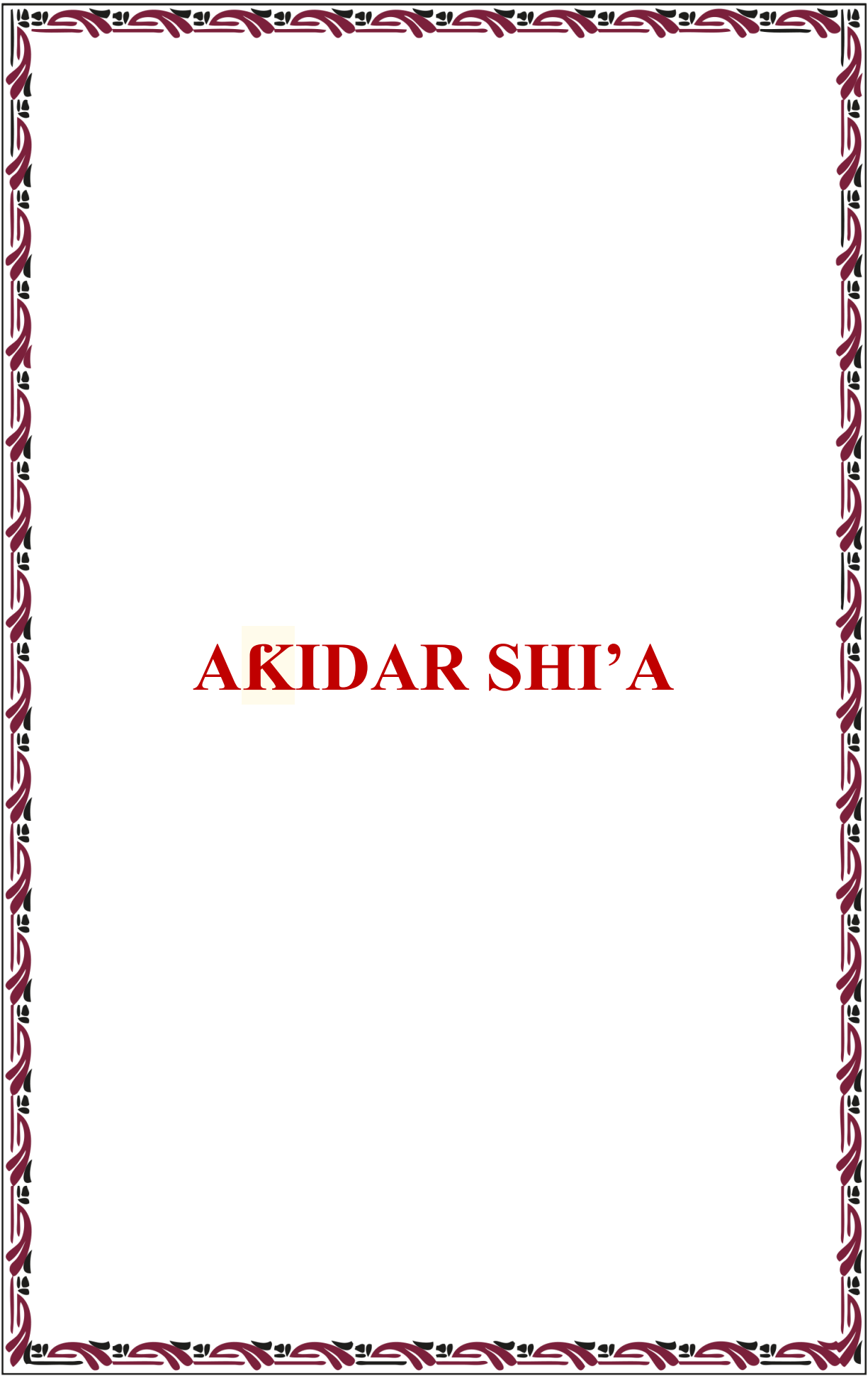




AKIDAR SHI'A

AKIDAR SHI'A

TAKAITA LITTAFIN

TUSHEN MAZAHABAR SHI'A 'YAN SHA BIYU

NA FARFESA

NĀSIR BN ABDULLAH AL-GIFĀRĪ

SHIRYAWA:

KWAMITIN ILIMI NA DARUL AKIDA

DARUL AKIDA

DON BUGAWA DA RARRABAWA



DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI



GABATARWA DA SHIMFIDA

Dukkan yabo ya tabbata ga Allah, tsira da amincin Allah su tabbata ga Manzoni Allah, da alayensa da sahabbansa baki daya.

Bayan haka:

Tambaya tana yawan maimaituwa game da littafi mafi kyau wanda yake bayyana akidar Shi'a 'yan-sha-biyu (Ithna Ashariyya), kuma yake bijiro da ita kamar yadda take daga majiyoyinta (tushenta), ba wai yadda masu adawa da su suke siffantawa ba?

Sai malamai kwararru da dama ke ba da amsar cewa: Littafin "Usūlu Mazhabish Shi'atil Imamiyyah al-Ithna Ashariyya" (Tushen Mazhabar Shi'a Imamiyya 'yan-sha-biyu), na Dakta Nasir bin Abdullah bin Ali al- Kifārī (Allah Ya kiyaye shi), shi ne wanda ya yi fice (a wannan fannin). Hakika an buga shi a mujalladai guda uku, kuma an bugushi da yawa.

Wannan littafi ya samo kimarsa ne —duk kuwa da dimbin littattafan da aka rubuta a wannan fanni— saboda kasancewarsa bincike ne na ilimi na matakin digiri na uku (Ph.D). Marubucinsa bai tsaya kawai wajen tattaro maganganu daga nan da can ba; a'a, ya sha wahala sosai wajen binciken, inda ya yi tattaki har zuwa kasashen Masar, da Iraki da Bahrain, da Kuwait, da Pakistan, domin binciko manyan littattafan Shi'a (Ummhatul Kutub) don ya gani da idonsa, ya kuma tabbatar da abubuwan da ya cirato, ya kuma inganta bincikensa.

Hakika kwararrun masana a wannan fagen sun amfana sosai da wannan littafi wajen tattaunawa da fahimtar wuraren da aka samu sabani tsakanin Sunna da Shi'a. Saboda haka, ya dace ga duk wanda yake mu'amala da 'yan Shi'a, da kuma kowane dalibin ilimin da yake son yin magana a wannan fannin ya karanta shi - karatu na lura da fahimta, don zancensa a kansu ya zama cikin ilimi da hujjoji. Domin kuwa, yana daga cikin babban kuskure mai magana ya tsaya domin yin magana a kan akidun Shi'a alhali bai taɓa karanta koda littafinsu guda daya ba, kuma bai san tushen mazhabarsu ba sai tartsatsin maganganu 'yan kaɗan; hakan yana sa mutum ya faɗa cikin kuskure ko ya munana (magana) alhali yana nufin yin nasiha.

Duk da matsayin wannan littafi, wasu masu himmatuwa da yin magana akan akidar Shi'a daga kasashen musulmai daban-daban ba su taɓa jin labarinsa ba, wasu kuma daban suna kukan wahalar samun sa ko kuma girmansa, sai su kasa karantashi!.

Daga nan ne aka samu tinanin takaita shi da kuma gabatar da shi ga mai karatu cikin harshe mai sauƙi da gajarce girmansa, ba tare da anyi sakaci wajen taɓa kimaɗi ilimin da yake ciki ba, ko lalata salon maganarsa, ko rabe-rabensa, ko madogarar bayanan da yake komawa zuwa garesu. Manufar ita ce a kiyaye ruhun asalin littafin da kara abin da za'a amfana da shi, da kuma sake tsara wasu jumlolin dan su zamo mafiya bayyana, da kuma sauƙin fahimta, musamman ga mai karatun da baya cikin masana fannin. Don haka, daya daga cikin kwararrun masana masu falala ya tashi tsaye wajen takaitashi, kuma ya dace da sha'awar Kwamitin ilimi na wannan gidan sai ya dauki nauyin bitarsa da kuma yadashi.

Wannan kira ne ga "**ɗan Sunna**" da ya karanta wannan takaitaccen littafin, domin ya san akidar Shi'a daga tushensu da maganganun malamunsu, ya kuma fahimci haƙiƙanin wuraren sabani cikin ilimi da kuma adalci.

Kamar yanda shi kira ne ga "**ɗan Shi'a**" da ya karanta shi da ido na adalci, da zuciyar da take neman gaskiya, domin ya san wuraren da Ahlus Sunna suke sukar Shi'a, da kuma hujjojinsu, cikin salo na ilimi da kuma tsari mai kyau, ba tare da cin mutunci ko batanci ba.

Muna roƙon Allah Maɗaũkakin Sarki ya karɓi wannan aiki, ya saka wa wanda ya takaitashi da alheri, da duk wanda ya taka rawa wajen yaɗa shi. Tsira da amincin Allah su tabbata ga Annabinmu Muhammad da alayensa da sahabbansa baki ɗaya. Godiya ta tabbata ga Allah a farko a ƙarshe.



BABI NA FARKO
TARIHI DA TUSHE



❁ Sashi na farko: Ma'anar Kalmar a Harshe

Ibn Manzūr ya fada: "Shi'a su ne mabiya mutum kuma mataimakansa. Jam'in kalmar shi ne 'Shiya'u', jam'in jam'i kuma 'Ashyā'u'. Asalin kalmar Shi'a na nufin kungiyar mutane... kuma ya samo asali ne daga 'Mushāya'a' wanda ke nufin biyayya da bin umarni"¹. Allah Maɗaukakin Sarki ya fada a cikin Alkur'ani: **{Kuma lallai (Annabi) Ibrahim yana daga mabiya addininsa}** [Surat as-Sāffat: 83]. Ma'anar wannan aya ita ce cewa (Annabi) Ibrahim yana kan tafarki da sunnar Annabi Nuhu².

Sai dai muna samun wani salo a wurin 'yan Shi'a inda suke kofari kwarai wajen fassara wasu lafuzzan 'Shi'a' da suka zo a cikin Alkur'ani domin su dace da kungiyarsu. Suna fassara littafin Allah ba yadda yake nufi ba, suna dorawa ayoyin ma'anar da ba sa dauka. Misali, ya zo a cikin hadisansu a cikin fassarar faɗin Allah Maɗaukakin Sarki: **{Kuma lallai (Annabi) Ibrahim yana daga mabiya addininsa}**, sai suka ce: Wato lallai (Annabi) Ibrahim yana cikin Shi'ar Ali!!³. Wannan fassara ta sabawa tsarin maganar Alkur'ani da kuma tushen koyarwar Musulunci!

❁ Sashi na Biyu: Kalmar Shi'a a Tarihin Musulunci

A cikin abubuwan da suka faru na tarihi a farkon Musulunci, lafazin kalmar "Shi'a" yazo da ma'anarsa ta harshe tsantsa, wato taimako da biyayya. Kai muna ma samun zuwan lafazin Shi'a da wannan ma'anar a takardar sulhun nan (Tahkīm) da aka yi tsakanin Khalifa Ali da Mu'awiya - Allah Ya yarda da su -, inda aka kira magoya bayan Ali da "Shi'a", sannan aka kira magoya bayan Mu'awiya ma da "Shi'a". Kuma lafazin Shi'a bai kebanci mabiya Ali bin Abi Talib shi kadai ba⁴.

❁ Sashi na Uku: Ma'anar Shi'a a Isɗilahin Malamai

Ma'anar kalmar Shi'a tana da alaƙa ne da matakan kafuwarsu da kuma matakan da aka samu na sauye-sauye a cikin aƙidarsu, domin kuwa aƙidojin Shi'a da tunaninsu suna cikin canji da haɓaka akai-akai. Shi ya sa Shi'ancin zamanin farko ya bambanta da Shi'ancin da ya zo a bayansa. Har ma al-Māmakānī, wanda yana ɗaya daga cikin manyan malaman Shi'a a wannan zamanin, yake cewa: "Abin da ake ɗauka a matsayin wuce gona da iri (Ghuluwi) a wurin 'yan Shi'ar baya, a yau ya zama daga cikin abubuwan larura (na dole) na mazhabar"⁵. Saboda haka, a zamanin farko ba a kiran mutum da Shi'a sai idan ya fifita Ali a kan Usman. Shi ya sa aka ce

¹ Lisānul arab: Maddah: Shiya'u.

² Duba tafsirin Ḍabarī: (23/69), Tafsirin Ibn Kathīr: (4/13), Tafsirin Kurḏubī: (15/91).

³ Tafsirul Burhan: (4/20), Tafsirul Kummī: (2/323), Bihārul Anwār: (68/12-13)

⁴ Al-Akhabārul Diwal na Dainurī: (Shafī na 194-196), Tārikhul Ḍabarī: (5/53-54).

⁵ Da sannu nassinsa zasuzo.

akwai "Shi'i" da "Usmani". Shi'i shi ne wanda ya fifita Ali a kan Usman, Usmani kuma shi ne wanda ya fifita Usman a kan Ali.

Bisa wannan ma'anar, 'yan Shi'a a zamanin farko: Su ne wadanda suke fifita Ali a kan Usman kawai, kuma duk da kiransu da aka yi da Shi'a, suna cikin Ahlus-Sunnah. Domin kuwa matsalar fifita Usman ko Ali ba ta cikin tushen akidojin da ake batar da wanda ya saba a ciki. Hakika an samu wasau daga gungun manyan malaman hadisi da manyan malamai da aka yi musu laƙabi da Shi'a amma kuma suna cikin manyan malaman Sunnah, domin kuwa Shi'anci a zamanin magabata (Salaf) yana da ma'anar da ta bambanta da ma'anar Shi'ancin da ya zo daga baya.

Don haka ne Imam az-Zahabī ya ce: "Shi'i mai wuce gona da iri a zamanin magabata da kuma al'adarsu shi ne wanda yake sukar Usman, da Zubair, da Dalha, da Mu'awiya, da wasu gunugun jama'a wadanda suka yaƙi Ali (Allah Ya yarda da shi), har ya kai ga zaginsu. Amma mai wuce gona da iri a zamaninmu da al'adarmu, shi ne: Wanda yake kafurta wadannan manyan sahabban kuma yake barranta daga Shaikhayni (Abubakar da Umar); wannan batacce ne mai kirkirar karya"¹.

Don haka, Shi'anci yana da darajoji, da mataakai, da lokuta daban-daban... kamar yadda kuma shi kungiyoyi ne da bangarori.



¹ Mizān al-ʾItidāl: (1/5).



❁ SASHI NA FARKO: RA'AYIN 'YAN SHI'A A KAN KAFUWAR SHI'ANCI

'Yan Shi'a ba su da ra'ayi guda daya a kan yadda Shi'anci ya kafu. Za mu iya takaita maganganunsu zuwa ra'ayoyi guda biyu, sannan mu bi kowanne da binciken kwaƙwaf da kuma suka:

○ Ra'ayi na Farko:

(Suna ganin cewa) lallai Shi'anci abu ne mai daɗaɗɗen tarihi wanda ya wanzu tun kafin aiko Annabi Muhammad - tsira da amincin Allah su tabbata a gare shi -. Suna da'awar cewa babu wani Annabi da aka aiko face sai da aka nemi ya yi imani da shugabancin (Wilāyar) Ali.. haƙiƙa Shi'a sun kawo ruwayoyi da dama don tabbatar da hakan, daga hakan akwai abin da yazo a cikin littafin al-Kāfi daga Abul Hasan, inda yake cewa: "Wilāyar Ali rubutacciya ce a cikin dukkan littattafan Annabawa; Allah ba zai taɓa aiko wani Manzo ba face sai da Annabcin Muhammad - tsira da amincin Allah su tabbata a gare shi -da wasiyyar Ali - Aminci ya tabbata a gare shi -"¹. Kuma daga Abu Abdullahi ya ce: Wilāyarmu wilāyar Allah ce, ba'a taɓa aiko wani Annabi ba da ɗai sai da ita².

▪ Sukar wannan Ra'ayin:

Haƙiƙa kiran da dukkanin Manzanni suka yi shi ne zuwa ga kaɗaita Allah (Tauhid), ba kiran mutane zuwa ga Wilāyar Ali da sauran Imamai ba. Allah Maɗaukakin Sarki Ya ce: {Ba Mu aiko wani Manzo ba kafinka face Muna yi masa wahayi cewa: Babu abin bautawa da gaskiya sai Ni, don haka ku bauta mini} (al-Anbiyā: 25). Kuma Allah Maɗaukakin Sarki Ya ce: {Kuma lalle ne, haƙiƙa, Mun aika a cikin kōwace al'umma da wani Manzo (ya ce): "Ku bauta wa Allah, kuma ku nīsanci dāgūtu} (Annahl: 36). Dukkan Manzannin Allah sun kira mutanensu ne zuwa ga bautar Allah Shi kaɗai ba tare da yi maSa kishiya ba.

○ Ra'ayi na Biyu:

(Suna ganin cewa) Lallai Manzo – tsira da amincin Allah su tabbata agare shi - ne ya dasa irin Shi'anci, kuma Shi'a ta bayyana ne tun a zamaninsa, kuma wasu daga cikin Sahabbai 'yan Shi'ar Ali ne a wancan lokacin, suna miƙa wilāyarsu gareshi a zamanin Annabi - tsira da amincin Allah su tabbata a gare shi -. Al- Kummī yana cewa: "Kungiya ta farko (a Musulunci) ita ce Shi'a, su ne kungiyar Ali bin Abi Talib waɗanda ake kira 'Shi'ar Ali' a zamanin Annabi - tsira da amincin Allah su tabbata a gare shi – da kuma bayansa, an sansu da miƙa wuya zuwa gare shi da tabbatar da jagorancinsa. A cikinsu akwai Al-Miƙdad bin Al-Aswad Al-Kindi, da

¹ Usūlul Kāfi: (1/437)

² Mustadrakul Was ā'il: (2/195), Al-ma'alimuz zulfa': (shafi na 303).

Salmanul Fārisī, da Abu Zar Jundubun bin Junadah Al-Gifārī, da Ammar bin Yasir Al-Mazhaji. Sune farkon waɗanda aka ambata da sunan Shi'ah a cikin wannan al'umma"¹. Annaubakhtī² da Muhammad Jawad Mugniyah³ da wasunsu sun yi tarayya da shi a wannan ra'ayin.

▪ **Sukar wannan Ra'ayi:**

Na farko: Watakila wannan ra'ayi ya samo asali ne domin mayar da martani ga wasu malaman Musulunci da suka ce Shi'anci ya samo asali ne daga tushe na waje; don haka 'yan Shi'a suka yi kofarin ba wa Shi'ancin siffar shari'ah.

Na biyu: Wannan ra'ayi ba shi da tushe a cikin Alkur'ani ko Sunnah, sannan ba shi da wata ingantacceiyar madogara a tarihi. Bari dai hakan ra'ayi ne da yake kore tushen Musulunci da haɓiƙoƙi matabbata. Musulunci ya zo ne domin haɗa kan al'umma a kan kalma guda, ba don ya rarraba su zuwa kungiyoyi da jihohi ba: {**Lalle addini a wurin Allah shi ne Musulunci**}. [Āl-Imrān: 19], ba Shi'anci ko waninsa ba.

Haɓiƙa wasu manyan malaman Shi'a sun yarda da wannan gaskiyar. Mujtahidin nan na Shi'ah Ayatullāhi Muhammad Husain Al-Kāshif al-Gidā yana cewa: "...ba a samu sararin bayyanar Shi'a da Shi'anci ba a zamanin Abubakar da Umar - Allah Ya yarda da su -, domin kuwa Musulunci yana tafiya ne a kan madaidancin tafarki"⁴... Da irin wannan wani malamin nasu Muhammad Hassan Al-Āmilī ya yi iƙirarin, in da ya ce: "Lallai an yi watsi da kalmar shi'ah ne bayan kilafar Abubakar ta cika, kuma musulmai suka zama kungiya guda, har zuwa kwanukan ƙarshe na khalifa na uku"⁵.

Mu kuma muna cewa: An yi watsi da kalmar ne saboda dama babu ita tun asali; ta ya ma za'a yi watsi da ita, alhali bata ma bayyana ba, kuma hukuma ta saɓa a nazarinku. Shin musulmai sun kasance kungiyoyi ne a zamanin Manzon Allah - tsira da amincin Allah su tabbata a gare shi - kuma suka zama kungiya guda a zamanin khalifofi uku!

Na uku: Game da faɗinsu cewa Shi'ah ta haɗu ne daga: Ammar, da Abu Zar da Miḳdad: shin ko akwai wani daga cikinsu da ya taɓa faɗar aƙidun Shi'a, na daga da'awar nassi da kuma sukar Abubakar da Umar ko zagin sauran Sahabbai - Allah Ya yarda da su-, ko sun bayyana barranta da kuma zaginsu ko ƙin su...? Sam ba'a samu wani abu daga hakan ba. Ibn al-Murtada (wani malamin Shi'a Zaidiya ne) ya ce: "Idan suna da'awar cewa Ammar, da Abu Zar al-Gifārī, da Miḳdad bin al-Aswad da Salmanul Fārisī su ne magabatansu saboda sun yarda da shugabancin Ali – aminci ya tabbataagareshi -, to ai gaskiyar magana ita ce waɗannan mutanen ba su taɓa barranta daga Abubakar da Umar ko zagin su ba. Shin baka ganin cewa Ammar ma ya yi wa Umar aiki a matsayin gwamnan Kūfa⁶, Salman kuma ya yi gwamna a Madā'in"^{7,8}.

¹ Al-Maḳālāt wal firaḳ (shafi na 15).

² Firakush shi'ah (shafi na 17).

³ Al-ithna ashariyyah wa Ahlul bayt (shafi na 29).

⁴ Aslush shi'ah: (shafi na 48).

⁵ Asshi'ah fit tārīkh (shafi na 39-40).

⁶ Duba: Usudul gābah: (4/64), Al-Isābah: (2/506), Al-isti'ab: (2/473).

⁷ Dabaḳāt ibn Sa'ad: (4/87).

⁸ Al-munyah wal amal (shafi na 124, 125).

❖ SASHI NA BIYU: INGANTACCEN RA'AYI A KAN KAFUWAR SHI'ANCI:

1. Shi'anci a matsayin tunani da akidah bai bayyana farat daya ba; ya dauki lokaci kuma ya ratsa mata kai daban-daban.
2. Wanda ya fara dasa irin Shi'anci shi ne **Abdullahi bin Saba'** Bayahude¹. Malaman Sunnah da na Shi'a na farko sun yi ittifaki a kan daukar Ibn Saba' cewa shi hakika ne na gaske. Babban malamin Shi'a Sa'ad bin Abdullahi al-Kummī Shehuf dā'ifah (Ya rasu shekara ta 301), yana tabbatar da samuwar Ibn Saba', ya ambaci sunayen sashin sahabbansa waɗanda sukayi taron dangi tare da shi, kuma yanayiwa kungiyarsa laƙabi da "Saba'iyya". Yana ganin cewa ita ce kungiya ta farko a Musulunci da ta fara wuce gona da iri (Ghuluwi), kuma yana daukar Ibn Saba' shi ne ((mutum na farko da ya fara sukar Abubakar, da Umar, da Usman da sahabbai kuma ya barranta da su. Ya yi iƙirarin cewa Ali - Allah Ya yarda da shi - shi ne ya umarce shi da hakan)). Al-Kummī yana ambatan cewa hakan ya isarwa Ali, sai ya yi umarni da kashe shi, sannan ya bar hakan, yakuma isu da kore shi zuwa Madā'in².

Al-Kummī ya kara da cewa “Abdullahi bin Saba' Bayahude ne ya musulunta, kuma ya jibinci Ali, ya kasance lokacin yana kan addininsa na Yahudanci a lamarin Yusha'u bn Nūn yadda ya zama wasiyyin Annabi Musa, a lokacin Musuluncinsa bayan wafatin Manzon Allah - tsira da amincin Allah su tabbata a gare shi – ya faɗi irin haka a kan Ali. Shi ne ya fara iƙirarin cewa shugabancin Ali bn Abi Dalib farilla ne kuma ya bayyanar da barranta daga maƙiyansa ya kuma kafirta su. Daga nan ne waɗanda suka saba da Shi'a suke cewa asalin Rafdhu (ƙiyayyar sahabbai a Shi'anci) an ciro shi ne daga Yahudawa”³.

Muna samun wasu daga cikin malaman Shi'a kamar su Al-Nawbakhtī ya tafi ra'ayi guda da Al-Kummī kan abin da yake faɗa a kan Ibn Saba' har ma da lafuzan da suka yi amfani da su⁴. Haka ma babban malamin su Al-Kisshī ya kawo ruwayoyi guda shida game da Ibn Saba'⁵. Hakan a cikin shahararren littafinsa "Rijal al-Kisshī," wanda yake ɗaya daga cikin tsofaffin littattafan da Shi'a suka dogara da su a ilmur rijal (ilimin sanin sunayen mazaje).⁶

¹ Abdullahi bin Saba' shi ne shugaban kungiyar Saba'iyya, wadda take da'awar Ulūhiyya (abin bauta) ga Ali, kamar yadda take faɗar dawowarsa (raja'a) kuma tana sukar sahabbai... Asalinsa mutumin Yemen ne kuma Bayahude ne wanda ya bayyana musulunci a fili. Ya yi tafiya zuwa Hijāz da Basra, sannan Kufa domin yaɗa fitinarsa. Ya shiga Dimashku (Damascus) a zamanin Usman bin Affan (R.A), amma mutanen garin suka kore shi. Sai ya koma Masar ya bayyana bidi'arsa a can. Ibn Hajar ya ce: "Abdullahi bin Saba' yana ɗaya daga cikin masu wuce gona da iri a cikin zindikafi, batacce ne mai batarwa. Ina kyautata zaton Ali ya kona shi da wuta." An samu bayanai masu yawa game da fitinarsa da warewarsa daban a ra'ayi a cikin littattafan kungiyoyi (firaƙ), da kuma sanin mazaje (Rijāl), da tarihi da wasunsu daga cikin tushen Ahlus Sunna da Shi'a baki ɗaya.

² Al-Makālāt wal firaƙ (shafi na 20).

³ Al-Makālāt wal firaƙ (shafi na 20).

⁴ Duba: Firaƙush shi'ah na Annaubakhtī (shafi na 22-23).

⁵ Rijālul Kisshī (shafi na 106-108, 305).

⁶ Shi ne asalin littattafan sanin mazaje a wajensu, abin da yafi inganci wajen sawa (littafin) Rijālul Kisshī suna shi ne: Ikhtiyāru ma'arifatin rijāl na Dusī.

Sai dai cewa 'yan Shi'ar wannan zamanin suna kofarin musanta samuwar Ibn Saba' da furuci kawai ba tare da wani kwakkwaran dalili ba.

3- Don haka, alamun farko na akidun Shi'anci da tushensu sun bayyana ne a hannun "Sab'iyya". Wannan kuwa ya faru ne sakamakon abin da littattafan Shi'a da kansu suka amince da shi, cewa Abdullah bin Saba' shi ne mutum na farko da ya fara fito da maganar wajabcin shugabancin (Imamancin) Ali, da kuma cewa Ali shi ne wanda Manzoon Allah - tsira da amincin Allah su tabbata a gare shi -ya yi wasiyya da shi. Wannan ita ce akidar nan ta nassanta Ali da Imamanci, wadda ita ce asalin Shi'anci kamar yadda malaman Shi'a suke gani.

Haka kuma, littattafan Shi'a sun shaida cewa Ibn Saba' da mabiyansa su ne farkon waɗanda suka fara sukar Abubakar, da Umar, da Usman - Allah Ya yarda da su - da kuma sauran sahabbai. Wannan kuma ita ce akidar Shi'a game da sahabbai kamar yadda suka tabbatar a cikin ingantattun littattafansu waɗanda suke dogara da su. Kamar yadda Ibn Saba' ya fara faɗin cewa Ali zai dawo (Raja'a)¹. Ita ma Raja'a tana ɗaya daga cikin tushen akidar Shi'anci. Haka nan, kamar yadda Ibn Saba' ne ya ambaci maganar keɓance Ali da Ahlul Baiti da wasu boyayyun ilimomi na musamman, wanda wannan ma yana ɗaya daga cikin abubuwan da Shi'a ke faɗa.

4- Haƙiƙa an samu (Sab'iyya) ne bayan kisan Usman - Allah Ya yarda da shi -, to amma ba su samu karɓuwa a zukan wata takamaiman ƙungiya sananniyya ba, sai ma dai yaƙar su da Ali - Allah Ya yarda da shi -ya yi lokacin da ya ba da umarnin ƙona waɗanda suka yi iƙirarin cewa shi Ubangiji ne.

5- Yaƙin Siffin, da kuma haɗisar sulhu (Tahkīm) da ya biyo bayansa, da kisan Ali, da kuma kisan Husaini... da sauran abubuwan da suka faru da Ahlul Baiti. Duka waɗannan sun samar da yanayi mai kyau na bayyanar waɗannan akidu da kuma dunkulewarsu a matsayin ƙungiya, wanda hakan ya zama babban dalili na kwararar mutane zuwa ga Shi'anci na goyon bayan Ahlul Baiti.

6- Tausayi da baƙin ciki kan abin da ya samu Ahlul Baiti abu ne da kowane musulmi yake ji a ransa, to amma wasu mutane sun yi amfani da wannan damar, inda suka shiga ta wannan kafar suka shigar da abubuwan da ba sa cikin addinin Allah suka sanya a ciki.



¹ Al-Kummī - Al-Maḳālāt wal firaḳ (shafi na 21).



FASALI NA UKU

KUNGIYOYIN SHI'A

Abin da yake jan hankali kwarai shi ne yawaitar kungiyoyin da suka bayyana suna da'awar Shi'anci da goyon bayan iyalan gidan Manzo (Ahlul Bayt), da kididdigarsu da daraja babba, har Shi'a ta kusa ta kai ga matakin da za a iya cewa ita kadai ce ta kebanta da wannan alamar. Domin kuwa bayan rasuwar kowane Imami daga cikin Imamai a wurinsu, sai ka ga sababbin kungiyoyi sun bayyana. Kowace tafiya tana tafiya ne akan na ta ra'ayin wajen ayyana Imami, kuma kowace tana kebanta da wasu akidu da ra'ayoyin da suka bambanta da na sauran kungiyoyin, tare da da'awar cewa ita ce kadai take a kan gaskiya.

○ Damuwar 'yan Shi'a a kan Yawan Rarrabuwar Kawunansu

Wannan sabani da rarrabuwa ya kasance abin bacin rai da damuwa har a cikin gidan Shi'ar kansa. Wani mutum daga cikin 'yan Shi'a ya cewa Imam Jafar as-Sādiq: ((Allah Ya sanya ni fansa a gare ka, wane irin wannan sabani ne haka da yake tsakanin magoya bayanku (Shi'arku)? Sai Jafar ya tambaye shi: Wane irin sabani kake nufi? Sai mutumin ya ce: Hakiƙa ina zama a cikin da'irorinsu na tattaunawa a garin Kūfa, har ina kusa in faɗa cikin shakka saboda sabaninsu a cikin zantukansu. Sai Jafar ya amsa masa da cewa: Haka yake kamar yadda ka faɗa, hakiƙa mutane sun afka cikin matsanancin son yin karya a kanmu. Idan na faɗa wa ɗayansu hadisi, ba zai taɓa fita daga wurina ba face sai ya fassara shi ta wata fuskar daban wadda ba ita nake nufi ba. Wannan yana faruwa ne saboda ba sa neman abin da yake wurin Allah ta hanyar faɗin hadisanmu ko son da suke nuna mana, duniya kawai suke nema, kuma kowannensu yana son a ce shi ne shugaba))¹. Wannan nassin yana nuni a kan cewa neman shugabanci da kwaɗayin jin daɗin duniya mai karewa su ne ainihin dalilin da ya sa mutane da dama suka shiga Shi'anci, kuma waɗannan mutane sun afka cikin yi wa iyalan gidan Annabi karya; wannan ne ya haddasa yawaitar sabani da rarrabuwa.

Hakiƙa Al-Mas'udī, wanda shi ma ɗan Shi'a ne (ya rasu a shekara ta 346 bayan hijira), ya ambaci cewa: ((Kungiyoyin Shi'a sun kai kungiya saba'in da uku))². Kowace kungiya tana kafurta yar'uwarda. Wannan ya sa ɗaya daga cikin malaman Shi'a, Mir Bākir al-Damad (ya rasu a shekara ta 1040 bayan hijira), ya yi da'awar cewa: Kungiyoyin da aka ambata a cikin hadisin nan na rarrabuwar al'umma zuwa kungiyoyi saba'in da uku, ai kungiyoyin Shi'a ne ake nufi duka, kuma kungiya guda ɗaya da zata tsira a cikinsu ita ce tashi kungiyar ta Imamiyya³.

Kamar yadda mabiya Sunnah suka ruwaito hadisin rarrabuwar al'umma, haka su ma 'yan Shi'a suka ruwaito shi da lafazin cewa: ((**Lallai al'umma ta zata rarrabu zuwa kungiyoyi saba'in da biyu, kungiya saba'in da ɗaya zasu halaka sannan guda ɗaya zata tsira**)). Suka ce: Ya Manzoni Allah, wacce ce wannan kungiyar? Sai Annabi ya amsa da cewa: ((**Jama'a, Jama'a, Jama'a**)). A wata ruwayar kuma lafazin ya zo cewa: ((**Lallai al'umma ta zata rarrabu**

¹ Rijālul Kishshī: (shafi na 135-136) da Bihār al-Anwār (juzu'i na 2, shafi na 246).

² Murujuz Zahab: (juzu'i na 3, shafi na 221).

³ Cikin littafin Al-A'mal al-Kamila na Al-Afghanī, dirasa da tahkikin: Muhammad Umara: (juzu'i na 1, shafi na 215).

a bayana zuwa kungiyoyi saba'in da uku, guda ɗaya ce zata tsira, saba'in da biyu kuma suna wuta))¹.

A cikin waɗannan ruwayoyi nasu, babu wani bayani a fili da yake nuna cewa waɗannan kungiyoyin duka 'yan Shi'a ne, kamar yadda kuma akwai bayani a fili cewa kungiyar da zata tsira ita ce "Al-Jamā'ah" (wato koyarwar da ɗaukacin musulmi suka haɗu akai) ba wai Shi'a ba.

SASHI NA FARKO: MENE NE DALILIN RARRABUWA DA SABANI?

Asalin wannan sabanin a mafi yawancin lokuta yana komawa ne ga taƙaddama a kan su wane ne ainihin Imamai daga iyalan gidan Annabi. Suna da ra'ayoyi mabanbanta ƙwarai a kan su wane ne mutanen da suke da matsayin Imami, nawa ne yawansu, da kuma tsayawa a kan wani Imami guda ɗaya da jiran dawowarsa, ko kuma tsallakawa zuwa ga wani na daban da da'awar shugabancinsa.

Al'amarin Imamanci a wurinsu shine tushen addini, saboda haka ba a karɓar sabani a cikinsa kamar yadda ake karɓar sabani a cikin rassan shari'a (Furu'ah). Haƙiƙa babban malamin Shi'a na mazhabar Zaidiya a zamaninsa, Ahmad bin Yahya al-Murtada (ya rasu a shekara ta 840 bayan hijira), ya bayyana cewa: Rarrabuwar da 'yan Shi'a suke yi a duk lokacin da wani Imami ya mutu wajen neman wanda zai gajeshi, shi ne babban dalili mafi bayyana da yake nuna ɓacin da'awar da suke yi na cewa akwai nassi (rubutacce)².

SASHI NA BIYU: SHAHARARRUN KUNGIYOYIN SHI'A NA WANNAN ZAMANI:

1- Isma'iliyya:

Waɗannan su ne waɗanda suka ce Imami bayan Jafar al-Sādiq shi ne ɗansa Isma'il bin Jafar, sannan daga baya suka ce Imamanci ya koma ga Muhammad bin Isma'il bin Jafar, inda suka yi inkarin Imamancin sauran 'ya'yan Jafar al-Sadiq gaba ɗaya.

Daga cikin kungiyar Isma'iliyya ne aka sami rassan: Karāmida, da Hashashun, da Fāḍimiyyun, da Duruz, da wasun su. Kungiyar Isma'iliyya tana da rassa da lafuzzan laƙabi da dama waɗanda suke sauyawa dangane da sabanin ƙasashe. Dangane da mazhabarsu kuwa, kamar yadda Al-Ghazali da sauran malamai suke faɗa: ((Mazhaba ce da a zahiri take nuna Rafidanci amma a boye tana ƙunshe ne da kafirci tsantsa)). Ko kuma kamar yadda Ibnul Jawzi yake cewa: ((Sakamakon maganarsu shi ne musanta (Allah) Mahallicci, da kuma ɓata Annabta da ayyukan ibada, da kuma musanta ranar tashin alkiyama)).

Sai dai ba sa nuna wannan a farkon lamarinsu, domin suna da mataƙai daban-daban na kiran mutane, kuma ba a bawa mutum haƙiƙanin sirrin mazhabar tasu face sai ya kai ga mataƙi na ƙarshe a cikin tsarin darajojinsu. Suna da ayyuka da dama a yau, kamar yadda suke da

¹ Duba: Al-Khisāl na Ibn Babawayh al-Kummī: (juzu'i na 2, shafi na 584-585).

² Al-Munya wal-Amal: (shafi na 21).

littattafansu na sirri. Daya daga cikinsu ya taɓa faɗa cewa: ((Lallai muna da littattafan da babu wanda yake iya karanta su sai mu, kuma babu wanda yake gano haƙiƙaninsu sai mu kaɗai))¹.

2- Zaidiyya

Wadannan su ne wadanda suke danganta kansu ga Zaid bin Ali bin al-Husain bin Ali bin Abi Dalib. Sun baɓe daga kungiyar Imamiyya ne a lokacin da aka tambayi Zaid game da matsayin Abubakar da Umar – Allah Ya yarda da su -, sai ya nuna yardarsa gare su ta hanyar yi musu addu'ar samun yardar Allah. Sakamakon haka, sai wadansu mutane suka yi watsi da shi tare da juya masa baya, shi ya sa aka ambace su da Rāfidha. Kungiyar Zaidiyya suna dacewa da koyarwar Mu'tazila a cikin al'amuran aƙidah².

Ita ma Zaidiyya tana da rassa daban-daban, daga cikinsu akwai:

A - Mabiya Abul Jarud (wato Al-Jārudiyya): Wadannan mutanen ba su dauki komai daga dangantakarsu ga Zaid ba sai dai sunan kawai! su Rafidawa ne tsantsa. Suna da'awar cewa al'ummar musulmi ta ɓace kuma ta kafurta lokacin da ta miƙa lamurranta ga wani wanda ba Ali ba.

B- Magoya bayan Al-Hasan bin Saleh al-Fakīh: Wadannan sune masu ra'ayin cewa shugabanci yana cikin zuriyar Ali ne kawai – Allah Ya yarda da shi -. Suna da yawan kusanci da koyarwar Ahlus-Sunnah, Ibn Hazm yana cewa: ((Abin da aka tabbatar dangane da Al-Hasan bin Saleh shi ne cewa yana ganin shugabanci yana cikin daukacin ƙabilar Ƙuraish baki ɗaya, kuma suna girmama dukkan Sahabbai, sai dai kawai suna fifita Ali akan sauran (Duba: Ibn Hazm/Al-fasl: 2/266).

3- Ithna Ashariyya ('Yan Sha Biyu)

Wannan ita ce kungiyar Shi'a mafi girma a yau, har ma an ce idan aka ambaci kalmar "Shi'a" ba tare da an keɓance wani reshe ba, to hankali ba ya karkata sai gare su. Wasu masana rarrabuwar kungiyoyi sun siffanta su da sunan "Mafi yawancin Shi'a" ((Jumhur al-Shi'a)), sai dai wannan rinjaye na yawancin mutane da Ithna Ashariyya take da shi ba haka abin yake ba a dukkan zamanai na tarihi. Wannan kungiya, ta fuskar hanyoyin da take daukar ilimi, da littattafanta, da abubuwan da ta gada, tana massala wata aƙida babba, har ma suna kiran mas'alolin aƙidarsu da suna "Addinin Imamiyya" (Al-I'tikādāt na ibn Babawayh, ana ambatonsa da ((Dīn al-Imamiyyah))), ba wai mazhabar Imamiyya ba.

¹ Al-Harakat al-Bāḍiniyya fil-Islam na Mustafa Ghalib: (shafi na 67), a kuma duba littafin Al-Zīna na Abu Hātim al-Rāzī al-Isma'īlī: (shafi na 287).

² Al-Muḥbili - Al-Alam al-Shāmikh: (shafi na 319) da Al-Milal wal-Nihal: (juzu'i na 1, shafi na 162).

❁ SASHI NA UKU: LAKUBBAN SHI'A IMAMIYYA 'YAN SHA BIYU

1 - Al-Shi'a.

2 - Al-Imamiyya.

3 - **Ashab al-Intizār (Masu sauraro)**: Wannan laƙabi ya kama su ne saboda suna cewa Imami bayan Al-Hasan al-Askarī shi ne ɗansa Muhammad, kuma yana raye amma ya bace kuma yana nan zuwa a nan gaba. Wannan aƙidah ta jiran dako ɗaukacin ƙungiyoyin Shi'a daban-daban suna a kanta, sai dai kawai akwai sabani a tsakaninsu wajen ayyana wane ne ainihin Imamin da ake jira ɗin.

4 - **Al-Khaassa (Na musamman)**: Wannan wani laƙabi ne da manyan malaman Shi'a suke ba wa mutanen tafarkinsu, yayin da suke kiran mabiya Ahlus-Sunnah wal-Jama'ah da sunan "Al-Aammah" (Gama gari). Ya zo a cikin Da'iratul Ma'arifish Shi'a cewa: ((Kalmar Al-Khāssa a isdīlahin masana ilimin hadisi: Imamiyya 'yan sha biyu tana nufin mutanensu, yayin da Al-Ammah take nufin Ahlus-Sunnah wal-Jama'ah))¹.

5 - **Al-Ja'fariyya**: Ana kiran 'yan sha biyu da sunan Ja'fariyya ne domin dangantawa ga Imami na shida a wurinsu, wato Jafar al-Sādiq. Al-Kishshī ya ruwaito cewa: Magoya bayan Jafar a garin Kūfa - ko kuma waɗanda suke da'awar goyon bayansa - an kira su da suna Ja'fariyya. Lokacin da aka kai wa Jafar labarin wannan suna, sai ya yi fushi sannan ya ce: ((Lallai magoya bayan Jafar na gaskiya a cikinku kaɗan ne, kawai mabiyan Jafar sune waɗanda tsantseninsu ya tsananta kuma suke aiki domin Mahaliccinsu))².

6 - **Al-Rāfidha**: Masana da dama sun tafi akan amfani da wannan suna na Rafidha a gare su, kamar yadda Al-Ash'ari ya ambata a cikin littafin Al-Makālāt³, da Ibn Hazm a cikin Al-Fasl⁴. Haka nan ma littattafan 'yan sha biyu da kansu sun tabbatar da cewa wannan laƙabi yana cikin sunayensu, har ma babban malaminsu Al-Majlisi ya kawo hadisai guda huɗu a cikin littafinsa Al-Bihar waɗanda suke yabon wannan suna na Rāfidha⁵.

○ ME YASA AKA KIRA SU DA RAFIDHA?

Al-Ash'arī ya ce: ((Kaɗai an kira su da Rāfidha ne saboda sun yi watsi da ingancin shugabancin Abubakar da Umar))⁶. Shaikhul Islam Ibn Taimiyya ya yi ƙarin bayani akan wannan magana inda ya ce: ((Na ce: Inganatacciyar magana ita ce an kira su da Rāfidha ne lokacin da suka juya wa Zaid bin Ali bin al-Husain bn Ali bn Abi Talib baya kuma suka yi watsi da shi, a lokacin da

¹ Da'iratul Ma'arif: (juzu'i na 17, shafi na 122.).

² Rijālul Kishshī (shafi na 255).

³ Duba Makālāt al-Islamiyyin (juzu'i na 1, shafi na 88).

⁴ Al-faslu: (juzu'i na 4, shafi na 157-158).

⁵ Al-Majlisī ya ambace ta a babi mai suna: ((Babin fifikon Rāfidha da yabon ambatonsu da ita)). (Bihār al-Anwār: juzu'i na 68, shafi na 96-97).

⁶ Makālātul Islamiyyin: (juzu'i na 1, shafi na 89).

ya fito domin yin tawaye a garin Kūfa a zamanin mulkin Hisham bin Abdul Malik))¹. Amma idan ka lura, dukkan waƙannan maganganu guda biyu sakamakonsu guda ɗaya ne.

7- Ithna Ashariyya ('Yan Sha Biyu): Amma ithna ashariyya waƙanda kungiyar Ja'fariyya take da'awar cewa sune Imamanta, sune: Amirul Muminina Ali bin Abi Dalib, sai Al-Hasan da Al-Husain, sannan sai zuriyar Al-Husaini. Ga bayani daki-daki na sunayensu, da laƙubbansu, da alƙunyarsu, da kuma shekarar haihuwar kowane Imami da na mutuwarsa:

M	Suna	Alƙunya	Lafabi	Shekarar Haihuwa da Mutuwa
1	Ali bin Abi Dalib	Abul Hasan	Al-Murtadha	23 kafin Hijira, 40 bayan Hijira
2	Al-Hasan bin Ali	Abu Muhammad	Al-Zakī	2- 50 bayan Hijira
3	Al-Husain bin Ali	Abu Abdullah	Al-Shahīd	3 - 61 bayan Hijira
4	Ali bin Al-Husain	Abu Muhammad	Zainul Abidin	38 - 95 bayan Hijira
5	Muhammad bin Ali	Abu Jafar	Al-Bāḳir	57 - 114 bayan Hijira
6	Jafar bin Muhammad	Abu Abdullah	Al-Sādiḳ	83 - 148 bayan Hijira
7	Musa bin Jafar	Abu Ibrahim	Al-Kāzim	128 - 183 bayan Hijira
8	Ali bin Musa	Abul Hasan	Al-Ridha	148 - 203 bayan Hijira
9	Muhammad bin Ali	Abu Jafar	Al-Jawād	195 - 220 bayan Hijira
10	Ali bin Muhammad	Abul Hasan	Al-Hadī	212 - 254 bayan Hijira

¹ Minhajus Sunnah: (juzu'i na 2, shafi na 130).

M	Suna	Alkunya	Lakabi	Shekarar Haihuwa da Mutuwa
11	Al-Hasan bin Ali	Abu Muhammad	Al-Askarī	232 - 260 bayan Hijira
12	Muhammad bin Al-Hasan	Abul Kasim	Al-Mahdī	Suna riya cewa an haife shi a shekara ta (255) ko (256) bayan Hijira, kuma yana nan a raye har zuwa yau.

❁ SASHE NA HUDU: MATSAYIN ‘YAN SHI'A GAME DA WANNAN RARRABUWAR

Malaminsu Al-Mufīd ya ce dukkannin ‘yan bidi'a kafirai ne¹. Shi ya sa ma Al-Majlisī ya ware wani babi mai taken: ((Babin Kafirta Masu Sabawa da Kuma Nāsibai))². Al-Majlisī ya kara da cewa ((Littattafanmu na hadisai cike suke da hujjoji da ke nuna kafircin kungiyoyin Zaidiyya da makamantansu kamar Fidhiyya da Wāḳifah))³. To idan har waɗannan kungiyoyi duka ana lissafa su a matsayin Shi'a (amma aka kafirta su), ina kuma ga waɗanda ba ma Shi'a ba ne - yaya matsayinsu yake a wurinsu -? Kuma ma dai, masana hadisai na ɓangaren Shi'a 'Yan Goma sha Biyu (Ithna Ashariyyah) suna kafirta junansu. Saurari abin da Al-Kishshī ya rawaito, wanda babban malamin kungiyarsu, Al-Dūsī, yayi muwafaƙa da shi. [Domin Rijālul Kishshī na ɗaya daga cikin littattafan da ya zaɓa ya kuma tace], game da yadda magabatansu suka kasance cikin kafirta juna, da sabani, da jifan juna da miyagun sunaye.

A cikin rawayarsa, ya bayyana cewa a shekara ta 190 bayan hijira, wasu mutane guda goma sha shida sun taru a ƙofar Abul Hasan na Biyu. Sai ɗayansu, wanda ake kira da Ja'afar bin Isa, ya ce masa ((Ya shugabana, muna kai kukanmu zuwa ga Allah da kai [wannan yana ɗaya daga cikin kalmomin da aka hana faɗa, sai dai a ce: ((muna kai kukanmu zuwa ga Allah sannan zuwa gare ka))] game da halin da muke ciki na daga abokan tafiyarmu. Sai ya ce: "Me ke damun ku game da su?" Sai Jafar ya ce: "Wallahi suna bayyanamu a matsayin zindikai kuma suna kafirta mu tare da barranta daga gare mu". Sai ya ce: "Haka abokan Ali bin al-Husain, da na Muhammad bin Ali, da na Ja'afar da Musa (amincin Allah ya tabbata a gare su) suka kasance. Kuma lallai jama'ar Zurārah sun kasance suna kafirta wasunsu, kamar yadda sauran ma suke

¹ Awa'ilul Maḳālāt: (shafi na 15).

² Bihārul Anwār: (72/131).

³ Bihārul Anwār: (37/24).

kafirta su...". Yunus kuma ya ce: "Na sadaukar da rayuwata dominka, lallai su suna da'awar cewa mu zindikai ne"¹.

Wannan shi ne halin da ((karni na farko)) na mutanen da ke danganta kansu ga iyalen gidan Annabi (Ahlul Bait) suka tsinci kansu a ciki. To ina kuma ga halin waɗanda suka zo bayansu?!

❖ **SASHE NA BIYAR: RASSAN 'YAN SHI'A GOMA SHA BIYU (ITHNA ASHARIYYA):**

Lallai rassa da dama sun fito daga 'yan Shi'a Ithna Ashariyya, daga mafi fice a cikinsu: Al-Shaikhhiyya, Al-Kashfiyya, Al-Rukniyya, Al-Akhbāriyya, Al-Usūliyya, da sauransu. Dukkansu suna karkashin babban rukunin nan ne na Ithna Ashariyya, kuma tushen koyarwarsu yana shimfide a cikin littattafan 'yan Ithna Ashariyya, duk kuwa da cewa bayan hakan kowane ɓangare yana kafirta dan uwansa².

📖 **Al-Shaikhhiyya:**

Ana kuma kiranta da Al-Ahmadiyya. Su ne mabiya Sheikh Ahmad al-Ihsa'ī (wanda ya rasu a shekara ta 1241 Bayan Hijira), kuma yana daga cikin malaman 'yan Ithna Ashariyya. An jingina masa maganganu da suka shafi: Al-Hulūl (bayyanar Allah a cikin halitta), da yanda ya daukaka matsayin Imamai zuwa matakin Ubangiji, da kuma musanta tashi da matattu na jiki (bayan mutuwa)! 'Yan Shi'a Ithna Ashariyya sun kasu kashi biyu game da shi; akwai masu yaba masa, akwai kuma masu sukarsa.

📖 **Al-Kashfiyya:**

Su ne mutanen Kāzem bin Kasim al-Rushtī (wanda ya rasu a shekara ta 1259 Bayan Hijira), ḍalibin Al-Ihsa'ī ne (wanda ya kafa tafarkin Shaykhiyyah) kuma wanda ya gaje shi a matsayinsa bayansa, inda ya dauki tafarkinsa tare da wuce gona da iri (Ghuluww). An kira su da Al-Kashfiyya saboda abin da ake jingina wa shugabansu na samun ilimi ta hanyar yaye masa boyayyun al'amura (Kashfi) da wahayi (Ilhām). Akwai ma masu daukar sa a matsayin wata kungiya mai zaman kanta; saboda bayyanannen jawabin da ya yi a cikin littafinsa Dalilul Hayrān a shafi na 136: Wannan wani sabon tafarki ne da babu wanda ya taɓa riga ni gare shi)) (Duba: Aali Du'mah / Madinatul Husain shafi na 34). Saboda haka ne ma Muhammad Husain Āl Kāshif al-Ghidā yake kallonsa a matsayin wanda ya kauce wa madaidaicin tafarki, kuma ya bace bata mai girma. Kuma ya kawo wa 'yan Shi'a Imamiyya mafi tsananin fitina da bala'i, domin ta hanyarsa ne da kuma mabiyansa aka samu bullar bala'in nan na tafarkin Al-Babiyya, sabanin malaminsa Al-Ihsa'ī³.

¹ Rijālul Kishshī: (shafi na 498-499).

² Al-Āra'us Sarihah (shafi na 81)

³ Muhammad Husain Āl Kāshif Al-Ghidā' - Hāshiyatu Ala Anwarul Badarain (shafi na 408-409).

Al-Rukniyya:

Su ne mabiya Mirza Muhammad Karim bin Ibrahim Khan al-Karmanī. Daga cikinsu akwai masu daukar Al-Rukniyya da Al-Kashfiyya a matsayin laƙabin kungiyar Al-Shaikhaniyya, kuma dukansu firka guda ne¹.

Al-Akhbariyyun da Al-Usuliyyun:

Kila ma mu isu da magana akan rarrabuwar 'yan Shi'a zuwa ga Usūliyya da Akhbāriyya; domin ita koyarwar Usūliyya ita ce tushen tsarin mazhabar Ithna Ashariyya, kuma ita ce take wakiltar mafi rinjayen mabiya (akthariyyah) kuma Akhbāriyya tana a ƙabilinta, duk da sun fisu ƙaranci. Amma sauran sassan da suka rage, ba su kai yawan haka ba. Haka zalika, sabanin da ke tsakanin ɓangaren Usūliyya da na Akhbāriyya yana wakiltar wani babban sabani ne da ya shafi can cikin tsarin ginin mazhabar Ithna Ashariyya kanta; sabani ne a tsakanin malaman Shi'a waɗanda su da kansu suka tattara gadon ilimi na mazhabar Ithna Ashariyya. Za ka ga cewa Al-Hurrul Āmilī (marubucin littafin Wasā'il al-Shi'a), da Al-Kāshānī (marubucin littafin Al-Wāfī), da Al-Nūrī al-Dabrasī (marubucin littafin Mustadrak al-Wasā'il) dukkansu 'yan ɓangaren Akhbāriyya ne, duk kuwa da cewa su ne suka wallafa manyan littattafan da aka dogara da su wajen riwayoyin hadisai a wurinsu. Bari ma, ana daukar Ibn Babawayhi (marubucin littafin Man La Yahduruḥul Faḳīh) a matsayin shugaban 'yan Akhbāriyya.

Daga cikin malaman Akhbāriyya na zamani akwai irin su Muhammad Hussein Āl Kāshif al-Ghidā (marubucin littafin Aslush Shi'a wa Usuluha). Yayin da a dāya ɓangaren kuma, Al-Dūsī (marubucin littattafan Al-Istibsār da Al-Tahzib) da Al-Murtada — wanda ake jingina masa (ko kuma wa dān uwansa) littafin Nahjul Balāgha da sauran littattafai — su biyun nan suna cikin 'yan ɓangaren Usuliyya ne. Daga cikin manyan malaman Usuliyya na zamani akwai: Muhsin al-Hakim, da Shari'at Madārī, da Al-Khū'ī, da Al-Khomeinī. Don haka, sabanin da ke tsakanin 'yan Usuliyya da 'yan Akhbāriyya sabani ne na tsakanin manyan rukunai da ginshiƙan mazhabar.

Al-Akhbariyyoon:

- Hujjojin fitar da hukunce-hukunce a wurinsu sun taƙaita ne kawai a kan abubuwa guda biyu masu daraja (Al-Thaḳalayn), wato: Littafin Allah (Alkur'ani) da kuma Hadisi (Al-Khabār). Dalilin da ya sa ke nan aka san su da suna Akhbariyya (masu ginin tafarki a kan hadisai).

- Suna ganin cewa dukkan abubuwan dake cikin littattafan hadisai guda huɗu na 'yan Shi'a² ingantattu ne dukkansu, kuma tabbatattu ne kai-tsaye daga Imamai. Sun kuma hana rarraba hadisai zuwa kashi-kashi kamar: Ingantacce (Sahih), da Mai rauni (Dha'if)... da sauransu.

- Suna halatta yin taḳlidi (bin fatawa) ga malami ko babban mai bincike wanda ya riga ya rasu.

- Suna hana yin ijtihadi kuma suna inkarin ijma'i da kuma kafa dalili ta hanyar hankali³.

- Ba sa ganin cewa akwai buƙatar koyon ilimin Usulul Fikḥ kuma ba sa ganin ingancinsa.

¹ Muhammad Aal al-Dalḳanī - Al-Shaikhāniyya (shafi na 274).

² Al-Kāfī, Attahdhib, Al-istibsār da Man la yahduruḥul Faḳīh.

³ Duba: Al'aḳlu indash shi'atul imamiyyah, Rushdī Ilyan.

Al-Usuliyūn ko Al-Mujtahidūn:

- Dalilai na fidda hukunce-hukunce a wurinsu sune: Littafi (Alkur'ani), da Sunnah, da Ijma'i da kuma dalili na hankali.

- Ba sa yanke hukuncin cewa duk abin da ke cikin littattafai Guda Hudū (Al-Kutub al-Arba'ah) ingantacce ne; a'a, suna karkasa Hadisi zuwa: Sahih (Ingantacce), da Hasan (Mai kyau), da Muwaththak (Abin amincewa), da kuma Da'if (Mai rauni).

- Ba sa halatta yin koyi (Taklidi) da malamin da ya riga ya rasu.

- Su ne masu fadin cewa akwai ijthadi, kuma su ne suka fi yawa¹.

- **Kuma lallai abubuwan da suka faru tsakanin waɗannan bangarori guda biyu sun haɗa da raddi, da rigingimu, da kafirta juna, da kuma mummunan zargi:**

Har ta kai ga cewa wasu daga cikinsu suna yin fatawar haramcin yin sallah a bayan juna².

Kuma ya kasance wasu daga cikin manyan malaman bangaren Akhbariyya ba sa taɓa littattafan 'yan Usuliyya da hannunsu kai-tsaye! don gujewa najasarsu; kaɗai, suna riƙe littafin ne ta bayan tufafinsu³.

Haƙiƙa Al-Istara badhi (daga Akhbāriyya) ya kafirta wasu daga cikin 'yan Usuliyya, kuma ya danganta su da rusa addini⁴.

Kamar yanda Al-Kashani (daga Akhbāriyya), marubucin littafin Al-Wāfi, ya danganta kafirci ga gungun malamansu⁵.

Wasu dag cikinsu sun mayar masa da martani game da wasu maƙaloli nasa da suka tafi a kan tafarkin sufaye da masana falsafa, waɗanda ke ɗauke da maganganun da ke wajabta kafirci, kamar maganarsa a kan "Kaɗaitakar Samuwar Halitta" (Wahdatul Wujud)⁶.

Wannan sabanin da ya faru tsakanin ƙungiyoyi biyun daga 'yan sha biyu (Ithna Ashariya) ya bayyana abubuwa da yawa dangane da haƙiƙanin tafarkin (mazhabar), sakamakon gushewar yin amfani da Taƙiyya (ɓoye aƙidah) a lokacin tsananin rura wutar rikici! Kuma lallai yin nazari na tsanaki da fahimta game da sabanin da ke tsakanin bangarorin biyu, zai bayyana abubuwa da dama na asiran wannan mazhaba.



¹ Duba: Hassan al-Amin – Da'irat al-Ma'arif: (shafi na 107), Izzul Dīn – Bahrul Ulūm – Al-Taḳlīd fish Shari'ah: (shafi na 92), Farajul Imran – Al-Usuliyyun wa al-Akhbāriyyun Firkah Wahidah: (shafi na 19), al-Ghuraifi – Al-Ijthād wa al-Fatwa: (shafi na 99).

² Muhammad Jawad Mughniyyah – Ma'a Ulama al-Najaf: (shafi na 74).

³ Muhammad Āl al-Dalkānī, Al-Shaikhah: (shafi na 9).

⁴ Duba: Lu'lu'atul Bahrain, na al-Bahrānī: (shafi na 118).

⁵ Duba: Lu'lu'atul Bahrain, na al-Bahrānī: (shafi na 121).

⁶ Shi ne al-Bahrānī – Duba Lu'lu'atul Bahrain: (shafi na 121).

**BABI NA BIYU
AKIDU DA RA'AYOYI**



SASHE NA FARKO: AKIDARSU GAME DA ALKUR'ANI MAI GIRMA:

AKIDARSU CEWA ALKUR'ANI BA YA ZAMA HUJJA SAI TARE DA JAGORA:

Malamin Shi'a al-Kulaini, wanda suke yi wa laƙabi da "Thiƙatul Islam" (Amintaccen Musulunci), ya ruwaito a cikin littafinsa Usulul Kāfi cewa: ((...Lallai Alkur'ani ba zai taɓa zama hujja ba sai idan akwai jagora (mai tsaye da shi). Kuma lallai Ali shi ne jagoran Alkur'ani, kuma biyayya gare shi farilla ce, kuma shi ne hujja a kan mutane bayan Manzon Allah ﷺ))¹. Ko shakka babu wannan da'awa ta saɓa wa Alkur'ani a fili. Domin kuwa Allah Yana cewa da masu neman wata aya (mu'ujiza) da za ta nuna gaskiyar Manzo ﷺ: **{Ashe bai wadace su ba da muka saukar maka da Littafi ana karanta musu shi?}** (al-Ankabut: 51). Saboda haka, shi kansa Alkur'ani mai girma shi ne shaida kuma shi ne hujja.

Wannan da'awa tasu tana nufin cewa maganar Imami ta fi fasaha fiye da maganar Mai Rahama (Allah)! Shi ya sa ma suke kiran Littafin Allah da "Alkur'ani mai shiru" shi kuma Imami suke kiransa da "Alkur'ani mai magana". Har ma suna ruwaitowa daga Ali wai ya ce: ((Wannan shi ne littafin Allah mai shiru, ni kuma ni ne littafin Allah mai magana!))².

Wani lokacin daban kuma malaman Shi'a suna da'awar cewa Imamai su da kansu su ne Alkur'anin! Shi ya sa muke samunsu suna fassara faɗar Allah - Maɗaukakin Sarki - cewa:

{Kuma suka bi hasken nan da aka saukar tare da shi.} (Al-A'raf: 157). Suna cewa: Shi wannan "Hasken" (An-Nur) yana nufin Ali ne da sauran Imamai - Aminci ya tabbata a gare su -³. Kuma suna cewa game da ayar nan: **{Ka zo da wani Alkur'ani da ba wannan ba, ko kuma ka sauya shi.}** (Yunus: 15). Yana nufin: Amirul Mu'minin⁴.

Akidarsu cewa Imamai ne kaɗai suka kebanta da sanin Alkur'ani ba tare da kowa ya yi tarraya da su ba:

Malaman Shi'a suna da'awar cewa Allah - Maɗaukakin Sarki - Ya kebanci Imamai guda sha biyu da cikakken ilimin Alkur'ani gaba ɗayansa, kuma su kaɗai suka san tawilinsa. A wurinsu, duk wanda ya nemi sanin Alkur'ani a wurin waninsu, to lallai ya bata.

1-Ya zo a cikin Usulul Kāfi, a wani labari mai tsawo da aka ruwaito daga Ja'afar al-Sādiq yana cewa: ((Lallai Alkur'ani ya wadaci mutane, in dai har za su sami mai fassara shi. Kuma lallai

¹ Usulul Kāfi: (1/188)

² Al-Hurruḷ Āmilī - Al-Fusul Al-Muhimmah: (shafi na 235).

³ Al-Kāfi: (1/194).

⁴ Duba tafsirul Ayyashī: (2/120), Usulul kāfi: (1/419), Tafsirul Burhan: (2/180), Tafsirul Kummī: (1/310)

Manzon Allah ﷺ ya fassara shi ga mutum guda ɗaya kacal, sannan kuma ya fassarawa al'umma matsayin wannan mutumin; shi ne Ali ɗan Abi Dalib.))¹.

2- Haka kuma a cikin Tafsir Furat an kawo cewa: ((...Abin da kawai ya rataya a wuyan mutane shi ne su karanta Alkur'ani yadda aka saukar da shi. Idan kuma bukatar fassararsa ta taso musu, to samun shiriya yana tare da mu kuma zuwa gare mu yake komawa))².

To amma fa, babu makawa a sani cewa Alkur'ani bai taɓa zama wani sirri na ɓoye wanda wani dangi ko tsatso na musamman ke gada ba. Kuma Ali bai keɓanta da wannan ilimin ba banda sauran sahabban Manzon Allah ﷺ. Wannan da'awa ta cewa babu mai fassara Alkur'ani sai Alul-Baiti, ta saba wa faɗar Allah Maɗaukakin Sarki: **((Kuma Mun saukar da Ambato (Alkur'ani) zuwa gare ka domin ka bayyana wa mutane abin da aka saukar musu, kuma tsammaninsu za su yi tunani.)) (An-Nahl: 44).**

Kuma maganarsa cewa: ((Lallai Manzon Allah ﷺ ya fassara shi ga mutum guda ɗaya)), ma'anar wannan magana ita ce: An aiko Manzon Allah ne zuwa ga mutum ɗaya kacal, shi ne Ali ɗan Abi Dalib, shi kuma Ali aka aiko shi zuwa ga mutane baki ɗaya! Wannan kuwa karyata Alkur'ani ne fili, wanda ya bayyana cewa lallai Annabi ﷺ an aiko shi ne zuwa ga mutane baki ɗaya, ba don iyalan gidansa kaɗai ba. Saboda haka, duk wanda ya faɗi wannan magana ba shi da mafita sai guda biyu: ko dai ya ce Manzo ﷺ bai isar da saƙon da aka saukar masa ba, ko kuma ya karyata Alkur'ani.

 **Akidarsu cewa maganar Imami tana iya shafe Alkur'ani (Naskhi), kuma tana iyakance abin da yake a sakensa (Takyyid), kuma tana keɓance gamammen hukuncinsa (Takhsis):**

Gini kan akidar Shi'a ta cewa Imami shi ne mai kiyaye Alkur'ani, kuma shi ne Alkur'ani mai magana, to a wurinsu batun keɓance gamammen hukuncin Alkur'ani, ko iyakance lafuzansa da suka a sake, ko ma soke hukuncinsa, duk waɗannan abubuwan ba su ƙare ba da wafatin Manzon Allah ﷺ!

Shi ya sa ma suke gaskata cewa: Ya halatta ga duk wanda ya ji wani hadisi daga wurin Abu Abdullah (wato Ja'afar al-Sādiq) ya ruwaito shi daga mahaifinsa ko ɗayan kakanninsa; har ma ya halatta ya ce: "Allah Maɗaukaki ya ce!"³ Domin a akidarsu, Imami yana da ikon keɓance Alkur'ani, ko iyakance shi, ko shafe shi. Kuma a wurinsu, wannan keɓancewa, da iyakancewa ko shafe hukunci da Imami ya yi daidai yake da soke Alkur'ani da kansa, saboda maganar Imami kamar maganar Allah take!

Malamin Shi'a Al-Māzandarānī yana cewa: «Lallai hikimar tafiya mataki-mataki ta gudanar da bayyana sashin hukunce-hukunce da kuma ɓoye wasu, sai dai shi kuma – amincin Allah ya tabbata a gare shi – ya adana su a wurin wasiyyansa (halifofinsa): kowane wasiyyi yana miƙa su ga wanda ke bayansa, domin ya yada su a lokacin da ya dace da su, gwargwadon hikima: na lafazi gamamme wanda aka keɓe, ko sakakke, (mudlaƙ), ko taƙaitacce (muƙayyad), ko dunkulalle (mujmal), mai bayyanawa zuwa ga misalan hakan. Annabi yana iya ambatar wani abu

¹ Usulul Kāfi: (1/25), Wasā'ilush Shi'ah: (18/131).

² Tafsiru Furat (shafi na 91), Wasā'ilush Shi'ah: (18/149).

³ Al-Māzandarānī - Sharhun Jāmi' (akan al-Kāfi): (2/272).

gamamme sannan ya ambaci keɓaɓɓe bayan wani lokaci na rayuwarsa, ko kuma ma ba zai ambace shi ba kwata-kwata, sai ya adana shi a wurin wasiyyinsa har zuwa lokacinsa»¹.

Alal misali: kalmomin kafirci, da kafirai, da shirka, da mushrikai waɗanda suka zo a cikin Littafin Allah - Maɗaukakin Sarki - waɗanda suka shafi duk wanda ya kafirta da Allah kuma ya yi tarayya da Shi... hadisai masu yawa sun zo a wurin Shi'a suna keɓe wannan gamammen da cewa yana nufin kafirta da shugabancin (Wilāyar) Ali, da kuma shirka ta hanyar riƙar wani shugaba (Imam) tare da shi. Sun ɗauki batun Imama a matsayin abin da ya fi hatsari fiye da shirka da kafirci, har ma suka kallafawa kansu jahiltar yaren da aka saukar da Alkur'ani mai girma da shi: **{Lallai Mu Mun saukar da shi Alkur'ani da (harshen) Larabci domin ku hankalta}** [Yusuf: 2].

Fadinsu cewa mafi yawan Alkur'ani ya sauka ne a kansu da kuma makiyansu:

'Yan Shi'a suna cewa: «Mafi yawancin Alkur'ani ya sauka ne a kansu (wato a kan Imamai goma sha biyu) da kuma masoyansu da makiyansu»². Tare da cewa, idan ka bincika a cikin Littafin Allah, ka nemi sunan Ali bin Abi Talib, da 'ya'yansa biyu Al-Hasan da Al-Husain, da zuri'arsu... ba za ka taɓa samun an ambace su ba!

A tare da haka, Sheikh Al-Bahrāni yana da'awar cewa Ali kaɗai aka ambace shi a cikin Alkur'ani har sau (1154)! Har ma ya wallafa wani littafi a kan wannan da ya kira shi: «Al-Lawāmi' al-Nurāniyyah fi Asma'i 'Ali wa Ahli Baytihi al-Qur'aniyyah»³, wanda abin takaici a ciki ya ketare ka'idodin hankali da na mandiki.

Kuma wasu riwayoyin na Shi'a suna cewa: «Alkur'ani ya sauka ne kashi huɗu: kashi ɗaya a kanmu yake, kashi ɗaya kuma a kan makiyanmu, kashi ɗaya kuma sunnoni ne da misalai, kashi ɗaya kuma farillai ne da hukunce-hukunce»⁴.

Magana a kan canza Alkur'ani (Tahrīf):

Mafi yawan 'yan Shi'a na wannan zamani suna musanta cewa magana a kan canza Alkur'ani mai girma yana cikin abubuwan dole na mazhabar Shi'anci. Sai dai shi mai bincike, lokacin da ya duba madogaran Shi'a da tushensu, zai ga riwayoyi masu yawa da suke tabbatar da canji (Tahrīf), sannan zai ga yadda malaman hadisai Shi'a suke inganta waɗannan riwayoyin, bayan haka kuma sai ya karanta ijma'i na malamansu a kan hakan!

Amincewar Malaman Shi'a da cewa an yi Canji (Tahrīf):

Malamin Shi'a Ni'matullah al-Jaza'iri ya ce: «Labarai (riwayoyi) sun yaɗu sosai, kai sun ma kai matakin mutawatir, waɗanda suke nuni ƙarara cewa canji ya afku a cikin Alkur'ani; ta fuskar lafazi, da madda, da kuma li'irabi»⁵.

¹ Muhammad Husain Al-Kāshif al-Gidā - Usul al-Shi'ah (shafi na 77).

² Tafsirul Sāfi: (1/24), kuma wannan nassi marubucin Al-Sāfi ya sanya shi ne a matsayin taken gabatarwa ta biyu

³ Al-Madba'ah al-'Ilmiyyah a Kum (1394 bayan hijira).

⁴ Usulul Kāfi: (2/627), Al-Burhan: (1/21).

⁵ Al-Anwarun Nu'maniyyah: (2/357)

Kuma Al-Majlisī ya ce: «Kuma da yawa daga cikin ingantattun riwayoyi suna nuni karara cewa an rage Alkur'ani kuma an canza shi»¹.

Kuma Al-Hurrul Āmilī ya ce: «Ka sani cewa gaskiyar da babu mabauda daga gare ta, bisa ga riwayoyi mutawatirai masu zuwa da ma wasunsu, cewa lallai wannan Alkur'anin da ke hannunmu, tabbas wasu canje-canje sun afku a cikinsa bayan Annabi ﷺ, kuma waɗanda suka tattara shi a bayansa sun zubar da kalmomi da ayoyi masu yawa!... A wurina, bayyanar ingancin wannan magana—bayan bibiyar riwayoyi da tantance ayoyin tarihi—ya kai matsayin da za a iya hukunta cewa yana daga cikin abubuwan larura na mazhabar Shi'anci»².

○ Misalai daga abubuwan da suke da'awar cewa an canza su:

Shugaban Shi'a Al-Kulayni, an ruwaito a cikin littafinsa Al-Kāfi—wanda ake daukarsa a matsayin littafi mafi inganci a wurinsu—riwayoyi masu yawa da suke nuni ga afkuwar canji a cikin Alkur'ani mai girma! Daga ciki akwai: Daga Abu Abdillah - aminci ya tabbata a gare shi - game da faɗin Allah - Maɗaukakin Sarki -: {Kuma wanda ya yi da'a ga Allah da ManzonSa – game da shugabancin (wilāyar) Ali da Imamai a bayansa – to tabbas ya rabauta da rabo mai girma; ya ce: "Haka ta sauka"}³.

Kuma Ali al-Kummī ya kawo wata riwaya a cikin tafsirinsa cewa: An karanta a gaban Abu Abdillah - aminci ya tabbata a gare shi - faɗinSa: {**Kune mafi alherin al'umma waɗanda aka fitar ga mutane**} [Āl -Imran: 110], sai Abu Abdillah – Ja'afar al-Sādiq - Allah Ya yarda da shi - ya ce: "(Mafi alherin al'umma) al'ummar da za su kashe Shugaban Muminai (Ali), da Al-Hasan, da Al-Husain!! Sai mai karatun ya ce: To ta yaya ta sauka? Sai ya ce: Ta sauka ne a matsayin «Kun kasance mafi alherin Imamai (shugabanni)»⁴.

Kuma Al-Majlisī ya kawo a cikin littafinsa Bihārul Anwar batun canji a cikin Suratu Al-Inshirah, yana cewa wai ta sauka a haka: ((Shin bamu yalwata maka kirjinka ba. Kuma Mu ka sauke maka nauye-nauyenka. Wanda ya nauyayi bayanka. Kuma Mu ka daukaka maka ambatonka ta hanyar Ali surukinka», wai sai Annabi ya karanta ta, kuma Ibn Mas'ud ya tabbatar da ita a cikin mushafinsa, amma Uthman ya saryar da ita!))⁵

○ Littafi Na Musamman Da Ke Tabbatar Da Canji (Tahrīf):

An-Nuri al-Dabarsī ya wallafa wani littafi a kan tabbatar da afkuwar canji (tahrīf), wanda ya kira shi: (Faslul Khidāb fī Ithbāti Tahrīfi Kitabi Rabbil Arbab), **hakika ya ambaci maganganu masu yawa a cikin wannan littafi, dangane da abubuwan da yake da'awar cewa an canza su:**

- Daga cikin hujjojin da yake kawowa na cewa an canza Alkur'ani akwai: wai fasahar maganar Alkur'ani ta kai kololuwar mu'ujiza a wasu sassan (ayoyin), yayin da wasu sassan kuma suka kasance marasa ma'ana ko marasa daɗi (wato raunin wasu ayoyin!).

¹ Mir'ātul Uḳūl: (2/536).

² Mir' āt al-Anwar (shafi na 36).

³ Al-Kāfi: (1/417).

⁴ Tafsirul Kummī: (1/110).

⁵ Bihārul Anwar: (36/116).

- Kuma ya kawo a cikin littafinsa: Surar da ake da'awa wai ita ce Suratul Wilāyah, inda ya ambata a cikinta cewa: «Ya ku waɗanda suka yi imani! Ku yi imani da haskoki guda biyu, Mun saukar da su suna karanta muku ayoyi! Na kuma suna yi muku gargadi daga azabar wani yini mai girma, haske ne sashensu daga sashi, kuma Ni ne Mai ji, Masani. Lallai waɗanda suke cika alƙawarin Allah da Manzon! Sa a cikin ayoyi, suna da gidajen Aljannah na ni'ima. Kuma waɗanda suka kafirta a bayan sun yi imani saboda karya alƙawarinsu da abin da Manzo ya kulla da su, za a jefa su a cikin wutar Jahīm; sun zalunci kansu kuma sun saɓa wa wasiyyar Manzo, waɗancan za a shayar da su daga ruwan zafi na hamīm».

Har zuwa ƙarshen waɗannan canje-canje, waɗanda ya yi da'awar cewa sura ce da ta sauka daga wurin Allah Mai albarka da ɗaukaka, sai dai wai sahabban Annabi ﷺ ne suka shafe ta. Wannan ma Ibn Shahr Ashub, wanda yana ɗaya daga cikin malaman Shi'a ya ambace ta.

○ Wane Ne Nūri al-Dabarsi?

Abbas al-Ḳummī, marubucin littafin Al-Kuna wal-Alkab, ya ce: «Kuma ana iya amfani da sunan Al-Dabarsi ga babban shehinmu, amintaccen Musulunci, Alhaji Mirza Husain ɗan babban malami Muhammad Taqi al-Nūri al-Dabarsi, marubucin littafin Mustadrak al-Wasā'il. Shi kansa shi ne Shaiḥul Islam da Musulmai, mai yaɗa ilimin Annabawa da Manzanni, amintacce, mai daraja, kuma cikakken malami». Kuma Agha Bozorg al-Tehrani ya faɗa a cikin tarjamar Al-Nūri al-Dabarsi: «Shi ne shugaban shugabannin hadisi da ilimin sanin maruwaita (Rijal) a zamaninsa, a cikin zamanai na baya, kuma yana daga cikin manyan malaman Shi'a da manyan mazajen Musulunci a wannan ƙarnin».

📖 Aiki Da Riwayoyin Canji (Tahrīf) A Wurin 'Yan Shi'a!

Yadda 'yan Shi'a suke yin alwala ya saɓa wa faɗin Alƙur'ani ƙarara. Alal misali, a yayin wanke hannaye biyu, sukan fara ne daga gwiwar hannu zuwa tafukan hannu, sabanin yadda ya zo a cikin ayar Suratu Al-Ma'idah. Suna yin hakan ne domin aiki da wannan riwaya da take bayyana ƙarara cewa an sami canji a Alƙur'ani! Domin sun ruwaito a cikin mafi ingancin littattafansu cewa: «Daga Al-Haitham bin Urwah Al-Tamīmī, ya tambayi Ja'afar Al-Sādiq game da faɗin Allah Maɗaukakin Sarki: **{Ku wanke fuskokinku da hannayenku zuwa gwiwoyin hannu}** [Al-Mā'idah: 6]. Sai na ce: Haka ne? Sannan na shafa daga bayan tafikan hannuna zuwa gwiwar hannun. Sai Ja'afar ya ce: Ba haka aka saukar da ita ba, abin sani kawai ita ce: (Ku wanke fuskokinku da hannayenku daga gwiwoyin hannu), sai ya tashi sannan ya gudanar da hannunsa daga gwiwarsa zuwa yatsunsa»¹.

Abin mamaki game da Imam a cikin wannan riwaya shi ne, ya musanta wa mai ruwayar da ya yi alwala daidai da ayar: (zuwa gwiwoyin hannu), yana mai da'awar cewa alwalarsa kuskure ce a haka. Sannan Imam ya gyara masa da faɗin cewa: Ayar ba a haka ta sauka ba, ta sauka ne a matsayin: (daga gwiwoyin hannu)! Shi yasa muke samun 'yan Shi'a a yau suna yin alwala da wannan siffa da take kore faɗin ayar Alƙur'ani a fili ƙarara, domin aiki da wannan riwaya da take tabbatar da canjin Alƙur'ani.

¹ Al-Kāfi na Kulaynī: (3/28), Bihārul Anwar: (80/243).

SASHE NA BIYU: AKIDARSU GAME DA SUNNAR ANNABI

Malaman Ahlus Sunnah suna daukar 'yan Shi'a a matsayin masu inkarin Sunnah, saboda kin karɓar riwayoyin sahabban Manzo – tsira da amincin Allah su tabbata a gare shi. Sai dai su 'yan Shi'a suna rawaitowa daga Imamansu cewa: «Lallai komai ana mayar da shi ne ga Littafi (Alkur'ani) da Sunnah, kuma duk wani hadisin da bai dace da Littafin Allah ba, to wannan kawataccen zance ne¹. Wannan kuwa yana nuna cewa 'yan Shi'a ba sa musanta Sunnar Manzon Allah ﷻ; a'a, suna ma dogara a kanta, kuma suna sanya ta tare da Littafin Allah su zama sikelin auna gaskiya da yin hukunci.

Sai dai shi mai nazari a kan nassoshin 'yan Shi'a da riwayoyinsu zai iya kawewa da yin hukunci cewa: Lallai 'yan Shi'a suna da'awar bin Sunnah ne a bayyane, amma a boye suna musanta ta. Domin mafi yawan riwayoyinsu da maganganunsu suna tafiya ne a kan turbar da ta saba wa Sunnar da Musulmai suka sani ta fuskar fahimta da kuma aiki da ita, da kuma ta fuskar isnadi da matanan hadisan. **Wannan yana bayyana a cikin abubuwan nan dake tafe kamar haka:**

Gaba ta Farko: Maganar Imami Tana Matsayin Maganar Allah Da ManzonSa:

Sunnah a wurin 'yan Shi'a ita ce: «Duk abin da ya fito daga wurin Ma'asumi (wanda ba ya kuskure), na daga magana, ko aiki, ko tabbatarwa»². Saboda haka, Imamai Goma sha Biyu ma'asumai ne a wurin 'yan Shi'a, maganarsu kamar maganar Allah Maɗaukakin Sarki da kuma maganar ManzonSa ﷻ, take, wanda ba ya magana saboda son zuciya, face dai abin da aka saukar masa na wahayi.

Kuma ɗaya daga cikin manyan malamansu na wannan zamanin ya ce: «Lallai kuɗirce cewa kiyayewar Imamai daga kuskure (ismah) shi ya sanya hadisan da suke fitowa daga wurinsu sun zama ingantattu kai-tsaye, ba tare da sun gudanar da sharafin dangantuwar su ta sadu har ga Annabi ﷺ ba, kamar yadda yake a wurin Ahlus Sunnah»³. Wannan kuwa saboda Imamanci a wurinsu «Ci gaba ne na Annabtaka»⁴.

Kai, Imamai a wurinsu ma suna a matsayin Manzanni ne: «Maganarsu maganar Allah ce, umurninsu umurnin Allah ne, yi musu da'a yiwa Allah da'a ne, kuma saba musu saba wa Allah ne. Kuma lallai su basuyi Magana ba sai daga Allah Maɗaukakin Sarki da kuma wahayinSa»⁵.

Kuma abin da suke daukarsa a matsayin hujja a wurinsu a kan wannan tafarkin ya zo a cikin littafin Al-Kāfi, wato abin da aka jingina wa Abu Abdullah Ja'afar al-Sādiq cewa ya ce: «Hadisina hadisin babana ne, hadisin babana kuma hadisin kakana ne, hadisin kakana kuma hadisin Al-Husain ne, hadisin Al-Husain kuma hadisin Al-Hasan ne, hadisin Al-Hasan kuma

¹ Albahbudī - Sahīhul Kāfi: (1/11).

² Muhammad Taqī al-Hakīm - Al-Usulul Ammah lil-Fikhl Mukaran (shafi na 122).

³ Abdullah Fayyad - Tarikhul Imamiyyah (shafi na 140).

⁴ Muhammad Rida al-Muzaffar - 'Aka'idul Imamiyyah (shafi na 166).

⁵ Ibn Babawayh - Al-I'tikadat (shafi na 106).

hadisin Sarkin Muminai (Ali) ne, hadisin Sarkin muminai kuma hadisin Manzon Allah ne ﷺ, shi kuma hadisin Manzon Allah fadin Allah Madaukakin Sarki ne»¹.

Kuma mai sharhin Al-Kāfi ya ambaci cewa wannan maganar tana nuna: «Cewa hadisin kowane mutum guda daga cikin Imamai tsarkaka fadin Allah Madaukakin Sarki ne, kuma babu wani sabani a cikin maganganunsu, kamar yadda babu sabani a cikin fadinSa Madaukakin Sarki»².

Kuma suna fadar wannan magana ne a kan madogarar abubuwa guda biyu masu hadari, da kuma wasu ka'idoji guda biyu na tushe a wurinsu a kan wannan mas'ala, bisa ginin cewa ilimin Imamai kashi biyu ne:

- Ilimi sabo da ke faruwa. Wannan kuma yana samuwa ne ta hanyar ilhama da waninsa.
- Ilimin da aka adana a wurinsu: Wanda suka gaje shi daga wurin Manzo ﷺ, kuma duka ana daukarsu a matsayin daga Sunnah ne.

Babban malaminsu (Ayātullāh al-Uzma) Shihabuddīn al-Najafī yana cewa: «Lallai Annabi ﷺ lokaci ya kure masa kuma bai sami dama sosai ba wajen koyar da dukkan hukunce-hukuncen addini... Kuma ya gabatar da shagaltuwa da yakukuwa a kan tantancewa, ta hanyar bayyana hukunce-hukunce dalla-dalla ... musamman ma tare da rashin isar shirin mutane a zamaninsa na karɓar dukkan abin da za su bukata tsawon zamaninnika»³. Wannan kuwa magana ce mai matuƙar haɗari! Domin a cikinta akwai tuhumar Annabi ﷺ da rashin cika isar da addinin Allah, wanda wannan kuma karyata fadin Allah ne cewa: **{A yau Na kammala muku addininku, kuma Na cika ni'imaTa a kanku, kuma Na yardar muku da Musulunci shi ne addin}** [Al-Mā'idah: 3]. Sannan kuma ga shi ya haɗa da tuhumarsa da saba wa Ubangijinsa, ta hanyar wai ya gabatar da shagaltuwa da yakukuwa a kan isar da shari'ar Allah, alhali kuwa Allah Yana cewa: **{Ya kai Manzo! Ka isar da abin da aka saukar zuwa gare ka daga Ubangijinka}** [Al-Mā'idah: 67]!

Gaba ta Biyu: Wasu Abubuwan Lura A Kan Littattafan Hadisin Shi'a:

- **Na Farko: Littattafan da ake Dogaro da su A Wurinsu:**

Littattafan hadisi a wurin 'yan Shi'a su ne riwayoyinsu da aka samo daga Imamansu ma'asumai, kuma littattafan da ake dogara da su a wurinsu guda takwas ne:

1- Littattafai guda huɗu (Al-Kutub al-Arba'ah): (Al-Kāfi, da Tahzīb al-Ahkām, da Al-Istibṣār, da Man Lā Yahduruhul Fakīh). Babban malamansu na wannan zamani Muhammad Sādiq al-Sadr ya ce: «Lallai 'yan Shi'a... sun yi ijma'i a kan darajar littattafai guda huɗu, kuma suna masu fadin ingancin dukkan riwayoyin da ke cikinsu...»⁴.

2- Littattafai guda huɗu da suka zo daga baya (Al-Kutubul Arba'ah al-Muta'akkhira): Waɗanda su ne: (Al-Wāfi, da Bihārul Anwār, da Al-Wasā'il, da Mustadrakul Wasā'il). Ta haka

¹ Usul al-Kāfi: (1/53).

² Al-Māzandarani - Sharh Jāmi' (a kan Al-Kāfi): (2/272).

³ Ta'likatun Najafī 'ala Ihkāk al-Haḳḳ: (2/28-289).

⁴ Ash-Shi'ah: (shafi na 127).

ne manyan madogaransu suka zama guda takwas. Malaminsu na wannan zamani Muhammad Salih al-Hā'irī ya ce: «Amma ingantattun littattafan (Sihah) 'yan Shi'a Imamiyya guda takwas ne; guda huɗu daga ciki na Muhammadaɗi uku ne na farko, guda uku kuma na bayansu na Muhammadaɗi uku ne na karshe, shi kuma na takwas dīn na marigayi Muhammad Husain al-Nūri ne na wannan zamanin»¹.

Kuma ana ɗaukar littafin (Al-Kāfi) a wurin 'yan Shi'a a matsayin littafi mafi inganci a cikin littattafai guda huɗu². Kuma adadin hadisansa sun kai (16199). An bayar da labari cewa wai an nuna littafin Al-Kāfi ga Imam al-Mahdi, sai ya ce: "Ya isa ga 'yan Shi'armu"³. Saboda haka ne Muhibbuddīn al-Khadīb ya ce: «Lallai littafin Al-Kāfi a wurin 'yan Shi'a kamar yadda littafin Sahīh al-Bukhāri yake a wurin Musulmai ne»⁴.

Shi kuma littafin (Bihārul Anwār): Littafi ne mai girma sosai a wurin 'yan Shi'a, kuma sun ce game da shi cewa: «Shi ne kaɗai madogara wajen tantance ilimomin mazhabar»⁵. Abin mamaki a nan shi ne, shi Al-Majlisī da ya wallafa littafin Al-Bihār ya sanya shi ne a cikin mujalladi (26)⁶. Sai dai malaman wannan zamanin sun tashi sun kara masa wasu littattafai waɗanda ba marubucin ne ya sanya su ba, da kuma wasu mujalladaɗi na ijāzozī (izini) domin su isar da shi a cikin wani sabon bugun zuwa: mujalladi 110! Wanda yake farawa tun daga sufuri⁷. Wannan ya zama kamar wani salo ne na nuna bajintar al'adu a zahiri kawai, da kuma yaɗa farfagandar mazhaba; kuma dama su masu tsananin sha'awar wannan tafarki ne na yaɗa farfaganda.

▪ Na Biyu: Lokacin Wallafa Littattafan (Tadwīn):

Ana iya lura cewa littattafansu guda huɗu na baya an wallafa su ne a karni na goma sha ɗaya da abin da ya biyo baya. Na karshensu shi ne wanda An-Nūri al-Dabarsī (wanda ya rasu a shekara ta 1320 bayan Hijira) ya wallafa, kuma ya tattara hadisai har guda 13,000 a cikinsa da aka jingina wa Imamai⁸, waɗanda ba a san su ba a baya! Wannan yana nufin cewa sun jinkirta da ɗaruruwan shekaru bayan zamanin Imamai, wannan kuwa abu ne da ke rushe amincin waɗannan littattafai. Ta yaya za a iya karɓar riwayar da ba a yi rijistarta ko rubuta ta ba tsawon karni goma sha ɗaya ko karni goma sha uku!! **Abin mamaki shi ne abin da wasu marubutan waɗannan littattafai suka bayyana karara cewa wai ya gano wasu littattafi da ba a rubuta su ba a cikin littattafansu amintattu na baya:**

- Al-Majlisī yana cewa: «Godiya ta tabbata ga Allah, ban da littattafai guda huɗu, mun sami damar tattara kusan littattafai ɗari biyu, kuma tabbas na tattara su a cikin Bihārul Anwār»⁹.

¹ Minhaj 'Amali lit-Taḳreeb (Maḳalar Muhammad al-Hā'irī a cikin littafin Al-Wahdatul Islamiyyah: (shafi na 233).

² Ash-Shi'ah: (shafi na 133).

³ Mukaddimatul Kāfi, na Husain Ali: (shafi na 25).

⁴ Al-Khudūdul Arīdah: (shafi na 28).

⁵ Al-Bahbudī - Mukaddimatul Bihār: (shafi na 19).

⁶ Duba: Az-Zari'ah: (3/27).

⁷ Domin kuwa mujalladi na farko yana ɗauke da lamba sufuri!

⁸ Az-Zari'ah: (21/7).

⁹ I'tiḳādātul Majlisi (shafi na 24), Al-Fikrush Shi'ī na Mustafa ash-Shībī (shafi na 61).

- Kuma babban malamansu Al-Hurrul ' Āmilī ya ambata cewa ya sami sama da littattafai tamanin bayan littattafai guda huɗu, kuma ya tattara hakan a cikin littafin Wasā'ilush Shi'ah¹.
- Shi kuwa An-Nūri al-Dabarsī, shi ma ya tsinci (ya gano) wasu littattafai waɗanda ba a taɓa rubuta su ba a baya! Duk da cewa shi malami ne na baya (na kusa-kusan nan). Agha Bozorg al-Tehrani yana cewa: «Kuma babban abin da ya zaburar da shi wajen yin wallafar shi ne yadda marubucin ya ci karo da wasu muhimman littattafai waɗanda ba a rubuta su ba a cikin manyan littattafan tattara hadisai na Shi'a ba a baya»².

Kuma sun sanya waɗannan hadisai da aka gano da waɗanda aka tattara su a cikin littafin Mustadrakul Wasā'il a matsayin abubuwan da ba za a iya wadatuwa daga su ba! Malaminsu (Ayatullāh) al-Khorāsānī yana cewa - kamar yadda marubucin Al-Zarī'ah yake faɗa -: «Lallai kafa hujja ga mujtahidi a wannan zamanin namu ba za ta cika ba face sai ya koma ga littafin Al-Mustadrak, kuma ya duba hadisai da suke cikinsa»³.

○ **Tambayoyi na Tunani:**

1-Shin wannan yana nufin cewa kafin wallafa littafin Al-Mustadrak, ba su da wata hujja a kan maganar babban malaminsu?!

2-Wane hali 'yan Shi'a suke ciki kafin gano waɗannan sababbin hadisai? Shin suna kan shiriyar ne, ko ɓata, ko kuma akwai naƙasu a cikin addininsu?

3- Ta yaya magabatansu ba su tattara waɗannan riwayoyin ba? Ta yaya Al-Kulaynī bai sajjala su ba alhali yana raye a gaban jakadu huɗu, jakadun Al-Mahdi?! Kuma ga shi ya sanya wa littafin suna Al-Kāfi saboda wai ya wadatar da 'yan Shi'a, kuma wannan faɗin Al-Mahdi ne!

4- Shin Al-Dūsī ya yi karya ne lokacin da ya ce ya tattara Tahzīb al-Ahkām a cikin littafinsa (wanda yana daga cikin littattafai guda huɗu na farko) dukkan abin da ya shafi fiƙhu na hadisai sahabbansu, da littattafansu, dakuma tushensu, inda babu abin da ya fita daga ciki face naɗirai da kuma shazzai 'yan kaɗan⁴.

▪ **Na Uku: Matanai da Nassosin Waɗannan Littattafai:**

Za ka lura da bayyanar saɓani da cin karo a cikinsu; har ma malamansu Muhammad bin al-Hasan al-Dūsī ya nuna ɓacin ransa game da hakan yana cewa: «Sakamakon abin da hadisansu suka koma gare shi na saɓani, da rarraba, da kauce wa juna, da cin karo, ta yadda ba za ka taɓa samun wani hadisi ba face akwai wani da ke karo da shi a gabansa, kuma babu wani hadisi da zai kuɓuta face akwai wani abin da ke kore shi a muƙabilinsa...» Kuma ya amsa da bakinsa cewa lallai wannan saɓanin ya zarce abin da ke tsakanin mabiya sauran mazhabobi, kuma lallai

¹ Duba: Al-Wasā'il Mujalladi na 1, Gabatarwa; da kuma Az-Zarī'ah: (4/352-353).

² Az-Zarī'ah: (21/7).

³ Az-Zarī'ah: (2/111).

⁴ Al-Istibṣār: (1/2).

wannan yana daga mafi girman suka ga mazhabarsu. Sannan hakan ya sanya wasu 'yan Shi'ar barin mazhabar yayin da lamarin wannan sabanin da karo da juna ya bayyana gare su¹.

Sai malamansu Al-Dūsī ya yi wani yunkuri wanda ba na ilimi ba domin gyara wannan sabanin da kuma fuskantar wannan karo da junan, inda ya jingina mafi yawan sabanin riwayoyin a kan (Takiyyah), ba tare da wani dalili ko hujja ba! Face dai kawai cewa wannan hadisin ko wancan ya yi daidai da (fahimtar) Ahlus Sunnah.

Kuma Al-Fayd al-Kāshānī, marubucin littafin Al-Wāfi, wanda yana daya daga cikin littattafai guda takwas amintattu, ya yi korafi game da sabanin da ke tsakanin kungiyarsa, inda ya ce: «Kana ganinsu suna sabani a kan mas'ala guda daya zuwa ga maganganu ashirin, ko talatin, ko ma fiye da haka; kai, idan ma na so zan iya cewa: Babu wata mas'ala ta rassa face sun yi sabani a kanta ko a kan wasu abubuwan da ke da alaƙa da ita»².

Kuma abin lura a nan shi ne, sabaninsu sabani ne a kan hadisai ko nassoshi kai tsaye, ba wai sabani ne na fahimta da fitar da hukunce-hukunce (istinbadi) ba. Babu kokwanto cewa karo da juna shaida ce ta rashin ingancin riwayoyin da ake jingina su ga Annabi ﷺ da kuma Ali bin Abi Dālib da zuri'arsa.

▪ Na Huɗu: Ma'anoni da Sinadaran Waɗannan Riwayoyin:

Domin a cikinsu akwai abubuwan da mutum zai iya yanke wa hukuncin cewa kirƙira akai ta hanyar kallon nassin mataninsa kawai, saboda yadda ya saɓa wa tushen Musulunci da kuma bayyanannen hankali. Ya zo a cikin littafin Basā'irud Darajāt daga Sufyan al-Samad' ya ce: «Na ce wa Abu Abdullah aminci ya tabbata a gare shi: "Na sadaukar da raina a gare ka; lallai wani mutum yana zuwa mana daga wurinku wanda aka san shi da yin ƙarya, sai ya faɗi hadisin da muke ƙyamatarsa. Sai Abu Abdullah aminci ya tabbata a gare shi ya ce: "Shin yana faɗa maka cewa: Lallai ni na ce wa dare, rana ne, kuma na ce wa rana, dare ne?" Ya ce: "a'a". Sai ya ce: "To idan ma ya faɗa maka haka: Lallai ni ne na faɗa, kada ka ƙaryata shi, domin idan ka yi haka, to ni kake ƙaryatawa"»³.

Kuma ya zo a wata riwayar: «Lallai hadisinmu zukata suna ƙyamatarsa! Don haka wanda ya gane (ya amince) to ku ƙara masa, wanda kuma ya musanta, to ku ƙyale shi»⁴.

Kuma babban malaminsu Al-Majlisī ya ambaci hadisai har guda (116) a cikin wata fuskantowa a cikin wani babi mai taken «Babin da ke bayyana cewa hadisinsu - aminci ya tabbata a gare su - mai wahala ne da ke da wuyar fahimta, kuma maganarsu tana da fuskoki da yawa, da kuma falalar yin tadabburi a kan labaransu - Allah Ya yarda da su - da miƙa wuya gare su, da kuma hani a kan kore labaransu»⁵.

Idan kuma ka kwatanta wannan da abin da Ahlus Sunnah suke a kai, to bambanci zai bayyana a gare ka a fili, kuma ana gane haƙiƙanin abubuwa ne ta hanyar kishiyoyinsu. Al-Rabī

¹ Tahzīb al-Ahkām: (1/2-3).

² Al-Wāfi, Gabatarwa: (shafi na 9).

³ Bihār al-Anwār: (2/211-212).

⁴ Bihār al-Anwār: (2/192).

⁵ Duba: Madogarar da ta gabata: (2/182-212).

bin Khuthaym (wanda ya rasu a shekara ta 61 bayan Hijira), wanda Ibn Mas'ud ya ce game da shi: "Da ace Manzon Allah ﷻ ya gan ka, da tabbas zai so ka", ya ce: «Lallai a cikin hadisi akwai wani hadisin da yake da haske kamar hasken rana wanda ake gane shi, kuma lallai a cikin hadisi akwai wani hadisin da yake da duhu kamar duhun dare wanda muke kiyamatarsa»¹.

To akwai tazara sosai tsakanin hadisin Annabi a wurin Ahlus Sunnah, wanda yake da haske kamar hasken rana, da kuma hadisin da ake jingina shi zuwa ga Ahlul Bayti wanda yake da wuyar fahimta, mai fuskoki da yawa! Idan har lamarin haka yake, to me yasa 'yan Shi'a suke da'awar cewa fahimtar Alkur'ani tana samuwa ne da maganar Ahlul Bayti? Alhali kuwa hadisin nasu ma mai wuya ne da ba ma a iya gane shi tun daga tushensa!

▪ Na Biyar: Matsayin Ingancin Wadannan Littattafan Hadisan:

Ra'ayoyin malaman Shi'a game da ingancin littattafansu na hadisai guda huɗu (Al-Kutubul Arba'ah), suna da ra'ayoyi biyu:

- * **YAN AKHBĀRIYYAH:** Suna ganin cewa duka littattafan ingantattu ne, kuma suna da tabbaci a kan kowane harafi da ke cikinsu cewa ya tabbata daga Imamansu ma'asumai. Babban malaminsu, Al-Māmakānī ne ya bayyana hakan inda yake cewa: «Hakika kasancewar duka abubuwan da ke tsakanin bangon littattafan nan guda huɗu, ya kai matakin mutawatir (tabbatacce) wanda babu shakka ko tantama a cikinsa, face ma idan aka lura sosai, sun ma wuce matsayin tawaturi».² A wurin 'yan Akhbāriyyah, littattafai guda huɗu na Shi'a Ithna Ashariyyah tabbatattu ne kuma sun wuce matakin mutawatir. Shi ya sa ma suke karɓar har riwayoyin da suka saba wa Littafin Allah (Alkur'ani), kuma suka mayar da su su ne masu yanke hukunci a kan Littafin Allah.
- * **'YAN USŪLIYYAH:** Su suna kallon waɗannan hadisai ne a matsayin hadisai Āhād (ḍāidaiku). Don haka ne ma suke duba silsilar maruwaita (Isnadi) lokacin da suke yanke hukunci a kansu. Shi ya sa shugaban mazhabar a zamaninsa, Sheikh Ja'afar al-Najafī (ya rasu a shekara ta 1227H), ya faɗi game da marubuta littattafan nan guda huɗu (wato Muhammad guda uku): "Su waɗannan Muhammad guda uku, ta yaya ma za a dogara da su wajen neman ilimi alhalin wasu daga cikinsu suna karyata riwayar wasu, kuma riwayoyinsu suna karo da juna? Sannan kuma littattafansu sun kunshi labaran da mutum zai iya yanke musu hukunci da cewa karya ne; kamar labaran da ke siffanta Allah da jiki (Tajsimi), da kwatanta Shi da halitta (Tashbihi), maganar cewa duniya ba ta da farko, da kuma tabbatar da wuri da lokaci (ga Allah)"³.

Duk da haka, akwai wata suka a nan, wato: Cewa waɗannan littattafai guda huɗu an ɗauko su ne daga tushe na ingantattun littattafai (Al-Usūl) da aka nuna wa Imamai. Kuma an nuna tushen littafin Al-Kāfi ga Mahdinsu, sai ya ce: "Wannan ya wadatar ga 'yan Shi'armu!" Haka kuma marubucin littafin 'Man Lā Yahduruhul Fakīh' ya riski lokacin 'Ghaibatus Sughra' (Boyuwar Imami na ɗan Lokaci) har na tsawon shekaru ashirin da wani abu⁴. To, idan har haka

¹ Al-khadībul Baghdādī ne ya rawaito shi a cikin al-Kāfiyah (shafi na 605).

² TanKihul Maḳāl: (1/183) (Buga na 1349H).

³ Kashful Ghidā: (shafi na 40).

⁴ As-Sadr – Ash-Shi'a: (shafi na 125).

ne, me ya sa Imamai ba su yi gyara ko a kan abubuwan karya da ke cikin littattafan ba? Sai shi marubucin littafin Kashful Ghidā bai sami wata amsa ba face ya ce: "(Ba su yi gyaran ba) saboda sun yi amfani da dabarar Taḳiyyah (boye gaskiya don a tsira)! Kuma saboda ba lallai ba ne Imaman sun gaggauta karya su ba tare da sun bambance kuskure da daidai ba, domin hakan zai hana amfanuwa da dabarar Taḳiyyah da ta samo asali tun daga Ranar Saḳīfah"¹.

Tare da hakan, mai tambaya na iya cewa: Idan har 'yan Usūliyyah daga cikin Shi'a sun bi hanyar tantance inganci da raunana hadisi ta hanyar binciken silsilar marawaita (Isnadi), to shin Shi'a suna da kwarewa a kan ilimin sanin mazaje (Ilmur Rijal) da kuma ilimin tantance marawaita (Al-Jarh wat Ta'dil)?

Amsar wannan ita ce, za mu iya lura da abubuwa kamar haka:

- * Ba su da wani littafi a kan bayanar halayen marawaita (Ahwalur Rijal) har sai lokacin da Al-Kish-shī ya wallafa musu wani littafi a karni na huɗu (bayan hijira).
- * Littafinsu na farko (wato Rijalul Kish-shī) ya zo ne a takaice sosai, kuma babu wani abu a cikinsa da zai wadatar a wannan fannin.
- * Haka kuma, ya kawo labarai masu karo da juna a cikin fannin tantance marawaita (Jarh wat Ta'dil)².
- * Babu ma wani abu a cikin littattafan mazajen nasu (Kutubur Rijal) da ke bayyana halin kowane marawaici face a kan wasu kaɗan daga cikinsu³.
- * Haka kuma, "a cikin silsilar marawaita (Asānīd) masu yawa, an sami kusakurai da ruɗani wajen sunayen mutane, da sunayen iyayensu, da alƙunyarsu, ko kuma laƙabobinsu⁴.
- * Kuma raba hadisi zuwa 'ingantacce' (Sahih) da sauran rabe-rabe, bai kasance ba a wurin malaman Shi'a sai a karni na bakwai (bayan hijira). Kuma sun nemi taimako ne wajen tsara waɗannan ka'idoji ta hanyar amfani da abubuwan da Ahlus Sunnah suka rubuta⁵.
- * Haka kuma, wallafe-wallafe a kan Usulul Hadith da ilimominsa babu su a wurinsu, har sai lokacin da Zainuddīn al- Āmili⁶ ya bayyana, wanda ake wa laƙabi da Ash-Shahīd ath-Thāni (Shahidi na Biyu) (wanda aka kashe a shekara ta 965H)⁷. Wannan kuwa wani abu ne da littattafan Shi'a da kansu suka tabbatar.

Babban malaminsu Al-Hā'irī yana cewa: «Daga cikin sanannun abubuwa waɗanda babu mai shakka a kansu, shi ne cewa babu wani daga cikin malamanmu da ya rubuta wani abu a kan ilimin sanin hadisi bangaren ilimin Dirāya kafin Shahīd ath-Thāni. Kawai dai sun ɗauko shi ne daga ilimomin Ammawa (wato Ahlus Sunnah)⁸. Sai dai suna da wasu ma'aunan nasu na musamman kamar dai yadda suka saba.

¹ Kashful Ghidā: (shafi na 40).

² Duba – misali: Tarjamar Zurārah bin A'yun, da Abu Basīr, da Jābir al-Ju'fī, da wasunsu.

³ Ash-Shīrazī – An-Nawākid: (shafi na 113) (Rubutun hannu).

⁴ Al-Māmaḳāni – Tanḳihul Maḳāl: (1/177).

⁵ At-Tuhfatul Ithna Ashariyyah: (shafi na 105) (Rubutun hannu).

⁶ An-Nawākid: (shafuka na 111-112).

⁷ Duba: Al-Kummī - Al-Kuna wal Alḳāb: (2/344)

⁸ Muḳtabisul Athar: (3/73). Ammawa: Yana nufin ahlus Sunnah. At-Tuhfatul Ithna Ashariyyah: (shafi na 105) (Rubutun hannu).

Alal misali, zaka same su suna amincewa tare da gaskata mutumin da ya yi da'awar cewa ya ga Mahdi da ya faku (Al-Mahdi al-Ghā'ib), kuma suna dāukar hakan a matsayin hujjar da ta nuna cewa mutumin ya wuce makura wajen adāla. A daidai lokacin da kuma zama sahabin Manzon Allah ﷺ ba ya tasiri a wurinsu ko kaɗan wajen tsarkake wa mutum ko addala shi (Al-Tazkiyah wat Ta'dīl)!

Haka kuma, duk wanda ba ya a kan mazhabar Shi'a ta Imamiyya, to riwayarsa ba ta kai matakin zama ingantacciya a wurinsu ba. Amma idan marawaici ya kasance ɗan Shi'a Imamiyya ne, to ana karɓar riwayarsa ko da kuwa ya kasance mutum ne abin zargi a harshen Imamai! Kamar dai yadda Ibnul Mudāhhar al-Hillī ya bayyana cewa: "Suka ko zargi a kan addinin mutum, ba ya lazimta a soki hadisinsa"¹. To, idan har waɗannan su ne wasu daga cikin ma'aunan Shi'a, to ya kuma halin mazajensu (na cikin isnadin hadisansu)?

▪ **Na Shida: Mutanen da ke cikin isnadin hadisansu (Rijal):**

Lallai marubutan waɗannan manyan littattafai ba su taɓa haɗuwa da Imamai ba, kuma ba su karɓi maganganunsu ba face ta hanyar wasu mutane da suke tsakaninsu da waɗannan Imamai. To, menene halin waɗannan mutanen da suka ruwaito dukkan waɗannan riwayoyin daga Ja'afar da waninsa?

▪ **Kuma ta hanyar yin duba ga maruwaitansu, waɗannan abubuwa za su bayyana gare ka:**

- * Cewa mutanen da ke cikin littattafansu ko dai ka sami fasiƙi, ko zindiki, ko kafiri wanda bai yi imani da Allah ba, haka kuma bai yi imani da tashin matattu da makoma ba.
- * Daga cikinsu akwai wanda ya kuɗurce cewa wai Allah - Maɗaukakin Sarki - bai kasance masani ba tun fil azal - wato aƙidar Al-Bada'i -, kamar su Zirārah ɗan A'ayun, da Bukair ɗan A'ayun, da Sulaiman al-Ja'farī, da Muhammad ɗan Muslim ad-Dahhān, da wasunsu.
- * Daga cikinsu kuma akwai wanda ya kafirce wa Allah - Maɗaukakin Sarki -, baiyi imani da samuwar Mahalicci Marashin farko ba, haka kuma ba su yi imani da Annabawa ba, kuma ba su yi imani da tashin matattu ko makoma ba, kamar mawaƙin nan Dīk al-Jinn.
- * Daga cikinsu akwai Kiristoci kuma yana bayyana hakan a fili ƙarara, har ma yana ado da tufafinsu (addini), bai bar yin abota da su ba, kamar Zakariyya ɗan Ibrahim an-Nasranī, wanda Abu Ja'afar al-Dūsi ya ruwaito hadisi daga gare shi a cikin littafinsa Tahzīb al-Ahkām.
- * Daga cikinsu akwai waɗanda shi kansa Ja'afar al-Sādiq ɗin ya bayyana ƙaryarsu a fili ƙarara kuma ya kafa nassi a kan hakan da ma yardar littattafan Shi'a da kansu, inda ya ce: «Suna ruwaito ƙarairayi daga gare mu, kuma suna yi mana ƙage mu Ahlul Bayti»², kamar su At-Tubbān wanda ake yi wa alƙunya da Ahmad.
- * Saboda haka, bama mamaki idan muka ga marawaici kamar Zurārah, wanda yake tsinanne a harshen Imamansa ma'asumai, yana ruwaito waɗannan riwayoyin masu tarin yawa a cikin littattafansu.

¹ Rijalul Hillī: (shafi na 137).

² Duba: At-Tuhfah (shafi na 97).

- * Daga cikinsu kuma akwai waƙanda su kansu Imamai suka yi gargadi game da su, kamar su Hishām ɗan Sālim, Al-Maythami, da Sahibud' Dāḳ. Al-Kulayni ya ruwaito daga Ibrahim al-Kharrāz da Muhammad ɗan Husain, sun ce: «Mun shiga wurin Abul Hasan ar-Ridā sai muka ce: Lallai Hishām ɗan Sālim, da Al-Maythami da Sahibud' Dāḳ suna cewa: Lallai Allah - Maɗaukakin Sarki - wayam yake tun daga kansa har zuwa cibiyarsa, sauran jikin kuma babu komai. Sai (Imam ar-Ridā) ya faɗi yana mai yin sujjada, sannan ya ce: Tsarki ya tabbata gare Ka, ba su san Ka ba kuma ba su kiyaye iyakokin Ka ba, shi ya sanya ma suka siffanta Ka da hakan...»¹.

Wannan ya haɗa da sauran halayen mutanensu (maruwaitansu) da ire-iren batansu. Kuma lallai shugaban kungiyarsu Al-Dūsī² ya taƙaita halayen mutanensu da wata tabbatacciyar amsa mai mahimmanci, wadda Allah - Tsarki ya tabbata gare Shi - Ya gudanar da ita akan harshensa, inda ya ce: «Lallai da yawa daga cikin marubutan abokanmu suna riƙar mazhabobi ɓatattu!»³. Kamar ma babban abin da yake da muhimmanci a wurinsu shi ne kawai mutum ya zama ɗan Shi'a, kuma hakan ba zai cutar ba ko da bayan haka ya riƙi kowace irin gurbatacciyar mazhaba.

Amma kuma ga shi suna kore riwayoyin 'yan Shi'a mabiya Zaidiyyah, kamar yadda suka kore riwayoyin Zaid bin Ali alhali kuwa shidɗin ma yana daga cikin Ahlul Bayti, kamar yadda Al-Dūsī ya yi a cikin littafin Al-Istibār⁴, duk da cewa 'yan Zaidiyyah ma 'yan Shi'a ne. A ɗaya ɓangaren kuma, sai suka amince da lamarin 'yan Jārudiyyah alhali kuwa suna daga cikin masu wuce gona da iri a cikin 'yan Zaidiyyah; saboda ita (kungiyar Jārudiyyah) tana kafirta mafi yawan sahabban Manzōn Allah ﷺ kuma tana kore riwayoyinsu, ta haka ne ta yi tarayya da su a kan umumin mazhabarsu⁵.

Kuma wani lamari na daban wanda yake da matuƙar haɗari fiye da wannan shi ne: Riwayoyi sun zo da silsilar maruwaita tabbatattu kuma ingantattu daga Imamai na Ahlul Bayti, waɗanda suke bayyana wata kungiya ta maruwaita a matsayin maƙaryata, kuma suke kushe su da sunayensu ɗaya bayan ɗaya a fili.

To Ya Sakamakon Hakan Ya kasance?

Abin takaici, manyan malaman Shi'a ba su karɓi kushewar da ta zo a kansu (maruwaitan) ba. Kuma a maimakon su soke kafa hujja da riwayoyin waɗannan maruwaita waɗanda Imamai na Ahlul Bayti suka soki amincinsu, sai 'yan Shi'ar suka yi da'awar cewa wai kushewar da Imamai na Ahlul Bayti suka yi wa waɗancan maruwaitan ya kasance ne ta hanyar Taƙiyyah!

Har ma malamin Shi'a na wannan zamani, Muhammadur Ridā al-Muzaffar, ya tabbatar da cewa tabbas mafi yawancin maruwaitansu Imamai sun sokesu a cikin littattafai na Shi'a. Ya ce

¹ Al-Kāfi: (1/101).

² Shi ne marubucin littattafai guda biyu a cikin littattafansu guda huɗu na hadisi: (al-Tahzīb da Al-Istibār), kuma marubucin littattafai guda uku a cikin littattafansu guda huɗu amintattu na ilimin sanin maruwaita (Rijal), su ne: Al-Fihrist na Al-Dūsī, da Rijalul Dūsī, shi kuma littafi na uku shi ne Rijalul Kishshī wanda Al-Dūsī ya yi tace. Kuma lallai asalin littafin a yau ya tace a wurin 'yan Shi'a, domin babu abin da ake da shi face tacewar da Al-Dūsī ya yi masa.

³ Al-Fihrist: (shafi na 24-25).

⁴ Duba: Al-Istibār: (1/65-66).

⁵ Kamar yadda babban malaminsu Al-Mufid ya tabbatar da hakan a farkon littafinsa Awā'ilul Makālat.

yana mai magana a kan abin da ya zo game da Hishām bin Sālim al-Jawālīkī na kushewa: «Kuma soke-soke sun zo a kansa, kamar yadda suka zo a kan waninsa na daga manyan mataimaka na Ahlul Bayti da sahabbansu amintattu. Amma amsar hakan gaba daya ana iya fahimarta»¹; wato yana nufin sanannen dalilin nan da yake tafi da gidanka a wurinsu, wanda shi ne Taḳiyyah! Sannan ya ce: «Kuma ta yaya suka na aibu zai inganta a kan irin waɗannan manyan mutane? Shin Addinin gaskiya ya kafu ne, kuma lamarin Ahlul Bayti ya bayyana ne sai da takubba masu kaifi na hujjojinsu?!»².

Subhanallahi.. Wannan fa ba hanyar masu bin gaskiya ba ce! Shin ya dace da mutumin da yake da'awar kaunar Ahlul Bayti, ya tsaya yana kare wanda kushewa ta zo a kansa ta harshen Imamai na Ahlul Bayti? Shin ya dace da wanda yake da'awar bin tafarkin Ahlul Bayti, ya riƙa kore nassoshin da aka ruwaito daga malamai na Ahlul Bayti da ke sukar waɗancan maruwaita da yin gargadi game da su? Alhali kuwa littattafan Shi'a da kansu ne suka naƙalto waɗannan nassoshin! To ai kamar ma suna ƙaryata Ahlul Bayti ne, sannan suna gaskata waɗannan maƙaryatan!! Bayan haka ma, ta yaya za su yi da'awar cewa wai kushe su da Imamai suka yi ya kasance ne a babin Taḳiyyah, alhali kuwa shi wanda ya yi tambayar da wanda aka tambaya game da shi duka 'yan Shi'a ne?

○ **Waɗanda Suka Fi Kowa Yawan Ruwaito Hadisai A Cikinsu:**

1- (Jābir al-Ju'fi): Al-Hurrul Āmilī ya ce: «Ya ruwaito hadisai dubu saba'in (70,000) daga Al-Bāḱir - aminci ya tabbata a gare shi -, sannan ya ruwaito hadisai dubu ɗari da arba'in (140,000). Kuma a bayyane yake cewa ba'a ruwaito baki da baki ba daga Imamai - aminci ya tabbata a gare su - fiye da abin da Jābir ya ruwaito ba»³. To ta wannan fuskar, Jābir ne ke mataki na farko a wajen yawan ruwaito hadisai ta fuskar adadi. Sai dai kuma, ya zo a cikin littafin Rijalul Kisshī daga Zurārah bin A'ayun ya ce: «Na tambayi Abu Abdullah - aminci ya tabbata a gare shi -, game da hadisan Jābir? Sai ya ce: "Ban taɓa ganinsa a wurin mahaifina ba sai sau ɗaya tak, kuma bai taɓa shigowa guri na ba ko da sau ɗaya"»⁴! To ta yaya mutum zai ruwaito wannan makeken adadi na hadisai daga wanda ma bai taɓa haɗuwa da shi ba sai sau ɗaya?!

Babban malaminsu Al-Khū'ei bai sami wata mafita ba game da wannan riwaya da ke ƙaryata Jābir ba face dai kawai ya ce abin ya faru ne don Taḳiyyah, inda yake cewa: «Lallai babu makawa a fassara wannan magana a matsayin wani nau'i na Tawriyah»⁵. To amma ban sani ba, mene ne dalilin yin Taḳiyyah ko Tawriyah alhali shi wanda yake yin tambayar ɗan Shi'a ne, wato Zurārah? Idan har muka rushe hujjatayyar wannan ruwaya da cewa wai an yi ta ne don Taḳiyyah, to ai ta hakan ma za mu iya rushe darajar dukkan riwayoyin da suka zo daga Imamai da irin wannan hujjar! Bayan hakan kuma, wace amana ko gaskiya ce za ta rage ga sauran riwayoyin, ko ma wace amana ce za ta rage wa littattafan Shi'ar duka?

2- (Zurārah bin A'ayun) ya rasu a shekara ta 150 bayan Hijira: Manyan malamansu kamar su Al-Dūsī da, Al-Najashī, da Ibnul Muḍāhhar sun ce mutum ne amintacce, kuma yana da

¹ Muhammad al-Husain al-Muzaffar - Al-Imam al-Sādik: (shafi na 178).

² Muhammad al-Husain al-Muzaffar - Al-Imam al-Sādik: (shafi na 178).

³ Wasā'il al-Shi'ah: (20/151).

⁴ Rijalul Kishshī: (shafi na 191).

⁵ Mu'jamu Rijalil Hadith: (5/25).

riwayoyi masu yawan gaske a cikin littattafan Shi'a, kamar yadda yake da 'yan uwa da 'ya'ya waɗanda sukayi tarayya da shi a kan hakan. Al-Khū'ei ya ambaci jimillar riwayoyinsa a cikin littattafansu guda huɗu inda ya ce: «Sunan Zurārah ya zo a cikin silsilar hadisai da dama waɗanda suka kai guda dubu biyu da casa'in da huɗu»¹. Wannan kuwa alhali Sufyan al-Thawrī yana cewa lallai shi Zurārah: «Bai taɓa ganin Abu Ja'afar ba»².

Yabon da malamai 'yan Shi'a suke yi wa Zurārah ba boyayyen abu ba ne, alhali kuwa a ɗaya bangaren muna samun Imam Ja'afar al-Sādiq yana sukar sa da mafi munanan kalmomi, inda yake cewa: «Babu wani da ya taɓa kirƙirar wani abu a cikin Musulunci na daga bidi'o'i kamar yadda Zurārah ya kirƙira, tsinuwar Allah ta tabbata a gare shi»³. Kuma ya ce: «.. Zurārah ya fi Yahudawa da Kiristoci sharri, da kuma wanda ya ce: Lallai Allah shi ne na ukun uku»⁴.

To wannan shi ne Zurārah kamar yadda littattafan Shi'a da kansu suka siffanta shi. To ta yaya manyan malaman Shi'a za su inganta shi tare da wannan sukar, da wannan kafirtawar, da kuma tsinuwa da suka fito daga bakin wanda yake "Ma'asumi" a wurinsu da aƙidarsu?

Babban malamansu Al-Hurrul Āmilī ya ba da amsa game da wannan inda yake cewa: «An ruwaito hadisai na kushe shi (wato Zurārah) waɗanda ya kamata a ɗaukesu a matsayin Taƙiyyah, bari ma dai hakan shi ne ya zama tilas; haka ma abin da ya zo a kan haƙƙin mutane irinsa na daga manyan mutanen mazhabar Imamiyyah»⁵. Idan har ya kasance kushe Zurārah da Ja'afar al-Sādiq ya yi ya kasance ne don Taƙiyyah, da kawai ya wadatar ya bayyana barrantarsa daga gare shi. Amma har abin ya kai ga matakin tsinuwa, da bayyana shi a matsayin ɗan bidi'a, da kuma kafirtawa!! To lallai wannan ɗora wa nassi abin da ba zai taɓa ɗauka ba ne.

SASHE NA BIYU: AKIDARSU GAME DA IJMA'I:

Ijma'i na ɗaya daga cikin tushe na Ahlus Sunnah, kuma shi ne tushe na uku bayan Alkur'ani da Sunnah wanda ake dogara da shi a fannin ilimi da addini. Shi yasa Ibn Taimiyyah ya ce: «Duk wanda ya yi riƙo da Alkur'ani, da Sunnah, da Ijma'i, to yana daga cikin Ahlus Sunnah wal Jama'ah»⁶. Amma su 'yan Shi'a ba su ɗauki ijma'in sahabbai da magabata (Salaf) ko ijma'in al'umma a matsayin haɗin kai ingantacce ba, kuma suna da aƙidoji masu saɓa wa juna a wannan babin, **waɗanda za mu ambata kamar haka:**

Gaba ta Farko: Hujja a Maganar Imami take ba a Ijma'i ba:

Ibn al-Mudāhhar al-Hillī yana cewa: «Abin sani kawai, ijma'i yana zama hujja a wurinmu ne saboda ya ƙunshi maganar (Imam) Ma'asumi. Don haka, kowace irin ƙungiya, ta yi yawa ko ta yi kaɗan, matuƙar maganar Imam tana cikin jerin maganganunsu, to ijma'insu ya zama hujja saboda shi (Imamin), ba wai saboda shi kansa ijma'in ba»

¹ Al-Khū'ei - Mu'jamu Rijalil Hadith: (7/247).

² Duba: Lisānul Mīzan: (2/474).

³ Rijalul Kishshī: (shafi na 149).

⁴ Rijalul Kishshī: (shafi na 160).

⁵ Wasā'ilush Shi'ah: (20/196).

⁶ Majmu' Fatawa Shehul Islam: (3/346).

Gaba ta Biyu: Abin Da Ya Saba Wa gama-gari (Ahlus Sunnah) Shi Ne Ke ɗauke Da Shiriya:

Ijma'i a wurin mafi yawancin musulmai (Jumhur) ana duba shi ne ga ijma'in al'umma baki ɗaya, domin al'umma ba za ta taɓa haɗuwa a kan bata ba. Allah Maɗaukakin Sarki Ya ce: **{Kuma duk wanda ya saba wa wannan Manzo bayan shiriya ta bayyana gare shi, kuma ya bi hanyar da ba ta muminai ba, to Za Mu barshi da abin da ya ɗaukarwa kansa, kuma Mu shigar da shi wutar Jahannama, kuma ta munana ta zama makoma}**. [An-Nisā: 115]. Kuma Annabi ﷺ ya ce: **«Ba za a fasa samun wata kungiya daga cikin al'ummata ba tana tsaye a kan lamarin Allah, mai watsar da su ko mai saba musu ba zai cutar da su ba, har sai lamarin Allah ya zo suna masu rinjaye a kan mutane»**¹.

Amma su 'yan Shi'a.. lamarin a wurinsu ya wuce gaban rashin ɗaukar ijma'in Ahlus Sunnah a matsayin abin duba kawai, har abin ya kai ga cewa suna ganin saba wa ijma'in musulmai shi ne ma shiriya. Haka kuma, ka'idar saba wa mafi yawa ta zama ɗaya daga cikin hanyoyin rinjayar da ra'ayi (tarjih) a wurinsu, kuma babban ginshiki ne daga ginshikan mazhabarsu; har ma nassoshi masu yawa sun zo a wurinsu suna tabbatar da wannan ka'idar tare da yin kira zuwa gare ta.

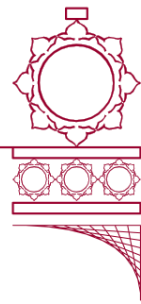
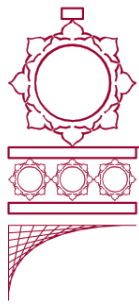
Domin kuwa a cikin littafin Usulul Kāfi, akwai wata tambaya da aka yi wa ɗaya daga cikin Imamansu inda yake cewa: «Idan muka sami ɗaya daga cikin labarai guda biyu (hadisai) ya yi daidai da na gama-gari (wato Ahlus Sunnah), shi kuma ɗayan ya saba musu, da wanne labari za a yi aiki da shi a cikinsu? Sai ya ce: Abin da ya saba wa gama-gari (Ahlus Sunnah) to shi ne ke ɗauke da shiriya»². Kuma amintaccensu Al-Kulaynī ya ambata cewa lallai yana ƙɗaya daga cikin hanyoyin tantancewa inda aka sami sabani a cikin riwayoyinsu, faɗin Imamansu cewa: «Ku bar abin da ya yi daidai da gama-gari (Ahlus Sunnah), domin kuwa lallai shiriya tana cikin saba musu»³!



¹ Muslim ne ya ruwaito shi.

² Al-Kāfi: (1/67-68).

³ Usulul Kāfi - Gabatarwar Littafi (shafi na 8), kuma a duba: Wasā'ilush shi'ah: (18/80).



FASALI NA BIYU

AKIDAR SHI'A GAME DA RUKUNAN IMANI

Rukunan imani sun haɗa da: Yin imani da Allah, da Mala'ikunSa, da littattafanSa, da ManzanninSa, da ranar lahira, da kuma yin imani da ƙaddara, kamar yadda yake a faɗin Maɗaukakin Sarki: **{Ba wai aikin ɗa'a shine ku juyar da fuskōkinku mahudar rana ko mafadarta ba, sai dai aikin ɗa'a shi ne, wanda ya yi ĩmāni da Allah da Rānar Lāhira da malā'iku da Littattafa da Annabāwa...}** [Al-Baƙara: 177]. Da kuma faɗinSa: **{Lallai Mu kowane abu Mun halitta shi da ƙaddara.}** [Al-Kamar: 49]. Amma su 'yan Shi'a.. lallai shugabancin Imamai (Imamanci) yana da tasiri mai girma a kan rukunan imani a wurinsu:

SASHE NA FARKO: AKIDARSU GAME DA KA'DAITA ALLAH (TAUHIDI):

Tauhidi: Shi ne kaɗaita Allah Maɗaukakin Sarki da bauta; domin Shi ne - Tsarki ya tabbata gare Shi -wanda Ya cancanci a bauta maSa Shi kaɗai ba tare da wani abokin tarayya ba, da nuna tsantsar ikhlasi a cikin bautarSa, da kuma rashin juyar da kowane irin nau'i na bauta zuwa ga waninSa. Wannan tauhidin shi ne abin da manzanni suka yi kira zuwa gare shi; domin iƙirarin al'ummominsu da tauhidin halitta da mallaka (Tauhidir Rububiyyah) sananne ne, kamar yadda Allah Maɗaukakin Sarki Ya bayar da labari game da AnnabawanSa: Nuhu, da Huɗu, da Salihu, da Shu'aibu cewa sun faɗa wa mutanensu: **{Ku bauta wa Allah, ba ku da wani abun bauta na gaskiya sai Shi.}** [Al-A'arāf: 59]. Kuma Ubangiji Ya bayar da labarin cewa wannan shi ne kiran dukkan manzanni gaba ɗaya, inda Maɗaukakin Sarki Ya ce: **{Kuma lallai Mun aika manzo a cikin kowace al'umma (yana cewa): Ku bauta wa Allah kuma ku nisanci ɗagutu.}** [An-Nahl: 36]. Kuma Maɗaukakin Sarki Ya ce: **{Kuma ba Mu aika wani manzo ba a gabaninka face Munyi masa wahayi zuwa gare shi cewa: Lallai babu abin bauta na gaskiya face Ni, saboda haka ku bauta mini.}** [Al-Anbiyā: 25].

Gaba ta Farko: Sun Karkatar da Nassoshin Tauhidi Zuwa Ga Shugabancin Imamai (Wilāyah):

Abu na farko da yake ba mu mamaki shi ne, nassoshin Alƙur'ani waɗanda suke yin umarni da bautar Allah Shi kaɗai, 'yan Shi'a sun sanya ma'anarsu ta koma: Yin imani da shugabancin (Imamancin) Ali da sauran Imamai. Sannan kuma nassoshin da ke yin hani da shirka, sai suka sanya abin da ake nufi da su ya zama: Yin shirka a cikin shugabancin Imamai!

A - Misali a faɗin Ubangiji Maɗaukakin Sarki: **{Kuma lallai an yi maka wahayi kai da waɗanda ke gabaninka cewa: Idan har ka yi shirka, lallai ayyukanka za su lalace.}** [Az-Zumar: 65]. Ya zo a cikin littafin Al-Kāfi¹ da kuma Tafsir al-Kummi² - wanda shi ne babban ƙashin bayan tafsiransu - da ma waninsu, cewa fassarar hakan ita ce: «Wato idan ka haɗa wani da shi a cikin shugabanci (Wilāyah)», kuma a wani lafazin daban: «Idan har ka yi umarni da shugabancin wani tare da shugabancin Ali a bayanka, lallai ayyukanka za su lalace». Kuma ya zo

¹ Usulul Kāfi: (1/427).

² Tafsir al-Kummi: (2/251).

a cikin sababin saukar wannan ayar a wurinsu cewa: «... Lallai Allah Madaukakin Sarki sanda Ya yi wahayi zuwa ga AnnabinSa ﷺ cewa ya kafa Ali ya zama jagora ga mutane, sai Mu'azu dan Jabal ya sulale ya ce: Ka sanya na farko da na biyu (suna nufin Abubakar da Umar - Allah Ya yarda da su -) su taya shi a cikin wannan shugabanci, domin mutane su nutsu da maganarka kuma su gasgata ka. To lokacin da Allah Madaukakin Sarki ya saukar da: **{Ya kai wannan Manzo! Ka isar da abin da aka saukar maka daga Ubangijinka}** [Al-Mā'ida: 67], sai Manzon Allah ﷻ ya kai kara zuwa ga Mala'ika Jibrilu ya ce: Lallai mutane suna karyata ni kuma ba za su karɓa daga gare ni ba. Sai Allah Madaukakin Sarki ya saukar da: **{Idan har ka yi shirka, lallai ayyukanka za su lalace, kuma lallai za ka kasance daga cikin masu asara}** [Az-Zumar: 65]»¹.

Domin kuwa mai karatu ya gane gurɓacewar wannan fassarar, za mu kawo ayar da kanta da abin da ke gabanta da bayanta: Madaukakin Sarki Ya ce: **{Ka ce: Shin wani da ba Allah ba kuke umarta ta da in bauta wa, ya ku waɗannan jahilai? ﷻ Kuma lallai an yi wahayi zuwa gare ka da kuma zuwa ga waɗanda suke a gabaninka cewa: Idan har ka yi shirka, lallai ayyukanka za su lalace, kuma lallai za ka kasance daga cikin masu asara. ﷻ A'a, Allah dai kawai za ka bauta wa, kuma ka kasance daga cikin masu godiya}.**» [Az-Zumar: 64-66].

B - Kuma idan ya kasance Allah Madaukakin Sarki Yana cewa: **{Kuma ba Mu aika wani manzo ba a gabaninka face sai Munyi masa wahayi cewa: Lallai babu abin bauta na gaskiya face Ni, saboda haka ku bauta mini.}** [Al-Anbiyā: 25], sai fassararsu kuma take cewa: «Allah bai taɓa aika wani Annabi ba koda sau dāya face da kiran shugabancinmu (Wilāyah) da kuma barantaka daga maƙiyanmu»².

Gaba ta Biyu: Akidarsu Cewa Imamai Su Ne Tsani Tsakanin Allah Da BayinSa:

Al-Majlisī ya faɗa game da Imamansa cewa: «Lallai su shamaki ne na Ubangiji, kuma su ne tsani tsakaninSa da halitta»³. Har ma ya ware babi na musamman a kan haka mai taken: «Babin da ke nuna cewa mutane ba su shiryuwa face da su, kuma su ne tsani tsakanin halitta da Allah, kuma babu wanda zai shiga Aljanna face wanda ya san su»⁴. Kuma ya zo a cikin labaransu cewa Abu Abdullah Ja'afar al-Sādiq ya ce: «Mu ne tsani tsakaninku da Allah Madaukakin Sarki»⁵. Haka kuma ya zo a cikin littafin Akā'idul Imāmiyyah cewa Imamai guda goma sha biyu su ne: «kofofin Allah da hanyoyin da ke kaiwa gare Shi... Lallai su kamar jirgin Nuhu ne, wanda ya hau shi ya tsira, wanda kuma ya ƙi hawa ya nutse»⁶.

¹ Al-Burh ān: (4/83).

² Al-Burhān: (2/367), Tafsirus Sāfi: (3/134).

³ Bihārul Anwār: (23/97).

⁴ Madogarar da ta gabata: (23/97).

⁵ Wanda ya gabata: (23/101).

⁶ Akā'idul Imāmiyyah - na Al-Muzaffar: (shafi na 98-99).

Gaba ta Uku: Yin Hajji Zuwa Mashāhid Ya Fi Girma Fiye da Yin Hajji Zuwa ḍakin Allah:

Ya zo a cikin littafin Al-Kāfi da waninsa: «Lallai ziyarar kabarin Husaini tana daidai da hajji guda ashirin, kuma ta fi falala fiye da umara ashirin da hajji guda ḍaya»¹. A lokacin da wani ḍan Shi'a yacewa Imaminsa: «Lallai ni na yi hajji guda sha tara, da kuma umara guda sha tara», sai Imamin ya ba shi amsa - cikin wani salo mai kama da ganin karancin aikin nasa -, inda yake cewa: «Ka sake yin wani hajjin guda ḍaya daban, kuma ka sake yin wata umarar guda ḍaya daban, (idan ka yi haka) sai a rubuta maka lada daidai da ziyarar kabarin Husaini - Aminci ya tabbata a gare shi -»².

○ Ziyarar Kabarin Husaini Shi Ne Mafi Alherin Ayyuka:

Ziyarar kabarin Husaini a wurin waḍannan mutane ba wai kawai ta fi aikin hajji ba ne, a'a ma dai ita ce mafi alherin ayyuka; ya zo a cikin riwayoyinsu cewa lallai ziyarar kabarin Husaini «ita ce mafi falalar abin da yake na ayyuka»³. Kuma a cikin wata riwayar daban: «Daga cikin ayyukan da aka fi so akwai ziyarar kabarin Husaini»⁴. Shi kansa Al-Majlisī ya gina babi na musamman da wannan taken inda ya ambaci jerin riwayoyi da suke jinsin waḍannan riwayoyin⁵.

Gaba ta Huḍu: Karbala Ta Fi Ka'aba Falala:

Alkiblar musulmai, da mafi tsarkin ababen girmamawa a wurinsu, kuma mafi ḍaukakar bigire shi ne ḍakin Allah Mai Alfarma.. Amma riwayoyin 'yan Shi'a Imamiyyah suna cewa wai ḍakin ba komai ba ne face wutsiya kaskantacciya, wulakantacciya ga kasar Karbala! Don haka ne 'yan Shi'a suka ḍauki Karbala a matsayin harami mai tsarki; kamar yadda Kūfa take harami, haka ma Kum take harami. Ya zo a cikin riwayoyinsu: «Lallai Kūfa haramin Allah ne, kuma haramin Manzōn Allah ﷺ ne, kuma haramin Amir al-Muminin ne. Kuma lallai yin sallah guda ḍaya a cikinta tana daidai da sallah dubu (1000), kuma ciyar da dirhami ḍaya yana daidai da dirhami dubu»⁶.

Sun ruwaito daga Ja'afar al-Sādiq - kuma mu muna yanke hukuncin barrantakarsa daga wannan kage - cewa: «Lallai kasar Ka'aba ta ce: Wane ne tamka ta alhali an gina ḍakin Allah a bayana, mutane suna zuwa gare ni daga kowane sashe mai nisa, kuma aka sanya ni na zama haramin Allah da amincinSa? Sai Allah Ya yi wahayi zuwa gare ta cewa: Ki daina kuma ki nutsu! Abin da aka fifita ki da shi a cikin abin da aka ba ki, idan aka kwatanta da abin da aka ba kasar Karbala, ba komai ba ne face misalin allura da aka tsoma ta a teku sannan ta juyo da ḍigo na ruwan tekun. Kuma da ba don kasar Karbala ba, da ban fifita ki ba; haka kuma da ba don wanda kasar Karbala ta kunsu ba (wato Husaini), da ban halicce ki ba, kuma da ban halicci ḍakin da kike alfahari da shi ba! Don haka ki nutsu, ki tabbata, kuma ki kasance wutsiya mai kanƙantar

¹ Furū'ul Kāfi: (1/324), Tahzīb al-Ahkām: (2/16), Kāmiluz Ziyārāt: (shafi na 161), Wasā'il al-Shi'ah: (10/348).

² Tahzīb al-Ahkām: (2/16), Wasā'il al-Shi'ah: (10/348), Bihārul Anwār: (101/38).

³ Kāmiluz Ziyārāt: (shafi na 146), Bihārul Anwār: (101/49).

⁴ Kāmiluz Ziyārāt: (shafi na 146), Bihārul Anwār: (101/49).

⁵ Shi ne babi mai taken: "Babin da ke nuna cewa ziyararsa - aminci ya tabbata a gare shi - tana cikin mafificin ayyuka" Bihārul Anwār: (101/49).

⁶ Al-Wāfi - Babin falalar Kūfa da masallatanta, Littafi na Biyu: (8/215).

da kai, kaskantacciya, wulakantacciya, ba tare da yin girman kai ko nuna isa ga kasar Karbala ba; idan kuwa ba haka ba, zan yi birgima da ke sannan in jefa ki a cikin wutar Jahannama»¹.

Sai dai cewa Ka'aba ba ta dauki wannan shawara ba kamar yadda riwayoyin Shi'a suke cewa, domin ba ta kankantar da kanta ba ga kasar Karbala don ta zama kamar wutsiya kaskantacciya wulakantacciya gare ta. Sai ukuba ta sauka a kanta; a'a ma dai, lallai ukubar - kamar yadda suke cewa - ta shafi kowane ruwa da kowace kasa ban da Karbala. Sun fada a cikin riwayoyinsu: «.. Don haka babu wani ruwa kuma babu wata kasa face an yi mata horo saboda barin kankantar da kai ga Allah, har sai da Allah Ya sanya mushrikai suka mamaye Ka'aba, kuma aka turo wa rijiyar Zamzam ruwa mai gishiri har ya gurbata dandanonta..»².

Gaba ta Biyar: Ubangiji Shi Ne Imami:

Ya zo a cikin labaransu cewa Ali bin Abi Dalib ya ce: "Ni ne Ubangijin kasa, wanda kasa take natsuwa da shi"³. Babu shakka cewa wannan yana cikin wuce gona da iri da zurfafa (Guluwwi).. wanda shi kansa Ali bin Abi Dalib ba zai ta'a yarda da shi ba! Shin akwai wani Ubangijin kasa da ya wuce Allah Guda Daya Mai Rinjaye? Kuma shin akwai mai riƙe da sammai da kasa face Mahaliccinsu Tsarki ya tabbata gare Shi kuma Makaginsu?

Kuma a cikin faɗin Ubangiji Tsarki ya tabbata gare Shi: {Amma wanda ya yi zalunci, to za mu yi masa azaba, sannan kuma za a mayar da shi zuwa ga Ubangijinsa sai Ya yi masa azaba, azaba mai tsanani.} [Al-Kahf: 87], suka ce wai: Za a mayar da shi ne zuwa ga Amirul Muminina (Ali) sai ya yi masa azaba mai tsanani⁴.

Gaba ta Shida: Duniya Da Lahira Baki Daya Na Imam Ne, Yana Juya Su Yadda Ya Ga Dama:

Marubucin littafin Al-Kāfi ya ware babi na musamman a kan haka mai taken: «Babin da ke nuna cewa kasa baki daya ta Imam ce»⁵. Daga cikin abin da ya zo a cikinsa: An ruwaito daga Abu Basir, daga Abu Abdullah Ja'afar al-Sādik - Aminci ya tabbata a gare shi - ya ce: «Ashe ba ka sani ba cewa lallai duniya da lahira na Imam ne? Yana ajiye su a inda ya ga dama, kuma yana bayar da su ga wanda ya ga dama, hakan ya halatta gare shi daga Allah..»⁶.

Alhalin kuwa duniya ta Allah ce, lahira ta Allah ce, kasa ta Allah ce, kuma sammai na Allah ne, babu wanda yake tarayya da Shi a cikin haka; ba al-Lāta ba, ba al-Uzza ba, ba mala'iku ba, ba Annabawa ba, ba Imamai ba, kuma ba waliyyai ba! Allah girman lamarinSa ya daukaka Shi ne Ubangijinsu, Mamallakinsu, kuma Mai gudanar da su.. Allah Madaukakin Sarki ya ce: {Ashe ba ka sani ba cewa lallai Allah Shi ne da Mulkin sammai da kasa?} [Al-Bakara: 107]. Kuma Madaukakin Sarki Yana cewa: {Kuma mulkin sammai da kasa da abin da yake tsakaninsu na Allah ne, kuma zuwa gare Shi ne makoma take.} [Al-Mā'idā: 18].

¹ Kāmiluz Ziyārāt: (shafi na 270), Bihārul Anwār: (101/109).

² Kāmiluz Ziyārāt: (shafi na 270), Bihārul Anwār: (101/109).

³ Mir'ātul Anwār (p. 59), an ciro daga Basā'irud Darajāt na As-Saffār.

⁴ Mir'ātul Anwār (shafi na 59), kuma ya jingina shi ga Kanzul Fawā'id.

⁵ Duba: Usūlul Kāfi: (1/407-410).

⁶ Usūlul Kāfi: (1/409).

Gaba ta Bakwai: Bangare na Siffar Ubangiji Da Ya Sakko A Cikin Imamai:

Sun ruwaito daga Ja'afar al-Sādiq fadinsa cewa: «Sannan Ya shafa mu da damanSa, sai HaskenSa ya doru a cikinmu»¹. Kuma ya ce: «..Sai dai kuma Allah Ya gauraya mu da KanSa..»². Wannan bangare na siffar Ubangiji da ke cikin Imamai - kamar yadda suke da'awa - da shi ne aka ba su iko cikakke mara iyaka. Don haka, duk wanda ya karanta abin da suke kira da mu'ujizojin Imamai, waɗanda suka kai ɗaruruwan riwayoyi, zai lura cewa Imamai sun kasance suna samun iko a kan raya matattu, da kashewa, da halitta, da azurtawa³. Wannan - misalin - shi ne Ali yana raya matattu: Ya raya wani yaro bayan da baffansa ya kashe shi⁴. Kuma ya bugi dutse sai taguwa guda ɗari suka fito daga cikinsa⁵. Sun kuma ruwaito faɗin Salman cewa: «Da ace Abul Hasan (Ali) zai yi rantsuwa ga Allah a kan ya raya mutanen farko da na ƙarshe, da sai Ya raya su»⁶.

Gaba ta Takwas: Imamai Su Ne Sunayen Allah Mafiya Kyau (Asma'ul Husnā):

Sunayen Allah Maɗaukakin Sarki mafiya kyau waɗanda ya ambata a cikin Alkur'ani, a cikin tafsirin 'yan Shi'a su izina ne zuwa ga Imamai guda goma sha biyu. Al-Kulaynī ya ruwaito daga Abu Abdullah Ja'afar al-Sādiq game da faɗin Allah Maɗaukakin Sarki: **{Kuma Allah Yana da sunaye mafiya kyau, saboda haka ku roke Shi da su}** [Al-A'arāf: 180]. Ya ce: «Mu ne, wallahi, kyawawan sunayen nan, waɗanda Allah ba Ya karɓar aikin kowane bawa face da saninmu»⁷. Sun kuma ruwaito faɗin Ali cewa: «Ni ne idon Allah, ni ne hannun Allah, ni ne masoyin Allah, kuma ni ne ƙofar Allah»⁸.

SASHE NA BIYU: AKIDARSU GAME DA YIN IMANI DA MALA'IKU:

Kuma lallai wannan rukuni daga cikin rukunan imani ya sami kasonsa, domin riwayoyin 'yan Shi'a suna tabbatar da cewa:

- * Lallai an halicci Mala'iku ne daga hasken Imamanci, inda labaransu suke cewa: «Allah Ya halicci mala'iku dubu saba'in (70,000), daga hasken fuskar Ali ɗan Abi Dalib suna nema masa gafara da kuma masu son sa har zuwa ranar lahira»⁹. Kuma a wani lokacin suna cewa: «Allah Ya halicci Mala'iku ne daga hasken Ali»¹⁰.
- * Haka kuma rayuwar Mala'iku ta dogara ne a kan Imamai da yin salati a gare su, domin wai «ba su da wani abinci ko abin sha face yin salati ga Ali ɗan Abi Dalib da masoyansa, da kuma neman gafara ga 'yan Shi'arsa masu zunubi»¹¹.

¹ Usūlul Kāfi: (1/440), da Bihārul Anwār: (1/441-442).

² Usūlul Kāfi: (1/435).

³ Duba: Bihārul Anwār, babin tattarar mi'ujizozinsa (yana nufin na Ali): (42 / 17-50).

⁴ Madinatul Ma' ājiz, na Hāshim al-Bahrānī: (1 / 251).

⁵ Bihārul Anwār: (41 / 198).

⁶ Bihārul Anwār: (41 / 201).

⁷ Usūlul Kāfi: (1 / 143-144).

⁸ Usūlul Kāfi: (1 / 145), Bihārul Anwār: (24 / 194).

⁹ Kanzu Jāmi'il Fawā'id: (shafi na 334), Bihārul Anwār: (23/320).

¹⁰ Al-Ma' ālimuz Zulfa: (shafi na 249).

¹¹ Bihārul Anwār: (26/349).

- * Suna kuma da'awar cewa lallai Mala'iku masu yi wa Imamai hidima ne, inda suka ce: «Lallai Mala'iku masu yi mana hidima ne, kuma masu yi wa masoyanmu hidima ne»¹.
- * Sun kara da'awar cewa akwai daga cikin Mala'ikun (Allah) Mai Rahma waɗanda aka dōra wa nauyin lazimtar kabarin Husaini, ba su da wani aiki sai kuka a kan kabarin na Husaini da kuma kai komo ga ziyarar sa. Suka ce: «Kuma Allah Ya sanya wa kabarin Husaini mala'iku dubu huɗu (4,000) gashinsu a cukurkuɗe cike da kura, suna yi masa kuka har zuwa ranar Kiyama..»².

Da ace za mu karanta Alkur'ani mai girma, ba za mu sami wani abu makamancin wannan ba.. A'a, ma dai abin da muka samu shi ne cewa akwai daga cikin Mala'iku wanda aka dōra wa nauyin isar da wahayi, shi ne kuma Rūhul Amīn (Jibrilu); Allah Maɗaukakin Sarki Ya ce: **{Ka ce: Wanda ya kasance abokin gaba ga Jibrilu, to lallai shi ne ya saukar da shi (Alkur'ani) a kan zuciyaƙa da izinin Allah.}** [Al-Baƙara: 97]. Kuma akwai daga cikinsu waɗanda aka dōra wa nauyin karɓar rayuka, shi ne Mala'ikan Mutuwa (Malakul Maut), kuma yana da mataimaka; Allah Maɗaukakin Sarki Ya ce: **{Ka ce: Mala'ikan mutuwa ne wanda aka wakilta muku zai karɓi rayukanku, sannan zuwa ga Ubangijinku ake mayar da ku.}** [As-Sajda: 11]. Kuma akwai daga cikinsu waɗanda aka dōra wa nauyin tsaron bawa, a lokacin zamansa na gida ko tafiyarsa, da ma a dukkanin halayensa. Allah Maɗaukakin Sarki Ya ce: **{(Kowannensu) yana da (mala'iku) masu take masa baya gabansa da kuma bayansa, suna kiyayeshi shi da umarnin Allah.}** [Ar-Ra'ad: 11]. Kuma akwai daga cikinsu waɗanda aka dōra wa nauyin rubuta ayyuka; Allah Maɗaukakin Sarki Ya ce: **{Kuma lallai akwai masu kula da ku (10) Masu daraja, marubuta (11) Suna sane da abin da kuke aikatawa (12)}** [Al-Infidār: 10 - 12].

Haka kuma daga cikinsu akwai masu tsaron Aljanna da masu tsaron Wuta, Allah Maɗaukakin Sarki Ya ce: **{Aka kuma ingiza keyar waɗanda suka kafirce zuwa (wutar) Jahannama kungiya-kungiya, har idan sun je mata, sai aka buɗe kofofinta, masu tsaronta suka ce dasu: Ashe manzanni ba su zo muku ba daga cikinku suna karanta muku ayoyin Ubangijinku?}** [Az-Zumar: 71], har zuwa faɗin Sa Maɗaukakin Sarki: **{Aka kuma raka waɗanda suka kiyaye dokokin Ubangijinsu zuwa Aljanna kungiya-kungiya, har idan sun je mata, alhali an bubɓuɗe kofofinta, kuma masu tsaronta suka ce (da su): Aminci ya tabbata a gare ku, kun kyautata (ayyukanku), saboda haka sai ku shige ta kuna madawwama.}** [Az-Zumar: 73]. Kuma akwai masu ɗaukar Al'arshi, Allah Maɗaukakin Sarki Ya ce: **{Kuma mala'iku takwas zasu ɗauki Al'arshin Ubangijinka a samansu.}** [Al-Hāƙƙah: 17]. Kuma akwai daga cikinsu waɗanda suke da wasu ayyukan daban bayan waɗannan.

❁ SASHE NA UKU: AKIDARSU GAME DA YIN IMANI DA LITTATTAFAI:

Riwayoyin 'yan Shi'a sun yi da'awar cewa lallai Allah Tsarki ya tabbata gare Shi Ya saukar da littattafai daga sama ga Imamansu, kamar yadda Ya saukar da littattafansa ga Annabawa. Don haka ne littattafan Shi'a suke da'awar saukar wani mushafi (littafi) ga Fadima bayan rasuwar Manzon Allah ﷺ.

¹ Bihārul Anwār: (26/335), Ikṁālud Din na Ibn Babawayhi: (shafi na 147), Uyūnu Akhbārīr Ridā: (1/262).

² Wasā'ilush Shi'ah: (10/318), Furu'ul Kāfi: (1/325), Thawābul A'māl: (shafi na 49).

Daya daga cikin riwayoyin littafin Al-Kāfi tana cewa game da mushaf na Fadīma: «.. Lallai Allah Maḍaukakin Sarki lokacin da Ya karɓi ran AnnabinSa ﷺ, Fadīma amincin Allah ya tabbata a gare ta ta shiga cikin wani irin bakin ciki saboda rasuwarsa wanda babu wanda ya san girmansa sai Allah Maḍaukakin Sarki. Sai Allah Ya aika mata da wani mala'ika yana rarrashin ta kuma yana yi mata magana. Sai ta kai karar hakan ga Amirul Muminina (Ali) Allah Ya yarda da shi, sai ya ce: Idan kika ji hakan, kuma kika ji sautin, to ki fada mini. Sai ta sanar da shi hakan, sai Amirul Muminina Allah Ya yarda da shi ya shiga rubuta dukkan abin da ya ji har sai da ya tabbatar da wani mushafi daga hakan.. Amma fa babu wani abu na halal ko haram a cikinsa, sai dai akwai ilimin abinda yake kasancewa»¹.

Shin ashe Annabinmu Muhammadu ﷺ ba shi ne cika-makin Annabawa ba? Kuma ashe ba a yanke wahayi daga sama ba da wafatinsa? To me ya sa waɗannan riwayoyin suke da'awar saukar ilimi da labarai bayan cikas addini da kuma cika ni'imar Musulunci!

❖ SASHE NA HU'DU: AKIDARSU GAME DA YIN IMANI DA MANZANNI:

Manzanni su ne mafifitan 'yan Adam kuma mafi cancantarsu da sakon Annabta; tunda Allah Maḍaukakin Sarki Ya tanade su don cikar bauta, da isar da saƙo, da kira, da kuma jihadi: {Allah Shi ne Mafi sanin inda ya dace Yake sanya manzancinsa} [Al-An'ām: 124]². Saboda haka, su ((sun fifici sauran mutane da darajar manzanci)), kuma babu wani ɗan Adam da ya kai matsayinsu. Sai dai kuma 'yan Shi'a sun tabbatar da cewa Imamai goma sha biyu sun fi Annabawa ɗaukaka! A cikin littafin Bihārul Anwār na Al-Majlisī, ya ware babi mai taken «Babin fificin su (Imamai) amincin Allah ya tabbata a gare su a kan Annabawa da kuma dukkan halittu, da ɗaukar alƙawarinsu a kansu kuma da Mala'iku da sauran halittu, kuma cewa lallai Manzanni Ulul Azmi sun zama Ulul Azmi ne kawai saboda son su (Imamai), amincin Allah ya tabbata a gare su»³.

Haka kuma marubucin littafin Al-Wasā'il ya tabbatar da cewa fifita Imamai goma sha biyu a kan Annabawa yana cikin jiga-jigan tushen tafiyar mazhabar Shi'a wanda aka jingina shi ga Imamai, kuma ya ce lallai riwayoyin da ke wurinsu a kan haka sun fi ƙarfin ƙididdiga⁴. Haka kuma fifita Imamai akan Annabawa shine abin da Al-Khomeinī da dukkan wanda yake bin tafiyarsa a wannan zamanin suka bayyanar ɓaro-ɓaro, kamar yadda ya tabbatar a cikin littafinsa Al-Hukumatul Islamiyyah (Gwamnatin Musulunci).

Kuma babu kokwanto cewa wannan magana tana cin karo da bayyanannen Alkur'ani, Allah Maḍaukakin Sarki Ya ce: {Kuma waɗancan su ne hujjojinmu da Muka ba wa (Annabi) Ibrahim su a game da mutanensa, Muna ɗaukaka darajojin wanda Mukaga dama, lallai Ubangijinka Mai hikima ne, Mai yawan sani.(83) Kuma Muka ba shi (Annabi) Ishaka da (Annabi) Yakuba, duka Mun shiryyar da su, da (Annabi) Nuhu Mun shiryyar da shi tun a gabanin haka, kuma daga zuriyarsa akwai (Annabi) Dawuda, da (Annabi) Sulaiman, da (Annabi) Ayuba, da (Annabi) Yusuf, da (Annabi) Musa, da (Annabi) Haruna,

¹ Usūlul Kāfi: (1/240), Bihārul Anwār: (26/44), Basā'irud Darajāt: (shafi na 43).

² [Al-An'ām, aya: 124].

³ Duba: Bihārul Anwār: (26/267).

⁴ Duba: Al-Fusūlul Muhimmah fī Usulil A'imma «Babin cewa Annabi da Imamai goma sha biyu sun fi sauran dukkan halittu daga Annabawa da wasiyyai na farko da Mala'iku da wasunsu»: (shafi na 151 - 154).

kuma kamar haka Muke saka wa masu kyautatawa.(84) Da (Annabi) Zakariya, da (Annabi) Yahya, da (Annabi) Isa, da (Annabi) Ilyas, duka suna cikin mutane nagari.(85) Da (Annabi) Isma'ila, da (Annabi) Alyasa'a, da (Annabi) Yunusa, da (Annabi) Lūdu, kuma duka Mun fifita su a kan dukkan halittu(86)} [Surat al-An'ām: 83-86].

Saboda haka, fifita halittu wanda ya haɗa da waliyyai, da Imamai, da mutane nagari, a kan Annabawa -tsira da amincin Allah su tabbata a gare su- ƙaryata fadin Allah Madaukakin Sarki ne cewa Ya fifita su (Annabawan) a kan dukkan halittu!

Saboda haka ne, sai Ahlus Sunnah wal Jama'ah suka haɗu a kan cewa lallai Annabawa su ne mafifitan mutane, kuma babu wani da yake gabansu a falala da mafificiyar siffa:

- * Imam Mullā Ali al-Kāfī ya ambata cewa: Wanda ya ƙudurce halaccin kasancewar waliyyi ya fi Annabi ɗaukaka — kamar yadda aka cirato daga bangaren Al-Karrāmiyyah — lallai wannan kafirci ne, da ficewa daga addini, da kuma bata! Kuma an cirato ijma'i a kan cewa Annabawa sun fi dukkan waliyyai¹.
- * A cikin Tafsirun Nasafī an ce: «Kuma ƙafafun wasu mutane daga cikin batattu sun zille a kan fifita waliyyi a kan Annabi, kuma wannan kafirci ne bayyananne»².
- * A cikin Bustanul Ārifin na An-Nawawi an ce: «Al-Kushayrī ya ce: Shin ya halatta a fifita waliyyi a kan Annabi? Muka ce matsayin waliyyai bai kai matsayin Annabawa ba tsira da amincin Allah su tabbata a gare su, saboda ijma'in da aka ƙulla a kan hakan»³.

SASHE NA BIYAR: AKIDARSU GAME DA YIN IMANI DA RANAR LAHIRA:

Yin imani da Ranar lahira abu ne da Alkur'ani da Sunnah suka nuna, kuma Alkur'ani gaba ɗayansa tun daga farkonsa har zuwa ƙarshensa cike yake da ambaton sha'anonin ranar lahira da bayyana abubuwan da ke cikinta. Sai dai kuma 'yan Shi'a suna da wasu maganganu munana dangane da ranar lahira!

Daga ciki: Akwai tawilin ma'anonin ayoyin Alkur'ani na ranar lahira zuwa ga akidar Al-Raj'ah (dawowar matattu duniya kafin kiyama)⁴. Wannan magana tana kaiwa a ƙarshe zuwa ga ƙaryata sha'anin ranar lahira gaba ɗaya, kuma mafi ƙanƙancin lahani a cikinta shi ne karkatar da zukatan gama-garin 'yan Shi'a daga firgicin wannan rana mai girma, ko kuma goge ma'anar ranar lahira daga rayukansu.

Daga ciki: Akwai maganarsu ta cewa sha'anin lahira duka a hannun Imami yake. Marubucin littafin Al-Kāfī ya ce a cikin labaransa: «Lahira ta Imami ce, yana sanya ta a inda ya so, kuma ya bayar da ita ga wanda ya so, hakan ya halatta a gare shi daga Allah ne»⁵.

Amma me yasa lamarin lahira ya zama na Imami? Lallai wannan reshe ne daga cikin yadda suke siffanta sha'anin Aljanna da wuta; tun da suna cewa: «Ba don Imamai ba da ba a

¹ Sharhul Fikhil Akbar: (shafi na 349 / 350).

² Tafsir al-Nasafī: (2/252)

³ Bustanul Ārifin: (1 / 22).

⁴ Kuma fasali na gaba zai zo a kan akidar «Al-Raj'ah».

⁵ Usūlul Kāfī: (1 / 409).

halicci Aljanna da Wuta ba»¹. Kuma wai «Lallai Allah Ya halicci Aljanna ne daga hasken Husaini»². Har ma babban shehinsu Al-Bahrānī ya kulla babi a kan haka da wannan taken da aka ambata³. Wani sa'ilin kuma suna cewa lallai Aljanna tana cikin sadakin Fadima a aurenta da Ali, kuma ban sani ba ta yaya za ta kasance sadakinta alhali an halicce ta ne daga hasken danta?! Kuma asali ma dai shi ne sadaki ana bayar da shi ne daga bangaren miji.

Kuma tunda sha'anin lahira a wurin 'yan Shi'a na Imami ne ta waɗannan fuskokin da aka ambata, to dukkan matakan rayuwar lahira 'yan Shi'a sun runa su da guraben wuce gona da iri (guluwi) a kan Imami da Imamai; har suna cewa Imamai suna halartar gurin mutum a lokacin mutuwa⁴.

Kuma lokacin da za'a sanya mamaci a kabarin, ana sanya kasar kabarin Husaini tare da shi, domin a da'awarsu wannan aminci ne a gare shi, kuma Al-Hurrul Āmilī ya ware babi a kan haka mai taken: «Babin mustahabbancin sanya kasar Husaini tare da mamaci a cikin turare, da likafani, da cikin kabari»⁵.

Kuma farkon abin da za'a tambayi bawa a kai a cikin kabari shi ne soyayyar Imamai goma sha biyu, suka ce: «Farkon abin da za'a tambayi bawa a kai shi ne soyayyarmu Ahlul Bait»⁶.

○ Amma Akidarsu dangane da Tayar da Matattu (Al-Hashr) a Ranar Alkiyama:

A cikin labaransu, sun ce tayar da mutane a ranar alkiyama ba ya haɗawa da kowa da kowa kamar yadda akidar Musulmi take, a'a, akwai wata kungiya wadda tashi ba zai shafe ta ba, kuma ba za su fuskanci firgicin wannan ranar ba, kuma ba za su tsaya a wannan dakali mai girma ba, kuma ba za su wuce ta kan Siradi ba, a'a, za su tashi ne kai tsaye daga kaburburansu zuwa Aljanna babu wani shamaki, waɗannan kuwa su ne mazauna birnin «Kum»! Labaransu suna cewa: «Lallai mazauna birnin Kum za a yi musu hisabi ne a cikin ramukan kaburburansu, kuma za a tashe su ne daga ramukansu kai tsaye zuwa Aljanna»⁷.

Kuma ba wannan kaɗai ba, har ma da'awar cewa ɗaya daga cikin kofofin Aljanna an keɓance ta ne - a zaton su - saboda mutanen «Kum»! Daga Abul Hasan ar-Ridā ya ce: «Lallai Aljanna tana da kofofi takwas, kuma mazauna Kum suna da ɗaya daga ciki, saboda haka farin ciki ya tabbata a gare su, sannan farin ciki ya tabbata a gare su»⁸. Har ma wani daga cikin shehunansu na wannan zamanin ya kara yawan kofofin Aljannan da ke buɗe ga mutanen na Kum, inda ya ambata cewa Ar-Ridā ya ce: Aljanna tana da kofofi takwas, guda uku daga ciki na mutanen Kum ne⁹.

¹ Al-I'tikādāt: (shafi na 106 - 107).

² Al-Ma' ālimuz Zulfā: (shafi na 249).

³ Al-Ma' ālim al-Zulfā: (shafi na 249).

⁴ Al-I'tikādāt: (shafi na 93 - 94).

⁵ Wasā'ilush Shi'ah: (2 / 742).

⁶ Bihārul Anwār: (79 / 27), Uyūnu Akhbārir Ridā: (shafi na 222).

⁷ Bihārul Anwār: (60 / 218), Abbas al-Kummī - Al-Kuna wal-Alkāb: (3 / 71).

⁸ Bihārul Anwār: (60 / 215), Safīnatul Bihār: (1 / 446).

⁹ Muhammad Mahdi Al-Kāzimī - Ahsanul Wadi'ah: (shafi na 313-314).

Kuma sun sanya dukkan sha'anin hisabi, da Siradi, da Ma'auni (Mizani), da Aljanna da wuta a hannun Imamai, inda suka riwaito faɗin Abu Abdullah: «Zuwa gare mu Siradi yake, kuma zuwa gare mu Ma'auni yake, kuma zuwa gare mu hisabin 'yan Shi'armu yake»¹. Kuma Al-Hurrul Āmilī ya kiɗaya cewa yin imani da cewa hisabin dukkan halittu a ranar alkiyama yana ga Imamai yana cikin tushen akidojin Imamai².

Kuma wannan Aljannar da suke magana a kanta, sun taƙaita ta ne ga 'yan Shi'a kaɗai, babu wani da zaiyi tarayya da su a cikinta, domin ta Imamansu ce, kamar yadda kuma wuta wadda makullanta suke a hannun Imamai take ga maƙiyansu, suka ce: «Kaɗai an halicci Aljanna ne saboda Ahlul Baiti, kuma wuta saboda wanda yake gaba da su ne»³.

❁ SASHE NA SHIDA: AKIDARSU GAME DA YIN IMANI DA KADDARA:

Ibn Taimiyyah yana cewa: «Magabatan 'yan Shi'a sun haɗu a kan tabbatar da kaddara, kawai dai kore kaddara ya yaɗu a cikinsu ne tun lokacin da suka haɗu da Mu'utazilawa»⁴.

Kuma idan aka koma ga madogarar littattafan Shi'a, abin da yake bayyana shi ne kamar haka:

Muna ganin babban shehinsu Al-Mufīd yana cewa: «Abin da yake ingantacce daga zuriyar Muhammadu ﷺ shi ne cewa lallai ayyukan bayi ba halittar Allah ba ne..»⁵.

Kuma shehinsu Al-Hurrul Āmilī (wanda ya rasu a shekara ta: 1104H) ya kulla babi mai taken: «Babin cewa lallai Allah Tsarki ya tabbata gare Shi Shi ne Mahaliccin dukkan komai ban da ayyukan bayi»⁶, kuma ya ce: «Ina cewa: Matafiyar Imamiyyah da Mu'utazilawa ita ce lallai ayyukan bayi suna fitowa ne daga gare su kuma su ne masu halittar waɗannan ayyukan»⁷.

Haka kuma babban shehinsu Al-Dabāḍābā'ī ya ce: «Imamiyyah da Mu'utazilawa sun tafi a kan cewa lallai ayyukan bayi da motsinsu suna aukuwa ne da ikon kansu da kuma zaɓinsu, saboda haka su ne masu halittar abubuwan. Kuma abin da yake cikin ayoyi na cewa Shi (Allah) Maɗaukakin Sarki Shi ne Mai halittar dukkan komai da makamantansu, ko dai an keɓance shi ne da abin da ba ayyukan bayi ba, ko kuma fassararsa ita ce ma'anar tana nufin Shine Mahaliccin dukkan komai; ko dai babu wani tsani (kai tsaye) ko kuma ta hanyar amfani da halittunSa»⁸.

Kuma babu kokwanto cewa wanda ya tafi a kan korewa to lallai ya yi aiki ne da bangare guda na dalilai sannan ya wofantar da sauran, wanda kuma ya tafi a kan tilastawa (Al-Jabr) to ya yi aiki ne da ɗayan bangaren ya wofantar da sauran abubuwan. Shi kuma wanda ya ɗauki magana ta tsaka-tsaki, to lallai ya yi aiki da dukkan dalilai gaba ɗaya. Kuma ayoyin Alkur'ani sun tabbatar wa bawa aiki, da iko, da nufi, sai dai kuma waɗannan abubuwan suna biye ne ga ikon Allah da nufinSa. Allah Maɗaukakin Sarki ya ce: **{Kuma ba ganin damarku ba ce sai**

¹ Rijālul Kishshi: (shafi na 337).

² Al-Fusūlul Muhimmah fī Usūlil A'immah: (shafi na 171).

³ Al-Ma' ālimuz Zulfā: (shafi na 251).

⁴ Minhājus Sunnah: (2 / 29).

⁵ Sharh Akā'id al-Sadūk: (shafi na 12).

⁶ Al-Fusūlul Muhimmah fī Usūlil A'immah: (shafi na 80).

⁷ Madogara ta baya (kamar na sama): (shafi na 81).

⁸ Majālisul Muwahhidīn fī Bayāni Usūlid Dīn - Muhammadu Sādiq al-Dabāḍābā'ī: (shafi na 21).

abin da Allah Yaga dama.} [Al-Insān: 30], [At-Takwīr: 29]. Saboda haka, yawancin masana Ahlus Sunnah na magabata (Salaf) da na baya (Khalaf) suna cewa: Lallai bawa yana da iko, da nufi, da kuma aiki, kuma Allah Shi ne Mai halittar wannan gaba dāyansa, kamar yadda Yake Mahaliccin dukkan komai, kamar yadda Littafi (Alkur'ani) da Sunnah suka yi nuni akan hakan¹.



¹ Duba: Minhājus Sunnah: (1/20-21).



FASALI NA UKU

TUSHENSU DA AKIDOJINSU NA MUSAMMAN WADANDA

SUKA KEBANTA DA SU

SASHE NA FARKO: SHUGABANCI (IMAMANCI):

Shugabanci a wurin 'yan Shi'a shi ne tushen da hadisansu suke kai komo a kansa, kuma akidojinsu duka suna komawa ne zuwa gare shi, sannan ana iya fahimtar tasirinsa a cikin fikihunsu, da usul dīnsu, da tafsiransu da sauran ilimimmikansu.

Gaba ta Farko: Ma'anar Shugabanci (Imamanci):

Al-Kulainī ya yi babi a cikin littafinsa Al-Kāfi: «Babin cewa lallai shugabanci (Imamanci) wani alƙawari ne da aka ayyana shi daga Allah daga mutum ɗaya zuwa mutum ɗaya».¹ Muhammad Husaini Āl Kāshif al-Ghidā, ɗaya daga cikin manyan madogarar 'yan Shi'a a wannan zamanin ya tabbatar da cewa: «Lallai shugabanci (Imamanci) wani matsayi ne daga Ubangiji kamar Annabta. Kamar yadda Allah tsarki ya tabbata gare Shi Yake zaɓar wanda Ya so cikin bayinSa domin Annabta da Manzanci sannan Ya ƙarfafa shi da mu'ujiza wadda take kamar nassi daga Allah a kansa.. To haka ma Yake zaɓar wanda Ya so domin shugabanci, kuma Ya umarci AnnabinSa da ya bayyana nassi a kansa, sannan ya dora shi ya zama shugaba ga mutane a bayansa»².

Kai kana ganain cewa ma'anar shugabanci a wurin 'yan Shi'a tana da matsayi ɗaya da ma'anar Annabta; kamar yadda Allah tsarki ya tabbata gare Shi Yake zaɓar Annabawa daga cikin halittunSa, haka ma Yake zaɓar Imamai, kuma Ya bayyana nassi a kansu, Ya sanar da halittu game da su, Ya tsayar da hujja da su, sannan Ya ƙarfafa su da mu'ujizoji!

Kuma wataƙila mutum na farko da ya fara magana a kan ma'anar shugabanci irin yadda yake a wurin 'yan Shi'a a yanzu shi ne Ibn Saba' (Abdullah bin Saba'), wanda shi ne ya fara yada maganar cewa Imamanci wasiyya ce daga Annabi kuma an taƙaita shi ne ga wanda aka yi wa wasiyyar. Kuma idan wani na daban ya karɓi shugabancin, to ya zama dole a nesanta da shi sannan a kafirta shi. Tabbas malaman Shi'a na farko sun tabbatar da cewa Ibn Saba' shi ne mutum na farko da ya fara fitowa da maganar wajabcin shugabancin Ali, kuma ya nuna nesanta kai da maƙiyansa, ya kuma bayyana fuskarsa ga waɗanda suka saba masa tare da kafirta su.³ Kuma ya isa ya zama raddi ga ma'anar shugabancinsu, kasancewar ba su da wata madogara a kansa face Ibn Saba' da addinin Yahudanci.

Gaba ta Biyu: Matsayin Shugabanci a Gurinsu:

Sha'anin shugabanci a wurin Ahlus Sunnah ba ya cikin shika-shikan addini (usūluddīn) da har ya zama bai halatta ga mukallafi ya jahilce shi ba, kamar yadda gungun ma'abota ilimi

¹ Usūlul Kāfi: (1/227).

² Aslush Shi'ah wa Usūluha: (shafi na 58).

³ Rijalul Kishshī: (shafi na 108), Al-Makālāt wal-Firaḥ na Al-Kummī: (shafi na 20), Firaḥush Shi'ah na Al-Naubakhtī: (shafi na 22).

suka tabbatar.¹ Sai dai kuma a wurin 'yan Shi'a yana da wani babban matsayi na daban; Al-Kulainī ya riwaido da isnadinsa daga Abu Ja'afar ya ce: «An gina Musulunci a kan abubuwa guda biyar: A kan Sallah, da Zakkah, da Azumi, da Hajji, da kuma Shugabanci (Al-Wilāyah), kuma ba a yi kira ga wani abu ba kamar yadda aka yi kira ga Shugabanci. Sai mutane suka riƙi guda huɗu suka bar wannan - wato Shugabancin ->».² Kamar yadda kake gani, kalmomin shahada guda biyu sun faɗi daga cikin rukunan Musulunci, aka kuma sanya shugabanci a gurbinsu, har ma suka ƙidaya shi a matsayin mafi girman shika-shikan!

Domin kwatanta shugabanci da matsayin Annabta, ga maganganun malaman Shi'a:

- * An-Naubakhtī ya ambata cewa lallai akwai wasu ɓangarori na 'yan Shi'a da suke tafiwa a kan cewa shugabanci yana cikin mafi girman al'amura bayan Annabta.³
- * Amma kuma a wurin Āl Kāshif al-Ghidā: «Wani matsayi ne daga Ubangiji da yake daidai da Annabta».⁴
- * A cikin hadisan Al-Kulainī na littafin Al-Kāfi, har ma yafi matsayin Annabta⁵, kuma wannan shi ne abin da yawancin shehunnansu suke fitowa fili su faɗa. Shehinsu Ni'imatullāh al-Jazā'irī ya ce: «Shugabanci na gaba ɗaya shi ne wanda yake saman matsayin Annabta da Manzanci...».⁶ Shi kuma Hādī al-Tehrānī — ɗaya daga cikin shugabannin madogararsu kuma ayoyinsu — ya ce: «Shugabanci ya fi Annabta girma, domin shi matsayi ne na uku wanda Allah Maɗaukakin Sarki Ya girmama Ibrahim da shi bayan Annabta da kuma badaɗantaka (Khullah)...».⁷
- * Saboda haka, shugabanci shi ne Annabta, kuma Imami shi ne Annabi, canjin a suna ne kawai. Kuma saboda haka ne ma Al-Majlisī ya ce: «Lallai fitar da bambanci tsakanin Annabi da Imami daga waɗancan labaran ba ya rasa rikitarwa», sannan ya ce: «Kuma ba mu san wata fuska ta rashin siffantuwersu da Annabta ba face don kare mutuncin cika-makin Annabawa, kuma banbanci tsakanin Annabta da Shugabanci baya kaiwa hankalinmu».⁸

Gaba ta Uku: Hujjojin 'Yan Shi'a a Kan Sha'anin Shugabanci:

'Yan Shi'a suna ganin cewa akwai nassi na shugabanci a cikin Alkur'ani da Sunnah, saboda haka za mu zaɓi mafi ƙarfin hujjojin 'yan Shi'a a cikin wannan babin daga Littafi (Alkur'ani) da kuma Sunnah.

¹ Duba: Ghāyatul Marām na Al-Āmidī: (shafi na 363), Al-Iktisād na Al-Ghazālī: (shafi na 134), Muḳaddimatu Ibn Khaldūn: (3/ 1080).

² Usūlul Kāfi: (2/ 18), kuma matsayin wannan hadisin a wurinsu shi ne: «Amintacce kamar sahihi» (Ash-Shāfi Sharhul Kāfi: (5/28, lamba ta 1487).

³ Firaḳush Shi'ah: (shafi na 19).

⁴ Aslush Shi'ah: (shafi na 58).

⁵ Duba: Usūlul Kāfi: (1/ 175).

⁶ Zahrur Rabi'i: (shafi na 12).

⁷ Wada'idun Nubuwwah: (shafi na 114).

⁸ Bihārul Anwār: (26/ 82).

■ Hujjojinsu Daga Alkur'ani:

Shugaban Kungiya tasu - kamar yadda suke yi masa laƙabi - al- Dūsī ya ce: «Amma dangane da nassi a kan shugabancinsa (Ali) daga Alkur'ani, mafi ƙarfin abin da yake nuna hakan shi ne faɗinSa Maɗaukakin Sarki: {**Kadai Majibincin lamarinku ku shi ne Allah, da ManzonSa, da waɗanda suka yi imani, waɗanda suke tsayar da Sallah, kuma suke bayar da Zakkah alhali suna masu ruku'u.**} [Al-Mā'idah: 55]».¹ Shi kuma Al-Dabrasī ya ce: «Wannan aya tana cikin mafi bayyanar hujjoji a kan ingancin shugabancin Ali bayan Annabi ba tare da rabewa ba».²

Amma ta yaya suke kafa hujja da wannan ayar domin cimma burinsu? Sai babban malaminsu Ibn al-Mudāhhar al-Hillī na Shi'a yake cewa: «Sun haɗu - wato malaman Ahlus Sunnah - a kan cewa ta sauka ne a kan Ali aminci a tabbata a gare shi, kuma wannan abin ambata ne a cikin littattafan Sihah al-Sittah, lokacin da ya bayar da sadakar zoben sa ga miskinai yana cikin Sallah a gaban sahabbai».³ Kuma kalmar «Innama» tana nufin taƙaitawa ne da ittifaƙin malaman luga, kuma kalmar «Al-Wali» tana da ma'anar wanda ya fi cancanta da tasaruffi wanda yake ma'ana ɗaya da Imami da kuma Kalifa.⁴

■ Warware Wannan Kafa Hujjar:

Kamar yadda kake gani, lallai 'yan Shi'a suna dogara ne a cikin kafa hujjarsu da wannan ayar akan abin da aka riwaido na sababin saukarta; domin babu wani abu a cikin lafazin ayar da yake nuna abin da suke nufi, saboda haka kafa hujjarsu ta koma akan riwaya ba akan Alkur'ani ba. Shin ita wannan riwayar ingantacciya ce? Kuma shin fuskar kafa hujjarsu tana da inganci? **Wannan yana bayyana ta hanyar fuskoki kamar haka:**

Na Farko: Da'awarsu cewa lallai masana Ahlus Sunnah sun haɗu a kan cewa ta sauka ne akan Ali, wannan magana ce batacciya! Maimakon haka, masana ilimin riwaya sun haɗu a kan cewa ba ta sauka musamman akan Ali ba, kuma Ali bai bayar da sadakar zobensa yana cikin Sallah ba, sannan masana ilimin hadisi sun haɗu akan cewa waccan ƙissar da aka riwaido a kan hakan ƙarya ce ƙirƙirarra.⁵ Kuma faɗinsa cewa: Lallai ita «an ambace ta a cikin littattafan Sihah al-Sittah» wannan ba daidai ba ne! Domin babu wannan riwayar sam a cikin littattafai guda shida. Tabbas Ibn Kathīr ya kawo dukkan riwayoyin da aka riwaido na cewa wannan ayar ta sauka a kan Ali lokacin da ya yi sadaka da zobensa, sannan ya biyanta da faɗinsa: «Babu wani abu da yake inganta a cikinsu gaba ɗaya saboda raunin isnadinsu, da kuma jahalar maruwaitansu».⁶

Na Biyu: Lallai wannan hujjar da suke kafawa itace take rushe tafiyar 'yan Shi'a 'Yan Goma sha Biyu (Ithnā Ashariyyah); saboda ta taƙaita shugabanci ne ga Amirul mu'minin (Ali)

¹ Talkhisus Shāfi: (2 / 10).

² Majma'ul Bayān: (2 / 128).

³ Nahjul Haƙk wa Kashfus Sidk, (shafi na 172). Kuma faɗinsa: «"Al-Sihah al-Sittah" suna ne da bai dace ba; domin Ahlus Sunnah ba sa ƙidaya dukkan littattafai guda shida da ingantattu (Sihah), shi yasa suke kiran su da "Al-Kutub al-Sittah"».

⁴ Haƙk al-Yaƙīn, na Shubbar: (1 / 144), Akā'id al-Imamiyyah al-Ithna Ashariyyah, na Al-Zanjanī: (1 / 81-82).

⁵ Minhājus Sunnah: (4 / 4).

⁶ Tafsir Ibn Kathīr: (2 / 76-77).

da lafazin takaitawa na «Innamā» (kadai/kawai), wanda hakan yake nuna soke shugabancin dukkan sauran imamansu! Idan kuma suka amsa wannan rushewar da cewa abin da ake nufi shi ne takaita ayar a wasu lokuta, wato lokacin shugabancinsa ba lokacin shugabancin wanda ke bayansa ba, to sun haɗu da Ahlus Sunnah a kan cewa shugabanci na gaba ɗaya ya kasance gare shi ne a lokacin da yake imami ba kafin nan ba, wato lokacin halifancin mutum uku na farko.

Na Uku: Lallai Allah Maɗaukakin Sarki ba Ya yabon mutum face akan abin da yake abin yabo a wurinSa, ko dai ya zama wajibi ko kuma abin so (mustahabi), kuma yin sadaka a lokacin Sallah ba abin so ba ne da haɗuwar malaman addinin gaba ɗaya. Kuma da ace abin so ne, da Manzo ﷺ ya aikata shi kuma da ya kwadaitar a kan hakan, sannan da ya maimaita aikinsa. Domin lallai a cikin Sallah akwai abubuwan shagaltuwa, kuma bayar da sadaka ga mai roko baya wucewa; tunda mai yin sadakar zai iya ba shi bayan ya yi sallama; a gaskiya ma shagaltuwa da ba wa masu roko yana bata Sallah, kamar yadda yake ra'ayin gungun ma'abota ilimi.

Na Huɗu: Da ace an kaddara cewa wannan abin da ya faru abin shara'antawa ne a cikin Sallah, da bai keɓanta da ruku'u ba, to ta yaya za a ce: Babu wani waliyyi sai waɗanda suke yin sadaka a lokacin ruku'u.

Na Biyar: Kuma faɗinsu cewa: Ali ya bayar da zobensa a matsayin Zakkah yana cikin ruku'unsa har ayar ta sauƙa - wannan ya saɓa wāki'i; domin shi Ali bai kasance cikin waɗanda Zakkah ta wajaba a kansu ba a zamanin Annabi ﷺ, saboda ya kasance talaka ne.

Na Shida: Yayin da ya bayyana cewa waɗannan riwayoyin da suka fassara ayar da su ɓatattu ne ta fuskar isnadi da matni, saboda haka ba su da wata mashiga da zai halatta su riƙe ayar da ita; a gaskiya ma ayar hujja ce a kansu; domin ta zo ne da umarnin jiɓintar muminaɪ, da kuma hana jiɓintar kafirai. Kuma ana iya gane wannan ma'anar a sarari daga jerin ayoyin; domin kafin wannan ayar mai girma, faɗinSa Tsarki ya tabbata gare Shi ya zo: **{Ya ku waɗanda suka yi imani! Kada ku riƙi Yahudu da Nasara masoya, sashensu masoya ne ga sashe. Kuma wanda ya jiɓinci lamarin su daga gare ku, to lallai shi yana cikinsu. Lallai Allah ba Ya shiryyar da mutane azzalumai.}** [Al-Mā'idah: 51]. Wannan hani ne na ƙarara a kan jiɓintar Yahudawa da Nasara ta fuskar soyayya, da ƙauna, da kuma taimako.. Kuma ba a nufin jiɓinta da ma'anar shugabancin mulki ba a ittifaƙi duka, kuma wannan ba shi ne abin da aka kawo ba sam, sannan aka biyo bayan hakan da ambaton wanda wajibi ne a jiɓince su wato Allah, da ManzonSa, da kuma muminaɪ. Don haka wannan ƙarara yana nuna cewa jiɓinta ta soyayya da taimako da aka hana a ta farkon, ita ce ainihin wadda aka umarci muminaɪ da ita a cikin wannan ayar, saboda hukuncin dacewa da juna, kamar yadda yake a sarari a cikin harshen larabawa. Al-Rāzī ya ce: «Lokacin da aka hana jiɓintar kafirai a cikin ayoyin da suka gabata, sai aka yi umarni da jiɓintar waɗanda yake wajibi a jiɓince su.»¹

Na Bakwai: Faɗinsu cewa: «Lallai abin da ake nufi da faɗinSa: **{Kawai majiɓincinku}** [Al-Mā'idah: 55] shi ne shugabancin mulki (imārah)», wannan bai dace ba da faɗinSa Tsarki ya tabbata gare Shi: **{Kadai majiɓincinku shi ne Allah da ManzonSa da waɗanda suka yi imani}** [Al-Mā'idah: 55] domin lallai Allah Tsarki ya tabbata gare Shi ba a siffanta Shi da cewa mai jan ragamar bayinSa ne, ko kuma shi shugaban mulki ne a kansu, domin Shi ne

¹ Tafsirul Fakhr al-Rāzī: (12/25).

Mahaliccinsu, Mai azurta su, Ubangijinsu, kuma Mamallakin dukkan komai, Shi ne da halitta da kuma umarni. Ba a cewa lallai Allah shi ne sarkin muminaɓi kamar yadda ake kiran mai mulki kamar Ali da sauran mutane da sarkin muminaɓi (Amīrul Mū'minīn), shi kansa Manzo ﷺ ba a cewa shi mai jan ragamar mutane ne, ko mai shugabanci ne a kansu, domin matsayinsa ya fi girman haka.

Na Takwas: Lallai bambanci tsakanin Al-Walāyah da wasali na sama (Fatha), da kuma Al-Wilāyah da wasali na kasa (Kasra) abu ne sananne a cikin harshe. Shi yasa Al-Walāyah da wasali na sama yana nufin akasin gāba (so da kauna) kuma ita ce aka ambata a cikin waɗannan nassoshin, ba wai Al-Wilāyah da wasali na kasa ba wadda take nufin mulki. Amma sanya kalmar "Al-Walī" ta zama ita ce sarki ko shugaban mulki, wannan kuskure ne, da kuma jahiltar ma'anonin kalmomi, tare da cewa a sarari yake, lallai Al-Walā'a da Fatha ita ce akasin gāba, kuma suna daga gare shi shi ne "Mawla" da "Walī", shi kuma Al-Wilāyah da Kasra suna daga gare shi shi ne "Wālī" da "Mutawallī"¹. Kuma da ace Ubangiji Tsarki ya tabbata gare Shi Ya yi nufin shugabanci na mulki da ya ce: (Innamā yatawallā alaikum).

- * Wannan ita ce aya mafi karfi da 'yan Shi'a suke kafa hujja da ita, kuma suna kiran ta da ayar shugabanci (Āyatul Wilāyah), idan kuma wannan itace mafi karfi cikin hujjojinsu - kamar yadda shehunnansu suke faɗa - to raunin maganarsu ya bayyana; domin lallai asali shi ne a yi amfani da lafazi bayyananne a cikin wannan babban al'amari - wanda yake a wurin 'yan Shi'a shi ne mafi girman al'amuran addini, kuma wanda yayi inkarinsa shi kafiri ne a wurinsu -sīga ce bayyananna, wanda mutane za su fahimta cikin dukkan matakan rayuwa daban-daban, gama-gari zai fahimta kamar yadda masani zai fahimta. Da yake ba a yi amfani da irin wannan (lafazi bayyananne) ba a cikin littafin Allah, wannan yana nuna cewa babu wani nassi kamar yadda suke da'awa.

■ Hujjojinsu Daga Sunnah:

Kamar yadda muka ambaci abin da 'yan Shi'a suke gani cewa shi ne mafi karfin hujjojinsu daga Alkur'ani wajen tabbatar da shugabanci gwargwadon fahimtarsu, za mu ambaci abin da suke gani cewa shi ne mafi karfin hujjojinsu daga Sunnar Annabi, sannan mu bayyana abin da ke cikinsa.

■ Babban Jigon Hujjojinsu Daga Sunnah:

Shi ne abin da suke kira da «Hadisin Ghadīr», su suna gani cewa lallai Annabi ﷺ lokacin da ya isa Ghadīr Khumm², bayan dawowarsa daga Hajjin Bankwana (Hajjatul Wadā'i) ya bayyana wa musulmi cewa wasiyyarsa da kuma halifansa a bayansa shi ne Ali dān Abi Dalīb; inda Allah Ya umarce shi da yin hakan.

Shehinsu Al-Majlisī ya ce: «Mu da waɗanda suka saɓa mana tabbas mun riwaito daga Annabi ﷺ cewa ya tsaya a ranar Ghadīr Khumm, kuma musulmi sun taru sai ya ce: Ya ku mutane, ashe ba ni ne na fi cancantan da muminaɓi ba a kan rayukansu? Suka ce: Ya Allah,

¹ Duba Mukhtarar Sihāh, karfashin kalmar "Walī".

² Khumm: Wani kwari ne dake tsakanin Makka da Madina a kusa da Al-Juhfah dake da tafki (Ghadīr), kuma wannan kwarin sananne ne da yawan bishiyoyin daji (Mu'ujamul Buldān: Juzu'i na 2 / shafi na 389).

kwarai kuwa, sai ﷺ ya ce: Wanda na kasance masoyinsa (mawlahu) to Ali masoyinsa ne, Ya Allah Ka so wanda ya so shi, Ka ki wanda ya ki shi, Ka taimaki wanda ya taimake shi, Ka wofantar da wanda ya wofantar da shi...».¹ Kuma shehinsu Abdullah Shubbar? ya ce: «Abin da masana Ahlus Sunnah gaba dayansu suka riwaido, ta hanyoyi mutawatirai da isnadi daban-daban masu yawa da suka haura hanyoyi dari, kuma suka haɗu a kan ingancinsa, suka kuma tabbatar da aukuwarsa shi ne hadisin Ghadīr».²

○ Za mu takaita amsar Ahlus Sunnah kamar haka:

Na Farko: Da'awar cewa hadisin mutawatiri ne a wurin Ahlus Sunnah, kuma an haɗu akan ingancinsa, wannan wani farin gishiri ne da ta fi kusa da karya. Domin wasu daga malamai suna ganin cewa babu wani abu da ya inganta daga cikin hadisin gaba daya. Ibn Hazm ya ce: «Amma zancen "Wanda na kasance masoyinsa to Ali masoyinsa ne" wannan ba ya inganta ta hanyar amintattun maruwaita tun asali».³ Shi kuma Ibn Taimiyyah ya ce: «Amma fadinsa: **"Wanda na kasance masoyinsa to Ali masoyinsa ne"**, wannan ba ya cikin littattafai ingantattu, sai dai yana cikin abubuwan da masana ilimi suka riwaido kuma mutane suka yi sabani akan ingancinsa».⁴

Na Biyu: Abin da wasu masana Ahlus Sunnah suka inganta daga cikin wannan hadisin, shi ne fadinsa: «**Wanda na kasance masoyinsa to Ali masoyinsa ne**».⁵ Amma sauran lafazin riwayar akwai magana a kansu.

Na Uku: Kuma hadisin, masu kirƙirar hadisai sun kara lafazi masu yawa a cikinsa, kamar fadinsa: «Ya Allah Ka so wanda ya so shi, Ka ki wanda ya ki shi, Ka taimaki wanda ya taimake shi, Ka wofantar da wanda ya wofantar da shi», wannan karya ne da haɗuwar masana hadisi.⁶ Sannan tabbas ana gane karya ne ta hanyar kallon lafazin matanin kawai; domin fadinsa: «Ya Allah Ka taimaki wanda ya taimake shi...» ya saba wa gaskiyar abubuwan da suka faru a tarihi. Domin lallai wasu mutane sun yi yaƙi tare da shi (Ali) a ranar yaƙin «Siffin» amma ba su yi nasara ba (ba a taimake su ba), wasu mutanen kuma ba su yi yaƙi tare da shi ba amma ba a wofantar da su ba: Kamar «Sa'ad» (ɗan Abi Waƙƙas) wanda ya buɗe ƙasar Iraƙi bai yi yaƙi tare da Ali ba. Haka kuma mutanen Mu'awiyya da daular Bani Umayya da suka yaƙi Ali, sun buɗe garuruwa masu yawa na ƙasashen kafirai kuma Allah Ya taimake su.

Na Huɗu: Fadinsa ﷺ: «**Wanda na kasance masoyinsa to Ali masoyinsa ne**»: Shi dai Annabi ﷺ bai yi nufin halifanci da wannan lafazin ba sam; domin babu wani abu a cikin lafazin da yake nuna hakan. Kuma wannan babban al'amari ya kamata a ce an isar da shi isarwa bayyananna. Kalmar "Al-Muwālāt" (soyayya/kauna) ita ce akasin gāba, kuma wannan hukunci ne tabbatacce ga kowane mumini. Shi kuma Ali ﷺ yana cikin muminaɗi waɗanda suke ƙaunar muminaɗi kuma muminaɗi suke ƙaunarsa. A cikin wannan hadisin akwai tabbatar da imanin Ali a boye (cikin zuciya), da kuma shaida masa cewa ya cancanci soyayya da kauna a boye da

¹ Bihārul Anwār: (37 / 225).

² Haƙƙul Yaƙīn: (1 / 153).

³ Al-Fisal, na Ibn Hazm: (4 / 224).

⁴ Minhāj al-Sunnah: (4 / 86).

⁵ Ibn Mājah ya fitar da shi: (1 / 43), kuma Al-Tirmizi ya fitar da shi: (5 / 633).

⁶ Minhāj al-Sunnah: (4 / 16).

bayyane; kuma yana mayar da martani ga abin da ma'kiyansa cikin Kharijawa da 'yan Nawāsib suke faɗa a kansa. Amma babu a cikinsa cewa babu wani masoyi ga muminaɗi bayan shi; ta yaya hakan zai kasance alhali shi kansa Manzon Allah ﷺ yana da masoya waɗanda su ne salihan muminaɗi!

Na Biyar: Kafa hujjarsu abin korawa ne ta fuskar harshe (Larabci); domin lallai kalmar Al-Walāyah da wasali na sama (Fatha) tana nufin akasin gāba, kuma ita ce ake nufi a cikin hadisin, kuma suna daga gare shi shi ne "Mawla" da "Walī". Ita kuma Al-Wilāyah da wasali na kasa (Kasra) ita ce shugabancin mulki kuma suna daga gare shi shi ne "Wālī" da "Mutawallī". Kuma sananne ne a harshe, a hankali, da al'ada, ballantana ma a shari'a, cewa lallai sanya halifa ba ya kasancewa da irin waɗannan lafazan. Shi yasa Al-Hasan ɗan Al-Hasan ɗan Ali ɗan Abi Talib, lokacin da aka ce masa: "Ashe Manzon Allah ﷺ bai ce wa Ali ba: **'Wanda na kasance masoyinsa to Ali masoyinsa ne ba'?**" Sai ya ce: "Ina rantsuwa da Allah, da ake Manzon Allah ﷺ yana nufin shugabanci, mulki, da tsayuwa akan (al'amuran)mutane a bayansa ne, da ya bayyana musu hakan karara, kamar yadda ya bayyana musu Sallah, da Zakkah, da Azumin Ramadan, da kuma Hajji zuwa ɗakin Allah, kuma da ya ce musu: 'Wannan shi ne shugaban al'amarinku a bayana, ku saurare shi kuma ku yi masa biyayya.' Babu wani abu da yake bayan wannan, domin mutumin da ya fi kowa yin nasiha ga musulmi shi ne Manzon Allah ﷺ".¹

Na Shida: Domin saukar hadisin akwai wani dalili (sababi) da yake bayyana ma'anar hadisin. Al-Baihaḳī ya ce: «Lokacin da Annabi ﷺ ya aiki Ali zuwa kasar Yemen, korafe-korafe sun yi yawa a kansa kuma sun bayyana kiyayya a gare shi. Sai Annabi ﷺ ya so ya ambaci kebantakarsa da shi da kuma kaunarsa gare shi, kuma ya kwadaitar da su akan hakan domin su so shi, su kaunace shi, kuma su bar gāba da shi, sai ya ce: 'Wanda na kasance masoyinsa to Ali masoyinsa ne', kuma a cikin wasu riwayoyin: 'Wanda na kasance masoyinsa to Ali masoyinsa ne', kuma abin da ake nufi da hakan shi ne kauna da soyayya ta Musulunci. Kuma ya zama wajibi akan musulmi sashensu ya kaunaci sashe kuma kada sashensu ya yi gāba da sashe»².

 **Gaba ta Huɗu: Kafa Hujja da Al'amuran da Suka Kasance Sanannu Kuma Aka Haɗu a Kansu:**

Ahlus Sunnah da 'yan Shi'a sun yi sabani game da sha'anin nassi akan shugabanci (imamah), don haka bari mu koma ga abin da yake sananne ta hanyar tawaturi, da abin da ake sani da hankali da al'adu, da kuma **abin da nassoshin da aka haɗu a kansu suka nuna:**

Na Farko: Bari mu ijiye batun riwayoyin da ake da sabani a kansu a gefe, mu yi alƙalanci da Alƙur'ani ta hanyar fahimtarsa ta cikin harshen larabci. Kuma ɓangarorin biyu sun haɗu akan iyakokin harshen larabci. Kalmar "An-Nass" a harshe an ɗauko ta ne daga kalmar "Al-Minassah"?, wanda shi ne abin da yake bayyane akan doki saboda bayyanarsa, to ina bayyanar nassin yake? Shin muna samun ambato karara a cikin Alƙur'ani na sunayen Imamai guda goma sha biyu daki-daki, kamar yadda aka ambaci Manzo ﷺ da sunansa da siffarsa; kamar faɗinSa Maɗaukakin Sarki: “Muhammadu Manzon Allah ne”? Domin shi imami a wurinsu kamar Annabi yake! Ba tare da buƙatar sanin tushensa ta hanyar tawili baɗin ba, ko ta hanyar riwayoyi

¹ Al-I'tikad na Al-Baihaḳī: (shafi na 182-183), kuma duba: Tahzib Tārikh Dimashk: (4 / 169).

² Al-I'tikād: (shafi na 181), kuma duba Sirat Ibn Hishām: (2 / 603), Al-Bidāyah wan-Nihāyah: (5 / 104-105).

da hadisai, alhali shugabanci a wurinsu shi ne mafi girman shika-shikan Musulunci! To ta yaya za a ce ba a ambace shi ba kuma ba a nuna shi ba? Ashe wannan ba dalili ba ne akan cewa da'awar kasancewar nassi akan shugabanci ba shi da tushe?

Na Biyu: Nassi akan shugabanci wani babban al'amari ne da ya faru, kuma manyan al'amura da suka faru ya zama wajibi su shahara sosai. Saboda haka da ace yana da tushe da an riwaito shi, kamar yadda aka riwaito makamantansa na hadisansa, musamman ma tare da yawan abin da ake rawaitowa na falalolin Ali dan Abi Dalib da iyalan gidansa (Ahlul Bayt). Da ace sahabbai sun boye sha'anin nassi a kansa, da sun boye falalolin Ali da darajojinsa duka kuma da ba su riwaito wani abu daga ciki ba, kuma wannan ya saba wa abin da ya afku. Don haka aka sani cewa da ace akwai wani abu na hakan da an cirato shi.

Na Uku: Idan aka ce lallai Annabi ﷺ ya yi nassi akan takamaiman wani mutum, sannan sahabbai suka canza suka kuma juyar da al'amarin, to da a lokacin nan kowane mulhid zai iya cewa: Lallai salloli guda biyar da can guda goma ne, kawai dai sahabbai ne suka boye su, suka kuma mayar da su guda biyar saboda son zuciyarsu. Haka nan idan mai da'awa ya yi da'awar canza abin da Annabi ﷺ ya yi nassi a kansa, to da hakan zai yiwu a cikin dukkan ayyukan farilla, kuma hakan zai wuce har ya kai ga rashin samun amana da yarda da wani abu na al'amuran addini kwata-kwata ba.

Na Huɗu: Tabbas mun ga Abubakar Allah Ya yarda da shi a lokacin da ya yi nassi akan Umar Allah Ya yarda da shi, mutum biyu ba su yi sabani a kansa ba. Haka nan kuma lokacin da Umar ya yi nassi akan mutane shida, sai al'amarin mutane ya koma ga Usman kuma ba su yi jayayya ba. Alhali Manzon Allah ﷺ shi ne mafi daukaka, kuma gaggawar halittu wajen yin biyayya ga umarninsa ta fi yawa. To ta yaya hankali zai dauka cewa Abubakar zai yi nassi akan Umar, sannan Muhajirai da Ansar da musulmi baki daya su amshi umarninsa, har mutum biyu ba su yi sabani akan shugabancin Umar ba! Haka kuma Umar ya yi nassi ga wanda ke bayansa; amma shi kuma Annabi ﷺ ya yi nassi akan Ali, sai sahabbai su boye wannan kuma su saba wa umarninsa? Shin musulmi sun kasance sunfi biyayya ga Abubakar da Umar Allah Ya yarda da su fiye da Manzon Allah ﷺ ne?!

Na Biyar: Ta yaya za a iya siffantawa cewa musulmi za su tsayar da Sallah, da Zakkah, da Azumi, da Hajji, da kuma Jihadi, da sauran ayyukan farilla na Musulunci, sannan su bar farilla guda daya tilo wadda rashinta yake bata dukkan ayyukansu baki daya, wato mubaya'ar Ali? Kuma wace maslaha ce gare su wajen yin mubaya'ar Abubakar tare da barin mubaya'ar Ali?

Na Shida: Da ace nassi akan Ali ingantaccen abu ne, kuma an fawwala al'amarin al'umma gare shi bayan Manzon Allah ﷺ, to tabbas an dora masa al'amarin da yake wajibi a kansa ya tsayar da shi. Saboda haka bai halatta ga Ali Allah Ya yarda da shi ya shiga cikin mutane shidan nan da Umar ya yi nassi a kansu ba. Kuma abin da yake wajibi a kansa shi ne ya ce: "Ni ne wanda aka yi nassi a kansa! Saboda haka ba ni da buƙatar shiga cikin wanda Umar ya yi nassi a kansa." Kuma bai halatta gare shi ya yi mubaya'a ga Abubakar, da Umar, da Usman ba! Haka nan bai halatta gare shi da kuma ga 'ya'yansa su shiga cikin daular halifofi guda uku na farko ba, ko dai shiga ta fuskar addini, ko ta shari'a (alkalanci), ko ta shawarwari, ko kuma ta fuskar siyasa; amma kuma sun aikata hakan.

Maimakon haka, abin da yake wajibi a kansa shi ne ya tunkudè mai batanci da dukkan kowace fuska, idan kuma ya bar hakan kuma ya wofantar da shi ba tare da wani dalili ba, to tabbas ya saba, Allah Ya kiyaye shi daga hakan. Kuma mun ga Abubakar - Allah Ya yarda da shi - a lokacin da kabilun Larabawa suka yi ridda, suka hana Zakkah, bai wofantar da al'amarin al'umma ba, kuma bai zauna a gidansa ba, bai yi amfani da Ta'kiyyah ba, kuma bai miƙa wuya gare su a matsayin wanda aka tursasa ba; a' ma ya yake su da takobi har sai da Allah Ya ba shi nasara a kansu. Kuma mun ga Usman ɗan Affan - Allah Ya yarda da shi - alhali shi ne mafi rauni a wurinku fiye da Ali, bai miƙa mulki ga masu tawaye a kansa ba, maimakon haka an kashe shi a matsayin shahidi alhali shi ne halifan musulmi. Kuma bai kasance a cikin sahabban Manzon Allah ﷺ wanda zai yi shiru akan wani haƙƙin da ya gani ba. To ta yaya 'yan Shi'a suke siffanta Sarkin Muminai Ali - Allah Ya yarda da shi - da matsoraci da tsoron neman haƙƙinsa? Har ta kai mutane baki ɗaya sun yi ridda saboda jinkirinsa wajen bayyana haƙƙinsa da kuma kira gare shi, kuma ba a sami wani abu da ya rage a cikinsu ba face kaɗan - kamar yadda suke faɗa - alhali shi ne Zakin Allah kuma Zakin ManzonSa?!

Maimakon haka, ba a ma riwaito cewa ya yi kira zuwa ga kansa ba, ko ya yi jayayya domin mubaya'arsa, balle ma maganar yaƙi. Da ace hakan ya auku da ya shahara sosai, kuma tabbas wasu manyan munasabobi da abubuwa masu haɗari sun auku waɗanda suke wajabtar da bayyana nassin kamar abun da ya faru a Saƙiƙah, da kuma abun da ya faru na Shura Shawara, amma bai aikata wani abu na hakan ba! Shehinsu Al-Bayādhī ya ce: «Kawai ya kauce wa hakan ne saboda fuskoki guda biyu:

- A- Da ace ya ambace shi sai suka ƙaryata shi, da an yi hukunci da kafircinsu kasancewar sun ƙaryata abin da yake mutawatiri.
- B- Lallai sun nufi mafifci ne a cikin Shura, sai ya kafa musu hujja da abin da yake wajabtar da gabatar da shi».¹

To ka dubi cin karon dake cikin amsarsa! Inda ya yi da'awar cewa Ali ya janye wajen bayyana nassin saboda tsoron kada ayi masa inkari, sai wanda yayi masa inkarin ya zama kafiri, tare da cewa su suna kafirta sahabbai saboda ƙaryata nassin a da'awarsu. Sannan wannan wata hujja ce sanyayya kuma abar saukewa, domin tana nufin cewa tushen addini da jigon sa, ba za a yi kira gare shi ba domin kada ayi inkarinsa sai wanda yayi inkarinsa ya zama kafiri! Amma uzurinsa na rashin ambaton nassin a lokacin abin da ya faru na Shura, ya isa tabbatarwarsa na cewa bai bayyana nassin ba; domin da'awarsa ta cewa babu dalilin ambaton nassin ba ta dace da hankali da ilimi ba, musamman ma al'amarin da yake da alaƙa da matsayin shugabanci (imamah), wanda shi ne tushen dukkan tushe a wurinsu.

Na Bakwai: Da ace shugabanci yana kasancewa ne da nassi, da Al-Hassan - Allah Ya yarda da shi - bai kasance da ikon da zai miƙa shi ga Mu'awiyya - Allah Ya yarda da shi - ba, har ya taimake shi akan bata da kuma bata haƙƙi tare da rushe addini, sai ya zama abokin tarayya a cikin kowane zalunci, kuma ya bata alƙawarin Manzon Allah ﷺ, kuma ɗan uwansa Al-Husaini - Allah Ya yarda da shi - ya amince masa akan hakan, domin bai taɓa rushe mubaya'ar Mu'awiyya ba har ya rasu. To ta yaya Al-Hasan da Al-Husain - Allah Ya yarda da su - ma za su halatta bata

¹ Al-Sirāḍ al-Mustakīm: (1 / 299).

alkawarin Manzon Allah ﷺ gare su suna masu biyayya ba tare da an tursasa su ba? Tare da cewa Al-Hasan ya kasance akwai mayaƙa mahaya dawakai sama da dubu ɗari tare da shi waɗanda za su iya mutuwa saboda shi.

Wannan da kuma hujjoji sanannu waɗanda suke da muhimmanci a cikin wannan babin suna da yawa, kuma sashensu sun isa domin sanin gaskiya ga wanda ya kubuta daga son zuciya da kuma ta'assubanci.

Gaɓa ta Biyar: Shin Ali ɗan Abi Dalib Ya Yi Da'awar Nassi Akan Shugabancinsa (Imamanci)?

Littafi guda ɗaya wanda 'yan Shi'a suke amincewa da kowace kalma da take a cikinsa shi ne: Nahjul Balāgha, kuma dukansa ingantacce ne a wurinsu¹. Saboda haka, bari mu yi alkalanci da Nahjul Balāgha, **domin mu sami waɗannan nassoshi guda uku a cikinsa:**

▪ **Nassi na Farko:**

Ya zo a cikin Nahjul Balāgha cewa Sarkin mumina Ali ya faɗa - lokacin da mutane suka nemi ya karɓi mubaya'a -: «Ku kyaleni ku nemi wani na, domin mu muna fuskantar wani al'amari ne mai fuskoki da launuka daban-daban, wanda zukata ba za su iya tsayawa a kansa ba, kuma hankula ba za su tabbata a kansa ba. Idan kuka kyaleni, to ni kamar ɗayanku ne, kuma mai yiwuwa ma na kasance mafi sauraranku da yi muku biyayya ga wanda kuka ɗora wa al'amarinku. Kuma ni na kasance muku waziri shi ne mafi alheri gare ku fiye da na kasance muku sarki».²

Shin mutumin da yake neman halifanci, kuma yake zagayawa da Fadima a gidajen sahabbai yana neman mubaya'a zai faɗi irin wannan magana? Kuma shin akwai sauran gurbi na da'awar nassi akan shugabanci da kafirta wanda ya saɓa masa bayan wannan magana? Domin shin zai ɗarsu a zuciya cewa Ali zai kira mutane zuwa ga kafirci? Domin kuwa wanda bai yi mubaya'a ga Imamin da aka yi nassi a kansa ba kafiri ne a kamus ɗin 'yan Shi'a.. Alhali shi Ali ma a nan yana ƙin karɓar mubaya'ar?!

To ta yaya Imami ma'asumi zai ƙi karɓar mubaya'arsa ta shugabanci a cikin faɗinsa: «Ku kyaleni»! Tare da cewa hakan shi ne mafi muhimmancin jigo a cikin jigajigan addini? Kuma ta yaya zai umarce su da su yi mubaya'a ga wani daban a cikin faɗinsa: «Ku nemi wani na» alhali littattafan Shi'a suna cewa: Mutum uku Allah ba zai dube su ba, kuma ba zai yi musu magana ba, kuma azaba mai raɗaɗi ta tabbata a gare su: «Wanda ya yi mubaya'a ga Imamin da ba daga wurin Allah yake ba..»?!

Shin zai umarce su da kafirci bayan sun yi imani? Lallai Ibnul Mudāhhar Al-Hillī yana tabbatar da cewa wanda ya nemi a sauke shi to ba Imami ba ne; domin «da ace shi Imami ne, da bai halatta gare shi ya nemi sauka ba».³ To ina ga wanda yake mayar da mubaya'arsa, yana kuma umarni da a yi mubaya'a ga wani daban.. Ashe ba zai kasance babu-aula a ce ba shi da wani nassi na shugabancinsa daga wurin Manzon Allah ﷺ ba?!

¹ Tare da cewa ba a tattara shi ba sai a farni na huɗu, kuma ba shi da isnadi sananne.

² Nahjul Balāgha: (shafi na 136).

³ Minhājul Karama: (shafi na 195).

Wannan ma'ana da ta zo a cikin Nahjul Balāgha tana dacewa da abin da hujjoji da abubuwan da suka faru na tarihi suka tabbatar, na cewa Halifofi Shiryayyu (Allah ya yarda da su baki daya), ba su kasance masu neman matsayin halifanci ba kuma ba sa duba gare shi da haɗama, domin hakan a wurinsu wata amana ce mai girma, da kuma nauyi mai wahalar ɗauka.

Kuma a cikin faɗinsa: «Kuma mai yiwuwa ma na kasance mafi sauraranku da kuma yin biyayya ga wanda kuka ɗora wa al'amarinku» yana tabbatar da cewa Ali - Allah Ya yarda da shi - zai kasance mafi ji da biyayya ga wanda musulmi suka ɗora wa shugabanci kuma suka zaɓe shi a matsayin halifa.. Wannan kuma yana rushe da'awar Taƙiyyah a cikin mubaya'arsa ga waɗanda suka riga shi da kuma biyayyarsa gare su - Allah Ya yarda da shi -; domin wanda yake mu'amala da su da Taƙiyyah ba zai kasance kamar ɗaya daga cikin musulmi masu mubaya'a ba, balle ma a ce ya kasance wanda yafi su ji kuma yafi su biyayya.

Kuma faɗinsa: «Ga wanda kuka ɗora wa al'amarinku» yana hukunta cewa al'amarin shugabanci yana komawa ne ga ra'ayin mafi yawancin musulmi da yarjejeniyarsu, ba ga wani nassi na da'awa ba, kamar yadda ba ya takaita a kan wani mutum sananne. Sannan ya tura al'amarin mubaya'arsa a karo na biyu kuma ta wata hanyar daban a cikin faɗinsa: «Kuma ni na kasance muku waziri shi ne mafi alheri gare ku fiye da na kasance muku sarki (shugaba)», wannan kuma yana korar abin da 'yan Shi'a suka jingina gare shi - Allah Ya yarda da shi - na alfahari da falaloli, da bayyana abubuwan al'ajabi da mu'ujizoji, da kuma sukar halifofi na baya domin kafa hujja akan cancantarsa ta shugabanci.

▪ **Nassi na Biyu:**

A cikin wani nassin daban.. Ali yana nuni zuwa ga cewa amincewarsa da halifanci ba ta kasance don kwaɗayinsa gare shi ba ko nemansa, a'a, kawai dai amsa kira ne na tursasawar musulmi a kansa akan hakan, kuma bai yi da'awar wani nassi ko wata wasiyya ba, inda yake cewa: «Wallahi ban taɓa kasancewa da kwaɗayin halifanci ba, kuma ba ni da wata buƙata a cikin shugabanci [Al-Irba - da yiwa harafin Hamza kasrah: yana nufin buƙata da nema], amma ku ne kuka kira ni zuwa gare shi, kuma kuka ɗora ni a kansa..»¹. Shin ya halatta ga Ali ya ce ba shi da kwaɗayi a cikin halifanci, idan har ya kasance nassi ne daga wurin Allah?

▪ **Nassi na Uku:**

Kuma Ali ya ambaci cewa tabbatar halifancinsa ya kasance ne da mubaya'ar Muhajirai da Ansar, waɗanda shawara (Shura) ta kasance gare su, kuma ijma'insu shi ne abin la'akari a wannan matsayi. Da ace waɗannan sun kasance 'yan ridda kamar yadda littattafan Shi'a suke siffanta su, da bai halatta a yi la'akari da mubaya'arsu da ijma'insu ba, kuma da ace akwai nassi da babu buƙatar mubaya'arsu da ijma'insu.

Ali - Allah Ya yarda da shi - yana cewa: «Lallai mutanen da suka yi wa Abubakar, da Umar, da Usman mubaya'a sun yi mini mubaya'a akan abin da suka yi musu mubaya'a a kansa (saboda haka hanyar mubaya'arsa ba ta bambanta da wanda ya riga shi ba), don haka bai kasance ga wanda yake nan ya zaɓi wani abu daban ba, kuma bai kasance ga wanda ba ya nan ya mayar da ita ba (wannan yana nuna cewa mubaya'arsa ba ta kasance tabbatacciya ba tun can baya kamar

¹ Nahjul Balāgha: (shafi na 322).

yadda 'yan Imamiyyah suke da'awa, a'a, kawai dai bayan tabbatar ta da mubaya'a babu wani fage na mayarwa a lokacin), kuma lallai shawara ta Muhajirai da Ansar ce, idan suka haɗu akan mutum guda kuma suka siffanta shi da Imami, to hakan yarda ne (sannan ijma'insu shi ne asali wajen zaɓi ba nassi ba). Idan kuma wani mai fita ya fita daga al'amarinsu da suka ko bidi'a, su mayar da shi ga abin da ya fita daga gare shi, idan kuma ya ƙi, su yaƙe shi akan bin abin da ba hanyar muminaɓi ba, kuma Ya jiɓinta masa abin da ya jiɓinta ».¹

Wannan ma wani nassi ne bayyananne shima wajen rashin samun nassi, domin shawara (Shura) a cikin al'amarin shugabanci ta Muhajirai da Ansar ce, kuma wanda suka haɗu a kansa shi ne limami, kuma wanda ya fita daga hakan ya wajaba a yaƙe shi saboda bin hanyar da ba ta muminaɓi ba. Da ace akwai wani nassi akan Imami, da Ali - Allah Ya yarda da shi - bai faɗi hakan ba.

Wadannan nassoshi guda uku daga littafin Nahjul Balāgha, wanda 'yan Shi'a suke ganin cewa maganar ma'asumi ce akan yaƙini, suna rushe dukkan da'awoyi da ake yi na cewa akwai nassi akan Ali - Allah Ya yarda da shi -da kuma sauran Imamai.

Gaba ta Shida: Hukuncin Wanda Ya Ƙaryata Imamancin Daya Daga Cikin Imamai Goma Sha Biyu:

Hukuncin da 'yan Shi'a 'yan Goma sha Biyu (Ithnā Ashariyyah) suka yanke akan wanda ya ƙaryata imamancin ɗaya daga cikin Imamansu goma sha biyu, shi ne kafirci da kuma dawwama a cikin wuta:

- * Ibnu Babawayhi Al-Ḳummī ya ce: «Kuma aƙidarmu akan wanda ya ƙaryata imamancin Sarkin muminaɓi (Ali) da Imamai na bayansa, ita ce yana matsayin wanda ya ƙaryata annabcin annabawa. Kuma aƙidarmu akan wanda ya amince da Sarkin muminaɓi amma ya ƙaryata guda ɗaya na bayansa daga cikin Imamai, ita ce yana matsayin wanda ya yi imani da dukkan annabawa sannan ya ƙaryata annabcin Muhammadu ﷺ»². Wannan nassin yana hukunta cewa lallai 'yan goma sha biyu suna kafirta dukkan bangaren musulmai! Har ma da sauran bangarorin Shi'a waɗanda suka kasance a tsawon tarihi, tare da cewa daga gare su suke karɓar addininsu, domin kuwa masu riwayarsu sun kasance daga mazajenta (masu ruwayarsu ne).
- * Kuma shehinsu Al-Dūsī ya ce: «Kuma janye imamanci kafirci ne, kamar yadda janye annabci yake kafirci, domin rashin sani game da su biyun yana akan mataki ɗaya ne»³.
- * Kuma wannan kamar yadda yake bayyana bai gamsar da Ibnul Mudāhhar Al-Hillī ba, sai ya ga cewa ƙaryata imamancin goma sha biyu ya fi girma akan ƙaryata annabci, inda ya ce: «Imamanci wani luɗuɗi ne gamamme, shi kuma annabci wani luɗuɗi ne keɓantacce, saboda yiwuwar wofintar zamani daga Annabi mai rai, ba kamar limami ba. Kuma ƙaryata luɗuɗi gamamme ya fi sharri akan ƙaryata luɗuɗi keɓantacce!»⁴.

¹ Nahjul Balāgha: (shafi na 366-367).

² Al-I'tikādāt: (shafi na 111), Bihārul Anwār: (27/62).

³ Talkhis al-Shāfi, na Al-Dūsī: (4/131), Bihārul Anwār: (8/368).

⁴ Ibnul Mudāhhar Al-Hillī — Al-Alfain: (shafi na 3).

- * Kuma shehinsu Al-Mufid yana ciro ijma'insu akan wannan mazhaba wajen kafirta al'ummar Musulunci, inda yake cewa: «'Yan Imamiyyah sun haɗu akan cewa wanda ya karyata imamancin ɗaya daga cikin Imamai, kuma ya musanta abin da Allah Maɗaukaki Ya wajabta masa na tilascin yi masa biyayya, to shi kafiri ne batacce wanda ya cancanci dawwama a wuta».¹
- * Kuma al'amarin ya kai ga shehinsu Ni'imatul-lāh Al-Jazā'iri wajen bayyana rabuwar 'yan Shi'a daga musulmai saboda al'amarin imamanci, inda yake cewa: «Ba mu haɗu da su ba akan Ubangiji guda ɗaya, ko Annabi guda ɗaya, ko limami guda ɗaya. Wannan kuwa shi ne saboda su suna cewa: Lallai Ubangijinsu shi ne wanda Muhammadu ﷺ ya kasance Annabinsa, kuma halifansa na bayansa shi ne Abubakar; mu kuma ba mu faɗin wannan Ubangijin ba kuma faɗin wannan Annabin ba, a'a, muna cewa lallai Ubangijin da halifan Annabinsa shine Abubakar, ba Ubangijinmu ba ne, kuma wannan Annabin ba Annabinmu ba ne».²

Bayan wannan kafitarwar ta baki ɗaya, sai la'ana da hukunci na ridda suka zo akan kungiyoyi daban-daban na musulmai, ban da 'yan goma sha biyu kaɗai. Kafirtawar tasu ta shafi: Sahabbai (Allah ya yarda da su baki ɗaya), da sashen iyalan gidan Annabi (Ahlul Bayt), da halifofin musulmai da gwamnatocinsu, da garuruwan musulmai da mazaunansu, da alƙalan musulmai, da shugabannin musulmai da malamansu, da kungiyoyin musulunci, kai har ma da dukkan al'umma baki ɗaya!

Gaba ta Bakwai: Kafirta Sahabbai da 'Yan Shi'a Suke Yi:

'Yan Shi'a suna kuɗurce cewa sahabbai sun yi ridda saboda ba da shugabancinsu ga Abubakar - Allah Ya yarda da shi - sai mutane ƙalilan! Daga Abu Ja'afar - Allah Ya yarda da shi - ya ce: «Mutane sun kasance 'yan ridda bayan Annabi ﷺ sai dai mutum uku, sai na ce: Su wane ne mutum ukun? Sai ya ce: Al-Miḳdad ɗan Al-Aswad, da Abu Zar Al-Ghifāri, da Salmanul Fārisī».³

Wadannan mutum uku da suka tsira daga ridda, ba su kuɓuta ba su ma daga sūka daga 'yan Shi'a da aibata su, domin labaransu suna ambaton cewa alaƙa tsakanin wadannan mutum uku tana da kyau a bayyane, amma da ace kowane ɗaya daga cikinsu ya san abin da yake cikin zuciyyar ɗayan, da ya kashe shi, ko kuma ya yi wa mai kashe shi addu'ar jin ƙai; domin kowane ɗaya daga cikinsu baƙo ne a boyayyen al'amarinsa da aƙidarsa ga ɗan uwansa. Don haka a cikin Rijalul Kishshī: «Sarkin muminaɗi ya ce: Ya Abu Zar, lallai Salman da zai baƙa labarin abin da ya sani, da ka ce: Allah Ya yi jinƙai ga wanda zai kashe Salman»⁴. Kuma sun riwaito daga Manzon Allah ﷻ faɗinsa: «Ya Salman, da ace za a bayyana iliminka ga Miḳdad da ya kafirta, ya Miḳdad, da ace za a bayyana iliminka ga Salman da ya kafirta».⁵

Saboda haka, lallai mu'amala tana tsaye a tsakaninsu (al'hali su ne zaɓaɓɓun 'yan Shi'a a da'awar malaman Shi'a) akan harsashen Taḳiyyah da boye aƙida, «daga Ja'afar daga mahaifinsa

¹ Al-Masā'il na Al-Mufid, kuma Al-Majlisī ya cirato hakan daga gare shi a cikin Bihār: (8/366).

² Al-Anwārūn Nu'māniyyah: (2/279).

³ Rijalul Kishshī: (shafi na 6), Al-Kāfi: (12/321) (tare da sharh jāmi'i na Al-Mazandarani).

⁴ Rijalul Kishshī: (shafi na 15).

⁵ Rijalul Kishshī: (shafi na 11).

Allah Ya yarda da shi ya ce: Na ambaci Takiyyah wata rana a wurin Ali - Aminci ya tabbata a gare shi - sai ya ce: Lallai da Abu Zar ya san abin da yake cikin zuciyar Salman da ya kashe shi, alhali Manzon Allah ﷺ ya yi 'yan uwantaka a tsakaninsu, to ina tsammaninka ga sauran halittu»¹. Kuma wadannan nassoshin sun dace ne akan 'yan bidi'a da kafirci; domin kai {Kake tsammaninsu gaba daya alhali zukatansu daban-daban suke} [Al-Hashr: 14], kuma sahabban Manzon Allah ﷺ sun kubuta daga gare ta.

Tare da wannan hukunci gamamme a kafirta sahabban (Annabi) Muhammadu ﷺ, da mataimakansa, da masoyansa, da zaɓaɓɓunsa, su suna keɓance manyan sahabbai (Allah ya yarda da su baki daya) da ƙarin sūka da kafirtawa, kuma suna da maganganu da nassoshi a cikin hakan waɗanda fatun muminaɗi suke tsorata daga jinsu! Tabbas shehinsu Al-Majlisī ya kulla wani babi a cikin littafinsa al-Bihār mai taken: «Babin kafircin mutum uku da munafincinsu da kuma munanan ayyukansu»,² yana nufin Abubakar da Umar da Usman - Allah Ya yarda da su -.

Kuma ɗaya shehin nasu Al-Bahrānī ya kulla babuka da dama akan wannan darasin, daga ciki akwai babin: «Su biyun da suka gabaci Sarkin muminaɗi suna da kwatankwacin zunuban al'ummar Muhammadu har zuwa Ranar Kiyama». ³ Da babin: «Lallai Iblis ya fi girman matsayi a cikin wuta sama daga Umar». ⁴ Kuma sun faɗa akan Dalha da Zubair ɗan Al-Awwām cewa: «Sun kasance shugabanni biyu daga cikin shugabannin kafirci». ⁵ Kuma Abdul Husain Al-Mūsawī ya wallafa wani littafi akan Abu Hurairah - Allah Ya yarda da shi -, wanda ya ƙare a cikinsa da faɗin cewa shi ya kasance munafiki kafiri. ⁶

Gaba ta Takwas: Kafarta Al'umma da 'Yan Shi'a Suke Yi:

Bayyana kafirtawa a wurin 'yan Shi'a ba ta keɓanta da ƙarnin sahabbai kaɗai ba, duk da cewa sahabbai suna samin rabo mafi cika na la'ana da kafirtawa, **amma dai silsilar kafirtawa a wurin 'yan Shi'a mai ci gaba ne, domin kuwa ya haɗa da:**

Na Farko: Khalifofin Musulmi da Gwamatocinsu

'Yan Shi'a suna ƙuɗirce cewa kowace gwamnatin da ba ta Shuwaganni Goma sha Biyu (Ithna Ashariyyah) ba to batacciya ce, kuma shugabanta azzalumi ne kuma ɗagutu wanda ake bauta wa ba Allah ba. Wanda duk ya yi masa mubaya'a, kamar ya bauta wa wani ne da ba Allah ba. Al-Kulainī ya tabbatar da wannan ma'ana a cikin babuka da dama na littafinsa, kamar haka: "Babin wanda ya yi da'awar Shugabanci (Imamanci) alhali bai cancanta ba, da wanda ya musanta Shuwagabanni ko sashensu, da wanda ya tabbatar da Imamanci ga wanda bai cancanta ba". ⁷ Haka kuma a babin "Wanda ya bi addinin wani shugaba ba daga Allah Maɗaukaki ba". ⁸ Amma game da Khalifofin da suka gabaci shekara ta (260H), babban malaminsu Al-Majlisī ya ce game da Khulafa'ur Rashidun: "Lallai su ba su kasance ba face masu ƙwace, azzalumai, da suka fi ta

¹ Rijalul Kishshī: (shafi na 17).

² Bihārul Anwār: (30/145).

³ Al-Ma'ālimuz Zulfā: (shafi na 324).

⁴ Al-Ma'ālimuz Zulfā: (shafi na 325).

⁵ Duba: Tafsirul Ayyāshī: (2/77-78), Al-Burhān: (2/107), Tafsirus Sāfī: (2/324).

⁶ Duba: Kitāb Abi Hurairah na Al-Mūsawī.

⁷ Al-Kāfi: (1/372-374).

⁸ Al-Kāfi: (1/374-376).

daga addini. La'antar Allah ta tabbata a gare su da waɗanda suka bi su wajen zaluntar iyalen gidan Annabi (Ahlul Bait) na farkonsu da na karshensu".¹

Na Biyu: Hukunci a kan Garuruwan Musulunci a matsayin Kasashen Kafurci

Akwai ruwayoyi da yawa a cikin littattafansu da suka keɓance garuruwan Musulmi da zagi, da kuma kafirta mazaunansu a fili, musamman ma waɗanda suka fi kowa rikon addinin Musulunci da bin Sunnah. Sun bayyana kafircin mutanen Makka da Madina a cikin karnuka mafiya falala. Daga cikin abubuwan da suka ce: "Mutanen Siriya (Sham) sun fi mutanen Roma (Kirisitoci) sharri, kuma mutanen Madina sun fi mutanen Makkah sharri, sannan mutanen Makka suna kafircewa Allah a fili"². An ruwaito daga Abu Basir, daga dayansu (wato Shuwaganninsu) - aminci ya tabbata a gare shi -, ya ce: "Lallai mutanen Makka suna kafircewa Allah a fili, kuma mutanen Madina sun fi mutanen Makka muni ninki saba'in".³

Babban malaminsu Ali Akbar Ghaffari? ya yi sharhi a kan waɗannan nassoshin na littafin Al-Kāfi inda yake cewa: "Wataƙila wannan magana ta kasance a zamanin Banu Umayya da mabiyansu; sun kasance munafukai suna bayyana Musulunci amma suna boye kafurci, kuma munafukai sun fi kafirai sharri, suna can a mafi kaskancin mataki na wuta. Kuma akwai yiwuwar cewa wannan ya ginu ne a kan cewa masu saba musu waɗanda ba raunana ba sun fi sauran kafirai sharri kamar yadda yake bayyane a ruwayoyi da dama"⁴. Don haka shi yana ganin cewa wannan kafirtawar gaskiya ce, kuma hukuncin cewa sun fi kafirai sharri yana fita ta hanyoyi guda biyu: ko dai saboda mubaya'arsu ga Khalifofin Musulmi na Banu Umayya (wato saboda munafurcin da ya fi girma a wurinsu), ko kuma domin mai sabawa ya fi kafiri sharri. Ta wannan fassarar ta karshe, kafirtawar ta haɗa da dukkan garuruwan Musulmi a kowane zamani!

Haka kuma sun faɗa game da kasar Masar da mutanenta cewa: "An tsinewa 'yan Masar a harshen Annabi Dawuda, sai Allah ya mai da su birai da aladu"⁵, kuma a wata ruwayar: "Mafi munin kasashe ita ce Masar! Amma ita kurkuku ce ta wanda fushin Allah ya sauka a kansa daga cikin Bani Isra'ila".⁶ A wata ruwayar kuma: "Ku guji zama a Masar, domin zama a cikinta yana gadar da rashin kishi".⁷

Akwai ruwayoyi da dama a wurinsu da ke kushe Masar da mutanenta, da gargadi game da zama a cikinta, kuma sun jingina waɗannan ruwayoyin ga Manzon Allah ﷺ da kuma Muhammad al-Bākir, har zuwa ga Ali ar-Ridā. Al-Majlisī ya biyo bayan waɗannan nassoshi da cewa: "Lallai Masar ta kasance mafi sharrin kasashe a wancan lokacin, domin mutanenta sun kasance mafi tabewar mutane da kafircinsu".⁸ To ina waɗannan miyagun kalmomi da aka faɗa a

¹ Bihārul Anwār: (4/385).

² Usūlul Kāfi: (2/409).

³ Usūlul Kāfi: (2/410).

⁴ Ali Akbar Ghaffari / Usūlul Kāfi: (2/409-410) (Hām īsh).

⁵ Bihārul Anwār: (60/208), Tafsir al-Kummī: (shafi na 596) bugun Iran.

⁶ Tafsir al-Ayyashī: (1/305), Bihārul Anwār: (60/210), Al-Burhān: (1/457).

⁷ Bihārul Anwār: (60/211).

⁸ Duba: Bihārul Anwār: (5/208).

kan Masar da abin da Muslim ya fitar a cikin Sahihinsa na "Babin Wasiyyar Annabi game da mutanen Masar"?¹

Na Uku: Sūkar Malaman Musulmi

Sun yi gargadi game da daukar ilimi daga manyan malaman Musulmi, kuma suna daukarsu kamar masu shirka! An ruwaito daga Harun bin Khārija ya ce: Na ce wa Ja'afar as-Sādiq: "Lallai muna zuwa wurin waɗannan masu saba mana sai mu ji hadisi daga gare su, shin hakan hujja ce a kanmu?" Ya ce: "Kada ku je musu, kuma kada ku saurari hadisi daga gare su, Allah Ya la'ance su, kuma ya la'anci tafarkunansu na shirka".²

Sukar Manyan Shuwagannin Mazhabobi Guda Huɗu: Hussein Āl-Asfūr al-Bahrānī ya ce: "Daular Banu Umayya ta bayyana, sai ta rura wutar bidi'o'i ababen kyama, ta kuma bayyana batanci da munanan ayyuka... Kuma abubuwa ba su daina tafiya a haka ba har mulki ya koma ga kazarar daular Banul Abbas, ma'abota waka, da garayu, da kofunan giya. Malaman fikhu na gama-gari sun daukaka darajarsu a zamaninsu, suka daukaka matsayinsu, suka kuma umarci mutane da su bi fatawowinsu. Mafi kusancin malaman fikhun a wurinsu sun kasance mafi tsananin gaba ga Iyalan Manzon Allah, kuma mafi bayyana musu sabawa a cikin rassa da tushe, kamar su Malik, da Abu Hanifa, da Shafi'i, da Ibn Hanbal, da dukkan wanda ya bi tafarkinsu na wauta a waɗancan mazhabobin. A zamaninsu akwai waɗanda suka fisu ilimi, amma waɗannan sun shahara ne saboda kiyayyarsu da zalincinsu ga Iyalan Annabi Muhammad da kuma abin da ke cikinsu na ruɗar mutane wanda Iblis ya dora su a kai".³

Sukar Imam Abu Hanifa: An ruwaito a cikin littafin Al-Kāfi daga Sadair, daga Abu Ja'afar ya ce: "...Ya Sudair, bari in nuna muku masu hana mutane shiga addinin Allah." Sai ya kalli Abu Hanifa da Sufyan al-Thawri a wancan zamanin, alhali suna zaune a cikin da'ira a masallaci, sai ya ce: "Waɗannan su ne masu hana mutane shiga addinin Allah ba tare da wata shiriya daga Allah ba, kuma ba tare da wani bayyanannen littafi ba. Waɗannan kaskantattu ne...".⁴ Haka kuma al-Kulainī ya ruwaito daga Sama'ah bin Mahrān, daga Shugabansu na bakwai mai tsarki Abul Hasan Musa al-Kāzim - aminci ya tabbata a gare shi - game da faɗinsa: "Allah Ya la'anci Abu Hanifa, ya kasance yana cewa: Ali - aminci ya tabbata a gare shi - ya ce, ni kuma na ce kuma sahabbai sun ce".⁵

Sukar Imam Malik: Malamin Shi'a Muhammad al-Tijānīnya ce: "Wannan Malik dīn, lallai ya kirkiro wata mazhaba a cikin Musulunci".⁶

Sukar Imam Ash-Shafi'i: Malam Muhammad Bākir al-Majlisī ya ce: "A duk masana fikihun garuruwa (na Ahlus Sunnah) babu wani banda al-Shafi'i face yayi tarayya da al-Shafi'i wajen sukar Sarkin Muminai (Ali), da bata mafi yawan maganganunsa, da kuma mayar masa da

¹ Sahih Muslim: (2/2970).

² Bihārul Anwār: (2/216), kuma an jingina shi ga littafin As-Sarā'ir na Ibn Idris.

³ Al-Mahāsīnun Nafsāniyyah, na Al-Bahrānī: (shafi na 12).

⁴ Usūlul Kāfi: (1/392-393), Tafsīr Nuruth Thakalayn: (4/132).

⁵ Usūlul Kāfi: (1/58).

⁶ Ash-Shi'ah hum Ahlus Sunnah, na At-Tijanī: (shafi na 88).

martani a kan hukunce-hukuncensa... Wannan kuwa shi ne abin da mutumin da ke da ɗan kishin soyayyar Ali da haƙƙinsa na wajibi a cikin kirjinsa ba zai taɓa tafiya a kansa ba".¹

Sukar Imam Ahmad: Muhammad bin Umar al-Kishshī ya ce game da Imam Ahmad bin Hanbal: "Shi jahili ne, mai tsananin gaba da ƙiyayya (ga Ahlul Bait), yana yin sana'ar saƙa, kuma ba a kirga shi a cikin malaman fikhū".²

❁ **SASHE NA BIYU: KARIYAR SHUWAGANNI DAGA KUSKURE (AL-ISMAH)**

Al-Majlisī ya ce: "Ku sani cewa lallai 'yan Imamiyyah sun yi ittafaki a kan kariya (Ismah) ta Imamansu— amincin Allah ya tabbata a gare su — daga dukkan zunubai, ƙanana da manyansu, ta yadda bazasu aikata wani zunubi ba ma kwata-kwata, ba na ganganci ba, bana mantuwa ba, babu na kuskure a cikin tawili, kuma babu na shagala daga Allah Mai Tsarki".³

Wannan siffa ta Ismah (kariya daga kuskure) wadda Al-Majlisī ya zana ta, kuma yake sanar da ittafakin 'yan Shi'a a kanta, ba ta tabbata ba ko ga Annabawan Allah da Manzanninsa. Kamar yanda Alkur'ani yake nuni akan haka ɓaro-ɓaro, haka nan Sunnah, da kuma ijma'in al'umma. Kai, kore mantuwa da shagala baki ɗaya ga Imamai yana matsayin kamanta su ne da Allah Maɗaukakin sarki, wanda gyangyadi ko barci ba ya kama Shi!

○ **Sauye-sauye a nazariyyar Ismah... (kariya daga aikata kuskure)**

Kuma al'amarin Ismah ga Imamai bai tsaya kawai a kan kore sabon Allah ba, a'a, har ma ya wuce hakan. A cikin ƙarni na huɗu (na hijira), Ibn Babawayh al-Ḳummī, wanda aka fi sani da (Al-Shaykh al-Sadūk) — yana ɗaya daga cikin manyan malaman Shi'a (wanda ya rasu a shekara ta 381H) — ya ƙarfafa akidar 'yan Shi'a game da Ismah a cikin littafinsa na aƙidah wanda ake kira (Dīnush Shi'ah al-Imamiyyah), inda yake cewa: "Aƙidarmu game da Imamai ita ce lallai su ma'asumai ne, an tsarkake su daga kowane irin datti, kuma lallai ba sa yin zunubi, ƙarami ko babba. Ba sa saɓa wa Allah a kan abin da Ya umarce su, kuma suna aikata abin da aka umarce su. Kuma wanda duk ya kore musu Ismah a cikin wani abu na daga halayensu, to lallai ya jahilci al'amarinsu. Kuma wanda ya jahilci al'amarinsu to shi kafiri ne! Aƙidarmu game da su ita ce lallai su ma'asumai ne, ababen siffantawa da cika da kuma ilimi tun daga farkon al'amuransu har zuwa ƙarshensu, ba a siffanta wani abu daga halayensu da naƙasa, ko saɓo, ko jahilci".⁴

Don haka, Ibn Babawayh al-Ḳummī a nan yake kore saɓo, da jahilci, da naƙasa baki ɗaya daga Imamai, sai dai bai bayyana kore rafkanuwa (al-sahw) ba kamar yadda malaman Shi'a na baya-baya suka yi. To sai dai shi Ibn Babawayh ya bayyana kafircin wanda bai ƙudurce Ismah ga Imamai ba! Wannan kuma wani mataki ne na daban wanda al'amarin Ismah ya koma gare shi.

○ **Wani sauye-sauyen game da nazariyyar Ismah**

Ibn Babawayhi Al-Ḳummī ya bayyana a cikin littafinsa «Man La Yahḍuruhul Fakīh» cewa lallai kore rafkanuwa ga Annabi ﷺ aƙida ce ta 'yan bidi'a masu wuce gona da iri (Al-Ghulat) da

¹ Bihārul Anwār: (10/444-445).

² As-Sirāḍul Mustakīm, na al-Bayadī ash-Shi'ī: (3/223).

³ Bihārul Anwār: (25/211), duba kuma: Mir'āt al-Uḳūl: (4/352).

⁴ Al-I'tikadāt: (shafi na 108-109).

Mufawwidah. Yana cewa: «Lallai 'yan bidi'a masu wuce gona da iri da Mufawwidah - Allah Ya la'ance su - suna musun rafkanuwa ga Annabi ﷺ, suna cewa: Da ace ya halatta ya yi rafkanuwa a cikin sallah, da ya halatta ya yi rafkanuwa wajen isar da saƙo na addini; domin sallah farilla ce kamar yadda isar da saƙo yake farilla.. Kuma rafkanuwar Annabi ﷺ ba irin rafkanuwar mu ba ce; domin rafkanuwarsa daga Allah Maƙaukakin sarki take, kuma kawai dai Allah Ya mantar da shi ne domin a sani cewa shi mutum ne abin halitta, don kada a riƙe shi a matsayin ubangiji abin bauta wanda ba Shi ba, kuma domin mutane ta hanyar rafkanuwarsa su san hukuncin rafkanuwa a sallah. Kuma shehinmu Muhammad ɗan Al-Hasan ɗan Ahmad ɗan Al-Walīd ya kasance yana cewa: Mataki na farko a cikin wuce gona da iri shi ne kore rafkanuwa ga Annabi ﷺ.. Kuma ni ina neman lada wajen wallafa littafi na musamman wajen tabbatar da rafkanuwar Annabi da kuma raddi akan masu ƙaryata ta».¹

To kai kana ganin cewa Ibn Babawayhi al-Kummī, alhali shi ne shugaban 'yan Shi'a - kamar yadda suke kiran shi - yana musawa wanda ya kore rafkanuwa ga Annabi ﷺ, to ina ga wanda yake ƙasa da shi kamar Imamai?! Kuma yana ƙirga kore mantuwa a matsayin alama ta wuce gona da iri, yana kuma nuni zuwa ga cewa wannan magana tana daga cikin mazhabobin 'yan bidi'a masu wuce gona da iri.. Kuma yana nuni ga abin da kore rafkanuwa yake ƙunsa na kamanta abin halitta da Mahalicci mai girma!

Ashe ke nan.. Kore rafkanuwa yana daga cikin abubuwan da 'yan Shi'a na baya suka ƙara a cikin al'amarin ma'asumanci, a cikin wani mataki na daban ga wannan nazariyyar. Kuma saboda haka, nassoshinsu da aka ƙirƙira tun can baya game da Imamai sun saɓa wa hakan; domin Ja'afar Al-Sādiq ya kasance yana cewa - lokacin da aka ambaci rafkanuwa a wurinsa -: «Shin akwai wani da yake kuɓuta daga gare ki? Lallai wani lokaci nakan zaunar da mai hidima a bayana yana tsare mini sallah ta (don kada na yi rafkanuwa)».² Kuma littattafan Shi'a sun riwaito labarai game da rafkanuwarsa ﷺ a cikin sallarsa.³

Kuma abin mamaki shi ne suna kafa hujja da haɗuwarsu (ijma'insu), tare da cewa wannan ijma'i ya ruguje da sabawar 'yan Shi'a na ƙarni na huɗu da suka gabace su, kuma da nassoshinsu! Amma kwaɗayin wuce gona da iri yana cewa: «Lallai abokanmu 'yan Imamiyyah sun haɗu akan isimar Imamai daga zunubai ƙanana da manya, na ganganci, da na kuskure, da na mantuwa tun daga lokacin haihuwarsu har zuwa lokacin da za su haɗu da Allah Maƙaukaki».⁴ Kuma tambayar da take fito da kanta ita ce: Ta yaya ijma'insu zai kullu, alhali shehinsu Al-Sadūk Ibn Babawayhi da shehinsa Ibn Al-Walīd tabbas sun saɓa wa wannan mazhaba?

○ Dimuwar Al-Majlisī!

Kuma lallai al-Majlisī ya ɗimaucе - alhali yana ganin nassoshi waɗanda suka saɓa wa ijma'in ɗaɗaɗiƙun ƙungiyarsa - sai ya ce: «Wannan al'amari yana da matuƙar rikici, saboda da yawa daga cikin labarai da ayoyi sunyi nuni akan aukuwar rafkanuwa daga gare su, da kuma

¹ Man La Yahduruḥul Faḳīḥ: (1/234).

² Bihārul Anwār: (25/351).

³ Duba: Man La Yahduruḥul Faḳīḥ: (1/233).

⁴ Bihārul Anwār: (25/350 - 351).

haɗuwar abokai (malamai) in ban da wanda ya ware daga cikin su akan rashin halaccin hakan».¹ Wannan kuwa wata shaida ce (itirafi) daga al-Majlisī cewa lallai ijma'in 'yan Shi'a na baya akan ma'asumancin Imamai baki ɗaya, ya saɓa wa riwayoyinsu! Wannan kuma wata hujja ce ta zahiri da shaida bayyananna akan cewa su suna haɗuwa ne akan rashin gaskiya, kuma akan abin da babu hujja a kansa hatta daga littattafansu.

○ Ikirari Akan Samuwar Sauye-sauye A Cikin Da'awar Ma'asumanci!

Kuma wannan shehin 'yan Shi'ar na wannan zamanin, wanda ake yi masa laƙabi da Ayatullāh Al-Uzmā Abdullah Al-Mamaḳānī, yana ƙarfafa cewa lallai kore rafkanuwa ga Imamai ya kasance a yau yana daga cikin abubuwa na lalaura na mazhabar Shi'a! Kuma shi ba ya ƙaryata cewa akwai daga cikin shehunnansu na baya waɗanda suke ɗaukar hakan a matsayin wuce gona da iri (ghuluwwi), amma dai yana cewa: «Lallai abin da ake ɗauka a matsayin wuce gona da iri a baya, ya kasance a yau yana cikin abubuwa na lalura na mazhabar».² Wannan shaidar ta Al-Mamaḳānī tana ƙarfafa cewa lallai da'awar ma'asumanci ta sami sauye-sauye da canje-canje a tsawon zamani; domin abin da yake wuce gona da iri a jiya wanda aka la'anci mai faɗinsa, ya koma a yau yana daga cikin aubuwa na lalura na mazhabar Shi'a!

○ Abubuwan Da Suke Rushe Nazariyyar Ma'asumanci!

Kuma ya isa wajen rushe da'awar ma'asumanci, abin da 'yan Shi'a da kansu suka riwaito daga Imamu Ar-Ridā - alhali shi ne Imami na takwas wanda 'yan Shi'a suke da'awar kariyarsa daga kuskure - inda aka ce masa: «Lallai akwai wasu mutane a garin Kūfa suna da'awar cewa lallai Annabi ﷺ rafkanuwa bata taɓa samunsa a cikin sallarsa ba, sai ya ce: Sun yi ƙarya - Allah Ya la'ance su - lallai wanda ba ya rafkanuwa Shi ne Allah wanda babu abin bautawa da cancanta sai Shi».³ Baya ga riwayar Ja'afar Al-Sādiq da ta gabata, kuma littattafan Shi'a sun riwaito labarai game da rafkanuwar Annabi ﷺ a cikin sallarsa.⁴

Kuma wani al'amarin daban da yake rushe wannan da'awa; wannan kuwa shi ne sabawa da tanakudi game da wasu mataƙai da mas'aloli, alhali abin da ake tsammani shi ne ayyukan ma'asumai ba sa tanakudi kuma ba sa sabawa, a'a, sashensu yana gasgata sashe ne kuma yana shaida wa sashe. Daga cikin misalan wannan shi ne abin da al-Ḳummī da al-Nawbakhtī suka ambata na cewa bayan kisan al-Husain, wata ƙungiya daga cikin jama'arsa ta ɗimaue, sai ta ce: «Tabbas aikin Al-Hasan da aikin Al-Husain sun saɓa mana; domin idan har abin da Al-Hasan ya aikata ya kasance gaskiya ce tabbatacciya kuma daidai, na yin sulhu da Mu'awiyah da miƙa masa mulki lokacin da ya kasa tashi don yaƙarsa tare da yawan mataimakan Al-Hasan da kuma ƙarfinsu, to abin da Al-Husain ya aikata na yaƙar Yazid ɗan Mu'awiyah tare da ƙarancin mataimakan Al-Husain da rauninsu, da kuma yawan jama'ar Yazid har aka kashe shi kuma aka kashe jama'arsa baki ɗaya, ya kasance batacce ne wanda ba tabbatacce ba; domin Al-Husain ya kasance mafi hanzari wurin ƙin yaƙar Yazid da neman sulhu fiye da Al-Hasan wajen ƙin yaƙar Mu'awiyah. Idan kuma abin da Al-Husain ya aikata ya kasance gaskiya ce tabbatacciya kuma

¹ Bihārul Anwār: (25/351).

² Tanḳīhul Maḳāl: (3/240).

³ Bihārul Anwār: (25/350), duba kuma: Ibn Babawayhi — Uyūnu Akhbārir Ridā: (shafi na 326).

⁴ Duba: Man La Yahḍuruhul Faḳīh: (1/233).

daidai ne na yakar Yazid da yayi har aka kashe dansa da jama'arsa, to zaman Al-Hasan da barinsa yin jihadi da Mu'awiyah da yakarsa alhali yana tare da adadi mai yawa ya kasance batacce ne». Dan haka sai suka yi shakka a cikin imamancinsu su biyun, kuma suka juya suka shiga cikin maganganun amma (gama-gari)».¹

Kuma littattafan Shi'a suna riwaitowa cewa lallai Imami a cikin majalisi guda daya, da kuma mas'ala guda daya yana amsa tambaya da amsoshi guda uku daban-daban waɗanda suka saba wa juna! Tabbas al-Kulainī ya riwaido daga Zurārah ɗan A'ayan daga Abu Ja'afar ya ce (Zurārah): «Na tambaye shi game da wata mas'ala sai ya ba ni amsa, sannan wani mutum ya zo masa ya tambaye shi game da ita sai ya ba shi amsar da ta saba wa abin da ya ba ni amsa, sannan wani mutum na daban ya zo masa ya tambaye shi game da ita, sai ya ba shi amsar da ta saba wa abin da ya ba ni amsa kuma ya ba abokina amsa! Lokacin da mutanen biyu suka fita sai na ce: Ya ɗan Manzon Allah, mutane biyu daga cikin mutanen kasar Iraki daga cikin 'yan shi' arku sun zo, suna tambaya sai ka amsa wa kowane ɗaya daga cikinsu da abin da ya saba wa abokan tafiyarsa? Sai ya ce: Ya Zurārah lallai wannan shi ne mafi alheri gare mu da ku, kuma da ace kun haɗu akan al'amari guda ɗaya da mutane sun gasgata ku a kanmu, kuma da hakan ya kasance mafi karancin tabbata ga rayuwarmu da taku».² Kuma wani lokacin yana yin fatawa wajen fassara aya daga Littafin Allah da amsoshi guda uku daban-daban waɗanda suka saba wa juna, kuma yana da'awar cewa lallai an ba shi ikon yin hakan, suna faɗar abin da suka ga dama a cikinsa.³

Wannan sabawar da rarraba yana rushe da'awar ma'asumanci (kariya daga kuskure).. wannan kuwa dangane da tsarin tunani na Shi'a ne; idan kuwa ba haka ba, babu wani abu daga cikin hakan da ya faru daga Abu Ja'afar Muhammad Al-Bākir. Domin addininsa da iliminsa da tsantsenin sa suna kore cewa zai yi fatawa a cikin addinin Allah da karya saboda tsoro da Taqiyyah. Amma dai wannan riwaya da makamantanta suna daga cikin abubuwan da 'yan bidi'a masu wuce gona da iri suka kirkiira, waɗanda Imamai suka la'ance su, domin boye sabani da rarraba da yake aukuwa a cikin riwayarsu, wadda ita ma a mafi yawan lokuta - tana kasancewa ne daga kirkiyar hannunsu, sai warwarrar da ta dace da jahilcinsu ta faru a cikinta.

○ Sabani A Cikin Mazhabar Ya Kai Ga Wasu Sun bar Shi'anci!

Amma misalai akan rarraba da sabani a cikin maganganun Imamai babi ne mai faɗi sosai, kuma ya kasance dalili na barin wasu 'yan Shi'a ga barin Shi'anci. Kuma shehin ƙungiyar al-Dusī ya shaida hakan inda ya ce: «Lallai hadisai na abokanmu akwai sabani da rarraba da kuma karo da juna da kishiyanta a cikinsu, har ya kasance labari ba ya kusa daidaita face akwai abin da yake karo da shi a gefensa, kuma wani hadisi ba ya kuɓuta face akwai abin da yake saba masa a muƙabilinsa, har ma masu saba mana sun sanya hakan a matsayin mafi girman suka akan mazhabarmu kuma sun sami hanyar rushe aƙidarmu ta hakan... Kuma saboda hakan, wasu jama'a suka juya ga barin kuɗurce gaskiya - wato Shi'anci - , daga cikinsu akwai Abu al-Husain al-Hārūnī al-Alawī, inda ya kasance yana kuɗurce gaskiya kuma yana addini da Imamanci, sai ya

¹ Al-Maḳālāt wal-Firaḳ na Al-Kummī: (shafi na 25), Firaḳush Shi'ah na Al-Nawbakhtī: (shafi na 25-26).

² Usūlul Kāfi: (1/65).

³ Duba: Usūlul Kāfi: (1/265-266).

juya daga barinsa lokacin da al'amarin ya rikice masa a cikin sabanin hadisai, kuma ya bar mazhabar ya bi wata daban».¹

Kuma tabbas 'yan Shi'a sun kirkiri akidar Taqiyyah da 'Al-bada' domin rufe wannan sabani. Sai sashen 'yan Shi'a suka gano wannan kofarin, kuma suka san dalilin kirkirar wadannan akidoji guda biyu, sai suka bar Shi'anci; shi ne Sulaiman dan Jarir wanda ake jinginawa kungiyar Al-Sulaimaniyyah ta 'yan Zaidiyyah zuwa gare shi, inda ya ce: «Lallai Imaman Rafidawa sun kirkirarwa 'yan shi'arsu maganganu guda biyu wadanda ba za su taba bayyana karya daga Imamansu ba har abada tare da su, su ne: Magana akan Al-Bada' da kuma halatta Taqiyyah».²

○ Imam Ja'afar Al-Sādiq Ya Barranta Daga Da'awar Ma'asumanci!

'Yan Shi'a sun kawo a cikin littattafansu, daga Imam Ja'afar Al-Sādiq cewa wata rana ya ce wa jama'arsa: «Lallai wasu mutane sun yi mini karya, mene ne a gare su Allah Ya dandana musu zafin karfe! To wallahi mu ba komai ba ne face bayin Wanda Ya halatce mu kuma Ya zabe mu, ba mu da iko akan cutarwa ko amfanarwa. Idan Ya jikanmu to da jinkansa ne, idan kuma Ya azabtar da mu to saboda zunubanmu ne. Wallahi ba mu da wata hujja akan Allah, kuma babu wata kuɓuta tare da mu daga Allah, kuma lallai mu masu mutuwa ne, kuma masu shiga kabari ne, kuma masu tashi ne, kuma ababen aiko wa ne, kuma masu tsayuwa ne kuma ababen tambaya ne. Kaiconsu, mene ne a gare su Allah Ya la'ance su.. Ina shaida muku cewa ni mutum ne wanda Manzon Allah ﷺ ya haife ni, kuma babu wata kuɓuta tare da ni daga Allah, idan na yi masa biyayya zaiji kaina, idan kuma na saba masa zai azabtar da ni da azaba mai tsanani».³

Wannan bayanin karara daga Imam Ja'afar, da waninsa masu yawa a harshen Imaman Ahlul Bayt, kuma a cikin littattafan 'yan Shi'a da kansu, yana bayyana barrantarsu daga maganganun 'yan bidi'a masu wuce gona da iri, wadanda abin takaici suka bari ga karnoni na baya har sai da na zamanin yau suka kwashe su. Alhali su suna bayyana cewa su mutane ne bayin Allah, ba su da iko akan cutarwa ko amfanarwa, zunubi da sabawa suna aukuwa daga gare su, kuma babu wata hujja ko kuɓuta gare su daga Allah!

❖ SASHE NA UKU: TAKIYYAH (BOYE AKIDA):

📖 Gaba ta Farko: Ma'anar Taqiyyah:

Taqiyyah: Shi ne bayyana sabanin abin da yake cikin zuciya (boye).⁴ Kuma mafi yawan larabawa suna furta Taqiyyah da lafazin «Tukātan», kuma domin haka ne hakan ya zo a cikin Alkur'ani: {Sai dai idan kun nemi tsari daga gare su da 'yar kariya} [Āl Imran: 28]. Kuma Shehu Al-Mufid yana fassara Taqiyyah da fadinsa: «Taqiyyah ita ce boye gaskiya, da suturta akida a cikinta, da boye wa masu sabawa, da barin bayyana musu abin da zai biyo baya na

¹ Tahzīb al-Ahkām: (2/1).

² Al-Maḳālāt wal-Firaḳ: (shafi na 78), Firaḳush Shi'ah: (shafi na 55-56).

³ Rijal al-Kishshī: (shafi na 196).

⁴ Duba: An-Nihayah na Ibn al-Athīr: (1/193).

cutarwa a cikin addini ko a duniya».¹ Wato ita ce bayyana mazhabar Ahlul Sunnah wadda suke ganin ta a matsayin batanci, da kuma boye mazhabar Shi'a wadda suke ganin ta ita ce gaskiya.

Gaba ta Biyu: Da Wane ne Ta'kiyyah take kasancewa:

Ta'kiyyah a cikin Musulunci mafi yawanci tana kasancewa ne kawai da kafirai, Ma'aukaki Ya ce: {Sai dai idan kun nemi tsari daga gare su da 'yar kariya}. Ibn Jarir Al-Dabari ya ce: «Ta'kiyyah wadda Allah Ya ambata a cikin wannan aya kawai dai ita ce kariya (tsari) daga kafirai ba daga waninsu ba».² Shi kuma Al-Kurdubi ya ce: «Lallai mumini idan ya kasance yana tsaye a tsakanin kafirai to yana da damar ya lallashe su da harshensa (baki), idan ya kasance mai tsoron kansa ne alhali zuciyarsa tana nutse da imani. Kuma Ta'kiyyah ba ta halatta face tare da tsoron kisan kai, ko yanke gaba, ko cutarwa mai girma».³

Saboda haka ne sashen magabata (Salaf) suke ganin cewa babu Ta'kiyyah bayan da Allah Ya daukaka Musulunci. Mu'azu dan Jabal ya ce: «Ta'kiyyah ta kasance a farkon Musulunci kafin karfin musulmi, amma a yau tabbas Allah Ya daukaka musulmi ga barin su ji tsoron ma'kiyinsu».⁴ Amma ita Ta'kiyyah ta 'yan Shi'a tana kasancewa ne da musulmi, musamman ma Ahlus Sunnah, har ma su suna ganin zamanin karnoni mafi daraja a matsayin zamanin Ta'kiyyah! Kamar yadda shehinsu Al-Mufid ya tabbatar da hakan.

Gaba ta Uku: Hukuncin Ta'kiyyah:

Abin da yake daidai shi ne lallai Ta'kiyyah rangwame ce a lokacin tsananin bukata. Kuma domin haka ne Allah Tsarki ya tabbata a gare Shi Ya ke bance ta daga tushen hani akan jibintar kafirai, sai (Allah) Tsarki ya tabbata a gare Shi Ya ce: **{Kada muminai su riki kafirai a matsayin masoya ba muminai ba, kuma wanda ya aikata hakan to shi ba komai ba ne ba a wurin Allah, sai dai idan kun nemi tsari daga gare su da 'yar kariya. Kuma Allah Yana tsoratar da ku kanSa, kuma zuwa ga Allah makoma take}** [Al Imran: 28].

Kuma Ahlul Sunnah sun hadu akan cewa lallai Ta'kiyyah rangwame ce a lokacin larura. Amma wanda ya zaɓi juriya a wannan matsayi to shi ne mafi alheri. Ibn Badḍāl ya ce: «Kuma sun hadu akan cewa wanda aka tilasta shi akan kafirci amma ya zaɓi kisan kai (akan ya yi maganar kafirci) lallai shi ne mafi girman lada a wurin Allah».⁵

Amma Ta'kiyyah wadda take wurin 'yan Shi'a sabanin hakan take. Ita a wurinsu ba rangwame ba ce na lokacin larura, a'a, ana amfani da ita ne da mai sabawa a kowane lokaci! Kuma sun girmama matsayin Ta'kiyyah har suka sanya ta ta zama rukuni guda daga cikin rukunan addini kamar sallah ko ma fiye da hakan. Ibn Babawayhi ya ce: «Akidarmu a Ta'kiyyah ita ce lallai

¹ Sharh Akā'id al-Sadūk: (shafi na 261) (wanda yake haɗe da littafin Awa'ilul Makālāt).

² Tafsirul Dabari: (6/316).

³ Tafsirul Kurdubi: (4/57).

⁴ Tafsir al-Kurdubi: (4/57), Fathul Kadir na Ash-Shawkanī: (1/331).

⁵ Fathul Bari: (12/317).

wajiba ce, wanda ya bar ta yana matsayin wanda ya bar sallah». ¹ Har ma sun jingina Annabi ﷺ cewa ya ce: «Mai barin Taḳiyyah kamar mai barin sallah yake». ²

Gaba ta Huḍu: Matsayin Taḳiyyah a Wurin 'Yan Shi'a:

Taḳiyyah a addinin Musulunci ba ta wakiltar wani tsari mai gamewa a cikin halayyar musulmi, a'a, kawai dai ita wani yanayi ne na mutum guda na ḍan lokaci, wanda yake tattare da larura, kuma yake da alaḡa da rashin ikon yin hijira, tana kuma gushewa da gushewar yanayin tilastawar.

Amma ita a mazhabar Shi'a ana kiɗaya ta a matsayin wata ḡabi'a ta asali a cikin ginin mazhabar. Sun jingina Abu Abdillāh Ja'afar Al-Sāḡiḡ cewa ya ce: «Lallai ku kuna akan wani addini ne wanda wanda ya boye shi Allāh Zai ḡaukaka shi, wanda kuma ya yaḡa shi Allāh Zai kaḡanta shi». ³ Kai sai 'yan Shi'a ma suka sanya ta ta zama ita ce addinin baki ḡaya, kuma babu addini ga wanda bashi da Taḳiyyah. Ya zo a cikin Usūlul Kāfi da waninsa cewa Ja'afar Al-Sāḡiḡ ya ce: «Lallai kashi tara cikin goma na addini yana cikin Taḳiyyah, kuma babu addini ga wanda bashi da Taḳiyyah». ⁴ Kuma sun lissafa barin Taḳiyyah a matsayin zunubin da ba a gafartawa! Daidai da matsayin shirka da Allāh. Labaransu sun ce: «Allāh Yana gafarta wa mumini kowane zunubi da yake bayyana daga gare shi a duniya da lahira, in ban da zunubai guda biyu: Barin Taḳiyyah da kuma tozarta haḡḡokin 'yan uwa». ⁵

Don haka Taḳiyyah a wurinsu wani yanayi ne mai ci gaba, da kuma halayya ta kungiya ta har abada. Ibn Babawayhi ya ce a cikin littafinsa «Al-I'tikāḡāt» wanda ake kiran sa addinin 'yan Imamiyyah: «Kuma Taḳiyyah wajiba ce, ba ya halatta a ḡage ta har sai Al-kā'im (Mahadi) ya fito. Don haka wanda ya bar ta kafin fitowarsa tabbas ya fita daga addinin Allāh Maḡaukaki, da kuma addinin 'yan Imamiyyah! Kuma ya saḡawa Allāh da ManzōnSa da kuma Imamai». ⁶ Kuma littattafan Shi'a sun riwaito daga Ali ḡan Musa Al-Riḡā ﷺ ya ce: «Babu imani ga wanda babu Taḳiyyah gare shi, kuma mafi girmanku a wurin Allāh shi ne wanda yaḡiku aiki da Taḳiyyah»... ⁷ Sai aka ce masa: Har zuwa yausha? Ya ce: «Har zuwa ranar lokaci sananne, shi ne ranar fitowar Al-kā'im ḡinmu, don haka wanda ya bar Taḳiyyah kafin fitowar Al-kā'im ḡinmu to ba ya tare da mu». ⁸

SASHE NA HUḌU: AL-MAHDIYYAH DA FAKUWA (AL-GHAIBAH):

Gaba ta Farko: Faruwar Tunanin Fakuwa (Al-Ghaibah) da Sauye-sauyenta:

Ya zo a cikin wasu littattafan 'yan Shi'a cewa, lallai bayan mutuwar Al-Hasan Al-Askarī - Imamin 'yan Shi'a na goma sha ḡaya - (ya rasu a shekara ta 260 Bayan Hijira) «Ba a ga wani

¹ Al-I'tikāḡāt: (shafi na 114).

² Jāmi'ul Akhbār: (shafi na 110), Bihārul Anwār: (75/412).

³ Usūl al-Kāfi: (1/222).

⁴ Usūlul Kāfi: (2/217), Al-Hurruḡ Āmilī — Wasā'ilush Shi'ah: (11/460).

⁵ Tafsirul Hasan al-Askarī: (shafi na 130), Wasā'ilush Shi'ah: (11/474), Bihārul Anwār: (75/415).

⁶ Al-I'tikāḡāt: (shafi na 114-115).

⁷ Kuma kamar suna fassara faḡinSa - Tsarki ya tabbata a gare Shi -: {Lallai mafi girmanku a wurin Allāh shi ne mafi tsoron Allāh cikinku} [Al-Hujurāt: 13].

⁸ Ikmalud Dīn na Ibn Babawayh: (shafi na 355), da Wasā'ilush Shia: (11 / 465).

wanda ya gaje shi ba, kuma ba a san yana da wani da na zahiri ba. Sai dan uwansa Ja'afar da mahaifiyarsa suka raba abin da ya bayyana na gadonsa».¹ Saboda hakane, al'amarin 'yan Shi'a ya sami raurawa, kuma taronsu ya rarrabu, saboda sun kasance ba su da wani Imami, alhali babu addini a wurinsu idan babu Imami, domin shi ne hujja akan mutane.²

Sai 'yan Shi'a suka rufe kuma suka saba wa juna a cikin mafi girman al'amari a wurinsu, wato ayyana Imami. Sai suka rarrabu zuwa kungiyoyi sha huɗu, kamar yadda masanin Shi'a Al-Nawbakhtī ya faɗa,³ ko kungiyoyi sha biyar, kamar yadda masanin Shi'a Al-Kummī ya riwaito!⁴ Kuma a bayan su biyun, rarrabuwar ta karu kuma sabanin ya faɗaɗa, inda Al-Mas'udī dan Shi'a (ya rasu a shekara ta 346 Bayan Hijira) ya ambaci abin da ya same shi na sabanin 'yan shiyar Al-Hasan Al-Askarī bayan mutuwar sa, da kuma cewa hakan ya kai zuwa kungiyoyi ashirin!⁵ **Kuma waɗannan kungiyoyi sun tafi akan ra'ayoyi daban-daban a cikin al'amarin imamanci:**

- * Akwai daga cikinsu wanda ya ce: «Lallai Al-Hasan yana raye bai mutu ba, kuma kawai dai ya faku ne kuma shi ne Al-kā'im (Mahadi). Kuma ba ya halatta ya mutu alhali ba shi da wani da na zahiri, domin kasa ba ta zama haka (face akwai) imami».⁶ Sai wannan kungiya ta tsaya akan Al-Hasan Al-Askarī kuma ta tabbatar da mahadiyyancinsa da kuma jiran sa, kamar yadda al'adar take a wurin 'yan Shi'a bayan mutuwar kowane imami da suke da'awar imamancinsa.
- * Wata kungiya kuma ta tafi akan tabbatar da mutuwar sa, sai dai ta yi da'awar cewa shi yana raye bayan mutuwar sa, kuma lallai shi ya faku ne kuma zai bayyana nan gaba.⁷
- * Yayin da wasu kungiyoyin na daban suka yi kokarin karasar da imamancin daga Al-Hasan zuwa ga dan uwansa Ja'afar.⁸
- * Wasu kuma sun bata imamancin Al-Hasan saboda mutuwar sa yana bakararre (bai haihu ba).⁹
- * Amma 'yan Goma sha Biyu (Ithna Ashariyyah) sun tafi akan da'awar cewa lallai Al-Hasan Al-Askarī yana da wani da «wanda ya kasance tabbas (wato Al-Hasan) ya boye haihuwar sa, kuma ya suturta al'amarin sa saboda tsananin lokaci da kuma tsananin neman da sarkin lokacin yake masa.. Don haka dansa bai bayyana ba a lokacin rayuwarsa, kuma mutane ba su san shi ba bayan mutuwar sa».¹⁰
- * Kuma ruɗewar ta kai a wannan lokacin har sashensu ya zaɓi tsayawa (rashin magana) sai ya ce: «Mu ba mu san abin da za mu faɗa ba, kuma al'amarin ya rikice mana..».¹¹

¹ Al-Makālāt wa al-Firaḳ: (shafi na 102), Firaḳush Shia: (shafi na 96) kuma a cikinsa akwai: "Kuma ba a ga wata alama tasa ba".

² Usūlul Kāfi: (1 / 188).

³ Firaḳush Shia: (shafi na 96), Al-Mufid — Al-Fusulul Mukhtārah: (shafi na 258).

⁴ Al-Makālāt wal Firaḳ: (shafi na 102).

⁵ Murūjuz zahab: (4 / 190).

⁶ Firaḳush Shi'ah: (shafi na 96), Al-Makālāt wal Firaḳ: (shafi na 106).

⁷ Firaḳush Shi'ah: (shafi na 97), Al-Makālāt wal Firaḳ: (shafi na 107).

⁸ Al-Makālāt wal Firaḳ: (shafi na 110).

⁹ Duba: Al-Makālāt wal Firaḳ: (shafi na 109), Firaḳush Shi'ah: (shafi na 100-101).

¹⁰ Al-Mufid - Al-Irshād: (3 / 1005).

¹¹ Al-Makālāt wal Firaḳ: (shafi na 115–116), kuma duba: Firaḳush Shi'ah: (shafi na 108).

Kuma ta haka ne Mahadi ya faku, kuma babu wani wanda ya san al'amarinsa in ban da Hakīmah, wadda ta adana labarinsa ga amintattun 'yan Shi'a - kamar yadda riwayoyinsu suke faɗa.

○ Wurin fakuwa..

Amma wurin fakuwa shi ne gurin sirri da boyuwa. Kuma lokacin da labarin boyuwar da ake da'awa ya tike ga 'yan shi'arsa, sai suka yi koƙarin sanin wurinsa. Sai dai shi 'Al-Bab' wanda yake da'awar haɗuwa da shi ya ƙi bayyana wani abu daga hakan, kuma ya fito da wani "rubutaccen umurni" na sirri wanda ake jingina shi ga Mahadi inda yake cewa a cikinsa: «.. Idan har suka san wurin, za su nuna shi».¹ Wannan nassin yana nuni zuwa ga cewa yana cikin wani guri keɓantacce, kuma a cikin wata matattara ta sirri wadda babu wanda ya san ta sai 'Al-Bab'. Kuma lallai dalilin boye wurin boyuwarsa ga 'yan shi'arsa shi ne: tsoron kada su faɗa wa waninsu wurinsa.

Sai dai wasu riwayoyi na littafin Al-Kāfi sun nuna garin da yake fake a ciki, inda suka ce: «Lallai akwai fakuwa ga mai wannan al'amarin, kuma lallai yana da keɓantawa a cikin fakuwarsa, kuma madalla da mazauni wato Daibah».² Wato suna nuni zuwa ga cewa yana fake ne a garin Madina mai haske, domin Daibah na daga cikin sunayenta.³ Kuma lokacin da dayansu ya ce wa Al-Hasan Al-Askari: Idan wani abu ya faru da kai, to a ina zanyi tambaya game da shi? Sai ya ce: A Madina.⁴

Yayin da Al-Dūsi yake riwaitowa a cikin littafin Al-Ghaibah cewa shi yana zaune ne a wani dutse da ake kira Radwā,⁵ wasu riwayoyin kuma na daban suna ambaton cewa yana boye ne a cikin wasu kwaruruka na Makka.⁶

Sai dai kuma hadisansu na addu'o'i da ziyarori na guraren da imamai suka zauna, suna nuni da cewa shi yana zaune ne a cikin ramin (sirdāb) na garin Sāmarrā.⁷ Kuma domin haka ne ya zo a cikinsu: «Sannan ka zo ramin fakuwa (sirdābin ghaibah) ka tsaya a tsakanin ƙofofi biyu, kana mai kama gefen ƙofa da hannunka, sannan ka yi gyaran murya kamar mai neman izini, ka yi bismillah ka sauka. Kuma ka nutsu cikin kwarjini da tabbata, sannan ka yi sallah raka'a biyu a filin sirdāb, ka ce: .. Ya Allah lallai jiran ya tsawaita kuma fasiƙai sun yi mana dariya, kuma taimako ya yi mana wahala. Ya Allah Ka nuna mana fuskar waliyinka mai albarka, a cikin

¹ Usūlul Kāfi: (1/333).

² Usūlul Kāfi: (1/340), Al-Ghaybah na Nu'manī: (shafi na 125), Bihārul Anwār: (52/153).

³ Duba: Mu'jam Masta'jam: (2/900).

⁴ Usūl al-Kāfi: (1/328), kuma al-Māzandaranī ya faɗa a cikin Sharhul Kāfi: Akwai yiwuwar abin da ake nufi da "al-Madiyyah" shi ne "Surra Man Ra'a" (Sharh Jāmi': 6/208), kuma wannan yiwuwar ƙila ba ta zo a riwayar da ta gabace ta ba.

⁵ Al-Ghaiba: (shafi na 103).

⁶ Tafsirul Ayyāshī: (2/56), Al-Burhan: (2/81-82), Bihārul Anwār: (52/341).

⁷ Yākut ya ce: Sāmarrā gari ne a kan tekun Tigris (Dajla) da ke sama da Bagadaza da nisa na farsaki talatin, ana kiransa da: "Surra man ra'a", sai mutane suka sauƙaƙa kalmar suka ce: Sāmarrā Kuma a cikinsa akwai kogon (Sirdāb) da aka sani a cikin babban masallacinsa, wanda 'yan Shi'ah suke da'awar cewa Mahadinsu zai fito daga gare shi (Mu'jamul Buldān: 3/173).

rayuwarmu da kuma bayan mutuwa. Ya Allah lallai ni ina addini gare Ka da raj'ah (komawa), a gaban mai wannan bigire».¹

Kuma wannan mas'alar ta fakuwa tabbas wasu daga cikin shehunan Shi'a sun sanya ta ta zama mafarin kiyayya (gāba) akan sahabbai da waɗanda suka bi su da kyautatawa. Har ma shehinsu Al-Jazā'irī ya ce: «Lallai ni kowane lokaci da wata mas'ala ta rikice mini, nakan wajabta wa kaina la'antarsu, saboda su ne sababin fakuwar Hujja (wato Mahadi)».²

Gaba ta Biyu: Shari'ar Mahadi abin sauraro:

Ibn Babawayhi yana nuni a cikin littafin Al-I'tikādāt wanda ake kiran sa da addinin 'yan Imamiyyah, cewa lallai Mahadi idan ya dawo daga fakuwarsa zai shafe shari'ar Musulunci a cikin abin da yake da alaƙa da hukunce-hukuncen rabon gado! Sai ya ambata daga Al-Sādiq cewa yana cewa: «Lallai Allah Ya sanya 'yan uwantaka tsakanin rayuwa a cikin inuwoyi kafin halittar jikkuna da shekaru dubu biyu, saboda haka idan Al-kā'im dīnmu Ahlul bayt ya tashi, zai gādarwa ɗan uwan da aka sanya wa 'yan uwantaka a cikin inuwoyi, kuma ba zai gadar da ɗan uwa na haihuwa ba».³ Wataƙila wannan riwaya tana bayyana abin da yake yawo a cikin zukatan waɗanda suka ƙirƙire ta da sunan Ahlul Bait, na sha'awar mayar da alaƙar ƙungiya a tsakanin mutane a matsayin madadin dangi da haihuwa a cikin gado, suna masu sabawa da abin da yake a bayyane a Alƙur'ani! Kamar yadda wannan riwaya take nuna matsayin waɗanda suka ƙirƙiri waɗannan riwayoyi ga barin amfani da shari'ar Musulunci da kuma sha'awarsu na rushe ta.

Haka kuma, Mahadin da ake sauraro a wurin 'yan Shi'a zai canza shari'ar Musulunci a cikin abin da yake da alaƙa da karɓar jiziya daga ma'abota littafi (Yahudu da Nasara)! Kuma riwayoyinsu sun bayyana ƙarara cewa lallai Mahadi da wannan tsari zai saba wa hanyar Manzon Allah ﷺ, inda take cewa: «Kuma mai wannan al'amari ba zai karɓi jiziya ba, kamar yadda Manzon Allah ﷺ ya karɓa».⁴ Wannan iƙirarin ya isa ya tabbatar da fitarsa daga sunnar Manzon Allah ﷺ da kuma canza ta da gangan.

Kai, lallai hukunci da shari'a a cikin daular mahadi abin sauraro za a gina su ne akan shari'ar da ba ta fiyayyen halitta ba ﷺ! Ya zo a cikin littafin Al-Kāfi da waninsa, Abu Abdullah Ja'afar Al-Sādiq ya ce: «Idan mai tashi daga iyalan Muhammad ya tashi, zai yi hukunci da hukuncin Dawuda da Sulaiman kuma ba zai tambayi shaida ba».⁵ Kuma tabbas Al-Kulaynī ya ɗauki wannan aƙida kuma ya yi mata babi na musamman mai taken: «Babi akan imamai - aminci ya tabbata a gare su - cewa su idan al'amarinsu ya bayyana za su yi hukunci da hukuncin Dawuda da mutanen Dawuda kuma ba za su tambayi shaida ba».⁶ Kuma abin da yake cikin wannan tafiya na tsatson Yahudanci ba a ɓoye yake ba!

¹ Misbāhuz Zā'ir: (shafi na 229), Al-Mazārul Kabīr: (shafi na 216).

² Sharhus Sahīfa al-Sajjādiyyah: (shafi na 37).

³ Al-I'tikādāt: (shafi na 83).

⁴ Bihārul Anwār: (52/349).

⁵ Usūlul Kāfi: (1/397).

⁶ Usūlul Kāfi: (1/397).

Gaba ta Uku: Sīrar Al-Kā'im (mai tashi) abin sauraro:

Amma rayuwarsa da tarihinsa suna dāuke da wasu alamomi na sabuwar shari'arsa, inda zai jibinci kuncin musulmai a cikin gurarensu masu tsarki da masallatansu, ta hanyar gudanar da aikin rushewa da lalatawa a cikin masallatai biyu masu alfarma (na Makka da Madina)! Inda labaransu suka bayyana cewa: «Lallai Al-Kā'im zai rushe Masallacin Harami har sai ya mayar da shi zuwa gininsa na farko, da masallacin Manzo ﷺ zuwa gininsa na farko, kuma zai mayar da dakin (Ka'aba) zuwa wurinsa da gina shi akan asalin tushensa».¹

Haka kuma zai nufi kabarin Manzon Allah ﷺ da na abokansa guda biyu (Abu Bakar da Umar) sai ya rushe shi - kamar yadda labaransu suke fada - «ta hanyar fasa katangar da take akan kabarin... Sannan zai fitar da su biyun (wato sahabban Manzon Allah su biyu) suna sababbi a dānye, sai ya la'ance su kuma ya barranta daga gare su sannan ya tsire su (akan bishiya), sannan zai sauko da su ya kone su sannan ya sheke su a cikin iska»!² Kuma a wata riwayar daban: «Farkon abin da Al-Kā'im zai fara da shi.. Zai fitar da waɗannan guda biyun suna sababbi a dānye sai ya kone su ya sheke su a cikin iska, kuma ya fasa masallacin».³

Kuma Mahadi abin sauraro a wurin 'yan Shi'a bai takaita da wannan ba; kai, har ma zai gudanar da kisan gillar da ya shafi dukkan jinsin Larabawa! Da nufin tafi da su baki dāya, inda Al-Nu'manī yake riwaitowa: «.. Daga Al-Hārith dān Al-Mugira da Zarīh Al-Muharibī sun ce: Abu Abdullah - aminci ya tabbata a gare shi - ya ce: “Ba abin da ya rage a tsakaninmu da Larabawa sai yanka (kisa)”!⁴ Kuma kamar ma wannan riwayar tasu ba ta rabe tsakanin dān Shi'a da waninsa ba; sai dai labaransu sun tabbatar da cewa babu mutum dāya na Larabawa da zai bi Al-Kā'im, kuma saboda haka ne suke yin gargadi game da su suna cewa: «Ka ji tsoron Larabawa domin suna da mummunan labari, ka sani lallai babu mutum dāya da zai fita tare da Al-Kā'im daga cikinsu».⁵ Sai dai a cikin 'yan Shi'a na yanzu akwai Larabawa da yawa, amma labaransu suna cewa za a tace su (tantance su) har ba zai rage daga cikin su ba sai kalilan da ba su taka kara sun karya ba.⁶

Kuma riwayoyinsu ba su manta da keɓance gidan Annabi mai tsarki da fitintinu daga cikin masifu ba! Inda suke da'awar cewa ummul muminai Al-Siddīkah 'yar Al-Siddīk (wato Nana Aisha) masoyiyar Manzon Allah ﷺ, za a tayar da ita daga kabarinta kafin ranar alkiyama, kuma hakan saboda ta aikata - kamar yadda suke kirkira - wani haddi a zamanin Manzon Allah ﷺ, amma Annabi bai tsayar mata da haddin ba - kamar yadda suke da'awa - domin tausayinta ya kama shi, alhali Allah Maɗaukaki Yana cewa: {Kada tausayi gare su ya kama ku a cikin addinin Allah idan kun kasance kuna yin imani da Allah da ranar lahira} [Al-Nūr: 2]. Wai don haka Manzo bai tsayar da haddin ba amma Al-Kā'im dīnsu shi zai dāuki nauyin aiwatar da abin da mafificin halitta ya kasa aiwatarwa!

¹ Al-Ghaibah na Al-Dūsī: (shafi na 282), Bihār al-Anwār: (52/338).

² Bihārul Anwār: (52/386).

³ Bihārul Anwār: (52/386).

⁴ Al-Ghaibah na Al-Nu'manī: (shafi na 155), Bihārul Anwār: (52/349).

⁵ Al-Ghaibah na Al-Dūsī: (shafi na 284), Bihārul Anwār: (52/333).

⁶ Duba: Al-Ghaibah na Al-Nu'manī: (shafi na 137), Bihārul Anwār: (52/114).

Kuma nassin riwayar da ake jingina ta ga Abu Ja'afar, yana cewa: «Amma idan Al-Kā'im dīnmu ya tashi, za a dawo masa da Al-Humaira (wato Aisha - Allah Ya yarda da ita -) har sai ya yi mata bulalar haddi, kuma har sai ya dauki fansar 'yar Muhammad, Fadima amincin Allah ya tabbata gare ta daga gare ta! Sai na ce: Na sanya ka fansa, kuma me yasa zai yi mata bulalar haddi? Ya ce: Saboda kirkirar karyar da ta yi akan mahaifiyar Ibrahim (Mariya Al-Kibdiyyah). Sai na ce: To yaya Allah Ya jinkirta shi zuwa bayyanar Al-Kā'im - aminci ya tabbata gare shi -? Sai ya ce masa: Lallai Allah Albarka da Daukaka sun tabbata gare Shi Ya aiko Muhammad ﷺ a matsayin rahama, kuma Ya aiko Al-Kā'im - aminci ya tabbata a gare shi - a matsayin ukuba (azaba)».¹ Sannan shehinsu na wannan zamanin ya yi sharhi akan hakan da wani nassi wanda yake bayyana kirkirar da ake da'awa, na cewa wai A'isha ta ce - kamar yadda suke kirkira - : «Lallai Ibrahim ba daga gare ka yake ba, kuma shi dān wane ne Baḳibde» kuma wai Manzo ﷺ ya umarci Ali da ya jefe ta amma Ali ya gano kubutar ta² - kamar yadda suke kirkira - .

❖ Kuma wannan yana nufin cewa Al-Kā'im ya fi cikamakin annabawa cika, kuma ya fi ikon tabbatar da addinin Allah fiye da wanda aka aiko shi a matsayin abin koyi ga halittu baki daya! Kuma shi ne abin da labaransu suka bayyana, inda masanin Shi'a Ibn Babawayhi ya riwaito: «.. Daga Abu Basīr ya ce: Abu Abdullah Ja'afar Al-Sādiq - aminci ya tabbata a gare shi - ya ce a cikin faḍar Allah Maḍaukaki: {**Shi ne wanda Ya aiko ManzōSa da shiriya da addinin gaskiya domin Ya daukaka shi akan addini baki dayansa ko da mushrikai sun ki**} [At-Taubah: 33]. Sai ya ce: Wallahi ba a saukar da fassararta ba tukunna, kuma ba za a saukar da fassararta ba har sai Al-Kā'im - aminci ya tabbata a gare shi - ya fito..»³ Wato wai Al-Kā'im zai tabbatar da abin da annabawa suka kasa tabbatarwa! Kuma wannan shi ne abin da sashen manyan shehunansu na wannan zamanin suka bayyana, wato "Khomeinī", kuma dukkan duniyar Musulunci ta yi inkarin wannan maganar - kamar yadda zai zo nan gaba -.⁴

Wannan haramtaccen kisa na zubar da jini mai ban tsoro, wanda riwayoyin Shi'a suke ambatawa a hannun Mahadi abin sauraro a wurinsu, ya kusan shafar dukkan kungiyoyi da jinsunan mutane, in ban da kungiyarsu ta Shi'a! Kuma ba a keɓance kowa ba daga hakan sai wanda ya tuba, wato ya shiga mazhabarsu, inda ya ce: «Wanda ya tuba Allah Ya karɓi tubansa, wanda kuma ya ɓoye munafunci to Allah ba zai nesa da waninsa ba, wanda kuma ya bayyana wani abu Allah Zai kōne jininsa. Sannan ya ce: Zai yanka su, ina rantsuwa da wanda raina yake hannunSa kamar yadda mahauci yake yanka tunkiyarsa - kuma ya yi nuni da hannunsa zuwa ga maɓogwaronsa -».⁵ Kuma suna kiran su a wani lokacin da "Nawāsib" (masu gāba da Ahlul Bait) kuma suna cewa: «Idan Al-Kā'im ya tashi, za a gabatar masa da kowane nāsibi, idan ya amince da Musulunci - wato ita ce Wilāyah (ko miƙa wuya ga imamai) - to idan ba haka ba za a datse wuyansa, ko kuma ya amince da jiziya, sai ya bayar da ita kamar yadda kafiran amana suke bayyarwa».⁶

¹ Ilalush Sharā'i: (shafi na 579-580), Bihārul Anwār: (52/314, 315).

² Bihārul Anwār: (52/315) - a hāmish.

³ Ikmalud Dīn: (shafi na 628), Bihārul Anwār: (52/324).

⁴ A cikin babi na: «Al-Shi'atul Mu'asirūn wa Silatuhum bi aslāfihim».

⁵ Bihārul Anwār: (52/357), Al-Ghaibah na Al-Nu'manī: (shafi na 190-191).

⁶ Tafsir Furāt: (shafi na 100), Bihārul Anwār: (52/373), kuma faḍinsa: "Ko kuma ya amince da jizya", ya ci karo da riwayoyinsu da ke cewa ba ya karɓar jizya kamar yadda sashen hakan ya gabata a baya wajen bayanin "shari'arsa".

Sai dai wasu riwayoyin nasu suna cewa ba za a karɓi jiziya daga gare su ba kamar yadda ake karɓa daga wurin kafiran amana. An tambayi imaminsu game da yanayin kafiran amana a cikin daular Al-Kā'im, sai ya ce: «Zai yi sulhu da su kamar yadda Manzon Allah ﷻ ya yi sulhu da su, kuma za su bayar da jiziya da hannunsu suna kaskantattu».¹ Amma game da waninsu daga masu sabawa 'yan Shi'a, sai ya ce a cikinsa: «Babu wani rabo ga wanda ya saba mana a cikin daularmu, lallai Allah tabbas Ya halatta mana jinanensu lokacin tashin Al-Kā'im dīnmu».²

SASHE NA BIYAR: AL-RAJ'AH (KOMOWA DUNIYA BAYAN MUTUWA)

Ma'anar Raj'ah ita ce: Komowa duniya bayan mutuwa.³ Shehin Shi'ah al-Mufīd ya ce: "Lallai ita (Raj'ah) tana nufin dawowar mutane da yawa daga cikin matattu zuwa duniya kafin Ranar Alkiyama".⁴ Kungiyar Shi'ah da dama sun tafi a kan cewa imaminsu za su dawo wannan rayuwa ta duniya; wasu daga cikinsu suna tabbatar da mutuwar su sannan dawowarsu, wasu kuma suna musanta mutuwar su suna masu cewa sun faku ne kuma za su dawo.

▪ **Magana Malaman Shi'a Game da Raj'ah:**

Raj'ah tana daya daga cikin ginshikan mazhabar Shi'ah. Ibn Babawayh al-Kummi ya ce a cikin Al-I'tikādāt: "Kuma akidarmu game da Raj'ah ita ce: lallai ita gaskiya ce".⁵ Al-Mufīd kuma ya ce: "Kuma yān Shi'ah Imamiyyah sun haɗu a kan wajabcin dawowar da yawa daga cikin matattu".⁶ Al-Dabarsī da al-Hurrul Āmilī da wasunsu sun ce: "Lallai ita tana matsayin 'Ijma'i na Shi'ah Imamiyyah".⁷

▪ **Karkasuwar Raj'ah:**

Na Farko: Imamai guda Goma sha biyu; inda Mahadi zai fito daga mazauninsa na boye, ya dawo daga boyewar da ya yi, sauran Imaman kuma za'a rayasu bayan mutuwar su sannan su dawo zuwa wannan duniyar.

Na Biyu: Shugabannin musulmai da suka kwace halifanci -a ra'ayinsu - daga hannun masu haɓkinta na shari'a (wato Imamai guda goma sha biyu). Za a tashi halifofin musulmai daga kaburburansu, kuma za su dawo zuwa wannan duniya, na gaba-gabansu sune a Abu Bakar, da Umar, da Usman (Allah ya yarda da su)—domin a dauki fansa daga gare su saboda kwace halifanci da suka yi daga hannun masu shi. Don haka za a yi musu azaba, da kisa, da kuma tsirewa.

¹ Bihārul Anwār: (52/376).

² Bihārul Anwār: (52/376).

³ Al-kāmus: (3/28), Majma'ul Bahrain: (4/334).

⁴ Awā'ilul Makālāt na Sheikh al-Mufīd: (shafi na 51).

⁵ Al-I'tikādāt: (shafi na 90).

⁶ Awā'ilul Makālāt: (shafi na 51).

⁷ Majma'ul Bayān: (5/252), Al-ikādh minal Haj'ah na al-Hurrul Āmilī: (shafi na 33), Bihārul Anwār: (53/123).

Na Uku: Sauran mutane gaba ɗaya; musamman waɗanda suka tsantsance a kan imani (waɗanda su ne yān Shi'ah gaba ɗaya), da waɗanda suka tsantsance a kan kafirci, su ne dukkan mutane ban da Al-Mustad'afun.¹

▪ **Wasu Mas'alolin Da Suka Shafi Raj'ah:**

1- Lokacin Raj'ah na gama-gari yana kasancewa ne - kamar yadda shehunsu al-Mufid da waninsa suka ambata -"Yayin bayyanar Mahadi na gidan iyalan Muhammad (tsira da amincin Allah su tabbata a gare shi),² da dawowarsa daga fakuwar da ya yi".

2- Kuma manufar yin Raj'ah shi ne domin imamai da yān Shi'ah su ɗauki fansa da ramuwa a kan maƙiyansu.³ Waɗannan maƙiyan su ne sauran musulmai baki ɗaya ban da yān Shi'ah da kuma Al-Mustad'afun. Saboda haka, takubban yān Shi'ah za su riƙa ɗigar da jinin musulmai saboda yawan kisa, har Abu Abdullah ya ce: "Kamar dai ina kallon Humran bin A'yan da Maysar bin Abdul'aziz suna duka da takubbansu a tsakanin Safa da Marwa".⁴

3- Haka kuma, ana aiwatar da Raj'ah ne domin a yiwa mutane hisabi a hannun Al-Husain. Sun jingina wa Abu Abdullah cewa ya ce: "Lallai wanda zai gudanar da hisabin mutane kafin Ranar Alkiyama shi ne Al-Husain bin Ali - amincin Allah ya tabbata a gare shi -. Shi kuwa Ranar Alkiyama (aikinsa shine) aikawa ne kawai zuwa Aljanna da kuma aikawa zuwa Wuta".⁵

4- A cikin wannan Raj'ah, za a canza zaɓaɓɓun halittu sune Annabawan Allah da manzanninSa zuwa rundunar Ali bin Abi Dalib; inda suka ce: "Allah bai aiko wani Annabi ko Manzo ba face ya mayar da su gaba ɗayansu zuwa duniya, har su yi yaƙi a gaban Ali bin Abi Dalib Sarkin Muminai".⁶

5- Kamar yadda 'yān Shi'ah suke mafarkin cewa rayuwarsu a lokacin Raj'ah za ta kasance cikin ni'ima da jin daɗin da bai taɓa faɗowa a rai ba, har "Abincinsu da abin shansu zai kasance daga Aljanna", kuma "Ba za su roki Allah wata buƙata ba daga cikin buƙatun duniya da lahira face an biya musu ita".⁷

▪ **Kafa Dalilinsu a Kan Raj'ah:**

Babban malamin tafsirinsu yana ganin cewa mafi girman dalili a kan Raj'ah shi ne faɗar Maɗaukakin Sarki: {Kuma haramun ne ga al'ummar wani gari da Muka halakar da ita, cewa lallai su ba za su komo ba} [Al-Anbiyā']. Inda yake cewa: "Wannan yana cikin mafi girman dalilai a kan Raj'ah; domin babu wani daga cikin al'ummar Musulmi da yake musanta cewa

¹ Al-Mustad'afūn: Kalma ce ta tsari a wurin Shi'ah da ke zuwa a cikin madogaransu, suna nufin mutanen da hankulansu suka yi rauni kamar mata masu rauni da wawaye da makamantansu, da kuma duk wanda hujja ba ta tabbata a kansa ba daga cikin waɗanda suka mutu a lokacin "Fatra" (tsakanin annabawa), ko kuma wanda labarin Hujjah bai kai gare shi ba, to su ababen komawa ne ga lamarin Allah, ko dai Ya azabtar da su ko ya yi tuba a gare su, don haka ana fatan samun tsira a gare su daga wuta (Bihārul Anwār: 8/363, da Al-I'tikādāt na al-Majlisī: shafi na 100).

² Duba: Awā'ilul Makālāt: (shafi na 95), Al-ikādh minal Haj'ah: (shafi na 58).

³ Duba: Al-ikādh minal Haj'ah: (shafi na 58).

⁴ Bihārul Anwār: (53/40).

⁵ Bihārul Anwār: (53/43).

⁶ Bihārul Anwār: (53/41).

⁷ Bihārul Anwār: (53/116).

mutane gaba ɗaya za su dawo Ranar Alkiyama, wanda ya halaka da wanda bai halaka ba".¹ Tare da cewa hujjace akansu; domin wannan ayar tana nuna korewar Raj'ah ne zuwa duniya; domin ma'anarta kamar yadda Ibn Abbas da Abu Ja'afar al-Bākir da Katādah da ma wasunsu ita ce: ya haramta ga kowace al'umma da suka halaka saboda zunubansu cewa su dawo duniya kafin Ranar Alkiyama.² Wannan kamar faɗar Maɗaukakin Sarki ne: **{Shin, ba sa gani ne, al'umma nawa muka hallakar kafinsu, cewa lallai kuwa basa dawowa zuwa garesu? } [Yāsīn: 31].**

▪ **Sukar akidar Raj'ah:**

- * Tunanin dawowa zuwa duniya bayan mutuwa ya saɓawa nassin Alkur'ani karara, kuma bātaɗce ne da dalilai daga ayoyi masu yawa daga littafin Allah - tsarki ya tabbatar masa-. (Allah) Maɗaukakin Sarki Ya ce: **{Ya ce 'Ya Ubangijina! Ku mayar da ni (duniya) mana. Dan inyi aiki na gari game da abin da na bari (a rayuwata). A'a! Lallai ita kalma ce, shi ne mai faɗarta (da bakinsa). Kuma a bayansu akwai wani shamaki (Barzakh) har zuwa ranar da za a tashe su.}**. [Al-mu'minūn: 99-100]. Faɗar Sa Maɗaukakin Sarki {Kuma a bayansu akwai wani shamaki (Barzakh) har zuwa ranar da za a tashe su.}, ya yi nuni karara wajen korar dawowa duniya gaba ɗaya.
- * Maganar Raj'ah bayan mutuwa zuwa duniya, domin sakawa masu laifi da lada ko sakamako ga masu kyautatawa, tana kore yanayin halittar wannan duniyar, kuma lallai ita ba gidan sakamako ba ce: **{Kuma ana cika muku ladanku ne kawai a Ranar Alkiyama. To, wanda aka nisantar daga wuta kuma aka shigar da shi Aljanna, haɗika ya rabauta. Kuma rayuwar duniya ba komai ba ce face jin daɗi mai rudarwa.}** [Āl Imran: 185]. Kamar yadda wannan akidah take raunana ɓangaren imani da ranar Lahira da sakamako, kuma yana bayyana cewa wannan yana cikin manufofin wanda ya kirƙiri wannan tushe. Wasu daga cikinsu sun ambata cewa Ibn Saba' ne ya faɗi maganar Raj'ah da bata Lahira,³ wanda kuma ya kasance a aikace a cikin fassarorin Shi'ah Imamiyyah guda goma sha biyu na ayoyin ranar Lahira da cewa Raj'ah ce, kuma a cikin wannan akwai tasirin waɗannan fassarori.

❁ **SASHE NA SHIDA: AZ-ZUHŪR (BAYYANA)**

Wato bayyanar imamai bayan mutuwasu ga wasu mutane, sannan su koma kaburburansu. Wannan akidah ta sha bamban da batun dawo da matattu gaba ɗaya (Raj'ah) na imamai. Al-Majlisī ya sanya mata babi mai taken: "Babin cewa lallai su suna bayyana bayan mutuwasu, kuma abubuwan mamaki na bayyana daga gare su".⁴ Wannan bayyanar ba ta da alaƙa da wani kayyadadden lokaci kamar Raj'ah, a'a, tana ƙarƙashin nufin imamai ne kawai, har suka jingina Sarkin Muminai cewa ya ce: "Wanda ya mutu daga cikinmu yana mutuwa kuma ba matacce ba ne". Kuma sun ambata a cikin ruwayoyinsu cewa Abul Hasan al-Ridā ya kasance yana haɗuwa da mahaifinsa bayan mutuwar sa, kuma yana karɓar wasiyyoyi da maganganunsa.⁵

¹ Tafsirul Kummī: (2/76), an sanya taken wannan shafi a saman sa a matsayin dalili na zaton su na Raj'ah, yana mai cewa: "Mafi girman aya da ke nuna Raj'ah".

² Tafsir Ibn Kathīr: (3/205).

³ Al-Burhān na al-Saksakī: (shafi na 50).

⁴ Bihārul Anwār: (27/303-304), Basā'irud Darajāt: (shafi na 78).

⁵ Bihārul Anwār: (27/303), Basā'irud Darajāt: (shafi na 78).

Kuma wasu ƴan Shi'ah suna da'awar cewa ya shiga wurin Abu Abdullah, sai ya ce masa: "Shin kana sha'awar ka ga Abu Ja'afar (bayan mutuwararsa)? Ya ce:" Na ce: "Eh". Ya ce: "Tashi ka shiga gida". Sai na shiga sai ga Abu Ja'afar.¹ Kuma wani yana da'awar cewa ya shiga wurin Abul Hasan, sai ya ce masa: "Shin kana son ka ga Abu Abdullah?" Sai na ce: "Na rantse da Allah ina so". Sai ya ce: "Tashi ka shiga waccan ɗakin". Sai na shiga ɗakin, sai ga Abu Abdullah a zaune.²

▪ Sukar Akidar Bayyana (Az-Zuhūr):

Wannan magana ta isa kawai a gabatar da ita domin bayyana ɓacinta; domin ta kowane hali ba ta dacewa da ingantaccen nassi, ko hankali madaidaici, ko fidirah ingantacciya. Ita wannan maganar ta fi kusa da tatsuniyoyi fiye da gaskiya. Kuma dawo da matattu kafin ranar Alkiyama abu ne ɓatacce daga nassoshi da ijma'in musulmi.

❁ SASHE NA BAKWAI: AL-BADĀ'U

Daga cikin tushe (usūl) na 'yan Guda Goma sha Biyu (Ithna Ashariyyah) akwai magana akan Al-Badā'u ga Allah Maɗaukaki, har ma sun kai maƙura a cikin al'amarinsa, inda suka ce: «Ba a bautawa Allah da wani abu ba kamar Al-Badā'u».³ Kuma: «In da mutane sun san abin da yake cikin magana akan Al-Badā'u na lada, da ba su kirƙiri magana a cikinsa ba».⁴ Kuma yana bayyana cewa wanda ya gina harsashin wannan aƙida a wurin 'yan Shi'a, shi ne wanda ake yi masa laƙabi a wurinsu da amintaccen Musulunci, wato shehinsu Al-Kulaynī (ya rasu a shekara ta 328 Bayan Hijira), inda ya sanya wannan aƙida a cikin ɓangaren rukunai (Uṣul) na littafin Al-Kāfi, kuma ya sanya shi a cikin littafin Tauhidi, sannan ya keɓance masa babi mai taken «Babi akan Al-Badā'u»!

Kuma Ibn Babawayhi Al-Kummī (ya rasu a shekara ta 381 Bayan Hijira) a bayansa ya zo, kuma ya yi tabbatar da hakan a cikin aƙidojin 'yan Shi'a, sannan ya kulla masa babi na musamman mai taken «Babi akan Al-Badā'u» kuma hakan yana cikin littafin Al-I'tikādāt wanda ake kiran sa da addinin 'yan Imamiyyah.⁵ Haka kuma wannan magana ta zo a cikin littattafan aƙida na mutanen wannan zamanin.⁶ Kuma shehunansu sun rubuta litattafai masu zaman kansu akan wannan al'amari waɗanda suka kai litattafai guda (25) kamar yadda yake a cikin littafin Az-Zarī'ah.⁷

- * Kuma Al-Badā'u a harshen larabci yana da ma'anoni guda biyu: Bayyanar abu bayan ya buya, da kuma samun sabon ra'ayi (akan abin da aka tsara).

¹ Madogarar baya

² Madogarar baya

³ Usūlul Kāfi: littafin Tauhidi, babin Al-Badā'u: (1/146), Ibn Babawayhi - At-Tawhid, babin Al-Badā'u: (shafi na 332), Bihārul Anwār: littafin Tauhidi, babin Al-Badā'u: (4/107).

⁴ Usūlul Kāfi: (1/148), At-Tawhid na Ibn Babawayhi: (shafi na 334), Bihārul Anwār: (4/108).

⁵ Al-I'tikādāt: (shafi na 89).

⁶ Duba - misali: Akā'id al-Imāmiyyah na Al-Muzaffar: (69), Akā'id al-Imāmiyyah al-Ithna Ashariyyah na Al-Zanjani: (1/34).

⁷ Duba: Az-Zarī'ah ila Tasānifish Shi'ah: (3/53-57).

▪ Sukar Akidar Al-Badā'u:

A fili yake cewa Al-Badā'u da ma'anoninsa guda biyu, jingina shi ga Allah Maḍaukaki yana lazimtar rigayar jahilci (ma'ana wai Allah bai sani ba da farko) da kuma aukuwar sabon ilimi, alhali kuwa duka biyun ababen korewa ne ga Allah, kuma jingina shi ga Allah Tsarki ya tabbata gare Shi yana daga cikin mafi girman kafirci. To ta yaya 'yan Shi'a Ithna Ashariyyah za su sanya wannan ya zama daga cikin mafi girman ayyukan bauta? Tsarki ya tabbata gare Ka (ya Allah), wannan kirƙirar ƙarya ce mai girma! Kuma wannan ma'ana abar kyama tana nan a cikin littattafan Yahudawa. Ya zo a cikin Attaura wadda Yahudawa suka canza, daidai da yadda son zuciyarsu ya ja su, akwai nassoshi bayyanannu waɗanda suka ƙunshi jingina ma'anar Al-Badā'u ga Allah Tsarki ya tabbata gare Shi. Kuma yana bayyana cewa Ibn Saba' bayahude ya yi ƙoƙarin yaɗa wannan maganar, wadda ya koya daga addininsa a cikin al'ummar musulmi, wanda ya yi ƙoƙarin yin tasiri a cikinsa da sunan Shi'anci!

Kuma za ka sami wannan ma'ana a cikin labaran 'yan ithna ashariyya, domin tabbas sun yaɗa a tsakanin mabiyansu cewa imamansu «sun san abin da ya kasance da abin da zai kasance kuma babu wani abu da yake buya a gare su».¹ Kuma idan suka jingina wa imamai labaran da ba su faru ba, sai su ce: Wannan yana daga cikin babin Al-Badā'u! Ya zo a cikin Bihārul Anwār a cikin babin Al-Badā'u «daga Abu Hamza Al-Thumālī ya ce: Abu Ja'afar da Abu Abdullah - aminci ya tabbata a gare su - sun ce: Ya Abu Hamza, lallai idan muka ba ka labarin wani al'amari cewa zaizo ta nan, sai ya zo ta nan, to lallai Allah Yana aikata abin da Yake so. Kuma lallai idan muka ba ka labari a yau da wata magana, muka kuma ba ka labari a gobe da saɓaninta, to lallai Allah Yana goge abin da Yake so kuma Yana tabbatarwa».²

Kuma shehunan Shi'a sun kasance suna bawa mabiyansu burin cewa al'amari zai dawo gare su, kuma daular za ta kasance tasu, har ma dai sun ƙayyade hakan da shekaru saba'in, a cikin wata riwaya da suka jingina ta ga Abu Ja'afar. To lokacin da shekaru saba'in dīn suka shuɗe kuma babu wani abu da ya tabbata na waɗannan alƙawura, sai mabiyansu suka yi ƙorafe-ƙorafe akan hakan, sai masu gina mazhabar suka yi ƙoƙarin fita daga wannan sarƙaƙiya, ta hanyar cewa wai ya bayyana (ya bullo) ga Allah Tsarki ya tabbata gare Shi abin da ya hukunta canza wannan alƙawarin.³

Kuma wani rukuni na 'yan Shi'a suna tabbatar da Al-Badā'u a matsayin aƙida, sai dai suna ƙoƙarin nemo masa wata fassara karɓaɓɓiya, sai sashensu ya fassara Al-Badā'u da soke hukunci! Amma mai bincike akan riwayoyinsu ba zai ga cewa suna dacewa da wannan fassara ba, kuma saboda haka ne imamansu suka nemi uzuri ga barin bayar da labarin abubuwan gaibu saboda tsoron aukuwar Al-Badā'u.. Kuma sun jingina wa annabin Allah Luɗu cewa ya kasance yana gaggautowa mala'iku don saukar da ukuba ga mutanensa, saboda tsoron kada ya bayyana ga Allah (wato Allah Ya fasa), kuma yana cewa: «Ku kama su a wannan sa'ar domin lallai ni ina tsoron kada ya bayyana ga Ubangijina a cikinsu! Sai suka ce: Ya Luɗu, lallai matattarar

¹ Usūlul Kāfi: (1/260).

² Bihārul Anwār: (4/119), Tafsirul Ayyāshī: (2/217), Al-Burhān: (2/299).

³ Duba: Tafsirul Ayyāshī: (2/218), Al-Ghaibah na Al-Dūsī: (shafi na 263), Bihār al-Anwār: (4/214).

alƙawarinsu shi ne gari ya waye, shin gari ya waye ba kusa ba ne».¹ To shin irin wannan "batan" zai karɓi fassara?!

Kuma ya zo a cikin Al-Kāfi, faɗar Abul Hasan - aminci ya tabbata a gare shi -: «.. Ya Abu Hashim, ya bayyana ga Allah a cikin al'amarin Abu Muhammad bayan Abu Ja'afar- aminci ya tabbata a gare shi - abin da bai kasance ana saninsa gare shi ba, kamar yadda ya bayyana gare Shi a cikin al'amarin Musa bayan shudɗewar Isma'il abin da ya bayyana halinsa da shi. Kuma shi ne kamar yadda ranka ya ba ka labari ko da kuwa batattu sun ƙi».²

SASHE NA TAKWAS: AL-DĪNAH

Wannan aƙidar tana sanya ɗan Shi'a ya ƙudirce cewa kowace irin masifa ko zunubi da zai aikata, to laifinta yana akan Ahlus Sunnah! Kuma kowane kyakkyawan aiki da Ahlus Sunnah suka aikata, to ladansa na 'yan Shi'a ne! Wataƙila mafi yawan shehunan Shi'a suna ɓoye wannan hakan ga gama garin mutanen cikinsu.

Aƙidar Al-dīnah Tsakanin ƙarfafawa da Musantawa:

Wannan maganar ta kasance wurin musantawa daga sashen 'yan Shi'a na farko, kamar Al-Murtadā da Ibn Idris, domin a nazarinsu, ko da ma labaranta sun sulale sun shiga cikin littattafan Shi'a, to amma «labarai ne na mutum ɗai-ɗai (Āhād) waɗanda suka saba wa Littafi (Alkur'ani) da Sunnah da Ijma'i, saboda haka ya zama dole a yi watsi da su».³ Sai dai waɗannan labaran sun yawaita tsawon shudɗewar zamani, har sai da shehinsu Ni'matullāh Al-Jazā'irī ya ce: «Lallai jama'armu (malamai) tabbas sun riwaito waɗannan labarai da isnadai masu yawa a cikin rukunai (Usul) da waninsu, saboda haka ba fagen da ya rage na ƙaryata su, ko yin hukunci a kansu da cewa labarai ne na mutum ɗai-ɗai, a'a, sun zama labarai da suka yaɗu (mustafid), kai sun ma kai mutawatirai (waɗanda ake da yaƙini a kansu)».⁴ Ya faɗi wannan ne a matsayin mayar da martani ga wanda ya ƙaryata ta daga cikin shehunansu da suka gabata. Kuma wanda ya ɗauki tutar kafa wannan aƙidar - a yadda yake bayyana - shi ne Sheikh Al-Kulaynī, wanda ya sanya mata babi mai taken: «Babi akan al-Dīna ta mumini da kafiri».⁵ Sannan waɗannan labarai ba su gushe ba suna ƙaruwa bayan Al-Kulaynī, har sai da shehinsu Al-Majlisī ya rubuta hadisai guda sittin da bakwai (67) daga cikinsu, a cikin wani babi da ya kulla mai taken: «Babi akan al-Dīna da alƙawari».⁶

Bayanin Aƙidar Al-Dīna:

Mafi faɗaɗar bayani na wannan aƙidar shi ne riwayar (Ibn Babawayhi) a cikin shafuka biyar!!⁷ Kuma taƙaita hakan shi ne: Shi ɗan Shi'a an haliƙce shi ne daga wani taɓo na musamman, shi kuma ɗan Sunnah an haliƙce shi ne daga wani taɓo na daban, kuma an gudanar da cudanya a tsakanin taɓon guda biyu ta wata fuska kebantacciya. Don haka duk abin da yake

¹ Furū'ul Kāfi: (5/546).

² Usūlul Kāfi: (1/327).

³ Al-Anwarun Nu'māniyyah: (1/293).

⁴ Al-Anwarun Nu'māniyyah: (1/293).

⁵ Usūlul Kāfi: (2/2-6).

⁶ Bihārul Anwār: (5/225-276).

⁷ Ilalush Sharā'i': (shafi na 606-610).

cikin ɗan Shi'a na sabon Allah da manyan laifuka, to hakan yana faruwa ne saboda tasirin taɓon ɗan Sunnah a cikinsa. Shi kuma abin da yake cikin ɗan Sunnah na gyaruwa da rikon amana, to yana faruwa ne saboda tasirin taɓon ɗan Shi'a a cikinsa. Saboda haka idan ranar alkiyama ta yi, lallai ana ɗaukar munanan ayyuka da zunuban 'yan Shi'a ana ɗora su akan Ahlus Sunnah, sannan ana ɗaukar kyawawan ayyukan Ahlus Sunnah ana ba wa 'yan Shi'a.

Kuma za a iya fito da dalilin faɗar wannan akidar daga tambayoyi da korafe-korafe da aka fuskantar ga imamai, domin 'yan Shi'a suna yin korafi akan yadda mutanensu suka nutse a cikin ayyukan zunubai da manyan laifuka, da kuma munanan mu'amala ta sashensu ga sashe, da kuma damuwa da fargaba da suke samu alhali ba su san dalilinsa ba. Amma imaminsu sai yake jingina wannan baki ɗaya ga tasirin taɓon halittar ɗan Shi'a da taɓon halittar ɗan Sunnah a cikin halittar farko.

Ibn Babawayhi ya riwaito da isnadinsa: «Daga Abu Ishak Al-Laithi ya ce: Na cewa Abu Ja'afar Muhammad ɗan Ali Al-Bāṭir - aminci ya tabbata a gare shi - ya ce: Ya ɗan Manzon Allah, ka ba ni labari game da mumini mai fuskantar gaskiya - wato ɗan Shi'a - idan ya kai ga matakin sani kuma ya cika, shin yana yin zina? Ya ce: Ya Allah a'a. Na ce: To yana shan giya? Ya ce: A'a. Na ce: To yana zuwa da wani babban laifi daga cikin waɗannan manyan laifukan, ko wata alfasha daga waɗannan alfashoshin? Ya ce: A'a. Sai na ce: Ya ɗan Manzon Allah, lallai ni ina samun wasu daga cikin 'yan Shi'arku suna shan giya, suna fashi da makami, suna tsoratar da matafiya, suna yin zina, suna yin luwadi, suna cin riba, suna aikata alfashoshi kuma suna wasa da sallah, da azumi, da zakka, suna yanke zumunci, kuma suna aikata manyan laifuka. To yaya aka yi hakan kuma me yasa?

Sai ya ce: Ya Ibrahim, shin akwai wani abu da yake gilmawa a kirjinka (zuciyarka) bayan wannan? Na ce: Eh to, ya ɗan Manzon Allah, akwai wani na daban da ya fi wannan girma. Sai ya ce: Kuma mene ne shi ya Abu Ishak? Ya ce: Sai na ce: Ya ɗan Manzon Allah, kuma ina samun wasu daga cikin ma'kiyanku da masu gāba da ku (Nawāsib)¹ wanda yake yawaita sallah, da azumi, yana fitar da zakka, yana jera hajji da umrah, yana kwadaitarwa akan jihadi, kuma yana zaɓar - haka yake - yin alheri da sadar da zumunci, yana cika haƙƙoƙin 'yan uwansu, yana taimaka musu da dukiyyoyinsa, kuma yana nisantar shan giya, da zina, da luwadi da sauran dukkan alfashoshi. To me yasa haka? Kuma ta yaya hakan yake? Ka fassara mini shi ya ɗan Manzon Allah, kuma ka kafa mini dalili ka bayyana mini shi, domin wallahi tunanina ya yi yawa, kuma ya hana ni barci da daddare, kuma raina ya yi kunci».²

Kuma wannan riwaya ta zo ne don fuskantar wani yanayi da yake ratsa zuciyar sashen 'yan Shi'a masu gaskiya, daga wani yanayi na zahiri cike da sabon Allah. To a madadin waɗannan alamun damuwa da tsoratarwa, an yi ƙoƙarin fita daga matsin lambar waɗannan tambayoyi da korafe-korafe, ta hanyar faɗarsu cewa: Lallai sabubban laifukan da suke gurin 'yan Shi'a suna aukuwa ne saboda taɓon mutanen Sunnah, sannan kyawawan ayyukan da suka mamaye al'ummar Sunnah suna aukuwa ne saboda taɓon 'yan Shi'a.

¹ Yana nuni zuwa ga Ahlus Sunnah.

² Ilalush Sharā'i': (shafi na 606-607), Bihārul Anwār: (5/228-229).

«Na ce: Fansa ta a gare ka, to idan ranar alkiyama ta kasance mene ne zai faru? Sai ya ce mini: Ya Ishaq, shin Allah Zai hada alheri da sharri a guri guda? Idan ranar alkiyama ta kasance, Allah Madaukaki Zai tube alamar imani daga gare su sai Ya mayar da ita ga 'yan Shi'armu, kuma Zai tube alamar makiyi (Nāsibi) tare da dukkan abin da suka aikata na zunubai sai Ya mayar da su akan makiyanmu, kuma kowane abu zai koma zuwa ga asalinsa na farko. Na ce: Fansa ta a gare ka, wai za a dauki kyawawan ayyukansu a dawo mana da su, kuma a dauki zunubanmu a mayar musu? Ya ce: Eh, ina rantsuwa da Allah wanda babu abin bautawa da gaskiya sai Shi».¹

■ Sukar Akidar Al-Dīna:

Na Farko: Akidar Al-Dīna tana sabawa da dabi'ar halitta (Fidīrah) ta Musulunci, wadda Allah Tsarki ya tabbata gare Shi Ya halicci mutane baki dayansu akanta, (Allah) Madaukaki Yana cewa: {**To ka tsayar da fuskarka ga addini mai kaucewa barna, (shine) asalin halittar da Allah Ya halicci mutane akanta, babu canji ga halittar Allah, wannan shi ne mikakken addini**} [Ar-Rūm: 30].

Na Biyu: Akidar Al-Dīna tana sabawa da adalci na Ubangiji, kuma ba ta dace da ingantaccen nassi ba, haka kuma ba ta dace da ingantaccen hankali a fili ba, (Allah) Madaukaki Yana cewa: {**Kuma babu wani rai da zai dauki laifin wani rai**} [Al-An'ām: 164], kuma (Allah) Madaukaki Ya ce: {**Kuma kowane rai jingina ne ga abin da ya tsuwurwuta**} [Al-Mudassir: 38], kuma (Allah) Madaukaki Ya ce: {**A yau ana sakawa kowane rai da abin da ya aikata, babu zalunci a yau**} [Ghāfir: 17].

Na Uku: Akidar Al-Dīna tana cin karo da mazhabar 'yan Shi'a a cikin mas'alar ayyukan bayi! Domin abin da riwayoyin Al-Dīna suka kunsu shi ne cewa bawa abin tursasawa ne akan aikinsa, kuma ba shi da wani zaɓi; tunda ayyukansa suna tafiya ne daidai da kasar halittarsa. Alhali kuwa mazhabarsu a cikin ayyukan bayi ita ce bawa shi da kansa yake kirƙirar ayyukansa!?

Na Huɗu: Kamar yadda kuma riwayoyin akidar Al-Dīna yake akwai ruɗani da cin karo a cikinsu! To ta yaya za a iya siffantawa cewa ɗan Shi'a - kamar yadda yake a riwayoyin baya - wanda ya munana aiki, kuma ya zurfafa a cikin laifuka, sannan ya yawaita sabon Allah da abubuwan zunubi, wai shi ne a asali ma'abocin kyakkyawar kasar halitta? Shi kuma wanda ya kyautata aiki ya zama shi ne ma'abocin mummunan kasar halitta?!

Don haka muke cewa.. Lallai wannan magana faɗinta a bayyane yake, yana isuwa kawai mutum ya siffanta ta a ransa don ya san faɗinta da kuma lalacewarta.



¹ Ilalush Sharā'i': (shafi na 490-491), Biharul Anwār: (5/247-248).

**BABI NA UKU
YANAYIN DA AKE CIKI A YANZU**



FASALI NA FARKO:

'YAN SHI'A NA ZAMANI DA DANGANTAKARSU DA MAGABATANSU

SASHE NA FARKO: DANGANTAKA A CIKIN HANYOYIN KARBA (MADOGARAR ADDINI):

'Yan Shi'a na zamanin nan tabbas sun dogara a cikin karɓar addini akan asalolinsu (tushensu) na da, waɗanda aka tattara a cikin littattafai guda huɗu na farko, wato: Al-Kāfī, da At-Tahzīb, da Al-Istibṣār, da kuma Man Lā Yahduruhul Fakīh. Kamar yadda kungiyar shehunansu suka tabbatar da hakan, irin su Agha Bozorg al-Dahrānī a cikin littafin Az-Zarī'ah,¹ da Muhsin al-Amin a cikin A'yanush Shi'ah,² da wasunsu.³ Shehinsu kuma ayar su a wannan zamanin, Abdul Husain al-Mūsawī, ya ce game da littattafansu guda huɗu: «Al-Kāfī, da At-Tahzīb, da Al-Istibṣār, da kuma Man Lā Yahduruhul Fakīh – waɗannan (littattafai ne) mutawatirai, kuma abubuwan da ke cikinsu an tabbatar da ingancinsu, kuma Al-Kāfī shine mafi dadewa acikinsu, mafi kyawunsu, kuma mafi ingancinsu».⁴

Wannan yana tabbatar da cewa 'yan Shi'a na baya (na kwanan nan) ba za su saba da 'yan Shi'a na farko ba, domin duka baki ɗayansu suna komawa ne zuwa ga maɓuɓɓuga guda ɗaya da madogara guda ɗaya, musamman a cikin rukunai na asali, sai dai al'amarin bai tsaya a wannan iyakokin ba kawai.

Littattafan baya na Malaman Shi'a Da Suka Zama Madogara Wajen Karɓar Addini:

A'a, shehunnansu na zamani sun ɗauki abin da malamansu na baya suka tattara a cikin ƙarni na goma sha biyu da na goma sha uku – wanda na ƙarshensu shi ne abin da shehinsu Al-Nurī ya tattara, wanda ya rasu a shekara ta (1320 Bayan Hijira) a cikin Mustadrakul Wasā'il – sun ɗauke su a matsayin hanyoyin karɓar addini! Suka sanya musu suna da «Littattafai Guda Huɗu na Baya».

Kuma ba tare da duba ga dogaransu akan riwayoyin da aka sajjala su a cikin ƙarni na goma sha huɗu daga Imamai a ƙarni na farko ba, lallai waɗancan littattafan – in ban da Mustadrakul Wasā'il – an rubuta su ne kuma aka tattara su a lokacin daular Safawiyyah, domin haka sun ƙunshi wuce gona da iri da masifu na abubuwan da ba su ma taɓa gitta wa a zuciyar 'yan Shi'a na farko ba, kamar yadda kake gani a cikin Bihārul Anwār na Al-Majlisī. Kuma duk da haka, sun zama madogara a wurin 'yan Shi'ar wannan zamanin! Wannan yana nufin – a ɗabi'ance – samuwar wani ci gaba mai haɗari a wurin mutanen zamanin nan wanda yake kai su zuwa ga zurfafawa da tsauraran ra'ayi.

¹ Az-Zarī'ah: (17/245).

² A'yanush Shi'ah: (1/280).

³ Duba: Gabatarwar Safinatul Bihār.

⁴ Al-Muraja'āt: (shafi na 311) (Murāja'a ta 110).

Kuma ba wannan kadai ba, a'a, lallai mutanen zamani sun dogara akan madogarori da yawa waɗanda suka zo musu da sunan an jingina su ga magabatansu, kuma suka ɗauke su a matsayin matsayi da kafa dalili kamar littattafai guda huɗu na farko. Kamar yadda kake samun hakan a cikin gabatarwar waɗancan madogarori, kuma wannan abu daga gare su ya faru ne a matsayin koyi da shehin daular Safawiyyah, wato Al-Majlisī, wanda ya ƙidaya su a cikin littafinsa Bihār a kan wannan matsayi.

■ 'Yan Shi'a Ithna Ashariyyah Suna Kafa Hujja da Madogarar 'Yan Isma'iliyyah!

'Yan Shi'ar Isma'iliyyah suna ƙaryata shugabancin dukkan imamai bayan Ja'afar al-Sādiq, kuma wannan kafirci ne a gurin 'yan Shi'a Ithna Ashariyyah! To amma tare da wannan, muna samun cewa lallai 'yan Shi'a Ithna Ashariyyah suna karɓa daga Isma'iliyyah, kuma suna ɗaukar addininsu daga gare su! Kai, har ma wasu daga cikin madogarar Isma'iliyyah sun zama madogara a gurin mutanen zamanin nan na 'yan Shi'a Ithna Ashariyyah! Kamar littafin «Da'ā'imul Islam» na Al-ƙadi al-Nu'man bin Muhammad bin Mansur, wanda ya rasu a shekara ta (363 Bayan Hijira), kuma shi ɗan Isma'iliyyah ne kamar yadda wasu madogarori na Ithna Ashariyyah da kanta suka tabbatar da hakan.¹ Amma duk da haka, manyan shehunnan Ithna Ashariyyah na zamani suna komawa gare shi.²

Kuma sashen malaman Ithna Ashariyyah na zamani suna nuna alamar haɗuwar asali a cikin karɓar addini tsakanin Isma'iliyyah da Ithna Ashariyyah, inda suke cewa: «Kuma idan har Fadimiyyawa ba su kasance akan mazhabar Ithna Ashariyyah ba, to lallai wannan mazhabar tabbas ƙarfinta ya tsananta kuma ta sami madogara a zamaninsu, domin tasirinta ya girma kuma masu kira zuwa gareta sun yi ƙwazo... Wannan kuwa saboda Ithna Ashariyyah da Isma'iliyyah, ko da sun saba ta fuskoki da yawa, to lallai suna haɗuwa a cikin waɗannan alamun ibadu, musamman a cikin koyar da ilimomin Ahlul Bait da fahimtar su, da kuma ɗora mutane akansu».³ Kuma wanda ya karanta sashen littattafan Isma'iliyyah, zai ga daidaito a cikin jimillar riwayoyi a tsakanin ɓangarorin biyu.⁴

■ Karɓar Mutanen Zamanin nan Ga Wuce Gona Da Iri (Ghuluwwi) Da Ya Zo A Littattafan Magabatansu:

Haƙiƙa Dr. Ali As-Sālūs ya fuskanci ɗaya daga cikin malaman Shi'a na zamani, wato Kāzem Al-Kifa'ī, sai ya tambaye shi game da ra'ayinsu akan abin da littafin Usūlul Kāfī ya ƙunsa na riwayoyi makarkata cike da wuce gona da iri, sai ya ba shi amsa da cewa: «Amma riwayoyin da shehinmu Al-Kulaynī ya ambata a cikin littafinsa Al-Kāfī, to su abubuwa ne amintattu ta fuskar fitowa (inganci) a gurinmu.. Kuma abin da ya zo a cikin Al-Kāfī shi ne cewa lallai imamai suna sanin dukkan ilimomin da suka fita zuwa ga mala'iku, da annabawa da kuma manzanni, kuma su idan har sun so su sani, to suna sani, kuma suna sanin ranar da za su mutu, kuma ba sa mutuwa sai da zaɓin su, kuma suna sanin ilimin abin da ya kasance da abin da zai

¹ Ma'ālim al-Ulamā: shafi na 139.

² Misali kamar Al-Khomeinī a cikin littafinsa Al-Hukumatul Islamiyyah, duba: (shafi na 67).

³ Muhammad Jawad Mugniyyah / Al-Shi'ah fil-Mīzān: (shafi na 163).

⁴ Daga cikin misalan hakan shi ne cewa riwayarsu tana cewa «wanda bai yi imani da dawowarmu ba to ba ya tare da mu» a cikin littattafan Isma'iliyyah. Duba: (shafi na 49) daga mas'aloli da aka tattara a cikin littafin «Littattafai Guda Huɗu na Isma'iliyyah», kamar yadda hakan ya zo a littattafan Ithna Ashariyyah: (shafi na 46).

kasance, kuma babu wani abu da yake boyuwa a gare su. Babu shakka cewa su masoyan Allah ne kuma bayinSa ne waɗanda suka tsarkake zuciya a cikin biyayya. Sannan ya ambaci wata magana daga imamansu, wato: "Ku faɗi duk abin da kuka so a cikinmu, amma ku tsarkake mu daga siffar Ubangidantaka (Rabbaniyya)"».¹

Kuma wannan ra'ayi ba na Al-Kifa'ī shi kaɗai ba ne akan abubuwan da Usūlul Kāfi ya kunsu na wuce gona da iri akan imamai, a'a, har ma da Al-Khunayzī – wanda ya rubuta littafi yana kira a cikinsa zuwa ga haɗin kai tsakanin Ahlus Sunnah da Imamiyyah – amsarsa akan waɗannan mas'aloli ba ta saɓa wa amsar Al-Kifa'ī a haƙiƙa ba,² tare da cewa shi yana tabbatar da hakan ne a cikin littafin da aka tsara shi da salon "Taƙiyyah" (boye gaskiya); domin an buga shi ne don kiran haɗin kai na boɓe (da aka kirƙira) a tsakaninsu da Ahlus Sunnah, wanda shi kuma a haƙiƙaninsa kira ne na shigar da addinin Shi'a a saɓun Ahlus Sunnah.

Kuma lallai gaskiya ta tabbata – a cikin abubuwan da suka gabata na fasalulluka – cewa littafin Al-Kāfi tabbas ya tattara wuce gona da iri abin da ma ba zai taɓa faɗowa a rai ba, kuma yana wadatarwa kawai mutum ya duba babukansa, balle kuma ya binciki labaransa.

SASHE NA BIYU: DANGANTAKARSU DA TSOF AFFIN KUNGIYOYI:

Lallai na lura cewa malaman Shi'a na zamani idan suka yi magana game da kungiyarsu, da mutanenta, da daulolinta, suna jingina mata dukkan kungiyoyi, da dauloli, da mutane waɗanda suke da alaƙa da Shi'anci, ko da kuwa sun kasance daga 'yan Isma'iliyyah ne da Baɗiniyyah, ko kuma daga cikin Zindikai na Dahriyyah, ko kuma daga cikin masu siffanta Allah da mutum (Mujassimahi) masu wuce gona da iri.

'Yan Shi'a Ithna Ashariyyah Suna Rungumar Dukkan Kungiyoyin Shi'a..

Idan suka yi magana – misali – game da daulolin Shi'a, suna ambatar daulur Fadimiyyah a gaba-gaban daulolinsu, tare da cewa ita ba akan Ithna Ashariyyah take ba,³ kuma idan aka zo gurin ambaton mutanensu, za ka ga da yawa daga cikinsu sarakunan fata ne da zindikanci waɗanda ake jingina wasu kungiyoyi na musamman zuwa gare su waɗanda ba na Ithna Ashariyyah ba, kai, har ma suna ɗaukar sunayen nasu da kansu.

Shi yasa kake gani – a matsayin misali – shehin Shi'a Muhsin al-Amin yana cewa game da Al-Hishāmiyyah (mabiya Hisham bin al-Hakam), da Al-Yunusiyyah (mabiya Yunus bin Abdul-Rahman al-Kummī), da Al-Shayḍaniyyah (mabiya Muhammad bin al-Nu'man Shaidān at-Taḳ) da sauransu: «Lallai dukkan su amintattu ne a gurin Shi'a Imamiyyah! Masu ingantacciyar aƙida, saboda haka duka su 'yan Imamiyyah ne kuma Ithna Ashariyyah»!⁴ Kai, mafi haɗari ma akan haka shi ne muna samun Ithna Ashariyyah tana koƙarin rungumar dukkan kungiyar da take da alaƙa da Shi'anci, ko da kuwa tana cikin kungiyoyin kafirci da iƙirarin littattafan Shi'a na farko da kansu!

¹ Hadisin Kāzem Al-Kifa'ī wanda Ali Al-Sālūs ya buga shi da rubutun hannun Al-Kifa'ī da kansa. (Duba: Fiḳh al-Shi'ah: shafi na 265).

² Abul Hasan Al-Khunayzī / Ad-Da'watul Islamiyyah: (1/27-28).

³ Duba: Ash-Shi'ah fil Mīzān, sashen daulolin Shi'a: (shafi na 127 da abin da yake bayansa), kuma duba: A'yanush Shi'ah: (1/44-45), kuma duba: Duwalush Shi'ah na Muhammad Jawad Mugniyyah.

⁴ A'yanush Shi'ah: (1/21).

Sannan za ka lura - misali - cewa suna sanya siffar halaccin shari'a akan wasu batattun da musulmai baki daya suka haɗu akan (batansu) kamar kungiyar Nusairiyyah.

Haƙiƙa ɗaya daga cikin malaman Ithna Ashariyyah na zamani, wanda ake kira Hasan al-Shirāzī, ya rubuta wata wasiƙa da ya sanya mata suna: (Al-Alawiyyun Shi'atu Ahlil Bait) - kuma Alawiyyun laƙabi ne na Nusairiyyah - kuma ya ambata a cikin wannan wasiƙar tasa cewa lallai shi ya haɗu da 'yan Nusairiyyah a ƙasar Siriya da Lebanon, kuma hakan ya faru ne da umarnin babban malaminsu na addini Muhammad al-Shirāzī, kuma ya ce: Lallai shi ya same su kamar yadda ake tsammani suna cikin Shi'ar Ahlul Baiti waɗanda suke morar tsarkakar zuciya ta aminci da kuɓuta da riƙon gaskiya, kuma suna da alaƙa da Ali ɗan Abi Dalib ta fuskar shugabanci (wilāyah), kuma sashensu yana dangantaka zuwa gare shi ta fuskar wilāyah da kuma nasaba (jini)... Kuma ya ce lallai kalmar Alawiyyun da Shi'a kalmomi ne guda biyu masu ma'ana ɗaya kamar kalmar Imamiyyah da Ja'afariyyah.¹

Kuma ba wani shehi daga cikin shehunan Ithna Ashariyyah da ya ƙaryata al-Shirāzī akai, tare da cewa littattafan Shi'a na farko suna kafirta Nusairiyyah kuma suna ɗauketa a matsayin kungiyar da ta fita daga Musulunci baki ɗaya.² Amma mutanen zamani suna kallonta a matsayin bangaren Ja'afariyyah ko da kuwa ta ambaci kanta da wani sunan na daban!

■ Inkarinsu Game Da Samuwar Kungiyar Shi'a Ta Masu Wuce Gona Da Iri (Ghulat)!

Kuma sashen manyan malaman Shi'a a wannan zamanin sun tafi akan cewa babu wata kungiyar masu wuce gona da iri a yau a bayan ƙasa! Duk da samuwar Nusairiyyah, da Durūz, da Al-Aghākhāniyyah da sauransu, sai ya zama kamar yana hukunta su da rashin wuce gona da iri. Muhammad Husain Al Kāshif al-Gidā' yana cewa: «Lallai dukkan kungiyoyi masu wuce gona da iri tabbas sun ƙare! Kuma babu guda ɗaya daga cikinsu a yau da take a raye (mai hura wuta)».³

Kuma Dr. Sulaiman Dunya (Allah Ya yi masa rahama) ya yi ƙarin bayani akan haka da faɗinsa: «To ina mutanen Al-Aghākhāniyyah suke, shin ba su ne masu faɗar "Hulul" (cewa Allah Yana shiga cikin halitta) ba?! Shin ba su ne tare da faɗarsu ta Hulul sun zama kafirai (malā'ihida) ba?! Ko kuwa ba su ne masu alaƙa da Shi'a ba, sannan shin ba su ne akan bayan ƙasa a yau ba ».⁴ Kuma zahiri shi ne sunayen da yawa daga cikin kungiyoyin Shi'a tabbas sun bace, amma ra'ayoyinsu da aƙidunsu sun wanzu a cikin littattafan Ithna Ashariyyah.

■ Littattafan Shi'a Suna Tabbatar da Aƙidun Masu Ghuluwwi (Wuce Gona Da Iri)!

Malaman Shi'a na wannan zamani, yayin da suke tabbatar da cewa littattafai guda takwas da abin da ke a matsayinsu su ne madogararsu ta farko wajen ɗaukar ilimi, to lallai ta hakan suna yarda da dukkan ra'ayoyi da aƙidun bangarorin Shi'a da suka kasance a tsawon tarihi! Domin waɗannan littattafai su ne kogin da dukkan rassa da kwararun Shi'a na daban suka kwarara a cikinsa. Wannan wata gaskiya ce tabbatatta mai hujjoji masu yawa; domin muna lura cewa babu

¹ Duba: Majmu'u Fatawa na Shehul Islam Ibn Taimiyyah: (35/145 da abin da yake bayansa).

² Duba wannan a cikin Bihārul Anwār: (25/285).

³ Aslush Shi'ah wa Usūluha: (shafi na 38), kuma duba: Da'watut Takrīb: (shafi na 75).

⁴ Binas Sunnah wash Shi'ah: (shafi na 37).

wata akidah daga akidun waɗaɗanɗan bangarori (na ghuluwwi) face tana da gurbi da shaida a cikin littattafan Shi'a 'yan Ithna Ashariyyah.

Kamar yadda kake lura cewa akidar "al-Badā'u" (sauyin ra'ayi ga Allah) wadda malaman bangarorin ghuluwwi suka ɗauke ta a matsayin akidarsu,¹ kuma aka jingina ta ga al-Mukhtāriyyah.² Duk da haka—kamar yadda ya gabata - a cikin ingantaccen littafinsu na al-Kāfi an ruwaito hadisai guda sha shida game da al-Badā'u! Haka kuma a cikin Bihārul Anwār, a babin al-Badā'u da al-Naskh (shafe hukunci), akwai hadisai fiye da saba'in! Ta haka ne al-Badā'u ya zama ɗaya daga cikin akidun Shi'a 'yan Goma sha Biyu, koda kuwa malamansu sun yi ƙoƙarin nema masu mafita don su kubuta daga kafirta musulmai saboda faɗar wannan gurbatacciyar akidah

Haka kuma akidar "al-Raj'ah" (dawowar matattu kafin alkiyama), sun ɗauke ta daga akidun masu ghuluwwi. Kuma malaman Shi'a da kansu sun amince cewa al-Raj'ah asalin akidah ce ta Ibn Saba'i, amma duk da haka, yanzu tana cikin ɗaya daga cikin ginshikan akidun Shi'a 'yan goma sha biyu.³

Haka nan kuma akidar "Ta'alih al-A'immah" (ɗaukaka imamai zuwa matsayin ababen bauta) tana cikin akidun masu ghuluwwi kamar su al-Saba'iyyah da sauransu. Zaka iske wannan akidah a wurin 'yan goma sha biyu a cikin al-Kāfi da Bihārul Anwār, da kuma littattafan tafsiri na magabata kamar Tafsirin al-Kummī da na al-Ayyashī, da littattafan mazajen hadisi kamar Rijalul Kishshī waɗanda ke ɗauke da nassoshi masu yawa da suke ɗaukaka imamai zuwa matsayin ababen bauta - kamar yadda aka ambata a baya.

Haka kuma maganar "Nafyus Sahwi anil A'immah" (kore rafkanuwa daga imamai) ta kasance ra'ayi ne na masu ghuluwwi daga al-Rawāfid. Kamar yadda Ibn Babawayh al-Kummī ya tabbatar da haka, har ma ya la'anci masu faɗin hakan a lokacin. Sai dai kuma daga baya ta juye ta zama akidar 'yan Shi'a. Kuma al-Majlisī ya jaddada cewa akwai ijma'i na malaman Shi'a a kan kore rafkanuwa ga imamai, har ma lamarin ya koma cikin abubuwan da mutum ba zai zama ɗan mazhabar ba sai da su!

■ Littattafan Shi'a Sun Rungumi Ra'ayoyin Masu Ghuluwwi daban-daban!

Lallai ra'ayoyin kungiyoyin Shi'a masu ghuluwwi sun kutsa kai cikin littattafan Shi'a 'yan goma sha biyu ta hanyar ruwayoyin da aka jingina su ga imamai, waɗanda malaman zamani suka amince da su. Shin ta'assubanci ne ya sanya su suka karɓi ruwayar 'yan shi'ah ko wace iri ce kuwa, tare da bijirewa daga ruwayoyin mutanen da suke kira da "al-Āmmah" (wato Ahlus Sunnah)? Alhali babban malaminsu al-Dusī ya amince da cewa mafi yawan mutanensu masu ruwaya suna cikin gurbatattun mazhabobi! Yana mai cewa: "Lallai mafi yawa daga cikin marubutanmu suna bin gurbatattun mazhabobi ne."⁴ Duk da haka, ya bayyana cewa littattafansu

¹ Duba: ash-Shahrastānī, al-Milal wan Nihal: (1/173).

² Al-Mukhtāriyyah: Mabiyan al-Mukhtar bin Abi Ubaid al-Thakafi. Daga cikin koyarwarsa akwai cewa yana tabbatar da al-Badā'u ga Allah Maɗaukaki (al-Milal wan Nihal: 1/147-148). Duba kuma: al-Ta'rif bil Kaysāniyyah.

³ Duba: Fasalin al-Raj'ah.

⁴ Al-Fihrist: (shafi na 24-25).

ababen dogaro ne. Duk wanda ya binciki tarihin masu rawaito maganganunsu zai gano hakan.. a sadda a cikinsu akwai ‘yan al-Wākifiyyah, da al-Fādahiyyah¹ da wasunsu.

Wasu daga cikin masu tunani na Shi'a a wannan zamani sun amince cewa tunani na 'yan goma sha biyu ya game ra'ayoyi da akidun bangarorin Shi'a na da. Kamar yadda Farfesa Mustafa ash-Shaybī ya bayyana cewa: "Amma ya zama dole muyi nuni, kafin mu daga al-kalami, cewa abubuwan da suka gabata na ra'ayoyin Shi'a waɗanda suka kasance keɓantattu ga wani ɓangare na musamman, ba a jima ba sai suka shiga cikin Shi'ancin 'yan goma sha biyu baki ɗaya! Kuma aka karfafa su da hujjoji na hankali da na nassoshi. Saboda haka, Shi'ancin yau shi ne jigon dukkan kungiyoyin Shi'a tun daga Ammar zuwa Hujr bin Adī, zuwa al-Mukhtar da Kaysan, zuwa ga Muhammad bin al-Hanafiyyah da Abu Hāshim, har zuwa bayanin Ibn Sam'ān da masu ghuluwwi na garin Kūfa zuwa masu ghuluwwi daga mataimakan Abdullahi bin al-Hārith, zuwa ‘yan Zaidiyyah da Isma'iliyyah, sannan Shi'ancin Imamiyyah wanda ya bayyana a matsayin 'yan goma sha biyu masana ilmul kalam na ‘yan shi'a da kuma mawallafansu sunyi aikin gauraye da tace waɗannan akidun."²

Sakamakon haka, Shi'ancin yau ya kunshi dukkan rassa na tafiyar Shi'a, tare da dukkan abubuwan da ke ciki na ghuluwwi. Har ma muna ganin tasirin al-Saba'iyyah a kan Ali - aminci ya tabbata a gare shi - yana bayyana gare mu ta hanyar ruwayoyin 'yan goma sha biyu. Duk wanda ya binciki sunayen babi-babi na littafin al-Kāfi da Bihārul Anwār zai gane haka.

■ Tabbatarwa Mai Hatsari Game da Sauyin Mazhabar Da Kuma bunkasar ta..

Lallai an sami wata magana mai hatsari, da kuma bayani mai tasiri daga wurin ɗaya daga cikin manyan malamansu na zamani a cikin ilimin Rijāl (ilimin tantance masu riwaya), wanda ke ɗauke da amincewa da cewa mazhabar ta canza kuma ta bunkasa! Kuma abin da 'yan goma sha biyu ke kai a yau, ya kasance ana kallonsa a matsayin wuce gona da iri da wuce iyaka a wurin magabatan Shi'a! Kuma lallai ‘yan Shi'a na wannan zamani suna kudirce akidojin da suke kallonsu a matsayin dole na mazhabar da rukunanta, alhalin a wurin magabatan Shi'a abubuwa ne na ghuluwwi da kafirci!

Sheikh Abdullahi al-Māmakāni yana cewa³ a lokacin da yake kare al-Mufaddal bin Umar al-Ju'fi game da zargin ghuluwwi da wasu malaman Shi'a na da suka yi masa: "Lallai mu mun bayyana fiye da sau ɗaya cewa, zargin da magabata suke yi wa mutum da ghuluwwi bai kamata a dogara da shi ba ko a karkata zuwa gare shi; saboda a bayyane yake cewa abin da yake a matsayin mafi kankantar darajoji na falalar imamai a yau, ya kasance a wurin magabata a matsayin wuce gona da iri! Kuma abin da muke kirga shi a yau a matsayin wajibi na mazhabar Shi'a, shi ne ainihin ghuluwwi a wurinsu. Kuma ya isa a ba ka misali da cewa, Ibn al-Sadūk ya kore rafkanuwa ga imamai a matsayin ghuluwwi! Alhalin yana ɗaya daga cikin abubuwan da mutum ba zai zama ɗan mazhabar ba sai da su a yau. Haka nan kuma tabbatar da ikon sanin abin

¹ Duba: Fasalin as-Sunnah.

² Mustafa ash-Shibī, as-Silah bainat Tasawwuf wat Tashayyu': (shafi na 235).

³ Abdullahi bin Muhammad Hasan al-Mamakānīni, yana ɗaya daga cikin manyan malaman Shi'a, an haife shi a Najaf shekara ta (1290H) kuma ya rasu a can a shekara ta (1351H). Daga cikin littattafansa akwai: Tanẓihul Maḳāl fi Ilmir Rijāl a mujalladai uku. (Mu'ujam al-Mu'allifin: 6/116).

da zai zo (wato ilimin gaibu) ta hanyar mala'ika Jibrilu da Annabi, yanzu ya zama ghuluwwi a wurinsu, amma yana cikin abubuwan da ake bukata na dole na mazhabar a yau!"¹

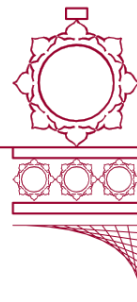
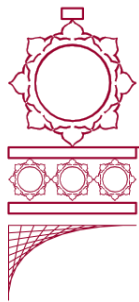
■ 'Yan Shi'a na Yau Sun yi Kari a Kan Shi'a na Baya..

Daga wannan nassi da waninsa, yana fitowa fili cewa 'yan Shi'a na wannan zamani ba su tsaya a kan koyi da magabatansu ba kawai wajen ghuluwwi, a'a, har ma sun yi kari a kansu! Har ta kai cewa manyan malaman Shi'a a karni na huɗu kamar al-Sadūk da waninsa, suna ganin cewa wanda yake da akidar cewa imamai ba sa rafkanuwa, ko kuma suna sanin abin da ya kasance da abin da zai kasance kuma babu abin da ke boyuwa gare su - kamar yadda lafazin al-Kulaynī yake -, to lallai wanda ya kuɗirce wannan a wurin manyan malaman Shi'a na baya, ana kirga shi a cikin masu ghuluwwi waɗanda ba za a karɓi ruwayarsu ba daga imamai! Amma mazhabar Shi'a ta canza kuma abubuwan nan sun zama rukuni na mazhabar shi'a a yau, kamar yadda al-Māmakāni ya tabbatar. Wannan yana nufin cewa Shi'a na farko ana kallonsu - bisa ga wannan - a matsayin masu ghuluwwi a wurin na yanzu, kuma basa amincewa da maganganinsu!

Kuma ka lura cewa hukuncin cewa masu waɗannan akidu mutane ne masu ghuluwwi, ya fito ne daga bakin manyan malaman Shi'a da kansu, ba wai daga malaman Ahlus Sunnah ba! Sannan lallai wannan shine ra'ayinsu a karni na huɗu bayan da Shi'ancin ya canza kuma ya bunƙasa. To ya kuma matsayin 'yan Shi'a na farko waɗanda Shi'ancinsu kawai ya tsaya ne a kan fifita Ali a kan Uthman kawai?!



¹ Tanḳīhul Maḳāl: (3/240).



FASALI NA BIYU

DAULAR AYOYI

❑ Lallai dalilin keɓance daularsu ta yanzu (ta yau) da bincike da aunawa, yana komawa ne zuwa ga abubuwa guda biyu na tushe:

■ **Dalili na Farko:** Ita daular ta gitta ta bakin jagoranta, kuma kundun tsarinta ya sanya wani sabon ra'ayi a cikin kewayen Shi'anci na Imamiyyah, wanda ya sanya muhawara a tsakanin shehunan Shi'a tsakanin mai goyon baya da mai hamayya, wannan ra'ayi shi ne cirato ayyukan Mahadi da ikonsa bayan tsawon boyuwarsa da jinkirin fitowarsa, zuwa ga cikakken malamin fikihun Shi'a (Al-Fakīh)! Kamar yadda daki-daki bayani zai zo da kuma magana akan gurbinsa, inda shi Al-Khomeinī ya kwace dukkan ayyukan Mahadin da ake jira baki ɗaya bayan kafuwar daularsa.

■ **Dalili na Biyu:** Domin an faɗi cewa lallai wannan daular ita ce take wakiltar Musulunci a wannan zamanin, kuma shehunanta su ne madogara ga Musulmai baki ɗaya, kuma mu'assasinta yana cikin mujaddidai! Kuma sashen jaridu sun yi da'awar cewa «Lallai martanin da (Yunkurin Khomeinī) ya haifar ya kasance ne domin shi yunkurin na Khomeinī yunkuri ne na Musulunci ɗari bisa ɗari»,¹ kuma mujallar Al-Ma'rifah ta Kasar Tunisiya ta tura sunan Khomeinī don samun kyautar lambar yabo ta Sarki Faisal domin hidimtawa Musulunci.²

Kuma wasu mujallu daban irin su Al-Rā'id,³ da Al-Da'wah,⁴ da Al-Risālah,⁵ da Al-Aman⁶ da wasunsu. Kuma waɗannan mujallun duka baki ɗayansu suna da alaƙa da Ahlus Sunnah!

Kuma tabbas sashen masu alaƙa da Ahlus Sunnah sun yabi juyin juya halin Khomeinī, kuma sun ɗauke shi a matsayin misali na gaskiya ga gwamnatin Musulunci!⁷ Sai hakan ya kasance wata fitina mai duhu wacce har yanzu da sauran gurbinta, kuma ko da sashen mutane sun farfado kuma gaskiya ta bayyana a gare su, sai dai akwai daga cikinsu wanda har yanzu yake ɗaukar abin da ake hura shi game da Shi'ar Khomeinī a matsayin «kururuwa ce kawai aka kirƙire ta».⁸

Kuma daular Khomeinī ta ci moriyar wannan yanayi mai taɓa zuciya mai tausayawa juyin juya halin, ta hanyar yaɗa labaran mazhabarta da tallata aƙidarta, kuma wannan kamfen na kafafen yaɗa labarai na tallatawa a cikin jaridun Musulunci ya taimaka wajen boye gaskiya a gaban gaba-ɗayan Musulmai, domin su ba su san komai ba game da sabanin da ke tsakanin Shi'a da Sunnah face cewa shi sabani ne akan wanda ya cancanci shugabanci (wilāyah): Ali ne ko

¹ Mujallar Al-I'tisām, Lamba ta Biyar, Shekara ta Arba'in da Biyu, Rabi'ul Awwal 1399 Bayan Hijira.

² Duba: Mujallar Al-Ma'rifah ta Kasar Tunisiya, Lamba ta (9), Shekara ta Biyar, Zul-Hijjah 1399 Bayan Hijira.

³ Duba: Al-Rā'id al-Almaniyya, Lamba ta (34), Zul-Hijjah 1398 Bayan Hijira, (shafi na 25-26).

⁴ Duba: Al-Da'wah al-Misriyya, Lamba ta (30) a cikin 1/12/1978 yayi daidai da 1398 Bayan Hijira, (shafi na 8).

⁵ Duba: Al-Risalah al-Lubnaniyyah, Lamba ta (31), Jamada al-Thaniya 1399 Bayan Hijira.

⁶ Duba: Al-Aman al-Lubnaniyya, Lamba ta (31), 9 Shawwal 1399 Bayan Hijira.

⁷ Misali kamar: «Al-Khomeinī Al-Hall al-Islamī wal-Badīl», rubutun Fathi Abdul-Aziz, da kuma «Ma'a Thaurat Iran» wanda shi ne bincike na uku daga cikin binciken da Cibiyar Musulunci ta Aachen take samarwa, da kuma littafin: «Nahwa Thaurah Islamiyyah» na Muhammad Anbar.

⁸ Madogarar da ta gabata.

Abubakar, kuma wannan sabanin ba wani abu ba ne mai girman gaske a yau. Sai wannan yanayin ya kasance fage mai albarka wajen bazuwar fitina.. Kuma daga nan, ya zama dole a fito da bayanin gaskiya yadda take.

SASHE NA FARKO: TUNANIN MU'ASSASINTA (WANDA YA KAFA TA):

Ta hanyar komawa zuwa ga abin da Khomeinī ya rubuta a cikin littattafansa: Kashful Asrār, da Tahrīrul Wasīlah, da Al-Hukumatul Islāmiyyah, da Misbāhul Imāmah wal Wilāyah, da Rasā'ilut Ta'addud wat Tarjīh wat Ta'kiyyah, da Durus fil Jihad war Rafd, da Sirrus Salāt.. da sauransu, yana bayyana cewa lallai yana da jerin ra'ayoyi da fuskoki, wanda kila mafi mahimmancinsu su ne kamar haka:

Na Farko: Fuskanta ta Gumakanci:

A cikin littafinsa Kashful Asrār, Khomeinī ya rubuta karkashin taken: «Shin ba ya daga shirka neman bukata daga matattu?»:

«Ana iya cewa yin tawassuli zuwa ga matattu da neman bukata daga gare su shirka ce; domin Annabi da imami bayan mutuwersu ba a tsammanin amfani ko cutarwa daga gare su. To amsa a nan ita ce: Lallai shirka ita ce neman bukata daga wanin Allah tare da aƙidar cewa wannan wanin shi ne abin bauta kuma Ubangiji, amma idan aka nemi bukata daga wani ba tare da wannan aƙidar ba, to wannan ba shirka ba ne, kuma babu banbanci a cikin wannan ma'anar tsakanin rayayye da mataccen abu. Saboda haka, idan mutum ya nemi buƙatarsa daga dutse ko laka ba zai kasance shirka ba, tare da cewa tabbas ya aikata abu na bata. Kuma ta wani bangaren, mu muna neman taimako ne daga rayukan annabawa tsarkakku da imamai waɗanda Allah Ya ba su iko. Lallai rayuwar ruhi bayan mutuwa, da kuma cikakken ikon rayuka akan wannan duniyar baki ɗaya ya tabbata da hujjoji yankakku da dalilai na hankali ingantattu ».¹

Sannan ya ambaci wasu maganganu na masana falsafa domin tabbatar da da'awarsa, wannan nassin ya kunshi abubuwa kamar haka:

A- Aƙidarsa ta cewa roƙon duwatsu, da gumaka, da maƙabartu (ƙaburbura) komabayan Allah, ba ya kasancewa shirkanci, sai fa idan mai roƙon ya ƙudirce cewa lallai wannan abin shi ne abin bauta kuma Ubangiji.

Kuma wannan magana ce ta bata; domin wannan ita ce babbar shirka da kanta (Al-Shirkul Akbar), wacce Allah Ya aiko manzanni kuma Ya sauƙar da littattafai domin bata ta, kuma ita ce shirkar masu shirkanci waɗanda Manzo ﷺ ya yake su. Domin ba a boye yake ba cewa lallai masu shirka ba su kasance suna ƙudurtawa a cikin "gumakansu" cewa su ne Ubangiji ba, a'a, sun kasance suna faɗa kamar yadda Allah Ya ba da labari game da su: **{Ba mu bauta musu ba sai don su kusantar da mu zuwa ga Allah kusanci}** [Az-Zumar: 3]. Kuma Maɗaukakin Sarki Ya ce: **{Kuma suna bauta wa abin da ba ya cutar da su, kuma ba ya amfanar da su ba Allah ba, suna cewa: Waɗannan su ne masu cetonmu a gurin Allah. Ka ce: Shin kuna ba Allah labarin abin da bai sani ba a cikin sammai ko a cikin ƙasa? Tsarki ya tabbata a gare Shi kuma Ya ɗaukaka daga abin da suke yi na shirka da Shi(18)}**. Kuma

¹ Kashful Asrār: (shafi na 30).

Maɗaukakin Sarki Ya ce: {Ka ce: Kasa da wanda yake a cikinta na wanene, idan kun kasance kun sani?(84) Za su ce: Na Allah ne. Ka ce (da su):To me yasa bakwa wa'azantuwa?(85) Ka ce (da su): Wane ne Ubangijin sammai guda bakwai kuma Ubangijin Al'arshi mai girma?(86) Za su ce: Na Allah ne. Ka ce (da su): To me yasa bakwa takawa?(87) Ka ce (da su): Wane ne a hannunsa mulkin kowane abu yake, kuma Shine Yake karewa, (Shi) kuma ba a karewa a kansa idan kun kasance kun sani?(88) Za su ce: Na Allah ne. Ka ce (da su): To ta yaya ake tafiyar da hankalinku?(89)}. To ya tabbata da wannan cewa masu shirka a Larabawa sun tabbatar da cewa Allah Shi kaɗai ne Mahaliccin kowane abu, kuma tare da haka sun kasance mushrikai, kuma shirkarsu tana cikin irin wannan shirka da Khomeinī yake kira zuwa gare ta.

B- Aƙidarsa ta cewa matattu suna da iko akan amfani da cutarwa. Kuma yana cewa lallai ana neman taimako daga gare su akan hakan. Kuma wannan maganar tasa tana buɗe ƙofar shirka babu shakka, domin matattu ba sa mallaka wa kansu cutarwa ko amfani .. Shin akwai wani bambanci tsakanin wannan da shirkar mushrikan Kuraishawa.. da sauran mushrikai na al'ummomi waɗanda mafi yawan shirkarsu ta kasance daga wannan ƙofar take.¹ Wataƙila bambancin shi ne cewa waɗannan suna kiran shirkarsu da sunan Musulunci, kuma suna kallon cewa tana cikin addinin Muhammadu ﷺ!

C- Da'awarsa ta cewa akwai cikakken ikon rayuka akan kewaye wannan duniyar baki ɗaya, sannan ya kutsa cikin tarkacen falsafa domin tabbatar da abin da yake da'awa! Alhalin kewaye wannan duniyar ta Allah ce Shi kaɗai: **{Kuma Allah Ya kasance Mai kewaye da kowane abu}** [An-Nisā: 126], shi kuwa ruhi abin halitta ne abin tafiyarwa, kuma bayan rabuwar sa da gangar jiki yana cikin jin daɗi ko azaba, kuma ba ya da wani rabo daga cikin lamari na kewaye duniya baki ɗaya.

○ Aƙidarsa ta Tasirin Taurari da Ranaku akan Motsin Ɗan Adam:

Khomeinī yana da'awar cewa lallai akwai wasu ranaku Nahisai a cikin kowane wata, waɗanda ya zama dole ɗan Shi'a ya tsayar da kowane aiki acikinsu, kuma lallai canzawar watan zuwa ga sashen burujai yana da tasiri mara kyau akan aikin ɗan adam! Don haka, dole ɗan Shi'a ya dakata daga yin wani aiki na musamman, har sai watan ya wuce wannan burujin da aka kebance! Kuma babu shakka cewa wanda yake ƙudurta cewa ranaku da taurari suna da tasiri wajen kawo farin ciki, ko haifar da cutarwa ko tunkuɗe ta, to tabbas ya dace da 'yan "Sābi'a" (masu bautar taurari na ɗā) a cikin aƙidarsu akan taurari!

Kuma abin da yake shaida akan wannan abin da Khomeinīn ya fuskanta shi ne abin da ya zo a cikin littafin Tahrīrul Wasīlah; inda yake cewa: «Ana ƙyamar ƙaddamar da shi (wato aure) alhalin wata yana cikin burujin al-Akrab, da kuma lokacin da wata ya buya, da kuma a cikin ɗayan Nahisai a cikin kowane wata, waɗanda suke guda bakwai ne: rana ta 3, rana ta 5, rana ta 13, rana ta 16, rana ta 21, rana ta 24, da rana ta 25 (kuma hakan daga kowane wata ne)».²

¹ Duba: Sharhuɗ ɗahāwīyyah: (shafi na 20).

² Tahrīrul Wasīlah: (2/238).

○ Hakikanin Shirka a Wurin Khomeinī:

Mene ne abin da yake zama shirka a hangen Khomeinī? Khomeinī yana cewa: «Akwai nassoshi da dama da suke siffanta kowane tsari da ba na Musulunci ba da cewa shirka ne, kuma shugaba ko mai iko a cikinsa dagutu ne. Mu kuma wajibi ne a kanmu mu kawar da alamomin shirka daga cikin al'ummarmu ta Musulmi, kuma mu nisantar da ita gaba daya daga rayuwarmu».¹ To kana gani a nan cewa ma'anar shirka a wurin Khomeini ita ce shugabancin wani daga cikin Ahlus Sunnah akan kasashen Musulmai! A lokacin, shugabanta mushriki ne, kuma mutanen cikinta mushrikai ne. Saboda haka, addinin Khomeinī shi ne "Jagoranci (Wilāyah)" ba Wai Kadaita Allah (Tauhid) ba!

📖 Na Biyu: Da'awar "Hulul" (Allahu Ya Shiga Cikin Halitta) da "Ittihad" (Hadewar Mahalicci da Halitta):

Kuma siffar sufanci na wuce gona da iri (Al-Tasawwuf al-Ghali) a wurin Khomeinī tana bayyana a cikin mafi bayyanar alamunta a cikin littafinsa: «Misbāhul Hidāyah ilal Khilāfah wal Wilāyah», sannan da wani littafin nasa na daban: «Sirrus Salat».. **Kuma ga bayani nan na sashen fuskokinsa a sufanci na wuce gona da iri kamar haka:**

A- Fadinsa na "Hulul" na Kebantacce (Allahu Ya shiga cikin Sayyidina Ali):

Yana cewa game da Shugaban Muminai Ali: «Mataimakinsa (wato mataimakin Manzo ﷺ) mai tsayuwa a mukaminsa a cikin mulki na fili da na boye, wanda ya haɗe da hakikaninsa a halara Jabarutiyya da Lahutiyya, asalin bishiyar Duba, kuma hakikanin bishiyar Sidratul Muntaha, abokin tarayya mafi daukaka a matsayi mafi kusanci, malamin ruhanai, kuma mai tallafawa annabawa da manzanni; Ali Shugaban Muminai».²

To ka dubi fadinsa: «Wanda ya haɗe.. da Lahut», za ka same shi kamar maganar Kiristoci ce ta hadewar Ubangiji da ɗan adam (mutum). Kuma tun kafin haka, masu tsaurin ra'ayi na Shi'a sun yi da'awar cewa Allah Ya shiga cikin Ali ɗan Abi Talib. Kuma ya faɗa akan fadinsa Maɗaukakin Sarki ﷺ: {**Yana gudanar da lamari, Yana rarrabe ayoyi domin ku kasance kuna da yakini da haɗuwa da Ubangijinku**} [Al-Ra'd: 2], sai ya ce: «Wato Ubangijinku shi ne Imami».³

B- Fadinsa na "Hulul" da "Ittihad" na Gaba daya (Komai shi ne Allah):

Khomeinī ya ma tsallake matakin faɗar Hulul na sashe kawai, ko Hulul na musamman ga Ali, zuwa ga faɗar Hulul na gaba daya ga dukkan halitta.. Shi yana cewa - bayan ya yi magana akan Tauhidi da matakan sa a tunaninsa - : «Sakamako ga dukkan mataakai da kaɗaitawa shi ne rashin ganin wani aiki ko siffa koda daga Allah Maɗaukaki yake, da kuma korar yawa baki daya, da shaida kaɗaitaka zallah..».⁴

¹ Al-Hukūmatul Islamiyyah: (shafi na 33-34), kuma duba: Afidarsu akan Tauhidin Uluhiyyah da abin da yake bayan haka daga wannan sakon.

² Misbāhul Hidāyah: (shafi na 1).

³ Misbāhul Hidāyah: (shafi na 145).

⁴ Misbāhul Hidāyah: (shafi na 134).

Kuma yana bayyana cewa faɗinsa: «Rashin ganin wani aiki ko siffa koda daga Allah Maɗaukaki yake» domin ƙarfafa mazhabar masu haɗe halitta da Mahalicci (Al-Ittihadīyah) ne; domin ganin aiki na daban, da tabbatar da siffa ta musamman ga Allah yana nufin tabbatar da samuwar wani abu na daban, kuma wannan shirka ne a wurinsu. Sannan yana ciratowa daga ɗayan imamansa cewa ya ce: «Muna da wasu halaye tare da Allah: Shi Shi ne, mu mu ne, Shi mu ne, mu Shi ne».¹ Sannan ya yi ƙarin bayani akan haka da faɗinsa: «Kuma kalmomin ma'abota sani (Ahlul Ma'rifah) musamman babban shehi Muhyiddin (Ibn Arabi) suna cike da misalin hakan kamar faɗinsa: Ubangiji halitta ne, halitta kuma Ubangiji ce, Ubangiji kuma Ubangiji ne, halitta kuma halitta ce».² Kuma ya ce: «Babu wata bayyana kuma babu wata samuwa sai Tashi (Allah) Albarka da Ɗaukaka sun tabbata a gare Shi, kuma duniya tunani ce cikin tunani a wurin 'yantattu».³

Na Uku: Tsaurin Ra'ayi a Cikin Rāfidanci (Ar-Rafd):

Khomeinī yana ɗaukar mazhaba ta tsattsauran ra'ayi da wuce gona da iri, wato mazhabar ghulat na 'yan Rāfidha.⁴ Kuma abin da yake nuna hakan shi ne cewa yana dogara da maganar masu tsaurin ra'ayinsu wajen fifita imamai akan annabawan Allah da manzanninSa; inda yake cewa: «Lallai yana cikin abubuwan dole na mazhabarmu cewa imamanmu suna da wani matsayi wanda wani mala'ika mai kusanci ba zai taɓa kaiwa gurin ba, haka kuma wani Annabin da aka aiko». Kuma tabbas ya zo daga gare su (aminici ya tabbata a gare su) cewa: «Muna da wasu halaye tare da Allah waɗanda wani mala'ika mai kusanci ko Annabin da aka aiko ba su isa gare su ba».⁵ Kuma wannan ita ce mazhabar masu tsaurin ra'ayi na 'yan Rāfidha!

Kuma kana ganin Khomeinī yana danganta wannan mazhabar ga dukkan mutanen zamanin yanzu, da cewa wannan yana cikin abubuwan dole a wurinsu. To mutanen zamanin yanzu – gini akan haka - suna cikin masu tsaurin ra'ayi na 'yan Rāfidha a hukuncin malaman Musulunci. Kuma ba wannan kaɗai ba, a'a, aƙidar Khomeinī akan imamansa ita ce aƙidar masu tsaurin ra'ayi a hukuncin manyan shehunan Shi'a a ƙarni na huɗu; abin da yake nuna haka shi ne cewa yana tafiya zuwa ga faɗar cewa imamansa «ba a taɓa siffanta su da rafkanuwa ko gafala ba».⁶

Kuma wannan a hangen shehinsu Ibn Babawayh (wanda ake yi masa laƙabi da shugaban malaman hadisi) ita ce mazhabar masu tsaurin ra'ayi da Al-Mufawwidhah, waɗanda su a wurin Ibn Babawayh da waninsa sun cancanci la'ana inda ya ce: «Lallai masu tsaurin ra'ayi da Al-Mufawwidhah- la'anar Allah ta tabbata a gare su - suna ƙaryata rafkanuwa ga Annabi ﷺ».⁷ Kuma ya cirato daga shehinsa Muhammad bin al-Hasan bin al-Walīd cewa ya kasance yana ɗaukar kore rafkanuwa daga Annabi da imami a matsayin wuce gona da iri.⁸ Kuma a cikin

¹ Misbāhul Hidāyah: (shafi na 114).

² Misbāhul Hidāyah: (shafi na 114).

³ Misbāhul Hidāyah: (shafi na 123).

⁴ Kuma duba da yanda yake da tsananin sha'awa da sunan Rafidha, yana kiran ɗayan littattafansa da sunan Durūs fil-Jihad wal-Rafd.

⁵ Al-Hukūmatul Islamiyyah: (shafi na 52).

⁶ Al-Hukūmatul Islamiyyah: (shafi na 91).

⁷ Man La Yahduruhul Faḳīh: (1/234).

⁸ Man La Yahduruhul Faḳīh: (1/234).

littafinsa Al-I'tikādāt, ya yi hukunci akan waɗannan masu tsaurin ra'ayin da Mufawwidha da faɗinsa: «Aƙidarmu akan masu tsaurin ra'ayi (Ghulat) da Mufawwidhah ita ce lallai sun kafircewa Allah Mai girman suna, kuma lallai su sun fi Yahudawa, da Kiristoci, da Majusawa sharri»!¹

Na Huɗu: Sashen Aƙidun Khomeini:

Wannan shi ne lamarin, kuma Khomeinī a cikin sauran aƙidunsa ba ya bambantawa da aƙidun wuce gona da iri na ɗan Shi'ar Sha Biyu (Ithna Ashariyyah), waɗanda shafukan wannan binciken suka yi magana a kansu. Kuma hakan yana bayyana ne a cikin kafurta sahabbai da yake yi,² da ma dukkanin Ahlu al-Sunnah baki ɗaya, har ma yana kiran su da sunan "Nawāsib" (masu kiyayya da Ahalul baiti) - in ban da waɗanda suke kira da raunana (Mustadh'afun) - kai, yana ma ɗaukar ra'ayi mafi tsauri ne daga cikin ra'ayoyin mutanensa akan hakan, wato mu'amalantar su kamar kafiran yaƙi (Harbī). Inda ya ce: «Mafi ƙarfin magana ita ce haɗa Banāsibe da mutanen yaƙi (Ahlul Harb) wajen halaccin abin da aka kwaso na ganima daga gare su da kuma abin da ya shafi fitar da Khumusi (ɗayan biyar) a kansa, kai, abin da ma abin da yake a bayyane shi ne halaccin ɗaukar dukiyarsa a duk inda aka same ta, kuma ta kowace irin fuska, da kuma wajabcin fitar da khumusinsa».³ Kuma yana nufin "Nāsibi" da dukkan Ahlus Sunnah da abin da yake biye musu - a nazariyyarsu - na ɗan Shi'a Zaidiyyah in ban da rukunin Jārudiyyah; ba wai 'yan Khawārij kaɗai ba waɗanda su ne ake kira da Nawāsib a wurin Ahlus Sunnah saboda haɗuwarsu akan kafurta Shugaban Muminai Ali. Saboda haka, yana ambatar 'yan Khawārij a matsayin wani kashi na daban tare da Nawāsib, inda yake cewa misali: «Amma su Nawāsib da Khawārij - la'antar Allah Maɗaukaki ta tabbata a kansu su - duka biyun najasa ne..».⁴

Kuma a cikin aƙidarsu game da Alkur'ani, Khomeinī yana nuna gaskatawarsa ga tatsuniyar nan ta samuwar wani Alkur'ani na Ali - yardar Allah ta tabbata a gare shi - wanda ya nuna wa sahabbai - yardar Allah ta tabbata a gare su - sai suka ƙi karbarsa, da kuma cewa yana ɗauke da wasu ƙarin bayanai da ba sa cikin Alkur'ani, inda yake cewa: «Kuma wataƙila Alkur'anin da ya tattara (wato Ali) kuma ya yi nufin isar da shi ga mutane bayan Manzōn Allah,⁵ shi ne Alkur'ani mai girma tare da dukkan keɓantattun abubuwa da suka shigo cikin fahimtarsa waɗanda suke ajiye a wurinsa ta hanyar koyarwar Manzōn Allah».⁶

Kuma a cikin nassin da aka fassara wanda yake gaba na daga littafin Kashful Asrār, Khomeinī yana ba da amsa ga wanda yake cewa: Me yasa ba a ambaci imamai ba a cikin Alkur'ani? Da faɗinsa:

¹ Al-I'tikādāt: (shafi na 109).

² Har ma yana tabbatarwa a cikin littafinsa Tahrīrul Wasīlah halaccin barranta daga maƙiya addini a cikin sallah - kuma maƙiyan imamai a cikin al'adarsu su ne sahabbai in ban da mutum uku ko bakwai - (Tahrīrul Wasīlah: 1/169), kuma a cikin littafinsa Kashful Asrār ya bayyana kafurta Shehunai guda biyu (Abubakar da Umar). Duba: Kashful Asrār: (shafi na 112 da abin da yake bayan haka), kuma duba: An-Nadwī, Sūratāni Mutadāddatani: (shafi na 57-58), Muhammad Manzūr an-Nu'manī, Ath-Thawratul Iraniyyah fi Mizanil Islam: (shafi na 48 da abin da yake bayan haka).

³ Tahrīrul Wasīlah: (1/352), kuma duba: Wajā'a Dawrul Majūs: (shafi na 186).

⁴ Tahrīrul Wasīlah: (1/118).

⁵ Haka yake a cikin nassin ba tare da ambaton salati ga Annabi ﷺ ba.

⁶ Risalat fit Ta'adul wat Tarjih: (shafi na 26) (yana cikin juzu'i na biyu na Al-Rasā'il na Khomeinī).

«Lallai waɗanda dangantakarsu da Musulunci da Alkur'ani ba ta zamo ba sai don neman shugabanci da duniya, kuma sun kasance suna sanya Alkur'ani ya zama tsani na manufofinsu na bata, da ya kasance mai yiwuwa ne su juya wannan littafi na sama a lokacin da aka ambaci sunan imami a cikin Alkur'ani, da kuma cewa su goge waɗannan ayoyin daga gare shi, kuma su lika wannan tabo na aibi akan rayuwar Musulmai».¹ To shi a nan bai bayyana faruwar juyawa ba sai dai ta hanyar hararowa, sai dai shi yana da'awar cewa a bayyane yake cewa akwai ikon kowa daga cikin mutane ya juya littafin Allah, kuma a cikin wannan akwai karyata faɗinSa Maɗaukakin Sarki: {**Lallai Mu ne Muka saukar da Ambato (Alkur'ani), kuma lallai Mu Masu kiyayewa ne a gare shi**} [Al-Hijr: 9]. Kuma ka dubi wannan tunani na son zuciya, wanda yake da'awar cewa Allah Maɗaukaki bai ambata a cikin littafinsa abin da yake - kamar yadda aƙidarsa take - asalin addini da ginshikinsa mai ƙarfi ba don tsoron kada sahabbai su juya shi!

Haka kuma Khomeinī yana faɗa da aƙidar fakuwa kuma yana da'awar dawowarsa, kai, yana ma cewa: Lallai annabawa sun zo gaba ɗaya domin gina ginshikan adalci a duniya amma ba su yi nasara ba, har ma da Annabi Muhammadu cikamakin annabawa wanda ya zo domin gyaran ɗan adam.. bai yi nasara akan hakan ba, kuma lallai mutumin da zai yi nasara akan hakan shi ne Mahadi wanda ake sauraro.²

Kuma tabbas Musulmai sun yi inkarin wannan, kuma kungiyar Haɗin Kan Duniyar Musulunci (Rābidat al-Ālam al-Islamī) ta fitar da wata sanarwa tana inkarin wannan magana, tana mai bayyana cewa tana ɗauke da cin karo a bayyane da Musulunci, da abin da Alkur'ani da Sunnah suka zo da shi, da kuma abin da al'umma ta haɗu a kansa..³ Haka kuma anyi inkarin hakan daga ɓangarori masu yawa.⁴ Kuma mujallar "Al-Jamā'ah al-Islamiyyah" a ƙasar Pakistan ta buga jawabin Khomeinī, kuma ta yi sharhi a kansa da faɗinta: «Wannan kore Musulunci ne, da kuma tarihin Musulunci, kuma wani lamari ne da koda abokai ba za su iya jurarsa ba».⁵

Kuma tabbas Khomeinī ya fitar da wata sanarwa yana ba da amsa ga masu karyatawa, amma babu komai a cikin amsarsa sai dai ƙarfafa wannan abin ƙyamar, inda ya ce: «Kuma muna cewa lallai annabawa ba a ba su nasarar tabbatar da manufofinsu ba, kuma Allah zai tashi wani mutum aƙarshen zamani da zai tsaya domin aiwatar da lamuran annabawa», sannan sai yake yin raddi ga masu karyatawa cewa lallai suna ƙoƙarin raba kan Musulmai ne».⁶

○ **Shubha da kuma bada amsa game da ita:**

Wasu daga cikinsu suna cewa: Lallai Khoimeinī ya yi watsi da wani sashe na aƙidarsa akanTa Kiyayyah, kuma lallai ya umarci mabiyansa da yin sallah tare da Ahlus Sunnah cikin abin da ake ɗauka a matsayin daidaito a surarsa ta zahiri.

¹ Kashful Asrār: (shafi na 114).

² Wata maƙāala ce wacce al-Khmainī yayita a munabasabar taron tina mauludin imamul Mahdi a 15 ga watan Sha'aban 1400H, kuma an yadāta a cikin radion Tahrān. (Al-ra'ayil Ām al-Kuwaitiyya a watan 17 Sha'aban 1400H, kuma Ka duba: Majallatul Kuwaitiyya, adadi na (488) a 8/7/1980M, kuma ka duba: Nahjul Khmainī: (shafi na 45-47)).

³ Ka duba: Al-Istinkār fi jaridatul Madina 4 Ramadan 1400H, da Jaridatu Akhbaril Ālamil Islamī 9 Ramadan 1400H, Al-Mujtama'ul Kuwaitiyya, adadi na (488) 8/7/1980M. Kuma ka duba: Nahjul Khmaini: (shafi na 45-47).

⁴ Adadin da ya fito a 29 ga ZulHijja 1404, ka duba: Nahjul Khmainī fi mizanil fikril Islamī: (shafi na 52).

⁵ Al-Khumainī/ Mas'alatul Mahdi al-Muntazir ma'a risatin ukhra (shafi na 22).

⁶ Ka duba: Risalatul ta'adul wal tarjih: (shafi na 71).

Za'a iya samun amsa game da hakan a sakonsa a at-Ta'adul wat Tarjih, da kuma risalarsa a Ta'kiyyah, kuma ya ishe ka ka san imaninsa daga wannan cewa asalin addininsu na tsayuwa ne akan sabawa Ahlus Sunnah, kuma wannan asalin na daga abubuwan da ya rinjayar a halin sabanin marawaita.. Khomeinī yana cewa: (Lallai labaransu da suke umarni da rikon abin da ya saba wa gama-gari.. kamar fadinsa: «Abin da ya sabawa gama-gari (wato Ahlus Sunnah) to akwai shiriya a cikinsa».. da fadinsa: «Ku bar abin da ya dace da mutanen nan lallai shiriya tana cikin saba musu» suna cikin asalan samar da rinjaye (Tarjih), kuma samar da rinjaye da su ba wai don bauta tsantsa ba ne, a'a «domin kasancewar saba musu hanya ce ta zuwa ga gaskiya, kuma shiriya tana cikin saba musu».¹ To kana ganin Khomeinī yana kidaya sabawa Ahlus Sunnah a matsayin daya daga cikin asalan samar da rinjaye a wurinsu.

Amma maganar umarninsa ga bangarensa na yin sallah tare da Ahlu al-Sunnah, to wannan yana shiga ne ta kofar Ta'kiyyah, kuma shi ne abin da ya fito da bayaninsa daki-daki a cikin makalarsa ta At-Ta'kiyyah, inda ya ce a cikinta: «Lallai tabbas wasu ruwayoyi na musamman sun zo da suke nuni akan ingancin sallah tare da mutane, da kuma kwadaitarwa akan halartar masallatansu da koyi da su da kuma la'akari da ita, kamar ingantacciyar ruwayar Hammad bin Uthman daga Abu Abdullah cewa ya ce: «Wanda ya yi sallah tare da su a sahu na farko ya kasance kamar wanda ya yi sallah a bayan Manzoni Allah ﷻ a sahu na farko», sai Khomeinī ya biyo bayan hakan da fadinsa: «Babu shakka cewa sallah tare da shi - wato tare da Manzoni Allah ﷻ - ingantacciya ce mai falala mai yawa, to haka ma sallah tare da su a lokacin Ta'kiyyah»!² Sannan ya ce: «Da amintacciyar ruwayar da yaji ya ce: Na tambaye shi game da aurensu da yin sallah a bayansu? Sannan ya ce: Wannan lamari ne mai tsanani ba za ku iya hakan ba, tabbas Manzoni Allah ﷻ ya yi aure kuma Ali ya yi sallah a bayansu».³

Sannan ya yi nuni akan cewa wannan kashi na Ta'kiyyah ba ya da alaƙa da "abin da yake dole", kuma ya kebanta ne da mu'amalantar Ahlus Sunnah, domin shi yana ganin cewa Ta'kiyyah tana kasancewa dole ne a lokacin tsoro, kuma tana kasancewa don "dabarar zama da mutane" kuma a lokacin tana cikin mafifitan ayyuka a wurinsu.. Shi kuma kashi na farko lamarinsa a bayyane yake, sai dai kashi na biyu yana bayyana shi da fadinsa: «Amma ita Ta'kiyyah ta dabarar zama wadda ake kwadaitarwa a cikinta - haka yake - daga cikin abin da yake bauta tare da ita ta kasance mafi soyuwar bauta da mafificiyarta, to abin da yake a fili shi ne kebentakarta da Ta'kiyyah akan gama-gari (Ahlus Sunnah), kamar yadda yake shi ne madafar ruwayoyi duk da yawansu».⁴ Saboda haka, yin Ta'kiyyah tare da Ahlus Sunnah na cikin mafifitan ayyuka! Kuma halatatta ce a sake a wurinsu.. Sannan Khomeinī yana nuna nau'i na uku bayan haka daga cikin nau'ukan Ta'kiyyah a wurinsu, wato "boyewa" (Al-Kitman) wanda yake fuskantar bayyanawa a fili, kamar yadda yake cewa: «To tana kasancewa akan iyakacin bayaninsa da ma'anar kiyayewa daga yaduwar mazhabar da kuma kiyayewa daga yada asirin Ahalul baiti».⁵

¹ Duba: Risalat at-Ta'adul wat-Tarjih: (shafi na 71).

² Risāla fit Ta'kiyyah: (shafi na 108) (yana cikin juzu'i na biyu na Al-Rasa'il).

³ Risāla fit Ta'kiyyah: (shafi na 198).

⁴ Risala fit Ta'kiyyah: (shafi na 200).

⁵ Risala fit Ta'kiyyah: (shafi na 184).

Saboda haka, wanda ya kyautata zato ga Khomeinī, kuma ya ce tabbas ya janye daga Taḳiyyah da yaudara, to ya buya a gare shi cewa Taḳiyyah a wurinsu kashi-kashi ce, kuma Taḳiyyah tare da Ahlus Sunnah tana cikin mafifitan ayyuka a wurinsu, kuma ba a shardanta mata cewa abu ne na dole ba.

Kuma a karshe.. ya wadatar gare ka ka sani cewa Khomeinī yana ƙidaya zamanin Khalifofi Shirayyu a matsayin zamanin Taḳiyyah, inda yake cewa: «Lallai daga bayan Manzon Allah ﷺ har zuwa zamanin shugabancin Shugaban Muminai, da wanda yake bayansa har zuwa zamanin fakuwa (Al-Ghaibah), imamai da mabiyansu sun kasance ababen jarabawa da Taḳiyyah sama da shekaru ɗari biyu»!¹

Na Biyar: Fadinsa Akan Gamewar Shugabancin Shugaba (Wilāyat al-Fakīh):

'Yan Shi'ar Sha Biyu (Ithna Ashariyyah) suna gaskata cewa shugabanci na gaba ɗaya (Al-Wilāyah al-Āmmah) akan Musulmai yana rataye ne da wasu mutane ayyanannu da sunayensu da adadinsu, waɗanda Allah Ya zaɓe su kamar yadda yake zaɓar annabawanSa,² kuma waɗannan imamai lamarinsu kamar lamarin Allah yake, kuma kiyayewarsu daga kurakurai (Ismah) kamar kiyayewar manzannin Allah take, kuma falalarsu tana sama da falalar annabawan Allah!

Sai dai na ƙarshen waɗannan imaman - kamar yadda aƙidarsu take - boyayye ne tun shekara ta (260H), kuma domin wannan ne 'yan Shi'ar Sha Biyu suka haramta cewa wani ya tsaya a matsayinsa na halifanci har sai ya fito daga maɓoyarsa, har ma suna cewa: «Kowace tuta da za a ɗaga kafin tsayuwar mai tsayawa (Al-Kā'im - wato Mahdi), to mai ita ɗan tawaye ne (ɗaghut) koda kuwa yana kira ne zuwa ga gaskiya».³

○ **Umarnin Imamanci (Al-Marsum al-Imamī)..**

Kuma akan wannan ne 'yan Shi'ar ƙarnonin da suka gabata suka shude.. Kuma tabbas sun sami ikon su ɗauki "umarnin imamanci" da sa hannu daga boyayyen - akan iyakacin da'awarsu - wanda yake ba da izini ga manyan malamansu su tsaya akan sashen ikon da ya kebanta da Mahdi, ba dukkan iko baki ɗaya ba. Kuma wannan sa hannun yana cewa: «Amma abubuwan da suka auku na sababbin lamura, to ku koma a cikinsu zuwa ga masu ruwaito hadisinmu, lallai su ne hujjata ne a kanku kuma ni ne hujjar Allah».⁴ Kuma a bayyane yake ta hanyar wannan "nassin" cewa yana umartarsu da komawa wajen sanin hukunce-hukuncen abubuwan da suka auku da sababbi zuwa ga manyan malamansu, kuma domin wannan ne ra'ayi ya tabbata a wurin Shi'a akan cewa shugabancin malamansu na fiƙihu ya kebanta da mas'alolin fatawa da makamantansu, kamar yadda "sa hannun wanda ake sauraro" ya nuna.

Amma shugabanci na gaba ɗaya wanda ya haɗa da siyasa da kafa gwamnati ko jiha, to yana cikin abubuwan da Mahdi wanda ya faku ya kebanta da su, kuma tsararren abu ne har sai ya dawo daga mafakarsa. Domin haka ne mabiya wannan mazhabar suka rayu suna kallon halifofin Musulmai a matsayin azzalumai masu ƙwace iko, suna masu baƙin ciki domin tabbas sun

¹ Risāla fit Taḳiyyah: (shafi na 296).

² Duba: Fasulul Imāmah.

³ Al-Kāfi: Tare da sharihinsa na Al-Māzandiranī: (12/371), Bihārul Anwār: (113/25).

⁴ Al-Kāfi tare da sharhin Mir'āt al-Uḳūl: (55/4), Ikmalud Dīn: (shafi na 451), Al-Ghaibah na Al-Dusī: (shafi na 177), Al-Ihtijaj na Al-Dabarsī: (shafi na 163), Wasā'ilush Shi'ah: (101/18).

mamaye ikon imaminsu, kuma suna roƙon Allah a kowane lokaci da Ya gaggauta yayewarsa domin ya kafa musu gwamnatusu, kuma suna mu'amalanta da gwamnatocin da suke tsaye a farkashin tsarin akidar Taƙiyyah.

○ **Maido Da Ayyukan Mahdi Zuwa Ga Malamin Fikihu Na Shi'a..**

Sai dai boyuwar Mahdi ta tsawaita, kuma ƙarnoni sun jeru da suka kusanci ƙarnoni goma sha biyu ba tare da ya bayyana ba, kuma an haramtawa Shi'a samun gwamnati ta shari'ah kamar yadda akidarsu take. Sai ra'ayin magana kan maido da ayyukan Mahdi zuwa ga malamin fikihu ya fara yawo a cikin zukatan malaman Shi'a na baya-bayan nan.

Kuma tabbas Khomeini ya yi nuni akan cewa manyan malamansu na baya-bayan nan: Al-Narāḳī¹ da An-Nāṭinī² sun tafi akan cewa malamin fikihu yana da damar gudanar da dukkan abin da yake na imami na ayyuka da aiki, a fagen hukunci, da gudanarwa da siyasa,³ kuma Khomeinī bai ambaci wani cewa da ya yi kira da wannan ra'ayin kafin waɗannan ba; da ace an same shi da ya ambace shi, domin shi yana binciken abin da zai ba da hujjarsa ga mazhabarsa ne! Saboda haka, akidar gama-garin shugabancin malamin fikihu (Wilāyat al-Fakīh) ba a same ta ba a wurin Shi'ar Sha Biyu kafin ƙarni na goma sha uku.

○ **Hujjojin Khomeinī Na Kafa Gwamnatin Shi'a..**

Khomeinī ya caƙfi wannan zare (wato wannan ra'ayi), ya kuma tafi yana mai kiran mutane zuwa ga wannan tunanin, da kuma wajibcin kafa gwamnati farkashin jagorancin mataimakin imami domin zartar da mazhabar Shi'a. Yana cewa: «A yau - a cikin zamanin fakuwa (Ghaibah) - babu wani nassi akan wani takaimaiman mutum da zai gudanar da al'amuran ƙasa. To mene ne ra'ayi a nan? Shin za a bar hukunce-hukuncen Musulunci a mace ba tare da aiki da su ba? Ko kuwa mu juya wa Musulunci baya da kanmu? Ko kuwa mu ce: Lallai Musulunci ya zo ne kawai domin ya yi mulkin mutane na tsawon ƙarnoni biyu kacal sannan ya yi watsi da su bayan hakan? Ko kuwa mu ce: Lallai Musulunci ya yi sakaci da al'amuran tsara gwamnati? Alhali muna sane da cewa rashin samun gwamnati na nufin lalacewar iyakokin Musulunci da keta su, kuma yana nufin gajiyawarmu akan ƙasarmu. Shin ana amincewa da hakan a cikin addininmu? Shin ashe ita gwamnati ba tana cikin abubuwan da ba za a iya rayuwa ba tare da su ba na dole?»⁴

Kuma yana cewa a wani wurin daban: «Tabbas zamanin fakuwa mafi girma (Al-Ghaibah al-Kubra) na imaminmu Mahdi ya wuce sama da shekara dubu, kuma yana iya yiyuwa dubban shekaru su ƙara wucewa kafin maslaha ta hukunta zuwan imamin da ake jira. A cikin wannan dogon zamani mai tsayi, shin hukunce-hukuncen Musulunci za su ci gaba da kasancewa a mace? Mutane suna yin abin da suka ga dama a cikinsa? Shin hakan ba zai haifar da yamutsi da hargitsi ba? Waɗannan dokoki da Annabin Musulunci ﷺ ya bayyana su a fili, ya kuma yi ƙoƙarin yada su, da bayyana su, da zartar da su a tsawon shekaru ashirin da uku, shin dukkan wannan ya kasance ne don lokaci ƙayadadde? Shin Allah Ya ƙayyade tsawon rayuwar shari'ah da shekaru

¹ Ahmad bin Muhammad bin Mahdi an-Narāḳī al-Kāshānī 1185-1245H.

² Husain bin Abdul Rahman an-Najafī an-Nāṭinī 1273-1355H.

³ Al-Hukūmat al-Islamiyyah: (shafi na 74).

⁴ Al-Hukūmat al-Islamiyyah: (shafi na 48).

dari biyu misali? Tafiya zuwa ga wannan ra'ayi, a gani na, ya fi muni akan gaskata cewa tabbas an soke shari'ar Musulunci baki daya».¹

Sannan yana cewa: «Saboda haka, dukkan wanda yake nuna ra'ayin da ke cewa babu wajibcin kafa gwamnatin Musulunci, to tabbas yana karyata wajibcin zartar da hukunce-hukuncen Musulunci ne, kuma yana kira ne zuwa ga rushe su da daskare su, sannan kuma ta hakan yana karyata gamewar addinin Musulunci madaidaici da dorewarsa har abada».²

To Khomeini yana gani - saboda wadannan hujjojin da ya ambata - akwai buƙatar fitowar malamin fikihi na Shi'a da mabiyansa domin kwace mulki a kasashen Musulunci a matsayin wakili a madadin Mahdi.

○ **Ra'ayin Khomeinī Ya Saba Wa Wasiyoyin Imamai A Fili..**

Khomeinī ta hanyar wannan zancen nasa ya fita daga tsarin mazhabar 'yan Shi'ar Sha Biyu (Ithna Ashariyyah), kuma ya saba wa wasiyoyin imamansa masu yawa na wajibcin jiran wanda ya faku da rashin gaggawar fitowa don yin tawaye ko kafa mulki! Har ma daya daga cikin manyan malamansu na wannan zamani, wanda ake yi wa laƙabi da Al-Āyatul Uzma (Ayatollah Mafi Girma), kuma babban jagoran addini Muhammad al-Husaini al-Baghdadī al-Najafī ya ce: «Kuma tabbas ya zo da yawa daga gare su (aminci ya tabbata a gare su) haramcin yin tawaye ko fita da yaƙi akan abokan gaba da sarakunan zamaninsu»,³ wannan kuwa saboda shi matsayin imamanci ba ya inganta a wurinsu sai ga wanda akwai nassi akansa na zaɓi daga wurin Allah, kuma hakan ba ya nufin amincewarsu da wadannan gwamnatoci.

Wadannan hujjoji da Khomeinī ya kawo su domin bayyana wajibcin kafa gwamnatocin Shi'a, da kuma wakilcin malamin fikihi a madadin Mahdī wajen shugabancinta, ya kamata ace an juya su zuwa ga wata alƙiblar daban, da ace Khomeinī da masu goyon bayansa suna da gaskiya a cikin magana da kuma yi wa mabiyansu nasiha ta gaskiya. Wannan alƙiblar kuwa ita ce: Sukan mazhabar tun daga asalinta wanda ya ginu akan aƙidar fakuwa (Ghaibah) da jiran wanda ya faku, wanda kuma ya tafi da su zuwa ga wannan tukewar.

○ **Ingancin Ra'ayin Khomeinī Yana Nufin lalacewar Mazhabar Shi'a Baki daya!**

A kowane hali.. maganar Khomeinī da ta gabata wata shaida ce mai muhimmanci kuma mai haɗari, wadda take sukar mazhabar Shi'a tun daga asalinta! Da kuma cewa haɗuwar kan sashensa akan wajibcin jiran Mahdi a dukkan ƙarnonin da suka gabata ya kasance akan ɓata ne! Da kuma cewa haɗuwar kan malaman Shi'a fiye da shekaru dubu akan haramcin kafa gwamnatin Shi'a ya kasance ɓatacce ne! Da kuma cewa ra'ayinsu akan nassi ga wani takaimaiman imami, wanda suka daɗe suna yin jayayya da Ahlus Sunnah akansa har suna kafirta su, ya kasance lamari ne gurɓatacce! Domin tarihi da zahiri sun tabbatar da ɓacinsa a bayyane. Kuma gashi nan yanzu an tilasta musu su fito su saba masa da faɗinsa: «Akan gamewar shugabancin malamin fikihi (Wilāyat al-Fakīh)» bayan lokaci ya tsawaita musu, kuma sun fitar da tsammani daga fitowar

¹ Al-Hukūmat al-Islamiyyah: (shafi na 26).

² Al-Hukūmat al-Islamiyyah: (shafi na 26-27).

³ A cikin littafinsa Wujubun Nahdah li-Hifzil Baidhah: (shafi na 93).

wanda suke kira da "Mai Zamani" (Sāhibuz Zaman), sai suka kwace dukkan ikonsa a lokacin, kuma Khomeinī ya kwashe dukan ayyukansu ya sanya wa kansa!

○ **Khomeinī Da Littafinsa: Al-Hukumat al-Islamiyyah (Gwamnatin Musulunci)!**

Kuma domin gamsar da 'yan Shi'arsa akan wannan ka'ida, Khomeinī ya wallafa littafinsa na: Al-Hukumat al-Islamiyyah ko Wilāyat al-Fakīh. Kuma shi ba ya amincewa da shugabancin kowa akan al'amuran daula; a'a yana keɓance hakan ne ga malaman fīkīhun Shi'a, kuma yana takaita hukunci da iko a gare su, inda yake cewa: «Duk da cewa babu nassi akan wani takaimaiman mutum da zai wakilci imami (aminci ya tabbaga a gare shi) a lokacin fakuwarsa, sai dai lallai siffofin shugaba na shari'ah.. suna nan a cikin mafi yawan malamanmu na fīkīhu a wannan zamanin. Idan suka haɗa kansu akan lamarinsu, to zai kasance cikin sauƙi gare su su samar da kafa gwamnati mai adalci wadda ba ta da tsara».¹

Ina cewa: Idan har gwamnatin malaman fīkīhu na Shi'a ba ta da tsara a cikin adalci - kamar yadda yake cewa - to mene ne kuma buƙatarsu ga fitowar (Mahdī) da ake jira idan haka ne? Alhali shi yana ganin cewa shugabancin malamin fīkīhu na Shi'a kamar shugabancin Manzon Allah ﷺ yake, yana cewa: «Allah Ya sanya Annabi ya kasance shugaba ga muminaɓi baƙi ɗaya.. Kuma bayansa imami (aminci ya tabbata a gare shi) ya kasance shugaba, kuma ma'anar shugabancinsu shi ne cewa umarninsu na shari'ah me zartarwa akan kowa». Sannan yana cewa: «Irin wannan shugabanci da ikon shugabanci suna nan a wurin malamin fīkīhu, tare da bambanci guda ɗaya, shi ne cewa shugabancin malamin fīkīhu akan ragowar malaman fīkīhun ba ya kasancewa ta yadda zai iya tsige su ko sanya su, domin malaman fīkīhu a cikin shugabancin daidai suke ta fuskar cancanta».²

○ **Tushen Nazariyyar Khomeinī..**

Ita nazariyyar Khomeinī - kamar yadda kake gani - ta ginu akan asali guda biyu: Na farko: Magana akan gama-garin shugabanci na malamin fīkīhu (Wilāyat al-Fakīh). Na biyu: Cewa babu wanda zai riƙe shugabancin ƙasa sai malamin fīkīhu na Shi'a.

Wannan kuma wani fita ne daga iƙirarin cewa an ayyana imamai na musamman da kuma takaita su ga mutum sha biyu kacal. Domin su malaman fīkīhu ba su takaitu da wani takaimaiman adadi ba, sannan kuma babu wani nassi akan su da sunayensu ɗaya bayan ɗaya. Wannan yana nufin cewa sun dawo ne ga ma'anar shugabanci (Imamanci) irin ta mazhabar Ahlus Sunnah har zuwa wani iyaka!!³ Kuma sun tabbatar da batan tafiyar magabatansu da gurɓacewar mazhabarsu ta hanyar wannan maganar! Sai dai kuma, suna ɗaukar wannan ka'ida (ta Wilayat al-Fakih) a matsayin wakilci ne kawai a madadin Mahdī har sai lokacin da zai dawo, don haka ba su yi watsi da asalin mazhabarsu guda ɗaya ba. Kuma saboda haka ne wannan tafiya ta kasance - a gani na - ba ta da bambanci da mazhabar Babiyyah, domin tana iƙirarin cewa malamin fīkīhu na Shi'a shi ne yake wakiltar Mahdi, kamar yadda shi ma "Al-Bāb" ya yi iƙirarin hakan. Wataƙila

¹ Al-Hukūmat al-Islamiyyah: (shafi na 48-49).

² Al-Hukūmat al-Islamiyyah: (shafi na 51).

³ Ina cewa: Har zuwa wani iyaka; domin sun fita ne daga takaita shugabanci ga wani takaimaiman mutum zuwa ga takaita shi ga nau'in malamin fīkīhu na Shi'a.

bambancin kawai shi ne Khomeinī yana daukar dukkan malaman fikihunsu a matsayin kofofi (Abwāb).

Idan kuma ka ga dama, za ka iya cewa: Lallai Khomeinī ya fitar da "Mahdin da ake jira" daga fakuwarsa, domin ya rataya dukkan ikon Mahdī da ayyukansa a wuyan malamin fikihu; ta yadda malamin fikihu ya koma matsayin Mahdī! Ma'ana ma dai, Khomeinī ta hanyar wannan ka'ida bai fito da "Mahdī" guda daya ba, a'a ya fito da su da yawa, domin mafi yawan shehunansu da malamansu na Ayatollah suna da ikon mallakar wannan matsayi. Yana cewa: «Lallai mafi yawan malamanmu na fikihu a wannan zamanin suna da dukan siffofin da suka sa suka zama sun cancanci wakilcin imami ma'asumi».¹

○ Ghuluwwi da Kaiwa Matuka a Cikin Yabon Daularsu:

Kuma sakamakon wannan wakilcin, umarnin waɗannan malaman fikihun yana kasancewa daidai da umarnin Manzon Allah ﷺ! Inda Khomeinī yake cewa: «Su hujjoji ne akan mutane kamar yadda Manzon Allah ﷺ ya kasance hujjar Allah akansu, kuma dukan wanda ya saba wa biyayya a gare su, to lallai Allah zai kama shi kuma ya yi masa hisabi akan hakan».² Kuma yana cewa: «Kuma akan kowane hali, haƙiƙa Annabawa sun fawwala musu (wato shehunan shi'a) baki daya, dukkan abin da aka fawwala musu, kuma an amince musu akan abin da aka amince wa Annabawan akai».³

Daya daga cikin malaman Shi'a mai suna Ahmad al-Fihri ya ce: «Lallai Khomeinī ya kafa babbar Jamhuriyar Musulunci a kasar Iran.. a karon farko a tarihin Musulunci, kuma ya tabbatar da mafarkin Annabawa, da Manzo Mafi Girma ﷺ da imamai ma'asumai (aminci ya tabbata a gare su)».⁴

Kuma babban malamin Shi'a "Al-Dālikānī" yana ganin cewa gwamnatin Manzon Allah ﷺ da halifofinsa ba ta kai matsayin gwamnatin ba, kuma ita waccan gwamnati ta dā shimfiɗa ce kawai ga wannan ta yanzu, inda yake cewa: «Lallai mu muna kuɗurce cewa Jamhuriyar Musulunci ita ce wadda ta cancanci rayuwa a wannan zamanin, kuma ba ta kasance mai cancantar rayuwa ba a farkon Musulunci.. Lallai sauye-sauyen al'umma da na siyasa da duniya ta gani tun daga zamanin Manzo da Halifofi Shiryayyu har zuwa yau, su ne suka samar da asali na gaskiya domin kafa Jamhuriyar Musulunci».⁵

To kana ganin cewa dabi'ar mahangar Shi'a a kowane lokaci tana karkata ne zuwa ga wuce gona da iri (Ghuluw), da tsarkake mutane, da kuma tsauraran ra'ayoyi a cikin akidu.. Kamar yadda kake gani a cikin mahangar dālikani game da jamhuriyar Khomeinī, har ma wasu daga cikinsu sun yi da'awar cewa lallai Khomeini imamansu sun yi bushara da zuwansa tun da dadewa!⁶

¹ Al-Hukūmat al-Islamiyyah: (shafi na 113).

² Al-Hukūmat al-Islamiyyah: (shafi na 80).

³ Al-Hukūmat al-Islamiyyah: (shafi na 80).

⁴ A cikin gabatarwarsa na littafin Sirrus Salah na Khomeinī: (shafi na 10).

⁵ Jaridar As-Safir ta Kasar Lebanon, ranar 31/3/1979 Miladiyya, kuma Muhammad Jawād Mughniyyah ya dauko wannan, kuma ya dauke shi a matsayin sabuwar fahimta!

⁶ Muhammad Jawād Mughniyyah, Al-Khomeinī wad Daulat al-Islamiyyah: (shafi na 38-39).

○ Sabawar Maganganun Khomeinī (Tanakudi)!

Kuma babu wata babbar shaida akan hakan da ta wuce cewa Khomeinī da kansa ya tabbatar a cikin littafinsa Tahrīrul Wasīlah cewa ba ya halatta a fara jihadi saboda fakuwar mahadinsu, inda yake cewa: «A zamanin fakuwar shugaban lamari kuma sarkin zamani (Allah Ya gaggauta bayyanarsa maɗaukaki, mataimakansa waɗanda su ne malaman fikihi da suka hada sharuɗɗan ba da fatawa da yin hukunci, suna tsayawa ne a matsayinsa wajen gudanar da siyasa da sauran abubuwan da suke na imami ne - aminci ya tabbata a gare shi - , in ban da fara jihadi».¹ Sai dai kuma, lokacin da ya kafa gwamnatin, ya tabbatar a cikin tsarin mulkinta cewa: «Lallai rundunar yaƙi ta Jamhuriyar Musulunci.. ba wai kawai suna ɗaukar nauyin tsare iyakokin ƙasa ba ne, a'a suna kuma ɗaukar nauyin ɗaukar saƙo na aƙida wato jihadi domin ɗaukaka kalmar Allah, da yin gwagwarmaya domin faɗaɗa ikon dokar Allah a dukkan sassan duniya baki ɗaya».²

To kana ganin sabawar magana a fili! Shi a cikin littafinsa na Tahrīrul Wasīlah ya sanya jihadi ya zama a cikin ayyukan Mahdī ne kawai, amma kuma a cikin tsarin mulkin gwamnatin bayan kafuwarta ya sanya jihadi ya zama aikin dakarun yaƙinsu ne, kuma yana cikin ayyukan malamin fikihi, wannan kuwa sakamakon sabuwar mazhabarsa ce ta Wilāyat al-Faƙīh, wadda aka mayar da dukkan ikon Mahdī baki ɗaya zuwa ga malamin Shi'a. Kuma sun bayyana hakan a cikin tsarin mulkinsu inda suka ce: «Kuma a zamanin fakuwar imami Allah ya gaggauto da fitowarsa, ana ɗaukar ikon lamari da shugabancin al'umma a Jamhuriyar Musulunci ta Iran yana a hannun malamin fikihi..».³

Saboda haka, bayan kafuwar gwamnatin Khomeinī, abu na farko da ya fara da shi ne yaƙar al'ummar Musulmai da sojojinsa, da kuma ƙungiyoyin da suke biyayya gare shi a cikin sashen ƙasashen Musulmai! Duk da haka, Khomeinī wani lokacin yana da'awar cewa wannan yana shiga ne a cikin kariya, kuma fassara ba ta da iyaka inda yake cewa: «Lallai mu ba ma son mu ɗaga makami mu yaƙi wani, ƙasar Iraƙi tana yaƙarmu tun farko, alhali mu ba ma yaƙarta, mu kare kanmu kawai muke yi, kuma kare kai abu ne na wajibi».⁴

○ Kokarin Khomeinī Na Wajabta Aƙidunsa..

Kuma Khomeinī ya tabbatar da cewa yana son ya fitar da juyin juya halinsa zuwa ƙasashen waje inda yake cewa: «Lallai mu muna son mu fitar da juyin juya halinmu na Musulunci zuwa dukkan ƙasashen Musulunci baki ɗaya».⁵ Kuma shi ba ya son fitar da shi ta hanyar lumana kaɗai; a'a yana son wajabta mazhabarsa ne akan musulmai ta hanyar ƙarfi, kuma ya yi nuni zuwa ga hakan kafin kafa gwamnatin, kuma ya tabbatar da cewa hanyar yin hakan ita ce kafa gwamnatin Shi'a wadda za ta ɗauki nauyin wannan lamarin, inda yake cewa: «Kuma mu ba mu da wata hanya ta haɗa kan al'ummar musulmai,⁶ da 'yantar da ƙasashensu daga hannun

¹ Tahrīrul Wasīlah: (1/284).

² Kundi tsarin mulkin Jamhuriyar Iran: (shafi na 16), littattafan da gidauniyar Shahīd ska buga. Kuma duba: Bugu na biyu na kundi tsarin mulki, wanda ma'aikatar Al-irshādul Iraniyyah ta buga: (shafi na 10).

³ Kundi tsarin mulkin Jamhuriyar Musulunci ta Iran: (shafi na 18), ɗab'ar: Ma'aikatar Al-irshādul Iraniyyah

⁴ Jawabin Khomeinī akan lamarin neman 'yancin Ƙudus da Mahdin da ake sauraro: (shafi na 9-10).

⁵ Jawabin Khomeinī akan lamarin neman 'yancin Ƙudus da Mahdin da ake sauraro: (shafi na 10).

⁶ Yana nufin akan mazhabarsa da aƙidarsa.

mamaya da hambarar da gwamnatocin da suke musu aiki, sai dai kawai mu yi kofarin kafa gwamnatinmu ta Musulunci. Wannan gwamnati ita ma za ta sami nasarar ayyukanta a ranar da muka sami ikon fasa kan shugabannin yaudara, da ruguza gumaka da mutane da suke yada zalunci da fasadi a bayan kasa».¹

Shi Khomeinī da mabiyansa ba wai suna sukan gwamnatoci ba ne saboda wadannan dalilai da yake ambata; domin da ace gwamnatin ta kasance mafi kyawun gwamnati a bayan kasa, ba za ta sami komai ba a wurinsu sai fushi da kiyayya, sai dai idan ta kasance akan mazhabarsa da akidarsa. Kuma ya wadatar da kai a cikin wannan ga mahangar da suke da ita game da halifancin Halifofi guda uku shiryayyu Yardar Allah ta tabbata a gare su baki daya.

○ **Aikin Mahdi Da Aka Yi Alkawari Ya Fara Daga Iran..**

Kuma har yanzu aikin Mahdī da aka yi alkawari na kashe musulmai yana bayyana akan harsunan malaman Iran da malaman fikihunsu, da kuma cewa Khomeinī ne zai fara shi domin yana wakiltar mahdinsu a dukkan ayyukansa. Kuma wasu daga cikin manyan malamansu sun tona asirin hakan; domin su kamar yadda shugabansu yake cewa: «An jarrabe su da saurin fushi da kuma karancin boye sirri»!²

A cikin wani biki na hukuma da na babban taro da aka gudanar a garin Abādan a ranar 17/ 3/1979 Miladiyya, domin nuna goyon baya ga kafa Jamhuriyar Musulunci, Dakta Muhammad Mahdī Sādikī ya gabatar da wata hudūba a wannan biki. An nadi wannan hudubar da harsuna biyu, Larabci da Fārisanci (Persian), sannan gidajen rediyo sun siffanta ta da cewa hudūba ce mai muhimmanci. Daga cikin abin da ya zo a cikin wannan hudubar: «Ina bayyana muku a fili ya ku 'yan uwana musulmai a gabas da yammacin duniya, cewa lallai Makka mai alfarma Haramin Allah ne amintacce, wata 'yar kungiya ce take mamaye da ita wadda tā fi Yahudawa muni..» Kuma ya ambata kafin hakan cewa, lokacin da juyin juya halinsa ya kafu, za su tsallaka «zuwa Kudus da Makka abar girmamawa, da Afghanistan, da kuma zuwa kasashe daban-daban»!³

To kana ganinsu suna daukar halin da Makka take ciki daidai da halin da Kudus take ciki wanda Yahudawa suka mamaye, da kuma halin Afghanistan da 'yan gurguzu suka mamaye.. Alhali a gefe guda kuma, za ka same su suna nuna tausayawa da goyon baya ga gwamnatin Nusairiyyah batacciya mai fasadi a kasar Siriya, kuma ba sa sukarsu da kowace irin suka!

○ **Adawar Wasu Daga Cikin Malaman Shi'a Akan Mazhabar Khomeinī Ta Shugabancin Malamin Fikihī (Wilāyat al-Fakīh):**

Wannan mazhaba ta Khomeinī - ta fuskar mayar da dukkan ayyukan Mahdī baki daya zuwa ga malamin fikihu, da kuma takaita shugabanci a gare shi shi kadai - ta tayar da kura da

¹ Al-hukūmat al-islamiyyah: (shafi na 35).

² Usūlul Kāfi: (1/222).

³ An watsa wannan hudubar ne daga gidan rediyo "Muryar Juyin Juya Halin Musulunci" daga birnin Abādan da karfe 12:00 na rana a ranar 17/03/1979 Miladiyya. Duba littafin: Wajā'a Dawr al-Majus (shafuka na 344-347).

fushin manyan malaman Shi'a da yawa.¹ Kuma hakan ya haifar da wani babban rikici tsakanin Khomeinī da ḡaya daga cikin manyan malamansu a wurinsu mai suna "Shariatmadārī".²

Kuma babban malamin Shi'a Muhammad Jawād Mughniyyah ya yi matuƙar mamakin yadda Khomeinī ya tafi ga wannan mazhaba, har yake daidaita iko da siffofin iko tsakanin ma'asumi da kuma malaman fikihi, inda ya ce: «Zancen ma'asumi³ da umarninsa daidai yake da saukar wahayi daga wurin Allah Maḡaukaki Masani {Kuma ba ya magana ta son rai.³ Ba shi ba ne face wahayi da ake saukarwa. 4} [An-Najm: 3, 4]. Ma'anar wannan shi ne, lallai ma'asumi yana da haƙƙin a yi masa biyayya da shugabanci akan baligī, da yaro ragagge, da mai ilimi, da kuma jahili. Kuma shi ikon ruhi da na sarautar zamani - lokacin da yake nan - ya taƙaitu a gare shi ne shi kaḡai ba shi da abokin tarayya, idan ba haka ba da ikon ya kasance akansa ne ba wai a gare shi ba. Alhali an sani cewa babu kowa a saman ma'asumin da aka kare shi daga kuskure da laifi sai wanda halitta da umarni suke gare Shi, Shi ne (Allah) Mai girma da ḡaukaka.. Shin bayan wannan maganar kuma za a ce: Idan ma'asumi ya faku, sai ikon mulkinsa baki ḡaya ya koma hannun malamin fikihi?»⁴

Wannan a wurinsa shi ne kololuwar wuce gona da iri; domin ta yaya za a sanya hukuncin malamin fikihi ya zama daidai da hukuncin ma'asumi? Sannan ya ƙara fayyace hakan da faḡinsa: «Hukuncin ma'asumi an tsarkake shi daga shakka da rikice-rikice; domin shi hujja ce da kansa ba wai abin da ake neman hujja akai ba, kuma abu ne wāƙi'i ba zahiri ba.. Shi kuwa malamin fikihi, hukuncinsa abin dogaro ne kawai akan abin da ya bayyana na zahiri. Kuma ba wannan kaḡai ba, a'a shi (malamin fikihun) yana iya gamuwa da hatsarin mantuwa, da rinjayar ruḡi da garari, da karkatar ra'ayi na kai, da tasirin abubuwan da suka kewaye shi da yanayi, da sauye-sauyen yanayi na tattalin arziƙi da matsayi na al'umma. Na gani da idona kuma na ƙara gani da idona da yawa daga cikin hukunce-hukuncen zalunci! Kuma fili ba zai isa ba domin kawo shaidu da misalai, in ban da cewa na san wani malamin fikihi da aka san shi da gudun duniya da tsoron Allah kafin ya sami shugabanci, amma bayan ya sami shugabancin, sai mutane suka riƙa maganar yanda ya karkata ga 'ya'yansa da kuma surukansa kawai».⁵

Wannan wata shaida ce daga gare shi akan mutanensa na rukunin malamai, da cewa da zaran sun sami damar shugabanci, sai wannan siffar da suke nunawa mutane ta gudun duniya da yawan bauta ta gushe baki ḡaya. Waḡannan malaman da wannan ita ce siffarsu, su ne Khomeinī yake ganin cewa su ne shugabanni akan al'umma baki ḡaya! Kuma mutanen wannan tafiya masu adawa da tsarin Khomeinī suna ganin cewa: «Lallai shugabancin malamin fikihi ya fi rauni kuma ya fi kunci akan shugabancin ma'asumi».⁶

Kuma Muhammad Jawād Mughniyyah ya kafa hujja akan wannan tafiya tasa da manyan maganganu na manyan malaman Shi'a, ya kuma rushe dukkan abubuwan da Khomeinī ya kawo

¹ Duba littafin: Al-Khomeinī Baynad Din wad Dawla (Khomeinī tsakanin Addini da Ƙasa), shafuka na 153-154.

² Duba: Abdul Jabbar al-Umar / Al-Khomeinī Baynad Din wad Dawla, shafi na 144 da abubuwan da suka biyo baya.

³ Shuwagabanni (Imamai) a wajen 'yan Shi'a ma'asumai ne kamar yadda Manzon Allah (tsira da amincin Allah su tabbata a gare shi) yake.

⁴ Al-Khomeinī wad Daulat al-Islamiyyah: (shafi na 59).

⁵ Al-Khomeinī wad Daulat al-Islamiyyah: (shafi na 59-60).

⁶ Al-Khomeinī wad Daulat al-Islamiyyah: (shafi na 61).

na shaidu domin tabbatar da mazhabarsa, ya kuma bayyana cewa ba sa nuna abin da yake so na magana akan gamewar shugabanci ba.

Wannan tafiyar mai sabawa Khomeinī tana mayar da al'amarin shugabanci ne ga mutane baki ɗaya (na ƙasa), ba wai ta keɓance shi ga malaman Shi'a kaɗai ba. Maimakon haka, waɗannan malamai suna zama ne a cikin matsayinsu da aka sanya su na shugabancinsu na musamman (na ba da fatawa), har sai lokacin da Mahdī da ya fake zai fito ya mallaki al'amuran addini da na duniya. Wannan kuma a yaren wannan zamanin shi ne "Raba addini da al'amuran ƙasa". Don haka sai mazhabar ta koma tana zagaye ne tsakanin wuce gona da iri akan malamin fikihi, ko kuma kira zuwa ga raba addini da al'amuran ƙasa!

Kuma duka waɗannan ra'ayoyi guda biyun sun tsaya ne akan ɓacin magana akan nassi da ayyanawa; domin kowannensu bai ayyana takamaiman shugaba da sunansa ba, in ban da ayyanawa ta siffa kawai ga Mahdin da ya faku.

SASHE NA BIYU: WUCE GONA DA IRI NA SHI'A GAME DA KHOMEINĪ:

Khomeini ya ambata a cikin littafinsa na Al-Hukumat al-Islamiyyah cewa: «Lallai malamin fikihi na Shi'a yana matsayin (Annabi) Musa da (Annabi) Isa ne».¹ Shi ta hanyar wannan maganar ya sanya kansa da mabiyansa a matsayin Annabawa, kai a matsayin Ulul 'Azmi a cikinsu! Kuma 'yan Shi'a sun wuce gona da iri wajen tsarkake Khomeinī, har ta kai suna yi masa laƙabi da: (Al-Imam)! Kuma bai kamata a mance ba cewa matsayin Imamanci a wurinsu ya fi matsayin Annabta girma! - kamar yadda aka ambata a baya - a tare da hakan kuma, shi Khomeinī ba a kiransa a ƙasar Iran sai da «Al-Imam», wato da siffar da take sama da siffar Annabta a wurinsu.²

Saboda haka ne Murtadha Kutubī³ da Jean-Léon⁴ suka ce: «Mafi yawancin al'amuran mutanen Iran ba sa kallon Ruhullah Khomeinī a matsayin Ayatollah kawai, a'a suna kallonsa ne a matsayin imami (Al-Imam), wanda wannan laƙabi ne da ba a cika bayar da shi ba a cikin tarihin Shi'a»!⁵

Wannan ma'ana babban jami'in gwamnatin Iran mai suna Fakhruddin al-Hijāzī ya ƙara tabbatar da ita lokacin da ya ce: «Lallai Khomeinī ya fi Annabi Musa da Haruna girma». Ta hanyar wannan magana kuma ya sami yardar Khomeinī, inda nan take ya naɗa shi a matsayin wakili na birnin Tehran, kuma shugaban gidauniyar Al-Mustadh'afin, wadda ita ce babbar gidauniyar kuɗi baki ɗaya a ƙasar!⁶

Kuma muna samun Muhammad Jawād Mughniyyah yana nuni zuwa ga wani abu na fifita Khomeinī akan Annabin Allah Musa (aminci ya tabbata a gare shi), lokacin da ya ce: «Shugaba

¹ Al-Hukūmat al-Islamiyyah: (shafi na 59).

² Ma'anar Imam a wurin shi'a ya saɓa gaba-ɗayansa a wurin Ahlus Sunnah, saboda haka nazarce-nazarcen Ahlus Sunnah ba zai waiwayo gare shi ba.

³ Murtadha Kutubī: Farfesa ne na ilimin zamantakewa (Sociology) a Jami'ar Tehran.

⁴ Jean-Léon Vandorne: Ɗan jarida ne ɗan ƙasar Faransa.

⁵ Al'umma da Addini a wurin Imam Khomeinī", kuma an wallafa wannan binciken ne a jaridar "Le Monde" ta Faransa, sannan aka buga shi a matsayin littafi mai suna "Iran" (shafi na 216).

⁶ Musa al-Musawī / "ath-thawra al-ba'itha" (shafi na 147).

Malami - wato Khomeinī - ya ce a shafi na 111 na littafin Al-Hukumat al-Islamiyyah: "Mene ne na tsoro? Hakan ya kasance tsarewa ne a kurkuku, ko kora, ko kisa, to lallai waliyyan Allah suna sayar da rayukansu ne domin neman yardar Allah"». Sannan Mughniyyah ya yi sharhi akan haka da faɗinsa: «Wadannan kalmomi ba wai kawai fushi ne na lokaci guda ba irin yadda (Annabi) Musa (aminci ya tabbata a gare shi) ya yi lokacin da ya jefar da Alluna - na Attaurah - kuma ya kama kan ɗan uwansa yana janyo shi ba, a'a magana ce da aka gina ta akan ilimi da tsayayyen hankali ba tare da wutar motsin rai ta shafe ta ba».¹

Wannan shi ne nassin maganar Mughniyyah da haruffansa, kuma yana amfanar da cewa Khomeinī ya fi cika akan Annabin Allah Musa, da cewa aikin Khomeinī an gina shi ne akan ilimi da hankali, yayin da na Musa kuma an gina shi akan fushi da motsin rai! Alhali Annabi Musa aminci ya tabbata a gare shi ya fi girma da ɗaukaka nesa ba kusa ba da a riƙa kwatanta shi da kowane zaɓaɓɓen mutune na gari, to ta yaya ma za a fiƙta Khomeinī akansa, ko a ambace shi tare da shi a cikin a wajen kamantashi da shi a guri guda?! Amma wannan shi ne tsarin tunani na wuce gona da iri wanda ba ya kiyaye girman saƙon Allah da na Manzanni!

Kuma idan ya kasance babban malaminsu Ibn Babawayh a ƙarni na huɗu yana ganin cewa faɗin 'yan Shi'a a cikin kiran sallah: «Ashhadu anna Aliyyan Waliyyullāh.. yana cikin abubuwan da ƙungiyar Al-Mufawwidhah² suka ƙirƙiro shi, Allah Maɗaukaki Ya la'ance su»,³ to za ka gane cewa lallai 'yan Shi'a na wannan zamanin sun ma tsallake Al-Mufawwidhah masu wuce gona da iri na wancan zamanin! Kuma ba su da wata iyaka da suke tsayawa a wajenta wajen tafiyar da mazhabarsu zuwa ga ƙololuwar wuce gona da iri.

SASHE NA UKU: KUNDIN TSARIN MULKIN DAULAR ĀYĀT (AYOYI)

Jamhuriyyar Musulunci ta Iran ta bayyanar da kundin tsarin mulkinta, a cikin wani littafin da ma'aikatar shirya-rwar Musulunci ta fitar da shi, kuma an yaɗashi a bugunsa na farko a shekara ta 1406H, an riga an wallafa ƙa'idojin wannan kundin tsarin mulkin tun farko a mujallar al-Shahīd ta ƙasar Iran, a cikin wani bugu na musamman⁴, ga wasu daga cikin tanade-tanaden wannan kundin tsarin mulkin, domin ya bayyana ƙarara (ga mai karatu) shin wannan kundin tsarin mulkin yana wakiltar wata daula ta musulunci ne – kamar yanda suke da'awa ko a'a?

- * A asali na goma sha biyu kundin tsarin mulkin yana tabbatar da cewa Mazahabar Ja'afariyya itace addinin daular inda yake cewa: «Tabbataccen addinin ƙasar Iran shine Musulunci, da kuma mazahabar Ja'afariyya ta 'yan goma sha biyu, wannan asalin zai wanzu har abada bazai taɓa ƙarɓar canji ba»⁵. Haka nan kundin tsarin mulkin yana nassanta fikirar 'yan goma sha biyu a cikin imama (shugabanci), inda yake alaƙanta mazahabar Khumainī a wilāyatul fakīh da ƙadiyyar imama (shugabanci) inda yake cewa:

¹ Al-Khomeinī wad daulat al-Islamiyyah: (shafi na 107).

² Al-Mufawwidah: Su ne masu tsatsauran ra'ayi (Ghulat) daga cikin Shi'a, waɗanda suke da'awar cewa lallai Allah Ya halicci Muhammadu sannan Ya fawwala masa halittar duniya da tafiyar da ita, sannan Muhammadu ya wakiltar tafiyar da duniyar ga Aliyu, saboda haka shi ne mai tsara tafiyarwa na biyu! Duba game da Al-Mufawwidah a cikin littattafan Shi'a: Tashīhul tikād, da Bihārul Anwār.

³ Duba: Man La Yahduruhi; Fakih: (1/188–189).

⁴ - Bugun Mu'assisar al-Shahīd, Ƙum a shekara ta 1979M.

⁵ - Kundin tsarin mulki: (shafi na 20).

“Lallai wilāyatul faḳīh ta ginu ne akan cigaba da waliccin umarni (al-amr) da kuma imama”¹.

- * Saboda haka, kana ganinsu suna bayyanata a fili a cikin kundan tsarin mulkinsu a matsayin aḳidar ḳunḡiya mai tsattsauran ra’ayi, kuma su suna kiran kansu da “Jamhuriyyar Musulunci”, kuma wataḳila wannan maganar ta su tana nuna cewa a ganinsu mazahabarsu bata shiga cikin sunan Musulunci, a’a ma dai babu makawa sai an nassantata tare da Musulunci kamar wani addini na daban wanda yayi tarayya da shi, tare da cewa da yawa kana ganinsu suna da’awar cewa wai mazahabarsu bata da wani banbanci da ragowar mazahabobin Musulunci sai a rassan (fikihu) kawai, idan kuma al’amarin a yanda suke surantawa haka yake, to me yasa suke nassanta mazahabar Ja’afariyya ita kaḁai a cikin kundan tsarin mulkinsu?

Sannan kuma me yasa waannan ḳa’idar har abada bazata karḁi canji ba? Kuma me yasa bazasu buḁe hankulansu da zukatansu ga mazahabar Ahlus Sunna ba? Shin yanzu kai baka ganin cewa wannan daular ta hanyar abin da wannan ḳa’idar take wajabtawa yana wajaba a ambaceta da “Jamhuriyyar Ja’afariyya”? domin cewa daular Musulunci tana tsayuwu ne akan harsashin Musulunci kawai ba wai mazahaba ba, kuma a lokacin da khalifa yake ḳoḳarin gina wani abu daga cikin wannan mazahabar ko waccan, to kaḁai yana ḳoḳarin ginashi ne akan ḳarfin dalili, bawai gini akan gādo ko ta’assubanci ba, sai dai cewa su sun kafa hujja da wannan ḳa’idar akan biyayyar da sukeyiwa abin da wasu daga cikin malamansu suka faḁa cewa Shi’a ta ‘yan goma sha biyu addini ne ba wai mazahaba ba!

- * Kuma a wasu daga cikin ḳa’idojin kundan tsarin mulkin zaka ga an nuna kishin Fārisanci da kuma ra’ayin ḳabilanci. A asali na goma sha biyar na kundan tsarin mulkin yana cewa: “Yare da rubutu a hukumance da kuma na gamegari ga mutane Iran shine Farisanci, dan haka dole ne dukkan takardu, da wasiḳu, da rubuce-rubuce na hukuma da littattafan karatu su zama da wannan Yaren”.

Zaka ga cewa wannan ḳa’idar an sanyata ne akan asasin ḳabilanci irin na Iran, domini Musulunci yana da yare ḁaya ne shine Larabci badan la’akari da shi a matsayin harshen larabawa ba, a’a dan la’akari da shi a matsayin yaren Alkur’ani da Sunna, kuma harshen daular manzo ﷺ da sahabbai da tābi’ai.

- * Asali na shida na kundan tsarin mulkin yana tabbatar: Da cewa madogararsu shine ra’ayin al’umma – ba wai Alkur’ani da Sunna ba! – ya na cewa: «Ya zama dole a tafiyar da al’amuran ḳasa a cikin jamhuriyyar Iran ta Musulunci akan ra’ayin al’umma ..”². Kuma babu kowanto cewa daular khalifanci a Musulunci ana tafiyar da al’amuranta ne bisa shiriyar Alkur’ani da Sunna, ra’ayin jama’a bashi ne tushen mulki a Musulunci ba; a maimakon haka, shine tushen mulki a tsarin dokokin da mutane suka ḳirḳira”.

Wannan ḳa’idar tana bayyana mafi yawancin abin da yazo a cikin asali na hamsin da tara a wurinsu wanda yake cewa: “A wasu lokuta, ana iya aiwatar da ikon kafa dokoki ta hanyar ḳuri’ar raba gardama ta jama’a baki ḁaya, hakan (zai iya zama) a batutuwan tattalin arziḳi, da siyasa, da zamantakewa, da kuma muhimman al’adu”, kuma wannan

¹ -Kundin tsarin mulki (shafi na 9).

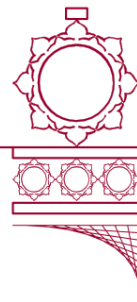
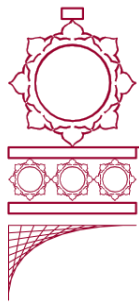
² Kundin tsarin mulki: (Shafi na 18).

ƙuri'ar raba gardamar ta jama'a baki ɗaya zata iya gudana ne gini akan buƙatar sama da biyu bisa uku na dukkanin membobin majalisar¹, babu mamaki su fake zuwa ga ƙuri'un raba gardama ta mutane a cikin al'amuransu bayan sun haramtawa kansu tushe na biyu a shari'a wanda shine «Sunna mai tsarki»!

Wannan shine wani abu daga abin da yazo a cikin kundin tsarin mulkinsu gwargwadan bugu na shekara ta 1406H, kuma ya bayyana (gareka) cewa kundin tsarin mulkin baya wakiltar wata daula ta Musulunci, a maimakon haka kawai shi yana wakiltar wata daula ce ta Fārisanci mai nuna ƙabilanci, mai dogara da tsarin mulkin jama'a, wacce bata karɓar hukunce-hukuncenta daga Alƙur'ani da Sunna, kawai tana alaƙanta riwayoyin ƙarya ne ga shugabannin Ahlun bayt, wanda suke kiransa da Sunnar ma'asumai (Sunnar waɗanda basa sabo).



¹ Kundin tsarin mulki: (Shafi na 46).



FASALI NA UKU: GURBIN 'YAN SHI'A A DUNIYAR MUSULUNCI

Gurbin Shi'a duniyar Musulunci a matakai na tarihi daban-daban da kuma zamani mai tsawo .. wani maudu'i ne babba kuma mai fadi, sai dai cewa ni a cikin wannan fasalin zan yi kofarin bayyana gurbinsu daidai da wasu iyakantattun fage, don kada zancemu ya karkata zuwa fannoni da yawa, **sune fagen nan dake tafe:**

- 1- **Fagen Akida da tinani**
- 2- **Siyasa**
- 3- **Zamantakewa**
- 4- **Tattalin arziki**

Wannan kawai karkasawa ne don bayyanar da waɗannan guraben, in ba haka bafa su sarkarsu a jere ta ke tana manne da juna, hakan domin cewa aibin bidi'a mai haɗari ne akan al'umma, yana tasiri a dukkanin sasannin rayuwarta, kuma duk wanda ya karanta tarihin wannan al'ummar, da kuma fuskance-fuskancen bidi'o'in da suka bayyana zai samu gurbinsu mara kyau akan dukkanin daular musulunci.

Misali ka ji abin da Ibnu Taimiyya yake faɗa game da sabubban faɗuwar daular Umawiyya: "Lallai karewar daular Banu Umayya ya kasance ne sabo da wannan mai lanƙwasassen gashin wanda yake musunta siffofin Allah"¹, da waninsa daga sabubba², kuma ya ce: «Wannan mai lanƙwasassen gashin zuwa gareshi ne Marwan bn Muhammad al-Ja'adī na ƙarshen halifofin Banu Umayya yake dangantuwa, aibinsa ya koma masa har sai da daular ta gushe, domin cewa idan bidi'o'in da suka sabawa addinin manzo ﷺ suka bayyana sai Allah Ya ɗauki fansa ga wanda ya sabawa manzanni kuma yayi nasara akansu»³.

Wannan tafsirin na musulunci ga abubuwan da suka faru a tarihi ya sabawa abin da wasu gungu na masana tarihi suka tafi akai, waɗanda basa fassara abubuwan da suka faru a tarihi sai don wasu sabubba na madda tsantsa, kuma shi yana daga aikin da ba mai fahimtarsa sai masu imani kawai.

SASHE NA FARKO: GURBINSU A FAGEN AKIDA DA TUNANI:

Na farko: Bayyanar alamomin shirka a cikin al'umma

Haƙiƙa akidar guluwwi (wuce gona da iri) a cikin Imama da Iami tana da gurbi mabayyani a cikin bayyanar aikata ayyukan shirka a cikin duniyar musulunci, haƙiƙa wuce gona da iri a imamai ya juya zuwa wuce gona da iri a kaburburansu, kuma an ƙirƙiri riwayoyi da hadisai dan ƙarfafa matafiyarsu.

¹¹ - Yana nufin al-Ja'ad bn Dirham farkon wanda ya ƙirƙiri magana akan rusa sunayen Allah da siffofinSa.

² - Majmu'u fatāwa Shaikhul Islam: (13/182).

³ -Majmu'u fatāwa Shaikhul Islam: (Shafi na 13/177).

Na biyu: Bayyanar kungiyoyin bata:

Ya bayyana - a abin da ya gabata - yanda riwayoyin ‘yan goma sha biyu da kuma hadisansu waɗanda suke da’awar cewa sun karbosu ne daga iyalan gidan Annabi sune yanayin da yadace dan bayyanar tinanika na wuce gona da iri, da kuma fitar kungiyoyi na musanta samuwar Allah, domin cewa su sun tattaro ra’ayiyiika da maganganun kungiyoyin da suka ware da akidunsu daban-daban, waɗanda maganganunsu suka kai zuwa garemu ta hanyar litattafan kungiyoyi da makaloli, sannan muka samu riwayoyin ‘yan goma sha biyu suna shaida ga waɗan nan akidun da suka fuskanta kuma suna karfafarsu.

Haƙiƙa shehun Dā’ifa al-Dūsī ya tabbatar cewa da yawa daga cikin mawallafan litattafan Shi’a sun kasance suna riƙo da gurbatattun mazahabobi! Sai ya ce: «Lallai da yawa daga cikin mawallafan jama’armu suna riƙo da gurbatattun mazahabobi!»¹, daga haka ne kungiyoyi da yawa waɗanda wuce gona da irinsu da kuma kafircinsu suka bayyan suka fito daga Shi’a ‘yan sha biyu: Kamar al-Shaikhīyya, da al-Kashfiyya, da al-Bābiyya da wasunsu.

Saboda haka ne Abu Hāmid al-Gazālī ya ce: «Lallai zahirin mazahabar Bāḍiniyya rāfidanci ne, kuma baḍinta kafirci ne tsantsa»², kuma Muhibbud Dīn al-Khaḍīb ya rubuta cewa Shi’anci ya kasance ɗaya daga cikin abubuwan da suka taimaka wajen yaɗuwar al-Shuyu’iyya da al-Baha’iyya, a Iran»³.

Na uku: Sanya riwayoyin karya:

Daga cikin gurbinsu na tinani cewa wani ɓangare daga cikinsu sunyi dassi a cikin mazajen hadisi kuma sunyi ƙoƙarin shigar da wasu daga cikin riwayoyin da suke yiwa Shi’a hidima .. har sai da aka samu wata madda daga cikin waɗan nan launin a cikin Dikshinarin Ahlus Sunnah da diwanan hadisi awurinsu, sai dai duk da haka mazajen hadisi sun gane hakan sai suka bayyana gaskiya kuma suka yaye wannan kaidin.

Haƙiƙa Sheikh al-Suwaīdī ya bayyana wannan gurbin inda ya ce: «Lallai sashin malumansu sun shagalta da ilimin hadisi, kuma sunji hadisai daga amintattun masana hadisi kuma sun haddace ingantattun isnadan Ahlus Sunnah, kuma a zahiri sun yi ado da adon tsoron tsoron Allah da tsantseni ta inda suka sanya hadisan karya waɗanda suka dace da mazahabarsu a cikin waɗancan hadisan, kuma wasu daga cikin kebantattun Ahlus Sunnan sun bata da hakan, ballantana kuma gamagarinsu sai dai Allah – da falalarSa – Ya tanadi shugaban nin hadisi sai suka gano hadisan karya sai suka yi bayani akan ƙirƙirarsu sai halinsu ya bayyana a lokacin, godiya ta tabbata ga Allah akan haka»⁴.

Kuma al-Alūsī ya ce cewa daga cikin waɗanda suke aiki da wannan hanyar akwai Jābir al-Ju’ufi⁵, kuma Ibnul Kayyim ya ambaci cewa al-Hāfiz Abu Ya’alā ya faɗa a cikin littafinsa Al-

¹ - Al-Fihrasat: (Shafi na 24-25).

² - Fadḥā’ihul Baḍīniyya: (Shafi na 37)

³ - Al-Khudūdū al-Arīdah: (Shafi na 44-45).

⁴ -Al-Suwaīdī/ Naḥḍhu aka’idus Shi’a (Makhdūd ne shafukansa ba’ayi musu lamb aba, inma idan an ƙirga a duba (shafi na 25-26), kuma ka duba: Al-Alūsī/ As Suyūf al-Mushrikah; (shafi na 50 (Makhdūd ne)), da Mukhtārūt Tuhfah: (shafi na 32).

⁵ - As Suyuf Al-Mushrikah: (shafi na 50).

Irshād: Rāfidah sun sanya hadisan karya kwatankwacin hadisai dubu dāri uku daga falalolin Ali Allah Ya yarda da shi da Ahlul bayt, kuma Ibnul Kayyim ya yi bibiya akan haka da fadinsa: Kuma bama ganin nisan wannan; domin cewa kai da ace ka bibiyi abin da ke wurinsu daga hakan da ka samu al'amarin kamar yanda ya fada¹.

Na hudu: Shigarsu cikin mazahabar Ahlus Sunnah a zahiri:

Daga cikin guraben tunani munana, tsayuwar wani gungu daga shehunnansu da shiga cikin mazahabar Ahlus Sunnah a zahiri, kuma sukayiwa kansu laƙabi da Bahanafe da kuma Bashāfi'eh dan kara batarwa, kuma suka wallafa littattafan da suke karfafa mazahabar Bādīniyya².

Kai lallai cewa su sun yi amfani da kamanceceniya a cikin sunayen wasu daga cikin manyansu tare da manyan Ahlus Sunnah, kuma suka yi wani dassi na tunani sassauka wanda yake batar da masu bincike daga gaskiya .. inda suke yin bincike a cikin sunayen waɗanda ake la'akari dasu daga cikin Ahlus Sunnah, wanda suka same shi ya dace da wani daga cikinsu a suna da laƙabi, sai su jingina hadisin riwayar wan nan dān Shi'ar ko maganarsa gareshi.

Daga hakan akwai «Muhammad bn Jarīr al-Dabarī»: Shahararren babban imamin nan na sunnah wanda ya wallafa Tafsiri da Tarihi, cewa Muhammad bn Jarīr bn Rustum al-Dabarī daga shehunnansu ya dace da shi a suna³. Kuma su biyun a Bagdad suke, kuma a zamani ɗaya, kai mutuwarsu ma ta zama ɗaya, itace shekara ta (310 bayan Hijira). Haƙiƙa sun ribaci wannan kamancecenyar sai suka jinginawa Imam Ibnu Jarīr wasu daga cikin abin da zai karfafa mazahabarsu misali: Littafin Al-Mustarshid fil Imamah⁴, tare da cewa na shehun Shi'ah ne ba na malamin Sunnah ba ne⁵, kuma su a yau suna jingina wasu daga cikin labaran da suke karfafa mazahabarsu zuwa Ibnu Jarīr al-Dabarī imami⁶.

Haƙiƙa an riskar da wannan mummunan aikin ga Imam al-Dabarī a cikin rayuwarsa, kuma Ibnu Kathīr yayi nuni cewa wasu daga cikin gamagari ya tuhumceshi da Rāfidanci, kuma daga cikin jahilai akwai wanda ya jefe shi da ilhādi! Kuma an jingina masa wani littafi daga hadisin Gadīr Khumm wanda ya kai mujalladi biyu, kuma an jingina masa faɗin halaccin shafa akan digadigai biyu a alwala⁷.

¹ - Al-Manārul Mun īf: (shafi na 116).

² - Suna da wasu mabanbantan mashigar da ma'abocin al-Tuhfah al-Ithnai ashariyya ya bankadosu: Sukan wallafa wani littafi a cikin falalolin halifofi hudu, idan sunzo wurin falaloin Ali sai su raba masa abin da yake karfafa mazahabarsu na da'awar nassi, da sukar sahabbai! Kuma sukan wallafa wasu littattafan da suke da'awa a cikinsu cewa su sun kasance akan mazahabr Ahlus Sunnah sannan sai bācinsu ya bayyana garesu sai su dawo (Misalin littafinsu "Limāza ikhtartu mazahabr Shi'ah" da wanda suka dangantashi ga waɗanda suka ambaceshi Mur'il Andākī).

³ - Yana da littattafan da ya wallafa a mazahabar Rāfidah misali: Al-Mustarshid fil Imāma, da Nūrul Mu'ujizāt fī manāʾibil a'immatil ithnai ashar (Ka duba tarjamarsa: Jāmi'ur ruwwāt: (2/82/83), Bihārul Anwār: (1/177), Tan Kīhul Maḳāl: (2/91), kuma ka duba: Ibnu Hajar/ Lisānul Mīzan: (5/103))

⁴ - Ka duba: Ibnu Nudaim/al-Fihsarat: (shafi na 335).

⁵ - Ka duba: Dabakātu A'alāmuSh Shi'ah fil mi'atir rābi'ah: (shafi na 252), Ibnu Shahrashūb/ Ma'alimul Ulama': (shafi na 106).

⁶ - Ka duba; Al-Amīnī al-Najfī/ Al-Gadīr: (1/412-216).

⁷ - Ka duba: Al-Bidāya wannihāyah: (11/146).

Haka nan “Ibnu Kutaiba”, cewa mutum biyu ne: Dayansu shine Abdullahi bn Kutaiba dan Shi’a mai wuce gona da iri, da kuma Abdullahi bn Muslim bn Kutaiba daga cikin amintattun Ahlus Sunnah, ya wallafa wani littafin da ya ambace shi da Al-Ma’arif sai wancan dan Shi’ar ya wallafa wani littafin kuma ya ambaceshi da Al-Ma’arif dan nufin batarwa¹, haƙiƙa masu bincike sun dimaucе a jingina littafin Imama da Siyasa ga Ibnu Kutaiba wanda Ahlus Sunnah ne dan abin da ke cikinsa na karairayi, kuma ya buya daga mafi yawa cewa Ibu Kutaiba mutum biyu ne! kuma littafin Al-Imama Was Siyasa bana malamin Sunna ba ne.

Na biyar: Gurbata tarihin musulmai:

Akwai wasu rubuce-rubuce ga wasu daga cikin ‘yan Shi’a a cikin tarihi, waɗanda da gangan a cikinsu suka munana tarihin al’ummar musulmai, kamar yanda yake a cikin riwayoyi da labaran al-Kulainī, da Abu Mukhnif Lūf bn Yahaya, da Nasru bn Muzāhim al-Munkarī, waɗanda hatta a gurin al-Dabari an samesu acikin Tarihinsa, sai dai cewa al-Dabarī yana ambatansu alhali yana mai jinginasu ga waɗannan sai ma’abota ilimi suka gane halinsu, kuma kamar yanda suke a cikin rubuce-rubucen al-Mas’udī acikin Murūjiz zahab, da al-Ya’a kubī a cikin “Tarihinsa”.

Haƙiƙa ustaz Muhibbud Dīn al-Khaḍīb ya yi nuni a cikin Hāshiyar «al-Awāsīm» zuwa cewa dawwana tarihi kawai ya fara ne bayan daular Banu Umayya, kuma hannayen Bāḍīniyya da al-Shu’ubiyya waɗanda suka lulluɓa da mayafin shi’anci suna da rawar da suka taka a shafe alamomin alheri a cikinsa da baƙanta shafukansa farare ƙal². Kuma wannan makircin yana bayyana ne ga wanda yayi tadabburin littafin al-Awāsīm minal ƙawāsīm na Ibnul Arabī tare da Hashiyya mai kyau wacce babban malami Muhibbud Dīn al-Khaḍīb ya sanyata.

Haƙiƙa maƙiya sahabbai Allah Ya yarda da su sun baƙanta dubban shafuka da zagin mafificin ƙarnin da mutane suka sanshi, kuma suka bata lokutansu da ƙoƙarinsu dan gurbata tarihin musulmai! Kuma waɗan nan soke-soken da tuhumce-tuhumcen a cikin littattafan tarihin da Rāfidawa suka sanya su, ko sukayi tarayya a wasu daga cikin labarukansu, kana ganinisu a cikin littattafan hadisi a wurinsu kamar al-Kāfī da al-Bihār, haka a abin da shehunnansu suka rubuta tuntuntini kamar Ihƙāƙul Haƙ, haka acikin hadisi kamar littafin al-Gaḍīr. Wannan baƙar maddar mai duhu mai dōyi itace madogara ga abin da maƙiya musulmai daga mustashrikūn da wasunsu suka rubuta shi.

SASHE NA BIYU: GURBINSU A FAGEN SIYASA:

Tushen Shi’a yana ƙarfafa rashin yin imani da shari’ar kowace irin daula a duniyar musulunci, kuma suna kallon shugaba da halifan duniyar musulunci cewa ɗagutu ne, kuma daularsa ba halatacciya bace, kuma basa togance wani daga hakan sai halifancin sarkin muminaɪ Ali bn Abi Dalib da kuma halifancin al-Hasan, ya riga ya gabata cewa suna faɗa a cikin riwayoyinsu: Duk tutar da aka ɗagata kafin bayyanar al-Ƙā’im (Mahdi) to ma’abocinta ɗagutu ne.

¹ - Ka duba: Mukhtasarut Tuhfatil ithnai ashariyya (shafi na 32), Mukhtasaris Sawāki’i (shafi na 51) (Makhḍūd), da Al-Suwaīdī/ Naḥḍhu aka’idish Shi’a: (shafi na 25) (Makhḍūd).

² - Ka duba: al-Awāsīm minal ƙawāsīm (al-Hāshiyya): (shafi na 177).

Makiyi mai dākon al'umma musulma, zaiyi masa sauƙi ya wazzafa wanda zaiyi imani da wannan aƙidar, dan ya cimma da yawa daga cikin manufofinsa ta hanyarsa, domin wannan aƙidar zata haifar da rasa shugabanci da yiwa shugaba dā'a, da ɓoye ƙiyayya ga sarki da kuma mabiya daga musulmai, ta haka ne ƙungiyoyin da sukayi imani da wannan aƙidar zasu zama kayan aiki masu biyayya a hannun makiya. Haka kuma tare da samuwar aƙidar taƙiyya, tsara musu dabaru da shirya makirce-makirce zai yi musu sauƙi, bayanta sai su zama kamar wata ƙungiya ta sirri da ke aiki a ɓoye domin yin makirci ga al'umma a baɗini!

Duk wanda ya bibiyi abubuwan da suka faru a tarihi da alamominsa zaiga cewa masu irin waɗan nan aƙidun suna daga cikin mafiya haɗarin abubuwan da suka taimaka wajen raunanawa da kuma rusa daular musulunci daga gefunanta, hakan cewa su tare da musulmai a zahiri, alhali suna daga cikin mafiya girman makiyansu a baɗini.

Haƙiƙa mutane sun shaida cewa lokacin da Hūlāgu ya shiga Sham shekara ta 658 bayan Hijira, Rāfida waɗanda ke Sham sun kasance daga mafiya girman mutanen da suka zama mataimaka kuma masu bada dāuki akan tabbatar da mulkinsa da kuma zartar da umarninsa akan kawar da mulkin musulmai. Haka kuma mutane keɓantattunsu da gamagarinsu sunsan abin da ya faru a Iraƙ lokacin da Hūlāng yazo Iraƙ ya zubar da jinin da babu wanda zai iya kiyaye adadinsa in ba Allah ba, don haka wazirin khalifa Ibnul Al-ƙamī da Rāfida sun kasance sune abokanan sirrinsa waɗanda suka taikame shi akan haka da nau'ika da yawa a zahiri da baɗinin da in ance za'a siffanta al'amarin zai yi tsawo. Kuma kafin hakan ma sun taimaki kakan Hūlāgu wanda shine Genghis Khan, domin cewa Rafida sun taikaeshi akan musulmai! Ibnu Taimiyya ya ce: «Haka nan sun kasance daga cikin sabubban da yasa Kiristoci tun tuni suka ƙwace Baitul Makdis har sai da musulmai suka karɓoshi daga gurinsu»¹. Kuma Magana akan wannan babin abin zarcewa ne, haƙiƙa littattafan tarihi sun cika da siffanta abubuwan da suka faru marasa daɗi.

Idan wannan tasirin na dāidaikun da suke rayuwa a cikin daular musulunci, to lallai tasirin daulolin al-Bāḍīniyya waɗanda suka tsayu sune mafiya tsanani, saboda haka nema babban malamin musulunci ya faɗa game da daular Banu Buwaih² cewa wannan daular sun shiga tsarin mazahabobi ababen zargi: Wasu mutanen daga cikinsu zindikāi ne, kuma a cikinsu akwai Ƙarāmidāh masu yawa da 'yan falsafah, da Mu'atazilawa, da Rāfida. A lokacinsu musulmai da Ahlus Sunnah sun samu raunin da ba'a iya sani ba, har sai da Kiristoci suka mamaye bodojin musulunci, kuma Ƙaramida suka yaɗu a ƙsar Misra da Magrib da kuma Mashriƙ da wanin wannan, kuma abubuwa na tashin hankali da yawa suka faru³. Har zuwa yau dīn nan ana ci gaba da tayar da fitintinu a ƙasashen musulmai daga ƙasar Ayatullahi a Iran, da kuma ta hannun ƙungiyoyinsu a Lebanon⁴ da kuma ƙwayoyin sirrinsu a ƙasashen Golf da sauraren wurare.

Haƙiƙa babban malamin Shi'a a Pakistan yaƙi yarda da dabbaka shari'ar musulunci⁵! Shugaban 'yan Shi'a Mufti Ja'afar Husain ya faɗa a wani taron manema labarai: Lallai cewa

¹ - Mihajussunnah: (4/110).

² - Haƙiƙa ta bayyana a Iraƙ da wani ɓangare na Iran shekara ta 334, kuma ta ƙare shekara ta 437 bayan Hijira, kuma Shi'a 'yan goma sha biyu suna dāukarsu cewa suma suna daga cikin daulolinsu. (Ka duba: Al-Shi'a fit Tārikh Shafi na 98), da kuma Al-Shi'a fil Mīzān; (Shafi na 138-148).

³ - Majmu'u fatāwa Sheikhul Islām; (4/22).

⁴ - Ka duba: Amal wal mukhayyamātul Filasḍīniyya na Dr. Muhammad al-Garīb.

⁵ - Ka duba: Mazālimush Shi'ah: (shafi na 9-10).

Shi'a suna kin dabbaka haddodin musulunci, domin zasu kasance ne akan mazahabar Ahlus Sunnah¹!

❁ SASHE NA UKU: FAGEN ZAMANTAKEWA:

📖 Na farko: Alakarsu tare da musulmai:

Shi'a suna rayuwa tare da musulmai, kuma suna dauke da jinsiyyar musulunci, basu da wani banbanci da wasunsu, asali a alaƙa tsakanin musulmai ita ce yiwa juna aikin alheri da haɗin kai, da fifita ɗan'uwa musulmi akan kai, da taimakekeniya, sai dai hanyar da wasu riwayoyi na ƙarya suke gabatarwa da waɗanda aka jingina wa Ahlul bayt akan ƙarya, suna aiki ne dan bata wannan asasin mai ƙarfi azamantakewar musulmai.

Zancen gaskiya shine Ahlus Sunnah sune mafiya adalci a afkawa cikin zalintar mutane, har tare da waɗanda suke sabani da su a akida ko mazahaba, kamar yanda waƙi'i ya tabbatar, Ibnu Taimiyya ya ce: «A'a su – wato Ahlus Sunnah – sune mafi alheri a wajen Raʿfida kuma mafiya adalci daga wasu daga cikin Raʿfidawa dangane da junansu, wannan shine abin da su da kansu suka tabbatar da shi harma suna cewa: Ku kuna yi mana adalcin da mu kanmu bamayiwa junanmu»².

Hakika na gano wani nassi mai muhimmanci a cikin al-Kāfi na al-Kulainī yana shaida wannan waƙi'in, yana tabbatar da abin da Ibnu Taimiyya ya faɗa, iƙirari kuwa shine shugaban hujjoji .. yazo a cikin al-kāfi cewa ɗaya daga cikin 'yan shi'a anace masa Abdullahi bn Kaisān yacewa imaminsu: «Lallai cewa ni .. na rayu a ƙasar Fāris, kuma ni ina cudanya da mutane a cikin kasuwanci da wanin haka, ina mu'amala da mutum sai inganshi da kyakkyawar Samt³ tare da shi, da kyawawa halaye, da yawan amana, sannan inna bincikeshi sai ingano cewa yana daga cikin maƙiyanku – yana nufin Ahlus Sunnah -, kuma ina mu'amala da mutum sai inga yana da mummunar ɗabi'a da ƙarancin amana da kuma di'āra⁴, sannan idan na bincike shi sai ingano cewa yana daga cikin masoyanku»⁵, dan haka wannan riwayar tana tabbatarwa Ahlus Sunnah kyawawan ɗabi'u, da yawan amana da kyawawan halaye, yayin da take siffanta 'yan Shi'a da kishiyar waɗan nan siffofin.

Wannan wani ɗan Shi'ar ne daban ana ce masa Abdullahi bn Ya'afūr, shi kuwa mamakinsa baya ƙarewa daga wannan banbancin mai nisa da yalwa (da ya gani) tsakanin halayen Ahlus Sunnah da ɗabi'un 'yan Shi'arsa .. kuma yana kai ƙarar hakan ga imaminsa yana cewa: «Lallai ni ina cakudawa da mutane sai da yawa ina mamakin wasu mutanen da su ba masoyanku ba ne kuma masoyan wane da wane ne»⁶. Suna da amana da gaskiya da kuma cika alƙawari, da kuma wasu mutanen da su masoyanku ne – yana nufin Shi'a – basu da wannan amanar da cika alƙawarin da kuma gaskiyar, sai ya ce: Sai Abu Abdullahi ya daidaita a zaune sai

¹ - Al-Anbā'ul Kuwaitiyya a 1/5/1979 Miladiyya.

² - Minhājis Sunnah: (3/93).

³ - Yanayi irin na ma'abota alheri/Hāmishil Kāfi: (2/4).

⁴ - Di'āra: Itace mummunar ɗabi'a, acikin wasu Nusakh ɗin (na al-kāfi) al-Di'āra: Itace barna da fasikanci da munanan ayyuka.

⁵ - Usūlul Kāfi: (2/4), Tafsīru Nūris Thagalain: (4/47).

⁶ - Abinda ake nufi da wane da wane sune Abubakar da Umar Allah Ya yarda da su, kamar yanda waɗanda sukayiya al-Kāfi sharhi suka faɗa. Kuma wannan nuni ne ga Ahlus Sunnah.

ya fuskancen kamar mai fushi, sannan ya ce: Babu addini ga wanda ya bautawa Allah da waliccin shugaba azzalimi wannan ba daga Allah ba ne, kuma babu laifi akan wanda ya yi addini da waliccin shugaba adali daga Allah. Na ce: Babu addini ga waɗaƙaƙi nan kuma babu laifi akan waɗaƙaƙi. Ya ce: Eh»¹!

Shin baka ganin.. cewa wannan amsar wanda yake kore laifi da zargi daga Shi'a koda sun aikata manyan laifuka masu halakarwa, wanda zai kai su zuwa ga mummunan dabi'a, da sakaci a cikin aikata munanan ayyuka, domin kyakkyawan aikin da suke nufi shine kawai: "Waliccin Imam, da kuma son Ali Allah Ya yarda da shi", kuma wannan kyakkyawan aiki ne wanda wani laifi baya cutar da shi tare da shi kuma matuƙar ba'a gyara wannan ginshikin ba, to wannan siffar zata ci gaba da kasancewa a cikinsu.

Allah ne Abin neman taimako.. da yawa waɗaƙaƙi riwayoyin na karya suka bata dabi'un mazaje, suka tafiya da mutunci, suka bayyanar da al'aurori, kuma suka rusa alaƙoƙi! Kai harma tsakanin waɗaƙaƙi nan riwayoyin zaka iya samun abin da yake tabbatar da ka'idar kisan gilla da kuma kawar da abokanan gaɓa ta hanyar yaudara, kuma sun shardanta cewa ɗan Shi'a ya aminta da cutawa akan kansa (in zaiyi hakan) ! Daga Dawud bn Farkad ya ce: Nacewa Abu Abdullahi aminci ya tabbata agareshi: Me zaka ce game da kashe Nāsibi? Sai ya ce: «Jininsa ya halatta, sai dai ina jiye maka tsoro, idan zaka iya kifo da garu (bangon gini) akansa, ko ka dilmiyar da shi a cikin ruwa to ka aikata, dan kada wani ya ganka yayi shaida akanka»².

Babu kokwanto cewa ka sami hanyar irin waɗaƙaƙi riwayoyin zuwa sashin zukata marasa kyau, yazo a cikin Rijālul Kisshī cewa wani daga cikin 'yan Shi'a yana hakaitowa imaminsa yanda ya yi ƙoƙarin kashe wasu gungun jama'a waɗaƙaƙi suke sabani da shi sai yace: «Daga cikinsu akwai wanda nake hawa rufin gidansa da tsani har sai da na kasheshi, daga cikinsu kuma akwai wanda na kirashi da daddare a ƙofar gidansa yana fitowa zuwa gareni sai na kasheshi, daga cikinsu kuma akwai wanda nake abokantakarsa a cikin tafiya dana kaɗaita da shi sai na kasheshi»³. Ya ambaci cewa ta wannan hanyar ya kashe musulmai goma sha uku, domin cewa shi yana da'awar cewa su suna barranta ne daga Ali⁴.

Kuma babban malaminsu Ni'imatulāhi al-jazā'irī yana faɗa acikin labaransu: «Cewa wazirin nan ɗan Shi'a Ali bn Yaƙdīn⁵- shine wazirin al-Rashīd – wasu jama'a daga cikin waɗaƙaƙi yake da sabani da su sun haɗu a gurin da aka tsareshi, sai ya umarci bayinsa suka rusa da rufin kurkukun akan waɗaƙaƙi ke tsare a cikinsa sai duk suka mutu kuma sun kasance kusan mutum ɗari biyar ne, sai yaso ya kuɓuta daga alhakin jinanensu, dan haka sai ya aikawa imam maulana al-Kāzim aminci ya tabbata agareshi, sai ya rubuta masa amsar saƙonsa cewa da ace kazo gurina kafin ka kashesu da ba komai akanka na jinanensu. Amma tunda kai bakazo gurina

¹ - Usūlul al-Kāfi: (1/375).

² - Ilalush Sharā'i': (shafi na 200), Wasā'ilush Shi'a: (18/463), Bihārul Anwār; (27/231).

³ - Rijālul Kisshī: (shafi na 342-343).

⁴ - Rijālul Kisshī: (shafi na 342-343).

⁵ - Hakiƙa al-Jazā'irī ya saffantashi da cewa shi yana ɗaya daga cikin kebantattun 'yan Shi'a (Al-Anwārūn Nu'umāniyya: 2/308) kuma al-Dabarī ya ambaci cewa an kasheshi ne saboda zandakarsa.

ba to kayiwa kowane mutumin da ka kashe daga cikinsu kaffara da bunsuru! Domin bunsuru ya fishi alheri»¹!

Ka duba waɗaɗan nan riwayoyin da waɗaɗan nan masu wuce gona da irin suke ruwaitosu a cikin litattafansu, (riwayoyin) da suke kira zuwa ga neman samun dama ko ya take dan yin kisa! Kuma imaminsa yana tabbatar da shi akan kashe musulmai dāri biyar saboda kawai su basa kan aƙidarsa! Kuma yana umartarsa da yin kaffara da dān bunsuru! Domin shi bai nemi izninsa ba kafin hakan.. dan haka dān Shi'a idan ya nemi iznin imaminsa ko mataimakin sa wanda shine al-Faḳīh to ya aikata abin da yake so, idan kuwa bai nemi izini ba to al'amarin baya wuce yanka dān bunsuru. Domin dān bunsuru shine mafi alheri daga gareshi!

Haƙiƙa shehunsu al-jazā'irī yayi ta'aliki akan diyyar dān bunsuru inda yake cewa: «Ka duba wannan gwaggwabar diyyar! Wacce batayi daidai da diyyar ƙaramin dān'uwansu ba wanda shine karen farauta, domin diyyarsa itace dirhami ashirin, haka kuma (batayi daidai da) diyyar babban dān uwansu ba wanda shine Bayahude ko Bamaguje, domin diyyarsu dirhami dāri takwas ne, kuma halinsu a lahira yafi muni yafi kuma najasa»²! Wannan maganar takai matuƙa wajen muni, dan haka bata buƙatar wani ta'aliki.

Na biyu: Fitintinun cikin gida:

Tun lokacin da Buwaihiyyawa suka fara gudanar da zaman makoki domin tunawa da ranar kisan Husain, a Bagdad a ƙarni na huɗu bayan hijira, kuma 'yan Shi'a masu wuce gona da iri suna tayar da fitintinun da basu da iyaka a wannan taron na shekara-shekara .. kuma rigima mai tsanani tana faruwa tsakanin Sunna da Shi'a, saboda ƙarfin halin (da 'yan Shi'a suke yi) akan zagin sahabbai Allah Ya yarda da su! Kuma fitinar ta fara ne a cikin shekara ta 338 bayan hijira, wannan shine karon farko a cikin tarihin Bagdad³, sannan fitintinun suka dinga bibiyar juna bayan haka⁴, kuma aka kashe musulmai da yawa a cikinsa.

Kuma masu wuce gona da iri basu gusheba suna ribatar irin waɗannan lokutan tarukan dan tayar da fitintinu a cikin dauloli. Daga cikinsu akwai wanda yake la'antar sahabbai, daga cikinsu akwai wanda yake sukar iyayen muminaɗi. Wani kuma yana zuwa ne don ya binciko tarihi, dan a gaban mutane ya bijiro da abubuwan da suka faru da kuma labaran da suke dacewa da ra'ayinsa, dan nufin rarrabuwa da kuma saɓani. Sai ya dora wa Ahlus Sunnah nauyin shahadar Husain Allah Ya yarda da shi! Abin baƙin ciki sai irin waɗaɗan nan minbarorin suka juya suka zama kayan aikin rusawa, da kuma tushe na tayar da fitintinu!

Na biyu: Dabi'un da ake kyama:

Malaman Shi'a suna halatta yin alaƙar jinsi ta dān lokaci tsakanin jinsi biyu (namiji da mace) itace wacce kira «Mut'ah», ba tare da kula da sharuɗɗan aure ba, har al-Dūsī ma yace: «Yana halatta yayi mut'ah da ita ba tare da izinin babanta ba, haka ba tare da shaidu ko sanarwa

¹ - Al'Anwārūn Nu'umāniyya: (3/208).

² - Al'Anwārūn Nu'umāniyya: (3/208).

³ - Abdurrazak al-Hisāl/al-Mahdī wal Mahdawiyyah: (shafi na 74).

⁴ - Ka duba – misali – Hawādius sanah (406, 408, 421, 422, 425, 481, 482, 486, 510) a cikin al-Bidāya wan Nihāya da waninsa daga littattafan tarihi.

ba»!¹, kuma saurayi zai iya yinta tare da kowace macen da ta dace dashi koda karuwa ce, inda al-Dūsī ya ce: Babu laifi namiji yayi mut'a da mutuniyar banza², kuma al-Khumainī ya ce: Ya halatta ayi mutuwa da mazinaciya³! Shin yanzu irin waɗan nan fatawowin suna bada gudunmawa a yadā kamewa tsakanin matasa, ko kuma akasin haka?

Kamar yanda na samu wasu iwayoyi da fatwowi waɗanda a cikinsu akwai sassauci da yin mut'a da matan aure! Haƙiƙa yazo acikin labaransu: Daga Muhammad bn Abdullah al-Ash'arī ya ce: Nacewa al-Ridhā aminci ya tabbata agare shi: Mutum ne yake auren mace sai zuciarsa ta darsu cewa ko tana da miji, sai ya ce: Meye laifinsa! Kuma ancewa Ja'afar al-Sādiq (kamar yanda suke da'awa): Lallai cewa wane yayi auren mut'a da wata mace, sai akace masa tanafa da miji, sai ya tambayeta, sai Abu Abdullahi aminci ya tabbata agare shi ya ce: Danme ya tambayeta?⁴, kuma shehunsu al-Dūsī ya ce: «Baya kamata namiji ya tambayeta shin tana da miji ko a'a»⁵. kamar yanda suka ce: Zai iya ittifaƙi da ita akan (yin mut'a) yini ɗaya ko sau ɗaya ko sau biyu⁶.

Wanda yake karanta ruwayoyin 'yan Shi'a, zai gane cewa suna ingiza mata da maza ne kawai zuwa ga yin mut'a, inda suke ambatawa mut'a wasu falalolin da ba suma zo a cikin manyan ibadu ba! Ya zo a cikin wani hadisin da ake jinginashi zuwa ga manzon Allah ﷻ, cewa shi ya ce: «Duk wanda yayi mut'a sau ɗaya to darajarsa kamar darajar Husain ce, wanda yayi mut'a sau biyu to darajarsa kamar darajar Hasan ce, wanda ya yi mut'a sau uku to darajarsa kamar darajar Ali ce, wanda ya yi mut'a sau huɗu to darajarsa kamar darajata ne»⁷. Don haka alamomin ƙarya a bayyane suke akan irin waɗan nan ruwayoyin, shin hankali zai iya ɗaukar cewa musulmi zai iya kaiwa darajar annabi bayan ya yi alaƙa huɗu ta jinsi! Kuma akasin haka shine: «Cewa duk wanda ya bar duniya bai yi mut'a ba, to zaizo ranar alƙiyama ajda” ana nufin mai yankakken hanci da kunne»⁸.

Kai al'amarin ma ya wuce haka inda fatawowinsu suke zuwa da halatta: «Yin liwaɗi da mata»! harma al-Khumainī yace: «Zance mafi ƙarfi kuma mafi bayyana shi ne halaccin tarawa da mace ta dubura»⁹. Ta yaya za'ai ka ji wannan mummunan aikin daga bakin Ahlus Sunna inda suke cewa: «Halatta yin liwaɗi da matarsa kafirci ne awurin mafi yawancin malamai»¹⁰.

Kuma su basa keɓance yin mut'a da 'yan Shi'a kawai ba, kai imaminsu yana yi musu wasicci cewa su bijirowa matan Ahlus Sunna yin mut'a¹¹. Haka da kuma matan Yahudawa da Nasara¹².

¹ - Al-Nihāya: (Shafi na 490).

² - Al-Nihāya: (Shafi na 490).

³ - Tahrīrul wasīla: (2/292).

⁴ - Wasā'ilush Shi'a: (14/457), An Tahzībūl Ahkām: (2/187).

⁵ - Al-Nihāya: (490).

⁶ Ka duba: Al-Nihāya na al-Dūsī; (shafi na 491), al-Khumainī/Tahrīrul Wasīla: (2/290).

⁷ - Tafsīru Mihājīs Sādiqīn: (shafi na 356).

⁸ - Tafsīru Mihājīs Sādiqīn: (shafi na 356).

⁹ - Tahrīrul Wasīla: (2/241).

¹⁰ Al-Ashbāhi wan Nazā'ir, na Ibnu Nujaim: (shafi na 191).

¹¹ - Ka duba: Wasā'iluSh Shi'a: (14/452), Furū'ul Kāfi: (2/44).

❖ SASHE NA HUDU: FAGEN TATTALIN ARZIKI:

Manyan ‘yan shi’a masu kwadāyi ne akan karɓar kuɗaɗen mabiyansu da da’awar: «Khumus» Hakkin iyalan gidan annabi!.. sai dai shin waɗan nan dukiyyoyin suna isa ga talakawa da kuma mabukata ne? Ko kuma kuɗaɗen khumusi sun zama masu tallafawa kungiyoyin Shi’a masu tsattsauran ra’ayi da waɗanda ke ɗauke da makamai a duniyar musulunci? Kuma kuɗaɗen khumusi sun zama sune suke ciyar da gidajen buga littattafai waɗanda a kowace shekara suke fitar da ɗaruruwan littattafai masu cike da shubuhohi da kuma sūka ga manyan jagororin al’umma.

Hakika malamai kuma jagororin akidar Shi’a sun damu da al’amarin kuɗin da suke karɓa da sunan Khumusi, kuma suka basu kulawa fiye da yanda baka zato, kai sun ma ɗauki wanda yake halatta hanasu dirhami ɗaya daga gareta a cikin sahan kafirai! Inda suka ce: «Duk wanda ya hana dirhami ɗaya ko kasa da haka to ya shiga karkashin masu zalintarsu – wato Ahlul Bayt kamar yanda suke da’awa – kuma (yana cikin) masu kwace hakkoƙinsu, kai duk wanda ya halatta hakan ma to ya zama daga cikin kafirai, ya zo a cikin labarai daga Abu Basīr ya ce: Nacewa Abu Ja’afar aminci ya tabbata agareshi: Menene mafi sauƙin abin da yake shigar da bawa wuta? Sai ya ce aminci ya tabbata agare shi: Duk wanda ya ci dirhami daga cikin dukiyyar marayu, alhali kuwa mune marayun»¹.

Wanda yake karanta littattafan Fikihun musulunci ba zai samu wani babi na musamman mai taken “Khumusi” ba, sai dai kawai zai hararo magana game da khumusin ganimomi a cikin littafin jihadi, haka a cikin littafin zakka ana samun magana game da khumusin Rikāzi da kuma ma’adanai.

Sai dai al’amarin abin sabawa ne awurin waɗannan, khumusi yana da littafi mai zaman kansa inda suka wajabtawa mabiyansu abin da ya rage bayan kuɗin ciyarwar shekara daga ribar kasuwanci, haka kuma daga sauran hanyoyin samun kuɗi na sana’o’i, da noma, da ƙodago, kai har ɗinki, da rubutu, da kafintanci, da farauta, da mallakar abubuwan da ba mai su, da ladan ibadun da aka ɗauki hayar wani ya yi na hajji da azimi da kuma sallah – haka nan – da ziyarori, da koyawa yara karatu da wanin haka daga ayyukan da ake bada lada akansu², kuma suka ce: Kai abin da yafi taka tsantsan shine tabbatar da shi (khumusin) a kowace irin fa’idar da mutum ya samu, ko da bai yi wani aiki ba kamar kyauta da haɗiyya, da jā’iza, da dukiyyar da aka yi wasicci da ita da makancin wannan³.

Kamar yanda suka sanya abin da yafi taka tsantsan shine fitar da khumusin jari, haka nan a kayayyakin da yake buƙata a wurin aikinsa misali: Kayayyakin kafintanci ga kafinta, da kayayyakin saƙa ga masaki, da kayayyakin noma ga manomi, haka nan ma kai abin da yafi ma shine a fara fitar da khumusinsa tun farko⁴ har ma suka ce: «Da ace abin da ya siya ya kuma adana domin buƙatun rayuwa kamar alkama da sha’ir da makantansu daga abin da ake kasha su

¹² - Ka duba: Wasā’iluSh Shi’a: (14/452), Tahz Ka duba: Tahzībūl Ahkām: (2/188), Man la yahdhuruhul faḳīh: (2/148).

¹ Al-Yazdī – Al-Urwatul Wuthkā kuma a Hāmish dīnsa akwai ta’alīkoƙin madogararsu a wannan zamanin: (2/366).

² - Al-Urwatul Wuthkā: (2/389).

³ - Al-Urwatul Wuthkā: (2/389).

⁴ - Al-Urwatul Wuthkā: (2/394-395).

acikin waɗan nan buƙatun ya wuce abin da ake buƙata to wajibi ne a fitar da khumusinsa a ƙarshen shekara .. Da kuma ace zai wadatu ba tare da kayayyakin anfani ba, kamar shinfida da ƙorrai da tufafi da bawa da doki da littattafai da kuma abin da ake nufi su dawwama a ajiye asalinsu to abin da yafi taka tsantsan shi ne fitar masa da khumusi .. »¹.

Wa ake kashewa wannan kuɗi mai yawan gudana?

Suka ce a zamanin Gaiba (fakuwar imami) za'a bawa masanin Fikhu ɗan Shi'a², don haka masu bada khumusi a yanzu zasu dinga bawa faƙihansu ne, haƙiƙa shehunnansu sun tabbatar da cewa khumusi ana rabashi «Kashi shida ne: Kashi ɗaya na Allah, kashi ɗaya na Annabi ﷺ, kashi ɗaya na imam, waɗannan ukun a yanzu na mai zamani ne»³, wato Mahadinsu wanda suke jira alhali shi baya nan, ɗan haka a wannan lokacin sai Faƙihi ɗan Shi'a ya cancanci rabonsa (wato Mahdin na su), inda suka ce: «Rabi daga khumusinsu imam aminci ya tabbata a gare shi al'amarinsa a zamanin gaiba zai koma ne zuwa ga na'ibinsa wanda shine mujtahid wanda ya cika sharuɗɗa»⁴.

Ragowar kashi ukun kuma «Na marayu ne da miskinai da matafiya», sun ce: Da sharadin imani ga waɗannan, wato: Da sharadin su zama 'yan Shi'a, domin sunan imani ya kebancesu ne kamar yanda suke da'awa. Wannan ragowar rabin wanda suka tabbatar da bayar da shi ga waɗan jinsin guda uku sun ce game da shi: «Abin da yafi taka tsantsan a cikinsa shine abawa mujtahidi»⁵! Sai sakamakon ya zama cewa ana bawa shehunnansu ne kawai ɗan su ciyar da kansu daga gareshi, da kuma jinsin guda uku da aka ambata, yazo acikin littafin Al-Nūris Sādi'i: «Cewa mujtahidi yana karɓarwa kansa rabin khumusi, kuma yana raba ragowar rabin daga gareshi gwargwadan yanda zai isa, idan yayi ragowa to nasa ne, idan kuma ya gaza to sai ya cikashi daga rabonsa»⁶.

Dr. Ali al-Sālūs ya ce: «Daga cikin wāki'in Ja'afariyya a cikin waɗan nan kwanukan, muna samun cewa wanda ya yi nufin yin hajji, to zai ƙimanta duk abin da ya mallaka baki ɗaya, sannan ya bada khumusinsu ƙimarsu ga fukahā waɗanda suka ba shi fatawar wajabcin wannan khumusinsu, da kuma rashin karɓar hajjin wanda bai bayar ba! »⁷.

Wannan i'tiƙāɗin na khumusi wani gurbi ne daga cikin guraben akidar imam a wurinsu, kuma dukiyyar gaba ɗayanta ta imam ce wanda malumansu tun tuni suka sanyata, kuma aiki da shi yaci gaba har zuwa yau ɗin nan .. tare da cewa mas'alar khumusi ta wannan hanyar bidi'a ce wacce waɗannan suka ƙirƙireta, babu ita a zamani annabi ﷺ ko halifofinsa shiryayyau, har ma Amirul muminina Ali bn Abi Dālib wanda suke da'awar su 'yan shirsa ne!



¹ - Al-Urwatul Wuthkā: (2/395-396).

² - Ka duba: Ali Kāshif al-Gidā/Al-Nurus Sādi'i "Wujubu daf'il khumusi lilfaƙih zamaninl gaibah": (1/439).

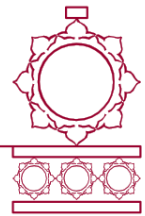
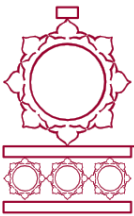
³ - Al-Urwatul Wuthkā: (2/403), Hadiyyatul ibād: (shafi na 178).

⁴ - Al-Urwatul Wuthkā: (2/405).

⁵ - Hadiyyatul ibād: (shafi na 179).

⁶ - Al-Nūrus Sādi'i: (1/439).

⁷ - Atharul imāmah fil fiƙhil ja'afarī: (shafi na 391).



FASALI NA HUDU:

MAGANGANUN MALAMAI GA WANDA YA SOKI SAHABBAI

- ❖ Imam Malik ya ce: «Wanda yake zagin sahabban annabi basu da wani suna – ko ca yayi: Rabo a cikin musulunci»¹. Ibnu Kathīr ya ce – a wurin fadīnSa tsarki ya tabbatar maSa: **{{(Annabi) Muhammad manzon Allah. Waɗanda kuma suke tare da shi masu tsanani ne akan kafirai, kuma masu tausayin junansu ne; zaka gansu suna ruku'i suna sujjada suna neman falala daga Allah da yardarSa; alamominsu na gurbin sujjada suna bayyana a fuskokinsu. Wannan shi ne misalinsu a cikin Attaura. Misalinsu kuwa a cikin Linjila kamar shuka ce da ta fitar da reshenta sai ya karfafeta, sannan tayi kauri sai ta daidaita akan tushiyarta ta rika kayatar da manoma, don Ya cusawa kafirai haushi...}}**[Al-Fath: 29] kuma ya ce: «Daga wannan ayar ne imam Malik Allah Ya yi masa rahama ya fahimta a cikin wata riwayar daga gareshi da kafirta Rāfidawa waɗanda suke kin sahabbai Allah Ya yarda da su, ya ce: Domin cewa su suna jin haushinsu duk wanda ya ji haushin sahabbai Allah Ya yarda da su to shi kafiri ne saboda wannan ayar, kuma wasu gungu na malamai Allah Ya yi musu rahama sun dace da shi akan haka»².
- ❖ An tambayi Imam Ahmad: Game da wanda yake zagin Abubakar da Umar da A'isha? Ya ce; bana ganinsa akan musulunci³, kuma ya ce: Duk wanda ya zagi sahabban annabi ﷺ bama aminta cewa haɗiƙa ya fita daga addini⁴.
- ❖ Imamul Bukhari ya ce: «Babu ruwana ko inyi sallah a bayan Bajahame ko Rāfidi, ko inyi sallah a bayan Yahudawa da Nasara, ba'ayi musu sallama ba'a gaishe su idan sunyi rashin lafiya, ba'a basu aure, basa bada shaida, kuma ba'a cin yankansu»⁵.
- ❖ Abu Hāmid al-Gazālī ya ce: «Da ace mai faɗa ɓaro-ɓaro zai bayyanar da kafircin Abubakar da Umar Allah Ya yarda da su a fili to haɗiƙa ya sabawa Ijma'i kuma ya ketashi, ya yi watsi da abin da ya zo a cikin haɗkinsu na alƙawarin da akai musu da aljanna da kuma yabonsu da akayi da yin hukunci da ingancin addininsu da tabbatar da yaƙininsu da gabatarsu akan sauran halitta a cikin hadisai da yawa .. sannan ya ce: «Mai faɗin haka idan hadisan sun isar masa kuma tare da hakan ya kuɗurce kafircinsu to shi: Kafiri ne .. dan ya ƙaryata manzon Allah ﷺ, duk wanda ya ƙaryata shi da kalma ɗaya daga maganganunsa to shi kafiri ne da ijma'i»⁶.
- ❖ Al-Nawawī ya ce: «Lallai ingantacciyar mazahaba kuma zaɓaɓɓiya wacce mafiyawancin malamai da masu tahkiƙi suka faɗa itace cewa Khawarijawa ba kafirai ba ne kamar sauran 'ya bidi'a»⁷. Haɗiƙa daga wannan nassin ne Mulla Ali al-ƙārī ya fahimci cewa al-Nawawī baya ganin kafircin Rāfidawa saboda shigarsu cikin “Yan bidi'a” sai dai shi ya

¹ - Al-Khallāl – Al-Sunna: (2/557), wanda yayi tahkiƙin Risāla ya ce: Isnādinsa ingantacce ne.

² - Tafsīrun Ibnu Kathīr: (4/219).

³ - Al-Khallāl – Al-Sunna: (2/557).

⁴ - Al-Khallāl – Al-Sunna: (2/558).

⁵ - Khalkū af'ālil ibād: (shafī na 125).

⁶ - Fadhā'ihul Bādiniyya: (sshafī na 149).

⁷ - Sharhun Nawawī ala Sahīhu Muslim: (2/50).

yi nuni zuwa cewa Rāfidawa mazahabarsu tana ci gaba kuma tana canjawa, kuma Rāfidawa na karshe ba'irin na farkonsu ba ne, kuma Rāfidawan zamaninsa ba irin Rāfidawan da imam al-Nawawī da waninsa daga ma'abota ilimi suke magana akansu ba ne. Dgaa nan sai yayi ta'akibi akan maganar al-Nawawī kuma ya ce: «Na ce: Wannan ba'a wanin hakkin Rāfidawan da suka bayyana a zamaninmu ba ne, domin cewa su suna kudirce kafircin mafi yawancin sahabbai ballantana ma ragowar Ahlus Sunnah wal jama'ah, dan haka su kafirai ne da Ijma'i ba tare da wata jayayya ba»¹.

- ❖ Al- kādhi Abu Ya'alā ya ce: «Amma Rāfida to hukuncinsu shine.. idan ya kafirta sahabbai, ko ya fasikantar da su da ma'anar da take wajabta wuta da shi, to shi kafiri ne»².

- ❖ Al-Fakhruz Rāzī: Al-Rāzī yana ambatan cewa jama'arsa daga Al-Ashā'ira suna kafirta Rāfida ta fuskoki uku:

Na farkonsu: Cewa su (Rāfida) sun kafirta shugabannin musulmai, kuma duk wanda ya kafirta wani musulmi to shi kafiri ne saboda faɗinsa ﷺ: «Duk wanda yacewa ɗan'uwansa: Kai kafiri to haɗika ɗayansu zai koma da ita» dan haka kafirta su yake wajaba.

Na biyunsu: Cewa su sun kafirta mutanen da manzo ﷺ ya nassanta yabo garesu da kuma girmama sha'aninsu, dan haka sai kafurta su ya zama karyata manzo ne ﷺ.

Na ukunsu: Ijma'in al'umma akan kafircin wanda ya kafirta shugaban nin sahabbai³.

- ❖ Ibnu Taimiyya ya ce: «Duk wanda ya yi da'awar cewa wasu ayoyi daga Alkur'ani sun tawaya kuma an boyesu, ko ya yi da'awar cewa (Alkur'ani) yana da wasu fassarori na baɗini waɗanda suke sarayar da ayyukan da aka shara'anta, to wannan babu sabani ce su kafirai ne. Haka duk wanda ya yi da'awar cewa sahabbai sunyi ridda bayan manzon Allah ﷻ sai wasu 'yan mutane kaɗan waɗanda basu kai goma sha ba, ko kuma dukkaninsu fasaikai ne, to wannan babu kokwanto a kafircinsa; domin cewa shi ya karyata abin da Alkur'ani ya nassanata agurare da yawa na yarda da su da yabonsu. Kai waye ma yake kokwanto a kafircin irin wannan? Domin lallai cewa kafircinsa abin ayyanawa ne, domin abin da wannan maganar ta kunsu cewa waɗanda suka cirato Alkur'ani da sunna kafirai ne ko fasaikai, kuma wannan ayar wacce itace: {**Kune mafi alherin al;umma waɗanda aka fitar ga mutane**} [Āl-Imran: 110], kuma mafi alherinta shine karni na farko, to dukkaninsu kafirai ne, ko fasaikai, kuma abin da ta kunsu shine cewa wannan al'ummar itace mafi sharrin al'ummatai»⁴.

Sai dai cewa Shehul Islam alhali yana kafirta masu waɗan nan maganganun, sai dai cewa kafirtawarsa ga wani ayyanannen mutum a gunsa abin shardaɗantawa ne da tsayuwar hujja da kuma isar saƙo, saboda haka ne yayi fatawa a lamarin Rāfidawan da ya kamasu da fatawar nan dake tafe: (Shehul Islam) Allah Yayi masa rahama ya na cewa: “Haɗika an san cewa akwai wani babban dutse a gaābar Sham a cikinsa akwai dubban Rāfidawa suna zubar da jinanen mutane kuma suna kwace dukiyoyinsu, sun kashe halitta da yawa, sun kwace dukiyoyinsu, lokacin da musulmai suka karye a shekarar Gāzān sai

¹ - Mirkāṭul Mafkātīti: (9/137).

² - Al-Mu'tamad: (267).

³ - Al-Razi – Nihāyatul Ukūl, takarda ta 212 (Makhḍūd).

⁴ - Al-Sārimul Maslūl: (shafi na 586-587).

suka kwace dawakai da makamai da bayi suka siyarwa da kafirai da Kiristoci su a Kubrus, suka kama wanda ya ratsa ta wurinsu daga sojoji kuma sun kasance mafiya cutarwa akan musulmai fiye da dukkanin makiya, wasu daga cikinsu suka dorawa shugabanninsu tutar Kiristoci, sannan suka ce masa: Wanene yafi alheri, musulmai ko Kiristoci? Sai ya ce: A'a Kiristoci, sai suce masa: A ranar lahira tare da wa za'a tasheka? Sai ya ce: Tare da Kiristoci, kuma suka basu wasu daga cikin garuruwan musulmai.

Tare da haka lokacin da jama'ar majiḡinta al'amura suka nemi shawarwari a yakarsu sai na rubuta cikakkiyar amsa a lamarin yakarsu .. kuma muka tafi zuwa nahiyar da suke, wasu jama'a daga cikinsu suka zo guri na, kuma tattaunawa ta gudana tsakanina da su wacce siffantata zai yi tsawo, lokacin da musulmai suka buɗe garinsu, musulmai sukayi nasara akansu sai na hanasu yakarsu, da kuma ribace su, kuma muka saukar da su a cikin garuruwan musulmai a rarrabe dan kada su taru aguri guda¹, kuma wannan fatawar daga shugaban Ahlus Sunnah na lokacinsa tana bayyana cewa Ahlus Sunnah suna bin gaskiya daga wurin Ubangijinsu wacce manzo yazo da ita, dan haka basa kafirta dukkanin wanda suke sabani da shi a cikinta; a'a sune mafiya sanin gaskiya kuma mafiya tausayin halitta sabanin ma'abota son rai waɗanda suke kirkirar wani ra'ayi kuma suke kafirta wanda ya saɓa musu acikinsa.

- ❖ Mullā Ali al- Kārī ya ce: «Amma wanda ya zagi wani daga cikin sahabbai to shi fasiki ne ḡan bidi'a da Ijma'in (malamai) sai dai idan ya kuɗirce cewa hakan ya halatta kamar yanda wasu daga cikin 'yan Shi'a da jama'arsu suke akai, ko kuma akwai lada akan hakan (zagin sahabban) kamar hakan shine yanayin maganarsu, ko kuma ya kuɗirce kafircin sahabbai da Ahlus Sunnah to shi kafiri ne da Ijma'in (malamai)»².
- ❖ Sai dai yana daga abin da ya wajaba a kula da shi a tsarin matafiyar Ahlus Sunnah wal jama'a a kafirta wani shi ne, cewa maganganu da ayyuka batattu na kafirci ko da anyi hukunci akansu da kafirci. Sai dai kafirta wani mutum takamaimai shi akan kansa daga cikin musulmai masu yin sallah da kuma hukunta cewa zai dawwama a wuta: To hakan a abin tsayarwa ne akan tabbatar da sharuḡḡan kafirtawa, da kuma koruwar abubuwan da zasu hana kafirtawar; to mu muna wawaitar da abin da nassosin alƙawari da aljanna da kuma narko da wuta suka zo da su gaba ɗaya, amma bama yanke hukunci akan wani mutum takamaimai cewa ya shiga cikin wannan hukuncin na gaba ɗaya ba. Sai idan abin da ya wajabta hakan ya tabbata a kansa ba tare da wani abin da zai hana ko ya kawar da wannan ba.

Saboda haka ne malamai basa kafirta wanda ya halatta wani abu daga cikin abubuwan da aka haramta saboda kasancewarsa sabon shiga musulunci ne ko saboda ya rayu a wani ƙauye mai nisa, domin hukuncin kafirci baya kasancewa sai bayan isar saƙo, kuma daga cikin waɗan nan akwai wanda nassosin da suka sabawa abin da yake gani basu isa gareshi ba, kuma baisan cewa manzon Allah an aikoshi da wannan ba. Dan haka sai ace wannan maganar kafirci ce, kuma wanda hujja ta tabbata a kansa yaƙi binta zai zama kafiri, amma banda waninsa³.

¹ - Minhajus Sunnah: (3/39).

² - Shammul Awārid fī zammil Rawāfid – takarda ta 6 (Makhḡuḡ ne).

³ - Dan samun cikakkiyar wannan mas'alar ka duba: Al-Fatāwā: (12/466), da abin da ke gabanta, (23/345 da abin da ke gabanta).

Allah Ya yi tsira ga annabinmu Muhammad da alayensa da sahabbansa baki daya,
dukkun yabo ya tabbata ga Allah Ubangijin talikai.



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