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Some Sahih Versions of the Hadith

Hadith al-Thaqalayn is a *mutawatir* tradition which has been narrated – as we will presently see in our introductory study of *'Abaqat al-anwar,* a book written to establish the fact of its *tawatur* – through scores of different chains of transmission (*turuq*) only in the Sunni hadith corpus. If we add to these the Shi'i *turuq* of the tradition, the total number of its narrators becomes considerable.

Apart from being *mutawatir,* the hadith has been transmitted through several *sahih turuq,* that is, through chains in which all the transmitters are regarded as *thiqah* or as of confirmed trustworthiness and reliability. Following are four of these *sahih* narrations of the tradition as recorded by Muslim and al--Hakim al-Nayshaburi in their compilations:

> حدثني زهير بن حرب وشجاع بن مخلد جميعا عن ابن علية قال زهير حدثنا اسماعيل بن ابراهيم حدثني أبو حيان حدثني يزيد بن حيان قال: انطلقت أنا وحصين بن سبرة وعمر بن مسلم إلى زيد بن أرقم فلما جلسنا إليه قال له حصين لقد لقيت يا زيد خيرا كثيرا, حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم قال: يا ابن أخي والله لقد كبرت سني وقدم عهدي ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم فما حدثتكم فاقبلوه وما لا فلا تكلفونيه ثم قال: قام رسول الله صلى الله عليه وسلم يوما خطيبا فينا بماء يدعى خما بين مكة والمدينة فحمد الله تعالى وأثنى عليه ووعظ وذكر ثم قال: أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتيني رسول ربي عز وجل فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله عز وجل فيه الهدى والنور فخذوا بكتاب الله تعالى واستمسكوا به فحث على كتاب الله ورغب ثم فيه قال وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي ...

(Muslim says:) Zuhayr ibn Harb and Shuja' ibn Makhlad narrated to me from 'Ulayyah that he said: Zuhayr said: narrated to us Isma'il ibn Ibrahim, from Abu Hayyan, from Yazid ibn Hayyan, who said: "I, Husayn ibn Sabrah and 'Umar ibn Muslim went to see Zayd ibn Arqam. When we sat down with him, Husayn said to him, 'O Zayd, you have been greatly fortunate. You have seen the Messenger of Allah, upon whom be Allah's peace and benedictions, heard his speech, fought with him in battles and have prayed behind him. Indeed, O Zayd, you have been enormously fortunate. Narrate to us what you have heard from the Messenger of Allah, may Allah's peace and benedictions be upon him.'

"Zayd said: 'O brother, by God, I have become aged and old and I have forgotten some of what I used to remember from the Messenger of Allah, upon whom be Allah's peace and benedictions. So accept what I narrate to you and as to what I don't, trouble me not regarding it.' Then he said: 'One day the Messenger of Allah, upon whom be Allah's peace and benedictions, addressed us near a pond called Khumm between Makkah and Madinah. He praised God and extolled Him and preached and reminded (us). Then he said, "Lo, O people, I am only a human being and I am about to respond to the messenger of my Lord [i.e. the call of death]. I am leaving behind two precious things (*thaqalayn*) among you. The first of the two is the Book of Allah. In it is guidance and light. So get hold of the Book of Allah and adhere to it." Then he urged and motivated (us) regarding the Book of Allah. Then he said, "And my Ahlul Bayt (family). I urge you to remember God regarding my Ahlul Bayt. I urge you to remember God regarding my Ahlul Bayt. I urge you to remember God regarding my Ahlul Bayt"" ....

(*Sahih Muslim,* part 7, *Kitab fada'il al-Sahabah* [Maktabat wa Matba'at Muhammad 'Ali Subayh wa Awladuhu: Cairo] pp. 122-123.)

حدثنا أبو الحسين محمد بن أحمد بن تميم الحنظلي ببغداد ثنا أبو قلابة عبد الملك بن محمد الرقاشي ثنا يحيى بن حماد (و حدثني) أبو بكر محمد بن بالويه و أبو بكر أحمد بن جعفر البزار قالا : ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا يحيى بن حماد (وثنا) أبو نصر أحمد بن سهل ا لفقيه ببخارى ثنا صالح بن محمد الحافظ البغدادي ثنا خلف بن سالم المخرمي ثنا يحيى بن حماد ثنا أبو عوانة عن سليمان الأعمش قال : ثنا حبيب بن أبي ثابت عن أبي الطفيل عن زيد بن أرقم رضي الله عنه قال : لما رجع رسول الله صلى الله عليه و سلم من حجة الوداع و نزل غدير خم أمر بدوحات فقمن فقال : كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله تعالى و عترتي فانظروا كيف تخلفوني فيهما فإنهما لن يتفرقا حتى يردا علي الحوض ثم قال : إن الله عز و جل مولاي و أنا مولى كل مؤمن ثم أخذ بيد علي رضي الله عنه فقال : من كنت مولاه فهذا وليه اللهم وال من والاه و عاد من عاداه و ذكر الحديث بطوله. هذا حديث صحيح على شرط الشيخين و لم يخرجاه بطوله.

(Al-Hakim says:) Narrated to us Abu al-Husayn Muhammad ibn Ahmad ibn Tamim al-Hanzali in Baghdad, from Abu Qallabah 'Abd al-Malik ibn Muhammad al-Raqqashi, from Yahya ibn Hammad; also narrated to me Abu Bakr Muhammad ibn Balawayh and Abu Bakr Ahmad ibn Ja'far al-Bazzaz, both of them from 'Abd Allah ibn Ahmad ibn Hanbal, from his father, from Yahya ibn Hammad; and also narrated to us Abu Nasr Ahmad ibn Suhayl, the faqih of Bukhara, from Salih ibn Muhammad, the *hafiz* of Baghdad, from Khalaf ibn Salim al-Makhrami, from Yahya ibn Hammad; and Yahya ibn Hammad narrated from Abu 'Uwwanah from Sulayman al-A'mash, from Habib ibn Abi Thabit, from Abu al-Tufayl, from Zayd ibn Arqam, may God be pleased with him, who said: "The Messenger of Allah , may God's peace and benedictions be upon him and his progeny, while returning from his last hajj (*hijjat al-wada'*) came down at Ghadir Khumm and ordered (us) towards the big trees, and (the ground) underneath them was swept.

"Then he said, 'I am about to answer the call (of death). Verily, I have left behind two precious things amongst you, one of which is greater than the other. The Book of Allah, the Exalted, and my '*itrah*

(kindred). So watch out how you treat these two after me, for verily they will not separate from each other until they come back to me by the side of the Pond.' Then he said 'Verily, Allah, the Almighty and the Glorious, is my master (*mawla*) and I am the master of every believer (*mu'min*).' Then he took ‘Ali, may God be pleased with him, by the hand and said, 'This (‘Ali) is the master of whomever I am his master. O God, love whoever loves him and be the enemy of his enemy.'"

(Al-Hakim adds:) "This hadith is *sahih* in accordance with the conditions of *sihhah* laid down by the Shaykhayn (al-Bukhari and Muslim), although they have not recorded it in its full length."

شاهده حديث سلمة بن كهيل عن أبي الطفيل أيضا صحيح على شرطهما (حدثنا) أبو بكر بن اسحاق أبو بكر بن إسحاق و دعلج بن أحمد السجزي قالا : أنبأ محمد بن أيوب ثنا الأزرق بن علي ثنا حسان بن إبراهيم الكرماني ثنا محمد بن سلمة بن كهيل عن أبيه عن أبي الطفيل عن ابن واثلة أنه سمع زيد بن أرقم رضي الله عنه يقول: نزل رسول الله صلى الله عليه و سلم بين مكة و المدينة عند شجرات خمس دوحات عظام فكنس الناس ما تحت الشجرات ثم راح رسول الله صلى الله عليه و سلم عشية فصلى ثم قام خطيبا فحمد الله و أثنى عليه و ذكر و وعظ فقال ما شاء الله أن يقول ثم قال : يا أيها الناس إني تارك فيكم أمرين لن تضلوا إن اتبعتموهما وهما كتاب الله و أهل بيتي عترتي ثم قال : أتعلمون إني أولى بالمؤمنين من أنفسهم ثلاث مرات قالوا : نعم فقال رسول الله صلى الله عليه و سلم : من كنت مولاه فعلي مولاه.

(Al-Hakim says:) The first tradition (mentioned above) is supported by this one narrated by Salamah ibn Kuhayl, from Abu al-Tufayl, which is also *sahih* according to the requirements of alBukhari and Muslim. Narrated to us Abu Bakr ibn Ishaq and Da’laj ibn Ahmad al-Sijzi, both of them from Muhammad ibn Ayyub, from al-Azraq ibn ‘Ali, from Hassan ibn Ibrahim al-Kirmani, from Muhammad ibn Salamah ibn Kuhayl, from his father, from Abu al-Tufayl, from Ibn Wathilah that he heard Zayd ibn Arqam, may God be pleased with him, say: "The Messenger of Allah , may Allah's peace and benedictions be upon him and his progeny, came down at a place between Makkah and Madinah near the trees with five big shades and the people swept the ground under the trees.

Then the Messenger of Allah, may God's peace and benediction be upon him and his progeny, began to perform the evening prayer. After the prayer he began to address the people. He praised God and extolled Him, preaching and reminding (us), and said what God wanted him to say. Then he said, 'O people! Verily, I am leaving behind two matters (*amrayn*) among you if you follow them (the two) you will never go astray. These two are: the Book of God and my *Ahlul Bayt,* my *‘itrah.'* Then he said thrice: 'Do you know that I have more right over the believers (*Inni awla bi almu'minin*) than they over themselves?' The people said, 'Yes.' Then the Messenger of Allah , may Allah's peace and benedictions be upon him and his progeny said, 'Of whomever I am his master (*mawla*) ‘Ali also is his master.'"

(al-Imam al-Hafiz Abu ‘Abd Allah al-Hakim al-Naysaburi, *al-Mustadrak ‘ala al-Sahihayn* [Dar al-Ma’rifah li al-Tiba’ah wa al-Nashr: Beirut), vol. iii, pp. 109-110).

حدثنا أبو بكر محمد بن الحسين بن مصلح الفقيه بالري ثنا محمد بن أيوب يحيى بن المغيرة السعدي ، ثنا : جرير بن عبد الحميد عن الحسن بن عبد الله النخعي عن مسلم بن صبيح عن زيد بن أرقم رضي الله عنه قال : قال رسول الله صلى الله عليه وآله وسلم: إني تارك فيكم الثقلين كتاب الله وأهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض. هذا حديث صحيح الإسناد على شرط الشيخين ولم يخرجاه.

(Al-Hakim says:) Narrated to us Abu Bakr Muhammad ibn al-Husayn ibn Muslim, the faqih of Ray, from Muhammad ibn Ayyub, from Yahya ibn al-Mughirah al-Sa'di, from Jarir ibn 'Abd al-Hamid, from al--Hasan ibn 'Abd Allah al-Nakha'i, from Muslim ibn Subayh, from Zayd ibn Arqam, may God be pleased with him, who said: "The Messenger of Allah , may Allah's peace and benedictions be upon him and his progeny, said, 'Verily, I leave behind two precious things amongst you: the Book of Allah and my *Ahlul Bayt.* Verily, the two will never separate until they come back to me by the side of the Pond.'"

(Al-Hakim says:) This hadith is *sahih al-isnad* according to the conditions laid down by the Shaykhayn (al-Bukhari and Muslim), though they did not record it. (al-Hakim, *op. cit.,* vol. iii, p. 148)

These are four versions of the tradition narrated on the authority of Zayd ibn Arqam. Their *sihhah* (authenticity) is confirmed by two of the great Sunni Imams of hadith. In addition, as we will see in our study of *'Abaqatal-anwar,* the tradition has been narrated by more than thirty Companions of the Prophet (S) and a host of narrators and leading traditionists of every generation up to the contemporary era.

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