40 HADITH
Via the Ahl al-Bayt

Translation and Commentary
M. Saleem Gaibie
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Introduction

This booklet contains 40 hadith transmitted by the household of the Prophet ﷺ, the Ahl al-Bayt. They commonly appear in the musalsal works under various headings like the musalsal bi al-īṭrat al-nabawīyyah (the Prophet’s family), musalsal bi al-īṭrat al-ṭāhirah (the virtuous family), the musalsal bi al-āshraf (the ennobled), the musalsal bi al-ābā’ (the descendants), and so forth. These headings all refer to the descendants of the lineage of the Prophet ﷺ; from Ḥasan and Ḥusayn particularly.

I have translated these 40 hadith into English and provided short explanations regarding their intended purpose and practicality. I depended on the publication of these hadiths made by Turath Publishing, London; the translation by Safaruk Zaman Chowdhury and commentary by Sheikh Nemat Ullah and Marcia Hermanson.

The Arabic is maintained in my chain of transmission — sanad — of the hadith for those who wish to read and transmit these 40 hadith to others. For the English reader, I have placed my chain of transmission into a table.

M. Saleem Gaibie
My Transmission of these 40 hadith

While I have grasped the aural audition — *samāʿ* — of these 40 hadith from my teachers, Mufti Muḥammad ʿAlī and Sheikh ʿAbd Allah ibn Ṣāliḥ al-ʿUbayd, I’ve chosen to transmit it via teachers who are of the lineage of the Prophet ﷺ: Sheikh ʿIbrāhīm ibn Ṣāliḥ al-Nijīrī al-Ḥusaynī and Ṣalāḥ al-Dīn al-Miṣrī al-Ḥasanī; the former a descendant of Ḥusayn  and the latter a descendant of Ḥasan ．

My transmission from the latter two teachers is via *ijāzah* (authorization) — without an aural audition — but specifically selected to be linked to the noble lineage of the Prophet ﷺ.

I mention my transmission from the first two teachers in an *ijāzah* at the end of the booklet while the latter two are mentioned at the start of the booklet.

These 40 hadith are very concise and my aspiration is that the reader embodies these concise advices given by the Prophet ﷺ．As we are honoured to be linked to the progeny of the most beloved of Allah — our master Muḥammad  — may Allah honour us with his noble character by personifying these hadith in our lives, making us worthy of his intercession in the Hereafter.
## Sanad to Muḥammad ibn ‘Alī al-Anṣārī via Nobility

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Sanad via the Noble Lineage of the Prophet ﷺ

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المسلسل بالعطرة الظاهرة

أنسبتاني بها السیدان الشيخ إبراهيم بن صالح الحسني النجيري والشيخ صلاح الدين الحسني المصري، كلاهما عن السید الشيخ علي بن عباس المالكي الحسني، وهو عن السید عيدروس بن سالم العمار المكي، عن السید علي بن أحمد السقاف نقيب السادة بن عبكة، عن السید علي بن صافي الحفري المدني، عن السید منصور بن يوسف البديري المدني، عن السید محمد مرتضى بن محمد الزبيدي الحسني، عن السید أحمد بن محمد شريف مفتي الأهرام البيدي، عن السید الولّيجه عبد الرحمن بن أسلم بن الفقيه الملكي الحسني، عن المسند السّيد متحّد بن أبي بكر الشلي الملكي الحسني بقمة، عن السيدين زين العبادين ومعلى أبي هيّ محي الدين عبد القادر بن محمد بن بخي الطبری الحسني، عن أبيهم، عن جده السيد محي بن مكرّم بن محمد حُبّ الدين الشهير بن مُحمّد رضيّ الدين الآخر بن مُحمّد حُبّ الدين الأُوُسّط بن شهاب الدين أَحْمَد بن رضيّ الدين الكبير الطبري الملكي الحسني، عن جده السيد محمد حُبّ الدين الأَخْرَى، قال: أَخْرِيُّ إنّهُ أَيّ السّيد أبو الْيْمَّة محمد بن أحمد الطبري الملكي الحسني، قال: حدثنا والدي السيد شهاب الدين أَحْمَد بن إبراهيم بن محمد الحسني الطبري، قال: حدثنا والدي الإمام السيد رضيّ الدين الكبير إبراهيم بن محمد بن إبراهيم بن أبي بكر بن محمد بن إبراهيم بن أبي بكر بن علیّ بن قارس الطبري الملكي الحسني، قال: حدثنا الإمام أبو القاسم عبد الرحمن بن أبي حزٍّرِّي الملكي، في المسجد الحرام، قال أَخْرِيُّ السيد الشريف

المسلسل بالعطرة يعرف بالديار اليمنية قديمًا وحالًا ب: "سلسلة الإبريز بالسنّد العزيز".

1 المراد به: "أُهِل بيت الرسول ﷺ لقوله ﷺ: "عَشَّرْتِي آَل بَيْتِي"، وهم السادة والأشراف من ولد الحسن والحسن، وقد يُسِى المسالسل بالأشراف مع كونه مسلسلاً بالآباء. وسما الرجل إمام اليمن أحمد بن بخي محمد الدين (ت 1382هـ) في نظم أُجود المسالسل بـ "المسلسل بالعطرة"، وهو الجزء الموظف بالعطرة يعرف بالديار اليمنية قديمًا وحالًا ب: "سلسلة الإبريز بالسنّد العزيز".
A report (of an event) is not like the witnessing (of an event).
Witnessing an event is more credible than hearing about it from another.

(2) التَّحْرِيبُ خَذَاعَةً

**War is deception.**

Islam condemns betrayal. However, deception during war is allowed in order to attain victory, except if the terms of a treaty or trust are being broken, in which case it is not permitted.

(3) أنَّعَلَىَّ مُسْلِمًا مُسْلِمًا

**A muslim is a mirror to another a muslim.**

A mirror reflects our apparent image so that one may correct that which is required. Similarly, a muslim, when offering advice, “reflects” to us that which may be inconspicuous to us. The comparison of a muslim giving advice to a mirror is most apt: the mirror gives us an unbiased reflection of ourselves without any overstatements or understatements, its reflection is to ourselves without publicizing our shortcomings to others, the object goes to the mirror to see its reflection instead of the mirror going to it, the flawed reflection is not stored in the mirror’s memory to constantly recall, but once corrected, is as if it was never there.
One whose advice is sought is entrusted.

If advice is sought from anyone, that person is entrusted with regards to whatever was disclosed. Additionally, he/she should provide such advice which will be most beneficial for the person seeking it, beneficial pertaining to his/her worldly affairs as well as in the Hereafter. Thus, the adviser should not intentionally provide such advice that will be detrimental to the one seeking it.

The one who guides towards a good deed is like the one who performs it.

Whoever guides or advises another towards performing a good deed and it is performed, he/she will receive the same reward as the one performing it. If it is not performed, he/she still gets the reward for offering the guidance towards that which is good.

Seek assistance in fulfilling one’s needs discretely.

Fulfill your needs in concealment from people because their sincerity towards you fulfilling them is unknown. It may be that if you expose
your needs to them, they might become envious and work against you in fulfilling them.

Protect yourself from the fire, even if it may be with a part of a date.

One is encouraged to give charity – within one’s means – because charity serves as a protection from Hell, even if the charity may be something extremely minute, like a half a date.

The world is a prison to the believer and a paradise to the disbeliever.

A believer restrains himself/herself from their forbidden desires and therefore it is as if he/she is imprisoned. In contrast, a disbeliever pursues their pleasures and fulfills their desires; so it is as if they are in paradise.

It could also mean that this world is a prison for the believer in comparison to immortality and eternal bliss in the hereafter, while this world is a paradise for the disbeliever in comparison to the torment of hell in the Hereafter.

Modesty, all of it, is good.
Modesty is good because it prevents one from transgressing the laws of Allah and encourages one to do praiseworthy deeds.

(10) عَدَاةُ الْمُؤْمِن كَأَخذٍ بِالْكِفَّ.

The promise of a believer (orally) is like the seizing of the hand.

An oral promise/agreement made by a believer is equally binding as a promise/agreement finalized by the shaking of the hand.

(11) لاَ يَجِلُ لِلْمُؤْمِن أَنْ يَهْجُرُ أَخاهَ فَوْقَ ثَلَاثَةٍ أَيَامٍ.

It is not allowed that a believer severs ties with his brother for more than three days.

Disagreements between people are normal. However, to desert a person for more than three days is not allowed. This ḥadīth encourages one to forgive, to reconcile and to join ties with each other.

(12) لَيِسَ مِنَّا مَنْ عَشَّنَا.

He who cheats us is not from amongst us.

Cheating and deceiving others is a blameworthy trait. One who has true belief will not cheat or deceive others.
That which is little and suffices is better than that which is in abundance and distracts.

To have little worldly wealth while it suffices for all your needs is better than to have an excess of it and it distracts you from Allah. The former – with his/her meager wealth – maintains a good relation with his Creator, Allah, because he has accepted his position and is satisfied with it. The latter is distracted by his material gains in being preoccupied by maintaining his/her wealth and generating more wealth.

One who takes back his gift (after gifting it) is like one who returns to his vomit.

As it is considered repulsive to return to one’s vomit, it is repulsive to present someone with a gift and then take it back after gifting it.

Affliction comes from (hasty) speech.

This hadith encourages one to remain silent, be positive and say good things. One may be pessimistic, have a negative outlook and say things against oneself or others at such a time when prayers are
accepted; eventually, one is afflicted by the very words one has uttered. One should especially have good and positive thoughts about Allah as well as speaking positive things about Him.

People are like the teeth of a comb.

As the teeth of a comb are all equal in length, similarly, people are all equal in stature since we are all the progeny of Adam ﷺ. Superiority in virtue is only attained through Allah-consciousness (taqwā). This ḥadīth establishes that there is no superiority of one culture, nationality, familial connections over another; it certainly dispels racism.

Richness (lies in) the richness of the soul.

The reality of wealth is not in amassing an abundance of worldly goods, because there are many who have unlimited wealth and yet they are not happy, nor contented. True wealth is “richness of the soul” i.e. sufficing oneself with whatever one has and being content with it.
The fortunate person is one who learns from (the mistakes) of others.

This person is regarded as fortunate because they are wise enough to learn from the errors of others instead of making the error themselves first before taking a lesson from it.

Indeed in poetry there is wisdom and in eloquence there is magic.

Some poetry contains useful guidance and spiritual counsel from which a person may draw lessons from. As magic amazes its audience, eloquent speech has the ability to captivate the hearts and minds of its listeners.

The pardon of kings preserves the kingdom.

When kings/rulers are merciful and pardon others – including their enemies – it preserves and consolidates the kingdom. However, if they unleash their anger and wrath upon others, it might provoke them to attack and ultimately weaken the kingdom.

A person will be with those whom he loves.
Al-Bukhārī relates that a man came to the Prophet ﷺ and said, “O Messenger of Allah, what do you say about a man who loves a people but his deeds do not compare to theirs?” The Prophet ﷺ replied: “A person will be with those whom he loves.” Al-Tirmidhī relates that a man asked the Prophet ﷺ about when the Day of Resurrection would occur. He ﷺ enquired: “What have you prepared for it?” The man replied: “O Messenger of Allah! I have not prepared very much of ṣalāh, nor fasting for it, but I love Allah and His Messenger.” So the Prophet ﷺ said: “A man shall be with whom he loves.”

22 ما هَلَّلَك امْرُو عَرَفَ قَدْرِهِ

A man who knows his worth/ability will not be ruined.

A man who recognizes his worth in relation to his creator will subject himself to Allah and realize that he can accomplish nothing without Allah’s permission. A man who recognizes his worth amongst mankind will not deem himself better than others, nor others beneath him. Likewise, a person who understands his capacity and ability as an individual will not embark upon tasks which are beyond his scope and qualification.
The child is attributed to the marital bed, and for the fornicator is stoning.

A child born within a household is recognised as the legitimate offspring of the husband. Any outsider has no share in the kinship to the child and their claims will not be recognised.

The upper hand is better than the lower hand.

The upper hand is the one that spends in charity while the lower hand is the one that requests from others.

The one who does not thank Allah, does not thank people.

A person who fails to thank people, in spite of them loving praise, will unlikely fail to thank Allah, Who has no need for our praise.

Your love for a thing can blind and deafen (you).

One’s love for something/someone blinds one to his/her faults and shortcomings. It also prevents one from hearing anything negative about him/her or any advice regarding them.
Hearts have been predisposed to love those who do good to them, and to dislike those who do bad to them.

It is natural for people to incline to, and love, those who are good to them, and vice versa.

One who repents from sin is like one who has no sin.

The deficient is compared with the perfect for rhetorical effect, as one says: “Zayd is like a lion”. It does not mean that the one who repents is equal to someone without sin. However, it is an encouragement to repent with the hope of being able to start afresh.

The witness (to an event) sees that which one who is absent does not see.

A witness to an incident will perceive and understand things about it that will be unclear to one who is not present to that incident.

If there comes to you a man who is respected among his own people, then honour him.
If any person is honoured amongst a people, then one should show honour and respect towards him/her.

A false oath leaves behind barren homes.

A false oath is a lie or an oath taken by person who knows that the opposite of what he is swearing to is true. Barren homes refer to those homes that have been destroyed and left void of benefit. Lies and false oaths can destroy the integrity of a person, his/her family and a nation.

Whoever is killed defending his wealth is a martyr.

The life, family, wealth and property of a believer are sacred. If any of this is threatened, then one is allowed to protect and defend oneself and these things; if one is killed in the process, then he will be ranked as a martyr.

Actions are by intentions.

The reward for deeds is dependent upon their intentions.
The leader of a people is the one who serves them.

To be the leader is to serve people, not order them around. This encourages leaders to have humility.

The best of affairs is (that done) in moderation.

The best of paths to follow is that which is balanced and in moderation, without excessiveness, nor neglect in it.

O Allah! Bless my people in the early part of the day (morning); on Thursdays.

This is a prayer made by the Prophet ﷺ for his ummah; that Allah blesses their efforts in the early mornings, particularly on Thursdays.

Poverty could drive one to disbelief.

Desperation in poverty sometimes becomes the means of taking a person towards disbelief.
Travelling involves a degree of torment.

Travelling entails hardships, like danger, hunger, lack of rest, sleep and so forth. Therefore it is said to contain a degree of torment.

Gatherings/meetings are to be kept in confidence.

Anything discussed in a gathering or a meeting is a trust upon those present in it and should not be divulged to others outside of that meeting.

The best of provision is consciousness of Allah.

The best companion one could have is *taqwā*: being conscious of Allah at all times and wherever one is will prevent one from any transgressions against Allah.
إجازة المُسَلْسَل بِالْعِطْرَةِ النَّبِيّة

أَحْمَدُ اللَّهُ رَبُّ الْعَالَمِيْنِ، وَالْصَّلَاةُ وَالسَّلاَمُ عَلَى سَيْدِيْنَا وَرَحِيْمِيْنَا مُحَمَّدٍ وَعَلَى آلِه
وَضُحَّيْنِيْنَا أَجْمِعِينَ، أَمَّا بَعْدُ:
فَقَدْ رَجَبَ إِلَى الأَحْيَ الصَّافِيٌّ / رَجَبَ إِلَى الأَحْيَ الصَّافِيٌّ فَالْعِطْرَةِ النَّبِيّةِ

وَسُبْحَانَ سَيِّئَتْ رَقُّأَ قَرَأَّ عَلَى "المُسَلْسَل بِالْعِطْرَةِ النَّبِيّة" ثُمَّ أُسَتَّجَارَّي إِسْتَجَارَتِي،
فَأَقُولُ: أَخْبِرْنَا بِقِرَاءَةٍ عَلَيْهِ وَأَنَا أَسْعَمُ شَيْخِيّ المفتي مُحَمَّدٌ عَلَيْ الْبَوْقَالِي، قَالُ: أَخْبِرْنَا بِهِ
الشَّيْخُ المَدْحُ مُحَمَّدٌ ذَكْرِيَّ الكَانِدُونْيَيْ، عَنَ المَهْدِيّ الشَّيْخُ خَلَيلٌ أَمْحَمَّدٌ
السَّهَارِنْوُيَيْ، عَنَ الشَّيْخِ مُوْلَانَا عَبْدُ القِيْمِ بْنِ عَبْدُ العَلِيّ الْبُهْدِهَنْوَيْ، عَنَ الشَّيْخِ
مُحَمَّدٌ إِسْحَاقُ الدَّهْلِوِيَيْ، عَنَ الشَّيْخِ عَبْدُ العَرْيَزِ بْنِ أَمْحَمَّدٌ الدَّهْلِوِيَيْ، عَنَ كَوْكُبِ الْدِّيْارِ
الْهُنْدِيّ أَمْحَمَّدٌ بْنِ عَبْدُ الرَّحْيَمِ الشَّهِيْرِ بِشُشَا وَلِيُّ اللَّهِ الدَّهْلِوِيَيْ، قَالُ: شَافِهُنِيَ أَبُو طَاهِرَ,
عَنْ أَبِيِّ الشَّيْخِ إِبْرَاهِيمِ الْكَرْدِيَيْ.

(ح) وَحَدِيثِيْنِي بِشَيْخِيْ المُقِرِّرِ الْمَسْنُودِ عَبْدُ اللَّهِ بْنِ صَالِحِ بْنِ مُحَمَّدٍ العَبْيِدِي، قَالُ: أَخْبِرْنَا
بِهِ شَيْخِيْ عَبْدُ الرَّحْيَمِ بْنِ عَبْدُ اللَّهِ الْمُلِّا وَعَبْدُ الْقَادِرِ بْنِ كَرَامَةِ اللَّهِ، قَالُ: أَخْبِرْنَا
مَحْدِثُ الْحُرُمِيْنِ الشَّرِيفِينَ عَمَّرُ حَمَّادِ يَمَنِيْ، قَالُ: أَخْبِرْنَا بِهِ السَّيْدُ أَمْحَمَّدٌ بنِ
إِسْمَاعِيْلِ الْبَرْزِنْجِيْ، عَنْ أَبِيِّ إِسْمَاعِيْلِ، عَنْ أَبِيِّ زِينُ العَابِدِيْنِ، عَنْ أَبِيِّ السَّيْدِ مُحَمَّدٌ
الْهَادِيّ، عَنْ عَمَّهُ السَّيْدُ جَعْفِرُ الْبَرْزِنْجِيْ صَاحِبُ مُوْلِدِ الْنَّبِيّ، عَنْ أَبِيِّ السَّيْدِ حَسْنِ
عَنْ أَبِيِّ السَّيْدِ عَبْدُ الْكَرْمِ، عَنْ أَبِيِّ السَّيْدِ مُحَمَّدٌ بْنِ عَبْدُ الرَّسُولِ الْبَرْزِنْجِيْ، عَنِ المَلَأِ
إِبْرَاهِيمِ الْكُوْرَانِيَيْ.
قال: أنا السيد الإمام زين العابدين بن عبد القادر بن محمد الطبري الحسيني، إجارةً عن أبيه محيي الدين عبد القادر بن محمد بن جعفر الطبري، عن جده السيّد إبراهيم بن أبي الحسين، عن جده السيّد محمد بن إبراهيم بن أبي بكر بن محمد بن بن إبراهيم، عن أبي بكر بن عائشة، عن عم أبيه السيّد أبو يزيد بن محمد الطبري الحسيني، عن أبيه السيّد شهاب الدين أحمد الحسيني الطبري، عن أبيه الإمام السيد رضي الله عنه الكبير إبراهيم بن محمد بن إبراهيم بن أبي بكر بن محمد بن بن إبراهيم بن أبي بكر بن عليّ بن قارس الطبري المكي الحسيني، قال: حدثنا الإمام أبو القاسم عبد الرحمن بن أبي حرب المكي، قال: أخبرنا السيّد الشريف بعثّة السادة بجلب فهذا التثنين أبو جعفر أحمد بن محمد بن جعفر الحسيني، قال: أخبرنا الإمام سراج الدين محمد بن عليّ بن ياسر الأنصاري.

قال: حدثنا الإمام المحدث السيّد الشريف بعثّة السادة بلغ أبو محمد الحسن بن عليّ بن الحسن بن عبد الله بن محمد بن عبد الله بن عليّ بن الحسن بن الحسن بن الحسن بن جعفر الحجّة بن عبد الله الأعرج بن الحسن الأصغر بن عليّ زين العابدين بن الحسن السبط بن عليّ بن أبي طالب كرم الله وجهه.

قال الأنصاري: سُمّع مئة سنة 527 هـ، قال: حدثني والدي أبو الحسن علي بن الحسن البلخي الحسيني، قراءةً عليه وأنا أسمع ببلخ في 27 صفر سنة 466 هـ، قال: حدثني والدي أبو علي عبد الله بن محمد البلخي الحسيني، سنة 434 هـ، قال: حدثني والدي أبو علي عبد الله بن محمد البلخي الحسيني، قراءةً عليه وأنا أسمع، في المحرم سنة 415 هـ، قال: حدثنا والدي الإمام الزاهد أبو عبد الله محمد بن عبد الله البلخي الحسيني، قال: حدثنا والدي أبو محمد عبيد الله التقيب بن علي البلخي الحسيني، قال:
حدثنا والدي الإمام أبو الحسن علي بن الحسن البلخي العلوي الحسيني، قال: حدثنا والدي أبو محمد الحسن بن الحسن العلوي الأعرج البلخي، قال: حدثنا والدي أبو عبد الله الحسن بن جعفر البلخي، وهو أول من دخل من هذه الطائفة، قال: حدثنا والدي الإمام جعفر الملقب بـ«الحَجَّة»، قال: حدثني أبي عبيد الله الملقب بـ«الأَعْرَج»، قال:

حدثني أبي الإمام الحسين الأصغر، قال: حدثني أبي الإمام علي زين العابدين، قال:

حدثني أبي الإمام الشهيد الحسين بن علي، قال: حدثني أبي الإمام علي بن أبي طالب.

كرم الله وجهه، عن سيدنا رسول الله ﷺ.

هذه أربعون حديثًا بسند واحد مسلسل بالعطرة النبوية، رُوِّاهُ هاشميّون عَلَّويُونَ، إلاّ ابن أبي الخزيمة المكي، والسراج بن ياسر الأنصاري، ورجال هذا السند ثقات عدول، أمناء وأخيار، فهذه الأربعون قصيرة الألفاظ كثير المعاني.

وأُوصي المُجَارَةً/المُجَازَةً يَنْفُذُ اللهُ في السَّرِّ وَالجُهُورِ، وَأَنَّ لَا يُنْسَانيَ في الدَّعُواتِ، وَأَنْ يَجْتَهِدَ في تَحْصِيلِ الْعَلَّمِ التَّافِعِ وَمِنْهَا الْفَرْآنِ وَالْحُدُثِ، وَأَسْلَلُ اللهُ أَنْ يَتَقَبَّلَ مِنْهَا أَعْمَالَنا وَأَنْ يُرْزُقْنَا الصَّدَقَةَ وَالْإِخْلاَصَ، إِنَّهُ سَيِّئُهُ مَجِيبٌ، وَالْحَمْدُ لِلَّهِ رَبَّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ النَّاسِ وَالْمُسَلِّمِينَ وَالْمُبِينِ رَحْمَةٌ لِّلْعَالَمِينَ.

تاريخ:

توقيع:
الطبقة العالمة

ramids/سميح/قُرَآءَاتٍ عَلَىٰ "الْمُسْلِسٌل بِالْعِطْرَةِ النِّجَويَةَ"، الأخ العزيز/الأخت العريزة

تُمَّ استِجَارَتي/استجرازتي، فأجزتُها/أجرتها به بشرطه المعتبر عند أهل الأثر بحق
روايتها له قراءةً/سماعًا على المؤلف الشيخ محمد سليم غَيْبَيْيُ المقرئ – عفني الله عنه
ولوالديه – بأسائده المذكورة في الكتاب.

التاريخ التحرير:

الطبقة المقالمة

رامِد/سميح/قُرَآءَاتٍ عَلَىٰ "الْمُسْلِسٍل بِالْعِطْرَةِ النِّجَويَةَ"، الأخ العزيز/الأخت العريزة

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التاريخ التحرير: