

إحياء الميت بفضائل أهل البيت للإمام جلال الدين عبد الرحمن السيوطي

المترجم

أبو علي أفندي عبد الله الحنبلي العجاري التركي

Ihyal mayit bi fadhail ahlal bait.
Reviving of dead by merits of ahlal bait.
by imam Jalal ad-Din as-Suyuti.

Translation and notes by
Abu Ali Abdullah ibn Abi Effendi at-Turki al-Hanbali

Introduction:

Praise is to Allah, who promised his faithful slaves victory and support by saying, "and helping the believers is ever incumbent on Us"¹.

I bear witness that there is none to worshipped save Allah, One, with no partners. He sent His Messenger Muhammad (sallallahu alayhi wa ala alihi sallam) with guidance and the religion of Truth to cause it to prevail over all religions even though the unbelievers may detest it. And I bear witness that our Master, Prophet, and Beloved Muhammad (sallallahu alayhi wa ala alihi sallam) is the Messenger of Allah, He is the Imam of the Pious, the Master of the Messengers and the Mercy to the worlds. And after this.

This is a translation of risala regarding merits of pure progeny of prophet (sallallahu alaihi wa ala alihi wa sallam). Book named "Ihyal mayit bi fadhail ahlal bait" by Jalal ad-Din as-Suyuti. In my work I used two editions of that book. The first one is the one which was printed by "Darul Madinatul Munawarra li Nashr wa Tawziya". And second one which was printed in Turkey by "Rahbar yayincilik".

I have translated ahadeth in English language, and provided brief notes when it was necessary.

Abu Ali Abdullah ibn Abi Effendi

Hadith #1

¹ Ar-Room 47 verse.

Saeed ibn Mansur narrated in his “Sunnan” from Saeed ibn Jubair that he said about verse “Say: I do not ask of you any reward for it but love for my near relatives” (42:23) - “(that means) nearest of prophet (sallallahu alaihi wa ala alihi wa sallam).

I have found this hadith along with chain in the commentary of Tabari. Chain is following: Yaqub – Marwan – Yahya ibn Kathir – Abul Aliya – Saeed ibn Jubair. Yahya ibn Kathir al-Kahili was weak in the view of Nasai².

Commentary of verse mentioned in this hadith:

Imam Abul Fida Ismail ibn Kathir said: (Say: “No reward do I ask of you for this except to be kind to me for my kinship with you.”) means, ‘say, O Muhammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.’ Al-Bukhari recorded that Ibn ‘Abbas, may Allah be pleased with him, was asked about the Ayah:

[إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ]

(except to be kind to me for my kinship with you.) Sa`id bin Jubayr said, “To be kind to the family of Muhammad.” Ibn ‘Abbas said, “No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom the Prophet did not have some ties of kinship.” Ibn ‘Abbas said, “Except that you uphold the ties of kinship that exist between me and you.” This was recorded by Al-Bukhari. It was also recorded by Imam Ahmad with a different chain of narration.

[وَمَنْ يَفْعَلْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا]

(And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof) means, ‘whoever does a good deed, We will increase him in good for it, i.e., in reward.’ This is like the Ayah:

[إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا]

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) (4:40)

[إِنَّ اللَّهَ غَفُورٌ شَكُورٌ]

(Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds. (end of quote)

Jalal ad-Din as-Suyuti in his tafseer “al-Jalalayn” said:

That is the good tidings (read yubshiru or yubashshiru, from bishāra, ‘good news’) which God gives to His servants who believe and perform righteous deeds. Say: ‘I do not ask of you any reward for it, for delivering the Message, except the affection for [my] kinsfolk (illā, ‘except’: this represents a discontinuous exception, in other words, ‘but I do ask of you that you show affection for my kinship [with you], which at the same time is your kinship’; for he [the Prophet] had kinship ties with all the subdivisions of the

² “Mizanul itidal” 4/403/#9609.

[tribe of] Quraysh). And whoever acquires a good deed, an act of obedience, We shall enhance for him its goodness, by multiplying [the reward for] it. Surely God is Forgiving, of sins, Appreciative, [even] of little [good], and so He multiplies it [manifold]. (end of quote).

In his other commentary "Durr al-Mansur" imam Suyuti said:

Narrated Ahmad, Abd ibn Humayd, Bukhari, Moslem, Tirmizi, ibn Jarir, ibn Mardaveyh from way of Tawus, from ibn Abbas - may Allah be pleased with them - that he asked him regarding words "except to be kind to me for my kinship with you" , Saeed ibn Jubayr (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet had relatives therein. The Prophet said, "I do not want anything from (you) except to be Kind to me for my Kinship with you." (end of quote)

Other mufaseer imam al-Qurtube in his "Jamaiul ahkam" said:

Regarding words "except the love of those near of kin" az-Zujaj said: "except the love" means exception from the not of the first kind. Yan`ee (meaning) I want you to love me only due to family kinship, and to protect me in such way. Such explanation was given by ibn Abbas, Ikrima, Mujahid, Abu Malik, Shabe and others. (end of quote).

Abu Ala al-Mawdudi in his "Tafheem" wrote:

The word qurba in the original has been interpreted differently by the different commentators. One section of them takes it in the meaning of kinship and has given this meaning to the verse "I do not ask of you any reward for this service, but I do desire that you (O people of Quraish) should show some regard for the kinship that there is between me and you. You should have accepted my invitation. but if you do not accept it, you should not be so hard-hearted as to Become my bitterest enemies in the entire land of Arabia. " This is the interpretation given by Hadrat 'Abdullah bin 'Abbas, which has been cited by Imam Ahmad, Bukhari, Muslim, Tirmidhi, Ibn Jarir, Tabarani, Baihaqi, Ibn Said and others on the authority of many reporters and the same commentary has been given by Mujahid, 'Ikrimah, Qatadah, Suddi, Abu Malik, 'Abdur Rehman bin Zaid bin Aslam, Dahhak, 'Ata bin Dinar and the other major commentators.

The other section takes qurba in the meaning of nearness and interprets the verse to mean: "I do not seek from you any other reward than this that you should develop in yourselves a desire for attaining nearness to Allah. That is; you should be reformed. That is my only reward. " This commentary has been reported from Hasan Basri and a saying of Qatadah also has been cited in support of this: so much so that in a tradition by Tabarani this saying has also been attributed to Ibn 'Abbas. In the Qur'an itself, at another place, this same subject has been treated, thus: "Tell them: I do not seek of you any reward for this work: I only ask of the one who will. to adopt the way of his Lord.' (Al-Furqan: 57).

The third group takes qurba in the meaning of the kindred, and interprets the verse to mean this: "I do not seek from you any other reward than this that you should love my near and dear ones." Then, some of the commentators of this group interpret 'the kindred' to mean all the children of 'Abdul Muttalib, and some others restrict it to Hadrat 'Ali and Fatimah and their children. This commentary has been reported from Said bin Jubair and 'Amr bin Shu'aib, and in some traditions it has been attributed to Ibn 'Abbas and Hadrat 'Ali bin Husain (Zam al-'Abedin), but this interpretation cannot be accepted for several reasons. Firstly, when Surah Ash-Shura was sent down at Makkah, Hadrat 'Ali and Fatimah had not yet been married and, therefore, there could be no question of their children. As for the children of 'Abdul Muttalib, they were not all following the Holy Prophet but some of them had openly joined with his enemies, and the enmity of Abu Lahab is too well known. Second, "the kindred" of the Holy Prophet were not only the children of 'Abdul Muttalib but he had his kindred among all the families of the Quraish through his mother and his father and his wife. Hadrat Khadijah. In all these clans he had his best supporters as well as his staunch enemies 'Third, and this is the most important point, in view of the high position of a Prophet from which he starts his mission of inviting the people towards Allah, it does not seem fitting that he would ask the people to love his kindred in return for his services in connection with his great Mission. No person of fine taste could imagine that Allah would have taught His Prophet such a mean thing, and the Prophet would have uttered the same before the Quraish. In the stories that have been narrated of the Prophets in the Qur'an, we find that a Prophet after a Prophet stands up before his people and says: "I do not ask of you any reward: my reward is with Allah, Lord of the worlds." (Yunus: 72; Hud: 29, 51; Ash-Shu'ara': 109, 127, 145, 164, 180). In Surah Ya Sin the criterion given of a Prophet's truthfulness is that he gives his invitation without any selfish motive. (v. 21). In the Qur'an the Holy Prophet himself has been made to say again and again words to the effect: "I demand no reward from you for this message." (Al An'am: 90, Yusuf: 104, Al-Mu'minun: 72, Al-Furqan: 57, Saba: 47, Suad: 86, At-Tur; 40, Al Qalam: 46). After this, what could be the occasion for the Holy Prophet to tell the people that in return for his service of inviting them to Allah, they should love his relatives. Then it seems all the more irrelevant when we state that the addressees here are the disbelievers and not the believers. The whole discourse, from the beginning to the end, is directed to them. Therefore, there could be no question in this regard of asking the opponents for any reward, for a reward is asked of those who show some appreciation for the services that a person has rendered for them. The disbelievers were not at all appreciative of the Holy Prophet's services: on the contrary, they regarded them as a crime and had turned bitterly hostile to him. (end of quote).

Hadith #2

Narrated by ibn al-Munzir, ibn Abi Hatim, ibn Mardawayh in their commentaries, and also by Tabarani in "Mojam al-Kabir" from ibn Abbas: "When the verse, 'Say I do not

ask for any recompense for this except the love of my nearest relatives' was revealed, I asked, "O Messenger of Allah who are your nearest relatives whose love is obligatory for us"? The Holy Prophet (sallallahu alaihi wa ala alihi wa sallam) replied, "*Ali, Fatima, and their two sons*".

This hadith is present in "al-Kabir"³, "Fadhailu sahaba" (#1141), "Kashf al-bayan" (12/52) of Salabi with chain: Harb ibn al-Hasan - Hussain al-Ashqar - Qays ibn Rabia. Narrations of Harb ibn al-Hasan are not approved⁴. Hussain al-Ashqar was weak. Abu Zurah said about him: Munkar al-hadith. Daraqutni and Nasai said he's not strong. Abu Muamar al-Huzali said he's liar⁵. Other narrator Qays ibn Rabia was saduq with bad memory. Daraqutni said he's weak. Nasai hold opinion that he's abandoned. Yahya also said he's weak⁶.

Shawkani said chain is weak in "Fatkh al-qadeer" (4/762, shamela). Hafiz ibn Hajar said in "Fatkh al-bare" (8/564): "And chain is weak, it's saqit due to contradiction of this⁷ saheeh hadith".

Shaykhul-Islam ibn Taymiyah in "Minhaju sunna" (7/95) said hadith is lie and fabrication. And such ruling upon it is apparent, because it does contradict to authentic hadith from ibn Abbas which is in sahihayn.

Discussed verse was revealed in Mecca, and Ali married with Fatima only after hijra. So it's other point why it's impossible that it has been revealed about them and their sons.

Hadith #3.

Ibn Abi Hatim narrated from Ibn Abbas (may Allah be pleased with them) regarding the verse of Quran: "...and whoever earns good," Ibn Abbas said that it refers to those who love the House of Muhammad."

I found this hadith along with chain in the commentary by Salabi. Chain is following: Al-Hussain ibn Muhammad ibn Fanuji - ibn Hanash al-Muqre - Abul Qasim ibn Fadl - Ali ibn Hussain - Ismail ibn Musa - al-Hakim ibn Tahir - Suddi - Abu Malik - ibn Abbas.

Most of narrators are unknown for me. Suddi, that's Ismail ibn Abdurrahman ibn Abu Kareema and scholars differed regarding his reliability. In his bio in "Tahzib al-kamal" between people who narrated from him listed named of al-Hakim ibn Zuhair. So he's next after Suddi in this chain. And this al-Hakim was extremely weak. Ibn Maeen said he's nothing. Bukhari said he's munkar al-hadith⁸.

Abu Malik, that's Qazwan al-Kufi al-Ghifare and he's thiqat.

³ See "Majmau zawaid" #11326.

⁴ "Mizanul itidal" 1/469.

⁵ «Mizanul itidal" 1/531/#1986.

⁶ "Mizanul itidal" 3/393/#6911.

⁷ He mean hadith from way of Tawus, from ibn Abbas - may Allah be pleased with them - that he asked him regarding words "except to be kind to me for my kinship with you", Saeed ibn Jubayr (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet had relatives therein. The Prophet said, "I do not want anything from (you) except to be Kind to me for my Kinship with you."

⁸ "Mizanul itidal" 1/571/#2178.

Hadith #4.

Narrated Ahmad, Tirmizi, which authenticated it, Nasai and Hakeem from Muttalib ibn Rabia, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“By Allah, faith wouldn't enter to the soul of moslem, unless he would love you for the sake of Allah, and the sake of your kinship with me”*.

Tirmizi narrated this in the chapter regarding merits of Abbas, from Abdulmuttalib ibn Rabia: “Once Abbas entered upon prophet (sallallahu alaihi wa ala alihi wa sallam) in angry condition. I was with him. When prophet (sallallahu alaihi wa ala alihi wa sallam) asked the reason of his anger, he said: “O messenger of Allah! What is between us children Hashim and quraysh? When they met each other they smile, and when they met us, they face is changing!” Upon this prophet (sallallahu alaihi wa ala alihi wa sallam) became angry, and he said: “By the One in whose Hand is my soul! Faith wouldn't enter to a soul, unless he loves you for the sake of Allah and the sake of his prophet”. Then he continued: “O people! Whoever would injure my uncle, he has injured me. Uncle of a man on the place of his father”.

Shaikh Albani said hadith is weak, except last sentence, which has a lot of shawahed. Shaikh Shuayb Arnawut in his notes on “Musnad” (#1772, 17551) said that chain is daeef.

In the chain of this hadith is Yazed ibn Abu Ziyad.

Hadith #5.

Narrated Muslim, Tirmizi and Nasai from Zayd ibn Arqam, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“I remind you Allah in regards of my ahlalbayt”*⁹.

Hadith #6.

Narrated Tirmizi, which said it's hasan, and al-Hakeem from Zaid ibn Arqam, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“I am leaving amongst you those things that if you remain attached to it you will not deviate after me. The book of Allah and my Progeny, my Ahlul Bayt. They will not separate till they reach me at the pool. So be careful how you behave with them (after me)”*.

Shaikh Albani said it's saheeh in “Saheeh at-Tirmizi” (#3788).

Hadith #7.

Abd bin Hameed narrated in his “Musnad” from Zaid Ibn Thabit, that Messenger of Allah (sallallahu alaihi wa ala alihi wa sallam): *“I leave amongst you those things that if you remain attached with them you will not deviate after me. (They are) the Book of Allah and my Progeny, my Ahlul Bayt. They will not separate till they meet me at the Hauz (of Kausar).*

⁹ «Saheeh” of Moslem #2408.

Hadith of Zaid ibn Sabit was narrated by Ahmad in "Musnad" (#21618), ibn Abu Shaiba in "Mosannaf" (#31679). Shaikh Shuayb Arnawut said: Hadith is saheeh except a part "They will not separate...." And this chain is weak due to bad memory of Sherik".

Hadith #8.

Narrated Ahmad and Abu Yala from Abu Saeed al-Khudri that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Soon I would be called and I would response. I leave amongst you two weighty things, The Book of Allah (is a rope extended from the sky to the earth¹⁰) and my Progeny, my Ahlul Bayt. The All-Aware and the Kind Allah has informed me that these two will not separate till they reach me at the pool. So take care as to how you behave with them".*

It has been narrated by ibn Jad in "Musnad" (#2711), Ahmad in "Musnad" (#11119), Abu Yala in "Musnad" (#1021) via chain: Atiyah - Abu Saeed al-Hudri.

Shaikh Shuayb Arnawut said: "Saheeh due to supportive narrations, except a part "these two will not separate till...". And this chain is daeef".

Sheikh Hussain Sulaim Asad said chain is weak in his notes on "Musnad" of Abu Yala.

Atiyah al-Awfi was weak in accordance to almost agreed opinion between scholars of Islam. Scholars of Islam almost agreed upon his weakness. Dhahabi, Abu Hatim, Nasai, Ahmad said he's weak¹¹. He was also weakned by Sufyan Thawri and Ibn Adi¹². Heythami in "Majmau zawa'id" #11125 said Atiyyah weak, abandoned.

Shaykh Muhammad Albani in his book on tawasul discussed 'Atiyyah : "Atiyyah is weak as declared by an -Nawawee in al-Adhkaar, Ibn Taimiyyah in al-Qaa'idatul-Jaliyyah and adh-Dhahabee in al-Meezaan; indeed in ad-Du'afaa (88/1) he says: "They are agreed upon his weakness." Also by al-Haafidh al-Haithamee in various places in Majma'uz-Zawaa'id from them (5/236). He is also mentioned by Aboo Bakr ibn al-Muhibb al-Ba'labakee in ad-Du'afaa wal-Matrookeen, and by al-Boosayree as will follow. Likewise al-Haafidh Ibn Hajr says of him: "Truthful but makes many mistakes; he was a Sbee'ee mudallis." So he clarifies this narrator's weakness and it is due to two things: (i) The weakness of his memory as shown by his saying: "He makes many mistakes." This is like his saying about him in Tabaqaatul-Mudalliseen: "weak in hadeeth" Even more clear is his saying about him in "Talkbeesul-Habeer (p.241, Indian edn.) whilst discussing another hadeeth: "It contains 'Atiyyah ibn Sa'eed al-'Awfee and he is weak." (ii) His tadlees. However al-Haafidh should have explained the type of tadlees which he performed, since tadlees with the scholars of hadeeth is of many types, the most well-known of which are:

(a) That a narrator reports a narration from someone he met when in fact he did not directly hear that narration from him, or that he narrated something from a

¹⁰ This part is in text of "Musnad" of Ahmad and Abu Yala.

¹¹ "Mizanul itidal" 3/79/#5667

¹² "Tahzib al-kamal" 20/#3956

contemporary whom he did not actually meet, giving the impression that he heard it from him. For example by saying 'From so and so' or 'so and so said.'

(b) That the narrator calls his Shaikh by an unfamiliar name or title, different to the name by which he is commonly known in order to hide his true identity. The scholars have clearly stated that this is something forbidden if his Shaikh was an unreliable narrator, and he does this to hide his identity or to give the impression that he was a different reliable narrator with the same name or title.¹⁰³ This is known as *tadlees* *shuyookh*.

So in conclusion we say that 'Atiyyah used to narrate from Aboo Sa'eed al – Khudree, radiyallaahu 'anhu, then when he died he used to sit with one of the great liars well known for lying about hadeeth, who was al-Kalbee. Then 'Atiyyah used to narrate from him, but when doing so would call him 'Aboo Sa'eed' to give the impression to those listening that he had heard these narrations from Aboo Sa'eed al-Khudree! This to me in itself would be enough to destroy the credibility of 'Atiyyah, so how about when we have in addition to it his weak memory! Therefore I would have been pleased for al-Haafidh to clarify the fact that it was this evil type of *tadlees* which 'Atiyyah was guilty of, even if only by an indication as he does in *Tabaqaatul-Mudalliseen* by his saying:

"Well-known for evil *tadlees*" as has preceded. It is as if al-Haafidh forgot or erred, or something else, as humans are prone to make mistakes some – times, since he says about this hadeeth that in one narration 'Atiyyah says:

"Aboo Sa'eed narrated to me," and he himself says about this: "Therefore through this we know that we are safe from 'Atiyyah's *tadlees*," as Ibn 'Alaan narrated from him, and some modern day authors follow him blindly in that. I say: This declaration that he heard it from him would only be of use if his *tadlees* were of the first type, but the *tadlees* of 'Atiyyah is of the second and worse type and will not be cured by this statement since he still said "Aboo Sa'eed narrated to me" which is exactly the evil type of *tadlees* which he is known for.¹⁰⁴ So from what has preceded it will be clear that 'Atiyyah is weak due to his poor memory and evil *tadlees*, so this hadeeth of his is weak. As for the declaration of al-Haafidh that it is *hasan*, which has beguiled some people who have no knowledge, then it is founded upon inadvertence. So be aware and do not be amongst those who are unaware. In the hadeeth there are other weaknesses which I have spoken about in the aforementioned book, so there is no need to repeat them since whoever wishes can refer to that.

As for the understanding of some people today that the saying of al-Haafidh Ibn Hajr in *at-Taqreeb* amounts to declaration of the reliability of 'Atiyyah, then this is something which is not correct at all. I also asked Shaikh Ahmad ibn as-Haafidh upon this saying after our explanation of the type of *tadlees* which 'Atiyyah is guilty of, then this person is biased and following his desires. This is the case with one who quoted this saying of al-Haafidh, using it as a reply to my declaration of the weakness of the hadeeth. I say that he is biased since I know that he is aware of the type of *tadlees* committed here and

which is spoken of by me; this is because he is replying to these words of mine about this hadeeth. However he feigns ignorance of that fact and doesn't say a single word in reply to it. Rather he pretends that the tadlees was of the first kind which can be removed by a narration where it is clearly stated that a narrator heard it directly from his Shaikh. Will the readers excuse me if I say:

Do such people not themselves deserve to be placed amongst those guilty of tadlees like 'Atiyyah?!

Siddeeq when I met him in the Zaahiriyyah Library in Damascus about this understanding and he too found it very strange. For when the mistakes of a narrator become many his reliability is destroyed, as opposed to one whose mistakes are few. The first of these is weak whereas the second is hasan in hadeeth. This is why al-Haafidh in Sharhun-Nukhbah says, that one whose mistakes are many is the partner of one whose memory is poor, and he declares the ahaadeeth of both of them to be rejected, so refer back to that along with the footnotes of Shaikh 'Alee al-Qaaree (pp.121&130). These people have been deceived by what they report from al-Haafidh that he said in Takbreejul-Adhkaar. "The weakness of 'Atiyyah is due to his being a Shee'ee, and due to the fact that it is said that he committed tadlees; apart from this he is acceptable." So these people, due to their paucity of knowledge or their lack of knowledge, do not have the courage to explain their view that the scholars do indeed make mistakes. Rather they quote their words as if they are secure from any error or slip whatsoever, especially if their words agree with what they desire, such as is the case with this quote. Since it is clear here that these words run contrary to the saying of al-Haafidh in at-Taqreeb where he shows that 'Atiyyah is weak due to two reasons:

(i) Being a Shee'ee, which is not always a cause of weakness in the correct saying, and
(ii) Tadlees which is a weakness that can be removed as will follow. However he seemed to weaken this reason by saying: "It is said..." Whereas in at-Taqreeb he definitely stated that he is a mudallis, just as he declares him to be a shee'ee. Therefore al-Haafidh himself also says of him in Tabaqaatul-Mudalliseen (p. 18): "A well known taabi'ee, weak in memory and well-known for evil tadlees!" and he mentions him in the fourth level about whom he says: "Those about whom there is agreement then none of their hadeeth are acceptable unless they state clearly that they heard it directly. This is due to their frequency in reporting by means of tadlees from weak and unknown narrators, such as Baqiyyah ibn al-Waleed."

He mentions this in his introduction. So both of these are clear statements from al-Haafidh himself which prove that he erred in the sentence in question when casting doubt upon the status of 'Atiyyah as a mudallis. This is one way in which there is contradiction between this saying and what is found in at-Taqreeb. Then a further way in which there is contradiction is that in the sentence in question he fails to describe him with what is another cause of his weakness, as has preceded from him in the quote from Sharhun-Nukhbah, and that is his saying in at-Taqreeb: "He makes many mistakes." All of this shows us that al-Haafidh, rahimahullaah, was not aided by his memory at the

instance of his commenting upon this hadeeth. He therefore fell into this shortcoming which is witnessed to by his words in the other books which have more right to be depended upon. This is because in those books he quotes directly from the sources and abridges what they say, as opposed to what he does in Takhreejul-Adhkaar. (end of quote from shaykh Albani)

Hadith #9.

Narrated by Tirmizi, which said it's hasan, and by Tabarani from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Love Allah for His bounties upon you and love me because you love Allah, and my Ahlul Bayt because of me"*.

Hadith is weak. Narrated by Tabarani in "al-Kabir" (10/#10664, shamela), Abu Nuaym in "Hilliyatul awliya" (3/211) via chain: Hisham ibn Yusuf - Abdullah ibn Sulaiman an-Nawfali - Muhammad ibn (Ali ibn) Abdullah ibn Abbas - from his father, from his grandfather ibn Abbas.

Albani said it is daeef¹³.

Same opinion expressed ibn Taymiyah¹⁴.

There is uncertainty in Abdullah ibn Sulaiman an-Nawfali¹⁵.

Hadith #10.

Bukhari narrated from Abu Bakr: "Please Muhammad (i.e. the Prophet) by doing good to his family"¹⁶.

Hadith #11.

Narrated by Tabarani and al-Hakeem from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"O sons of Abdul Muttalib; I pray to Allah that He maintains and establishes three things among you; to strengthen your souls, to make ignorant among you knowledgeable, to give guidance to misguided among you, and may you be bestowed, generosity, helpfulness and mercy. And if the one would pray and fast all his life and die between Rukn and Maqam, but he hates Ahlul Bayt of Muhammad (peace and blessings be upon him), he would enter hell fire"*.

It was narrated by al-Fakehe in "Ahbarul Makka", Tabarani in "al-Kabir" (#11412), in "Ahadeth Abu Aruba al-Harrani"¹⁷ (#41), and by Hakeem in "Mustadrak" (#4712). Hakeem said it's hasan - saheeh upon conditions of Moslem. Dhahabi said it's upon conditions of Moslem. Ibn Abu Hatim said it's munkar in "Ilal" (4/36/#2624).

Hadith #12.

¹³ "Daeef al-jami" #176.

¹⁴ «Minhaju sunnah" 5/396.

¹⁵ "Mizanul itidal" 2/432/#4367.

¹⁶ "Saheeh", bab fadail ashab. #3541.

¹⁷ Maktabatul Rashid, Riyadh.

Narrated Tabarani from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Hatred of Bani Hashim and the Ansar (supporters) is (equivalent to) disbelief and hatred of the Arabs is hypocrisy”*.

Hadith is extremely weak¹⁸. Tabarani narrated it in “al-Kabir” (#11312) via chain: Abu Hafs Umar ibn Hafs ibn Yazid al-Qarazi - Amr ibn Shimr - Jabir ibn Yazid - Ata ibn Abi Rabah - ibn Abbas.

Jabir ibn Yazid al-Jufi was abandoned. Ibn Hajar said: Weak, rafidi¹⁹.

Amr ibn Shimr liar, rafidi. Yahya said he’s nothing. Ibn Hibban said: “Rafidi, abused companions, and narrated fabrications from truthful”. Bukhari said: “Munkar al-hadith”²⁰.

Amr ibn Hafs was soft²¹.

Hadith #13.

Ibn Adi narrated in his “al-Iklil” from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Whoever hates us ahlal bait - he’s hypocrite”*.

I have seen this hadith in additions of al-Qatyi to “Fadhailu sahaba” (#1126) via chain: al-Hajjaj ibn Artat - Atiyah al-Awfe - Abu Saeed al-Khudri.

I already mentioned weakness of chain Atiyah - Abu Saeed.

Al-Hajjaj ibn Artat was soft. Nasai and ibn Maeen said he’s not strong. Daraqutni said he shouldn’t be relied on²².

Hadith #14.

Narrated ibn Hibban in his “Saheeh” and Hakeem from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“By the one in whose hand is my life! Wouldn’t hate us ahlal bait anyone, except Allah would enter him in fire”*²³.

Hadith #15.

Tabarani narrated that Hasan ibn Ali said to Moawiyah ibn Khadij: “None hates us and none envies us except that he will be chased away from the Pool by maces from fire”.

¹⁸ “Silsila ad-daeefa” #3372.

¹⁹ “Taqrib” #878.

²⁰ “Mizanul itidal” 3/268/#6384.

²¹ “Silsila ad-daeefa” #3372

²² “Mizanul itidal” 1/458/#1726.

²³ “Silsila as-saheeha” #2488; Suyuti “al-Khasais al-kubra” 2/395, darul kutub al-ilmiyah, Beirut; Ibn Hibban “Saheeh” #6978, Shuayb Arnawut said: Chain is hasan; similar hadith narrated by Hakeem in “Mustadrak” (#8036), Dhahabi said hadith isn’t authentic.

Hadith is fabrication²⁴. Al-Heythami said in “Majmau zawaid” (9/175): “In it Abdullah ibn Amr al-Waqefe, and he was liar”.

Hadith #16.

Narrated ibn Adi, and Beyhaki in “Shuabul iman” from Ali (may Allah be pleased with him), that prophet (sallallahu alaihi wa ala alihi wa sallam) said: “*Whoever don’t recognize rights of my progeny and ansar, is from 3 types: Either he is a hypocrite, or an illegitimate born or he was conceived when his mother was menstruating*”.

Hadith isn’t authentic. Ibn Adi narrated it in “al-Kamil” (3/203)²⁵. In the chain Zayd ibn Jubayrat al-Ansare and he was matruk²⁶ al-hadith²⁷. Bukhari said he was abandoned²⁸.

Hadith #17.

Narrated Tabarani in “al-Awsat” from ibn Umar, that last words of prophet (sallallahu alaihi wa ala alihi wa sallam) were: “*Take care (or threat them well)*²⁹ *about my household after me*”.

Hadith is weak³⁰. Al-Heythami in “Majmau zawaid” (9/166) said: “In the chain Asim ibn Ubeydullah, and he’s weak”.

Hadith #18.

Tabarani narrated in “al-Awsat” from al-Hasan ibn Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: “*Attach to love of us; the Ahlul Bayt. Whoever meets Allah while he loves us will enter Paradise through our intercession. By the One in whose hand is my life! No deed can benefit a servant if he does not recognize our rights*”.

Hadith is munkar³¹. Al-Heythami in “Majmau zawaid” (9/175/#15007): “In the chain Layth ibn Abu Sulaim and others”.

Tabarani narrated it in “al-Awsat” (#2230) via chain: al-Hasan ibn Harb - Hussain al-Ashqar - Qays ibn Rabia. We talked about them before.

Hadith #19.

Narrated Tabarani in “al-Awsat” from Jabir ibn Abdullah, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: “*O People! One who hates us; the Ahlul Bayt, will be resurrected by Allah in the doomsday like a Jew*”.

²⁴ “Silsila ad-daeefa” #4918.

²⁵ Darul Fikr, Beirut. 3-d edition, 1409.

²⁶ Abandoned.

²⁷ Dhahabi “Mughni fi duafa” #2264.

²⁸ “Mizanul itidal” 2/99/#2995.

²⁹ Word /Halaf/ mean something which comes after something. Here meaning is: see how would you behave with them, would you be good /halaf/ or bad one.

³⁰ “Daif al-jami” #244.

³¹ “Silsila ad-daeefa” #4916.

Hadith is fabrication³². It was narrated by Uqayli via chain: Harb ibn al-Hasan at-Tahhan - Hayan ibn Sadeer - Sadeef al-Makki - Muhammad ibn Ali. Uqayli said: "No base for it, Sadeef was extreme in rafd"³³.

Hadith #20.

Tabarani narrated in "al-Awsat" from Abdullah ibn Jafar, that he heard prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"O the sons of Hashim! I asked Allah that you may always be generous and merciful. And asked that He may guide the misguided ones from you, and bestow tranquility upon the fearful ones, and satiate the hungry ones. By the One in whose hand is my life, none can achieve tranquility except that he loves you and loves you for the sake of me. And wishes that I will intercede for him to be allowed to enter Paradise. But all of the sons of Abdul Muttalib are not like this"*.

Tabarani narrated it in "al-Awsat" (#7761). Al-Heythami said in "Majmau zawaid"(9/173/#15001): "In the chain Asram ibn Hushb, and he's abandoned".

Hadith #21.

Narrated ibn Abi Shaiba and Musaddad in their musnads, al-Hakim at-Tirmizi in "Nawadir al-Usul", Abu Yala, Tabarani from Salama ibn Akwa (may Allah be pleased with him), that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are the safety for the inhabitants of the sky and my Ahlul Bayt are the safety for my Ummah"*.

Chain of this hadith is weak, as said ibn Hajar al-Asqalani in "Matalibul aliyah" (5/83). Shaikh Albani said hadith is weak³⁴. Muhammad ibn Darwish ibn Muhammad al-Khut in "Asna mattalib" (#1633) said: "Narrated Abu Yala and others via weak chains". Ibn al-Qaysarane in "Marifatuz tazkira" (268) said: "In the chain Musa ibn Ubeydat ar-Rabbazi munkar al-hadith, and he was weakened by Yahya". Nasai said he's weak. Yahya said he's nothing, and other time said that he can't be relied upon³⁵.

Al-Hakim in "Mustadrak" (#3676) narrated from Jabir with close meaning, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are the safety for the inhabitants of the sky, and if they gone, they would get what they have been promised, and I am safety for my companions, and if I would gone, they would get what they have been promised, and my ahlalbayt are safety of this nation, if they would gone, they would get what they have been promised"*.

Dhahabi in "Talkhis" said: "I think this is fabrication". In the chain Ubayd ibn Kathir al-Amri. Daraqutni and Azdi said about him: "Matruk al-hadith"³⁶.

³² "Silsila ad-daeefa" #4919.

³³ Suyuti "Leal al-masnua" 1/371, shamela; "Mizanul itidal" 2/115/#3080.

³⁴ "Daef al-jami" #5987.

³⁵ "Mizanul itidal" 4/212/#8895.

³⁶ "Mizanul itidal" 3/22/#5438.

Al-Qatyi in zawaid to "Fadhail as-sahaba" (#1145) narrated via chain: Muhammad ibn Abdullah ibn Sulaiman al-Khadrami - Yusuf ibn Nafis - Abdulmalik ibn Haroon ibn Untarat - father - grandfather - Ali, which said: "I heard prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are the safety for the inhabitants of the sky, and if they gone, inhabitants of the sky would gone, and my ahlal bait safety of inhabitants of earth, and if they would gone, inhabitants of earth would gone"*.

Hadith isn't authentic. Abdulmalik ibn Haroon and his father were weak, as said Daraqutni. Imam Ahmad said: "Abdulmalik weak". Yahya said: "Liar". Abu Hatim said: "Abandoned, zahibul-hadith". Ibn Hibban said: "Fabricated ahadeth"³⁷.

Benefit: It has been narrated by Tabarani in "al-Awsat" from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are the safety for the inhabitants of the sky (and I am safety for my companions³⁸) and my companions are the safety for my Ummah"*.

Al-Heythami in "Majmau zawaid" (10/20) said: "Chain is good (jayid), except (fact) that Ali ibn (Abi) Talha didn't hear from ibn Abbas". Ibn Hajar in "al-Amali"³⁹ said narrators are mawthuq (praised) and also noticed that it was said that ibn Abi Talha didn't hear from ibn Abbas.

Tabarani also narrated in "Mujam as-saghir"⁴⁰, and ibn al-Ghani in "Mujam as-sahaba" from Muhammad ibn Munkadir, which reported from his father, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are the safety for the inhabitants of the sky, and if they gone, they would get what they have been promised, and I am safety for my companions, and if I would gone, they would get what they have been promised, and my companions are safety of this nation, if they would gone, my nation would get what have been promised"*.

Hadith #22.

Bazzar narrated from Abu Hurayra, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Surely I leave behind me amongst you two things, wouldn't deviate after them. (They are) the Book of Allah and my relatives. And they will not separate till they reach me at the pool"*.

Al-Heythami said in "Majmau zawaid" (9/166): "In the chain Salih ibn Musa at-Talhi, and he's weak".

Hadith #23.

Bazzar narrated from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Certainly I would die! And I leave among you two weighty things. The Book of Allah and my Ahlul Bayt. If you follow them you will not go astray"*.

Al-Heythami in "Majmau zawaid" (9/166) said: "In it (chain) Harith, and he's weak".

³⁷ "Mizanul itidal" 2/666/#5259.

³⁸ This part is in the edition of "al-Awsat" (#6687).

³⁹ P 62, maktabatul islami, Beirut, 1-st edition, 1416, under supervision of Hamdi Abdulmajid as-Silafi.

⁴⁰ #967, maktabatul islami- darul amara, Beirut, Amman.

Hadith #24.

Al-Bazzar narrated from Abdullah ibn Zubair (may Allah be pleased with them), that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“The example of my household is like a ark of Noah (alaihi salam), one who boards it, is saved and those who leave it are drowned”*.

Hadith is weak⁴¹. Regarding this particular chain, al-Heythami said in “Majmau zawaid” (9/171): “In it ibn Luheia, there is softness in him”. That’s Abdullah ibn Luheia ibn Uqba al-Hadrame. Yahya ibn Maeen noted that he’s weak and couldn’t be relied upon. Nasai said he’s weak⁴².

Hadith #25.

Al-Bazzar narrated from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“My Ahlul Bayt are like the Ark of Noah (alaihi salam), whoever boards it is saved whoever remains aloof is drowned”*.

Al-Heythami in “Majmau zawaid” (9/171) said: “In the chain al-Hasan ibn Abi Jafar, and he’s abandoned”. That’s Hasan ibn Abi Jafar Jafri. Ibn Madini, Nasai, Ahmad said he’s weak. Bukhari said: “Munkar al-hadith”⁴³.

Hadith #26.

Tabarani narrated from Abu Dharr al-Qifare, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“My Ahlul Bayt among you is like the Ark of Noah (peace be upon him) among the people of Noah. Those who board it are saved and those who keep aloof from it are destroyed.” And my Ahlul Bayt are like the door of repentance of the Bani Israel”*.

Shaikh Albani said it’s weak in “Daeef al-Jami” (#1974). Tabarani narrated this in “al-Awsat” (#3478) and in “as-Saghir” (#391) via chain: Abdullah ibn Abdulqudus - al-Amash - Abu Ishaq - Hanash ibn al-Mutamir.

Tabarani himself said that no one narrated this from al-Amash, except Abdullah ibn Abdulqudus. I say this narrator was extremely weak. He was rafidi. Daraqunti said he’s weak. Nasai said he’s not thiqat. Yahya said he’s nothing⁴⁴.

Ibn Kathir said chain is weak in his commentary (7/191).

Hadith #27.

Tabarani narrated in “al-Awsat” from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Verily the simile of my Ahlul Bayt is like the boat of Noah (peace be upon him). One who boards it is saved and one who leaves it is drowned. And verily the simile of my Ahlul Bayt among you is like that of the door of repentance which was among the Bani Israel. Whoever entered it was forgiven”*.

⁴¹ “Silsila ad-daeefa” #4503.

⁴² “Mizanul itidal” 2/475/#4530.

⁴³ “Mizanul itidal” 1/482/#1826.

⁴⁴ “Mizanul itidal” 2/457/#4431.

Hadith isn't authentic, chain is weak. Al-Heythami in "Majmau zawa'id" (9/171) said: "In it group of people that I don't know". Tabarani narrated it in the "al-Awsat" (#5870) and "as-Saghir" (#825) via chain: Muhammad ibn Abdulaziz ibn Muhammad ibn Rabia al-Kalabe – his father – Abdurrahman ibn Abi Hammad – Abi Salama as-Saagh – Atiyah al-Awfe – Abu Saeed al-Khudri. We have already discussed weakness of Atiyah in details.

Hadith #28.

Ibn Najar narrated in his history from al-Hasan ibn Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"For everything there is a foundation and the foundation of Islam is the love of the Companions of the Messenger of Allah and the love of his Ahlul Bayt"*⁴⁵.

Ajluni in "Kashful hawa" said: "Suyuti in "Durr" attributed this to ibn Najar from Anas, and didn't make clear its condition (authenticity)".

I can't say anything regarding authenticity of this narration.

It would be beneficial to quote here shaykhul-islam. In his "Wasitiyah" he said: "Among the fundamentals of the people of the Sunnah and the community is purity of heart and tongue toward the Companions of the Messenger of Allah (peace be upon him) just as Allah has described them: "Those who came after them (the Sahabah) say: 'Our Lord forgive us. Forgive our brethren who preceded us in faith. Purify our hearts of any rancor toward the believers. Our Lord, You are Gentle, Compassionate.'" (al-Hashr 59/10) Obey the saying of the Prophet (peace be upon him): "Do not revile my companions. By (Allah) in Whose Hand my soul is!, if any one of you spends gold (piled up) like (mount) 'Uhud it will not equal a pint of any one of them, nor its half." (al-Bukhari, Muslim, Abu-Dawud, at-Tirmidhi Ibn Majah, Ibn Hanbal)". (end of quote).

And he also said: "Ahl as-Sunnah should love the Prophet's family, give them support, and honor the Prophet's will in regard to them, as he said at Ghadir al-Khum: "I ask you by Allah to take care of my family I ask you by Allah to take care of my family." (Muslim)". (end of quote)

And then he continued: "[Ahl as-Sunnah] should give support to the wives of the Messenger of Allah (peace be upon him), the Mothers of the Believers, and they should believe that they will be his wives in the Hereafter, especially Khadijah (may Allah be pleased with her) the mother of most of his children, and the first person to believe in him and give him support, and he respected her very highly". (end of quote)

So love of companions and ahlal bait was always distinguishing sign of ahlesunna wal jamaat.

Hadith #29.

⁴⁵ Suyuti «Durr al-mansur» 7/350, "Jamiul ahadeth" #10153; Ajluni "Kashful hawa" #2066; Muttaki al-Hindi "Kanzul ummal" #32523.

Tabarani narrated from Umar, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“The sons of every women are recognized by the relation with their fathers except the sons of Fatim. For surely they shall be related to me. I am their father”*.

Al-Heythami in “Majmau zawaid” (#7140) said: “Narrated by Tabarani, in the chain Bishr ibn Mikhran and he’s abandoned”.

Hadith #30.

Tabarani narrated from Fatima az-Zahra, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“The sons of every mother are referred to by their relation to their father except the sons of Fatima. I am their guardian and they are related to me as sons”*.

Fatima bintul Hussain narrated this from Fatima al-Kubra. Her ahadeth from her are mursal, as said Sahawi in “al-Makasid”. Tabarani himself narrated this in “al-Kabir” (vol 22, #1042) in the chapter “Maraseel from Fatima”.

Al-Heythami in “Majmau zawaid” (#15014) said: “Narrated Tabarani and Abu Yala⁴⁶, in it Shaiba ibn Namah, it’s not permitted to rely upon him”. Shaikhana Albani said hadith is weak in “Silsila ad-daeefa” (#4104) and “Saheeh wa daeed jamius saghir” (#10186). Ibn Jawzi said it’s not authentic in “Ilal”⁴⁷.

Dhahabi in “Talkhis al-ilal”⁴⁸ narrated it with text: *“All sons of father attributed to their fathers, except children of Fatima, I am their father, they related to me”*. After quoting this, Dhahabi said: “In it Hussain al-Ashqar – abandoned, and Shaiba ibn Namah”.

This Shaiba was weakened by Yahya ibn Maeen. Ibn Hibban said: “It’s not permitted to rely upon him”⁴⁹.

Hadith with close meaning narrated ibn Asakir via chain: Hammad ibn Isa which drown in Juhfa - Tahirat bintul Amr ibn Dinar - Amr ibn Dinar – Jabir.

I couldn’t find any info regarding reliability of Tahirat. Hammad ibn Isa was weak per Daraqutni, Abu Dawud and Abu Hatim⁵⁰.

Shawkani in “Fawaid al-Majmua”⁵¹ said:

“Hadith #139: All children of Adam mentioned by origin of their fathers, except children of Fatima, I am their father, and I am base of their origin”.

It was said in “al-Makasid” that this hadith is weak and disconnected. But it has witness from the hadith of Jabir: “Allah placed progeny of each prophet in their semen. Allah placed my progeny into the semen of Ali”. Some of narrations of this hadith strengthen the others. Ibn al-Jawzi said it’s not authentic”. (end of quote from Shawkani).

Ibn Jawzi quoted hadith mentioned by Shawkani in “Ilal al-Mutanahiya” via chain: Yahya ibn al-Ala ar-Razi – Jafar ibn Muhammad – his father – Jabir. And then ibn Jawzi said: “This is not authentic. Imam Ahmad ibn Hanbal said that Yahya ibn al-Ala was liar. And this is what said Daraqutni, his ahadeth fabrications”⁵².

⁴⁶ Abu Yala in “Musnad” #6741, darul mamun lit turas, Damascus, editor of book sheikh Hussain Sulaim Asad said chain is weak.

⁴⁷ “Ilal al-Mutanahiya” 1/260/#418.

⁴⁸ P 88, #212. maktabatul Rash, Riyadh, under edition of Abu Tamim Yasir ibn Ibrahim ibn Muhammad.

⁴⁹ “Mizanul itidal” 2/286/#3761.

⁵⁰ “Mizanul itidal” 1/598/#2263.

⁵¹ “Fawaid al-majmua” #139, p 473, darul Madarik, Turkey.

⁵² “Ilal al-Mutanahiya” 1/214/#339. Darul Kutub al-Ilmiya, Beirut.

Hadith #31.

Narrated Hakim in "Mustadrak"⁵³ from Jabir, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: "For the sons of all the mothers, their agnation returns to their fathers, except the sons of Fatima, as I am their guardian and agnation".

Dhahabi in "Talkhis" said it's not authentic. In the chain Yahya ibn al-Ala Razi. Imam Ahmad ibn Hanbal said that Yahya ibn al-Ala was liar. And this is what said Daraqutni, his ahadeth fabrications⁵⁴.

Hadith #32.

Tabarani narrated from Jabir, that he heard Umar ibn al-Khattab saying on the occasion of the marriage of the daughter of Ali: "Will you not allow me to wish and congratulate? Because I have heard the Messenger of Allah say, *"Every relationship and ancestry shall be severed on the day of Qiyamat except my relationship and ancestry."*

Al-Heythami said in "Majmau zawaid" (9/176/#15019): "Narrated by Tabarani in "al-Awsat" and in short form in "al-Kabir", and all narrators from people of saheeh, except al-Hasan ibn Sahl, and he's thiqat".

Tabarani narrated that in "al-Kabir" and "al-Awsat" via chain: Muhammad ibn Abdullah al-Hadrame – al-Hasan ibn Sahl al-Hanat – Sufyan ibn Ueyna – Jafar ibn Muhammad (as-Sadiq) – father (Muhammad al-Baqir) – Jabir.

Abu Nuaym narrated it in shorter form (without mentioning marriage) in "Hilliyatul awliya"⁵⁵.

Also it has been narrated from Ikrima by Abdurrazaq in "Musannaf"⁵⁶, with different wording.

Hadith #33.

It was narrated by Tabarani from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"On the day of Qiyamat every relationship and kinship will come to an end except my relationship and kinship"*.

Hadith is saheeh⁵⁷. Tabarani narrated it in "al-Kabir", Shawkani in "Darrus sahaba" (210) said narrators are thiqat.

Hadith #34.

It was narrated by ibn Asakir in his "Tareeh" from ibn Umar, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Every kinship and relationship (by marriage) shall be severed on the day of judgment except my kinship and relationship (by marriage)"*.

Tabarani narrated it in "al-Awsat" from Abdullah ibn Zubair. Al-Heythami said in "Majmau zawaid" (#16389): "In the chain Ibrahim ibn Yazid al-Hawazi, and he's abandoned". Same Ibrahim in the chain of ibn Asakir (67/21), which is going till ibn Umar.

⁵³ #4770, darul kutub al-ilmiyah, Beirut, 1-st edition, 1411.

⁵⁴ "Ilal al-Mutanahiya" 1/214/#339. Darul Kutub al-Ilmiya, Beirut.

⁵⁵ 7/314, darul kutub al-arabi, Beirut, 1405, 4-th edition.

⁵⁶ #10354. maktabatul islami, Beirut, 1403.

⁵⁷ Albani "Saheeh al-jami" #4527.

Similar hadith was also narrated by Abul Hussain Muhammad ibn Ahmad ibn Jamia in his "Mojam ash-shuyukh" from Umar ibn al-Khattab. In the chain Usamaha ibn Muhammad al-Hazraji, and he's abandoned.

Hadith #35.

It was narrated by Hakim from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The stars are security for the people of the earth against drowning (when at sea) and Ahlul Bayt are a security to the people of the earth against discord. And if any tribe or group opposes my Ahlul Bayt it will itself become fraught with discord and become a party to Iblis"*.

Hakim narrated in "Mustadrak" (#4715), Dhahabi said it's fabrication.

There is uncertainty in the chain of hadith. Narrator Khalid ibn Dalaj wasn't sure did he hear it from Qatada or from someone other. Other problem in the chain Ishaq ibn Saeed ibn Arkun. Daraqutni said regarding him: "Munkar al-hadith". Abu Hatim said: "Not truthful"⁵⁸.

Hadith #36.

Hakim narrated from Anas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Concerning my household, my Lord has promised me that He shall not punish anyone of them who believes in Allah's oneness and my (divine) message"*.

Hakim narrated it in "Mustadrak" (#4718), Dhahabi in "Talkhis" said it's munkar and not authentic. Hadith is extremely weak⁵⁹. In the chain Umar (ibn Hammad) ibn Saeed al-Abh which narrated it from Saeed ibn Abu Aruba. This Umar was extremely weak. Ibn Hibban noticed that he erred a lot, ibn Adi said: "Munkar al-hadith"⁶⁰.

Hadith #37.

Ibn Jarir narrated in his commentary from ibn Abbas, which said regarding the verse "And soon will your Lord give you so that you shall be well pleased." (Surah Duha 93:5): "From pleasure of Muhammad, that no one from his household would enter fire".

Tabari narrated it via chain: Abbad ibn Yaqub – al-Hakim ibn Zahir – Suddi – Ibn Abbas. See hadith #3.

Hadith #38.

It was narrated by al-Bazzar, Abu Yala, al-Uqayli, Tabarani, ibn Shahin from ibn Masood, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Fatima protected her private part, that's why Allah forbid for fire her progeny"*.

Hadith is weak⁶¹. Ibn Shahin narrated it in his "Juzz Fadhail Fatima" via 3 chains⁶².

⁵⁸ "Mizanul itidal" 1/192/#761.

⁵⁹ "Daef al-jami" #6123.

⁶⁰ "Mizanul itidal" 3/191/#6086.

⁶¹ "Daef al-jami" #1885.

⁶² #10, 11, 12, maktabatul tarbiyatul islami, Cairo, 1-st edition, 1411.

In the first chain, which elevated till ibn Masood, Amr ibn Ghayth. Bukhari and Abu Hatim said about him: "Munkar al-hadith"⁶³. Second chain is narrated from Huzayfa. In it Hafs ibn Umar al-Ubuli narrated from two weak narrators. First one is Salam ibn Sulaiman al-Qare, he was saduq. Uqayli said that his ahadeth couldn't be relied upon⁶⁴. Second is Abdulmalik ibn Walid ibn Madan, he was weak⁶⁵. It's worse to mention that Hafs ibn Umar himself was weak⁶⁶.

In the third chain Talid ibn Sulaiman, weak rafidi⁶⁷.

Hakim narrated it in "Mustadrak" (#4726) from the way which contain Amr ibn Ghayth. Dhahabi said it's weak in "Talkhis".

Al-Bazzar after he narrated this hadith in his "al-Bahru zahir" (5/223) said: "(In it) this Amr (ibn Ghayth) al-Kufi, it's not possible to rely upon his this hadith". Same ibn Ghayth present in the chain of this hadith from "Hilliyatul awliya" (4/188).

Hadith #39.

Narrated Tabarani from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said to Fatima (may Allah be pleased with her): "*Allah wouldn't punish nor you, neither your children*".

Al-Heythami in "Majmau zawaid" (9/205) said: "Narrators are thiqat".

Hadith #40.

Narrated by Tirmizi, who said it's hasan, from Jabir, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: "*O People! I leave among you those things which if you hold fast you will never go astray. They are the book of Allah and my progeny*".

Hadith is saheeh⁶⁸.

Hadith #41.

It was narrated by al-Hatib in is history from Ali, that prophet (sallahu alaihi wa ala alihi wa sallam) said: "*My intercession for my Ummat (people) is for those who love my Ahlul Bayt*".

Hadith is weak⁶⁹. Hatib narrated it via chain: al-Qasim ibn Jafar ibn Muhammad ibn Abdullah ibn Umar ibn Ali ibn Abu Talib, which narrated it from his fathers. In bio of this al-Qasim, Hatib said: "Narrated from his father, from his grandfather, from his grand-grand father paper (with ahadeth), majority of them munkar"⁷⁰.

Hadith #42.

Tabarani narrated from ibn Umar, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: "*The first people for whom I shall intercede from my nation are my Ahlul Bayt*".

⁶³ "Mizanul itidal" 3/216/#6183.

⁶⁴ "Mizanul itidal" 2/177/#3345.

⁶⁵ "Taqrif" #4227.

⁶⁶ «Mizanul itidal" 1/560/#2130.

⁶⁷ "Taqrif" #797.

⁶⁸ "Saheeh al-Jami" #2748.

⁶⁹ "Da'eef al-jami" #3403.

⁷⁰ «Mizanul itidal" 3/369/#6797.

Al-Heythami in "Majmau zawaid" (#18538) said in the chain people that he didn't know. Ibn al-Qaysarane in "Zahiratul huffaz" (2/1027) said: "In it Hafs ibn Abe Dawud, matrok al-hadith". Ibn Arraq al-Kinani noticed that this Hafs stayed alone in narrating this, and was accused in fabrication of this narration⁷¹.

Hadith #43.

Tabarani narrated from al-Matlab ibn Abdullah ibn Hantab, which narrated from his father, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: "*Am I not more superior to you than yourselves?*" The people replied: Yes, O Messenger of Allah! The Prophet then said: "*I will question you about two things; the Quran and my Ahlul Bayt*".

Al-Heythami said in "Majmau zawaid" (#8993) that in the chain people whom he didn't know.

It was narrated by ibn Abu Asim from Jubair ibn Mutim with close wording⁷².

Hadith #44.

Tabarani narrated from ibn Abbas, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: "*No foot of a slave (of Allah) will move before being asked about four things: his years and how he spent them, his body and how he worn it out, his wealth, how he gain it and how he spent it, and about his love towards us- ahlalbayt*".

Al-Heythami in "Majmau zawaid" (10/349/#18370) said: "In it Hussain ibn al-Hasan al-Ashqar and he was extremely weak, ibn Hibban authenticated him, along with fact that he abused salaf".

It was narrated from Abu Barzat, that prophet (sallahu alaihi wa ala alihi wa sallam) said: "*No foot of a slave (of Allah) will move before being asked about four things: , his body and how he worn it out, his years and how he spent them, his wealth, how he gain it and how he spent it, and about his love towards us - ahlalbayt*" He was asked: "O prophet what's the sign of loving them ?? Rasool Allah (sallallahu alaihi wa ala alihi wa sallam) tapped on the elbow of Ali".

Al-Heythami in "Majmau zawaid" (#18371) said: "Narrated by Tabarani in "al-Awsat", and it is in the book of Tirmizi, except the ending "and love of us - ahlalbayt". The fourth one there mentioned "and about his knowledge, how did he act upon it?". In the chain of Tabarani - al-Harith ibn Muhammad al-Kufi, he was called al-Maukuf. Owner of "Mizan" said he (al-Harith) came with false (stories) and rest of narrators are upright".

Imam Tabarani narrated this in his "Awsat" (2191) via chain: Ahmed narrated Abu Yusouf al-Quloossi narrated al-Harith ibn Muhammad al-Kufi narrated Abu Bakr ibn Ayash narrated Maroof ibn Kharboodh from Abu Tufail Amir from Abu Barzah. This chain contain several defects.

1) Maroof ibn Kharboodh. Ibn Hajar al-Askalani in "Lisanul mezaan"⁷³ noticed: Ibn Hibban said he was upright, ibn Muin said he was weak. Tawseq of ibn Hibban doesn't mean a lot, because he use to make tawseq upon almost everyone, who wasn't

⁷¹ "Tanziru sharia" 2/377-388, darul kutub al-ilmiyah, 2-nd edition, 1981.

⁷² "Zilal ul jannah" #1465.

⁷³ 7/395/#4888

discredited. Dhahabi himself included this narrator in his book "Mughni fi duafa" (6342) where he said: "Shia, upright. Yahya ibn Muin said he's weak. Ahmad said: "I don't know grading of his narrations". Abu Khatim said: "His narrations are to be recorded". Ibn Jawzi included him in his book "Duafa wal matrukin" (#3370).

Ukayli in his "Duafa" (1810) noticed that his narrations are not to be relied on, and they aren't known except by him.

In "Ilal wal marifatul rijal" of imam Ahmad, under the number 3519 it's reported from his son: "My father (i.e Imam Ahmad) said: "Maroof ibn Kharbooth, I don't know status of his narrations".

2) Abu Bakr ibn Ayash. Abu Nuaym said on him: No one from our sheikhs erred a lot than Abu Bakr. Muhammad ibn Abdullah ibn Numayr said he was weak. Buhkari said: Salihul hadeth⁷⁴.

3) Harith ibn Muhammad Koofe (or al-Maukuf). Dhahabi said on him in "Mizan": Came with false (bateel) stories⁷⁵.

Hadith #45.

Daylami narrated from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The first ones to arrive at the pool will be my Ahlul Bayt"*.

Hadith is fabrication⁷⁶. Ibn Abi Asim narrated it in "al-Awail" with addition "and those who love me from my nation". In the chain as-Sarai ibn Ismail, and he was abandoned in ahadeth⁷⁷.

Hadith #46.

Narrated by Daylami from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam): *"Teach your children three habits; to love your Prophet, to love his (Prophet's) household and to recite the Quran; because the carrier of the Quran will be in the shade of Allah along with His Prophet and the chosen ones on the day when there will be no shade except that of Allah's"*.

Hadis is daeef⁷⁸.

Hadith #47.

Narrated by Daylami from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"The most steady upon the bridge will be those who were more deeply in love of my Ahlul Bayt and my Companions"*.

Hadith is fabrication⁷⁹. Daylami narrated it via chain: Abu Nuaym - al-Hussain ibn Alan - Ahmad ibn Hammad ibn Sufyan - al-Hussain ibn Himran - al-Qasim ibn Bahram - Jafar ibn Muhammad - father - Ali in elevated form. And this chain is extremely weak.

Regarding al-Qasim ibn Bahram, imam Dhahabi said: "He has extremely odd (things) from ibn al-Munkadir. He was weakened by ibn Hibban and others". And al-Hussain ibn Himran and people above him are not (well) known. But in "Faydh" it was said:

⁷⁴ More info in "Mizanul itidal" 4/499/# 10016

⁷⁵ "Mizanul itidal" 1/443/#1645.

⁷⁶ Albani "Tahriju kitabu sunna" #748.

⁷⁷ "Taqrib" #2221.

⁷⁸ "Daeef al-jami" #251.

⁷⁹ "Daeef al-jami" #134.

“He’s weak, and reason of it in al-Hussain ibn Alan. In “Lisan” it was said, from the source, as ibn Jawzi, that he used to fabricate ahadeth from Ahmad ibn Hammad”. I (Albani) say: And this is not present in “Lisan”, nor in “al-Mizan”, neither in “al-Mawdua” of ibn Jawzi.

There is other chain of this hadith from the way Jafar ibn Muhammad. And in it accused ibn al-Ashath, from the view of ibn Adi⁸⁰.

Hadith #48.

Daylami narrated from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“I will intercede for four kinds of people: those who would respect my progeny, those who would fulfill their needs, those who would run for the deeds of those from them which are in need, and those who would love them by soul and tongue”*.

Hadith is fabrication⁸¹. Al-Muttaki al-Hindi mentioned this hadith in “Kanzal ummal”⁸² (#34180) and he mentioned chain: Abdullah ibn Ahmad ibn Ammar from his father from Ali ibn Musa ar-Rida, from his forefathers from Ali. Dhahabi in “Talkhis al-madwua”⁸³ said that Abdullah ibn Ahmad ibn Ammar was liar.

It was also narrated from the way of Dawud ibn Sulaiman al-Jurjani. And he was accused in lie by Yahya ibn Maeen⁸⁴.

Hadith #49.

Daylami narrated from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Sever anger of Allah upon those who hurt me in my progeny (by wronging them)”*.

Hadis is weak⁸⁵. Daylami narrated it via chain: Bishr ibn Huzayl - Abu Israil - Atiyah - Abu Saeed al-Khudri.

We have already talked about Atiyah Awfe. Ibn Abu Hatim said regarding ibn Huzayl, that he has extremely odd things in fadhail⁸⁶.

Ibn Adi narrated with close meaning from the way of Abul Hasan Muhammad ibn Muhammad ibn al-Ashath al-Kufi al-Basri. And he was accused.

Hadith #50.

Daylami narrated from Abu Hurayra, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Allah anger upon: (1) Those who eat in spite of a full stomach.*

(2) Those who disobey Allah’s commands.

(3) Those who leave sunnah of the Messenger of Allah.

(4) One who disregards his responsibility after accepting it under oath.

(5) Those who continue to harbor enmity against the Progeny of the Messenger (sallallahu alaihi wa ala alihi wa sallam).

(6) And those who harm his neighbors.”

⁸⁰ «Silsila ad-daeefa” #1996.

⁸¹ “Fawaid al-majmua” #131, maktabatul islami, Beirut, 3-d edition, 1407.

⁸² Muasasat risala, Beirut, 1989.

⁸³ P 271. Maktabatul Rashid, Riyadh.

⁸⁴ “Lisanul mizan” 2/417/#1725.

⁸⁵ “Daeef al-jami” #860.

⁸⁶ “al-Jarh wa Tadil” 2/370/#1427.

I couldn't find any information regarding authenticity of this hadith. Along with chain I found this hadith in "Fawaid Abu Ali as-Saffar" (#3). In the chain Abdullah ibn Muhammad ibn Yaqub al-Harithi. And he was accused in fabricating⁸⁷.

Hadith #51.

Daylami narrated from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"My ahlalbayt and ansar are my near companions, and place of my secrets, and my trusties, so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them"*.

Bukhari narrated this in his "Saheeh" (#3801) in chapter regarding merits of ansar, without mentioning of progeny, in this form: *"The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them"*.

Hadith #52.

Abu Nuaym narrated from Usman ibn Affan (may Allah be pleased with him) that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Whoever would do something good for sons of Abdulmuttalib, and (abdul)muttalibi wouldn't be able to recompense for him, I would compensate him in the doomsday"*.

Abu Nuaym narrated it in his "Hilliyatul awliya" (10/366). In the chain Ubaid ibn Hisham. Abu Dawud said he was thiqat which lost his memory in the end of his life. Nasai said he's not strong. Al-Hakim said he use to narrated ahadeth, which couldn't be relied upon⁸⁸. Also in this chain Abdurrahman ibn Abu Zinad. Ibn Maeen said he's weak. Abu Hatim said he can't be relied upon. Nasai said he's weak. Ahmad noticed that his ahadeth were mixed⁸⁹.

Hadith #53.

Hatib narrated from Usman ibn Affan, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *"Upon me to compensate for a person who did a goodness to anyone from progeny of Abdulmuttalib, when he would met me (in the doomsday)"*

Hadith is weak⁹⁰. Hatib al-Baghdadi narrated this hadith in his "Tarih" (10/103)⁹¹ and Abdullah ibn Ahmad in zawaid to "Fadhailu sahaba". In the chain is the same Abdurrahman ibn Abu Zinad. Ibn Jawzi in "Ilal"⁹² said: "Hadith isn't authentic. Ahmad weakened Abdurrahman ibn Abu Zinad, and said his ahadeth shouldn't be relied upon".

Hadith #54.

⁸⁷ "Mizanul itidal" 2/496/#4571.

⁸⁸ "Mizanul itidal" 3/24/#5447.

⁸⁹ "Mizanul itidal" 2/575/#4908.

⁹⁰ "Da'ef al-jami" #5678.

⁹¹ Darul kutub al ilmiyah, Beirut.

⁹² "Ilal al-mutanahiya" 1/286.

Ibn Asakir narrated from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Whoever would do goodness to one from my ahlal bait, I would recompensate him in the doomsday”*.

Hadith is fabrication. In the chain Isa ibn Abdullah ibn Muhammad ibn Umar ibn Ali ibn Abu Talib. He was abandoned⁹³.

Hadith #55.

Al-Barawdi narrated from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“I leave among you those things and as long as you hold fast to them you will not go astray. The book of Allah, one end of it is in the hand of Allah and other in your hands. And my progeny, my Ahlul Bayt. And these two will not separate till they reach me at the Hauz”*.

I couldn't find hadith with such wording in any available book. With close wording it was narrated by Tabarani and others from Huzayfa al-Ghifare. In the chain Zayd ibn al-Hasan al-Anmate and he was weak.

It was narrated from Abu Sharih al-Khuzai and Jubair ibn Mutim, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“This Quran, one end of it is in the hand of Allah and other in your hands. As long as you hold fast to it you will not go astray, or lost ever after”*⁹⁴.

Regarding hadith from Abu Sharih, al-Munziri in “Targhib” said: “Narrated Tabarani in “al-Kabir” and chain is good (jayed)”. Al-Heythami in “Majmau zawaid” (#779) said: “Narrated Tabarani in “al-Kabir” and narrators are from people of saheeh”.

In the chain of hadith from Jabir, narrator Abu Ubada az-Zarki, and he's abandoned⁹⁵.

Hadith #56.

Ahmad and Tabarani narrated from Zayd ibn Thabit, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“I am leaving among you the two caliphs; that is the book of Allah and my progeny. The book of Allah is a rope stretching between the heaven and the earth, and my progeny are the Ahlul Bayt. They would not separate until they come to me at the pool”*.

Hadith is saheeh⁹⁶. Sheikh Shuayb Arnawut in his notes on “Musnad” said: “Hadith is saheeh due to other (ways), except part “They would not separate”⁹⁷.

Hadith #57.

Narrated Tirmizi, Hakim, and Beyhaki in “Shuabul iman” from Aisha, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“Six types of persons were cursed by Allah and every prophet whose pray is accepted:*

(1) Those who make changes in the divine books.

⁹³ “Silsila ad-daeefa” #4618.

⁹⁴ Munziri “Targhib” 1/41/#62, 63.

⁹⁵ “Majmau zawaid” #780.

⁹⁶ “Saheeh al-Jami” #2457.

⁹⁷ “Musnad” # 21697

(2) *The deniers of the Qadar of Allah.*

(3) *The one who came to ruling by force, and respects those whom Allah has degraded and degrades those whom Allah has exalted.*

(4) *The one who allowed prohibited by Allah.*

(5) *The one who permitted (things) regarding my progeny, which prohibited by Allah*

(6) *The one who left my sunnah”.*

Hadith is weak⁹⁸. Sheikh Shuayb Arnawut said chain is weak in his notes on “Sahih” of ibn Hibban⁹⁹. Dhahabi said it’s munkar in his “Talkhis”¹⁰⁰. Tirmizi narrated it in “Sunan” and himself said that more authentic narration from Ali ibn Hussain in mursal form.

Regarding this chain al-Heythami in “Majmau zawaid” (#820) said: “Narrated Tabarani in “al-Kabir”, in the chain Ubaydullah ibn Abdurrahman ibn Muhib. Yaqub ibn Shaiba said there is a weakness in him. Same opinion shared ibn Maeen, and in other narration from him he said that he’s thiqat. Abu Hatim said he’s salihul-hadith. Ibn Hibban said thiqat. And (other) narrators from people of saheeh”.

Tabarani narrated similar hadith in “al-Kabir” from Amr ibn Sawa`a al-Yafi, and himself noticed that there is difference in opinions regarding him being companion.

Al-Heythami weakened chain from Amr in his “Zawaid” (#821), he said: “Narrated Tabarani in “al-Kabir”, in the chain ibn Luheia, and he’s weak, and also Abu Muashar al-Himayri, I didn’t see anyone mentioning him”. Also in this chain Ahmad ibn Rushdin al-Misri, and he was accused in lie¹⁰¹.

Hadith with close meaning, where were mentioned 4 types (excluding 4,6 from this one) was narrated from ibn Abbas. In the chain Ahmad ibn al-Abbas. Ibn Hibban said it’s not permitted to rely upon him¹⁰².

Hadith #58.

It was narrated by Daraqutni in “al-Afrad” and by Hatib in “al-Muttafaq wal Muftaraq” from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“The curse of Allah and the curse of the Prophets whose prayers are accepted, will be upon six types of people:*

(1) *Those who make changes in the divine books.*

(2) *The deniers of the Qadar of Allah.*

(3) *The one who turn from sunnah to innovation.*

(4) *The one who permitted (things) regarding my progeny, which prohibited by Allah.*

(5) *Those who unjustly acquire rule upon my people and exalt those whom Allah had degraded and degrade those whom Allah has exalted.*

(6) *The one who would apostate back to (kufr) after his migration”.*

Along with chain I have found this hadith in “Mustadrak” from the way: Ubeydullah ibn Abdurrahman ibn Muhib – Ali ibn Hussain from his forefathers.

We discussed Ubeydullah in the hadith before.

⁹⁸ “Daeef al-jami” #3248; “Zilalul jannah” #337.

⁹⁹ “Saheeh ibn Hibban bi tartib ibn Balban” #5749. Muasasat risala, Beirut. 1414.

¹⁰⁰ See “Mustadrak” #7011.

¹⁰¹ “Silsila ad-daeefa” #3689.

¹⁰² “al-Majrohin” 1/169.

Hadith #59.

Hakim narrated in his history, and Daylami from Abu Saeed al-Khudri, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“There are 3 things, whoever would protect them, Allah will protect his life and his faith. Whoever would disregard them, Allah wouldn't protect him from anything. (These 3 things are) respect of Islam, respect of me, and respect of my relatives”*.

It was narrated by Tabarani in “al-Kabir” and “al-Awsat”, al-Heythami in “Majmau zawaid” (#300) said: “In the chain Ibrahim ibn Hammad, and he's weak. I haven't seen anyone who would praise him”.

Hadith #60.

Narrated Daylami from Ali, that prophet (sallallahu alaihi wa ala alihi wa sallam) said: *“The best of the people are Arabs, the best of the Arabs are Quraysh and the best of the Quraysh are Bani Hashim”*.

In the chain Anbasa ibn Abdurrahman¹⁰³. And he was abandoned¹⁰⁴.

Translation finished by the grace of Allah on the 15 Thul-Hijjah, 1431¹⁰⁵.

¹⁰³ “Tanziru shariah” 2/35/#23. Darul kutub al-Ilmiyah.

¹⁰⁴ “Mizanul itidal” 3/301/#6512.

¹⁰⁵ Please send all notes and corrections to gift2shias@googlemail.com