Tattaunawa Ta Hudu

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TATTAUNAWA TA HUD'U Amma game da maganar da ka kawo ta cewa; Shi'a sun ce Allah yana karay to wannan kage ne ka yi musu domin a shafin da ka yi nuni na (USOOL-E-KAAFI, shafi #328, Yakoob kulaini, bol 1): Babu wannan maganar. Shi'a ba su ce Allah yana karya ko kurakurai ba, idan kana ganin cewa ba ka fahimta ba ne, ko kuma wadanda suka ba ka wannan ba su gane ba ne, to a shafi na 327 an yi maganar da aka murguda ta kamar haka: (duk da kai ka yi nuni da ita ne a 328):

Daga Ali dan Muhammad… ...haka ne Ya Aba Hashim, Allah ya yi bada'i game da (al'amarin) abu Muhammad bayan abu ja'afar da abin da ba a san shi ba dacan gareshi, kamar yadda ya yi bada'i game da al'amarin Musa (a.s) bayan mutuwar Isma'il na abin da aka bayyanar da al'amarinsa da shi…

Sannan a kasan wannan ruwaya an yi mata sharhi da cewa: Al'bada'u da fataha da madda shi ne bayyanar abu bayan boyuwa kuma wannan bai halatta ba ga Allah madaukaki, abin da ake nufi da shi a nan shi ne; zartarwa da hukuntawa, kuma… abin da yake nufi shi ne: Allah madaukaki ya zartar da al'amarinsa kan al'amarin abu Muhammad (a.s) bayan mutuwar abu ja'afar (a.s) da abin da dacan bai kasance sananne ba gun jama'a game da abu Muhammad (a.s) wato; Imamanci da halifanci (gareshi) …

Idan aka duba zaka ga ya yi hannun riga da abin da aka fassara aka kaga kan Shi'a.

Ina ganin ba ka da bakin magana game da tsarkake Allah gun Shi'a domin sun yi fintinkau kan sauran mazhabobi wajen siffanta Allah madaukaki da siffofin kamala, alhalin jagoranku Harrani yana ganin Allah yana sauka daga sama ya koma kamar yadda yake hawa kan mimbari yana saukowa, kuma kuka siffanta Ubangijinku da wani saurayi ne mai dunkulallen gashi. Mai sanye da takalma biyu na zinare, mai hawa karaga har tana kara saboda nauyinsa, kuma mala'iku suna dauke da ita masu siffofin daban-daban har da ta dabba. Mai sanya kafarsa a wuta, wanda zai halaka ta yadda babu wani abu nasa da zai tsira daga halaka sai fuska. Mai kama da Annabi Adam (a.s), Mai bude kwaurinsa ana gani. Da sauran akidojin da suka shigo daga Ahlul Kitabi ko ta hanyar rashin mayar da muhkama zuwa ga mutashabiha, kuma kuka dauka kuna masu riko da su riko mai tsanani. Ina ganin masu irin wannan miki da ba zai warku ba, ba su da wani baki da ya rage da zasu bude domin kage ga masu akida sahihiya game da Allah (S.W.T).

Amma abin da ka yi nuni da shi a (Usul Kafi- Babul bad'a - Al- Kafi Bol- 1 -P283 India Ed.):

Ma’anar bada' ta rigaya a sama ka duba, Wannan shi ne Shi'a suke nufı.

Amma abin da ka yi nuni da shi na littafin (Kashful Asraar - 107 - Khomeni..) Ban samu duba Kashful Asrar ba, amma idan ka samu irin wannan maganar; ka sani tana komawa ne ga tarihi da darussansa, kuma ba komai take nufı ba sai cewa; Ubangiji ba ya umarni da mummuna, domin ya barranta daga aikata munanan ayyuka kamar kashe bayi na gari, da kebance dukiyar al’umma ga wasu jama’a banda saura, da makamancin hakan. Wato: Allah ba ya bayar da umarnin kashe salihan bayinsa kamar yadda a wadancan lokuta aka kashe jikokin Annabi (a.s) da sahabban manzon Allah masu daraja. Idan ka ga magana mai kama da hakan, to Imam Khomaini ba yana nufin ba ma bauta wa Ubangiji ba ne, ka gane!

Amma batun da ka yi nuni da shi na cewa; imamai sun san ilimin komai kamar yadda ka yi nuni da shi a (Al- Kulaini. AL- KAAFI, p.255): Wannan tsohuwar shubuha ce da Imam Bakir (a.s) ya ba wa wani amsa akai da cewa: Shin Allah zai iya ba wa sauro wannan ilimin, mutumin ya ce haka ne, sai Imam (a.s) ya nuna masa cewa to me yake mamaki idan Allah (S.W.T) ya bayar da shi ga Annabi (s.a.w) da Alayensa (a.s).

Ka sani al’ummar musulmi sun ruwaito cewa; malaman al’ummata sun fı (ko kuma kamar) annabawan Banu Isra’il suke. Har ma wani malami a wani tafsiri nasa na ji ya fadi hakan sai ya yi murmushi wato; shi ne ya fı Annabi Isa da Musa da Yahaya da sauran annabawan Banu Isra’il (a.s). Idan kun fassara da malamanku to ina ganin matsayin kuma wasiyyan Annabi (s.a.w) da Allah ya ba su ilimi, ina kuma ga matsayin wasiyyinsa Imam Ali (a.s) wanda yake kofar iliminsa gaba daya!.

Ka sani ana magana ne kan abin da Allah ya bayar, ba haka nan ne dakansu suka sani ba. Amma zabin imamai kan lokacin mutuwarsu kamar yadda ka yi nuni da shi a cikin (Al- Kulaini. AL- KAAFI, p.258): Wannan ma ya yi kama da wanda ya gabata ne. kuma saboda suna sane da dukkan sababan rayuwa da mutuwa, kuma su ne suke son mutuwar saboda addini ya wanzu.

Amma ilimin imamai a kan komai kamar yadda ka yi nuni da shi a (Al- Kulaini. AL- KAAFI, p.260) da (Al- Kulaini. AL- KAAFI, p.260) Wannan ma ya yi kama da wanda ya gabata ne. Amma batun cewa Imam Ali (a.s) ne ya hada Kur'ani mai daraja kamar yadda ka kawo ishara da (Al- Kulaini, AL- KAAFI, p.227): Wannan haka ne, amma ba yana nufin ya saba da wannan Kur’anin ba ne, ka sani hada Kur’ani yana kan ijtihadi ne na sahabbai, sai kowace aya da sura aka tsara ta bisa yadda sahabbai bisa jagorancin Zaid yake. Amma Imam Ali (a.s) ya tsara shi ne bisa yadda ya sauka ta yadda farkonsa yana da ayar Ikra’a, karshensa yana da ayar kamalar sako ne. kuma ya zo da shi ba a karbi nasa ba.

An ki karba ne ba don matanin kur’nin ba, sai dai domin a kasan kowace aya ya rubuta sababin

saukarta, da sha'anin nuzul, da muhkam da mutashabih, da nasih da mansukh, da mujmal da mubayyan, da amm da khas, da mutlak da mukayyad, da tazil da tawil da sauransu na kowace aya. Al'amarin da bai yi wa wasu dadi ba aka ki karba, sai aka sanya abin la'akari shi ne abin da kwamitin Zaid ya gabatar. Don haka wannan ne Shi'a suke nufi ka koma littattafansu.

Ka sani wasu mus'hafai na wasu sahabbai sun zo da wasu tafsirai hade da su tare da matanin Kur'ani a tarihinsa, amma don me wani bai yi musu da'awar zuwa da sabon Kur'ani ba!! Ko kuwa su Ahlul Bait (a.s) ne kawai komai nasu ba za a karba ba, amma na saura daidai ne!?

Kamar yadda maganar da ka kawo a (Fasl-ul-khitaab fee tahreef kitaab rab-ul- arbab, page #4, Noori Tibri): Wannan ma ya yi kama da wanda ya gabata ne. kuma ka sani imamai (a.s) sun yi umarni da a koma wa wannan Kur'ani domin sanin ingancin abin da ake cewa; sun ce. Da ba su yarda da wannan Kur'ani ba to da sun rusa maganganunsu ke nan.

Amma abin da ka yi nuni da shi a shafi kamar haka: (Ihtijaj-e-tibri, page #382); Ban sami wannan ibara ba a wannan shafi ko na kusa da shi, sai dai abin da yake komawa zuwa ga abin da ya gabata.

Amma game da Imam Mahadi (a.s) cewa zai zo da Kur'ani na hakika da ka yi nuni da (Ahsan-ul-makaal, page #336, safdar Husain najfi): Shi ne Kur'anin da Imam Ali (a.s) ya hada kamar yadda tarihi ya kawo, kuma shi ne Shi'a suka yi imanin zuwan Imam Mahadi (a.s) da shi, saboda sharhinsa da ya gabata. Kuma ba shi da bambanci da wannan Kur'ani sai a jerin surori da ayoyi kamar yadda suka sauka suna bin juna. Kuma dukkan musulmi sun tafi a kan cewa a hada Kur'ani an samu ijtihadi ne wajen tsara inda za a sanya kowace sura ko ayoyi, wanda ya faru a marhaloli uku:

Lokacin Manzo (s.a.w): An yi yakini gaba daya ya gama sauka a wannan lokacin, amma an samu sabani kan wanda ya hada shi kamar yadda yake, a yau shin tun lokacin Annabi (s.a.w) ne ko kuwa.

Halifan farko: an hada shi an tsara shi bisa jagorancin kwamitin Zaid.

Halifa na uku: harhada dukkan kur'anan garuruwa da hada kira'o'insu bisa dogaro da mas'hafi daya, shi ya sama ake kiran Kur'ani da mus'hafin Usman; Maganganun suna da yawa amma mun takaita su.

Amma batun cewa imamai suna da karamomi irin na annabawa da ka yi nuni da shi a (Al-Kulaini. AL- KAAFI, p.231): Wannan haka yake ya inganta a wasu ruwayoyi, a matsayinsu na masu gadon dukkan abin da Annabi (s.a.w) ya bari.

Amma batun tsayuwar daular imamai a hannun Imam Mahadi (a.s) kamar yadda ka yi nuni da shi a (Al- Kulaini, AL- KAAFI, p.397) da batun cewa zasu yi mulki irin na alayen Dawud: Wannan ya inganta cewa Annabi (s.a.w) ya bayar da labarin yadda hukumar Imam Mahadi (a.s)

zata kasance, domin kada ta zo mutane su sha mamaki. Ka sani babu abin da Annabi (s.a.w) ya boye wa wannan al'ummar domin kada ta sami rudewa. Ya rage wa al'ummar ta karba ko ta ki karba.

Ka sani Dawud da Sulaiman (a.s) sun yi hukunci da iliminsu ne, kuma Allah ya ba wa Imam Mahadi (a.s) wannan ikon kamar yadda Annabi (s.a.w) ya isar mana. Ka nemin littafinmu na "Shi'anci da Duniyar Gobe" domin karin bayani kan gwamnatin Imam Mahadi (a.s).

Amma batun cewa abin da imamai suke da shi, shi ne kawai yake gaskiya kamar yadda ka yi nuni da shi a (Al- Kulaini, AL- KAAFI, p.399): Wannan ya gabata kan bahasin jama'ar da take kan abin da Annabi (s.a.w) ya bari da take kunshe cikin wadanda suka yi riko da wasiyyarsa ta bin Kur'ani da Ahlul Bait (a.s).

Sannan kuma kai ma mai saba wa mazhabar Ahlul Baiti (a.s) kana ganin duk wata mazhaba ba ta ka ba to barna ce kuma bata ce, ko kuma ba ta cika ba, wannan ya faru a tarihin kashe-kashe da haramta aure tsakanin Mu'utazila da Ahlul hadis, da kuma Ash'ariyya, haka nan ma tsakanin shafi'iyya da hanafiyya, da sauransu.

Sannan kuma mai son zuwa ga ilimi dole ne ya zo ta kofarsa, idan kuwa ya ki ba a la'akari da shi, kamar jami'a ce da kake da iliminta amma ba ka yi karatu a can ba, babu yadda za a ba ka sakamakon yin jami'a.

Sannan batun da kake yi na cewa duniya ta Imami (a.s) ce da ka yi nuni da shi a (Al- Kulaini. AL- KAAFI, p.407): Shin kana mamakin Allah ya ba wa imamai (a.s) wannan duniyar! Wannan abin mamaki ne daga gareka, domin kuwa mumini a aljannarsa zai iya gayyatar duk 'yan aljanna walima, kuma aljannarsa ta ninninka wannan duniyar, don haka wannan kadan ne ma ga imamai (a.s) idan ka girmama abin.

Amma batun kore rashin imani da ubangijin da ya sanya halifa na farko a matsayin wasiyyin manzon Allah (s.a.w) da ka yi nuni da shi a (Anwar-ul-nomania, page #278): Wannan ma kamar maganar dazu ce da muka ce tana nufin Allah bai yi haka ba: kuma dukkan musulmi Sunna da Shi'a sun yi ittifaki a kan cewa Annabi (s.a.w) bai yi nadi ga Abubakar ba. Amma Imam Ali shi ne wanda al'umma ta tafi a kan halifancinsa da yi masa wasiyya, sai dai a zamunan baya an samu wasu suna neman tawilin wasiyyar dogaro da abin da ya faru a tarihi domin wanke wasu mutane ko kuma kariya ga mazhabarsu, sai suka shiga yi wa wannan wasiyoyyi tawilin da wata ma'ana daban saboda maslahar kansu ko ta mazhaba da sauransu, wasu suna cewa an yi wasiyya ga jagorancinsa bayan Annabi (s.a.w) bisa dogaro da ayoyi da ruwayoyin da mun yi bahasi kan wasu daga ciki abaya, kuma wannan shi ne abin da muka tabbatar a bahasosin baya, don haka wannan maganar ba tana nufin ba mu yi imani da Allah ba!

Amma mamakin da kake yi na zuwan annabawa (a.s) a bakin kofar Ali (a.s) da ka yi nuni da shi a (khalkat-e-norania, page #201, Talib Husain karpalwi): Ka sani Imam Ali (a.s) sakataren Annabi (s.a.w) ne kuma kofar birnin iliminsa, don haka ba mamaki domin sun taru suna masu nema a kofarsa domin dukkaninsu masu nema ne wajen Annabi (s.a.w). Hada da abin da ya tabbata na matsayin wasiyyan Annabi (s.a.w) kamar yadda ya gabata a bahasin malaman al'umma matsu matsayin annabawa Banu Isra'ila.

Kai kun ruwaito cewa: manzon rahama (s.a.w) ya riki hannun Hasan da Husain (a.s) sannan sai ya ce: wanda ya so ni, kuma ya so wadannan, da babansu, da babarsu, to ya kasance tare da ni a darajata a ranar kiyama. Masnad Ahmad bn Hambal, j 1, shafi: 77. Tirmizi ya ruwaito shi a j5, shafi:305, ya ambace shi hadisi kyakkyawa. Mai littafin tuhfatul ahwazi bayan ya kawo wannan hadisi yana cewa: kuma ya gabata Manzo (s.a.w) ya ce: Mutum yana tare da wanda yake so. Ka ga ke nan hatta da shi'ar Ahlul Bait (a.s) suna tare da Manzo (s.a.w) a matsayinsa a aljanna. Ina ga wasiyyansa!

Sannan kuma matsayin annabawa (a.s) yanki ne na matsayin Annabi (s.a.w) wanda yake shi ne asali, sannan kuma ka sani ayar mubahala ta tabbatar da cewa Ali (a.s) shi ne nafsi Muhammad.

Amma maganganun Ali (a.s) na cewa; Ni ne na farko ni ne na karshe..., da ka yi nuni da su a (Rijaal Kashsi, 138. India Print) Ka sani maganganun Ahlul Bait (a.s) suna yi maka nauyi: Imam Ali (a.s) shi ya fadi hakan kuma ya yi bayanin ma'anarta da kansa da take cewa; shi ne farkon wanda ya musulunta, kuma karshen wanda ya hadu da Manzo (s.a.w) domin shi ya binne shi, Kuma shi ne mai ilimin zahiri da badini: Imam Ali (a.s) da sauran imamai (a.s) sun maimata cewa maganarsu tana da nauyi ba mai karba sai mai imani.

Amma batun cewa imamai su ne fuskar Allah a bayan kasa haka take kamar yadda ka kawo shafinta (Usul- e-Kaafi -83.): Wannan lamari haka yake, dukkan imami (a.s) a zamaninsa shi ne; fuskar Allah a bayan kasa: ka sani shi ne shaidar Allah a kan bayinsa, kuma idanunsa, kuma wadannan lamurra sun zo a ruwayoyi mabambanta.

Fuskar Allah ba tana nufin abin da malamanka suke cewa ba ne: Komai zai halaka sai fuskar Allah (S.W.T) wal'iyazu billah. Wani abin mamaki Albani yana ganin duk wanda ya yi tawilin wannan aya ba ma musulmi ba ne, kuma ya rufe idonsa kan tawilin da Buhari ya yi mata. Ka duba "Fatawa Albani" shafi 522, 523. Don haka ya karfafa cewa Allah zai halaka in banda fuskarsa wacce ita ce kawai ba zata halaka ba: wal'iyazu billah!

Ka sani yayin da al'umma ta bar Ahlul Bait (a.s), ba kowa ba ne ya watse ya bar su, domin sun samu masu karba daga garesu. Ka duba ka gani mana wancan bangaren ya ruwaito hadisai 5 374 daga Abuhuraira da ya zauna da Manzo (s.a.w) wata goma sha shida ne kawai a

rayuwarsa kafin a aika shi Baharain mai hidima ga gwamnan Manzo na can. Amma Imam Ali (a.s) ya zauna da manzon rahama (s.a.w) shekaru 33, kuma shi ne ya fi kowa ilimi da ittifakin sahabbai da wannan al'ummar gaba daya. Amma sai gashi ba shi da hadisan da suka wuce guda dari biyar 500, 'ya'yansa (a.s) kuwa sai abin da hali ya yi. A yanzu kana tsammanin sun yi shiru ne sun kame bakunansu tsarkaka alhalin suna wasiyyansa ba su ce komai ba!

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