

Maganar Gaskiya Dangane Da

# ***Zancen Haxin Kai***

*Daga*

***Dr. Nasir Ibn Abdallah Alqifárí***

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Qoqarin rage tazarar da take tsakanin qungiyoyin addini, da haxa kansu, ba wani abu yake nufi ba, illa tattara su wuri xaya a kan tafarkin gaskiya bisa zimmar karvawa da cika umarnin Allah Maxaukakin Sarki, a cikin faxarsa: *“Kuma ku yi riqo da igiyar Allah gaba xaya; kuma kada ku rarraba.”* {Áli- Imran:103}. Wannan aiki kuma yana xaya daga cikin manya farillolin Musulunci da manufofinsa.

Sai dai matakin raba gardama a duk lokacin da ake jayayya a kan wani abu, shi ne komawa ga Littafin Allah Maxaukakin Sarki, Alqur’ani, da kuma Sunnar Annabinsa, *sallallahu alaihi wa sallam*, kamar yadda Buwayayyen Sarkin ya bayyana cewa: *“Idan kun yi jayayya a cikin wani abu, to, ku mayar das hi zuwa ga Allah da Manzonsa...”* {Nisá’i: 59} Inda kuwa har babu maganin kowace irin jayayya tsakanin Musulmi a cikin waxannan tuwasu guda biyu, to, Allah Maxaukakin Sarki ba zai yi umarni da komawa zuwa gare su ba.

Sai dai babu wanda zai gane, balle ya ci moriyar wannan tsari na Allah Maxaukakin Sarki, na santawa da haxa kan Musulmi, sai wanda ya yarda ya kama tafarkin Littafin Allah da Sunnar Manzo, ya kuma miqa wauya ga hukuncinsu, domin cewa Maxaukakin Sarkin ya yi: *“Kuma bay a halatta ga mumini, haka ga mumina, a lokacin da Allah da Manzonsa suka hukunta wani umurni, wani zavi daga al’amarinsu ya kasance a gare su. Wanda kuma ya sava wa Allah da Manzonsa, to, ya vace, vacewa bayananna.”* {Ahzáb:36}

Saboda haka, ba ya halasta ko alama! Saboda taqama, da sunan haxin kai, a daidaita qarya da gaskiya, kamar yadda ba ya halasta a daidaita matsayin bayin Allah masu nagarta da mavarnata, domin: *“Mummuna da mai kyau, ba su daidaita.”* {Má’ida:100} *“Kuma makaho da mai gani ba su daidaita, waxanda kuma suka yi imani, suka aikata ayyukan qwarai da mai munanawa, ba su daidaita. Kaxan qwarai kuke yin tunani.”* {Gáfir:58} Qoqari kuma da yunqurin daidai gaskiya da vata, bayan zamansa abin dab a zai tava yiwuwa ba; abu ne kuma da zai

nakkasa gaskiya da masu ita. dalili kuwa shi ne, hakan za ta bayar da hoton cewa, ai matsayin vata daidai yake da na gaskiya.

Haka kuma qoqarin rufe ido da kawar da kai daga tabbatattun hujjoji, da daddalallin banbance-banbance a cikin kowane al'amari, abu ne da ba ya biyan bukata. Haka abin yake kamar maras lafiya ne, ya xauka cewa ai lafiyarsa qalau; ya warke. Saboda haka ba zai sake shan magani ba, alhali kuwa ga ciwo yana cinsa a voye.

A taqaice duk wanda yake maganar haxin kai tsakanin qungiyoyin addini, ba tare da ya koma ga tanade-tanaden Alqur'ani da Sunna ba a kan wannan mas'alah, a matsayinsu na tuwasun asali, waxanda wannan jama'a suke cirato dokokin aqidu da ayyukansu, to, yana bannan kuskure. Dalili kuwa shi ne, a qa'idah ta *usulu*, duk hukuncin da za a yanke wa reshe, dole ya zamana ya samo asali daga tushensa. Matsayin wannan mutum daidai yake da na wanda yake cewa ai, babu wani banbanci tsakanin mazhabobin fiqihun Musulunci, waxanda samo asali xaya a aqida da sauran hukunce-hukunce, kamar mazhabobin nan na Musulunci guda huxu;<sup>1</sup> da sauran qungiyoyi waxanda suka sava wa tafarkin *ahlu- Sunnah wal jamá'ah*, ko ma har da sauran rasan wannan al'umma kamar *Ráfilawa* da *Jahmiyyawa*.

Haka nan kuma, duk wanda yake cewa babu wani banbanci tsakanin qaramar bidi'a, kamar karkata ga aqidun shi'ah ko ma tsunduma a cikinsu gaba xaya, har da fin mai kola shafawa, kamar yadda magabatan wannan al'uma suka fahimta; ya ce ba wani banbanci tsakanin su da babbar bidi'a, kamar Rafilanci da sukar lamirin Sayyadi Abubakar, da Umar, *raliyallahu anhuma*. Duk wanda yake da irin wannan aqida, to, bai gane bakin zaren mas'alar ba. Wannan shi ne abin da Imamuz- Zahbí,<sup>2</sup> da Hafiz Ibnl Hajar<sup>3</sup> da wasu malamai suka bayyana.

To, sai ga shi a wannan zamani namu, irin wannan yamutsi na haxa hancin gaskiya da na qarya, tare da kasa banbancewa a tsakaninsu suna ta toroqo, wato ambaton "Yan Shi'ah" da sunan 'Rafilawa," alhali kuwa a tantagar gaskiya, ambaton su da sunan "Yan koren Shi'ah" ko 'Yan koren Rafilanci' shi ne gaskiya kuma daidai,

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<sup>1</sup> A duba littafin: *Usulud-din Inda A'immatil- Arba'a Wahidatun*, na Marubucin wannan takarda.

<sup>2</sup> A duba: *Mizanil- I'tidal*, (1/5-6)

<sup>3</sup> A duba: *Lisanul- Mizan*, (1/9-10).

kamar yadda Imamu Zaidu Ibn Ali Ibnl Husain, *rahimahullahu*,<sup>4</sup> ya ambace su. Dalili a kan haka kuwa shi ne, kasancewar tantagaryar Shi'anci yak au daga doron qasa, an wayi gari a bayan qasa yau samun haqiqanin aqidar shi'anci yana da matuqar wuya. A wannan namu na yau, babu sauran wani abu da yake akwai sai 'Yan koren Rafilanci' da suke waqen cewa su 'Yan Shi'ah' ne, da suke goyon bayan zuri'ar Manzon Allah, *sallallahu alaihi wa sallam*. Dalili wanda a kansa, har ake yi musu laqabi da *Imámiyyah* da *Ja'afariyyah* da *Isná ashriyyah*. Saboda haka da zarar an furta lafazin "Yan Shi'ah' a zamaninmu nay au, babu waxanda za a kalla, sai su. sauran waxanda ba su ba kuma, sai ake yi musu laqabi da *Zaidiyya* ko *Ismá'iliyyah*.

Sa'annan kuma akwai wata babbar yaudara da take yawo a cikin qwaqwalen wasu mutane, har aka wayi gari sun faxe cikin haxarin tarkon Rafilawa ba tare da sun sani ba. Ma'ana, gaskawata da yarda da Rafilawa da suke yi idan sun gaya musu cewa: "*Ai babu wani banbanci tsakaninmu da Ahlus- Sunnah.*" Sai kawai irin waxannan bayin Allah su yarda, ba tare da sun daure wa xawainiya da takalifin su koma ga manyan littafan wannan qungiya ta Rafilawa ba, domin ganewa da tantace haqiqanin abin da suke nufi. Sai kawai a yi ta tafiya haka nan sundundum, ba tare da an faxaka da cewa, wannan zance nasu sun gina shi ne a kan wani babban tushe na 'babban makamin qarya' wanda suka qware a cikinsa. Wannan makami kuwa shi ne zantuka da maganganun da suke yaxawa da yayatawa a cikin littafai da lokutan maganganunsu, waxanda a cikinsu suke karkatar da akalar duk wata aqida ta vata, wadda suka yi hannun riga da Musulmi a cikinta. Sai kawai su yi qoqarin samo mata asali daga cikin littafan Sunnah. To, yana daga cikin irin wannan yaudara, cewa xin nan da suke yi: "*Ai babu wani bambanci tsakaninmu da Ahlus- Sunnah,*" har kuma su riqa kafa hujja da wasu hadisai na qarya, ko waxanda aka vata aka lalata, aka kuma canza musu ma'ana, ko wasu hadisan waxanda suka ba wa makauniyar fassara da fashin baqi.<sup>5</sup>

Saboda haka bai kamata ba, duk wanda yake da aqidar cewa, babu banbanci tsakanin Sunna da Rafilanci, aqidar da ake yi wa laqabi da 'Shi'ah' ko yake cewa banbancin da yake tsakanin aqidun biyu, na reshe ne, wato qanana, da na salon magana. Bai kamata a wayi gari irin

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<sup>4</sup> A duba: *Minhajus- Sunnatin- Nabawiyyah*, (1/35), (2/96).

<sup>5</sup> A duba: *Mas'alatut- Taqrib*, (1/15)....

wannan mutum ya riqa tashi a cikin al'umma yana wa'azi ba, alhali kuwa ya sani bo bai sani ba, cewa *Rafilawa* sun raba gari da Musulmi. Manyan littafansu, waxanda suke cirato aqidunsu daga ciki, da suke kira: *Siháhul Imámiyyah*, waxanda ake yi wa laqabi a cikin Kundin tsarin Mulkin qasar Iran: *Sunnatul- Ma'asúmím*, sun tabbatar da haka. Waxannan littafai nasau kuwa cike suke maqin da aqidun kafirci da vata, irin wanda ba a zato balle tsammani. Kai! har ma a cikin waxannan tuwasu nasu, za ka taras da xaruruwan saxarori, da suke cewa an canza Alqur'ani, an kuma vata shi. Da wannan kuwa sun qaryata Allah, *subhanahu wa ta'alah*, kenan, domin cewa Maxaukakin Sarkin ya yi: "*Lalle mu ne, muka saukar da Ambato, kuma lalle mu, gare shi, masu kiyayewa ne.*" {*Hijir:9*} Bayan wannan kuma an sami wani daga cikin manyan malamansu na baya-bayan nan, da ya kunyata su, inda ya tattara ire-iren waxannan tatsunotoyi nasu a cikin littafi xaya, ya raxa masa susna: *Faslul- Khixábi Fí Isbáti Tahrífi Kitábi Rabbil Arbábi*, aka kuma buga shi a qasar Iran, tare da buga masa hatimin Sarki na qasar.

An kuma samu wasu daga cikin malaman nasu, da suka fahimci waxannan miyagun kalamai na 'kafirci', suka qara kunyata su, suka ce: *Ire-iren waxannan kalamai na kafirci sun kai hadisi dubu biyu.*"<sup>6</sup> Shi kuwa babban malaminsu, wato, Majlisi ya tafi a kan cewa, gaba xayan waxannan hadisan na gizo-da-qoqi, mutawatirai nai a ma'anarsu,<sup>7</sup> ba labarai ne kawai da aka cirato daga bakin Imamansu ba,<sup>8</sup> waxannan riwayoyi kuma fa, su ne ginshiqaan addininsu. Saboda haka yana kyau matuqa ga mutum, ya kalli irin yadda tuwasun wannan addini nasu suka dogara a kan yaqi da Littafin Allah Maxaukakin Sarki!!

A cikin waxannan littafai nasu ne, za ka ga xaruruwan riwayoyi, da suke xaukar shirka da Allah Maxaukakin Sarki a matsayin Tauhidi, suke kuma xaukar bautar gumaka a matsayin addini. Kai! qarewa da qarau ma, wannan al'amari ya kai su har ga xaukar qaburburan Imamansu wasu gumaka abin bauta, koma bayan Allah Maxaukakin Sarki. Wuce nan ma, har sukan fifita matsayin qaburburan a kan xakin

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<sup>6</sup> A duba: *Faslul- Khixabi*, (shf:126), rubutun hannu.

<sup>7</sup> Dubi irin yadda waxannan mutane ba su jin kunyar qarya, da irin yadda littafansu suke cike maqil da riwayoyin kafirci, har suna kuma xaukar waxannan littafai nasu tsarkaka, tare da girmama marubutansu, alhali kuwa maqiya ne ga Alqur'ani. Su ne kuma a lokaci xaya suke riwayar waxannan kafirce-kafirce da kira zuwa ga imani da su.

<sup>8</sup> *Mir'atul- Uqúli* (2/537).

Allah da yake birnin makka. Suna kuma da aqidar cewa kai ziyara waxannan wurare nasu, ya fi tafiya aikin hajjin Musuunci girma da daraja. Ka ga da wannan sun fifita matsayin sfirka a kan tauhidi kenan. Wannan kuma yana daga cikin mafi girman matakan imani da xagutu da kafirce wa Allah Maxaukakin Sarki. Abubuwan da suke faxes, da suke da alqa da wannan lamari, sun haxa da cewa da suke yi, wai: *“Allah ya yi wa Ka’aba wahayi cewa: Inda ba don darajar qasar Karbala ba, da ban xaukaka darajarki ba. Kuma in ba don abin da Karbala xin take qunshe da shi ba, da ban halicce ki ba, da kuma ban halicci xakin da kike alfahari da shi ba. Saboda haka ki natsu, ki kuma tsaya da qafafunki a matsayin wuri mai daraja ta biyu, mai xa’a da biyayya, ga qasar Karbala, ba tare da girman kai, ko xagawa gare ta ba. Idan ba haka ba kuwa, in naxe ki in jefa a cikin wutar Jahannama.”*<sup>9</sup> To, dubi irin yadda suka aje xakin Allah Maxaukakin Sarki a daraja ta biyu, kuma qasqantatta, wulaqantatta ga waxansu gumaka. An sami wani daga cikin manyan malamansu<sup>10</sup> kuma na wannan zamani namu, da ya bugi qirji ya xaure wa wannan tatsuniya gindi, yana mai alfahari, da cewa: *“Tabbas! Daga cikin zantukan da aka cirato game da Karbala, shi ne tana da wani irin babban matsayi.”*

Su kuwa nassosan da suke fifita matsayi da darajar halartar bukukuwansu a matsayin ibadar hajji, a kan ziyarar xakin Allah Maxaukakin Sarki da yake birnin Makka; suna da matuqar yawa ta yadda ba su lissafuwa.<sup>11</sup> Daga cikin zantukan da suka zo kuma a cikin

<sup>9</sup> *Wasá’ilush- Shi’ah, (14.515), da: Biharul- Anwar, (98/107).*

<sup>10</sup> Wannan Malami shi ne Muhammad Husain Álu Káshif Algaxa’u a cikin littafinsa mai suna: *Al’ardhu Wat- Turbah alhusainiyyah.*

<sup>11</sup> Akwai Baboba da aka qulla a cikin waxannan manyan littafai nasu, da suke magana a kan ziyara da wurarenta, da suka qunshi xaruruwan riwayoyi da suka bayar da hoton shirka da xaure mata gindi. A cikin littafin da ake kira: *‘Albiharu,’* na Majalisi, da *‘Kitabul- Mazari.’* Sifili uku na littafin: *‘Albiharu,’* xin nan, da suka haxa da sifili na 100, da 101, da 102. Haka kuma a cikin: *‘Wasa’ilush- Shi’ah’* na Hurril- Ámi a cikin Baboban da suke magana a kan ‘ziyara da wurarenta’, da suka kai Babi 106, da ake iya gani a cikin sifili na 10/251, da abin da yake bayansu. Haka kuma a cikin littafin: *‘alwáff’* wanda ya tattara cikakkun bayanai a kan asullan addininsu guda huxu, a cikin: *‘abwabul- Mazari Wal- Mashahid,’* da suka kai babi 33, da ake iya samu a cikin sifili na 8, 193. Da abin da yake bayansu. A cikin kuma littafin: *‘Man Lá Yahhduruhul- Faqih,* xaya daga cikin jigajigan littafansu, da suke dogara a kansu, akwai Baboba masu yawa a kan ‘Wuraren Ziyara’ da girmama su, kamar Babin: *‘Turbatul- Husaini Wa Harimi Qabrihi.’* Da kuma wasu Baboba da suke magana a kan ‘Ziyarar Imamai da Falalarta’ da matara kama da waxannan, da ake iya samu a cikin sifili na 2/ 338. Haka kuma a cikin littafin: *‘Tahzibul- Ahkam,* xaya daga cikin jigajigan littafansu, da suke dogara a kansu, akwai tarin Baboba masu yawa da suke magana a kan girmama bukukuwa da sauran al’adu, da kuma qaburbura, da munajati da Imamai ta hanyar wasu addu’o’i na musamman da suka qunshe xaucar su a matsayin allola. A na iya duba, sifili na 6/3-116. Saboda haka ne suka mayar da hankali ga wallafa littafai a kan wannan Babi, da suka mabata: *‘Manasikul- Mashahid’* kamar: *Manasikuz- Ziyarat,I na Mufid, wanda Alhirru- Amili ya ambata a cikin:*

waxannan qasaitaccin manyan littafai nasu, da suke dogara a kansu, waxanda suka tabbatar tare da xaure wa wannan ibada tasu ta bautar gumaka, akwai zancen wani Imami nasu, da yake cewa: *“Wallahi da zan saki jiki in ba ku labarin haqiqanin ladar da take cikin ziyarar qabarin Husaini,<sup>12</sup> da kuma falalar da take cikin wannan qabari, wallahi, da kun yi watsi da aikin hajji kwata-kwata; babu xaya daga cikinku da zai sake zuwa aikin Hajji.... Ku sani Allah Maxaukakin Sarki ya zavi Karbala a matsayin Masallacinsa, amintacce, mai albarka, kafin ya zavi Makka Masallaci.”* A lokacin da mai karwar riwaya ya ji wxannan zantuka, sai ya tambayi Imamin nan a cikin siga ta musu, ya ce: *“To, abin da muka sani dai shi ne, Allah Maxaukakin Sarki ya wajabta wa mutane ziyarar xakinsa, amma bai ambaci ziyarar qabarin Husaini! Daga nan Imamin nan bai samu amsar da zai ba shi ba, sai ya ce: “To, idan haka ne, ka dai sani, ko shakka babu, wannan abu ne da Allah ya riga ya hukunta zamansa haka.”<sup>13</sup> Wai yana ba abin da mutum zai, illa ya yi wa maganar Allah Maxaukakin Sarki tawaye ya kama maganarsa.*

A wani wurin kuma suka ce: *“Wanda duk ya ziyarci qabarin Husaini a ranar Arfa, za a rubuta masa ladar hajji dubu sau dubu, da ta mai tsayuwa dare, da kuma wata dubu sau dubu, ta wanda ya yi Umara tare da Manzon Allah, sallallahu alaihi wa alihi, da ta wanda ya ‘yanta bawa dubu sau dubu, da ta wanda ya aika doki dubu sau dubu wajen jihadi saboda Allah, sa’annan kuma Allah Maxaukakin Sarki zai rika ambatonsa da: Bawana mai gaskiya, wanda ya yi imani da alqawalina. Mala’iku kuma za su ce: Wane mai gaskiya ne, Allah Maxaukakin Sarki ya tsarkake shi daga kan al’arshinsa.”<sup>14</sup> Sa’annan kuma wai: “Allah Maxaukakin Sarki zai fara ne da duban waxanda suka ziyarci qabarin Husaini xan Ali ne, da ijyar rahama, kafin ya dubi waxanda suka yi tsayuwar Arafa.”<sup>15</sup> Sa’annan kuma wai: “Sallah a hubbaren Husaini; duk wanda ya yi ta a wurin zai sami ladar aikin hajji dubu, da aikin Umara*

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*‘Wasa’ilush- Shi’ah: (20/49), wasu marubuta da dama kuma sun cirata daga cikinsa. Sai kuma Mawallafin littafin: ‘Azzari’atu Ilah Tasanifush- Shi’ah’ (20/316-326) ya zo ya ambaci fiye da littafi sittin nasu a kan wannan bauta ta gumaka.*

<sup>12</sup> Sai dai a haqiqanin gaskiya, ba wai mujarradin ziyara suke nufi fa irin wadda shari’a ta zo da ita, domin gaisuwa, da xaucar darasi, da addu’a. Abin da suke nufi shi ne gudanar da bauta, da irin surkulle-surkullansu na shirka, saboda sun xauki waxannan qaburbura matsayin Ka’abarsu, da suke kai masu ziyara kamar yadda ake kai ziyara xakin Allah da ke Birnin Makka.

<sup>13</sup> *Kamiluz- Ziyarati, shafi na 449, da: Biharul- Anwar: ( 98/33).*

<sup>14</sup> *Wasa’ilush- Shi’ah (14/469-461), da: Biharul- Anwar (98/88), da: Alwafi, Alfaidhul- Kasshaf, sifili na 2 (8/222)*

<sup>15</sup> *Alwáfá, (Babin da aka ambata a sama)*

*dubu, da 'yanta bawa dubu, kamar kuma ya tafi yaqi ne saboda Allah har sau dubu sau dubu, tare da Annai aikakke.*"<sup>16</sup>

Qaryayyakin da suka tafka dangane da wannan zance, sun kai har ga inda suka ce: *"Babu ko tababa! Allah Maxaukakin Sarki yana kai ziyara ga qabarin Husaini a cikin kowane dare na juma'a, inda mala'iku da Annabawa da wasiyai suke sauka tare da shi.*"<sup>17</sup> Sun kuma fahi irin wannan falala game da ziyarar qabarin Sarkin Musulmi Aliyu *raliyallahu anhu*,<sup>18</sup> inda xaya daga cikin Imamansu yake gaya wa xaya daga cikin mabiyansa cewa: *"Me zai hana ku mayar da hankalai ga ziyarar wanda Allah, tare da mala'iku suke ziyartar sa, kuma Annabawa da muminai suke ziyartarsa?"*<sup>19</sup>

Waxanda suka assasa wannan addini ba su tsaya ga raya aqidar mushirikai ba, da fifita halarta ziyarar bukukuwa da gumakansu, a kan ziyarar xakin Allah mai alfarma. Har ma ta kai inda manyan littafan nan nasu suka ce, duk lokacin da daularsu ta tsaya da qafafunta, sa'annan aka yaye duhu Mahadinsu ya bayyana:<sup>20</sup> *"To, sai kuwa rosa xakin Ka'aba ya mayar da shi a kan اساسinsa na asali, a kuma wani wurin daban na asali shi ma inda zai cigaba da zama dindindin.*"<sup>21</sup> Sa'annan kuma zai cigaba da kasha rukunin mutane biyu na mahajjata da masu aikin Umara a tsakanin dutsin Safa da na Marwa, da suka cigaba da

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<sup>16</sup> Tushen Bayanin da ya gabata.

<sup>17</sup> *Kamiluz- Ziyarat*, shafi na: 222, da: *Wasa'ilush- Shi'ah* (14/480), da: *Biharul- Anwar* (98/60).

<sup>18</sup> Malamai masana da biyar diddigin ilimi, sun bayar da tabbacin cewa, qabarin da ake cewa shi ne na Sarkin Musulmi Aliyu, *raliyallahu anhu*, a birnin Najaf, ba nan qabarinsa yake ba. Sahabbai sun qi bayyana wa duniya qabarin nasa ne, tsoron kada Khawarijawa su tone shi. Malam Ibn Kasirin ya ce: *"Aqidar da, da yawan jahilai suke da ita cewa, qabarin Sarkin Musulmi Aliyu yana a Najaf, babu wani dalili da yke tabbatar da haka; zance ne da ba ya da asali. (Albidayah Wan-Nihayah: 7/343).* Imamu Ibrahimu Alharbi ya ce: *"Babu wanda ya san in da qabarin Sarkin Musulmi Aliyu xan Abi Xalibin yake."* (*Xabaqatul- Hanabilah:1/88*). Farkon wanda ya jefa mutane a cikin ruxu, tare da bayyana cewa ga inda qabarin nasa yake a Najaf, ya kuma yi gini a wurin, sa'annan ya qirqiro taruwa da ibada irin ta Rafilawa da koke-koke a wurin na ashura, shi ne Addud- Daulah Ibn Buwaihah Barafile. (Ana samun wannan magana a cikin littafin: *Siyaru A'alam- Nubala'i: 10/249-252* a qarqashin taqaitaccen tarihin Ibn Buwaihah, mai lamba 175). An kuma fara gudanar da irin waxannan bukukuwa na bautar gumaka a gabas ta tsaqiya a lokacin daular Buwahiyawa xin, a cikin qarni na huxu. Imamuz- Zahabi yana cewa: *"A cikin qarni na huxu ne wani babban bala'i ya faru a cikin Musulunci zamanin daular Ubaidiyah a yamma, a gabas kuma zamanin daular Buwahiyah, da kuma ga Larabawa Qaramixawa. Abin ba a cewa komai, sai dai a bar wa Allah."* (Tushen bayanin ba ya gabata).

<sup>19</sup> *Alkafi* (4/580), da: *Kamiluz- Ziyarat*, shafi na: 89, da: *Wasa'ilush- Shi'ah* (14/376), da: *Biharul- Anwar* (97/257-258).

<sup>20</sup> Wanda yake riqe da muqamin 'Alwaliyyul- Faqih' a cikinsu, shi yake wakiltar wannan Mahadi a cikin gaba xayan ayyukansa, kamar yadda aqidar Khumainiyah ta hukunta, wadda take cewa wanda duk yake kan wannan karaga ta *'wilayatul- faqih'* to, shugaba ne mai cikakken iko a madadin Mahadin da suke dako.

<sup>21</sup> *Algaibah*, na Alwasixi, shafi na: 282, da: *Biharul- Anwar* (52/338).



zuwa Makka aikin Hajji.” Wasu nassosa nasu kuma suka qara da cewa: Mahadin zai cigaba da saukar da takobinsa a kan waxannan rukunan mutane biyu: “Kamar yadda Hamran ibn Aiayunin, da maisar ibn Abdul’azizi suke sauke kawunan mutane tsakanin dutsin Sama da Marwa.”<sup>22</sup>

Tarihi ya tabbatar da sun tava aikata irin wannan aik-aika, a shekara ta 317 bayan hijira, inda suka dinga kisan masu ziyarar xakin Allah a cikin Masallacin Makka mai alfarma,<sup>23</sup> da kuma varnar da suka yi a shekara ta 1407 da 1409 bayan hijira, wadda a cikinta suka tayar da bama-bamai, da suka yi sanadiyyar mutuwar da yawa daga cikin Mahajjata, dab a su ji ba su kuma gani ba. Qarshe da Allah *subhanahu wa ta’alah*, ya tona asirin masu aika-aikar, sai ta bayyana cewa dukansu Rafilawa ne.<sup>24</sup>

Sa’annan kuma idan an qare da Masallacin Makka, sai wannan maqarqashiya ta Rafilawa ta garzaya zuwa Masallacin Madina, inda jagorar aikin, wato, Mahadinsu kamar yadda suka bayyana: “*Zai rosa wannan Masallaci na Manzoon Allah sallallahu alaihi wa sallam, ya mayar da shi a kan asasinsa na asali.*”<sup>25</sup> Kai, abin ma da suka bayyana shi ne, wai farkon abin da Mahadin<sup>26</sup> zai farad a shi, shi ne.....*ruguza Masallacin.*”<sup>27</sup>

Bayan wannan kuma, Mahadin nasu zai rosa xakin Annabi, *ala sakiniha afdhalus- salati wasslamu*, kamar yadda suke mafakli ko suka tsara. Sa’annan kuma wai, zai tonikke qabarin Sayyadi Abubakar, da Umar, *raliyallahu anhum*, kamar yadda waxannan manyan littafai nasu suka riwato daga bakin Mahadin, cewa wai ya ce: “*Zan kuma zo Yasriba, in rosa xakin in kuma tonikke gumaka biyu da aka binne a cikin, in umarci ayi wajen baqi’a da su, inda zai sa a samo xanyun itace biyu a*

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<sup>22</sup> *Biharul- Anwar* (47/79), ana kuma iya duba qarin wasu nassosa nasu a kan wannan zance daga cikin manyan littafan da suke dogara a kansu, kamar: *Furotokolat Ayyami Qum*, wato ‘Kundin Makirce-Makircen Kwanukan Qum’ na wannan Marubuci.

<sup>23</sup> Ana iya samun cikakken wannan labara a cikin babin: *Hawadisul Sanati* 317 bayan hijira a cikin littafin: *Almuntazam*, na Ibn- Jauzi (6/222), da abin da yake bayansa, da kuma: *Albidayah Wan-Nihayah*, na Ibn Kasirin (11/160), da: *Tarikhu Ibn Khaldun (Al’ibar)* (3/191).

<sup>24</sup> Ana iya samun cikakken bayani a kan waxannan varnace-varnace nasu a cikin littafin: *Albara’atu Minal- Mushrikina*, shafi na: 72, na wannan Mawallafi.

<sup>25</sup> *Algaibah*, na Axxusi, shafi na: 282, da: *Biharul- Anwar* (52/338).

<sup>26</sup> Kalimar *Alqa’imu’* ta Larabci, wadda muka fassara da ‘Mahadi’ it ace laqabin girmamawa da suke yi masa.

<sup>27</sup> *Biharul- Anwar*, (52/387).

*gicceye su a kai ta hanyar turtso su daga qasansu, a cigaba da azabtar da mutane das u fiye da yadda ta faru a farkon al'amarin."*<sup>28</sup>

Haka kuma za ka taras a cikin waxannan manyan littafai nasu, da Hadisansu, ko qaryace-qaryacensu masu yawa, da suke kafirta zavavvun Sahabban Manzon Allah, *sallallahu alaihi wa sallam*. Har ta kai ga Malaminsu Majlisi ya qulla babi mai take: 'Babin kafircin MUtane Uku da Munuccinsu da Ayyukansu na Kunya.'<sup>29</sup> Ba kuma kowa yake nufi ba, illa halifofin Manzon Allah, *sallallahu alaihi wa sallam*, guda uku, kuma masoyansa, sa'annan surukansa, mafiya girma kuma a cikin wannan al'umma, wato, Sayyadi Abubakar, da Umar, da Usman, *raliyallahu anhum*.<sup>30</sup>

Haka nan kuma za ka sami xaruruwan riwayoyi, da zantukan Malamansu, da suke xaukaka daraja da matsayin Malamansu zuwa ga matsayin Annabawa da Manzanni. Kai hasali ma! suna cewa sun fi su girma da xaukaka. Daga cikin Baboban manyan littafansu abin dogaro, akwai waxanda aka qulla da cewa: "*Babu annahum a'alamu minal Anbiya'i...*" Wato, 'Babin da yake tabbatar da cewa Imamai sun fi Annabawa ilimi.'<sup>31</sup>da: "*Babu tafdhilihim alal anbiya'i wa ala jami'il khalqi... wa anna ulul azmi innama saru ulul azmi bi hubbihim salawatullahi alaihim.*" Wato, 'Babin da yake tabbatar da fifikon Imamai a kan Annabawa, da sauran gaba xayan halitta.... da cewa manyan Annabawa sun sami wannan matsayi ne saboda son da suke yi wa Imamai,'<sup>32</sup> da: "*Babu annad du'aul Anbiya'u istujiba bit-tawassuli wal istishfa'i bi him,*" wato, 'Babin da yake tabbatar da cewa, an karva addu'o'in Annabawa saboda kamun qafa da neman ceton Imamai.'<sup>33</sup> Saboda haka ne ma, wani daga cikin manyan Malamansu ya ce: "*Yana daga cikin lalurorin mazhabarmu, imani da cewa Imamanmu suna da wani matsayi, wanda babu wani mala'ika, ko Annabi, ko Manzo, da ya kai shi.*"<sup>34</sup>

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<sup>28</sup> *Biharul- Anwar*, (53/103-105).

<sup>29</sup> *Biharul- Anwar*, (30/145).

<sup>30</sup> Ana ma da tabbacin cewa, wasu daga cikin Malaman Rafilawa, sun hana guga wani sashe na wannan littafi, da yake da alaqa da wannan Babi, da makamantansa daga cikin sauran littafinsu: *Albiharu*, wanda yake tafiya kafaxa da kafaxa, da bugu na na *Hujriyyah*. Sun kuma yi haka ne don kada Musulmin duniya su ga wallensu. Saboda haka ne suka cika duniyar littafai da sabuwar xaba'ah ta *albiharu* xin a shekara ta 1411, wadda babu sifili biyar a cikinta.

<sup>31</sup> *Biharul- Anwar*, (26/297-298).

<sup>32</sup> Tushen Bayanin da ya gabata (26/267-319).

<sup>33</sup> Tushen Bayanin da ya gabata (26/194-200).

<sup>34</sup> *Alhukumatul- Islamiyyah*, na Khumaini, shafi na 25.

Duk wannan ma bai ishe su ba, sai da suka kai ga tuƙewa da Imaman nan nasu zuwa matsayin allantaka, inda suka ba su sifofin Allah Maxaukakin Sarki. A irin wannan ne, babban Malaminsu Kulaini ya qulla Babi a cikin littafinsa: *Alkafi*, mai taken: “*Babu annal- a’immata ya’alamuna ilma ma kana wa ma yakunu. Wa’annahu la yakhfa alaihim shai’un, salawatullahi alaihim,*” wato, ‘Babin da yake tabbatar da cewa, Imamai suna da ilimi a kana bin da ya gabata da wanda zai zo, sa’annan kuma babu abin da yake shige musu duhu, *salawatullahi alaihim.*”<sup>35</sup> Wani babin kuma cewa yake yi: “*Annal a’immata iza sha’u an ya’alamu alimu,*” wato, ‘Babin da yake tabbatar da cewa, Imamai idan sun so su san abu, za su sani.’<sup>36</sup> Akwai kuma Babin da yake cewa: *Annahum ya’alamuna ma fid dhama’ir wa ilmul manaya wal balaya,*” wato, ‘Tabbas! Imamai sun san abin da yake kimshe cikin zukatan halitta, sun kuma san mace-mace da bala’o’i.’<sup>37</sup> Wasu daga cikin waxannan Baboba cike suke maqil da xaruruwan Hadisai nasu, wanda saboda hakan ne wani daga cikin manyan malamansu a wannan zamani,<sup>38</sup> ya bugi gaba tare da alfahari da wannan aqida ta allantar da Imamansu, wadda aka sani da Larabci: ‘*Aqidatus- Saba’iyyatil- ula,*” wato, ‘Aqidar Saba’iyyawan Farko.’ Ga abin da yake cewa a cikin yabon da yake yi wa Sarkin Musulmi Aliyu, *raliyallahu anhu*:

*Ya Hassan kai ne tantagaryar Ubangiji,  
Kuma inkiyar maxaukakin ikonsa,  
Ka kuma kewaye da sanin ilimin gaibi,  
Ko abin da yake voye na fakuwa gare ka  
Alhali kai ke murxa kambun rayuwar gaba xayan halitta,  
Saboda kai ne kuma aka samar da sauran halitta,  
Iko yana hannunka, idan ka so, ka gafarta gobe,  
Idan ka so kuma, ka kama halitta da laifukanta.*<sup>39</sup>

A taqaiƙe dai manyan littafan wannan qungiya, a matsayinsu na tuwasun addininsu, cike suke da miyagun aqidu da suka fin a sauran

<sup>35</sup> *Usulul- Kafi*, (1/260).

<sup>36</sup> Tushen Bayanin da ya gabata (1/-258).

<sup>37</sup> *Biharul- Anwar*, (26/137).

<sup>38</sup> Wannan babban Malami shi ne Abdul- Husaini Al’amili.

<sup>39</sup> *Diwanul- Husain*, sifili na 1, a cikin kasha na 2, wanda aka kevanƙe musamman domin: *Adabul- Arabi*, shafi: 48.

addinai da qungiyoyi, muni. A cikin abin da ya shafi aqidar Tauhidi da kaxaita Allah da bauta, sunansu ‘yan bautar gumaka.’ A Babin aqidar *Rububiyya*, kuma, sunansu mushirikai. A Babin *Asma’u was- Sifati* kuma, sunansu *mujassamai, jahamiyyai, mu’axxalai*. A Babin *Imani* kuma, sunanasu *mutji’ah*, kuma *gulatu*. A Babin *Asma’u wal Ahkamu* kuma, sunansu *khawarij*, kuma, *idiyyah*. A babin *Imamah da Sahabah* kuma, sunansu *saba’iyya, rafidhah* kuma *gulatu*, a Babin *Imamah da Sahabah*. Hasali ma! wannan suna nasu na *saba’iyyah* tsohon suna ne. Sunanta na ainihi shi ne *isna ashariyyah*, amma duk manufarsu xaya, kamar yadda duk wanda ya nazarci manyan littafai da aqidunsu zai gani. Haka kuma ‘yan ta’adda ne, da ba sa sassautawa abokan harkarsu, da suka sava wa aqidunsu, ‘yan kuma bautar tsuniyoyi da al’adu ta vangaren aqidunsu. Hakan ta sa har suka kai ga cewa: “*Ko shakka babu addininmu, addini ne mai wuya da gajiyyarwa.*”<sup>40</sup> “*Sa’annan kuma Hadissanmu, zukata na qyanqyaminsu.*”<sup>41</sup> Sa’annan kuma Khawarijawa ne, da suke da aqidar qin yin mubayi’a ga shugaba, komai kuwa nagarta da adalcinsa, sai fa ida za a yi mubayi’ar ne ga: ‘*Alwaliyyul-Faqih.*’ Mutane ne kuma da suke da aqidar kafirta kowa. A wurinsu gaba xayan al’uma kafirai ne, rayayyunsu da matattu. Aqidarsu kuma aqida ce irin ta: *Mazdakiyyah Ibaahiyyah*, a cikin kowace irin alaqa tsakaninsu da mutane, da sunan ‘*mutu’ah.*’ Haka nan kuma varayi ne, da suke sace dukiyoyin mutane da zubar da mutuncinsu. Saboda haka ne suke cin dukiyar mabiyansu da sunan *khumusi*.<sup>42</sup>

Fashin baqin waxannan kulaken bayanai ba zai yiwu a cikin wannan taqaitacciyar takarda ba. Idan kana neman bayani dalla-dalla, sai ka koma cikin littafin: ‘*Usulul- Mazhabish- Shi’ah*’ ko: ‘*Mas’alatut-Taqrubi Binal Ahlis- Sunnah Wal- Jama’ah.*’

Bisa waxannan dalilai ne, Shaikhu Alkausari yake ganin cewa, bai ma kamata a soma tattauna zancen haxin kai da wani daga cikin Malaman Shi’ah ba, sai idan turbar da za a xora harsashen zancen a kanta, ita ce yarda da amincewarsu cewa, a yi watsi da waxancan littafai kuma madogararsu guda huxu, da suke cirato aqidu daga ciki; ba za lissafa da su ba. Za a kuma xauki wannan mataki ne saboda irin yadda littafan suke maqil da miyagun riwayoyi na vata, da suke sukar

<sup>40</sup> *Usulul- Kafi*, (1/104). Da: *Biharul- Anwar*, (2/1182), da abin da ke bayan wannan.

<sup>41</sup> *Biharul- Anwari*, (2/192).

<sup>42</sup> A duba: *Albidi’atul- Maliyyah Indash- Shi’ah Al’Imamiyyah*, na Marybucin wannan maqala.

lamirin littafin Allah Maxaukakin Sarki, da Sunnar da aka riwaido daga mazajen farko. Yin haka ya zama wajibi, saboda ko alama ba a zaton *ahlussunnah* su gaskata waxancan littafai nasu, saboda ba zai tava yiwuwa ba su kakkave hannuwansu daga littafin Allah da Sunnar Manzo, *sallallahu alaihi wa sallam*.<sup>43</sup>

Shi kuwa Shaikh, *Jarullahi*, qarshen Malamin Musulunci da aka yi a qasar Rasha, a farkon al'amari ya xauki zancen haxin kan nan wani babban al'amari da, ba makawa daga gare shi. Har ma ya rubuta littafi a kai yana yekuwa da kiran duniyar Musulunci zuwa ga yarda da amincewa da mazhabar Shi'ah a matsayin mazhaba ta huxu a Musulunci. Amma, a lokacin day a koma ga waxancan manyan littafai nasu, da suke dogara a kansu, ya kuma rayu cikinsu a qasar Iran da Iraqi, sai ya sake lale. Sa'annan kuma ya shiga yekuwa da bayyana wa duniya kai tsaye cewa babu wata tattaunawa ko wasu taruka na qara wa juna ilimi, da za a yi su yi wani amfani, domin tabbatar da sasantawa da haxin kai, matuqar manyan malaman Shi'ah mujtahidai ba su yi watsi da waxancan aqidu da suke sukar lamirin Alqur'ani da Sunnah da Sahabbai da gaba xayan al'umma ba, da suke kimshe a cikin manyan littafan addininsu.<sup>44</sup>

Haka kuma bisa waxancan dalilai ne, Shaikh Muhammad Bahjah Albaixari, babban malamin qasar Sham, da ya ga irin yadda Rafilawa suka nace a kan vatansu, sai ya gaya musu cewa: "*Kamata ya yi mu yi ittifaqi mu da ku, a kan kowa ya tsaya a kan addini da aqidarsa, amma, mu cigaba da taimakon juna a tsakaninmu kamar yadda daulolin da suka sava a addinai da aqidu, suke yi.*"<sup>45</sup>

Shi kuwa Allamah Musxafa Assibba'i, faxawa ya yi cikin tarkonsu ba tare da ya tantance ba; ya gaskata taqiyya da munafuccinsu. Qarshe sai ta bayyana a gare shi cewa, mutumin nan da yake gabansa a matsayin adili, ya kuma yi ittifaqi da shi a kan wasu

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<sup>43</sup> *Almaqalat*, na Alkausari, ahafi na 158.

<sup>44</sup> *Alwashi'ah*, sifili na 1, xab'in Khanaji. Cikin ikon Allah da iyawarsa, an sami damar nazari da tace wannan littafi: *Alwashi'ah*, tare da kawo taqaitaccen tarihin Musa, *jarullah*, da kuma nazarin amsoshin Shi'ah a kan mas'alolin da littafin ya qunsa. Littafin zai fito nan gaba kaxan, *in sha Allahu*, qarqashin gidan xab'i na Ibn Jauzi da ke qasar Saudiyyah, da kuma Maktabatu Imamul Bukhari da ke qasar Masar.

<sup>45</sup> A duba: "*Al-Islamu Was- Sahabatul- Kiram Binas- Sunnah Wash- Shi'ah*", na Muhammad Bahjah Albaxsar, shafi na 116.

tuwasu na sasantawa da haxin kai, shi ne wanda ya wallafa littafi a kan Abu Hurairah, ya bayyana shi a matsayin munafuki kuma kafiri.<sup>46</sup>

Daga cikin waxanda suka daxe suna goyon bayan wannan yunquri na sasantawa da haxin kai, shi ne Allamah Yusuf al-Qardhawi, wanda ya gane tantagaryar ko su waye su, bayan ya kwashe shekaru da dama yana kyautata musu zato. Qarshe ya bayyana cewa:<sup>47</sup> *“Na kasance xaya daga cikin masu kira zuwa ga wannan sasantawa da haxin kai, har na kwashe tsawon shekaru ina halartar taruka a kansa. Na kuma yi tattaki na ziyarci Iran, da wasu manyan Malaman Shi’ah da dama.”* Sa’annan ya bayyana cewa, ya kakkave hanuwansa daga wannan zance na haxin kai, ya ce: *“A dai tsaya nan a kan cewa Shi’ah sun banbanta da mu a kana bin da ya shafi Alqur’ani, da Uwayen mumina, da Sahabbai. Sa’annan kuma Shi’ah xin nan suna da miliyoyan daloli, da suke shiyr su yi amfani da su don vata wa mazhabar ahlus-Sunna suna a faxin duniya. Saboda haka ya zama wajibi a kan malamai su tashi tsaye su yi aikinsu na wayar da kan mutane a kan haqiqanin mazhabar Shi’ah.”*<sup>48</sup>

To, amma duk bayan wannan, na san ana iya cewa: Me zai hana mu saka wa waxannan mutane na shafin kwalli; mu kawar da daga daga duk waxannan aiboba nasu? Mu mayar da hankali a kan wa’azi da kiransu zuwa ga haxa hannu tare, bisa asasi na raya ruhin ‘yan’uwantaka irin ta mutuntaka, qarqshin tutar soyayya da qauna, da janaizar qiyayya da gaba da duk abin da yake hura wutarsu, kowa daga cikinmu ya tsaya a kan addininsa. Me zai hana?

Amsar da zan bayar a nan, bisa ga abin da na gani bayan dogon nazari da bincike a cikin manya-manyan littafan addinin nan nasu, shi ne: Malamai da Shugabannin da suka assasa wannan mazhaba tasu, sun daxe da yin jana’izar duk wani abu mai suna haxa hannu, ko zaman

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<sup>46</sup> Wannan mutumi shi ne, xaya daga cikin manyan Malamansu, wato, Abdul-Husain Sharafud- Din Almusawi. Ana iya samun wannan bayani a cikin: *Assunnah Wa Makanatiha Fi Attashri’il- Islami*, na Musxafa assabba’i, shafi na 8-9.

<sup>47</sup> Ana iya samun gundarin wannan bayani nasa a kan wannan adiresi: <https://www.youtube.com/watch?v=MoFwyb4Ax30>.

<sup>48</sup> Na haxu da Qardawi shekara ashirin da suka wuce a qasar Indonisiyyah, a gidan Muhammad Nasir, tsohon Shugaban Ministocin Indonisiyyah, a daidai lokacin da ake gudanar da wani taro na qara wa juna ilimi, wanda ni da waxansu malamai biyu, Salmanul Audah da Abdurrahman Al’axram muka yi musharaka a ciki. Sai kuwa kwaram wannan ziyara ta haxa mu, mu uku zuwa gidan Muhammad Nasir, da Shaikh alqardhawi. A nan ne muka xan tattauna tsakanina da shi a kan haxarin Rafilawa da vatansu. Sai Malamin, *afallahu anhu*, ga dukan alamu bai yarda da abin da na faha ba, saboda irin yadda yake kyautata musu zato, ko saboda irin yadda bai fahimci sharri da haxarinsu ba.

tare, balle taimakon juna. Sun iyakar qoqarinsu na ganin sun dasa irin qiyayya da gaba a cikin zukatan mabiyansu, tsakaninsu da gaba xayan musulmin duniya, saboda sun xauke mu mafiya kafirci a kan Yahudawa da Nasara da Majusawa.<sup>49</sup> Bayan haka kuma sun qirqiro waxansu nassosa na qarya, suka jingina su ga wasu daga cikin iyalin gidan Manzon Allah *sallallahu alaihi wa sallam*, musamman Abu Abdullahi, Ja'afar Assadiq, *rahimahullahu*.

Misalin irin waxannan nassosa shi ne cewar da wasu daga cikin manyan littafan nan nasu suka yi, wai: An samo daga Dawuda ibn Farqadin, wanda ya ce: na tambayi Abu Abdullahi cewa: Me za ka ce a kan kashe *Násibí?* <sup>50</sup> Sai ya karva da cewa: *"Jininsa ya halasta, sai dai ba kai tsaye ba. Idan kana iya tura bango a kansa, ko nutsar da shi a cikin ruwa, don kada a kama ka da laifin kisansa, to, ka aikata."* <sup>51</sup> Haka kuma wancan Malami nasu, Albahrani, da suke yi wa laqabi da *almuhaqqiq*, yana cewa: *"Duk wanda zai iya kashe xaya daga cikin waxancan mutane (Nasibawa), ko karve dukiyarsu, ba tare da hakan ya haifar masa da wata matsala ba, ko wani xan'uwansa, to, ya halasta gare shi; tsakaninsa da Allah Maxaukakin Sarki ba wata matsala."* <sup>52</sup>

Da waxannan fatawoyi ne halascin kisa da zubar da jini ya kai har a kan sauran qungiyoyin Shi'ah, irin *Zaidiyyah*, idan ka cire *Rafilah*. Wasu daga cikin waxancan manyan littafai nasu suna cewa: An samo daga Umar Ibn Yazidin, wanda ya ce: Na tambayi Aba abdullahi a kan matsayin ba *Násibi* da xan Shi'ah *Zaidiyyah*, sadaqa? Sai ya karva man

<sup>49</sup> Ana iya duba: *Al'alfain*, shafi na: 3, da: *Anwarun- Nu'umaniyyah*, (2/307).

<sup>50</sup> *Násibí* a wurinsu shi ne *ahlus- Sunnah*, da waxanda suke da kusanci da su a aqida kamar *Shi'ah Zaidiyyah*. Sun yanke hukuncin cewa, imani da ingancin halifancin Sayyadi Abubakar da Umar kawai, nasibanci ne, wanda kuma babu wani kafirci da ya kai girmansa a wurinsu. Tabbacin wannan kuwa shi ne wata riwaya da suke cewa wai: An samo daga Muhammad Ibn Ali Ibn Isah, wanda ya ce: *"Na rubutawasiqa zuwa gare shi, (yana nufin Alhadi), ina tambayarsa a kan Násibí, cewa, ko ina da bukatar in yi masa wani bincike bayan haqiqanin da nake da shi a kan gabatar da Gumki da Xagutu (Abubakar da Umar, raliyallahu anhuma) da ya yi a kan Ali, raliyallahu anhu, ya kuma yi imani da ingancin sugabancinsu? Sai ya dawo mani da amsa da cewa: Duk wanda yake a kan haka, to, ya tabbata Násibí."* (Wasa'ilush- Shi'ah 9/491, *Biharul- Anwar* 13/625, 69/35). Bisa wannan dalili ne Majlisi yake cewa: *"Ana kiran duk wanda yarda da shugabancin Abubakar da Umar, ba bisa karhanci ba, Nasibi, kamar yadda da yawa daga cikin hadisai suke nunawa."* (Mir'atul- Uquli). Haka kuma Malaminsu Yusuf Albahrani, wanda suke yi wa laqabi da *Muhaqqiq*, yana cewa: *"Duk inda ka ji an ambaci kalimar Násibí a cikin zantukan magabata, to, ba kowa ake nufi ba, illa wanda bai yarda da fifikon Ali a kan Abubakar da Umar ba."* (*Alhada'iqun- Nadhirah: 18/158*). Sa'annan kuma Al-Mazi Nadrani, wanda ya yi sharhin littafin *Alkafi*, ya ce: *"Abin da ake nufi da Násibi shi ne duk wanda ba xan Shi'ah Imamiyyah ba, daga cikin qungiyoyin Musulunci."* (*Sharhu Usulul- Kafi: 12/303*).

<sup>51</sup> *Ilalush- Shara'i'i*, na Babawaihi, shafi na 200, da: *Wasa'ilush- Shi'ah*, (18/163), da: *Biharul- Anwar*, (27/231).

<sup>52</sup> *Ash-Shihabus- Saqib*, shafi na: 266-267.

da cewa: “Kada ka kuskura ka ba wa xayansu sadaka, ko ka shayar da shi ruwa, matuqar kana da iko a kan haka.” Ya kuma qara da gaya mini cewa: “Ai, Zaidiyyah su ne Nasibawa xin.”<sup>53</sup>

Musamman Larabawa, Rafilawa suna haqea da su, tare da shan alwashin saukar musu da manzannin mutuwa ta hannun Mahadinsu, wanda suke tatsuniyar bayyanarsa, ko wakilinsa. Ya zo a cikin wasu daga cikin waxancan manyan littafai nasu cewa: “Mahadin da muke jira idan ya bayyana zai ratsa al’umar Larabawa da garwashin wuta; ya yi ta kashe su.” “Idan Mahadin nan ya bayyana, babu abin da zai kasance tsakaninsa da Larabawa illa takobi.” Wani daga cikin Imamansu kuma yana cewa: “Babu sauran abin da ya rage tsakaninmu da Larabawa, sai yanka,” yana faxa yana goga hannunsa a kan maqogwaronsa. Ya qara da cewa: “Na rantse da Allah, Mahadi zai dinga yanka su ne kamar yadda barundaye yake yanka akuya,” yana faxa yana goga hannunsa a kan maqogwaronsa.<sup>54</sup>

Ba kuma wani zunubi ne ga Larabawa da suka yanke musu wannan hukunci ba, illa saboda sun qi imani da aqidarsu. Kai! aqidarsu ta zalunci da qetare iyaka ma, ta kai su hark an wanda ba ji bai kuma gani ba, inda aka wayi gari suna cewa: “Mahadi, zai ma aika a kashikke wanda mutane ba su san shi da wani laifi ba.”<sup>55</sup> A wani wurin kuma suka ce: “Har qananan yara ma, daga cikin jikokin waxanda suka kasha Husaini, za a kasha; saboda laifin kakanninsu.”<sup>56</sup> Da wannan ana iya fahimtar cewa, kisan kai, da zalunci da qetare iyaka suna xaya daga cikin ginshiqan da suka gina wannan mazaba tasu a kai, a matsayin waxansu abubuwa da suke alfahari da tinqaho da su, da suke sabantawa da jaddada ruhinsu duk bayan shekara xari, ta hanyar addu’o’in ziyarorinsu, da hikayoyin qarya na nuna wanzuwar adawa tsakanin iyalin gidan Manzoon Allah, *sallallahu alaihi wa sallam*, da Sahabbai, *rilwanillahi alaihim*. Da kuma yaxa kalmomin zagi da la’ana a kan sahabbai, da sauran ‘ya’yan wannan al’umma, da addu’o’in fatar xaugar fansa, da suke yawan nanatawa a lokutan bukukuwa da tarukkansu. Ba kuwa don komai ba, sai don wanda duk ya ji, ya kuma

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<sup>53</sup> *Rijalul- Kushi*, shafi: 199, da: *Biharul- Anwar*, (72/179).

<sup>54</sup> Ka duba da kyau, ka kuma auna wannan magana da irin yadda waxanda ake kira *Ash-Shabihah* da waxanda alhakin aiwatar da irin wannan aika-aika yake kansu, daga cikin mabiya wannan mazhaba, *As-Safawi* suke yi, na yanka mutanenmu da wuqaaq a Sham.

<sup>55</sup> *Biharul- Anwar*, (52/390).

<sup>56</sup> *Ilalush- Shara’i*, (1/229), da: *Wasa’ilush- Shi’ah*, (16/139), da: *Biharul- Anwar*, (52/313).



yarda, ya yi imani, a wayi gari ya zama gagarumin xan ta'adda, da yake jiran ko-ta-kwana domin xaugar fansa a kan duk wanda bai yarda da aqidarsu ba, wato, *mukhalif*. Bisa wannan turba ce, suke qoqarin share wa abubuwan da za su tabbata a hannun Mahadin nan nasu, fage.

Wasu daga cikin manyan littafan nan nasu, da ke bayar da labarin Mahadin, suna cewa: *"Ba shi da wani aiki sai kisa; ba zai karvi tubar kowa ba, balle ya bar shi da ransa."* Wai kuma a hannunsa ne, aikin tsarkake halittar xan Adamu, zai kammala; har suka qara da cewa: *"Aikin kuma ba zai kammala ba, har sai an qarar da kasha tara daga cikin goma na mutane."*<sup>57</sup> Haka nan Majlisi ya riwaito cewa: *"Inda mutane sun san abin da Mahadi zai yi idan ya bayyana, da mafi yawansu sun yi gurin kada su gan shi, saboda irin yadda zai kakkashe mutane."*<sup>58</sup>

Babban Malaminsu kuma a wannan zamani, wato, Muhammad Sadar,<sup>59</sup> yana cewa: *"Wannan kisan kiyashi da za a yi wa mutane gaba xaya, zai tabbata ne ta hanyar tashin wani gagarumin yaqi na duniya, mai tsananin tasiri."*<sup>60</sup> Ba mamaki ma, kulawa da mayar da hankali da Ayoyinsu suke yi, a kan samar da makamai masu lizzami, duk shirin tabbatar da wannan aika-aika ne.

Har wa yau dai kuma, waxannan manyan littafai nasu ne suke cewa: *"Duk wanda ya sava mana, ba shi da wani rabo a cikin daularmu; Allah ya halasta mana jinainansu a lokacin da Mahadinmu ya bayyana."*<sup>61</sup> Dangane kuma da kiran waxanda suka sava musu da sunan 'Nawásib,' manyan littafan suka ce: *"Idan Mahadinmu ya bayyana, za a kawo kowane Nasibi a gabansa. Idan ya yi imani da Musulunci, wato, Wilayah, to, ya tsira. Idan bah aka ba kuwa, sai a sare kansa, ko ya yarda zai biya jiziya, wadda zai cigaba da bayarwa kamar yadda kafiran amana suke bayarwa."*<sup>62</sup>

Haka kuma waxannan manyan littafai nasu, sun yi musu kashedi da jinqayi, da ciyarwa, da shayarwa, da ceton duk wanda ya sava musu. Wanda duk kuma ya kuskura ya sava wa wannan umarni, to, sun sha masa alwashin azaba mai raxaxi. Littafan sun riwaito daga

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<sup>57</sup> *Algaibah*, na Nu'umani, shafi na 146.

<sup>58</sup> *Algaibah*, na Nu'umani, shafi na 154, da: *Biharul- Anwar*, (52/354).

<sup>59</sup> Muhammad Muhammad Sadiq As-Sadar, xaya ne daga cikin manya-manyan Malaman Shi'ah na wannan zamani, yana kuma xaya daga cikin 'yan adawa a qasar Iraqi, da aka kashe tare da biyu daga cikin 'ya'yansa a shekarar 1999M.

<sup>60</sup> *Tarikhu Ma Ba'adaz Zuhur*, shafi na: 483.

<sup>61</sup> *Biharul- Anwar*, (25/376).

<sup>62</sup> *Tafsiru Furat*, shafi na: 100. Da: *Biharul- Anwar*, (25/373).

Abi Abdillahi cewa ya ce: *“Amma kun ga Nasibi, to, kada a kuskura a ji tausayin sa; kada a ciyar da shi, kada a shayar da shi. Ko zai mutu saboda yunwa ko qishirwa kada ka cece shi. Idan kuma nutsewa ce zi yi a ruwa, ya nemi ceto, to, ka qara nutsar da shi; kada ka cece shi.”* Ya cigaba da cewa: *“Mahai fina, Ni’ima Almuhammadi, yana cewa: “Duk wanda ya cika wa Nasibi cikinsa da abinci, to, Allah zai cika cikinsa da Wuta a ranar Alqiyama, yana abin azabtarwa ko abin gafartawa.”*<sup>63</sup>

An kuma sami wani Imaminsu kuma, da yake yi wa waxansu mabiyansa nasiha, da yin kisa a voye, sai yake gaya musu cewa: *“Ka ji tsoron idan ka yi kisa a bayyane, a tambaye ka don me ka kashe shi? Kai kuma ka kasa bayyana dalili, domin ba zai yiwu gare ka ka fashi hujjarka ba, balle ka kare kanka. A haka sai a kashe ka, a matsayinka na xaya daga cikinmu, saboda ka kashe kafiru. Saboda haka idan za ka yi irin wannan kisa, to, ka yi shi a voye.”*<sup>64</sup> ya kuma zo a cikin wasu littafan nasu cewa: *“Wanda duk bai yarda da wani Imami ba, to, kafiri ne; jininsa ya halasta a wannan hali, sai fa idan ya dawo ya tubar wa Allah a kana bin da ya fasha.”*<sup>65</sup>

A cikin littafin: *Rijalul Kushi*, wani daga cikin Rafilawa ya kai wani bayani na asiri a wurin shugaban qungiyarsu ta asiri, da yake qunshe da bayani a kan wata qungiya ta musulmi, wadda ya yi nasarar ganin baya gare ta a asirce, inda kuma ya shiga bayyana hanyoyin da ya bi, da cewa: *“Daga cikinsu akwai wanda nake hawan rufin gidansa da tsane har in kai ga kashe shi. Akwai kuma wanda nake qwanwqasa wa qofa cikin dare, da ya fito, in kashe shi.”*<sup>66</sup> Qarshe ya bayar da tabbacin cewa, ya yi nasarar kasha fiye da musulmi goma sha uku ta waxannan hanyoyi, waxanda ba su da wani laifi, illa sun qi imani da mazhabarsa.

Kai qarewa da qarau ma, kisa da qwandar xaucar fansa a wurin waxannan mutane, ya wuce rayayyu ya kai har ga matacci. A qarqashin wannan tanadi ne, Mahadinsu, ko wakilinsa, zai yi tattaki zuwa qabarin Manzon Allah, *sallallahu alaihi wa sallam*, da abokansa biyu: *“Inda zai fara karya gambun da aka kulle qaburburan da shi, kamar yadda waxannan labarai nasu suka bayyana, sa’annan ya tonikke Sayyadi Abubakar da Umar, aminan Manzon Allah, sallallahu alaihi wa sallam,*

<sup>63</sup> *Biharul- Anwar*, (93/71).

<sup>64</sup> *Rijalul- Kushi*, shafi na: 529.

<sup>65</sup> *Wasa’ilush- Shi’ah*, (28/323), da: *Mustadrakul- Wasa’il*, (18/64), da: *Biharul- Anwar*, (23/89).

<sup>66</sup> *Rijalul- Kushi*, shafi na: 342-343.

*sunu cikin rigar mutuncinsu. Daga nan su shiga zura musu zagi da la'ana, sa'annan su yi bara'a daga gare su, su kuma tsire su. Bayan haka nan su sauko da su, su babbake, su kuma sheqe tokar a cikin iska.”*<sup>67</sup>

Hujjoji a kan waxannan miyagun aqidu nasu, suna da yawaan gaske. Saboda haka ne Imamush- Shaukani, *rahimahullahu*, a matsayinsa na wanda ta rayu a cikinsu, ya kuma san ciki da wajen littafansu; ya ce: *“Har abada babu aminci tsakanin Barafile da wanda ya sava masa a mazhaba, yake addinin da ba na Rafilamci ba. Hasali ma dukiya, da jinni halasce a wurinsa, duk lokacin da ya sami wata ‘yar dama komai qanqantar ta.”*<sup>68</sup>

Sa'annan kuma ma, bari in tambayi waxanda suke ta qumaji da bibiyar wannan qalwaneneniya ta zancen ‘haxin kai.’ Shin wani girma ne suke nema gare su, da taimako da gudunmawa? To, in haka ne su sami, sun shuka bisa kan faxo, domin addinin waxannan mutane, an gina shi ne a kan haramcin duk wani sassabci qarqashin kowace irin tuta, wadda bat a ‘Imamu’ ba ko wakilinsa, wato, *Alwali Alfaqih*. Daxa ko duk irin yadda wannan tuta take nagartatta, kuma adila, sa'annan tsabtattatta. Saboda haka ne suke cewa: *“Duk wata tuta da anka xaga kafin bayyanar Mahadi, to, mai sunan mai ita xagutu, ko da kuma yana kira ne zuwa ga gaskiya.”*<sup>69</sup> Har wa yau kuma a cikin waxannan manyan littafai ne nasu, suka ce, lalle: *“Allah zai azabtar da duk wata tuta da aka xaga da sunan wani shugaba ja'iri, wanda ba daga Allah Maxaukakin Sarki ba, ko da kuwa qarqashin tutar akwai ayyukan xa'a da taqawa. Amma, zai yi gafara ga duk tutar da aka xaga da sunan Imami adili daga Allah Maxaukakin Sarki, ko da kuwa qarqashinta akwai miyagun ayyuka na savo.”*<sup>70</sup>

Saboda haka ne suka haramta wa duk wani mabiyinsu, yaqin jihadi tare Musulmi, suka qara da cewa: *“Babu wani jihadi sai idan Mahadin da ake dako ya bayyana.”* Suka kuma qara da sukar lamirin dakarun Musulmi masu jihadi, da cewa: *“Bone ya tabbata gare su, tunda suke hanzartar da kai kansu ga mutuwar duniya da Lahira. Wallahi! Babu wani shahidi sai ‘yan Shi’armu, ko da ya mutu a kan shimfixarsu.”*<sup>71</sup>

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<sup>67</sup> *Biharul- Anwar*, (52/386).

<sup>68</sup> *Adabux- Xalabi Wa Muntahal- Adabi*, shafi na: 70-71, *Darul Arqam*.

<sup>69</sup> *Ana iya duba: Alkafi*, (8/295), da: *Algaibah*, na Nu'umani, shafi na: 7.

<sup>70</sup> *Algaibah*, na Nu'umani, shafi na: 83, da: *Biharul- Anwar*, shafi na: 27/201.

<sup>71</sup> *Wasa'ilush- Shi'ah*, (11/21), da: *Alwafi*, (9/15).

Amma bayan daularsu ta kafu, sun kuma assasa ofishin *'wilayatul-faqih al'amah.'* To, a wannan lokaci abin da jihadi yake nufi a wurinsu shi ne, xaura yaqi da gaba xayan al'umma, da hamvarar da gamnatin Musulunci. Tabbacin hakan shi ne abin da Khumaini yake cewa: *"Ba mu da wata hanya, ta haxa kan al'umar Musulmi,<sup>72</sup> da 'yanto qasashensu daga hannun 'yan mulkin mallaka, da hamvarar da hukumomin 'yan korensu, face mu yi qoqarin kafa gwamnatin Musulunci. Wannan gwamnati ce, za a wayi gari wata rana, ta ci gagarumar nasara, ta hanyar rosa shugabanin zalunci, da karya gumaka, da miyagun shugabanni, waxanda suke yaxa zalunci da varna a bayan qasa."*<sup>73</sup>

Kai! abin bai tsaya nan ba. Manyan littafan wannan qungiya, har karantar da mabiyansu suke yi, da suke rayuwa a wasu qasashen Musulunci, waxanda ba su yi imani da hukumar *Alwali Alfaqih* a matsayin addini ba. Suna karantar da su wani darasi mai suna: *'attamhidu wat-tauxi'ah li khuruji mahdihim,'* wato, 'shiri da share fage domin bayyanar Mahadinsu.' Suna kuma wannan karantarwa ne ta hanyoyi biyu da suka haxa da:

- *Hanya ta xaya: Yaxa aqidunsu ta hanyoyi daban-daban.*
- *Hanya ta biyu: Kawo juyin juya-hali ta hanyar xaugar makamai.*

A kan haka ne babban malaminsu a wannan zamani, wato, Abdul-hadi Alfadhli, yake cewa: *"Haqiqa, iyakar abin da za a fahimta daga waxannan riwayoyi, a kan wannan magana, shi ne, abin da ake nufi da dakon bayyanar Mahadi,<sup>74</sup> shi ne wajabcin yin shiri da share fage ga bayyanar tasa."*<sup>75</sup> Sa'annan ya shiga sharhi a kan abin da kalimar 'tauxi'a', wadda muka fassara da 'dako' take nufi, ya ce: *"Dakon bayyanar Imamu Mahadi na karva sunanta ne ta hanyar gwagwarmayar siyasa ta hanyar wayar wa jama'a da kai, da kuma juyin juya hali ta hanyar xaugar makami."*<sup>76</sup>

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<sup>72</sup> Yana nufin haxa kansu a kan mazhabar Rafilanci.

<sup>73</sup> *Alhukumatul-Islamiyyah*, shafi na: 35.

<sup>74</sup> Yana nufin dakon bayyanar Mahadi.

<sup>75</sup> *Fin- Tizaril- Imam*, shafi na: 69.

<sup>76</sup> *Fin- Tizaril- Imam*, shafi na: 70.

To, ya za a yi a zaci yiwuwar waxannan mutane su iya haxa hannu da kai, da sauran xaixaikun wannan al'umma, alhali suna qarqashin inuwar waxannan miyagun aqidu da suka gimu a kan asasin qiyayya da gaba? Wanda hasali ma! Tarihi ya tabbatar da irin yadda suka zavi haxa hannu da kai, da maqiyar wannan al'umma aka yaqe ta radan-radan. Sun yi irin haka a matakin xaixaiku, kamar yadda Ibn;- Alqami, da Nasirud- Din Ax- Xusi, da Ibn Yaqqin suka aikata. Sun kuma yi a matakin Daula, kamar yadda Daularsu ta Al'abidiyya, da ta As- Safawiyya, da ta Al- Khumainiyya, suka aikata.<sup>77</sup>

Da wannan muke tabbatar wa masu kiraye-kirayen haxin kai da waxannan mutane, su sani, idan suna fatar samun daidaito ne da su, a cikin hukunce-hukuncen Shari'ah, da samar da fatawowi da hukunce-hukunce iri xaya dangane da sabbin matsaloli da suke faruwa a cikin wannan al'umma, koko a'a, suna kwaxayin haxuwa da su ne a qarqashin inuwa xaya, a cikin abin da ya shafi ra'ayoya na hulxoxin qasa da qasa. To, su sani, suna ruxar kansu ne kawai, domin su nasu addini ya ginu ne a kan wajabci da tilascin sava wa sauran musulmin duniya. Hasali ma! wannan wajabci na sava wa sauran al'umar musulmin duniya, a cikin kowane abu, yana daga cikin tuwasun addinin, na wannan qungiya; sava musu xin ma, shi ne tafarkin shiriya a wurinsu. Ya zo a cikin: *Alkafi* cewa: "*Duk abin da ya sava wa sauran musulmin duniya, to, cikinsa shiriya take.*" Sun kuma ce: "*Ida nana neman shiriya, to a dubi abin da sauran musulmin duniya suka karkata zuwa gare shi, su da shugabanni da alqalansu, sai a bar shi a kama waninsa.*"<sup>78</sup>

An kuma samo zancen wani Imami nasu, a cikin wasu hadisai nasu, wanda ya ce: "*Idan hadisai biyu da suka sava wa juna, suka tari gabanku, to, ku xauki wanda ya sava wa sauran musulmin duniya.*"<sup>79</sup> Ya kuma qara da cewa: "*Ku sani wallahi! Ku ba wata tsiya ba ne a wurisnu; su kuma ba wata tsiya ba ne a wurinku. Saboda haka ku sava musu a cikin komai, domin su ba wata tsiya ba ne a Musulunci.*"<sup>80</sup>

Sukan kuma yi wa mabiyansu wasiyya da cewa, idan sun rasa samun wanda zai yi musu fatwa dag cikin manyan malamansu na

<sup>77</sup> Ana iya duba: *Ussulu Mazhabish- Shi'ah*, a: *Faslu Asrihim Fi Al'alam Al'Islami*, (3/255).

<sup>78</sup> *Alkafi*, (1/68). A kan wannan zance kuma ana iya komawa ga: *Wasa'ilush- Shi'ah*, (18/75).

<sup>79</sup> *Wasa'ilush- Shi'ah*, (18/85).

<sup>80</sup> Tushen Bayanin da ya gabata; sifili da shafi.

Shi'ah, to: *"Su xauka cewa su ne manyan malaman garuruwansu; xaya daga cikin manyan malaman wannan al'umma. Amma, kafin haka, suna iya neman fatawa daga malaman Sunna. Sai dai idan sun ba su, to, sai su yi aiki da akasin haka, domin a cikinsa ne gaskiya take."*<sup>81</sup> Haka kuma babban malaminsu, Al'amili, xaya daga cikin mawallafan ingantattun littafansu guda takwas, ya yi qarin haske a kan wannan magana da cewa: *"Daga cikin ximbin ni'imomin da Allah ya yi wa wannan jama'a tamu, cancantatta, shi ne qyale shaixan da ya yi; tsakaninsa da malaman sauran wannan al'umma; ya vatar da su a cikin gaba xayan mas'aloli irin na nazari domin hakan ya zama izna a gare mu, ta xaukar savanin nazarinsu a matsayin ma'auni a gare mu. Takwarar wannan fatawa ita ce abin day a tuzgo a kan abin da ya shafi mata, cewa; ayi shawara da su, amma a sava musu."*<sup>82</sup> To, ya za yiwu a iya ciwo kan wanda yake da miyagun aqidu da suka fi waxannan muni, zuwa ga haxin kai?! Ya kuma zai yiwu su kansu, su raya cewa tana yiwuwa su haxa hannu da kai, da *ahlus-sunna*, alhali a addininsu, sun yi imani da cewa, savanin abin da Ahlus-Sunnah xin suke a kai shi ne daidai?! Ai, waxannan hujjoji da muka bayyana sun isa hujja da dalili a kan cewa, abin da ake kira 'haxin kai' tsakaninmu da su, ba komai ba ne illa wata balulluwa, ta qoqarin saka wa duniyar Musulunci rigar addinin Rafilanci.

Inda akwai isasshen lokaci da dama, da na xauke ka, a matsayinka na wanda ya yarda ya karanta wannan takarda tawa; mun yi shawagi mai tsawo kuma kammalalle, amma na gaggawa, a cikin manya-manyan littafansu, waxanda suke dora a kansu, domin ka gani ka kuma ji irin sukar lamirin da suke yi wa manyan tuwasun Musulunci uku, wato, Alqur'ani, da Sunna, da kuma ijma'i. Haka nan kuma da irin aqidarsu game da zaman Allah Maxaukakin Sarki xaya tallin-tal, wato, Tauhidi, da Imani da rukunansa, da kuma sauran aqidunsu, waxanda su kaxai ne suke da su a faxin duniyar addini, kamar 'Imamah' da 'Ismah' da 'Taqiyyah' da 'Raj'ah' da 'Gaibah' da 'Mahdiyyah, da 'Xinah' da sauransu. Yana da kyau kuma a sani cewa, zancen 'haxin kai' da cuxanya da juna tsakanin Sunnah da Shi'ah, abu ne da ya shafi manyan tuwasun addini, *masadirut-talaqqi*, da

<sup>81</sup> *Ilallush-Shara'i'i*, shafi na: 531, da: *Attahzib*, (6/295), da: *Wasa'ilush-Shi'ah*, (18/82-83), da: *Biharul-Anwar*, (2/233).

<sup>82</sup> *Al'iqazu Minal-haj'ah*, shafi na: 70-71.

tuwasun addini, *usulud- dini*, da kuma rassansa, *furu'u*, na kuma yi cikakken bayani da kafa hujjoji a kan wannan a cikin littafina: *Usulu Mazhabish- Shi'ah*.

Daga wannan matashi nake cewa: Ba wani harsashe qwaqqwara da za a xora zancen haxin kai tsakanin mu da su, illa yi musu cikakken bayani a kan gaskiya, a cikin hikima da fasaha, da kyakkyan lafazi, da wa'azi, da musayar hujjoji da dalilai a cikin ruwan sanyi. Yin haka shi ne abin da yake wajibi, don a iya haxuwa a kan gaskiyar da take qunshe a cikin Alqur'ani mai girma, waddad Sunna ta yi bayaninta dalla-dalla, sa'annan kuma kan gaba xayan malamai da shugabannin farko na wannan al'uma, ya haxu a kai. Kar ka ce, ai wannan abu ne da ba zai tava yiwuwa ba. Ko shakka babu, abu ne mai matuqar sauqi. Hasali ma! ya tava faruwa a matakin wasu dauloli da qungiyoyin jama'a, da kuma xaixaikun malamai da sauran gama-garin mutane. Wannan 'yar taqaitacciyar takarda, ba za ta bayar da damar yin cikakken bayani a kan wannan mas'ala. Sai dai zan xan bayar da waxansu misalai da suka faru, waxanda za su haskaka zukatan waxanda suka yanke qauna a kan wannan al'amari, su kuma zama wata rayayyar masaniya, da za ta kankamta qwaqwalen waxanda suka kixime.

A qasar Masar, wadda ake yi wa laqabi da *ardhul- kinanah*, bayan tsawon lokaci da aka xauka, da bai kasa qarni uku ba, na shugabancin bayin Isma'ila, Barafile, ko abin da aka fi sani da suna: '*ad-Daula alfaximiyyah*,' mutane sun sake komawa ga turba madaidaiciya ta aqida a kan kalima xaya. Hakan kuma ta sami tabbata ne sakamakon qoqarin Imamul- Mujahid Salahud- Din, *Al'ayyubi*, tare kuma da taimako da gudunmawar wasu nagartattun malamai, masu rajin gyara, bayan kuma qwaqwalen mutane sun haskaka, sakamakaon hasken ilimin da ya toqabo daga *Azhar* da sauran zaurukan ilimi, takwarorinsa.

Haka nan kuma a zamanin Sarki Nadir *Shah*, an gudanar tare da kammala wata tattaunawa, a lokacin wani taro na qara wa juna ilimi da aka yi a birnin Najaf a cikin qarni na goma sha biyi (12q). a qarqashin jagoranci da xaukar nayin wannan Sarki ne aka gudanar da wannan taro, inda aka tattauna tsakanin wasu malaman Sunnah, waxanda Shaikh Abdullahi As-Suwaidi yake jagoranta, da wasu manyan malaman Shi'ah. A nan ne malaman Sunnah suka sami

nasarar xaure na Shi'ah da hujjoji. Qarshe kuma ba a tashi taron ba, said a gaba xayansu, suka yarda suka kuma amince da yankakkar gaskiyar da ta zo a cikin Alqur'ani da Sunnah, sa'annan gaba xayan magabata suka yarda da ita, kamar yadda Allamah Suwaidi xin ya fexe birinta har wutsiya.<sup>83</sup> Sai dai mutuwar Sarki Nadir *Shah*, ta hana kwalliyar wannan taro biyan ko kuxin sabulu.

Shin wai ma ko ka tava samun labarin cewa, akwai wasu daga cikin zaqaqurai kuma manyan jiga-jigan 'yan Shi'ah, wato, *ayatullahohansu*, da Allah Maxaiukakin Sarki ya shiryar, suka kama tafarkin gaskiya da Sunnah, a wannan zamani namu, waxanda na farkonsu shi ne Ayatullahil- Uzmah *Albarqa'i*, wanda ya shelanta wa duniya dawowarsa ga aqidar Sunnah, ya kuma gayyaci gaba xayan Rafilawa da dawowa. Wanda kuma shi da kansa, ya gane cewa, tabbas, ko rantsuwa aka yi, ba za a yi kaffara ba; babu wata hanya da za a iya dawo da waxannan mutane zuwa ga gaskiya, tare da fotowa da su daga wannan kwazazzabo mai tsananin duhu, a kuma ceto su daga haxarin zindiqanci, sai idan an karya lago, an kuma dushe kaifin gumakansu. Yana nufin, manyan littafan nan nasu, da suke tsotso aqidunsu daga hantsarsu, waxanda zindiqan zamunna da suka wuce, suka rubuta. *Alhadu lillahi*, domin an fara wannan qoqari, da karya lagon mafi girma da haxarin waxannan gumaka, wato littafin: *Alkafi*, a cikin wani littafi mai suna: *Kasrus- Sanami*. Katava jin wannan labari?

Ba wannan kawai ba ma; ko ka tava samun labarin wata gwargwarmaya qarqashin jagorancin wani wai shi Ahmad Alkusari, *almudda'il am*, a Xehran, wanda ya riqa muqamin shugabancin wasu hukumomi a biranen Iran, mawallafin kuma littafin: *Ash-Shia'ah Wat-Tashayyu'i*,<sup>84</sup> wanda ya wallafa don amfanin 'yan Shia'r da ke qasar

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<sup>83</sup> Na sami danar tace abubuwan da suka faro a wannan taro daga cikin rubuce-rubucen Malam Suwaidi, na haxa su a cikin littafi, da na raxa wa suna: *Alhujajul- Qax'iyyah Lit- Tifaqi Alfiraq Al'islamiyyah*, wanda kuma Maxaba'ar: *As-sa'adah* ta birnin Alqahira ta buga a shekara ta: 1323H. Bayan haka kuma Muhubbund- Din *Alkhaxibi*, ya baza shi kasuwa da sunan: *Mu'utamaru Najaf*, 1367H. Kafin haka, sai da ya baza shi a shafukan Mujallar *Alfathu*, da taken: *A'azamu Mu'utamar Fi Tarikhil- Muslimin Littafahumi Bainash- Shi'ah Wa Ahlu Sunnatil- Muhammadiyyah*. Bayan haka kuma aka sake buga shi a Maxaba'ar Basra ta Bagdada. Sa'annan kuma Maxaba'ar Salafiyya ta buga shi a Alqahira tare da littafin: *Alkhuxuxul- Aridhah*.

<sup>84</sup> Wannan littafi ya kusa vacewa yanzu, saboda da wuya ne a iya samun ko kwafe xaya nashi, yanzu a bayan qasa. Har said a a wani lokaci, Allah Maxaukakin Sarki ya lamunce mani samun dammar yin hoton shi a wani xakin karatu na Qadiriyya da ke Bagdad, a lokacin da na yi wata tafiya zuwa Iraqi kafin varewar yaqin Iraqi da Iran, na kuma watsa shi a shekara ta 1419 tare da haxin guiwar xan'uwa Malam Salmanul- Audah.



Kuwait, da kuma irin yadda wannan gwagwarmaya ta yi yunqurin rosa waxannan mutane tare da tunvuke su daga tushe. Illa, dai kisan da wani Barafile mai tsattsauran ra'ayi, ya yi masa ne, wato, Nuwab *Safawi*, ya hana wannan gwagwarmaya, da wasunta da dama, cigaba da bazuwa. Ka tava jin wannan labari?

Akwai ma wani lokaci dawani daga cikin manyan malaman Iran, ya ce wa Shaikh Muhammad Usaimin, kamar yadda shi Shaikh Usamin xin ya ba ni labara har su biyu, a gidansa. Ya ce masa: "*Wallahi inda za a kafa kakakin wani gidan Rediyo a kan 'yan Shi'ar Iran, wanda ke magana da harshen Farisanci, domin a gaya wa mutane tantagaryar gaskiya, da ba a raga musu wurin susa ba; babu mutum xaya da zai rage a cikin mazhabarsu.*"

Daga cikin kuma qarshen waxanda suka shiriya, akwai wani babban malami nasu, shararre, da ake kira Husan Al-Mu'ayyid, wanda Allah Maxaukakin Sarki ya shiryar zuwa ga gaskiya, bayan ya karanta littafi: *Usulu Mazhabish- Shi'ah.*"<sup>85</sup>

Khumaini kuma ya bayyana a cikin littafinsa mai suna: *Kashful-asrar*, cewa akwai wani ayari na 'yan Shi'ah a cikin Iran, da suka yi tasiri da malaman Sunnah, wanda har tsananin qyama, da vacin ransa da su, suka kai shi ga, sifanta su da cewa, sun sami tavin hankali.

Waxannan kaxan kenan daga cikin abubuwan da suke share fagen komawar duniya kan tafarkin gaskiya, wato, *Al'audatul- Kubra Ilal- Haqqi*. Sa'annan kuma ni, bayan dogon karatu da nazari, da kaiwa da komowa, ina da fahimtar cewa, wannan zance na 'haxin kai' na jahilci, yana xaya daga cikin manya-manyan matsalolin da suke hana samun nasarar haxin kai da waxannan mutane, balle su dawo kan tafarkin gaskiya, da kuma cewar da wasu, waxanda aka sace hankalinsu, suke yi, cewa: Babu banbanci tsakaninmu da Shi'ah Rafilawa, domin wannan magana tana qarfafa wa Rafilawa guiwa, tare da qanqame zantuaknsu, da suke yawan yayatawa, suna raya

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<sup>85</sup> Dr. Muhammad As- Sa'adi ya ce: Shaikh Husain Al- Mu'ayyad malami ne a wata Hauza a birnin Qum, inda wasu daga cikinsu almajiransa, suka gabatar masa da wannan littafi na: *Usulu Mazhabish- Shi'ah*, wallafar Shaikh Al- Qifari, domin ya mayar masa da martini. Wannan kuwa sai ya zama xan ba, a tafarkin tafiyarsa zuwa ga tafarkin gaskiya. Na ce: Wani malami na Shi'ah, da shi ma ya shiriya, wato, Dr. Majid Khalifah, ya tava ba ni irin wannan labara. Haka nan kuma Shaikh Abul- Mansur Albalushi, da Shaikh Al- Muhandis Xariqul- Isa, shugaban qungiyar *Ihya'ut-Turasil- Islami*, sun tava ba ni irin wannan labari. Haka kuma babban malamin nasu, Husai Al-Mu'ayyad ya tava zuwa wurina, tare da Shaikh Abil- Muntasar Al- Balushi, muka haxu da shi a Masallacin Makka a lokacin aikin Hajjin sheakarar 1433H.

cewa, waxannan aqidu nasu, waxanda suka yi hannun riga da sauran musulmin duniya da su, suna da madogara a cikin littafan Ahlus-Sunnah. Haka kuma suna sa sauranngama-garin 'yan Shi'ah, da ba su gama gamsuwa da mazhabar tasu ba, su zabura su mayar da hankali ga neman abin da ya vace musu, a cikin waxansu mazhabobi, da ba na Sunnah ba, saboda an gaya musu cewa, babu wani banbanci tsakaninsu da mazhabar *ahlus-sunnah*. Bayan wannan kuma, tana share hanya ga Zindiqli, Rafilawa, su cigaba da cin karensu ba babbaka, suna yaxawa vatansu a tsakanin musulmi, musamman da yake suna da hanyoyin yaxa varna, irin waxanda ko Yahudawa ba su da kasha xaya daga cikin gomansu, kamar yadda Imamu Dahlawi yake cewa, wanda yake xaya ne daga cikin waxanda suka fi kowa sanin mazhabarsu, a cikin mutane, ko kuma kamar yadda Imamul-Alusi yake cewa, ko Shaixanu ba su kai su mugun aiki ba. Shi kuwa Imamul- Alusi xin nan, ya san su kamar yunwar cikinsa, ya karanta manyan littafansu, ya kuma rayu a cikinsu a qasar Iraq. Idan kuma har kana shakkar wani abu daga cikin waxannan, to, ka koma ka nazarci gurabun fitinonin da suka haddasa a cikin littafan tarihi da na abubuwan da suka fara a wannan duniya tamu.

Bari kuma ka ji ta daga bakina! Ba wani abu ne 'haxin kai' ba in har zancen haxin kai za a yi, illa dawo da 'yan Shi'ah zuwa ga tafarkin gaskiya. Saboda haka babu makawa ga samar da wani gagarumin yunquri a duniyar Musulunci, domin kiran xaukacin jama'ar Shi'ah bisa tsarin Shari'ah, domin 'yanto su daga maruruwan da suka faza cikinsu, da kuma Zindiqlian da suka vatar da su, daga hanya madaidaiciya. Rafilawa, kamar yadda *Shaikul- Islami* Imamu Ibn Taimiyya ya bayyana: "*Daga zindiqli cikinsu, sai wanda bai san komai ba game da Musulunci, wanda jahilcinsa ba shi misaltuwa.*"<sup>86</sup> Wajibi ne kuma a kunyata Zindiqli, shi kuma Jahili a karantar da shi.

Su kam Ahlus- Sunnah, a shirye suke ko da wane lokaci, da mayar da kowane irin hukunci ga Alqur'ani, da auna kowace irin magana, da kowace irin aqida, da ma'aunin miqaqqun ayoyinsa, masu saqar asaberi. Ko kana ganin 'yan Shi'ah (Rafilawa) na yarda da haka?

Shaikhul- Islami Ibn Taimiyyah yana cewa: "*Mu qaddara cewa, labaran da ake jayayya a kansu xin nan, babu su kwata-kwata, ko ba a*

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<sup>86</sup> *Minhajus- Sunnah*, (4/134).

*san wane ne daga cikinsu, ingantacce ba; dukan vangaroran biyu kuma mu nisanci kafa hujja da su, mu koma ga abin da yake sananne, ba don wannan ba, daga cikin labarai mutawatirai, da kuma abin da aka sani na hankali da al'ada, da kuma abin da nassosan da aka yi ittifaqi a kansu suka tabbatar.”*<sup>87</sup> Ya kuma qara da cewa: “*Idan kuma sun yarda aje waxannan ruwayoyi nasu gefe, tun farko, to, mu ma za mu yarda mu saurara wa namu.”*<sup>88</sup> Yana nufin mu koma ga alqur’ani, mu bayyana zaman mazhabarsu vatatta, da nassosan Alqur’ani da ba su bukatar dogon sharhi.

A sani cewa, shi Musulunci, ba komai ba ne illa, yarda da shi a matsayin addini, hankali kuma ba shi da wata rawa a cikinsa, wadda ta wuce miqa wuya. Rashin miqa wuya xin nan kuma, ba abin da yake nunawa illa. Ana nufin babu bayanin aqida, da tuwasun addini, a cikin Alqur’ani. Wannan kuwa tantagaryar kafirce wa Alqur’ani ne. Shi kuwa Musulunci, ba komai ba ne illa yarda da Alqur’ani da kuma aiki da shi.

Wannan ita ce iyaka magana xaya, da take tsakaninmu da ku. Idan kuma kun juya kuka bayar da baya, to: Ku sani, ku kuma shaida, mu dai mun sallama.

:: Mujallar *Albayan*, fitowa ta 314, Shauwal, 1434H, Aug- Sep 2013M.

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<sup>87</sup> Tushen bayanin day a gabata, (7/449).

<sup>88</sup> Tushen bayanin day a gabata, (1/108).