Asasin Shi'anci 1

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DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI

ASSASA SHI’ANCI

DAGA INA SHI’ANCI YA SAMO ASALI?

Tun farkon Musulunci Shi’anci ya bayyana a fagen rayuwa ta siyasa da addini, tun lokacin ya daga taken kauna da biyayya ga zuriyar Ma’aikin Allah (s.a.w), riko da manufofinsu da imani da su imanin da babu shakka cikinsa bisa asasin cewa su ne suka cancanci halifancin Annabi (s.a.w) sama da wasunsu, sannan kuma shugaban zuriya mai tsarki Imam Amirul muminin Ali (a.s) shi ne wasiyyin Manzon Allah kuma kofar birnin iliminsa, rumbun hikimarsa, haka nan kuma tsarkakan Imaman da suka zo bayansa su ne wasiyyan Manzon Allah (s.a.w), shugabannin al’umma kuma masu isar da sakonsa.

Kamar yadda kuma wannan al’umma ta ‘yan Shi'a ta taka gagarumar rawa cikin lamurran siyasa da zamantakewa da suka faru. Sun yi fada da azzalumai da jijjiga kujerar masu mulkin kama karya sannan suka daga taken adalci tsakanin al’umma. Yanzu za mu gabatar da bahasi kan assasa Shi'anci da abubuwan da suke da alaka da hakan.

Mafarin Shi’anci

Akwai maganganu da ra’ayuyyuka daban-daban kan mafarin Shi’anci da lokacin bayyanarsa, ga wasu daga cikinsu:

ªLokacin Manzon Allah

Abin da babu kokwanto cikinsa bisa bahasi na ilimi da ya kubuta daga son kai na mazhaba da makauniyar biyayya shi ne cewa shi’anci ya bayyana ne tun zamanin Ma’aiki (s.a.w), shi ya fara dasa wannan tsiro sannan kuma ya ci gaba da kulawa da shi duk tsawon rayuwarsa, ya ci gaba da ba shi goyon baya da kuma kira zuwa gare shi. Hakan kuwa a fili yake cikin maganganunsa da suke kiran mabiya Imam Amirul Muminin Ali (a.s) da sunan ‘yan Shi'a da yi musu bushara da mafi daukakan matsayi a Aljanna. Ga wasu daga cikin wadannan maganganu:

1. Manzon Allah (s.a.w) ya ce: ***“Ya Ali! Kai da ‘yan Shi’anka za ku same ni a bakin tafki*[1]*”***.
2. Manzon Allah (s.a.w) ya ce: ***“Ya Ali! Za ka gabato wajen Allah alhali ‘yan shi’anka suna a matsayin yardaddun abin yarda, sannan kuma za a gabatar da makiyanka alhali ana fushi da su*** [2]***”***.
3. Manzon Allah (s.a.w) ya ce: ***“Ali da ‘yan Shi’ansa su ne masu rabautuwa ranar kiyama*[3]*”***.
4. Manzon Allah (s.a.w) ya ce: ***“’Yan Shi’an Ali su ne masu samun rabo*[4]*”***.
5. Manzon Allah (s.a.w) ya ce: ***“Ya Ali! Hakika Allah Ya gafarta maka da zuriyarka da ‘ya’yanka da iyalanka da ‘yan shi’anka da kuma masoyan ‘yan Shi’anka….*[5]*”***.
6. Suyuti ya ruwaito karkashin tafsirin fadin Allah Madaukakin Sarki cikin Alkur’ani

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾

“Lalle ne wadanda suka yi imani, kuma suka aikata ayyukan kwarai, wadannan su ne mafifita alherin halitta” cewa: Ibn Asakir ya fitar daga Jabir bn Abdullah ya ce: Mun kasance tare da Annabi (s.a.w) sai Ali (a.s) ya iso sai Annabi ya ce: ***“Na rantse da Wanda raina ke hannunSa, lalle wannan da ‘yan shi’ansa su ne masu kyakkyawan rabo ranar Kiyama*”** sai aka saukar da ayar ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾.

Tun daga wancan lokacin idan Ali ya zo sahabban Manzon Allah (s.a.w) sukan ce: ‘mafificin alherin halitta ya iso[6]”.

1. Ibn Mardawihi ya ruwaito daga Ali (a.s) cewa: ***“Manzon Allah (s.a.w) ya ce min: ashe ba ka ji fadinSa Ta’ala*** ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾ ***ba, kai da ‘yan Shi’anka za mu hadu da ku a bakin tafki, idan al’umma sun zo don hisabi za a kira ku da sunan Gurran Muhajjalin*[7]*”***.

Da makamantan wadannan hadisai da ingantattun maruwaita suka ruwaito su wadanda a fili

suke nuni da cewa Manzon Allah (s.a.w) shi ne da kansa ya kafa Shi'anci, da sanya wa mabiya Imam Ali (a.s) wannan suna da siffa mai girma sannan ya yi musu bushara da matsayi mai girma a Aljanna.

ªMasu Goyon Bayan Hakan

Wasu daga cikin fitattun malamai, na yanzu da wadanda suka gabata, sun tafı a kan cewa shi'anci ya faro ne tun zamanin Manzon Allah (s.a.w). Ga wasu daga cikinsu:

A) Sheikh al-Saduk

Thikatul Islam Sheikh al-Saduk ya bayyana cewa Shi'ancin Imam Amirul Muminin Ali (a.s) ya samo asali ne tun zamanin Manzon Allah (s.a.w) kuma shi ne ya yi busharar Aljanna ga 'yan Shi'a[8].

B) Sa'ad al-Kummi

Sa'ad al-Kummi ya jaddada cewa mazhabar Musulunci ta farko ita ce Shi'a, ita ce kungiyar Imam Ali bn Abi Talib (a.s), an santa da biyayya gare shi da kuma yarda da imamancinsa (halifancinsa)[9]. Kamar yadda kuma ya bayyana cewar wasu daga cikin manya-manyan sahabban Manzon Allah (s.a.w) na farko-farko irin su babban sahabin nan Ammar bn Yasir, Abu Zar al-Gaffari da mai ba wa Annabi (s.a.w) shawara Salman al-Farisi da Mikdad bn Aswad 'yan Shi'a ne, su ne jama'ar farko da aka fara kiransu da sunan 'yan Shi'a[10]. Kamar yadda al-Razi ya bayyana cewa ana kiran wannan jama'a da sunan: 'yan Shi'an Ali da mataimakan Ali (a.s) har ila yau an ruwaito Manzon Allah (s.a.w) dangane da su yana cewa: 'Aljanna tana shaukin mutane hudu: **Salman da Abu Zar da Mikdad da Ammar**[11]". Sheikh Mufid ya kira wadannan manyan mutane hudu da sunan rukunnai[12] wato rukunnan Musulunci.

C) Imam Kashif al-Ghitah

Imam Sheikh Muhammad Husain Al Kashif al-Ghitah, Allah Ya yi masa rahama ya ce: Mutumin farko da ya shuka tsiron shi'anci shi ne dai wanda ya zo da wannan shari'a (ta Musulunci), wato an shuka irin Shi'anci ne tare da irin Musulunci gefe da gefe kuma daidai da daidai[13].

D) Allamah al-Muzaffar

Allamah Sheikh Muhammad Husain al-Muzaffar ya ce: Kira zuwa ga Shi’anci ya faro ne tun daga ranar da Annabi Muhammad (s.a.w) ya shelanta kalmar ‘La ilaha Illallah’, saboda lokacin da aka saukar masa da ayar

﴿وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾

“Kuma ka yi gargadi ga danginka mafiya kusanci” sai ya tara Bani Hashim ya gargade su da cewa: wane ne daga cikinku zai taimaka min sai ya zamanto dan’uwana, magajina, wasiyyina kuma halifana a bayana cikinku, babu wanda ya amsa masa wannan bukata in ban da al-Murtadha (Imam Ali). Sai Manzon Allah (s.a.w) ya ce musu: Lalle wannan dan’uwana ne kuma wazirina, wasiyina kuma halifana a cikinku bayana, ku saurare shi kuma ku yi masa da’a’.

Don haka kira zuwa ga Shi’ancin Abul Hasan ta faro ne daga wajen wanda ya zo da sakon (Musulunci), wato suna tafiya kafada da kafada tare da kira zuwa ga kalmomin shahada guda biyu. Sannan kuma Abu Zar yana daga cikin ‘yan Shi’an Ali (a.s).

Sheikh al-Muzaffar ya nakalto daga Muhammad Kurd Ali mawallafin ‘*Khutat al-Sham*’ cewa: An san wasu daga cikin manyan sahabban Ma’aiki (s.a.w) da biyayya ga Ali a zamanin Manzon Allah (s.a.w) irinsu Salman al-Farisi wanda yake cewa: Mun yi mubaya’a ga Manzon Allah (s.a.w) kan nuna soyayya ga musulmi da kula ga Ali bn Abi Talib (a.s) da biyayya gare shi. Da kuma irinsu Sa’id al-Khudri wanda yake cewa: An umurci mutane da abubuwa biyar: sun aikata hudu sun bar guda. Yayin da aka tambaye shi kan abubuwa hudun sai ya ce: Salla da Zakka da azumin watan Ramalana da Hajji. Sai aka ce masa mene ne abu gudan da suka bari? Sai ya ce: wilayar Aliyu bn Abi Talib[14]. Abin da Sheikh al-Muzaffar yake nufi shi ne cewa Shi’anci shi ne mika wilaya ga Imam Ali (a.s) da yarda da iko na gaba daya da yake da shi kan musulmi bayan Ma’aiki (s.a.w), kuma shi ne yafi waninsa cancanta ga matsayin Manzon Allah (s.a.w).

Akwai kuma wasu fitattun jama’a da suka goyi bayan cewa Shi’anci da mika wilayah ga Abul Hasan (a.s) ya samo asali ne tun daga zamanin Ma’aiki (s.a.w) da kuma cewa shi ne ya ayyana Imam Ali (a.s) a matsayin halifansa bayansa tsakanin alumma. Za mu yi karin bayani kan hakan.

AMINCIN ALLAH YA TABBATA GA MANZO DA ALAYENSA TSARKAKA

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[1]- **Majma al-Zawa'id** 9/131, **Kunuz al-Haka'ik** shafi na 188 da *al-Isti'ab* 2/457.

[2]- **Sawa'ik al-Muhrika** shafi na 93, *Majma al-Zawa'id* 9/131.

[3]- **Kunuz al-Haka'ik** shafi na 92.

[4]- **Kunuz al-Haka'ik** shafi na 82.

[5]- **Sawa'ik al-Muhrika** shafi na 96

[6]- **Al-Durrul Mansur**.

[7]- **Al-Durrul Mansur**.

[8]- **Siffatush Shi'a**, Falalolin Shi'a.

[9]- **Al-Makalat wa al-Firak**, shafi na 15.

[10]- **Firak al-Shi'a**, shafi na 15.

[11]- **Al-Zinatul Waraka**, shafi na 205.

[12]- **Al-Zinatul Waraka**, shafi na 205 da *al-Ikhtisas*, shafi na 6.

[13]- **Asalush Shi'a wa Usuliha**.

[14]- **Hayatul Imam al-Sadik**, 7/181.