, sight and speech such that they may arrive at a sound assessment of whatever they perceive

4. Sound in limb, free of any deficiency which might prevent them from normal movement;
5. A judgment capable of organizing the people and managing the offices of administration;
6. Courage and bravery enabling them to defend the territory of Islam and mount the Jihad against the enemy

7. *Of the family of the Quraysh*, because of the text (of a prophetic hadith) on the matter and by virtue of consensus.. No credibility should be given to the opinion of Dirar who is alone in saying that the post is open to all; Abu Bakr as-Siddiq, may Allah be pleased with him, used the testimony of the Prophet, may the peace and blessing of Allah be upon him, against the Ansar on the occasion of Saqifah when the latter defended the succession of Sa'd ibn Ubadah to whom they had given allegiance, in his saying, "The Imams are of the Quraysh". As a result of this the Ansar renounced their exclusive claim to this Imamate and renounced the claim to share the rights of the Quraysh explicit in their saying, "From amongst us an Imam and from amongst the Quraysh an Imam"- submitting thereby to this narration and affirming its content and accepting the following reply of Abu Bakr "From us the Amirs and from you the Wazirs". The Prophet, may the peace and blessings be upon him, said "Give precedence to the Quraysh and do not put others before them". There is not the least doubt or controversy attached to this impeccable text."

Source: 'Al-Ahkam as-Sultaniyyah: The Laws of Islamic Governance' Chapter One-"The contract of Imamate". Abu'l-Hasan al-Mawardi -translated by Dr. Asadullah Yate (Ta Ha Publishers London). ISBN 1 897940 41 6

Spiritual Leadership Belongs to Quraysh By Divine Right

Mulla Ali Qari has quoted the following Hadith: "To have love for the Quraysh is Iman whilst having hatred for them is Kufr. Accordingly, whoever has love for the Arabs has expressed love for me (Prophet) and whoever has hatred for the Arabs has in reality shown his hatred for me" (Iqtidaus Siratil Mustaqeem, p.156)

Additionally, Hadrat Abdullah bin Abbas (radi Allahu anhu) reports that Rasulullah (sallallahu alaihi wa sallam) said, "Harboring enmity for the Banu Hashim and for the Ansar leads to kufr and harboring enmity for Arabs is a sign of hypocrisy".(1)

Hadrat Muhammad bin Ibrahim Taymi reports that Qatadah bin Nu'man Dhafari (radi Allahu anhu) once insulted the Quraysh and appeared to use improper language towards them. Rasulullah (sallallahu alahi wa sallam) said, "O Qatadah! Never speak ill of the Quraysh because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (high) status in Allah's sight" (2)

Hadrat ‘Ali (radi Allahu anhu) reports that to the best of his knowledge, Rasulullah (salallahu alaihi wa sallam) stated, “Always put the Quraysh forward and never step ahead of them, had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah”(3)

Hadrat Aisha reports that Rasulullah (sallallahu alaihi wa sallam) once came to her and said, “Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah.” (4)

Hadrat Abu Hurayrah (radi Allahu anhu) narrates that Rasulullah (salallahu alaihi wa sallam) said, “Look for trustworthiness amongst the Quraysh, because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in Deen and in leadership) is twice as superior as a strong person from another tribe.”(5)

Rifa’ah bin Raafi (rad) reports that Rasulullah (sallallahu alaihi wasallam) once instructed Hadrat Umar (rad): “Gather my people!” Hadrat Umar gathered them outside the room of Rasulullah (sallallahu alaihi wasallam) and then went in and asked, “O Rasulullah (sallallahu alaihi wasallam) should I get them to enter or shall you be going out to them?” Rasulullah (sallallahu alaihi wasallam) replied, “I shall rather go to them.” When Rasulullah (sallallahu alaihi wasallam) went to them, he asked “Is there anyone here who does not belong to you?” Yes, they replied. Amongst us are also our allies, the children of our sisters and our slaves”. Rasulullah (sallallahu alaihi wasallam) said to them, “Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allah’s friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the day of Judgement with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you.” Rasulullah (sallallahu alaihi wasallam) then raised his hands and said, “O people! The Quraysh are trustworthy people. Allah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam.” Rasulullah (sallallahu alaihi wasallam) repeated this thrice (6)

The Quraysh Shall be the first to meet Rasulullah (s)

Hadrat Aisha says, “Rasulullah (sallallahu alaihi wasallam) once entered my room and said, “O Aisha, your people shall be first of my nation to meet me. After saying this Rasulullah (sallallahu alaihi wasallam) sat down. I asked, “O Rasulullah (sallallahu alaihi wasallam), May Allah sacrifice my life for you! You have entered saying something that gave me a fright”. “What was that?”, he asked. I explained, “You said that my people shall be the first of the Ummah to meet you. What will be the reason for that?” I enquired. “Rasulullah (sallallahu alaihi wasallam) replied, “Death shall harvest them and people will be jealous of them.” I then asked, “What will be the condition of people afterwards?” He replied, “They will be like young locusts, the strong or which will devour the weak. This will continue until Qiyamah eventually takes place over them.”

Another narration states that Rasulullah (sallallahu alaihi wasallam) said, “O Aisha, the first of people to be destroyed shall be your people”. Hadrat Aaisha asked, “May Allah sacrifice my life for you, will it be due to poisoning?” “No” replied Rasulullah (sallallahu alaihi wasallam), “it will be their deaths that will come to this tribe of Quraysh, and people will be jealous of them. They will then be the first of my people to be destroyed”. Hadrat Aisha enquired further, “how long will life be after them?” Rasulullah (sallallahu alaihi wasallam) replied, “They are the backbone of people, and people will be destroyed as soon as they are destroyed.”(7)

Spiritual Influence in Makkah, Madinah and Jerusalem will return to the Quraysh during the Era of Al-Mahdi: The Ishmaelite, Arab, Qurayshite, Hashemite, Fatimid

In his masterpiece “Anwaar i-Muhammadiyya” [Urdu edition, p.22-29] Imam Allamah Yusuf ibn Isma’il Nabhabani (may Allah have mercy on him), narrated the following hadith from Wathila ibn al-Aska, “The Messenger of God (peace and blessings be upon him) said, “”Allah chose Kanana from the sons of Isma’il, and Quraysh from Kanana, and from Quraysh the sons of Hashim, and finally chose me from the sons of Hashim.”

The Apostle of Allah (sallallahu alaihi wa sallam) is reported to have said in reliable tradition, narrated from over thirty-three Sahabah, “The Mahdi shall be of my family (Ahlul Bayt), from the descendents of Fatima” (Abu Dawood)

It is also reported from the Holy Prophet (sallallahu alaihi wa sallam), “Anyone who denies Mahdi will be a disbeliever.”

“Ali ibn Abi Talib said, “When the announcer shall proclaim ‘the Truth is in the Family of Muhammad’, everyone will be talking about al-Mahdi’s arrival, his love will be fed into them and they shall speak of nothing else but him.” Transmitted by al Suyuti in al Hawi lil- Fatawa.

In his book “Awaited Mahdi”, Turkish scientist and Islamic scholar, Harun Yahya writes the following regarding the return of spiritual hegemony in Makkah, Madinah, the Holy Ka’ba, and the Hajj back to the Quraysh as required in the Holy Qur’an (Sūra 106) during the era of Al Mahdi (alaihi salam).

Harun Yahya writes, “Al-Imam ar-Rabbani (qaddas-Allahu ta’ala sirrahu ‘l-aziz) declares in his 225th letter: ‘Hadrat al-Mahdi (rahimah-Allahu ta’ala) will disseminate Islam. He will bring into sight the sunnas of Rasulullah (sall-Allahu ta’ala ‘alaihi wa sallam). The contemporary man of religious authority in al-Madinat al-Munawwara, who will have been accustomed to committing and disseminating bidat’ in the name of Islam, being perplexed by al-Mahdi’s words, will say, ‘This man wants to annihilate our faith.’ Hadrat al-Mahdi will command that he shall be killed.’...The city of Mecca is important to Muslims in many ways. The way that Allah has chosen Mecca as the place of swearing of allegiance to Hazrat Mahdi (as) is particularly wise and delightful as the Kaaba, the holy site where Muslims congregate stands in the city...Naim Ibn Hammad narrates from Abu Jafar; ‘Hazrat Mahdi (as) will appear in Mecca in the evening with the banner, robe, sword, signs, radiance and beautiful expression of our Prophet. When he performs the

evening prayer he will issue this call in a loud voice? ...” (Harun Yahya, AwaitedMahdi.com).

Thus, the answer to the last part of your question is that Makkah, the City of Abraham and Ishmael, and the Ka’aba, the Shrine built by Abraham and Ishmael, and Madinah, the City of the Holy Prophet (sallallahu alaihi wa aalihi wa sallam), and Jerusalem, the City of Prophets will return to the spiritual control of the Arabs who are Ishmaelites, namely to the Quraysh, as they were during the time of the Holy Prophet (S), and the era of the Rightly Guided Caliphs who captured Jerusalem for the honor of the Holy Prophet (S) and his Coronation on the Night of al-Isra at Al-Aqsa, during the era of the Mahdi (alaihi salam). During the era of the Rightly Guided Caliphs, Jews and Christians were allowed to openly practice their faith and traditions, and this religious freedom continued until the Ottoman reign of Jerusalem. The religious freedom in Jerusalem during the golden era demonstrates the Rightly Guided Caliphs were more interested in establishing the spiritual hegemony of Islam at Al-Aqsa and throughout the Middle East more than simply conquering lands and dominating enemies. This practice will continue during the era of Al-Mahdi (alaihi salam), whose initial main opponents will come, according to Shaykh al-Akbar Muhiuddin Ibn Arabi, from the ranks of the Fuqaha (Islamic Jurists) who will question his verdicts, and seventy thousand of whom will be executed by his order. After purging the ranks of Islam from the tyranny of hundreds of years of innovations, Al-Mahdi will advance with Jesus the Son of Mary (alaihi salam) against the Anti-Christ and his supporters, and defeating them in the Armageddon. The Holy Prophet (sallallahu alaihi wa aalihi wa sallam) is reported to have said regarding Al-Mahdi (alaihi salam), “He will govern this nation for seven years, and go to Jerusalem”. The Quraysh will support Al-Mahdi’s Imamate in all three of the Harams, as stated in the following ahadith of the Prophet (sallallahu alaihi wa aalihi wa sallam), and that will be the realization of the Kingdom of Heaven under Al-Mahdi and the Divine Right of the Quraysh. The Prophet (sallallahu alaihi wa aalihi wa sallam) is reported to have said,

“A man called Al Harth will come from beyond the river. At his front is a man called Mansur who will pave and establish the government for the Family of Muhammad (sallallahu alaihi wa aalihi wa sallam) just as the Quraysh established it for the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam). It is obligatory for all believers to support him or he said obey him.”

And Allah Knows Best.

References:

1. Tabrani, reporting from reliable sources as confirmed by Haythami (Vo. 10 Pg. 27)
2. Ahmad, Bazzar and Tabrani. Haythami (Vol. 10 pg. 23) has commented on the chain of narrators.
3. Tabrani. Haythami (Vol. 10 Pg. 25) has commented on the chain of narrators.
4. Ahmad, reporting from reliable sources as confirmed by Haythami (vol. 10 Pg. 25)
5. Tabrani and Abu Yala, reporting from reliable sources as confirmed by Haythami (V. 10 Pg. 26)
6. Bazzar, Ahmad and Tabrani, all reporting from reliable sources as confirmed by Haythami (Vol 10. Pg. 26)
7. Ahmad, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg. 28) Tabrani in his Awsat and Bazzar have also reported the narration but there chains of narrators.

