

36-(2408) Yazid Ibn Haiyyan reported: I set out in the company of Husain Ibn Sabra and Umar Ibn Muslim to Zaid Ibn Arqam. When we sat by his side, Husain said to him: O Zaid! No doubt, you were able to have a great privilege of seeing The Messenger of Allah "Allah's blessing and peace be upon him", listening to his traditions, fighting by his side in (different) holy battles, and offering prayers behind him (etc.). O Zaid! Really, you have a great honour. O Zaid! Narrate to us what you heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said: I have grown old and have almost spent my age. Consequently, I have forgotten some of the things, which I had kept in mind pertaining to The Messenger of Allah "Allah's blessing and peace be upon him". For this reason, you should accept whatever I narrate to you, and do not force me to narrate whatever I could not (be able to do).

He added: One day The Messenger of Allah "Allah's blessing and peace be upon him" stood up to deliver a speech at a watering place called Khumm, between Mecca and Medina. He praised Allah, lauded Him. Then, he delivered the speech, in which he exhorted (us to do good) and then said: "Coming to the point: O people! I am a human being. I am about to receive a messenger (the angel of death) from my Lord with the result that I would surely respond to Allah's call. However, I am going to leave among you two important things: the first is the Book of Allah in which there is right guidance and light. So, you should hold fast to the Book of Allah and stick to it." He exhorted (us to abide by) to the Book of Allah and then said: "The other (important thing I'm leaving to you) represents in the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family."

He (Husain) said to Zaid: Who are the members of his family? Aren't his wives the members of his family? He said: His wives are (from among) the members of his family. but the members of his family (he meant here) are those for whom (accepting) the obligatory charity is forbidden. He said: Who are they? He said: Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far, and the offspring of Abbas. Husain said: Are they those for whom (accepting) the obligatory charity is forbidden? Zaid answered in the affirmative.

(...) This Hadith was narrated on the authority of Zaid Ibn Arqam through another chain of transmitters.

لِد. جَمِيعاً عَنْ

حَدَّثَنِي يَزِيدُ بْنُ

بْنِ أَرْقَمٍ، فَلَمَّا

نَعَهُ، وَصَلَّيْتُ

نَا سَمِعْتُ مِنْ

وَقَدَّمَ عَهْدِي،

لَتُتَكُنْ فَاَقْبُلُوا.

نَا خَطِيباً، بِمَاءٍ

بِطَ وَذَكَرَ.

رَشِكُ أَنْ يَأْتِي

لَهُ، فِيهِ الْهُدَى

نِي كِتَابِ اللَّهِ

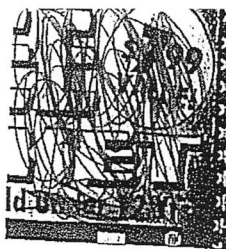
، أَدَّكَرُكُمْ اللَّهُ

وَمَنْ أَهْلُ بَيْتِهِ

، وَلَكِنْ أَهْلُ

أَلْ عَلَيَّ، وَالْ

؟ قَالَ: نَعَمْ.



٣٦ - (٢٤٠٨) - حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَشُجَاعُ بْنُ مَخْلَدٍ. جَمِيعاً عَنْ
ابْنِ عُليَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ: حَدَّثَنِي أَبُو حَيَّانَ: حَدَّثَنِي يَزِيدُ بْنُ
حَيَّانَ. قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا
جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتُ، يَا زَيْدُ خَيْراً كَثِيراً.

رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَعَزَوْتَ مَعَهُ، وَصَلَّيْتَ
خَلْفَهُ. لَقَدْ لَقِيتُ، يَا زَيْدُ، خَيْراً كَثِيراً. حَدَّثَنَا، يَا زَيْدُ، مَا سَمِعْتَ مِنْ
رَسُولِ اللَّهِ ﷺ. قَالَ: يَا ابْنَ أَخِي، وَاللَّهِ، لَقَدْ كَبُرَتْ سِنِّي، وَقَدَّمَ عَهْدِي،
وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْي مِنْ رَسُولِ اللَّهِ ﷺ. فَمَا حَدَّثْتُكُمْ فَأَقْبُلُوا.
وَمَا لَا، فَلَا تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمَاً فِينَا خَطِيباً، بِمَاءٍ
يُدْعَى خُمًا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَوَعظَ وَذَكَرَ.

ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ
رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى
وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ. وَاسْتَمْسِكُوا بِهِ»، فَحَثَّ عَلَى كِتَابِ اللَّهِ
وَرَعَبَ فِيهِ. ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذْكُرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهَ
فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ
يَا زَيْدُ؟ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ
بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةُ بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ: آلُ عَلِيٍّ، وَآلُ
عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هَؤُلَاءِ حُرِمَ الصَّدَقَةُ؟ قَالَ: نَعَمْ.

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(...) This Hadith was narrated on the authority of Abu Haiyyan, with the following addition: "The Book of Allah contains the right guidance and light. Whoever sticks to it and holds fast to it, would be on right guidance, and whoever deviates from it should go astray."

37-(...) Yazid Ibn Haiyyan reported: We went to him (Zaid Ibn Arqam) to whom we said: No doubt, you earned so much goodness. You lived in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and offered prayers behind him...and the rest of the Hadith is the same, with the following change: "Behold! I am going to leave amongst you two very important things: The first is the Book of Allah "Exalted and Glorified be He", which is the rope of Allah. Whoever holds fast to it would be on the right guidance, and whoever abandons it would go astray." According to this narration, it was mentioned: We said: Who are amongst the members of his family? Aren't the wives (of the Prophet) from among the members of his family? He said: No, by Allah, a woman lives with a man (as his wife) for a certain point of time, and when he divorces her, she returns to her parents and to her people. But the members of his family are his kith and kin and his relatives (from the side of his father), for whom (accepting) the obligatory charity is forbidden.

38-(2409) Sahl Ibn Sa'd "Allah be pleased with him" narrated: A man from the offspring of Marwan was appointed as the governor of Medina. He called Sahl Ibn Sa'd and ordered him to abuse Ali (Ibn Abu Talib), but Sahl refused to do that. He (the governor) said to him: If you do not agree (to abuse him), then say: May Allah curse Abu Turab (the Father of Dust). On that, Sahl Ibn Sa'd said: No nickname was more beloved to Ali than the nickname of Abu Turab (Father of Dust). He used to be so much happy whenever he was called by it. He said to him: Then, tell us about the story of that: Why was he nicknamed Abu Turab?

He said: Once, Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

يَعْنِي ابْنَ
أَرْقَمَ، عَنْ

(ح) وَحَدَّثَنَا
سَاهِدٌ... نَحْوُ

لَهُ، وَأَخَذَ

إِبْرَاهِيمَ، عَنْ
: دَخَلْنَا عَلَيْهِ
لَهُ... وَسَأَلْنَا

عَزَّ وَجَلَّ، هُوَ
بِهِ: فَقُلْنَا: مَنْ
مِنْ الدَّهْرِ،
فَرَمُوا الصَّدَقَةَ

يَعْنِي ابْنَ أَبِي
رَجُلٍ مِنْ آلِ
: فَقَالَ لَهُ: أَمَا
، إِلَيْهِ مِنْ أَبِي
مَيَّ أَبَا تُرَابٍ؟
ال: «أَيُّ ابْنِ
عِنْدِي، فَقَالَ
فِي الْمَسْجِدِ
فَأَصَابَهُ تُرَابٌ

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٣٧ - (...) - وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ ابْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ ﷺ ... وَسَأَقُ الْحَدِيثَ بِنَحْوِهِ، بِمَعْنَى حَدِيثِ زُهَيْرٍ.

(...) - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنْ أَبِي حَيَّانَ، بِهَذَا الْإِسْنَادِ ... نَحْوَ حَدِيثِ إِسْمَاعِيلَ.

وَرَأَدَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، مَنْ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَى الْهُدَى، وَمَنْ أَخْطَاهُ ضَلَّ».

(...) - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ، وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ ﷺ وَصَلَّيْتَ خَلْفَهُ ... وَسَأَقُ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ.

غَيْرَ أَنَّهُ قَالَ: «أَلَا وَإِنِّي تَارِكٌ فَيْكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى. وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ». وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، وَإِنَّمِ اللَّهُ، إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلَّقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا. أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصَبَتُهُ الَّذِينَ حُرِّمُوا الصَّدَقَةُ بَعْدَهُ.

٣٨ - (٢٤٠٩) - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ. قَالَ: فَدَعَا سَهْلٌ بَنَ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا. قَالَ: فَأَبَى سَهْلٌ. فَقَالَ لَهُ: أَمَّا إِذَا أَبَيْتَ فَقُلْ: لَعَنَ اللَّهُ أَبَا التُّرَابِ. فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِّي اسْمٌ أَحَبَّ إِلَيَّ مِنْ أَبِي التُّرَابِ. وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا. فَقَالَ لَهُ: أَخْبَرْنَا عَنْ قِصَّتِهِ. لِمَ سَمَّيْتَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: «أَيْنَ ابْنُ عَمِّكَ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ. فَعَاظِبَنِي فَخَرَجَ. فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ. قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقْوِهِ. فَأَصَابَهُ تُرَابٌ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ، قُمْ أَبَا التُّرَابِ».

[البخاري: كتاب الصلاة، باب نوم الرجال في المسجد، رقم: ٤٤١].