

Amma kalmar *mawla* ba yana nufin aboki ba ne?

Duk da cewa malaman Sunni da dama a dukan karnoni da kuma ra'ayiyi daban daban sun tabbatad daaukuwar wannan waki'a da kuma kalaman Annabis (s), sun fuskanci wahala wajen daidaita hakan da abun day a faru bayan rasuwan Annabi (s). Ba zai yiwu a yi cikakken bayanin abun da suka afku a wannan takaitaccen rubutun ba. Mafi muhimmancin darasi shi ne da dama daga malaman Sunni suna da raayin Annabi (s) yanason ya nuna Ali (a) aboki ne da kuma mai taimako kawai ga musulmai!

Akwai fannoni da daman a wannan waki'an da suka nuna cewa yafi haka muhimmanci. Wahayin ayoyin Kur'ani da dama, yawan jama'an dake tare a wajen, kusantowan karshen rayuwan Annabi (s), Tabbatad da cewa Annabi keda cikakken iko da suka yi, taya murnar da Umar yayi da wasu dalilai da wannan takaitaccen rubutun ba zai iya kawo wa ba, suna nuni da kasantuwan Annabi (s) ya tsaida magaji. Ya bayyana a fili cewa kalmar *mawla* an yi amfani da ita ne dan ya nuna mai cikakken iko bayan Annabi (s) ya kunshi, ba tare da takaitawa ba, harda mulkin jama'a.

Kalman Karshe

In da akwai sauran kokwanto game da muhimmancin wannan fadin da kuma kokarin masu mulki suyi rufa rufa, bari wannan ya zama kalman karshe:

Lokaci kalifancin Imam Ali (a), shekaru da dama bayan aukuwan Ghadir, Imam Ali (a) yace wa Sahabin Annabi (s) Anas bin Malik: "Me yasa ba zaka tashi ka shaida wa mutane abun da kaji daga Manzon Allah ranan Ghadir ba?" Sai Anas bin Malik ya amsa da cewa "Ya Amir al-Muminin! Na tsufa kuma bana iya tunawa." Dagan an sai Ali (a) yace: "Allah yayi maka shaida da farin tabo (na kuturta) wanda rawanin ka ba zai iya boye wa ba, in kana sane kaki fadin gaskiya." Sai katon farin tabo ya fito a fuskan shi kafin ya tashi daga inda ya ke."

- ❑ Ibn Qutaybah al-Dinawari, *Kitab al-Ma'arif*, (Cairo, 1353 AH), shafi. 251
- ❑ Ahmad bin Hanbal, *al-Musnad*, kundi. 1, shafi. 119
- ❑ Abu Nu'aym al-Isfahani, *Hilyat al-Awliya'*, (Beirut, 1988), kundi. 5, shafi. 27
- ❑ Nur al-Din al-Halabi al-Shafi'i, *al-Sirah al-Halabiyya*, kundi 3, shafi . 336
- ❑ Al-Muttaqi al-Hindi, *Kanz al-'Ummal*, (Halab, 1969-84), kundi 13, shafi . 131

To find out detailed information on the event of Ghadir Khumm, visit:

<http://al-islam.org/ghadir/>

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Ya Manzo ka isad da abun da aka saukar maka daga Ubanngijinka, in ba ka yi ba, kuma ba ka isad da sakon ba (kwata kwata); kuma Allah zai kare ka daga mutane (Kur'an: Sura 5, Aya 67)

Shin Annabi(s) Ya Zabi Magaji

Shi'ah sun yi imani da cewa umurnin da ke cikin ayar kur'anin nan Annabi (s) ya isad da ita lokacin daya zabi Imam Ali dan Abi Talib (a) a zaman magajin sa a ranar Ghadir Khumm.

Me ya ya faru ranar Ghadir Khumm?

Ghadir Khumm wani waje ne mil kadan daga Makka kan hanyar Madina. Lokacin da Annabi ke wuce wannan wajen a ranan 18 ga watan Zul Hijja (10 ga watan mayu 632) yana dawowa daga Hajjin Bankwana, sai ayar “*Ya Manzo ka isad da abun da aka saukar ...*” ya zo masa. Sai ya tsaya ya yi jawabi wa mahajjatan da suka taho tare da shi daga Makka kuma za baje daga nan kowa ya nufi inda zashi. Annabi (s) ya bada umurni a kera masa mumbari da rassan bishiyoyi. Bayan sallan azahar sai Annabi ya hau mumbari yayi jawabi wa taron wanda shine taro mafi yawa wata uku kafun mutuwan shi.

Mafi shahara cikin sakon nashi shine lokacin da ya daga hannun Imam Ali (a) sai Annabi (s) ya tambayi mabiyar sa ko yafi daukaka sama da kansu, su da su ka yi imani. Jama'an suka amsa da murya daya cewa “hakane, ya Manzon Allah”

Sa ya yi umurni: **"Duk wanda wanda na kasance shugaba (*mawla*) a gareshi, Ali ma shugabansa (*mawla*) ne. Ya Allah, ka zama abokin wanda abokin sa ne, kuma ka zama makiyin wanda makiyin sa ne."**

Da zaran Annabi (s) ya gama wannan jawabin nasa, wannan ayar Kur'anin sai ya sauko masa:

*Wannan ranan Na kamala mu ku addininku kuma na cika ni 'ima na gare ku ,
kuma na zaban muku Islam a zaman addininku.*
(Kur'an 5:3)

Bayan wannan jawabin nashi, Annabi (s) ya sa kowa yayi bai'a wa Ali (a) da taya shi murna. Da ga cikin wadanda suka yi haka akwai Umar bin al-Khattab, wanda yace: "Ina taya ka murna Ibn Abi Talib! Yau kai ne shugaban masu imani maza da mata."

Wani Balarabe, yana jin abun daya faru a Ghadir Khumm, sai ya isa wajen Annabi (s) sai yace: "Ka umurce mu muyi shaida cewa ba Ubangijin bauta sai Allah kuma kai ne Manzon Allah. Mu kayi maka biyayya. Ka umurce mu muyi Sallah sau biyar a wuni kuma muka yi da'a. Ka umurce mu muyi azumi a watan Ramadan, mu kayi. Ka kuma umurce mu yi Hajj zuwa Makka, mu kayi. **Amma duka wannan bai isheka ba sai ka tsaida danuwan ka a zaman jagoran mu da hannun ka ka dankara mana shi a kan mu kana cewa Ali *mawlan duk wanda kai mawlan shi ne. Shin wannan daniyan daga wajen ka ne ko daga wajen Allah?***" Annabi (s) yace: "Na rantse da Allah wanda shi kadi ne abun bauta! Wannan daga Allah ne, Mabuwayi kuma Mai Tsarki."

Da jin wannan martani sai mutumin ya juya baya ya nufi rakumin shi yana cewa: "Ya Allah! In abun da Muhammadu ke fadi gaskiya ne, to ka wurgo mana dutse daga sama da zai azabtad da mu azaba mai tsananin radadi da wahalarwa." Bai isa rakumarshi ba Allah ya wurgo dutse a kanshi, ya ratsa jikin sa, sai ya

fadi matacce. A wannan lokacin ne Allah Madaukaki, ya saukad da wadannan ayoyi:

Wani matambayi yayi tambaya game da azaban da zai afku. Ga kafurai ba a bun da zai kauda shi, daga Allah Ubangijin Hayi.
(kur'an 70:1-3)

Shin Malaman Sunni sun yadda da tabbaci afkuwan wannan waki'a?

Yawancin malaman Sunni da suka bada labarin wannan waki'a dalla dalla da kuma a takaice yana da daure kai! Sahabban Annabi (s) guda 110 sun bada labarin wannan waki'a mai tarihin gaske, wadanda suka biyo bayan wadannan 84 da kuma daruruwan malaman duniyan Musulmi, daga karnin farko zuwa karni na sha hudu bayan Hijra (Karni na bakwai zuwa ishirin miladiya).

Wadannan lissafi sun kunshi ruwayoyi da aka sa a littafan malaman Sunni ne!

An bada kadan daga cikin inda aka samo su anan kasa. Da yawa daga cikin masanan ba kawai sun rubuta fadin Annabi bane kawai, har sun kira shi ingantacce:

- ❑ al-Hakim al-Naysaburi, al-Mustadrak `ala al-Sahihayn (Beirut), kundi 3, Shafuka 109-110, shafi.
- ❑ shafi 133, shafi 148, shafi 533. Ya bayyana a fili cewa hadisin *sahih* ne a hukuncin al-Bukhari da Muslim; al-Dhahabi ya tabbatad da hukuncin.
- ❑ al-Tirmidhi, Sunan (Cairo), kundi 5, shafi 633
- ❑ Ibn Majah, Sunan, (Cairo, 1952), kundi 1, shafi 45
- ❑ Ibn Hajar al-'Asqalani, Fath al-Bari bi Sharh Sahih al-Bukhari, (Beirut, 1988), kundi. 7, shafi 61
- ❑ Al-'Ayni, 'Umdat al-Qari Sharh Sahih al-Bukhari, kundi. 8, shafi shafi 584
- ❑ Ibn al-'Athir, Jami' al-'usul, i, 277, no. 65;
- ❑ Al-Suyuti, al-Durr al-Manthur, kundi. 2, shafi 259 da shafi 298
- ❑ Fakhr al-Din al-Razi, Tafsir al-Kabir, (Beirut, 1981), vol. 11, shafi 53
- ❑ Ibn Kathir, Tafsir Qur'an al-'Azim, (Beirut), kundi. 2, shafi 14
- ❑ Al-Wahidi, Asbab al-Nuzul shafi 164
- ❑ Ibn al-'Athir, Usd al-Ghaba fi Ma'rifat al-Sahaba, (Cairo), kundi.3, shafi 92
- ❑ Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, (Hyderabad, 1325), kundi. 7, shafi 339
- ❑ Ibn Kathir, al-Bidayah wa al-Nihayah, (Cairo, 1932), kundi 7, shafi 340 kundi 5, shafi 213
- ❑ Al-Tahawi, Mushkil al-Athar, (Hyderabad, 1915), kundi. 2, shafuka 308-9
- ❑ Nur al-Din al-Halabi al-Shafi'i, al-Sirah al-Halabiyya kundi, kundi 3, shafi 337
- ❑ Al-Zurqani, Sharh al-Mawahib al-Ladunniyya, kundi. 7, shafi 13