**PREFACE**

Hadeese Manzelat is one of the famous tradition of Holy Prophet sallallaho alaihe wa aalehi wa sallam and is accepted by the scholars of Shias and Ahle Sunnat also. Shia scholars with this tradition proves the rightful successorship of Hazrate Ali Ibne Abi Talib alaihemussalam and also proves superiority of Hazrat Ali Alaihissalam over other companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam. In this tradition position of Hazrat Ali alaihissalam in front of Holy Prophet sallallaho alaihe wa aalehi wa sallam is introduced same as position of Janabe Haroon alaihissalam position in front of Janabe Moosa alaihissalam. In the eyes of Shia scholars this hadees is Mutawatir i.e narrated continuously with reliable chain of narrators

Most famous version of this hadees is this that Holy Prophet sallallaho alaihe wa aalehi wa sallam addressed to Ali alaihissalam and said:

“Your position in front of me is same as the position of Haroon in front of Moosa except there will not be any prophet after me”

This tradition with different explanation and different wordings on different occasions and places is narrated from Holy Prophet sallallaho alaihe wa aalehi wa sallam, for instance on occasion of making companions brothers of each other first time (before migration), on occasion of making companions brothers of each other second time i.e (five months after migration to Medina), in the house of Janabe Umme Salma salamulLah Alaiha (wife of Holy Prophet sallallaho alaihe wa aalehi wa sallam), on the occasion of appointing guardian for the daughters of Janabe Hamza alaihissalam, while shutting down every bodies door to Masjide Nabavi,( **Manaqibe Imam Ali by Ibne Maghazeli Page 255-257)** and most Important while leaving for battel of Tabooq

 **( Musnade Ahmad Ibne Hambal by Ahmad ibne Hambal Vol 1 Page 277, Vol 3 Page 417, Vol 7 Page 513,591, Sahi al Bokhari by Bokhari Vol 5 Page 129, Sahi al Muslim by Muslime Neeshapuri Vol 2 Page 1870-1871, Sonane Tirmazi by Tirmazi Vol 5 Page 637, 640-641, Sonane Nesai by Nesai Page 50-61, Mustadrakus Sahihain by Hakime Neeshapoori Vol 3 Page 133-134, Arriyazun Nazaro fi Manaqebil Asharah Vol 3 Page 117-119, Al Bedayah Wan Nehaya by Ibne Katheer Vol 5 Page 7-8, Majmauzzawaed wa Mambaul Fawaed Vol 9 Page 110,Umdatul Qari Sharhe Sahi Al Bokhari by Aini Vol 16 Page 301,Tarikhul Kholfa by Soyooti Page 168, Ad Durrul Mansoor By Soyooti Vol 3 Page 236,291, Kanzul Ummal Muttaqie Hindi Vol 13 Page 163,171-172, One can also see Abaqaatul Anwar Mir Sayed Hamid Hussaine Hindi Vol 2 Page 29-59, Almorajeaat by Sayed Sharafuddin Page130, Nafahatul Azhar Vol 18 Page 363-411)**

**SHIA SOURCES OF HADEES E MANZELAT**

Hadeese Manzelat has been narrated by the narrators of many earlier shia scholars with different text at different occasions from Holy Prophet sallallaho alaihe wa aalehi wa sallam in their books, from among them are Sulaim Ibne Qaise Helali in his own book **(Ketabe Solaim Vol 2 Page 569)** Nasr Ibne Mozahem in the book of **(Waqahussiffin Page 313),** Ali Ibne Ibrahime Qummi in his book **(Tafseere Qummi Vol 2 Page 108),** Al Barqi in the book of **(Al Mahaasin Vol 1 Page 159),** Mohammad Bin Joraire Tabari in his book **(Al Mustarshad Bil Imamah Page 64),** Shaikh Mohammed IBNE yaqoobe Kulaini in his book**(Al Kaafi Vol 8 Page 107),** Shaikh Sadooq Alaihir Rehma war rizwan in his book of **(Amaali Page 174, Majlis 32, 52 & 63, Alkhesal Vol 1 Page 211)** Shaikh Al Mufeed Alaihir rahmah war Rizwan in his book **(Al Irshad Vol 1 Page 8, Al Fosoolul Mokhtarah Page 28)** and following him some other narrators **(Al gharat by Saqafi Vol 1 Page 204, Kefayatul Asar Ali Ibne Mhammad Kharraz Raazi Page 135, Sharhul Akhbar by Ibne Hoyoon Vol 1 Page 97)**

**AHLE SUNNAT SOURCES OF HADEES E MANZELAT**

This valuable tradition has also been recorded in great Sunni sources of history, traditions and dialogues **(Musnade Ahmad Ibne Hambal Vol 1 Page 277, Vol 3 Page 417, Sahi Al Bokhari Vol 5 Page 129,Sunane Tirmazi Vol 5 Page 638, Al Mogni by Qazi Abdul Jabbar Vol 10 Type 1 Page 158, Tarikhe Baghdadi by Baghdadi Vol 4 Page 465, Al Baraheen dar Ilme Kalam by Fakhre Raazi Vol 2 Page 257, Sharhul Maqasid by Tafta zani Vol 5 Page 269) up**to the extent that some of the shia scholars like Meer Sayed Hamid Hussain Hindi in the book of Abakatul Anwar has written book or books completely with sunni references about hadeese Manzelat, Hakime Haskani from his teacher Abu Hazim Abdavi has quoted that he has narrated Hadees e Mazelat with **FIVE THOUSAND chains,**(**Shawahedut Tanzeel by Haskani Vol 1 Page 195**), in other sources **EIGHTY EIGHT** peoples name were quoted as narrators for Hadees e Saqlain ( **Nafhatul Izhaar Vol17 Page 23-28),** people like Ibne TAIMIYYA in the book of Minhajus Sunnatin Nabawiya Vol 7 Page 326, Abdul Haqq e Dahlavi, Ganjiye Shafaee, Abul Qasim Ali Ibne MohsinTanavvakhi and Soyooti has testified its truthfulness and universally acceptance of Hadees e Manzelat (Abaqatul Anwar Vol 2 Register 1 Page 204-206, Nafhatul Izhaar by Hussainiye Meelani Vol17 Page 151-162), this tradition in Sahi Al Bokhari Vol 4 Page 208, Vol 5 Page 129, Sahi Al Muslim Vol 7 Page 119 chapter of Superiority of Ali Ibne Abi Taalib Alaihis sasalam, and in some other books of Ahle sunnat are narrated (Mustadrakus Sahihain by Hakim e Nishapuri Vol 3 Page 133-134, Al Istiab fi Marefatil Ashab by Ibne Abdul Barr Vol 3 Page 1097-1098, Al Kamil Fi t Tarikh by Ibne Atheer Vol 2 Page 278, Tazkeratul Khawas by Sibt Ibne Jauzi Page 27-28,Sharhe Nahjul Balaga by Ibne Abil Hadeed Vol 13 Page 211, Faraedus Simtain Fi Fazaelul Murtuza val Botool vas Sibtain Val Aimma Min Zurriyatehim by Jowainie Khorasani Vol 1 Page 122, Majmauz Zawaed Wa Mambaul Fawaed by Haithami Vol 9 Page 111, Al Esabah Fi Tameezis Sahabah by Ibne Hajar e Askalani Vol 2 Page 509, As Seeratul Halabiyah by Halabi Vol 3 Page 187-188, Yanabiul Mawaddah Le Zavil Qurba by Shaikh Sulaiman e Qundoozi Balakhiye Hanafi Vol 1 Page 111-112, 137, Also please see Fazaelul Khamsa Fi Sehahus Sitta by Hussaini Firoza badi Vol 1 Page 347-364) Regarding chains of Hadees e Manzelat, Some of these narrators are mentioned in chronological order which you can observe below

**The Authenticity Of Hadith In The Eyes Of The Ahle Sunnat**

Ibne Abdul Barr has considered this hadees as most authentic and most stable

(Al Istiaab Fi Marefatil Ashab Vol 3 Page 1097), in some of the sources ways of narration of this hadees is considered in detail **( Al Istiaab Fi Marefatil Ashab Vol 3 Page 1097,** Translation of book Al Imam Ali Ibne Abi Talib Alaihissalam min **Taarikhe Madinate Damishq Vol 1 Page 306-391**) Hakim e Nishapoori has considered authenticity of this hadees as correct **( Al Mustadrake Hakime Neeshapoori Vol 3 Page 134),** Hafiz Zahbi **(in the extract of Al Mustadrakus Sahihain Vol 3 Page 134)** has emphasized about the correctness of this hadeeth, Ibne Abil Hadded has introduced it as the common denominator of all Islamic sects **(Sharhe Nahjul Balagha, Vol 13 Page 211)**

Even opponents and friends of opponents of Hazrate Ameerul Momeneen could not have courage to reject this hadees, and it has inevitably been accepted and straw has been quoted unintentionally, as per Khatibe Baghdadi Valeed Bin Abdul Malik Amavi also has accepted this hadees with a change of the name Haroon to Qaroon **(Tareekhe Baghdad Vol 8 Page 262).** Mamoon e Abbasi also while debating with Jurists has quoted this hadees **(Al Okdul Fareed by Ibne Abdul Barr Vol 5 Page 357-358).** As per Khateebe Baghdadi on the basis of this hadees Umar has considered a person who was giving bad words to Hazrate Ameerul Momeneen as TRANSGRASSOR **(Tareekhe Baghdad Vol 8 Page 498)**

Moawiya (LanatulLah Alaih) also has not denied Hadeese Manzelat, he asked Saad IBNE Abi Waqqas , who was deadly enemy of Hazrate Ameerul Momeneen alaihissalam, why you are not giving bad words to Ali Ibne Abi Talib, he said because of three virtues which Holy Prophet sallallaho alaihe wa aalehi wa sallam has said about him, and then Saad has narrated those three virtues and one of them was Hadees e Manzelat and Moawiya (Lanatullah alaih) because of mention of Saad bin Waqqas stopped giving bad words to Hazrate Ameerul Momeneen alaihissalam **( Osadul Ghaba by Ibne Atheer Vol 4 Page 104-105, Yanabeeul Mawadda le zavil Qurba, by Sulaimane Qundoozi Vol 1 Page 161, Al MORAJEAAT by Sharafuddin Page 132-133)**

Zaid Ibne Arqam is one of the companion among companions who have narrated Hadees e Manzelat, he added himself in his report that moment Holy Prophet sallallaho alaihe wa aalehi wa sallam kept Ameerul Momeneen Ali alaihissalam at his place in Medina people have wrongly thought that Holy Prophet sallallaho alaihe wa aalehi wa sallam is not happy with Ali alaihissalam, moment this thought of people reached to Ali alaihissalam he clarified from Holy Prophet sallallaho alaihe wa aalehi wa sallam and in reply to him Hazrat has quoted this Hadees e Manzelat **(Majmauzzawaed wa Mambaul Fawaed by Haithami Vol 9 Page 111)**

Hakim Neeshapoori has considered this Hadees as correct and has narrated from Ibne ABBAS that Holy Prophet sallallaho alaihe wa aalehi wa sallam said this hadees in Battle of Tabooq, Ibne Abbas also narrates that Holy Prophet sallallaho alaihe wa aalehi wa sallam then said to Ali alaihissalam that it is not feasible that I go except you be my successor and also said “From me you are guardian for every believer men and women” **( Mustadrake Hakim e Nishapoori Vol 3 Page 134, Musnade Ahmad Ibne Hambal VOL 1 Page 545, Al Bedaya wan Nehaya by Ibne Katheer Vol 7 Page 351, For second part of the narration of Holy Prophet sallallaho alaihe wa aalehi wa sallam refer Sunan e Nesaee Page 64, Tareekh e Tabari by Mohammaed Ibne Jorair e Tabari Vol 3 Page 129, As Sawaequl Mohreqa by Ibne Hajare Haithami Page 124, Qazwini with Doctor Moosa Al Moosavi in the book of As Shia Wat Tasheeh Page 82-87)**

 **DOUBTS ON HADEESE MANZELAT**

 Some of the learned scholars of Ahle Sunnat have doubted in the authenticity of Hadeese MANZELAT and some of them have considered it as the tradition reported by single person not with continuous chain of narrators (Al Imamah min Abkaril Afkar Fi Usulid Deen by Amodi Page 167), Shia scholars in reply says that without any doubt not only it is beneficial but also narrated continuously and as per the narrators it is “The healthiest following of Prophet’s way and proves the effect”, and hence Zahbi one of the important scholar in his book of TALKHEESUL MUSTEDRAK has testified the authenticity of tradition**(Talkheesul Mustadrak Vol 3 Page 134),** if this tradition is not correct on the basis of scholars of Ahle Sunnat than would have not narrated in Sahi Al Bokhari and Sahi AL Muslim. More over Moawiya (Lanatullah Alaih) who is staunch enemy of Hazrate Ammerul Momeneen alaihissalam has not only could not rejected this tradition but also narrated the tradition **(As Swaequl Mohreqa fir Radde Ala Ahlal Bide Waz Zindeqah Page 179)**

**HADEESE MANZELAT IS PROOF OF HAZRATE ALI ALAIHISSALAMES SUCCESSORSHIP AND SUPERIORITY**

Moreover, this hadees is clear proof on superiority, successorship and infallibility of Hazrat Ali Alaihissalam because in this tradition Holy Prophet sallallaho alaihe wa aale hi wa sallam has proved all attribute and position of Hazrate Haroon Alaihissalam to Hazrate Ali Alaihissalam except prophet hood. As per verses of Quran Hazrate Moosa alaihissalam asked from Allah subhanahu wa taala about his brother Haroon Ministry in the masengership so that he can help him (Surae Taha verse no 29-32), and Allah subhanahu wa taala accepted the request of Janabe Moosa , and Janabe Haroon alaihissalam was his successor in his absence (Surae Taha Verse no 36) hence all rights which Janabe Moosa gave to Janabe Haroon is applicable for Hazrate Ali Alaihissalam in absence of Holy Prophet sallallaho alaihe wa aalehi wa sallam and if Janabe Haroon alaihissalam would have been alive after Janabe Moosa alaihissalam would have been his successor (as per Yahoodies he died forty years before Hazrate Moosa alaihissalam) In third chapter of this book proves regarding successorship of Ali alaihissalam of Holy Prophet will be discussed .

**CLAIMING SUCCESSOR SHIP ON THE BASIS OF TABOOK INCIDENCE**

Some of the Sunni scholars like Ibne Tamiya has considered this tradition valid only for Battle of Tabook **(Minhajus sunnatun nabawiyah Vol 7 Page 322),** some have narrowed the circle and said that Holy Prophet sallallaho alaihe wa aalehi wa sallam has made Ali alaihissalam his successor only in the city of Medina or among his family, they have said” Accepting the authenticity of Hadees e Manzelat does not mean that accepting position of prophet for Ali except prophet hood , but the appearance of hadith indicates that Ali was successor of prophet only in his absence and his going to Tabook that also only for the family of prophet he was successor and caliph of prophet like Haroon was in absence of Moosa”

In reply of this claim there are two points which can be said:

**FIRST POINT**: Many of Sunni scholars does not limit this hadees only for Battle of Tabook but believe that Holy Prophet has said this hadees on other occasions also. Ibne Abil Hadeed in favour of successor ship of Ali alaihissalam has brought verses of Quran and prophetic traditions and said that all positions of Janabe Haroon were for Ali alaihissalam, if Holy Prophet sallallaho alaihe wa aalehi wa sallam would have not been the last prophet Hazrat Ali alaihissalam would have been prophet after him**,(Sarhe Nahjul Balagha by Ibne Abil Hadded Vol 13 Page 211),** also said that Holy Prophet sallallaho alaihe wa aalehi wa sallam has kept the names of the Hasan and Husain alaihemussalam, children of Ali alaihissalam and said that I have kept their names on the names of children of Haroon alaihissalam SHABAR O SHOBAIR **(Musnade Ahmad Ibne Hambal Vol 1 Page 158, Mustadrake Hakime Nishapoori Vol 3 Page 168,Kanzul Ummale Muttaqie Hindi Vol 12 Page 117-118)**

**SECOND POINT:** Companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam also took the generality of position from this tradition, e.g. when Jabir Ibne Abdullahe Ansari was asked about Hadeese Manzelat in he said “Holy Prophet with this hadees appointed Ali alaihissalam as his successor for his followers in his life and after the death of him and his obedience upon you has been made compulsory **( Maaniyul Akhbar by Ibne Babwaih Page 74)**

**CLAIMING TO ASSIGN A SUCCESSOR TO THE LIFE OF HOLY PROPHET SALLALLAHO ALAIHE WA AALEHI WA SALLAM**

Some of the Sunni Scholars have said: Janabe Haroon was successor of Janabe Moosa in the life period of Janabe Moosa alaihissalam only because he expired in the life of Janabe Moosa alaihissalam only, then it is possible that Holy Prophet sallallaho alaihe wa aalehi wa sallam has appointed Ali alaihissalam successor for life time only because of this Hadeese Manzelat cannot be considered as appointment of successor after the demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam (**Qazi Abdul Jabbar in the book of Al Mogni Vol 10 Type I Page 159-160, Mir Hamid Hussain Book of Abaqatul Anwar Vol 2 Page 86)**

Shia Scholars have replied him in two ways:

**FIRST**: The word exception (There will not be any prophet after me) makes clear that all of this is true for Ali alaihissalam except prophecy during his lifetime and after the death of the Messenger of Allah also, as per the saying of Allama Tabarsi alaihirrahmah narrators of this tradition are all of this opinion that Holy Prophet sallallaho alaihe wa aalehi wa sallam has appointed Ali alaihissalam as successor at the time of Battle of Tabook in Medina and did not dismiss him but the position continued after that i.e even after the demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam (Asrarul Imamah Page 252)

**SECOND**: Janabe Haroon did not remain after Janabe Moosa to have the claim of successor after Janabe Moosa alaihissalam, if Janabe Haroon alaihissalam would have been alive after Janabe Moosa alaihissalam definitely he would have been successor of Janabe Moosa alaihissalam because successorship was announced for him. Hazrat Ali alaihissalam also was appointed as per tradition for successorship of Holy Prophet sallallaho alaihe wa aalehi wa sallam and he should be considered as successor even after the demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam.

**ALI ALAIHISSALAM’S POSITION IS SIMILAR TO THAT OF HAROON AFTER THE DEATH OF HOLY PROPHET SALLALLAHO ALAIHE WA AALEHI WA SALLAM AND THE ABSENCE OF MOOSA ALAIHISSALAM**:

Janabe Haroon alaihissalam in the time of prophet hood of Janabe Moosa alaihissalam but people were cheated by Samarri and they became cow worshipper, and nobody was found to help Haroon as should have been and Haroon became inevitable in between his nation as result remained patient. Hadees e Manzelat explains all this happening for Hazrate Ali alaihissalam. Imam Ali alaihissalam became successor in the life of Holy Prophet sallallaho alaihe wa aalehi wa sallam, and similarity of Imam Ali alaihissalam with Haroon focuses on these things and not on before death or after death matters. Whatever regarding the text of hadees is seen continuously, keeping in mind the text of hadees and circumstances occurred in issuing hadees six groups have been formed. The sixth group has been assigned to various events that were repeated in the whole of this volume . Meer Hamid Husain has narrated tradition from all sixty six narrators that narrations of all recent narrators were same repetition of older narrators as narrating them will be repitation hence keeping in mind comprehensiveness of this book narration of older narrators were found sufficient

Hope, this volume of the brief collection of the book of Abaqatul Anwar Hadees e Manzelat done by Ayatullah Sayed Ali Hussaine Meelani and translated by Mohammad Baqar who is loved by the hearts will be published by Naba Publisher.

**CHAIN OF NARRATORS FOR HADITH E MANZELAT**

As stated in preface there total sixty six people from among huffaz and narrators of Ahle Sunnat who have narrated Hadees e Manzelat in their own books, here we are narrating some of them who are more famous in their era.

**SECOND CENTURY HIJRI:**

Mohammed Bin Ishaq (Died in 151 Hijri)

**THIRD CENTURY HIJRI:**

1. Abu Dawood Tyalisi (Died in 204 Hijri)
2. Mohammad Bin Saad (Died in 230 Hijri)
3. Abu Bakr Ibne Shaiba (Died in 239 Hijri)
4. Ahmad Ibne Hambal e Shaibani (Died in 241 Hijri)
5. Mohammad Bin Ismaeele Bokhari (Died in 256 Hijri)
6. Hasan Bin Arfae Abadi (Died in 257 Hijri)
7. Mohammad Bin Yazeed Bin Maja e Qazvini (Died in 273 Hijri)
8. Mohammad Bin Isa Tirmazi ( Died in 279 Hijri)

**FOURTH CENTURY HIJRI**:

1. Abu Abdur Rahman Ahmad Bin Shoeb e Nesai (Died in 303 Hijri)
2. Abu Yaala Ahmad Ibne Ali Tamimi Mausli (Died in 307 Hijri)
3. Mohammad Bin Jurair E Tabari (Died in 310 Hijri)
4. Sulaiman Bin Ahmad Tibrani (Died in 360 Hijri)

**FIFTH CENTURI HIJRI:**

1. Mohammad Bin Abdullah Hakim E Nishapuri (Died in 405 Hijri)
2. Abu Naeem Ahmad Bin Abdullah Isfahani (Died in 430 Hijri)
3. Abu Bakr Ahmad Bin Ali Bin Sabit Baghdadi (Died in 463 Hijri)
4. Abu Umar Yusuf Bin Abdullah Bin Abdul Barr (Died in 463 Hijri)

Qurtabi

1. Abul Hasan Ali Bin Mohammad Maghazeli (Died in 483 Hijri)

**SIXTH CENTURI HIJRI:**

1. Abu Shuja Shairaweeh Bin Shaherdar e Dailami (Died in 509 Hijri)
2. Razeen Bin Moawiya Abdari (Died in 535 Hijri)
3. Abul Moayyad Moaffaq Bin Ahmad E Makki

KhatibE Khwarazmi (Died in 568 Hijri)

1. Abul Qasim Ali Bin Hasan Bin Asakar Damishqi (Died in 571 Hijri)

**SEVENTH CENTURY HIJRI:**

1. Ali Ibne Mohammad Ibne Atheer E Jazari (Died in 630 Hijri)
2. Abul Muzaffar Yusuf Bin Qezaugali Sibt Ibne Jauzi (Died in 654 Hijri)
3. Mohammad Bin Yusuf Ganji Shafai (Died in 658 Hijri)
4. Mohibuddin Ahmad Bin Abdullahe Tabari (Died in 694 Hijri)

**EIGHTTH CENTURY HIJRI:**

Ismaeel Bin Umar Damishqi, Ibne Kathir (Died in 774 Hijri)

**NINTH CENTURI HIJRI:**

 Shahabuddin Ahmad Bin Ali Bin Mohammad

 Ibne Hajare Asqalani (Died in 852 Hijri)

**TENTH CENTURI HIJRI:**

1. Jalaluddin Abdur Rahman Bin Abi Bakr Soyooti (Died in 991 Hijri)
2. Shahabuddin Ahmad Bin Mohammad Qastalani (Died in 932 Hijri)
3. Shahabuddin Ahmad Bin Mohammad

Bin Hajare Makki (Died in 973 Hijri)

1. Ali Ibne Hasamuddin E Muttaqi (Died in 975 Hijri)

**CHAPTER TWO**

**CONTAINT OF TRADITION**

This section is dedicated to different narrations of this tradition and the thematic narrations are organized in the form of a narration. Tradition is Quoted in Six ways or Quotes. The sixth category is dedicated to the rare cases that refer to various context of saying the tradition from the narration of Holy Prophet sallallaho alaihe wa aalehi wa sallam.

**FIRST TYPE OF NARRATION:**

In this type of narration is while Holy Prophet sallallaho alaihe wa aalehi wa sallam was going for Battle of Tabook but this time unlike previous battles was leaving Hazrate Ali Alaihissalam in Medina and not taking him with himself and when Hazrat Ali Alaihissalam asked the reason Holy Prophet sallallaho alaihe wa aalehi wa sallam told him Hadees e Manzelat. This particular fact has been addressed in two ways, first way is narrated in this way that Hazrate Ali alaihissalam has asked from Holy Prophet sallallaho alaihe wa aalehi wa sallam that are you leaving me behind in between women and children?, in reply to it Hazrat has said Hadees e Mnzelat. And in the second way of saying Hadees is in this way that leaving behind of Hazrat Ali alaihissalam in Medina started talk in between people , some of them were saying that Holy Prophet sallallaho alaihe wa aalehi wa sallam is not happy with Hazrat Ali alaihissalam that is why leaving him behind, some will say that Holy Prophet sallallaho alaihe wa aalehi wa sallam has become angry from the talk of Hazrat Ali alaihissalam that is why did not taken him with himself. Yet another group will say because of Ali’s love towards this world he was left at Medina. At te end all this are narrated from Ahle Sunnat sources.

**SOURCES OF FIRST TYPE OF QUOTE:**

**Narration Of Abu Dawood E Tayalesi:**

Abu Dawood with his own authority narrates from Saad Ibne Abi Waqqas that “ In the Battle Of Tabook Holy Prophet sallallaho alaihe wa aalehi wa sallam appointed Hazrat Ali alaihissalam as his successor, Hazrate Ali alaihissalam has asked from Holy Prophet sallallaho alaihe wa aalehi wa sallam that are you leaving me behind in between women and children?, Holy Prophet sallallaho alaihe wa aalehi wa sallam replied him “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me”

 **Narration Of Ibne Saad :**

Ibne Saad in his own book of TABAQAT kept one chapter specially for this topic that Holy Prophet sallallaho alaihe wa aalehi wa sallam said to Ali alaihissalam. Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me

He in this chapter narrated many narrations from many sources among them are the narration we narrate as under:

He narrates the tradition with the chain of Abdullah Ibne Raqeem that he said that I have entered, Medina and ate with Saad Bin Malik said: Holy Prophet sallallaho alaihe wa aalehi wa sallam left for Battle of Tabook and kept Hazrat

 Ali alaihissalam as his successor, Hazrat Ali alaihissalam told to Holy Prophet sallallaho alaihe wa aalehi wa sallam that O Holy Prophet are you going and leaving me hear, he alaihissalam said “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me” **(At Tabaqatul Kubra by Ibne Saad Vol 3 Page 23)**

He (Ibne Saad) also narrates from Saeed Bin Mosayyab from Saad Bin Malik that he said: If you don’t mind I may ask from you about a tradition but I am fearing to ask you, he said, don’t fear if you feel I know about it do ask and don’t be freightend. I asked what Holy Prophet sallallaho alaihe wa aalehi wa sallam said about Hazrat Ali alaihissalam when he left for Battle of Tabook and kept Hazrate Ali alaihissalam in Medina as successor? he replied, Hazrat Ali alaihissalam said: whether you are leaving me behind with the remaining people, children and women’s in Medina. Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa” by listening this Hazrat Ali alaihissalam returned back very fast such that dust was his feet was seen shinning, Hammad said: so Ali returned quickly “ **(At Tabaqatul Kubra by Ibne Saad Vol 3 Page 23)**

**NARRATION OF AHMAD IBNE HAMBAL:**

Ahmad Ibne Hambal has quoted this narration with two texts

He with his own authority narrated from Musaab Bin Saad Bin Abi Waqqas that he said” Holy Prophet sallallaho alaihe wa aalehi wa sallam appointed Hazrat Ali alaihissalam as his successor, Hazrat Ali alaihissalam told him are you leaving me behind with ladies and children for which Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me**”(Musnade Ahmad Ibne Hambal Vol 1 Page 298)**

 He with his own authority narrated from Aysha Binte Saad that her father said” Hazrat Ali alaihissalam went with Holy Prophet sallallaho alaihe wa aalehi wa sallam till TAMBIHUL WADA (It is the name of detour overlooking Medina from which travelers pass through Mecca, **Marasedul Ittela Vol 1 Page 301 by Ibne Shubbah)**while he was crying and saying are you leaving me behind with left over people in Medina for which Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me**” ”(Musnade Ahmad Ibne Hambal Vol 1 Page 284)**

**NARRATION OF NESAEE:**

 He with his own authority narrated from Saeed Bin Musayyab from Saad said

” While Holy Prophet sallallaho alaihe wa aalehi wa sallam left Medina for Battle of Tabook Hazrat Ali alaihissalam went behind him while he was crying and saying are you leaving me behind with left over people in Medina for which Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me**”**

**(Alkhasaes By Nesaee Page 68)**

**NARRATION BY IBNE ASAKAR:**

He with his own authority narrated from Aysha Binte Saad that her father said” Hazrat Ali alaihissalam went with Holy Prophet sallallaho alaihe wa aalehi wa sallam till TAMBIHUL WADA and other people reached to Battle of Tabook while he was crying and saying are you leaving me behind with left over people in Medina for which Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me**”**

He has also narrated the tradition from the chain of Jabir (RahmatulLah alaih) like this “I had seen Hazrat Ali Alaihissalam during Battle of Tabook that Ali alaihissalam was catching hold of Bridle of the horse of Holy Prophet sallallaho

alaihe wa aalehi wa sallam and saying are you leaving me in your place for which Holy Prophet sallallaho alaihe wa aalehi wa sallam replied “Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me**”**

**SOURCES OF FIRST TYPE OF QUOTE:**

**NARRATION BY MOHAMMAD BIN ISHAQ:**

Ibne Hesham in his own book narrates from the chain of Ibne Ishaq that when Holy Prophet sallallaho alaihe wa aalehi wa sallam moved from Medina for Battle of Tabook, Abdullah Ibne Obay with the group of transgressors and people who were in doubts and rejected refused to march from Medina. Holy Prophet Sallallaho alaihe wa aalehi wa sallam appointed Hazrat Ali alaihissalam as successor for his family and ordered be a side of them, transgressors provoked sedition and said: Holy Prophet sallallaho alaihe wa aalehi wa sallam left Ali only because Ali is very much after this world and Hazrat has considered him unimportant

When transgressors said like this Hazrate Ali alaihissalam took out his weapons and went to JOROF where Holy Prophet sallallaho alaihe wa aalehi wa sallam had stopped and said “O Holy Prophet sallallaho alaihe wa aalehi wa sallam transgressors are saying you have left me in Medina because I am after this world and wanted to insult me, Holy Prophet sallallaho alaihe wa aalehi wa sallam said they are saying lie, nay I have appointed you as my successor then you go back and be my successor for my family and your family” Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me” that moment Hazrat Ali alaihissalam went back to Medina and Holy Prophet sallallaho alaihe wa aalehi wa sallam continued his journey **(As Seeratun Nabawiyyah by Ibne Hesham Vol 2Page 519-520)**

**NARATION BY IBNE SAAD:**

He with his own authority narrated from the chain of Abu Saeed that he said “Holy Prophet sallallaho alaihe wa aalehi wa sallam went for Battle of Tabook and kept Ali alaihissalam as successor for his family, some of the people said: Holy Prophet left Ali in Medina only because he alaihissalam did not like the way of talking of Ali, this talk reached to Ali and he referred to Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat replied “O the son of Abu Talib Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam” **(At Tabaqatul Kubra by Ibne Saad Vol 3 Page 24)**

**NARRATION BY NESAEE:**

He with his own authority narrated from Saad Ibne Abi Waqqas that he said “Holy Prophet sallallaho alaihe wa aalehi wa sallam went to Battle of Tabook and kept Hazrat Ali alaihissalam at Medina in his place about which others have said from him Hazrat was not happy and hence thought not to take him: by listening this Hazrat Ali alaihissalam immediately went to Holy Prophet sallallaho alaihe wa aalehi wa sallam and said: O Prophet you left me with children and ladies and because of which people are saying that you were not happy with me hence thought not to take me with yourself, Holy Prophet sallallaho alaihe wa aalehi wa sallam told him” O Ali it is not only that I have left you to take care of my family but Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there will not be any prophet after me**” (Al Khasaes By Nesaee Page 67)**

He has also narrated another narration from Saad Ibne Malik which is different from previous narration and it is like this that “ Holy Prophet on his camel went for Battle of Tabook and left Ali at his place , Ali came in front of camel cried and told, O Holy Prophet sallallaho alaihe wa aalehi wa sallam Quraish are saying that you left me behind because you found me very difficult to take with you and that you don’t like my company. Holy Prophet sallallaho alaihe wa aalehi wa sallam in front of all shouted and said “non from you except I am satisfied with him the son of Abu Talib Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam”, Ali alaihissalam said “I am satisfied with Allah and his messenger” (**Al Khasaes By Nesaee Page 77)**

**NARRATION OF TABRANI:**

He narrated from the chain of Zaid Ibne Arqam and said: “Holy Prophet sallallaho alaihe wa aalehi wa sallam while going for Battle of Tabooq told to Hazrate Ali alaihissalam that it is must that either you be in Medina or I will remain hear, and kept Ali alaihissalam in Medina. Some people started saying Holy Prophet sallallaho alaihe wa aalehi wa sallam has not kept Ali in Medina but because of the actions of him which Holy Prophet sallallaho alaihe wa aalehi wa sallam did not liked, this talk has reached to Ali alaihissalam, he came to messenger of Allah and made him aware, Holy Prophet sallallaho alaihe wa aalehi wa sallam laughed and said: “O Ali Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there will not be any prophet after me”

**(Al Moajamul Kabir By Tibrani Vol 5 Page 203)**

**NARRATION BY IBNE ASAKAR:**

He with his own authority narrates from Saeed Bin Mosayyab that he said: Through Saad Ibne Abi Waqqas, I heard him saying “Holy Prophet sallallaho alaihe wa aalehi wa sallam went to Battle of Tabook and kept Hazrat Ali alaihissalam at Medina in his place about which others have said from him Hazrat was not happy and hence thought not to take him: this talk reached to Hazrat Ali alaihissalam which was very difficult for him immediately went to Holy Prophet sallallaho alaihe wa aalehi wa sallam and said: O Prophet you left me with children and ladies and because of which people are saying that you were not happy with me hence thought not to take me with yourself, Holy Prophet sallallaho alaihe wa aalehi wa sallam told him” O Ali Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam?**”**

(This narration Ibne Asakar has narrated with some other chain also)

Ibne Asakar narrated this tradition in different text he this time with his own authority narrates from the chain of Abu Saeed e Khuzri that “Messenger Of Allah sallallaho alaihe wa aalehi wa sallam said to Ali alaihissalam in the Battle Of Tabook that be a successor of me in my family, Hazrat Ali alaihissalam said: O Holy Prophet sallallaho alaihe wa aalehi wa sallam I don’t like that Arabs may say that Ali did not went for help to his cousin brother and remained away to accompany him, Hazrat said did you not like that your position in my eyes is same as Haroon’s position in the eyes of Moosa?,Ali alaihissalam said Yes, again Holy Prophet sallallaho alaihe wa ale hi wa sallam said: Be my successor”

He has also narrated this narration from the chain of ABUT TOFAIL one of the companion of Holy Prophet sallallaho alaihe wa aalehi wa sallam and its text is slightly different from previous narrations , narrates that : As soon as Holy Prophet sallallaho alaihe wa aalehi w sallam came out for Battle of Tabook kept Hazrate Ali alaihissalam in Medina as his successor, Transgressors in Medina became upset and said Holy Prophet did not liked his company and felt bad about him, This matter came to Ali which he felt very bad and said: O Prophet you left me with children and ladies I seek shelter of Allah and His messenger against their displeasure Holy Prophet sallallaho alaihe wa aalehi wa sallam said:”O father of Hasan Allah is happy with you with my happiness certainly Allah is satisfied with because your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except that there is no prophet after me Ali alaihissalam said I am satisfied I am satisfied”

Ibne Asakar with his own authority narrates with the chain of Zaid Ibne Arqam that he said: “Moment Holy Prophet gave order for JAISHUL USRA told to Ali alaihissalam it is must that either you be in Medina or I should remain, and kept Ali alaihissalam in Medina as his successor and left, people started saying Holy Prophet did not like his company and felt bad about him, this matter came to Ali which he felt very bad and went behind him till reached to Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat asked O Ali what has brought you hear , Ali alaihissalam said O messenger of Allah people think that because you were not happy with me that is why you left me in place of you, Hazrat smiled and said: ” O Ali Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except this that you are not prophet?**”. Hazrat Ali alaihissalam said** Yes, Yes O Holy Prophet sallallaho alaihe wa aalehi wa sallam, Hazrat said “Know that it is like that”

**NARRATION OF MOHIBBUDDINE TABRI:**

He has narrated this tradition from the book of SEERAE IBNE ISHAQ, he in this book writes that: as soon as Holy Prophet sallallaho alaihe wa aalehi wa sallam reached JUROF, some transgressors slandered and said about the ruler of Ali alaihissalam: Holy Prophet sallallaho alaihe wa aalehi wa sallam only replaced himself for the sake of bearing Ali difficult with himself ,Ali alaihissalam took his arms on his shoulders and reached to JUROF and said O Holy Prophet sallallaho alaihe wa aalehi wa sallam , before this I had never been in your place in any of battles but a group of transgressors think that you have kept me in Medina because you were finding myself difficult to bear and hence kept me in your place, Hazrat said” they are saying lie, I have put you in my place because of what I have behind me, go back and be there and be with my family in place of me, Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except this that no prophet is there after me**”.( ZAKHAERUL OKBA FI MANAQEBE ZAWIL QURBA BY MOHIBBUDDINE TABARI PAGE 63)**

**SECOND TYPE OF NARRATIONS:**

This type of narrations are related to Covenant of brotherhood, while Holy Prophet sallallaho alaihe wa aalehi wa sallam was making brotherhood among Ansars (helpers, inhabitants of Medina) and Mohajereen (those who migrated from Mecca), took Ali alaihissalam as his own brother and said “Your position in front of me is same as Haroon’s position in front of Moosa”, we will be narrating traditions in this regard:

**NARRATION OF TIBRANI:**

He with his own authority narrates from Mujahid who narrates from Ibne Abbas that “while Holy Prophet sallallaho alaihe wa aalehi wa sallam was making contractual brotherhood among Ansar and Mohajereen did not select any one for Ali alaihissalam, Ali alaihissalam became worried and went out and lied down----- Holy Prophet sallallaho alaihe wa aalehi wa sallam asked about him and reached to Ali alaihissalam hit on his feet and said:” Get up, ther is no title other than Abu Turab which beautifies you, are you angry upon me that while making Ansars and Mohajereen brothers did not select any one for you ?, Are you not satisfied that your position in front me is same as Janabe Haroon was having in front of Janabe Moosa alaihissalam except this that you are not prophet? Now, anyone who loves you will get safety and faith, and anyone who keeps enmity with you Allah will kill him to the death of ignorance and his actions are accounted for in Islam**” (AL MOJAMUL KABIR BY TIBRANI VOL 11 PAGE 62, AL MOJAMUL AWSAT VOL 8 PAGE 435)**

**THIRD TYPE OF NARRATIONS**

This type of narrations were related to closing of doors of Ansars and Mohajereen opened to Masjide Nabavi, In a Khutba Holy Prophet sallallaho alaihe wa aalehi wa sallam said that position of Ali alaihissalam in front of him is same as position of Haroon to Moosa alaihissalam, this has got another way of narrations which Abuzar and Umme Salma alaihemussalam narrated

NARRATION OF IBNE ASAAKAR:

He narrates from Abu Rafe that Holy Prophet sallallaho alaihe wa aalehi wa sallam has recited a sermon for people:

“O people Allah subhanahu wa taala has ordered Moosa and Haroon to prepare their house for resting their nation and order them not sleep in the mosque in the condition of jenabat and don’t get near to their wives except Haroon and his children, and it is not permitted for anyone that in this mosque (Masjide Nabavi) to sleep in the condition of jenabat except Ali alaihissalam and his family”

Ibne Asakar has also narrated this tradition from Jabir Ibne Abdullah e Ansari with different text that “ while we were resting in the mosque , Holy Prophet sallallaho alaihe wa aalehi wa sallam came in while he was having a branch of date tree in his hand and hit to us and said, are you people sleeping in the mosque, actually nobody is allowed to sleep in the mosque, I and Ali both became frightened, Holy Prophet sallallaho alaihe wa aalehi wa sallam said , come O Ali whatever is Halal (permitted) for me in the mosque is also permitted for you, are you not satisfied that your position in front of me is same as Haroon’s position was in front of Moosa except that there will be no prophet after me”

He with his own authority reports from Umme Salma that” Holy Prophet sallallaho alaihe wa ale hi wa sallam came out from house and reach to the Masjid e Nabavi and shouted loudly, It is not permitted to be in this mosque while any one is the condition of junub or mensuration, except for Mohammad sallallaho alaihe wa ale hi wa sallam and his wives, Ali and Fatima (daughter of prophet) (took names for them) so that they may not get deviated”

**FOURTH TYPE OF NARRATIONS**

In this type of narration of Hadeese Manzelat Saad Ibne Abi Waqqas has narrated narrations on the superiority of Hazrat Ali alaihissalam from Holy Prophet sallallaho alaihe wa aalehi wa sallam that one of the superiority of Hazrat Ali alaihissalam among all others is Hadees e Manzelat, narrations were narrated in many of the books of Ahle Sunnat for the sake of lengthiness we are avoiding the narrations of all those narrations but mentioning few names of the books

**(JAMEUL OSOOL BY MUBARAK BIN ATHEER VOLUME 8 PAGE 649, TAZKERATUL KHAWAS BY SIBT IBNE JAWZI PAGE 27, MATALEBUS SOUL FI MANAQEBE AALE RASOOL PAGE 47, TAREEKHE IBNE KATHEER BY IBNE KATHEER VOL 7 PAGE 340-341, NAZME DURRUS SIMTAIN BY MOHAMMAD BIN YUSUF ZARANDI PAGE 107)**

**NARRATION OF IBNE ABI SHAIBA:**

He narrates from Saad that in one of the Hajj in which Moawiya also has gone , he (Saad) went to Moawiya and took name of Hazrat Ali alaihissalam, Moawiya gave bad words to Ali alaihissalam, Saad became angry and told him why are you giving bad words for a man about whom I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam mentioning three qualities for him that even one of him I would have got would have been better than this world and whatever is in it, I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam saying that “To whomsoever I am master Ali is also master for him”, then I have heard messenger saying that “your position (o Ali) in front of me is same as Haroon’s position in front of Moosa except that there will be no prophet after me”, also I have heard him saying “ tomorrow I will give flag (alam) to the one whom Allah and His prophet loves**” (AL MUSANNAF BY IBNE ABI SHAIBA VOL 6 PAGE 396)**

**NARRATION OF IBNE ARAFAH:**

This narration has been narrated by Ibne Katheer in the book of ALBEDAYA WAN NEHAYA that Ibne Arafa narrates from Saad Ibne Abi Waqqas that he said , In one of the Hajj Moawiya came he (Saad) went to Moawiya and took name of Hazrat Ali alaihissalam, Moawiya gave bad words to Ali alaihissalam, Saad became angry and told him why are you giving bad words for a man about whom I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam mentioning three qualities for him that even one of him I would have got would have been better than this world and whatever is in it, I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam saying that “To whomsoever I am master Ali is also master for him”, also I have heard him saying “ tomorrow I will give flag (alam) to the one whom Allah and His prophet loves**”**

then I have heard messenger saying that “your position (o Ali) in front of me is same as Haroon’s position in front of Moosa except that there will be no prophet after me**”, ( AL BEDAYA WAN NEHAYA BY IBNE KATHEER VOLUME 7 PAGE 340)**

**NARRATION BY IBNE MAAJA:**

Ibne Maaja in his own book of Sonane Ibne Maaja with his own authority narrates from Saad Ibne Abi Waqqas that he said that in one of the Hajj in which Moawiya also has gone , he (Saad) went to Moawiya and took name of Hazrat Ali alaihissalam, Moawiya gave bad words to Ali alaihissalam, Saad became angry and told him these words you are saying about a person about whom I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam mentioning three qualities for him that even one of him I would have got would have been better than this world and whatever is in it, I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam saying that “To whomsoever I am master Ali is also master for him”, then I have heard messenger saying that “your position (o Ali) in front of me is same as Haroon’s position in front of Moosa except that there will be no prophet after me”, also I have heard him saying “ tomorrow I will give flag (alam) to the one whom Allah and His prophet loves**” ( SUNANE IBNE MAAJA BY IBNE MAAJA VOL 1 PAGE 45)**

**NARRATION BY NESAAI** :

Nesaai narrates from Aamir bin Saad who narrates from his father Saad Ibne Abi Waqqas that Moawiya asked Saad: what has stopped you saying bad words to Ali Ibne Abi Talib, Saad said: I don’t give him bad words because I heard from messenger of Allah three things out of which if one of them I would have would have precious for me then having Red-haired camel. Idont give bad words to him because I recollect that about Ali, his two children and Fatima revelation came when they were covered under a cloth and prophet said “O my Allah they are my household and progeny”

I don’t give bad words to him because it is said that Holy Prophet while going for Battle of Tabook kept him as his successor, Ali told Prophet you are leaving me among ladies and children and Holy Prophet sallallaho alaihe wa aalehi wa sallam replied him, “Are you not satisfied that your position (o Ali) in front of me is same as Haroon’s position in front of Moosa except that there will be no prophet after me**”,**

I don’t give him bad words because I remember that on the day of Khaibar Holy Prophet sallallaho alaihe wa aalehi wa sallam said: “tomorrow I will give flag in the hand of one whom God and his messenger gave victory to him”

**(AL KHASAES BY NESAAI PAGE 73)**

**NERRATION OF TABARI:**

Muttaqi e Hindi in the book of Kanzul Ummal narrated from Mohammad Bin Jurair e Tabari who narrated from Saad who says that I have heard three distinct qualities of Hazrat Ali alaihissalam from Holy Prophet sallallaho alaihe wa aalehi wa sallam among that if one I would have been dearer to me than what I have in this world, I heard that Hazrat said “your position (o Ali) in front of me is same as Haroon’s position in front of Moosa except that there will be no prophet after me**”,**I have heard that “tomorrow I will give flag in the hand of one who loves Allah and his messenger and Allah and his messenger loves him and he never runs away (from Battle)” I have also heard that “to whom so

ever I am his master Ali is his master too”

**(KANZUL UMMAL BY MUTTAQI E HINDIVOL 13 PAGE 162)**

**NARRATION BY IBNE ASAAKAR:**

He has narrated from Abdullah Ibne Abbas that Umar Bin Khattab while talking among a group about the pioneers of Islam said: I have heard Holy Prophet sallallaho alaihe wa aalehi wa sallam saying about Ali: He has got three qualities that even one of it I would have would have been better than all those things on which sun shines, I, Abu Obadiah, Abu Bakr and group of companions of Holy Prophet sallallaho alaihe wa aalehi wa sallam were present that Hazrat has put his hand on Ali and said ”O Ali you are the first believer in faith and the first Muslim in Islam, and your position in front of me is same as position of Haroon in front of Moosa”

**FIFTH TYPE OF** **NARRATION**

This type of narration is from the son of Saad Ibne Abi Waqqas who has narrated from his father that a person who is follower of narrators has heard Hadeese Manzelat, for confirming and satisfaction of heart enquired Saad Ibne Abi Waqqas about the tradition, Saad confirmed this hadees. This narration many narrators of traditions of Ahle Sunnat have narrated, I am narrating two out of them hear

**(TAREEKHE MADINAE DAMISHQ BY IBNE ASAAKAR VOL 42, JAMEUL OSOOL BY MUBARAK BIN ATHEER VOL 8 PAGE 649, ASADUL GHABA BY ABUL HASAN IBNE ATHEERVOL 3 PAGE 603)**

**NARRATION OF MUSLIM BIN HAJJAJ:**

He with his own authority with the chain of Saeed bin Musayyab who narrated from Amir bin Saad that he said: that my father Saad narrates that Holy Prophet sallallaho alaihe wa aalehi wa sallam said to Ali “your position in front of me is same as position of Haroon in front of Moosa except that there is no prophet after me” Saeed said: It will be good if I hear it from Saad, with this intention met Saad and narration of Amir was said in front of him and asked him : did you hear from messenger of Allah? Saad put his two fingers in his two ears and said (o ears) if you have not heard then become deaf”

**(SAHIYE MUSLIM VOL 4 PAGE 30)**

**NARRATION OF RAZEEN ABDARI:**

Ibne Tareeq in the book of AL UMDAH narrates from Saeed bin Mosayyab that he said: that Umar Bin Saad told us that he has heard the tradition from his father Saad but I expressed that I wish I would have heard from Saad directly, for that I met Saad and asked him: did you hear from messenger of Allah? Saad put his two fingers in his two ears and said (o ears) if you have not heard then become deaf”

(AL UMDAH BY IBNE TAREEQ PAGE 132)

**SIXTH TYPE OF NARRATION**

This quote from the hadith e Manzelat is dedicated due to the low number if repetition issued about this hadith. It cannot be categorized in the form of an independent quote. Among these cases, we can mention these three cases

This narration is narrated from Fatima daughter of Ali alaihissalam, this narration that Ali alaihissalam is from the existence of prophet, and the story of guardianship of the daughter of Janabe Hamza, the General of the Prophet sallallaho alaihe wa aalehi wa sallam, is that you will see them later.

**NARRATION OF AHMAD BIN HAMBAL:**

He with chain of Moosa Al Johni narrates in his book of Musnad in this way: we reached to Fatima the daughter of Ali, my friend Abu Mehdi asked: how old are you ?, she said I am eighty six, he said what you have heard from your father? She said : Asma the daughter of Omais told me that Holy Prophet sallallaho alaihe wa aalehi wa sallam told Hazrat Ali alaihissalam “your position in front of me is same as position of Haroon in front of Moosa except that there is no prophet after me”

**(MUSNADE AHMAD BIN HAMBAL BY AHMAD BIN HAMBAL VOL 7 PAGE 513)**

**NARRATION BY NESAI:**

He with chain of Moosa Al Johni narrates that Moosa reached to Fatima the daughter of Ali, who was eighty six and asked that what you have heard from your father? She said: No but Asma the daughter of Omais told me that Holy Prophet sallallaho alaihe wa aalehi wa sallam told Hazrat Ali alaihissalam “your position in front of me is same as position of Haroon in front of Moosa except that there is no prophet after me”

**(ALKHASAES BY NESAI PAGE 78-79)**

**NARRATION BY IBNE ASAAKAR:**

He narrates with the chain of Ibne Abbas and he from Umme Salma that Holy Prophet sallallaho alaihe wa aalehi wa sallam said to her “O Umme Salma flush of Ali is from my flush, and his blood is my blood and his position in front of me is same as position of Haroon in front of Moosa except that there is no prophet after me”

**(TAREEKHE MADINAE DAMISHQ BY IBNE ASAKAR VOL 42)**

He with the chain of Ismaeel Bin Abdullah Bin Jafer Tayyar narrates that he said: when daughter of Janabe Hamza came to Medina Al, Jafer and Zaid were having dispute that who should be guardian of her, Holy Prophet sallallaho alaihe wa aalehi wa sallam said: tell them dispute in this regard needs clarification, Zaid said : she is daughter of my brother ,hence I am more eligible for her guardianship, Ali said: she is daughter of my uncle, and I have brought her, Jafer said: she is daughter of my uncle, and her aunt is with me hence I am more eligible for her guardianship-------, Holy Prophet sallallaho alaihe wa aalehi wa sallam said: “ I judge in between you all and said: “you O zaid is male servant of me and Iam your owner, and you O jafer is similar to me in the creation and ethics and you O Ali your position in front of me is same as position of Haroon in front of Moosa except that there is no prophet after me”

**(TAREEKHE MADINAE DAMISHQ BY IBNE ASAKAR VOL 42)**

**MEANING OF HADITHE MANZELAT**

Mir Hamid Hussain Hindi in the chapter of meaning of Hadis e Manzelat of this volume proves Imamat of Hazrate Ameerul Momeneen Ali Ibne Abi Talib alaihissalam without any one in between after the Holy Prophet sallallaho alaihe wa aalehi wa sallam and successor ship of messenger of Allah in all affairs of him except the prophet hood in detail. Also at some places replied the objections of the enemies, and with this the discussion of Hadeese Manzelat specially becomes very fruit full. In the following meaning of this valuable hadith are briefly discussed.

**OBEYING OF HAZRAT ALI ALAIHISSALAM BECOMES COMPULSORY:**

Janabe Haroon Alaihis salam’s obedience became obligatory in the life of Hazrate Moosa alaihissalam, in the same way obedience of Hazrat ALI Alaihissalam becomes obligatory in the life of Holy Prophet sallallaho alaihe wa aalehi wa sallam. The proof of this is proved in several ways by the Holy Prophet sallallaho alaihe wa aalehi wa sallam to prove successor ship of Ali alaihissalam.

FIRST: We consider his obedience compulsory in the life of Holy Prophet sallallaho alaihe wa aalehi wa sallam, and his successor ship after the demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam. And to place him among the subjects and followers is against consensus.

SECOND: No wise man would approve of such a thing that Hazrat ALI Alaihissalam was the one whose obedience in the life of Holy Prophet sallallaho alaihe wa aalehi wa sallam was obligatory, but after demise of messenger of Allah he should be included in the group of followers and those who are obedient.

THIRD: Hazrat Ali alaihissalam like Janabe Haroon was completely obligatory to be obeyed for the entire nation even obedience of Hazrat Ali alaihissalam was obligatory on those three people (1st, 2nd and 3rd caliphs) also. Therefore , the necessity of believing in the Imamate and not having caliphate after the demise of Holy Prophet sallallaho alaihe wa aalehi wa sallam, appointing those three people as caliph requires turning the issue around and turning it ups and down legitimately.

**IMAMAT AND SUCCESSOR SHIP OF HAZRAT ALI ALAIHISSALAM:**

Hazrate Moosa alaihissalam handed over his Imamat and caliphate and all other works related to successor ship to Hazrate Haroon alaihissalam, and made obligatory on all Bani Israeel his obedience compulsory and disobedience and opposition of him was considered unlawful (Haram). This matter has been narrated and considered very important by those writers of life history of prophets and other scholars

For example, we narrate from the book of ALMELAL WAN NEHAL OF Shehrastani as under:

It is said “Hazrat e Moosa alaihissalam revealed his proves of prophet hood like Secrets of Taurah etc. to Janabe Yuoosha bin Naun as he was successor and prophet after Janabe Moosa and these things were in sharing between Janabe Moosa and Haroon as Quran says WA ASHRIKHO FI AMRI (SURAE TAHA AYAT 32) and he was successor and when Janabe Haroon died in the life of Janabe Moosa successor ship shifted to Janabe Yuoosha till it reached to two children of Janabe Haroon Shubbar and Shubair, because some successor ship and Imamate are stable and some are deposits. Jews have got this believe that Shariat is only one which started and ended with Moosa alaihissalam, before him there was no shariat but some reasonable sets of laws as a total they are not in agreement of abrogation of shariat”

**(AL MELAL WAN NEHAL BY SHAHRASTAN VOL 1 PAGE 210-211)**

We get some benefits from the talk of Shaherstani

Hazrat e Moosa informed to Janabe Yuoosha about the secrets of Taurah till it reaches to children of Janabe Haroon, then it is clear that informing about secrets is the thing which was ultimate and in the considerations of Janabe Moosa alaihissalam, Janabe Haroon was assign this secrets and because of this reason children of Janabe Haroon were assigned.

Reason of assigning has been explained because they both were associated to each other in the affair of prophet hood and messenger ship as Quran says

 ” WA ASHRIKHO FI AMRI”

Hazrat e Haroon was himself successor of Hazrat e Moosa and every Muslim knows that successor ship of Infallible Prophets dies not gets over after passing away of the Prophet

Since Janabe Haroon died in the life of Janabe Moosa successor ship of Janabe Moosa as a trust to Janabe Yuoosha but actually the correct successors were children of Janabe Haroon

Successor ship of Janabe Yuoosha was actually for reaching to those two children of Janabe Haroon, and this is another reason that actual successor was Janabe Haroon only

In view of above whatever is said it can be concluded that with the successor ship of Hazrate Ameerul Momeneen alaihissalam his superiority is proved

Hadeese Mnzelat is Hadeese Qudsi (words of Allah other than Quran) which was revealed on the occasion of births of Husnain alaihemussalam

This tradition has been brought by Jibraeel on the occasion of birth of Hazrate Imam Hasan and Imam HUSSAIN Alaihemussalam.

This news has been narrated by many of earlier scholars of Ahle Sunnat some of them are Abdul Malik bin Mohammad Waez e Khargoshi, Ahmad bin Abdullah Mohibbe Tabari, H ussain Bin Mohammad Deyar Bakri, Shahabuddin Bin Shamsuddin Daulatabadi that for keeping the names of the children (Husnain alaihemussalam) Ali alaihissalam requested Holy Prophet sallallaho alaihe wa aalehi wa sallam and Holy Prophet requested Allah subhanahu wa taala and Jibraeel came every time with the message from Allah that “------ say to him that Ali’s position in front of prophet is same as Haroon’s position in front of Moosa then keep the name of him the name of children of Haroon, Jibraeel came down gave congratulations from Allah and said keep the name of children of Haroon for the first son which is SHUBBAR and its equivalent in Arabic is Hasan and for the second son as SHOBAIR and its equivalent is Hussain” **(HEDAYATUS SOADA BY DAULATA BADIE HINDI VOL 9 PAGE 16)**

**HADEES E MANZELAT IS PROOF OF INFALLIBILITY OF HAZRAT ALI AS JANABE HAROON WAS INFALLIBLE:**

There does not exist any document which rejects infallibility of Janabe Haroon and in the same way there is no doubt in infallibility of Hazrat Ali alaihissalam, in other way it is crystal clear that Khelafat and Imamat cannot be established by other than infallible, then Hazrate Ali alaihissalam was successor after Holy Prophet sallallaho alaihe wa aalehi wa sallam, hence by the order of Hadeese Manzelat and similarity between Ameerul momeneen and Janabe Haroon and to get convinced themselves scholars take the support of Ayat “UKHLUFNI FI QAUMI WA ASLEH”(SYRAE AARAF AYAT 142).”

**SIMILARITY BETWEEN HAZRAT ALI ALAIHISSALAM AND JANABE HAROON ALAIHISSALAM IN STAYING MOSQUE:**

It has come in the tradition that” Hazrate Moosa alaihissalam ordered that except Haroon for no one it is permitted to stay in the mosque, and Ali’s position in front of me is same as Haroon position in front of Moosa then except Ali no one is permitted to stay in the mosque”

This matter has come in the lengthy tradition from Holy Prophet in which Hazrat has ordered to close the doors of Abu-Bakr o Umar o Usman and others opening to Masjid e Nabavi and told to Hazrat Ali alaihissalam “It is purified, keep quiet”. This has become cause of jealousy of some people with Ali alaihissalam, then Holy Prophet sallallaho alaihe wa aalehi wa sallam stood up and said----------- this hadees has been narrated in previous pages

Mir Hamid Hussain for better clarity of this hadees has narrated once again from Ibne Maghazeli:” This became cause of jealousy of some people with Ali alaihissalam, they felt themselves insulted and superiority of Ali Alaihissalam upon themselves and on other companions became evident. This news reached to Holy Prophet sallallaho alaihe wa aalehi wa sallam Hazrat stood up and gave a sermon, people are thinking bad about me that How I have permitted Ali to stay in the mosque, By Allah I have not taken you out and allowed him to stay. Allah subhanahu wa taala has sent revelation to Janabe Moosa and Haroon alaihemussalam “and I revealed to Moosa and his brother (Haroon) that you two persons should arrange houses in Egypt for the people of your nation and phase them to each other and established prayer”

Allah has ordered Janabe Moosa alaihissalam that don’t be in your own mosque, and don’t keep marriage ceremony in the mosque and except Haroon and his children nobody should enter in that.

Ali’s position in front me is same as Haroon’s position in front of Moosa and over and above he is from my house hold and my brother and except for Ali and his children nobody is permitted to marry inside mosque, then anyone who desires to be there, and shown with his own hand towards Syria”

**(ALMANAQIB BY IBNE MAGHAZELI PAGE 255)**

This hadees is a conclusive text that according to Hadeese Manzelat whatever benefits, advantages and attributes were for Janabe Haroon were for Hazrate Ali alaihissalam too. It also proves to be first and foremost and to be preferred upon other companions . Two cases mentioned after this are also based on the same quotation of the hadees and narrations are also supported which Mir Hamid Hussain has narrated. Because of same topic we are not narrating completely but whatever is important will narrate and will conclude in the following:

1. Holy Prophet sallallaho alaihe wa aalehi wa sallam said” O Ali come for you mosque is permitted as the same is permitted for me , are you not happy that except prophet hood your position to me is same as Haroon’s position is for Moosa?”

Mir Hamid Hussain after narrating this adds, Holy Prophet sallallaho alaihe wa aalehi wa sallam said:” same is permitted for you ----“this is mentioned as showing the reason for the verdict and shows that those cases are not permissible for Ali alaihissalam except he is compared with Haroon in relation to Janabe Moosa. Then Hadees e Manzelat has got a great position for Ali alaihissalam only and not for other companions. Then he was most superior after Holy Prophet sallallaho alaihe wa aalehi wa sallam than all other companions

1. Holy Prophet sallallaho alaihe wa aalehi wa sallam said “ Allah subhanahu wa taala send revelation to Janabe Moosa alaihissalam that

 choose a Clean mosque, that except you and two children of Haroon no one should remain in that and Allah subhanahu wa taala has revealed to me that I will choose a clean mosque and except me, Ali and Ali’s two children no one will be permitted to remain in the mosque”

Mir Hamid Hussain (RahmatulLah alaih) while concluding the hadees said: as in the tradition it is said, similarity of Hazrat Ali alaihissalam and his two children were given with Haroon and his two children which specifies permission of them to remain inside pure mosque and shows that this is done by Allah subhanahu wa taala by revelation, then similarity which is mentioned in Hadeese Manzelat is on the specific basis. As traditions are explaining other traditions in the same way as it has come in the book of FATHUL BARI and other books. If this hadees is specific, itself is a biggest proof of superiority of Hazrat Ali alaihissalam and this superiority is proof of his successor ship and Imamat after Holy Prophet sallallaho alaihe wa aalehi wa sallam.

**SENTENCE OF “EXCEPT THAT THERE IS NO PROPHET AFTER ME” :**

Holy Prophet sallallaho alaihe wa aalehi wa sallam said: “EXCEPT THAT THERE IS NO PROPHET AFTER ME” (LA NABIYA BADI), This sentence itself is clarifies that if there would have been continuation of prophet hood Ali alaihissalam would have been prophet after Holy Prophet sallallaho alaihe wa aalehi wa sallam, in this way Hadeese Manzelat is itself proof of infallibility and superiority of Hazrat Ali alaihissalam because infallibility and superiority is condition for prophet hood.

Tradition of Holy Prophet in which Ali alaihissalam was introduced as Minister and successor of him.

In other tradition Holy Prophet sallallaho alaihe wa aalehi wa sallam has said similarity between Ali alaihissalam and Haroon and said: “My shoulder has been strengthening as shoulder of Moosa was strengthen by Haroon, he is successor and minister of me and if there would have been prophet Ali would have been prophet after me”

Mir Hamid Hussain (RahmatulLah alaih) writes after that:” Hazrate Ali alaihissalam got all the positions of Janabe Haroon except that of prophet hood as Holy Prophet sallallaho alaihe wa aalehi wa sallam is the last prophet”

**HADEESE MANZELAT IS PROOF OF BEING MOST KNOWLEDGEABLE OF ALI ALAIHISSALAM BECAUSE OF HAROON BEING THE MOST KNOWELEDGEABLE:**

Janabe Haroon after Janabe Moosa was most knowledgeable person in his nation and Hazrat Ali alaihissalam was most knowledgeable person after Holy Prophet sallallaho alaihe wa aalehi wa sallam, and this knowledge of him leads to his superiority and superiority is the base of successor ship of him.

**HADEESE MANZELAT IS PROOF OF BEING SUPERIORITY OF ALI ALAIHISSALAM BECAUSE OF HAROON BEING THE MOST SUPERIOR:**

Superiority of Janabe Haroon in the religion of Moosavi cannot be denied and similarly superiority of Ali alaihissalam cannot be denied in the nation of Holy Prophet sallallaho alaihe wa aalehi wa sallam

Saying of Holy Prophet sallallaho alaihe wa aalehi wa sallam that:” Medina cannot be reformed except by me or you” Holy Prophet sallallaho alaihe wa aalehi wa sallam appointed Hazrate Ali alaihissalam as successor in Medina and told him “are you not satisfied that your position -------“then also said “Medina cannot be reformed except by me or you”

This sentence is very important and showing great position of Hazrate Ameerul Momeneen alaihissalam, a place which others could not get it and cannot get it, appointing Ali alaihissalam as successor in Medina due to his position and this itself is complete proof of superiority of Hazrat Ali alaihissalam which results successor ship of Holy Prophet sallallaho alaihe wa aalehi wa sallam without any gap after prophet’s demise

**HADEESE MANZELAT IN CONTEXT OF DISCRIBING HIS HOLINESS OF “SAYYADUL MURSALEEN, (MASTER OF SENDERS) AMEERUL MOMENEEN (PRINCE OF BELEIVERS), KHAIRUL WASIYEEN (BEST OF GURDIANCE) AND AWLAN NAS BIN NABIYEEN (FIRST ONE WHO BELIEVED TO PROPHET) :**

It is narrated by Anas Ibne Malik that I was near Holy Prophet sallallaho alaihe wa aalehi wa sallam and heard him saying that now “sayyadul mursaleen, (master of senders) ameerul momeneen (prince of believers), khairul wasiyeen (best of guardians) and awlan nas bin nabiyeen (first one who believed to prophet) will enter, and Ali alaihissalam entered, Holy Prophet sallallaho alaihe wa aalehi wa sallam twice said : come near me come near me, Ali alaihissalam sat in front of Holy Prophet sallallaho alaihe wa aalehi wa sallam and asked O Holy Prophet anything has been revealed concerning me

Holy Prophet sallallaho alaihe wa aalehi wa sallam said:”Are you not happy that your position in front of me is the same position of Haroon to Moosa except that after me there is no prophet hood, you are my brother and my minister, and the best person whom I can keep on my place after me , and you know the interpretation of Quran that they do not know, and you can argue with them regarding interpretation of Quran in the same as I have argued with them regarding its revelation

(KASHFUL GHUMMAFI MAREFATIL AIMMA BY ARBALI VOL 1 PAGE 434)

Because of that Hadees e Manzelat like other traditions is a clear tradition regarding superiority of Hazrat Ameerul Momeneen Ali alaihissalam, it is that highest quality in which no companion is having any share and this tradition is having that superiority and nearness to Holy Prophet which nobody has which results to his Imamat and successor ship after prophet without having any body in between

**ARGUMENT OF AMEERUL MOMENEEN WITH THIS HADEES IN SHURA:**

Arguing Hazrate Ameerul Momeneen alaihissalam on the day of Shura with Hadeese Manzelat is itself best proof of the greatness of hadees, its superiority and truthfulness by which Hazrat has claimed successor ship and Khelafat after Holy Prophet sallallaho alaihe wa aalehi wa sallam.

If this hadees was not worthy of proving his superiority Hazrat would have not brought as a proof in front of that nation which was deadly against him and they (enemies) also became silent on the protest of Hazrat with this Hadees

Even if it was a combined superiority Hazrat would have not selected it for protest because otherwise they would have said how you are claiming your right on the basis of this which is also the quality and superiority for others?

It is worth mentioning at the end that even daughter of Holy Prophet Hazrate Zahra salamulLah Alaiha protested with this Hadees **(ASNIUL MATALIB FI MANAQEBE ALI IBNE ABI TALIB BY WASAI PAGE 50-51)**