Wilayar Ali

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Da SunanSa Mad'aukaki Amincin Allah ya tabbata ga Annabi da Alayensa

WILAYAR IMAM ALI (S) Tambaya Ta Daya:

Wannan tambaya ta ginu ne akan fadar Allah Subhanahu Wa Ta'ala a cikin Suratul Ma'idah aya ta 4 in da Ya ce: Ma'ana A yau na cika maku addininku, na kamala maku ni'imata akan ku, sannan na zabar muku musuluncin nan ya zama shi ne addininku.

Wannan aya ta sauka ne a ranar Arafah, 9 ga watam Zul-hajji, a shekara ta 10 BH kwana 97 kenan kafin cikawar Manzon Allah Sallallahu Alaihi Wasallama. Wannan ya nuna kenan ayar ta sauka ne bayan da Manzon Rahama ya yi shekaru ashirin da uku yana kira zuwa ga musulunci. Bayan kuma kafuwar daular musulunci da shekaru goma. Da yake addinin Shi'ah, akidarsa da siyasarsa, da yunkurin tawayensa duk sun bayyana ne bayan rasuwar Manzon Allah Sallallahu Alaihi Wasallama. Tambaya a nan: Shin Shi'ah tana cikin addinin da aka kamala ranar Arafah ko tana wajen sa? Idan har tana cikinsa to, ya aka yi Annabi Sallallahu Alaihi Wasallama bai fade ta ba? bai gina addininsa akan ta ba? bai karantar da almajiransa ita ba? Idan kuma bayan addini ya kammala ne ta zo, to me ye amfaninta?

AMSA:

Salamun alaikum.

Kafin fadawa cikin wannan amsa, ina ganin yana da kyau ko da a gurguje mai karatun da bai san mecece Shi'a ba ya sami haske akai: Shi'a Mazhabi ne dake nufin dukkan mutumin da ya yi imani da Ubangiji Tilo ne, ya yarda Ubangiji Adali ne, ya yarda da dukkan Annabawan Allah (A), ya yarda da Imamai goma sha-biyu akan sune Halifofin Annabi Muhammad (S) a bayansa a bisa doron Nassi, na farkonsu shine Imam Aliy (A), na karshensu kuwa Imam Muhammadul-Mahdiy (A), kana kuma ya yarda da makoma, wato Tashin-alkiyama.

A gurguje cikar wadannan shine zamowa Shi'a. Don haka tambayar wannan Shehin Malami, tana nufin kenan shin wadannan abubuwa wadanda da cikarsu ne Shi'anci ya tabbata, ya faru ne kafin rasuwar Annabi Muhammad (S) ne?

Wannan aya da Malamin ya jawo: "Ayau ne na cika muku addininku ...." Ta sauka ne akan tabbatar da Shi'anci akan shine hanyar da ya bari za a bi, kuma hanya ta gaskiya, addini na Ubangiji.

Malam Suyudiy ya fada a cikin littafinsa Durrul-manthuur babi na 67 Juzu'i na 3 shafi na 418:

"…. Daga Abu Sa'iidul-khudriy yace: wannan ayar {Yaa ayyuhar-rasuulu balligh maa unzilaa ilaika min rabbika …} ga Manzon Allah (S) a ranar Ghadiir Khuum ne akan Aliyyu bn Abu Daalib. (Ubangiji ya umarci Annabi (S) akan a wannan lokacin na Hajjin ban-kwana ya sanar da wanene Halifansa, idan kuma bai sanar ba to sakon sa ma bai cika ba. Inda bayan ya nuna Imam Aliy akan shine Halifansa a bayansa ne waccen aya ta "Al-yauma akmaltu ……." Ta sauka zamuga hakan nan gaba).

Haka nan dai Malam Suyudiy ya fitar cikin Durrul-manthuur babi na 3 Juzu'insa na 3 shafinsa na 323: Haka kuma Ibn Mardawiihi da Ibn Asaakir sun fitar daga Abuu Sa'iidul-Khudriy yace: "Yayin da Manzon Allah (S) ya nasabta Aliyyu (Akan Halifancinsa) a ranar Ghadiir Khum ya kirashi da Makibincin lamari, sai Jibriilu ya sauka gareshi da wannan ayar {Al-yauma akmaltu ….}".

Ya zo a cikin Siiratul-halabiyyah a hashiminsa na Siiratun-Nabawiyyah : 3/274, da Manaakib na Ibnul-Maghaazaliy Ash-shaafi'iy: 16, da Fusuulul-muhimmah na Ibn Sabbaagh Al-maalikiy: 40, da cikin Yanaabii'ul- mawaddah na Kanduuziy:40. kai akwai litattafai masu tarin yawa da suka ruwaito wannan Hadisin na Ghadiir d azan kawo wanda ko kusa bazan iya kawo su ba, daga ciki akwai: Asbaabun-nuzuul na Naishaabuuriy, da Madaalibus-su' aal na Kamaaluddiin Ash-shaafı'iy, da Tafsiiru

Mafaatiihul- ghaib na Raaziy, da Tafsiirul-manaar na Muhammad Abduh, da Tafsirin Ibn Shuraih, da Tazkiratul-Khawaas na Ibnul-jauziy, da Musnad na Imam Ahmad, da Zakhaa'irul-ukbah na Dabariy, da Riyaadhun-nadhrah na Muhibbuddiinud- Dabariy, kai wasunsu masu tarin yawa daga cikin litattafan Hadisi da Tarihi da Tafsiri:

"Lokacin da Manzon Allah (S) yake dawowa zuwa Madina a tare dda shi akwai dubunnan jama'a Musulmi; yazo ga Ghadiir Khum a Juhfah, a inda nan ne matattarar hanyoyin mutanen Madina da Iraki da Masar, wanda ya faru ne ranar sha-takwas 18 ga Zul-hijjah. Sai wahayi ya sauka gareshi daga Ubangiji da fadinsa: "Yaa ayyuhar-Rasuulu balligh maa unzila ilaika min Rabbika" (Al-maa'idah: 67), ya umarce shi da ya tsayar da Aliyyu Shugaba ga jama'a, kuma ya isar musu da abinda aka saukar masa na Halifancin Aliyy da wajabcin biyayya akan kowa. Nan take Annabi Muhammad (S) yayi umarnin akan wanda yah aura Juhfa ya dawo baya, wanda kuma bai karaso ba ya iso inda ya fada babban sauti yace: "Yaku mutane kamar za a kirani kuma na amsa, ni zan bar muku abubuwa masu nauyi guda biyu sune; Littafin Allah da tsatsona Iyalin gidana. Domin hakika ba za su saba mini ba har ranar tashin Alkiyama …. Sannan yace: Hakika Ubangiji ne Majibincin lamurana, kuma nine shugaban dukkan Muminai, sannan ya rike hannun Aliyy (A) yace: duk wanda na zamo shugabansa to ga Aliyyu shugabansa ne, Ubangiji ka jibinci lamarin wanda ya jibinci lamarinsa, ka yi gaba da mai gaba

da shi, ka taimaki mai taimakonsa, ka kaskantar da wanda ya kaskantar das hi, ka sanya gaskiya juyawa duk inda ya juya. Ku sani duk wanda ya shaida to ya sanar da wanda baya nan". Haka nan bai saki hannun ba har sai da Malaa'ika Jibrilu ya saukar da Wahayi da fadinsa Ubangiji: "Al-yauma akmaltu lakum...". Sai Manzon Allah (S) yace: "Allaahu Akbar bi-ikmaaliddiini, wa itmaamin-ni' mah, wa ridhar-Rabbi bi-risaalatiy wal-wilaayati li-Aliyyin min ba'diy". Nan take mutane suka kasance suna taya Imamu Aliyy (A) Amiirul-muminina murna, daga cikin Sahabbai na farko akwai Sayyadi Abubakar da Sayyadi Umar, kowa na fadin: Madalla, madalla ya Dan Abuu Daalib, ka wayi gari ka wuni Majibincin lamarina da dukkan Mumini da Mumina.

Manzon Allah (S) yana cewa: "Duk wanda ya kayatar das hi yayi irin rayuwata ya mutu irin mutuwa ta, a sanya shi Aljannar da Ubangiji nay a dasa ta, to dauki Aliy akan Halifansa bayana, haka nan ya yarda da halifancin wanda yace halifansa ne, haka kuma yayi riko da Ahalin gidansa a bayansa domin su tsatsonsa ne, wadanda aka halicce su da tabon da aka halicce shi, hakanan su aka azurta da fahimta tad a ilimi na…". Wannan Hadisin Malam Haakim ya fitar das hi, hakanan Dabaraaniy, da Haithamiy, hakanan Abuu Na'iim ya ruwaito shi a cikin Hilyatul-auliyaa' , haka nan dai Ibn Asaakir a cikin Taarikhu Dimashka. Kuma kiran Mabiya Aliyy (A)da Shi'a ba yanzu ne farau ba, a'a tun zamanin Manzon Allah (S) ne, kuma da kansa. Yazo a cikin Durrul-manthuur lokacin da yake tafsirin: "Innallaziina aamanuu wa amiluus-saalihaati ulaa'ika hum khairul-bariyyah" (Al-bayyinah: 7). Daga Ibn Abbaas yace: lokacin da wannan ayar ta sauka Manzon Allah (S) yace ga Aliyy: "Kai ne da Shi'arka yardaddu ababen yarda a ranar Alkiyama".

A gurguje, wadannan hujjojine akan Malamin a kansa, domin ayar da ya kawo ma tana nuna ne babu wani Mazhabi da shari'ar Musulunci ta yarda abi sai Shi'anci a bisa Tafsiran Manyan Malaman Sunna yardaddu garesu, don kuwa sune masu riko da Imam Aliyy (A) akan shine Halifansu na farko a bayan Manzon Allah (S), wanda wannan shine umarni daga Ubangiji da Shi kansa Manzon (S) kamar yadda ya gabata.

Sai mun hadu a amsa ta biyu.

(Daga Nuruddeen Ibn Muhammad (Daarus-thakalaini