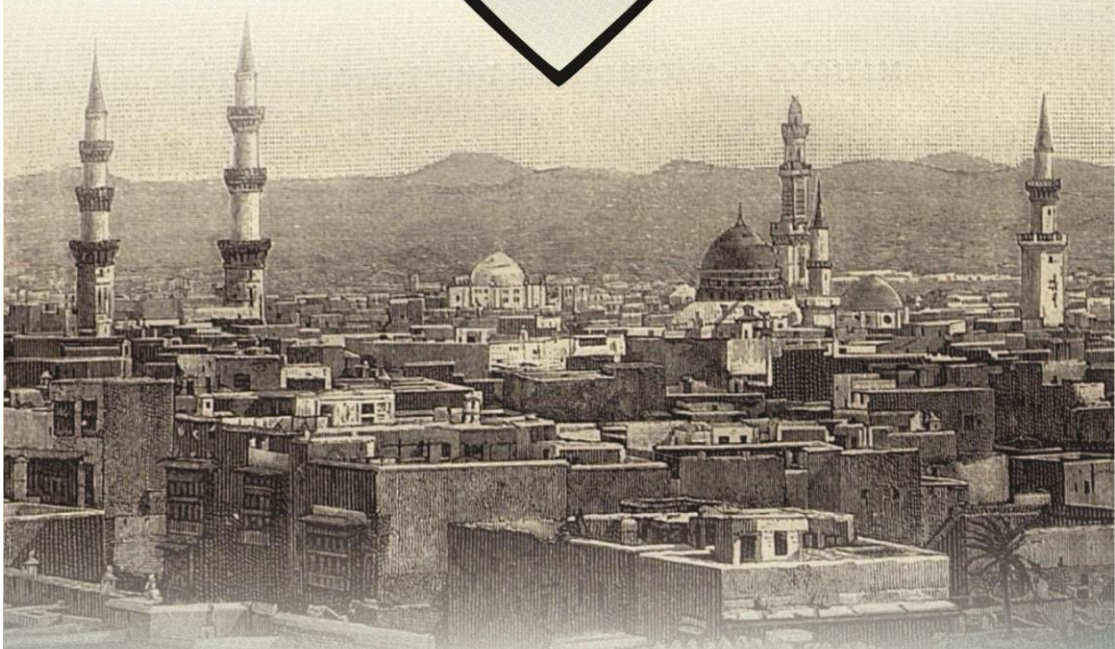


40 HADITH

Via the Ahl al-Bayt



Translation and Commentary

M. Saleem Gaibie

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Via the Ahl al-Bayt



Translation and Commentary

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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-ītrat al-nabawīyyah* (the Prophet's ﷺ family), *musalsal bi al-ītrat al-ṭāhirah* (the virtuous family), the *musalsal bi al-ashrāf* (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 ﷺ 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 hadiths

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 Ibrāhīm ibn Ṣāliḥ al-Nijrī 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 mere *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 ﷺ – 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

Muḥammad ibn ‘Alī al-Anṣārī	
Sayyid Abū Ja‘far Ja‘far al-Ḥusaynī	
‘Abd al-Raḥmān ibn Abī al-Ḥarmī al-Makkī	
Sayyid Raḍiyy al-Dīn al-Ṭabarī al-Ḥusaynī	
Sayyid Raḍiyy al-Dīn al-Ṭabarī al-Ḥusaynī	
Sayyid Aḥmad ibn Ibrāhīm Ṭabarī al-Ḥusaynī	
Sayyid Abū al-Yumn al-Ṭabarī al-Ḥusaynī	
Sayyid M. Muḥibb al-Dīn Ṭabarī al-Ḥusaynī	
Sayyid Yahyā ibn Mukram Ṭabarī al-Ḥusaynī	
Sayyid ‘Abd al-Qādir al-Ṭabarī al-Ḥusaynī	
Sayyid Zayn al-‘Ābidīn al-Ṭabarī al-Ḥusaynī	
Sayyid M. ibn Abī Bakr al-Ḥusaynī	
Sayyid ‘Abd al-Raḥmān ibn Aslam al-Ḥusaynī	
Sayyid Aḥmad ibn M. Maqbūl al-Ahdal	
Sayyid M. Murtaḍā al-Zabīdī al-Ḥusaynī	
Sayyid Manṣūr ibn Yūsuf Budayrī al-Madanī	
Sayyid ‘Alawī ibn Šāfi al-Jafri al-Madanī	
Sayyid ‘Alawī ibn Aḥmad al-Saqqāf al-Makkī	
Sayyid ‘Aydarūs ibn Sālīm al-Bār al-Makkī	
Sayyid ‘Alawī ibn ‘Abbās al-Mālīkī al-Ḥasanī	
Sayyid Ibrāhīm ibn Šālīḥ al-Ḥusaynī	Sayyid Šalāḥ al-Dīn al-Ḥasanī
M. Saleem Gaibie	

Sanad via the Noble Lineage of the Prophet ﷺ

Sayyidinā Muḥammad ﷺ
Sayyid ‘Alī ibn ‘Abī Ṭālib
Sayyid al-Ḥusayn ibn ‘Alī ibn ‘Abī Ṭālib
Sayyid ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn
Sayyid al-Ḥusayn ibn ‘Alī Zayn al-‘Ābidīn
Sayyid Abū ‘Ubayd Allāh ibn al-Ḥusayn
Sayyid al-Imam Ja‘far
Sayyid Ḥusayn ibn Ja‘far
Sayyid al-Ḥasan ibn al-Ḥusayn
Sayyid ‘Alī ibn al-Ḥasan
Sayyid ‘Ubayd Allāh ibn ‘Alī
Sayyid Muḥammad ibn ‘Ubayd Allāh
Sayyid ‘Ubayd Allāh ibn Muḥammad
Sayyid al-Ḥasan ibn ‘Ubayd Allāh
Sayyid ‘Alī ibn al-Ḥasan
Sayyid al-Ḥasan ibn ‘Alī
Muḥammad ibn ‘Alī al-Anṣārī

المسلسل بالعِطْرَةِ الطَّاهِرَةِ¹

أُنَبِّئَانِي بِهَا السَّيِّدَانِ الشَّيْخَ إِبْرَاهِيمَ بْنَ صَالِحِ الْحُسَيْنِيِّ النَّجِيرِيِّ وَالشَّيْخَ صَاحِبِ الدِّينِ الْحُسَيْنِيِّ الْمَصْرِيِّ، كِلَاهُمَا عَنِ السَّيِّدِ الشَّيْخِ عَلَوِيِّ بْنِ عَبَّاسِ الْمَالِكِيِّ الْحُسَيْنِيِّ، وَهُوَ عَنِ السَّيِّدِ عِيدَرُوسَ بْنِ سَالِمِ الْبَارِ الْمَكِّيِّ، عَنْ السَّيِّدِ عَلَوِيِّ بْنِ أَحْمَدَ السَّقَافِ نَقِيبِ السَّادَةِ بِمَكَّةَ، عَنْ السَّيِّدِ عَلَوِيِّ بْنِ صَافِي الْجَفَرِيِّ الْمَدَنِيِّ، عَنْ السَّيِّدِ مَنْصُورَ بْنِ يَوْسُفَ الْبَدِيرِيِّ الْمَدَنِيِّ، عَنْ السَّيِّدِ مُحَمَّدِ مَرْتَضَى بْنِ مُحَمَّدِ الزَّيْدِيِّ الْحُسَيْنِيِّ، عَنِ السَّيِّدِ أَحْمَدَ بْنِ مُحَمَّدٍ شَرِيفِ مَقْبُولِ الْأَهْدَلِ الزَّيْدِيِّ، عَنْ السَّيِّدِ الْوَجِيهِ عَبْدِ الرَّحْمَنِ بْنِ أَسْلَمَ بْنِ الْعَفِيفِ الْمَكِيِّ الْحُسَيْنِيِّ، عَنْ الْمَسْنَدِ السَّيِّدِ مُحَمَّدَ بْنَ أَبِي بَكْرٍ الشَّيْثِيِّ الْمَكِيِّ الْحُسَيْنِيِّ بِمَكَّةَ، عَنِ السَّيِّدِينَ زَيْنِ الْعَابِدِينَ وَعَلِيِّ ابْنَيْ مُحْيِي الدِّينِ عَبْدِ الْقَادِرِ بْنِ مُحَمَّدَ بْنِ مُحْيِي الطَّطْبَرِيِّ الْحُسَيْنِيِّ، عَنْ أَبِيهِمَا، عَنْ جَدِّهِ السَّيِّدِ مُحْيِي بْنِ مُكْرَمَ بْنِ مُحَمَّدَ مَحَبِّ الدِّينِ الْأَخِيرِ بْنِ مُحَمَّدَ رَضِيَ الدِّينِ الْأَخِيرِ بْنِ مُحَمَّدَ مَحَبِّ الدِّينِ الْأَوْسَطِ بْنِ شَهَابِ الدِّينِ أَحْمَدَ بْنِ رَضِيَ الدِّينِ الْكَبِيرِ الطَّبْرِيِّ الْمَكِيِّ الْحُسَيْنِيِّ، عَنْ جَدِّهِ السَّيِّدِ مُحَمَّدَ مَحَبِّ الدِّينِ الْأَخِيرِ، قَالَ: أَخْبَرَنِي عَمُّ أَبِي السَّيِّدِ أَبُو الْيُمْنِ مُحَمَّدُ بْنُ أَحْمَدَ الطَّبْرِيِّ الْمَكِيِّ الْحُسَيْنِيِّ، قَالَ: حَدَّثَنَا وَالِدِي: السَّيِّدُ شَهَابُ الدِّينِ أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْحُسَيْنِيِّ الطَّبْرِيِّ، قَالَ: حَدَّثَنَا وَالِدِي الْإِمَامُ السَّيِّدُ رَضِيَ الدِّينَ الْكَبِيرُ إِبْرَاهِيمُ بْنُ مُحَمَّدَ بْنِ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدَ بْنِ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ بْنِ عَلِيِّ بْنِ قَارِسِ الطَّبْرِيِّ الْمَكِيِّ الْحُسَيْنِيِّ، قَالَ: حَدَّثَنَا الْإِمَامُ أَبُو الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَرْمِي الْمَكِيِّ، فِي الْمَسْجِدِ الْحَرَامِ، قَالَ أَخْبَرَنِي السَّيِّدُ الشَّرِيفُ

¹ المراد بها أهل بيت الرسول ﷺ لقوله ﷺ: «عَثَرَتْنِي أَلْ بَيْتِي»، وهم السَّادَةُ والأَشْرَافُ مِنْ وَلَدِ الْحَسَنِ وَالْحُسَيْنِ ﷺ، وَقَدْ يُسَمَّى الْمَسْلَسِلُ بِالْأَشْرَافِ مَعَ كَوْنِهِ مَسْلَسِلًا بِالْأَبَاءِ. وَسَمَّاهُ الشَّيْخُ إِمَامَ الْيَمَنِ أَحْمَدَ بْنَ يَحْيَى حَمِيدَ الدِّينِ (ت 1382هـ) فِي نَظْمِ أَجْوَدِ الْمَسْلَسِلَاتِ بِ: الْمَسْلَسِلِ بِالْعِطْرَةِ النَّبَوِيَّةِ، وَقَالَ: وَهَذَا الْجُزْءُ الْمَسْلَسِلُ بِالْعِطْرَةِ يَعْرِفُ بِالْدِيَارِ الْيَمَنِ قَدِيمًا وَحَالًا بِ: "سَلْسَلَةُ الْإِبْرِيْزِ بِالسَّنَدِ الْعَزِيزِ".

بَقِيَّةُ السَّادَةِ بِجَلْب فَخْر الدِّين أَبُو جَعْفَر أَحْمَد بن مُحَمَّد بن جَعْفَر الحُسَيْنِي، قال: أَخْبَرَنَا
الإمام سراج الدين محمد بن عَلِي بن يَاسِر الأَنْصَارِي، قال:

حدثنا الإمام المحدث السَّيِّد الشَّرِيف بَقِيَّةُ السَّادَةِ بَبْلَخ أَبُو مُحَمَّد الحُسْن بن عَلِي بن
الحُسْن بن عبيد الله بن محمد بن عبيد الله بن عَلِي بن الحُسْن بن الحُسَيْن بن جَعْفَر
الحُجَّة بن عبيد الله الأَعْرَج بن الحُسَيْن الأَصْغَر ابن عَلِي زين العابدين بن الحُسَيْن
السَّبْط بن عَلِي كرم الله وَجْهَهُ، سَمَاعًا مِنْ لَفْظِهِ سَنَةَ 527هـ، قَالَ: حَدَّثَنِي وَالِدِي أَبُو
الحسن علي بن الحسن البلخي الحسيني، قَرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ بَبْلَخ فِي 27 صَفَر سَنَةِ
466هـ، قَالَ: حَدَّثَنِي وَالِدِي الحسن بن عبيد الله البلخي الحسيني، سَنَةَ 434هـ، قَالَ:
حَدَّثَنِي وَالِدِي أَبُو عَلِي عبيد الله بن مُحَمَّد البلخي الحسيني، قَرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، فِي
الْمَحْرَم سَنَةِ 415هـ، قَالَ: حَدَّثَنَا وَالِدِي الإمام الزَّاهِد أَبُو عَبْدِ اللَّهِ مُحَمَّد بن عبيد الله
البلخي الحسيني، قَالَ: حَدَّثَنَا وَالِدِي أَبُو مُحَمَّد عبيد الله التَّقِيب بن علي البلخي الحسيني،
قَالَ: حَدَّثَنَا وَالِدِي الإمام أَبُو الحسن علي بن الحسن البلخي العلوي الحسيني، قَالَ: حَدَّثَنَا
وَالِدِي أَبُو مُحَمَّد الحسن بن الحسين العلوي الأَعْرَج البلخي، قَالَ: حَدَّثَنَا وَالِدِي أَبُو عَبْدِ
الله الحسين بن جعفر البلخي، وَهُوَ أَوَّلُ مَنْ دَخَلَ مِنْ هَذِهِ الطَّائِفَةِ، قَالَ: حَدَّثَنَا وَالِدِي
الإمام جعفر الملقب ب: الحُجَّة، قَالَ: حَدَّثَنِي أَبِي عبيد الله الملقب ب: الأَعْرَج، قَالَ: حَدَّثَنِي
أَبِي الإمام الحسين الأصغر، قَالَ: حَدَّثَنِي أَبِي الإمام علي زين العابدين، قَالَ: حَدَّثَنِي أَبِي
الإمام الشهيد الحسين بن علي، قَالَ: حَدَّثَنِي أَبِي الإمام علي بن أَبِي طَالِب كرم الله وَجْهَهُ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(1) لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ.

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) الْحَرْبُ خُدْعَةٌ.

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) الْمُسْلِمُ مِرْآةُ الْمُسْلِمِ.

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.

(4) الْمُسْتَشَارُ مُؤْتَمَنٌ.

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.

(5) الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ.

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.

(6) اسْتَعِينُوا عَلَى الْحَوَائِجِ بِالْكَتْمَانِ.

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.

(7) اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

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.

(8) الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

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.

(9) الْحَيَاءُ خَيْرٌ كُلُّهُ.

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) عِدَّةُ الْمُؤْمِنِ كَأَخْذِ الْكَفِّ.

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) لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ.

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) لَيْسَ 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.

(13) مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَالْهَى.

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.

(14) الرَّاجِعُ فِي هِبَتِهِ كَالرَّاجِعِ فِي قَيْئِهِ.

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.

(15) الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ.

Affliction comes from (hasty) speech.

This ḥadīth 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.

(16) النَّاسُ كَأَسْنَانِ الْمُشِطِّ.

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.

(17) الْغِنَى غِنَى النَّفْسِ.

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.

(18) السَّعِيدُ مَنْ وَعَظَ بِغَيْرِهِ.

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.

(19) إِنَّ مِنَ الشَّعْرِ لَحِكْمَةً، وَإِنَّ مِنَ الْبَيَانِ لَسِحْرًا.

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.

(20) عَفْوُ الْمُلُوكِ أَبْقَى لِلْمُلْكِ.

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.

(21) الْمَرْءُ مَعَ مَنْ أَحَبَّ.

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) مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ.

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.

(23) الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ.

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.

(24) الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى.

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.

(25) لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ.

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.

(26) حُبُّكَ الشَّيْءِ يُعْمِي وَيُصِمُّ.

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.

(27) جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا، وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا.

**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.

(28) التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

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.

(29) الشَّاهِدُ يَرَى مَا لَا يَرَاهُ الْغَائِبُ.

**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.

(30) إِذَا جَاءَكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ.

**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.

(31) الْيَمِينُ الْفَاجِرَةُ تَذُرُ الدِّيَارَ بَلَاغٍ.

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.

(32) مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

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.

(33) الْأَعْمَالُ بِالنِّيَّةِ.

Actions are by intentions.

The reward for deeds is dependent upon their intentions.

(34) سَيِّدُ الْقَوْمِ خَادِمُهُمْ.

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.

(35) خَيْرُ الْأُمُورِ أَوْسَطُهَا.

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.

(36) اَللّٰهُمَّ بَارِكْ لِأُمَّتِيْ فِيْ بُكُورِهَا يَوْمَ الْخَمِيْسِ.

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.

(37) كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا.

Poverty could drive one to disbelief.

Desperation in poverty sometimes becomes the means of taking a person towards disbelief.

(38) السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ.

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.

(39) الْمَجَالِسُ بِالْأَمَانَةِ.

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.

(40) خَيْرُ الزَّادِ التَّقْوَى.

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 المُسَلَّس بِالْعِطْرَةِ النَّبَوِيَّةِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ:

فَقَدْ رَغِبَ إِلَيَّ الْأَخُ الْفَاضِلُ / رَغِبْتُ إِلَيَّ الْأُخْتُ الْفَاضِلَةُ:

وَسَمِعَ/سَمِعْتُ/قَرَأَ/قَرَأْتُ عَنِّي "المُسَلَّس بِالْعِطْرَةِ النَّبَوِيَّةِ" ثُمَّ اسْتَجَازَنِي/استجازتني،
فأقول: أخبرنا به قراءةً عليه وأنا أسمع شيخني المفتي محمد علي البوقالي، قال: أخبرنا به
الشيخ المحدث محمد زكريا الكاندهلوي، عن المحدث الشيخ خليل أحمد
السهارنفوري، عن الشيخ مولانا عبد القيوم بن عبد الحي البُدهانوي، عن الشيخ
محمد إسحاق الدهلوي، عن الشيخ عبد العزيز بن أحمد الدهلوي، قال عن كوكب
الديار الهندية أحمد بن عبد الرحيم الشهير بـ: شاه ولي الله الدهلوي، قال: شافهني أبو
طاهر، عن أبيه الشيخ إبراهيم الكردي.

(ح) وحدثني به شيخني المقرئ المسند عبد الله بن صالح بن محمد العبيد، قال: أخبرني
به شيخاي عبد الرحمن بن عبد الله المُلَّا وعبد القادر بن كرامة الله، قالوا: أخبرنا
محدث الحرمين الشريفين عمر حمدان المحرسي، قال: أخبرني به السيد أحمد بن
إسماعيل البرزنجي، عن أبيه إسماعيل، عن أبيه زين العابدين، عن أبيه السيد محمد
الهادي، عن عمه السيد جعفر البرزنجي صاحب مولد النبوي، عن أبيه السيد حسن،
عن أبيه السيد عبد الكريم، عن أبيه السيد محمد بن عبد الرسول البرزنجي، عن الملا
إبراهيم الكوراني.

قال: أنا السيد الإمام زين العابدين بن عبد القادر بن محمد الطبري الحسيني، إجازةً عن أبيه محي الدين عبد القادر بن محمد بن يحيى الطبري، عن جده السيد يحيى بن مكرم بن محمد محب الدين الأخير بن محمد رضي الدين الأخير، عن جده السيد محمد محب الأخير، عن عم أبيه السيد أبي اليمن محمد الطبري المكي الحسيني، عن أبيه السيد شهاب الدين أحمد الحسيني الطبري، عن أبيه الإمام السيد رضي الدين الكبير إبراهيم بن محمد بن إبراهيم بن أبي بكر بن محمد بن إبراهيم بن أبي بكر بن علي بن فارس الطبري المكي الحسيني، قال: حدثنا الإمام أبو القاسم عبد الرحمن بن أبي حرمي المكي، قال أخبرنا السيد الشريف بقیة السادة بحلب فخر الدين أبو جعفر أحمد بن محمد بن جعفر الحسيني، قال: أخبرنا الإمام سراج الدين محمد بن علي بن ياسر الأنصاري.

قال: حدثنا الإمام المحدث السيد الشريف بقیة السادة ببلخ أبو محمد الحسن بن علي بن الحسن بن عبيد الله بن محمد بن عبيد الله بن علي بن الحسن بن الحسين بن جعفر الحجة بن عبيد الله الأعرج بن الحسين الأصغر ابن علي زين العابدين بن الحسين السبط بن علي بن إبي طالب كرم الله وجهه.

قال الأنصاري: سمعنا من لفظه 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 الحسن بن عبيد الله البلخي الحسيني، سنة 434 هـ، قال: حدثني والدي أبو علي عبيد الله بن محمد البلخي الحسيني، قراءةً عليه وأنا أسمع، في المحرم سنة 415 هـ، قال: حدثنا والدي الإمام الزاهد أبو عبد الله محمد بن عبيد الله البلخي الحسيني، قال: حدثنا والدي أبو محمد عبيد الله الثقيب بن علي البلخي الحسيني، قال:

حدثنا والدي الإمام أبو الحسن علي بن الحسن البلخي العلوي الحسيني، قال: حدثنا والدي أبو محمد الحسن بن الحسين العلوي الأعرج البلخي، قال: حدثنا والدي أبو عبد الله الحسين بن جعفر البلخي، وهو أول من دخل من هذه الطائفة، قال: حدثنا والدي الإمام جعفر الملقب بـ: الحُجَّة، 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.

فهذه أربعون حديثًا بسند واحد مسلسل بالعطرة النبوية، رَوَاهُ هَاشِمِيُّونَ عَلَوِيُّونَ، إِلَّا ابْنَ أَبِي الْحَرْمِيِّ الْمَكِّي، وَالسَّرَاجَ بْنَ يَاسِرِ الْأَنْصَارِيِّ، وَرَجَالَ هَذَا السَّنَدِ ثَقَاتٌ عَدُولٌ، أَمْنَاءٌ وَأَخْيَارٌ، فَهَذِهِ الْأَرْبَعُونَ قَصِيرَةُ الْأَلْفَاظِ كَثِيرَةُ الْمَعَانِي.

وَأَوْصِي الْمُجَازَ/ الْمُجَازَةَ بِتَقْوَى اللَّهِ فِي السَّرِّ وَالْجَهْرِ، وَأَنْ لَا يَنْسَانِي فِي الدَّعَوَاتِ، وَأَنْ يَجْتَهِدَ فِي تَحْصِيلِ الْعِلْمِ النَّافِعِ وَبِحِدْمَةِ الْقُرْآنِ وَالْحَدِيثِ، وَأَسْأَلُ اللَّهَ أَنْ يَقْبَلَ مِنَّا أَعْمَالَنَا وَأَنْ يَرْزُقَنَا الصَّدَقَ وَالْإِخْلَاصَ، إِنَّهُ سَمِيعٌ مُجِيبٌ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنَامِ وَالْمُرْسَلِينَ وَالْمَبْعُوثِ رَحْمَةً لِلْعَالَمِينَ.

تاريخ:

توقيع: