Doguwar Boyuwa

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Doguwar Boyuwa

Boyuwa Mai Dogon Zango

Imam Mahadi (a.s) ya yi magana da wakilinsa na hudu a karshen rayuwar wakilin kamar haka: Da sunan Allah mai rahama mai jin kai, kai Ali dan Muhammad Samuri, ina yi maka jajen rasuwarka, da kuma ga 'yan'uwanka na addini, Allah ya ba ka ladan musibar rashinka, domin kai mai mutuwa ne nan da kwana shida, don haka kai mai tafiya ne zuwa ga marigayanka. Ka shirya sauran al'amuranka, kuma kada ka yi wa wani wasiyya da mamaye gurbin ka! Domin cikakken buya mai tsayi lokacinsa ya yi, kuma daga nan babu wani bayyana tare da ni, sai dai da umarnin Allah madaukaki, wannan kuwa bayan tsawon wata mudda mai tsaywo da zukata zasu sami mamayewar tsanani da kekashewa, kuma danniya da zalunci zai cika Duniya .

Bayan wafatin wakilin Imam na karshe a shekarar 329 H, sai boyuwa mai tsayi da aka fi sani da boyuwa babba ta fara, kuma wanda zai ci gaba har zuwa ranan da Allah ya so, sai a samu bayyanar rana da boyuwar gajimare, kuma Duniya ta samu hasken rana kai tsaye.

Shi'a suna da alaka da Imam ta hanyyar wakilansa ne a lokacin boyuwa karama, kuma ta haka ne suke sanin ayyukan Allah da suka hau kansu, amma a yanzu irin wannan alaka ta yanke, don haka muminai suna koma wa malaman addini ne domin sanin abin da ya hau kansu a yau, kuma wannan al'amari ne Imam Mahadi (a.s) ne da kansa ya bayar da umarninsa ta hanyar wata wasika da ya yi wa manyan Shi'a'wansa yana mai cewa a cikin wannan wasika da aka samu ta hannun wakilinsa na biyu: Amma a lamuran da suke faruwa sai ku koma wa masu ruwaito hadisanmu domin su hujjata ce a kanku, ni kuma hujjar Allah ne a kansu...

Wannan lamari hanya ce sabuwa domin amsa tambayoyin addini, kuma mafi muhimmanci domin sani ayyukan da suka hau kan Shi'a a daidaiku da kuma a gaba daya, a cikin wannan boyuwa cikakkiya ta Imam Mahadi (a.s), wannan kuwa al'amari ne da ya ke tsari ne na shugabanci a cikin shi'anci da babu wan tsari da ya kai shi, kuma al'amari ne rayayye a kodayaushe, kuma na shiriya da jagoranci mai karfi, wanda ya zamanto Shi'a sun kasance ba a bar su ba tare da mai shiryarwa ba, kuma sun wadatu da malamansu masu takawa da amanar addini da ta Duniya ta mutane, wajen sanin addini a kowane fage na daidaiku da na jama'a gaba daya, kuma wannan al'amari shi ya kiyaye wannan jirgin tsira na musulunci daga

ambaliyar nan ta kogunan bata da yake neman kifar da shi, kuma ya kiyaye iyakokin akidojin Shi'a gaba daya.

Imam Hadi (a.s) ya fada game da gudummuwar da malamai suke bayarwa a lokacin boyuwar Imam Mahadi cewa: Ba domin malamai ba da suke shiryar da mutane zuwa ga hujjar Allah bayan fakuwarsa, kuma suke nuna musu imamansu, kuma suke kare su da dalilai masu karfi na Ubangiji (s.w.t), kuma ba domin malamai masu tunani ba, masu tseratar da bayin Allah daga tarkon shedan da masu siffar shedan da gaba da Ahlul baiti (a.s). Da babu wani mutum face sai ya fita daga addinin Allah madaukaki, sai dai kasancewar wadannan mutane masu dauke da akidu na Shi'a masu karfi da suke kama da masu tukin jirgin ruwa, da suke kiyaye masu hawan jirgin, wadannan su ne malamai da suke mafifitan bayi kusanci da Allah madaukaki . Sharudda da siffofi da ya kamata shugaban mutane ya kasance yana da su ne babban abin dubawa a nan; domin bayar da irin wannan matsayi na lamarin mutane a addini da Duniya dole ya kasance tare da kula sosai da lura da zurfafawa. Don haka ne ma masu maye gurbin Imam (a.s) aka san su da siffofi na wadanda suke makoma na addini kuma masu mukami mai girma da jagoranci da aka fi sani da "waliyyul fakih".

Imam Ja'afar Sadik (a.s) yana cewa: Daga cikin malamai akwai wadanda suke sun kiyaye kawukansu daga sabo babba da karami, kuma sun tsare addini, kuma sun sabawa son ransu, kuma suna masu biyayya ga umarnin imamin zamaninsu, kuma suna umartar mutane da biyayya gareshi, wasu daga malaman Shi'a ne suke haka ba dukkansu ba .

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