

Manzelat Hadith in Comparing with the Status of Haron (as) in the Holy Qur'an

حدیث منزلت در مقایسه با وضعیت هارون (ع) در قرآن کریم

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چکیده

Abstract

The Messenger of Allah, prepared the Muslims for battle of Tabuk. Ali ben Abitalib was ready for going, but Prophet told him to stay in Medina. The Hypocrites teased Ali and said that Prophet does not like to keep Ali with Himself. Some said He left Ali same as women and children. The teasing forced Ali to follow prophet and says that he does not like to stay. Ali(as) said Oye! Prophet do you leave me between women and boys? He said: Don't you like to be same as Haron to Moses for me, except that there will be no prophet after me? Shia and Sonnie have transmitted this Hadith more than 100 times. But some like Ibn Taimiiah has weekend it. This Paper with the help of Qur'an's Ayat about Haron(as) has determined the status of Amiral Momenin related to prophet are: believing in same Lord, Brotherhood, Cooperation in propagation, receiving Allah's guardianship, to appoint a successor of The Messenger- of Allah, Obeying and following.

رسول الله(ص) برای غزوه تبوک مسلمانان را آماده کردند. علی بن ابی طالب(ع) نیز برای رفتن آماده شد لکن پیامبر(ص) به ایشان فرمود که در مدینه بماند. منافقان بر علی(ع) تمسخر کرده و گفتند پیامبر(ص) دوست ندارد علی را ببرد. برخی گفتند علی را مانند زنها و بچه ها در مدینه گذاشته است. این عبارات سخره آمیز، امیرالمؤمنین را بر آن داشت که بدنبال رسول خدا(ص) برود و از ماندن در مدینه ابراز ناراحتی کند. علی(ع) فرمود: آیا مرا در میان زنان و کودکان گذاشته‌ای؟ پیامبر(ص) فرمود: آیا نمی خواهی برای من همچون هارون برای موسی باشی؟ این مطلب را علمای شیعه و سنی نقل کرده اند، لکن برخی چون ابن تیمیه در تضعیف این حدیث همت گماشته و از طرق مختلف در رد یا تضعیف آن کوشیده اند. این مقاله با بهره از آیات قرآن کریم درباره حضرت هارون(ع) به روش توصیفی - تحلیلی، جایگاه امیرالمؤمنین(ع) را نسبت به پیامبر اکرم(ص) مشخص کرده است که عبارتند از: ایمان؛ برادری؛ مشارکت در امر تبلیغ؛ استخلاف و وزارت رسول الله(ص).

Keywords: The Holy Qur'an, Hadith Manzelat, Haron(as), Ali(as).

کلمات کلیدی: قرآن کریم، حدیث منزلت، هارون(ع)، حضرت علی(ع).

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Introduction

The Messenger of God (pbuh) prepared the Muslims for the Tabuk campaign and left Ali ibn Abi Talib in his place in Medina and did not take him for fight. The Messenger of God succeeded Ali bin Abi Talib in his conquest of Tabuk, so Ali said: O Messenger of God, will I be left behind by women and children? So He (p.b.u.h) said: "Do you not accept that you should be like Aaron from Moses to me, except that there is no prophet after me" (Tabarani, 1404: 24/149). So Ali returned to Medina and the Messenger of God (pbuh) proceeded on his journey (Tabari, 1413: 3/52).

On relating to this mutawater hadith, from the Messenger of Allah, such as the author of *Abqat al-Anwar*, mentions 40, scholars and investigators like: Ahmad Hanbal, Bukhari, Moslim, Ibn Hajar Asqalani, Kermani, Suyuti, Tabarani and so on. The author of *Al-Mizan tafsir* writes that Shi'i and Sonny scholars have transmitted this hadith which their number is 100 (Tabatabai: 14/160). Inb Jozee has mentioned many of hadiths about Ali bin Abutaleb are fals Hadiths in his book *Al-Mozooat*, but he has not mention this one as fabricated hadith.

Ibn Taymiyyah in his book *Minhaj al-Sunnah al-Nabawiyyah* (Ibn Taymiyyah, 1409: 7/335) mentions the status of doubt in the meaning of the hadith and says that this statement of the Messenger of God does not cause any virtue for Ali (as).

In this article, we intend to use the verses of the Qur'an about Aaron (as) to clarify the meaning of this hadith and to evaluate the position of this hadith and Ali ibn Abi Talib (as) with it. Therefore, the main question of the research is:

What is the position of Ali ibn Abi Talib (as) in relation to the Messenger of God (pbuh)? How does the position

of Hazrat Aaron (as) match that of Imam Ali (as)?

To find the answers to the questions of this research, we first start with the article of Ali's faith.

1. Ali's Faith

To explain the faith of the Commander of the Faithful (as) in this comparison, it is necessary to find the faith of Aaron (as) in the Holy Quran. The Holy Quran introduces the Lord of Moses and Aaron in three identical verses.

In other words, Aaron's faith is like Moses' faith in the Almighty, as Quran says: "They said, *'We have believed in the Lord of the worlds, the Lord of Moses and Aaron.'*" (A'raf 122; Sho'ra 48) And once again he said: The6y said, "Believe in tee Lrr d aa ocn add Moee'" (Taha 70).

The first verse indicates that the Lord of Moses and Aaron is the Lord of the worlds, not an idol, not Pharaoh, and no other god. And that two verses together indicate the same faith of Moses and Aaron (pbuh).

Allameh Tabatabai writes: He did not say: The sorcerers prostrated themselves, but he said: The sorcerers were prostrated; To perfect the effect of Moses' miracle and the astonishment of the sorcerers. It is as if he had said: When they saw the greatness of the miracle, they were so terrified that they prostrated involuntarily, so that they did not understand who would make them prostrate.

Therefore, they saw themselves as inevitably believing in the world, and that he said "Lord of Moses and Aaron" was to indicate that faith in God is combined with faith in Moses and Aaron (Tabatabai, 1393: 8/216).

And the following verse of Surah Taha writes: The sentence: (Amnna (we believe) to the children of Aaron and Moses) is a testimony from them, believe in God, and if they attributed their faith to the Lord of Moses and Aaron, it was because they witnessed both the Lordship of God and the Exalted. Moses and Aaron (pbuh) (Ibid: 14/80).

The sorcerers by believing in the Lord of the worlds, they confessed the prophecy of Moses while acknowledging him, and we mean the meaning of "we believe to the lord of Aaron and Moses", that is, the Lord to whom Aaron and Moses call us, because He is the Lord of all creatures (Tusi, 1987: 7/188). In the interpretation of the verse of Surah A'raf, he writes: It is the confession of the sorcerers that they have believed in the Lord of the worlds; The Lord who created the heavens and the earth and us between them and created Moses and Aaron.

Moses (pbuh) in response to Pharaoh who said who is your Lord? He introduced the Lord as follows: "Our Lord, who gave everything He created, then guided it" (aah: 50). From this introduction, the sorcerers called the Lord the Lord of the worlds and fulfilled their purpose by stating the Lord of Moses and Aaron. So the Lord of these two brothers is one to whom Moses answered. The word of God: "The Lord of Moses and Aaron" which is dedicated to Moses and Aaron is for two reasons, one is that Moses and Aaron call to faith; Secondly, it has been attributed to them for the honor, importance and honor of these two people.

The Lord absolutely means God Almighty who is the Lord of all things. A novel has said that the existence of two prophets at the same time is permissible, but the existence of two Imams at the same time is not

permissible, because when an Imam rises up for ijihad, the Imamate is one and two Imams cannot rule and perform ijihad (Tusi: 4/507).

The verses indicate that the faith of Prophet Moses and Aaron (pbuh) were the same and that they both called to faith and one God. Therefore, in the order of the Holy Prophet (pbuh) to Ali (as), the status and position of faith of Ali ibn Abi Talib is the same as the faith of the Holy Prophet (pbuh), that is, the belief in the Lordship of the Almighty.

It has also been said about the Commander of the Faithful (as), that he was the first man to believe in the Messenger of God and the One God (Ibn Abd al-Barr, 1977). And like the Prophet (pbuh), he invited people to believe in Allah. History and biography books testify to this. This was the reason why the verses of Surah Bara'at should have been recited by that Imam (as) to the infidels of Mecca. The commentators have a consensus and have narrated that when the verses of innocence were revealed, the Messenger of God (pbuh) gave it to Abu Bakr, then took it back and gave it to Ali ibn Abi Talib (as) (Tabarsi, 1403: 3/3). And it was Ali who broke the idols of the Kaab.

Ibn Abd al-Barr writes: It has been said about Abu Bakr that he was the first Muslim; However, he also quotes a narration from Salman to prove that Ali (as) was a Muslim first, so he said: "It was narrated on the authority of Salman al-Farsi that he said: The first of this ummah (nation) was the arrival of its Prophet, upon him be blessings and peace, the basin. The first in Islam was Ali bin Abi Talib (Ibn Abd al-Barr, 1994: 3/198).

Ibn Athir writes about Ali's (as) Islam: When the Prophet (pbuh) invited Ali ibn Abi Talib to Islam, He said: Ali said: "I testify that there is no god but

God, and he alone has no partner" and he believed. (Ibn Athir, 1994: 4/89) and he writes: According to many scholars, he was the first Muslim and immigrated to Medina (Ibid: 88). It has been narrated from Mu'ammār, from Qatadah from Hasan, etc. that he said: He was the first to embrace Islam after Khadija, and he was fifteen years old (Ibid: 91). It was narrated from the Imam that he said: "I worshipped God for five years before anyone from this ummah worshiped Him" (Ibn Abd al-Barr, 1994: 3/200).

So that Imam (as) was the first to believe in Islam, Majlisi writes: Judge Ermavi Shafi'i writes in the book "Labab Al-Arbaeen": Ali ibn Abi Talib is closer to reason in converting to Islam because he was the cousin of the Prophet (pbuh) and lived in his house. And that he was one of the closest tribes of the Prophet (Majlisi, 1403: 5/284). Ibn Abi Al-Hadid also says: Hakim said: I do not know anyone among historians who disagrees with the fact that Imam Ali (as) was the first to convert to Islam (Ibid: 285).

After Imam Ali (as) slept in the bed of the Messenger of God (pbuh) on the Night of Al-Mubayt, verse 207 of the Qur'an was revealed in the honor of that Imam, who says: And among the people there are those who seek the pleasure of God (Ibn Athir, 1994: 4/98). The noble verse shows the depth of one's faith in God's pleasure, which does not occur except through faith in God and the love of God that a person puts his life in danger of death for the satisfaction of the Almighty. And Ali ibn Abi Talib went to death to please God and the Messenger of God.

The Commander of the Faithful (as) said: "I prayed before him for seven years" (Ibn Ma'ar, 1981:1/44).

2. Succession and Ministry

When God commanded Moses (pbuh) to go to Pharaoh, Moses asked for help and a minister for him, and he introduced himself as this minister, his brother Aaron, who was closest and most powerful to him: "And make me a minister from my people, my brother, Aaron and support me with him, and join him in my affair" (Taa: 29-32). The minister's request was that the matter of the mission be multifaceted, and its surroundings and aspects far apart, and he alone could not reach all the distant aspects of it, a minister is needed to participate in the mission with him, to manage some aspects of it, and to lighten his burden (R.J: Zamakhshari, 1407: 3/61; Siouti, 1411: 4/295; Tabatabai, 1393: 14/147).

Moses' request shows that He (pbuh) had an awake and ready spirit even before prophecy, and also clarifies the fact that he was well aware of the dimensions of his responsibility and knew by what means he should appear in those special circumstances, so that he was able to fight against pharaonic regimes (Makarem Shirazi, 1985: 13/191).

The Messenger of God (pbuh), who was the most perfect of the divine prophets, also knew well that in the face of enemies and problems, he needed a helper to support the religion and the invitation of that Imam and to continue his path. Otherwise, the 23-year labor of a prophet would soon be over and the enemies of Islam would not allow the prophetic tradition to be established. For this reason, he prayed like the prayer of Moses (as). The support of the religion of Islam by Ali (as) after the Messenger of God (pbuh) means the immediate caliphate of Ali (as) after the death of the Prophet (pbuh) and participation in the command and responsibility of the Prophet (pbuh) means all the affairs and

issues that the Messenger of God (pbuh) They were in charge. The Commander of the Faithful (as) should be in charge and this is not possible except with the continuation of the caliphate and guardianship of the Messenger of God (pbuh) which only Ali (as) was worthy of.

Allah says: "(Before this), We sent Moses the Book and appointed his brother Aaron with him as minister" (Al-Forqan: 35). Allah gave the book, the Torah, to Moses and made his brother Aaron his minister to carry his heavy burden ... (Tusi, 1987: 7/489). This noble verse is immediately after the revelation of the Qur'an and its truth that the relationship between the two includes:

1. Giving the book to the divine prophet;

2. Appointing his brother as a minister, who witnessed the ministry and succession of Ali ibn Abi Talib, Accompanied by verse Ekmal (Al-Ma'idah 3) and verse 67 of Al-Ma'idah.

It has been narrated from Ibn Marduyah, Khatib Baghdadi and Ibn Asaker from the names of Bint Umayy that she said: I saw the Messenger of God (pbuh) who was standing in front of Mount Thabir and said: God, I ask you what my brother Moses asked. To open my chest, to facilitate my work, to untie the knot from my tongue, and to make my brother Ali one of my family as my minister, to strengthen my back to him and make him a partner in my work, so that we can glorify you a lot and mention you a lot, that you are aware to us (Suyuti, 1411: 4/295; Tabatabai, 1393: 14/147).

Ali (as) was always a supporter of the Holy Prophet (pbuh) and he followed in the footsteps of the Messenger of God step by step and did not deviate from that path at all. As he himself said in the beginning of his speech to the people: I

will treat you according to the tradition of your Prophet, the Messenger of God (Ibn Abi Al-Hadid, 1383: 7/36).

Accompanying the verse of Aaron's ministry with the hadith is a testimony to the ministry and the cooperation of Ali ibn Abi Talib in the mission of the Messenger of God, who with the help of Ali and his presence and his successors (children) after the Messenger of God in the Islamic society, established the religion of the Prophet.

Ibn Abbas has narrated from Abu Dharr Ghaffari that one day I was praying noon with the Messenger of God (pbuh) when a beggar in the mosque asked for help and no one gave him anything. The petitioner raised his hand to the sky and said: "Oh God, I asked in the mosque of the Messenger of God, and no one gave me anything." While bowing, Ali (as) pointed his finger, who had a ring on it to the beggar, he took the ring. The Messenger of God observed this scene and after the prayer he said to the sky: O God, my brother Musa asked you and said: "*O my Lord expand me my breast, ease my task for me, and remove the impediment from my speech, so they may understand what I say, and give me a Minister from my family, Aaron my brother, add to my strength through him, and make him share my task*" (Taha: 25-32).

So the verse of the Quran was revealed to Prophet (p.b.u.h): "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you..." (Al- Qasas: 35).

The Prophet said: "Oh God, and I am Muhammad your Prophet and your chosen one, O God, expand my heart and make my affairs easy for me, and make me a minister from my family, stress my back with Ali". Abu Dharr says: I swear by God that the words of

that we made him the minister of Moses (Al-Furqan: 35). The announcement of the Messenger of God on the day of Ghadir was a divine command that he took allegiance from everyone. As the responsibility of propagating the divine religion was the responsibility of Moses and his brother, according to the hadith of dignity (Manzalat), inviting to Islam and explaining the rules of the Qur'an was the responsibility of the Holy Prophet (pbuh) and Ali ibn Abi Talib, not others who pledged allegiance to the people and considered the caliphate worthy. Verse 36 of Al-Furqan is a warning to those who denied the message of the Prophet and those who did not accept the immediate caliphate of Ali ibn Abi Talib.

Brother of Prophet

Aaron (as) was the brother of Moses (as) (Al-A'raf 142; Al-Furqan 35; Taha 30 and 42). The Messenger of God (pbuh) was the only child in the family and did not have a brother. When he established a brotherly relationship between Muslims. He chose Ali ibn Abi Talib as his brother. Abu Umar says that the Prophet entered into a brotherhood between the Muslims in Mecca and between the emigrants and the Ansar in Medina, and at every stage he said to Ali: *"You are my brother in this world and in Hear after day"* (Tirmidhi, 1403: 3720; Hakim, 1411: 3/14). It is obvious with Aaron in the relationship of brotherhood with the Prophet of God.

When the first verses of Surah Bara'at were revealed after the return of the Messenger of God from the battle of Tabuk (in the ninth year of the Hijrah), the Messenger of God (pbuh) gave it to Abu Bakr to take to Mecca and recite to the people in Mina on the day of Eid al-Adha. Abu Bakr got up, Gabriel (as) came down and ordered: "I do not know

if it is you or a man of yourself", that this mission should not be performed by you except a man from your family. The Prophet sent Ali ibn Abi Talib (as) to follow Abu Bakr to take the verses to Mecca. Abu Bakr returned to Medina and said: Oy!the Messenger of God, something about me had revealed to you? He said: No. But God commanded that this mission should not be performed by me except myself or a man from my family. It can be seen that Ali ibn Abi Talib is the brother of the Messenger of God and the closest person to him in whom the divine command of "the man of yourself" applies. This matter is also confirmed by the verse of Mubahila, which said: *"Say: come! let us gather together, our sons and your sons, our women and your women, ourselves and yourselves; then let us earnestly pray and invoke the curse of Allah on those who lie"* (AlE'mran: 61).

The commentators state that for the ceremony of Mubahila, the Messenger of God (pbuh) took Ali and Fatima, Hassan and Hussein (pbuh) with him (Tabarsi, 1403: 1/453; Qasemi, 1362: 2/858).

Result

With the help of the verses of the Holy Quran about Aaron and Moses (p. b. u. them) and according to the hadith of status (order of the Messenger of God (pbuh) about Ali ibn Abi Talib) the similarity of the position of Imam Ali with Aaron (p. b. u. them), In matters such as: sharing in the Lord; brotherhood; Succession and Ministry; And that the caliph and guardian of the prophet is appointed by God, just as Aaron was appointed by God for the ministry of Moses, God made Ali (as)

the successor of the Messenger of God, it can be seen that by this the answers to the research questions were obtained.

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