GASKIYAR MAGANA AKAN ASHURA

NA

SHEHU MANSUR DALA

GABATARWA

Bismillahir Rahmanir Rahim

Godiya ta tabbata ga Alla ta'ala mahalicein kowa dakomai mai jarraba bayinsa ta yadda yaso domin hikimomi daba za su ƙirgu ba.

Tsira da amincin Allah su tabbata ga shugaban halitta baki ɗaya Manzon rahama da alayensa da sahabbansa gaba daya.

Bayan haka, watan Muharram Wanda shine watan farko a shekarar musulunci wata mai alfarma da daraja, bayan watan Ramadan babu watan da Allah ya fi son a yi lbadu a cikinsa kamar a cikin watan watan Muharram. Ranar goma ga Muharram ita ce ranar Ashura, ranar ce mai girma mai cike da tarihi tun kafin manzancin Manzon Allah (S.A.W).

A ranar Ashura ta shekara ta sittin da ɗaya daga hijira, an yi mugun aiki mai tada hankali da tsananin ban tausayi Shine kashe Husaini (R.A) Jikan shugaban halitta, dan shugabar matan aljanna, tsokar Manzon Allah (S.A.W) a Karbala da shi da iyalansa da wasudaga cikin mabiyansa. Wannan bala'i ne da babu abinda mai imani zai yi in ya tuna sai dai yace Irma lillahi wa irma ilaihi raji' un.

Babu wani abu da Manzon Allah (S.A.W) ya yi umarni a yi ko ya yi aka yi bai ce komai ba a ranar ashura sai azumi ya yi, ya yi umarni a yi, ya ashura sai azumi ya yi, ya yi umarni a yi, ya facfi falalarsa ya yi nuni ga falalar yin azumin ranar tara ga watan wato Tasu'a. Wannan shine kadai abinda ya inganta daga gare shi da sahabbansa da tabi'a cikinsu har da Imaman Ahlulbaiti.

Sai dai kuma shaidan bai taba gazawa ba wajen kautar da dan adam daga hanyar gaskiya. Saboda haka ya kirkirowa mutane bidi'o'in bakin ciki da sanya bakaken kaya da zangazanga, da wasan kwaikwayo da dukan kirji da koke-koke da zagezage da yanka jiki, har ma da kashe kai duk wai don tunawa da kuma taya Husaini da iyalansa bakin ciki bakin ciki da radadin abinda ya same su. Tun ana yi a matsayin al'ada har aka mayar da shi ibada wacce ta zama alamar son ahlul baiti, aka kuma samawa wadannan ayyuka lada a cikin hadisin da aka kirkira.

A wani bangare kuma, shaiɗan sai ya kirkiro musu ibadu na bidi’a da ayyuka na nuna murna ad farin ciki a wannan rana, kamar abincin cikaciki, wanka, yanke farce, sanya turare, ziyartar makabarta da sauransu. Shi kansa tarihin shahadar Husaini (R.A) bai tsira ba da makircin shaid'anu, domin kuwa an kirkiri ɗaruruwan karerayi a makala su a Jikinsa.

Wajibi ne akan dukkan musulmi ya zage dantse dantse wajen neman gaskiya da aiki da ita akan komai musamman abinda ya shafi addini. Ya yi ta addu'ar Allah ya ganar da shi gaskiya ya ba shi ikon bin ta, ya ganar da shi Karya ya bashi ikon guje mata.

A wannan dan karamin littafi na yi na ɗan yi kokarin kawo maganganun malamai na bangarorin sunna da shi'a domin bayyana kaɗan daga cikin irin waɗannan bidi'o'i da karerayi don musulmi ya faɗaka ya san gaskiya da Bata akan hujja. Duk maganar da na káwo na facta a wannan littafin da na ganta da sunan mai littafin da shekarar da aka haife shi da shekarar da ya mutu, da garin da shi da shekarar da ya mutu, da garin da kamfani da shekarar da aka buga littafin. Aiki na bai wuce fassara ba, da clan ta'aliki nan da can. Saboda haka, ya clan.

Uwa mai karatu in ka ga wata magana da ta ɓata maka ka yi hakuri, ba ni na kar zoman ba, amma kuma kada ka yi saurin Karyatawa ka kara tunani da bincike domin mu fahimci gaskiya mu samu tsira a duniya da lahira.

Domin takaitawa ban shiga kogin tarihin ba, haka kuma ban kawo hujjoji ko shubuhohi masu aikata wadannan bidi'o'i ba, don so nake a fahimci gaskiyar tsantsa.

Na yi amfani da wadansu harafai kamar hakaA.H.S ma'ana an haife shi a shekara ta A.H.S ma'ana an haife shi a shekara ta

Y.M.S ma'ana ya mutu a shekara ta

Daga karshe muna so mu fahimci cewa shi labari dole ne koda yaushe ya zama gaskiya ko Karya, kuma hanyar tabbatar da it ce bin tushen labarin wato Isnadi. Ba zai yuwu a ce an yi saɓani ba akan labari da maganganu biyu masu cm karo da juna kuma a ce duk gaskiya ne. Kuma mu sani labari ko tarihi ba ya shafe aya. Ko hadisi kuma shi labari na gaskiya ba a shafe shi.

Mu kara rokon Allah ya ganar da mu gaskiya ya ba mu ikon binta, ya ganar da mu Karya ya ba mu ikon guje mata, ya warkar da mu daga cututtukan da suke hana mutane bin gaskiya bayan ta bayyana a hana mutane bin gaskiya bayan ta bayyana a gare su. Amin summa amin.

Naku

Shehu Usman Abubakar

(Shehu Mansur,)

Turba waika waje, gwale lga kano

1 mujarram 1436

25th oktoba 2014

FALALAR SANIN GASKIYA, DA AIKI DA ITA

Ya zama wajibi akan dukkan musulmi mai neman tsira da shiriya ya zage dantse wajen neman gaskiyar Magana akan komai kuma in ta bayyana a gare shi ya karɓe ta ko daga hannun wa ta fito.

Allah ta'ala yayi umarni da a koda yaushe mutum ya kasance tare da masu gaskiya. Allah ta'ala ya ce:- "yaku waɗanda suka yi Imani ku ji tsoron Allah, ku kasance tare da masu gaskiya" (attaurah: 119).

Kuma Allah ya bayyana falalar masu gaskiya a wurare da dama a Al-ƙur'ani, misali a taƙaice:

1-Masu gaskiya za su shiga aljanna (suratu Al-Imran: 15-17).

2- Masu gaskiya suna tare da annabawa da shahidai da salihai ranar alƙiyama. (suratu Al-Nisa'i: 69-70)

3-Allah ya yarda da masu gaskiya (Suratul Ma'ida: 119)

3-Allah yana sauƙaƙe al'amura ga masu gaskiya (suratul Laili: 5-7).

4-Allah yana sanya albarka a cikin ciniki da aka yi gaskiya a cikinsa. (hadisin bukhari, 2079 da muslim 1532).

5-Sayyidina Ali (Radiyallahu Anhu) yace: wanda yake yiwa mutane abu uku, za su yi masa abu uku, in yana faɗar gaskiya, yana riƙon amana, yana cika alƙawari, za su so shi, za su yabe shi za su taimaka mashi (Aladabus Shiriyyah 1/29) na Ibn Muflih.

6-Manzon Allah (Sallallahu Alaihi Wasallam) yace: "ku lamunce min abu shida zan lamunce muku shiga Aljanna

(a) Ku rinƙa faɗin gaskiya

(b)Ku rinƙa cika alƙawari

(c)Ku riƙe amana

(d)Ku kame kanku

(e)Ku kame hannuwanku daga abin da ba naku ba”. (Ahmad 5/233/323).

Akan haka ya wajaba mu faɗi gaskiya, mu aikata gaskiya, mu yarda da abinda yake na gaskiya, mu bi addini na gaskiya, mu nemi gaskiyar labari kafin mu yaɗa shi, mu guji yaɗa labaran ƙarya musamman kan abinda ya shafi Manzon Allah (Sallallahu Alaihi Wasallam) da iyalansa da sahabbansa da sauran bayin Allah managarta, saboda bakin rijiya ba wurin wasan makaho ba ne. kuma laifin yiwa Allah da Manzonsa madaɗinda da bayınsa na gari ƙarya ba ƙaramin laifi ba ne.

ABUBUWAN DA SUKE HANA KARƁAR GASKIYA

Haƙiƙa Allah ta'ala ba ya barin bayinsa cikin ɓata sai ya kawo wanda zai bayyana musu gaskiya. Masu rabo sai su bi gaskiyar, wasu nan take, wasu kuma sai an turza. Amma maras rabo sai su kafe akan ƙarya duk duhunta, su ki karɓar gaskiya komai haskenta.

Irin waɗannan mutane suna fama da waɗansu cututtuka waɗanda sune suke hana su karɓar gaskiyya bayan ta bayyana agare su, waɗannan cutuka, suna da yawa, muhimmai a cikinsu sune:

1-Jahilci mugun ciwo

2- Shiga cikin ruɗun da ƙarya za ta cakuɗa da gaskiya.

4-Maƙaryaci ya ɗauki kansa a matsayin mai gaskiya

5-Sakaci wajen neman gaskiya

6-tsoron wanin Allah in an bi gaskiya

7-Son girma da ɗaukaka.

8-Makauniyar biyayya ga jagorori ko iyaye ko malamai

9-Jiji da kai

10-Girman kai rawanin tsiya.

11-Hassada ga wanda gaskiyar tabayyana a hannusa.

12-Bin ra'ayin ƙungiya ko jam'iyya ko mazhaba.

13-Aikata zunubai suna sa tsatsa a zuciya ta hana gaskiya shiga.

14-Rashin roƙon Allah shiriya.

15-Sakacin malamai wajen bayyana gaskiya har mutane su saba da ƙarya su yarda da ita.

16-Sabo da tasowa akan abinda ba na gaskiya ba.

17-Yiwa addinin Allah ɗauki ɗai-ɗai.

18-Rarar magana da ci da sha da kallo da sauransu.

19-Ganin yadda masu gaskiya suke shan wahala a duniya.

20-Idan aka maƙala ɗan wani abu ƙanƙani na gaskiya a jikin ƙarya sai rabuwa da ƙaryar ya yi wahala.

21-Cuɗanya da marasa gaskiya.

22-Rashin sauraron ra'ayin waɗanda suka saɓawa mutum da auna nasu da nasa da ma'auni na gaskiya.

23-Yawaitar marasa gaskiya da rinjayensu.

24-Ɗabi'ar ran ɗan adam, ta kan ji ɗacin gaskiya.

25-Fara yarda da abu, kafin a tabbatar da hujjarsa, hujjarsa, kamata ya yi sai ka ga hujja ƙaƙƙarfa bayyananniya sannan ka yi imani da abu.

26-Rashin sanin halaye damaganganun marasa gaskiya.

27-Rashin fahimtar haƙiƙanin ƙarya.

28-Bin gurɓatattun aƙidu, da hanyoyin ɓata.

29-Idan malami mai faɗa a ji ya kasance akan ɓata zai yi wuya a bi gaskiya sai fa in shine ya yi mara koma baya.

30-Goyan bayan manya ga marasa gaskiya.

31-nauyin baki da kasalar masu gaskiya wajen yaɗa gaskiyar.

32-Rashin bin hanyoyin hikima wajen faɗar gaskiya.

33-Neman gaskiya a wurin marasa gaskiya, kamar wurin wani ɓatacce ɗan bidi'a.

34-Rashin Neman shawara ta gaskiya. Makirce-makircen marasa gaskiya wajen yaɗa ɓarnarsu da farautar mutane.

INGANTATTUN HADISAI KAN FALALAR RANAR ASHURA DA AZUMIN RANAR

1 - An karɓo daga Abdullahi ɗan Abbas (Radiyallahu Anhu) ya cc:Annabi (Sallallahu Alaihi Wasallam) ya zo Madina, sai yagaYahudawa na azumi ranar Ashura. Sai ya Ce: mene ne wannan? sai suka ce: wannan rana ce mai daraja, a wannan yini Allah ya kuɓutar da Banu Isra' ila daga maliyansu, shine ya sa Annabi Musa yake yin azumin ranar. Sai ya Ce: "Ni na fiku kusanci da Musa Sai yayi azumin ranar, ya yi umarni da azumtar ranar (Bukhari Hadisi na 2004, azumtar ranar (Bukhari Hadisi na 2004, Muslim Hadisi na 1130).

2- An karɓo daga Ibn Abbas (Radiyallahu Anhu) ya ce: "Babu wata rana da Manzon Allah (Salallahu Alaihi Wasallam) yake karfafan azumi a cikinta, yake fifita ta akan sauran ranaku, sai ranar Ashura., sai kuma ranakun watan Ramadan. (Bukhari Hadisi mai lamba (2006) Muslim Hadisi mai lamba 1132).

3- An karɓo daga A'isha (Radiyallahu Anha) ta ce: "Ƙuraishawa sun kasance suna yin azumin ranar Ashura a zamanin jahiliyya, sai Manzon Allah (Salallahu Alaihi Wasallam) ya yi umarni a rinƙa yin azumin ranar har zuwa umarni a rinƙa yin azumin zuwa lokacin da aka wajabta azumin Ramadan. Daga nan sai ya ce: "Wanda ya ga dama ya yi, wanda ya ga dama sai ya bari (Bukhari hadisi na 2001, Muslim hadisi na 1125)

4- An karɓo daga Abu Katada (Radiyallahu Anhu) ya ce: "Haƙiƙa an tambayi Manzon Allah (Sallallahu Alaihi Wa Sallam) game da azumin Ashura, sai ya ce: *yana kankare zunuban shekarar data wuce". (Muslim hadisi na 1162).Shi kansa watan Muharram ana son yawaita azumi acikinsa saboda:

5. An karɓo daga Abu Huraira (Radiyallahu Anhu) ya ce Manzon Allah (Sallalahu Alaihi Wa Sallam) ya ce:"Mafificin azumi bayan azimin Ramadan, shi ne azumi a watan bayan azimin Ramadan, shi ne azumi a watan Allah Al-Muharram, mafificiyar sallah bayan sallar farilla, ita ce sallar dare". (Muslim hadisi na (1163).Shi azumin Ashura saboda muhimmancinsa ana iya ɗaukar niyyarsa bayan fitowar alfijir, koda kuwa mutum ya ci wani abu, saboda:

6- An karɓo daga Rubaɓyi'i Bint Mu'awwiz (Radiyallahu Anha) ta cc: Manzon Allah (Sallallahu Alaihi Wa Sallam) ya aika unguwannin mutanen Madina a yi shela: "Wanda ya wayi gari bayaażumi ya kame bakinsa a ragowar yinin, wanda

kuwa ya tashi da azumi, to ya cigaba da azuminsa.. " (Bukhari hadisi 1960, Muslim hadisi na 1137).

Wannan hukunci har a yanzu mazhabar Malikiyya haka yake, kamar yadda Asshaikh Muhammad Ibn Ahmad Maiyara a cikin littafinsa Addurrus Samin Shafi na 454 yake cewa:

"An keɓanci azumin ashura da cewa wanda ya wayi gari bai kwana da niyyar azumin ba, zai iya cigaba da niyyar azumin koda kuwa ya ci abinci Ana so ayi azumin ranar tara ga Muharram, sannan kuma ayi na ranar goman wato Tasu'a da Ashura saboda:

7- An karɓo daga Abdullahi Ibn Abbas (Radiyallahu Anhu) ya ce: "A lokacin da Manzon Allah (Sallallahu Alaihi Wa Sallam) ya yi azumin ashura kuma ya yi umarmi a yi sai a ka ce da shi, wannan fa rana ce da yahudu da nasara suke girmamawa". Sai ya ce: "In Allah ya yarda shekara mai zuwa sai mun fara azumtar ranar tara (tasu'a) kafin shekarar Allah ya karɓi "ransa (Sallallahu Alaihi Wa Sallam). (Muslim hadisi na 1134).

ƘARIN BAYANI

Idan muka yi la'akari da hadisan da suka gabata zamu ga cewa, azumin ashura ya ketare matakai huɗu a sunnar Manzon Allah (Sallallahu Alaihi Wa Sallam) waɗannan matakai sune:

- Annabi (Sallallahu Alaihi Wa Sallam) ya kasance yana yin azumin ashura, tun yana Makka kafin Hijira, amma bai umarci mutane da su yi ba.
- Lokacin da ya yi hijra zuwa Madina, ya ga yahudawa suna azumin ashura, kuma suna yahudawa suna azumin ashura, kuma suna girmama ranar, shi kuma dama yana son ya dace da su akan abubuwan da ba a yi masa wani umarni akai ba, sai ya ci gaba da azumtar ranar, ya kuma umarci mutane da yi, ya ƙarfafa umarnin, ya kwaɗaitar har ta kai Sahabbai suna sa 'ya'yansu ƙanana su yi azumin.
- Lokacin da aka wajabta azumin watan Ramadan, sai ya daina yin umrani da azumin ashura, wato sai ya tashi daga wajibi ya koma na sa kai (Mustahabbi).

- A ƙarshen rayuwarsa Manzon Allah (Sallallahu Alaihi Wa Sallam) ya yi niyyar yin azumin Tasu'a tare da Ashura, sai ya koma ga Allah kafin lokacin, domin ya saɓawa yahudawa da Nasara.

MATSAYIN AZUMIN ASHURA A WURIN AHLILBAITI (Radiyallahu Anhuma)

Daga hadisan da suka gabata, za mu fahimci cewa ranar Ashura sananniya ce tun kafin bayyanar Manzon Allah (Sallallahu Alaihi Wa Sallam) kuma azumin ranar shi ma an daɗe ana yinsa tun zamanin yahudu da nasara har zuwa lokacin larabawan jahiliyya.

To amma akwai waɗansu masu da'awar Son Ahlul Bait (Radiyallahu Anhuma), da bin tafarkinsu su ba sa yin wannan azumin, suna ko ganin ƙirƙirarsa aka yi kawai wai don nuna farin ciki da goyon baya, kan kashe Sayyidina Husaini (Radiyallahu Anhu) da aka yi a ranar ashura shekara ta 61 hijiriyya.

Wannan yana nufin tun ɗaruruwan shekaru kafin a haifi Husainin aka fara murnar za a kashe shi, ɗan uwa ka yi tunani, a hankalce haka za ta yiwu?

To amma mu duba mu gani shin su Ahlul baiti (Radiyallahu Anhuma) ya ya suka ɗauki ranar ashura da kuma azumin ranar? Ga amsa daga bakinsu:

1-Sayyidina Ali (Radiyallahu Anhu): An karɓo daga Al-As-wad IbnYazid ya ce: "Ban ganin da wanda ya fi Sayyidina Ali daAbu Musa yawan umartar mutane da yin azumin ashura ba.

2-An karɓo daga Abu Abdullahi daga babansa (Alaihis Salam) ya ce haƙiƙa Ali (Alaihis Salam) ya ce "Ku yi azumin ashura da tasu'a saboda yana kankare zunubin shekara guda"[2]

3-Daga Abul Hasan (Alaihis Salam) ya ce: "Manzon Allah (Sallallahu Alaihi Wa Sallam) ya yi azumi ranar Ashura"[3])

2-JA'AFARU SADIK (Radiyallahu Anhu)

4-An karɓo daga Assadik (Radiyallahu Anhu) ya ce wanda zai iya azumtar watan Muharram gaba ɗayansa ya yi, zai tsare mai yinsa daga dukkan saɓo".

5-Daga Abu Ja'afar (Alaihis Salam) ya ce: "Jirgin ruwan Annabi Nuhu (Alaihis Salam) ya tsaya a jikin dutsen jude ranar Ashura, sai ya umarci gaba ɗayan mutane da aljanu da suke taře da shi da su yi azumi a ranar.

Wannan kaɗan ne daga maganganun Ahlul Baiti (Radiyallahu Anhuma) kan falalar azumin ashura, saboda wani babban malamin shi'a mai suna Radiyuddin Abul Ƙasim Aliyu bin Musa Ibn Ja'afar Ibn Tawus ya ce: Hadisai da yawa sun zo kan bayanin zaburarwar kan azumin ranar Ashura".

Mai karatu ka ga yadda maganganun Ahlul Baiti (Alaihis Salam) suka dace da maganganun kakansu (Sallallahu Alaihi Wasallam) da na sauran musulmi kan azumin Ashura da falalarsa da tarihinsa tun zamanin Annabi Nuhu (Alaihis Salam).

Sai dai kuma su Kulaini da Ɗusi da ire-irensu sun yi fatali da waɗannan maganganu na gaskiya da hadisai ta yadda suka Rago waɗansu maganganun suka jingina su ga Ahlul Baiti saɓanin waɗanda suka gabata.

A irin waɗanan maganganu sai suka ce wai Abu Ja'afar da Abu Abdullahi sun hana yin azumin ashura, kuma yin sa bidi'a ne, kuma wai iyalan Ziyadu ne da banu Umayya suka ƙirƙiro domin murnar kashe Husaini, kuma duk wanda ya yi to zunubinsu ɗaya da waɗanda suka kashe Husaini, da sauran maganganu .

To abin tambaya a nan shi ne, shin su ma Imaman da ma Annabi Nuhu da Ahlul Kitabi har ma da shugaban halitta (Sallallahu Alaihi Wa Sallam) banu Umayya ne?kuma wannan wacce irin tufka ce da warwara daga Imamai? Anya suna baki biyu? Ko kuwa dai akwai wata a ƙasa? Kuma su Ɗusi da Sadik da Hurrul Amili, da Nuri Attabrasj da Ibn Tawus da suka rawaito falalar azumin suna yaɗa sunnar banu Umayya ke nan? Ɗan uwa ka yi tunani.

Daga ƙarshe ya kamata a sani cewa ruwayoyin da suke tabbatar da falalar ranar ashura da yin azumi a ranar ingantattu ne a wurin malaman Shi'a, amma waɗanda suke hani da sukar azumin raunana ne! Kamar yadda shaihunsu Alhaj Assayyid Muhammad Rida Alhusaini Alha'iri ya faɗa a littafinsa mai suna: "Najatul Umma fil kamatil aza'i ala! Husaini wal a' imma shafuka na 145, da 147,bugun binin Ƙum na Iran shekara 1413.

GASKIYAR MAGANA

Daga abubuwan da suka gabata za mu fahimci cewa gaskiyar magana game da ranar ashura da azuminta ita ce

1-Ranar ashura rana ce mai daraja da ake yin azumi a cikinta tun kafin bayyanar Manzon Allah (Sallallahu Alaihi Wa Sallam).

2-Dukkanin musulmai tun daga annabawa har Ahlul Baiti sun yarda da haka.

3-Duk abinda ya saɓawa abin da ya gabata ƙarya ne.

Ya Allah ka ganar da mu gaskiya ka ba mu ikon bin ta.

ABUBUWAN DA BA SU INGANTA BA GAME DA ASHURA

Bayan faruwar wannan abin takaici na kashe Husaini (Radiyallahu Anhu) a ranar 10 ga Muharram shekara ta 61 daga hijira, sai aka duƙufa wajen ƙirƙirar labarai da hikayoyi masu ban mamaki ana danganta su ga Husaini, da Yazid da Banu Umayya da ranar Ashura da ƙasar Karbala da kusan duk wani abu da yake da alaƙa da wannan abu. Sai waɗannan labarai da jin su ba sai angayawa mai imani da ilimi ba cewa waɗansu masu son zuciya da fitina ne suka ƙirƙiro su domin cimma buƙatunsu, kuma sun ci gaba da ƙirƙirarsu da yaɗa su har zuwa yau. Sannan kuma ga ibadu na bidi'a jingim da aka raɓa da watan da ranar waɗanda Allah ta'ala da Manzonsa da Ahlul Baiti, ba su yarda da su ba. Wannan abu ya faru a ɓangarorin sunna da shi'a baki ɗaya, kuma malamai musamman daga ɓangaren sunna sun yi bayanai kan rashin ingancin da bidancin waɗannan labarai da ibadu. Ga kaɗan daga cikinsu:

1-Rana ta kisfe a wannan yini har sai da aka rinƙaganin taurari da rana gagal.

2-Sama ta yi jawur, ba a taɓa ganin ta yi ja ba sai aranar.

3-An yi ruwan jini daga sama.

4-Duk dutsen da aka ɗaga sai anga Jini a ƙarƙashinsa.

5-Garuka sun yi tayin kukan jini lokacin da ake wucewa da kan Husaini (Radiyallahu Anhu).

6-Ƙasa ta yi duhu tsawon kwana uku.

7-Tururukan warsu da za'afaran sun rinƙa ƙona duk wanda ya shafa su.

8-Naman raƙuma da aka kama daga jamaar Hussaini bai ciwo ba. Saboda ya yi ɗaci kamar guna.

9-Taurari sun yi ta yin karo da junansu.

10-An yi wa 'ya'ya da matan Husaini zigidir an ɗora su akan raƙuma, an kewaya da su cikin gari ana yi musu atire, wai don su sami sutura sai tozo biyu ya ɓullo akan raƙuman, wai daga nan aka fara samun raƙuma masu tozo biyu.

11-Wai Yazidu ne ya ba da urnarnin a kashe Husain

12-Wai an kai masa kan Husainin ya caccaka kara abakinsa.

13-Wai Husaini bai taɓa shan nono ba, harshen Annabi(Sallallahu Alaihi Wa Sallam) ko yatsansa yake tsotsa.

14-Kansa ya yi magana har ya karanta suratul Khafi

15-Dukkanin halittu sun yi kukan mutuwarsa.

16-Aljanu ma sun yi ta kururawa.

17-Dukkan annabawa sai da suka kai masa ziyara.

18-Duk kukan da tattabaru suke yi, akan Husaini suke, kuma la'antar makasan sa suke yi.

19- A da mujiya tsuntsuwar gida ce kuma da rana take harkokinta, amma tun daga ranar da aka kashe Husaini ta koma daji take yin azumi da rana da daddare kuma tana kuka tana la'antar makasan Hussaini.

ƘASAR KABARIN HUSAINI

Ita kuwa wannan ƙasa, an faɗi falala da maganin da take yi wanda sun shallake hankalin mai hankali da ilimin mai ilimi, ga kaɗan daga cikinsu:

21- Sallar da aka yi akan wannan ƙasa tana keta shamakai bakwai (Karɓaɓɓiyya ce).

22- Duk wanda ya ce wannan ƙasa da niyyar neman waraka kamar ya ci naman imamai ne.

23 Duk Istigifari ɗaya da aka yi da carbin da ya ƙunshi ƙasar Karbala dai-dai yake da istigifari saba' in, in kuma ya riƙe shi kawai to duk ƙwayar carbi ɗaya, za a rubuta masa lada bakwai na Istigifari.

24 In aka goga ta a dadashin Jariri Sabon haihuwa(Tahniki) zai samu aminci da kariya.

25- In aka sata a cikin kabari, musamman a yiwa mamaci matashi da ita, ba shi ba azabar ƙabari.

26- Yawo da ita yana maganin tsautsayi da asara, da dukkan wani abin tsoro.

27- Tana maganin kowane irin ciwo sai dai mutuwa.Sharaɗan yin amfani da ita sune:

a) Imani da cewa ita ce take warkarwa amfanarwa. (Ɗan uwa! Ka ji fa ita ce take data sirin wai!).

b) Karanta addu'o'i (Sun faɗesu a littafinsu).

c) Imani da san haƙiƙanin Husaini.

d) Kada ya ci ƙasar don sha'awa kawai,a'a sai dai don neman biyan buƙata!

e) Kada ya ci don buƙatar kada ya mutu!

f) Kada ya ci sama da girman gurjiya.

g) A tabbatar daga haramin Karbalar aka ɗebo ƙasar wato gaɓa ko zirfi saba'in daga kabarin, ko mulɗaya ko huɗu ko goma kai duk ma gewayen Kubbar da masallacin!

h) A kula da, ita sosai a boyeta don kada aljanu da masu zunubai su taɓa ta, ta lalace albarkar ta ta washe.

ZIYARTAR ƘABARIN HUSAINI DA A KARBALA

A gaskiya abubuwan da ake faɗa game da wannan bana jin akwai wani jahilin musulmi da zai yarda da su,ballantana ya ɗauke su a matsayin addini,amma kuma hakan ta faru! Allah ka shiryi bayinka tafarki madaidaici.Ga kaɗan daga cikin waɗannan maganganu:

28- Ziyartar kabarin Hussaini dai-dai yake da aikin hajji uku tare da Manzon Allah (Sallallahu Alaihi Wa Sallam).

29-Ziyarar tasa dai-dai take da aikin hajji sau ɗari.

30- Wanda ya ziyarce shi za a rubuta masa ladan hajjji dubu karɓabbu, za a yafe masa dukkan zunubansa.

31- Wai Karbala ta fi Makka daraja, kuma ƙasar Karbala ta fi ƙasar harami falala.

32- Sai da aka halicci Karbala ta zama harami amintacce da shekara dubu ashirin da biyar kafin a halicci Makka!

33-Ba don Karbala ba, da ba a halicci Ka'aba ba!

34-Salla raka'a ɗaya a Karbala dai-dai take da hajji dubu, da Umra dubu da 'yanta bawa dabu.

35-Zuwa Karbala ya fi tsayawa a Arafa, saboda duk taku ɗaya ladan aikin hajji za a baiwa mutum!

To wannan abu in haka ne, wane ne zai je wani aikin hajji ballantana Umrah? Ka ga dai so ake a hana mutane zuwa aikin hajjin.

36-Ziyartar kabarin Husaini ranar Ashura wai tana:

a) Sa wanda ake bi bashi ya sami abin biya.

b) Wanda ba ya haihuwa ya sami haihuwa.

c) Mutum zai san gaibu.

d) Maganin kowace cuta.

e) Warware manyan matsaloii masu rikitarwa.

f) Warware matsaloli na yau da kullum.

38- Yana daga ladaban ziyarar bayan karanta wata Mashahuriyar addu'a a yi tsinuwa ga magabata (sahabbai) da waɗanda suka biyo bayansu har zuwa ranar alƙiyama sau ɗari ba ɗaya a ce: "Alahummal anhum jamian! (Inna lillahi wa inna ilaihi raji'un).

39- Wanda ya yi kuka ranar ashura ko ranar da wata musiba ta sami ahlulbaiti, ko ya ji ko ya tuna ya yi kukan, komai ƙanƙantar hawayen da ya zubar, zai tashi matsayi ɗaya da imamai ranar ƙiyama! Kuma ba zai yi kuka ba ranar, kuma zuciyarsa ba za ta mutu ba,kaji fa daga kuka ka sami matsayin Imamai a lahira!

39-Wanda ya yiwa Hussaini waƙa ya sa mutum ɗaya zuwa hamsin kuka, koda kuwa kukan ƙarya ya yi to shi ɗan aljanna ne!

40-Dan gane kuwa da zanga-zanga a da sanya baƙaƙen kaya da wasan kwaikwayo da sauransu ranar Ashura malamansu, Muhammad Baƙir Annasriy yayi ƙoƙarin kawo falalar yin waɗannan abubuwa a cikin Littafin Al-istislifa'uu bil ahlul baiti, amma labarai kawai ya kawo ba aya ba hadisi babu maganar Imam ko ɗaya shi yasa ba zan kawo labaran ba, sai dai mai son jin ƙwa-ƙwaf sai ya duba littafin shafi na 233- 273. "Majnunu Ali Muhammad!".

HADISAI NA ƘARYA DA RAUNANA AKAN ASHURA

Ƙirƙirar hadisai da yaɗa su yana ɗaya daga cikin manyan yaɗa hanyoyi da 'yan bidi'a suke bi domin yaɗa bidi'o'insu, musamnan hadisai na falalar mutane lokuta da wurare. Ranar ashura da azuminta da yin kuka a ranar da shafa kan maraya da cikaciki da sauransu, sun samu rabo mai tsoka a cikin hadisan ƙarya da raunana. .

Shaihin malami Abul Faraj Abdurrahman Ibnul Jauzi Rahimahullahi (A.H.S. 510 Y.M.S 597) yace: Waɗansu jahilai masu da'awar su ahlulssunna ne, sun ƙirƙiiro hadisai kan falalar ashura wai don su muzgunawa 'yan shi'a, duka su biyun ba ruwan mu da su. Duk da cewa hadisin ya inganta cewa Manzon Allah (Sallallahu Alaihi Wa Sallam) ya yi umarni da yin azumin ashura yace yana kankare zunubin shekara, amma ba su gamsu da wannan ba sai da suka ƙirƙiri hadisai masu ɗimbin yawa akan hakan

Ga wasu daga cikin waɗannan hadisan ƙarya:

1-An karɓo daga Abu Huraira (Radiyallahu Anhu) yace Haƙiƙa Allah ta'ala ya.wajabtawa banu Isra'ila azumin ranar ashura, shine ranar 10 ga watan Muhammar, kuma wan da yayi azumin wannan yini a cikin sa Allah zai yalwata masa wannan shekarar, ku yi azumi a wannan ranar saboda a ranar Allah ya karɓi tuban Annabi Adam (Alaihis Salam), a ranar Allah ya ɗaukaka AnnabI Idris (Alaihis Salam),a ranar Allah ya kuɓutar da Annabi Ibrahim (Alaihis Salam) daga wuta, a ranar Annabi Nuhu (Alaihis Salam) ya fito daga jirgin ruwa, a ranar aka saukar da Attaura ga Annabi Musa (Alaihis Salam), a ranar aka fanshi Annabi Isma'il (Alaihis Salam) daga yanka. A ranar Allah ya fitar da Annabi Yusuf (Alaihis Salam) daga kurkuku, a ranar Allah ya dawowa da Annabi Yaaƙub (Alaihis Salam) ganinsa, a ranar Allah ya yayewa Annabi Ayuba (Alaihis Salam) bala'in da ya same shi.A ranar Allah ya fitar da Annabi Yunusa (Alaihis Salam) daga cikin kifi, ita ce ranar da ruwa ya yi hanya a bani Isra ila, a ranar Allah ya gafartawa Annabi Muhammad (Sallallahu Alaihi Wa Sallam)zunubansa waɗanda suka gabata da waɗanda suka jinkirta, a ranar Annabi Musa (Alaihis Salam) ya ƙetare ruwa, a ranar Allah ya karɓi tuban mutanen Annabi Yunusa wanda ya yi azumi a wannan rana, za a kankare masa zunuban shekara arba 'in.

Ranar farko da Allah yaa halitta ita ce ashura ranar ashura aka fara yin ruwan sama. Rahamar da tafara sauka a duniya ranar ashura ta sauka. Wanda

ya yi azumi a wannan rana, kamar wanda ya yi azumin gaba ɗayan zamani ne.shine azumin annabawa.

Wanda ya raya daren ashura za a ba shi ladan ibadun halittun sammai bakwai. Wanda ya yi salla raka'a huɗu ya karanta Fatiha da ƙulhuwa ƙafa hamsin, Allah zaigafarta masa zunuban shekaru hamsin da suka wuce, da shekaru hamsin masu zuwa, za a gina masa minbari dubu na haske a cikin mala'iku. Wanda ya shayar da wani kurɓi ɗaya na ruwa, zai kasance kamar wanda bai taɓa yin saɓo ba. Wanda ya ciyar da miskinai a ranar har suka ƙoshi, zai ƙetare siraɗi kamar walƙiya. Wanda ya yi sadaka ranar ashura zai kasance kamar wanda bai taɓa hana mai bara ba.

Wanda ya yi wanka ranar ashura ba zai ƙara yin rashin lafiya ba sai dai cutar ajali. Wanda ya sa kwalli ranar ashura, ba zai yi ciwon ido ba a wannan shekarar. Wanda ya shafa kan maraya a ranar ashura, za a ba shi ladan wanda ya kyautatawa gaba ɗayan marayun duniya. Wanda ya yi azumin ashura za a ba shi ladan mala'iku dubu goma, wanda yayi azumi ranar ashura za a ba shi ladan aikin hajji da umra dubu. Wanda ya yi azumin ashura za a ba shi Ladan shahidai dubu. Wanda ya yi azumin ranar ashura za a rubuta masa ladan sammai bakwai.

A ranar aka halicci sammai da ƙassai da duwatsu da koguna, da al'arshi,, da alƙalami da lauhul Mahfuz da mala'ika Jibrilu.A ranar ashura aka ɗaga Annabi Isa (Alaihis Salam) zuwa sama, a ranar aka bawa Annabi Sulaimam (Alaihis Salam) mulki.A ranar ashura za a yi tashin alƙiyama. Wanda ya gaishe da mara lafiya ranar ashura za a bashi ladan wanda ya gaishe da marasa lafiyar duniya.

Shaihin malami Ibnul Jauzi ya ce: "babu wani mai hankali da zai yi kokonto kan cewa wannan hadisi ƙarya ne. Kuma wanda ya ƙirƙiro shi ya tonawa kansa asiri inda ya ce, ranar ashura ita ce ranar farko da Allah ya halitta, alhali kwanaki tara ne suke gabatar ranar ashura, to su kuma yaushe aka halicce su? Kuma wai a ranar aka halicci sama da ƙasa da duwatsu ranar Juma'a Alhali wannan ya saɓawa sahihin hadisi.

Sannan ga lada mai yawa wanda ya saɓawa ƙa'i'dojin shari'a, ya ya za a yi daga azumin rana ɗaya kawai a ba wa mutum ladan hajji da umra da shahidai dubu.

2- A wani hadisin na ƙarya an ce wai a ranar ashura aka halicci Annabi Adam (Alaihis Salam), aka haifi Annabi lbrahim (Alaihis Salam), aka haifi Annabi Muhammad (Sallallahu Alaihi Wa Sallam)! Kuma wai a ranar Allah ya dai-daita a bisa al-arshi, kuma wai wanda ya baiwa mai azumin ashura abin buɗa baki za a ba shi ladan wanda ya ciyar da gaba ɗayan al'ummar Annabi Muhammad (Sallallahu Alaihi Wa Sallam).

FALALAR KUKA RANAR ASHURA

Anan ma maƙaryata ba su yi ƙasa a gwaiwa ba, saboda sun ƙirƙiri cewa wai Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce:

3. Wanda ya yi kuka ranar da aka kashe Husaini za a tashe shi tare da manyan manzanni.

4- Kuka ranar ashura, haske ne cikakke ranar ƙiyarma.

Waɗan nan hadisai biyu hadisan ƙarya ne suna cikin ɗimbin hadisai da wani shaiɗani mai suna Rutan Alhindi ya ƙirƙiro Shi Rutan ɗan Mahuk ya mutu a shekara ta ɗari shida da talatin da biyu daga hijira (632H) amma saboda ƙarya ya ce shi sahabi ne, yayi ta shirya ƙarya, wai hadisai ne! Tuni dai malamai irinsu.

-Imam Zahabi da Ibn Hajar da Suyuɗi suka fallasa Shi, Suka bayyana waɗan nan ƙagaggun hadisai, duba littafin Zailul la'alil Masnu'at na lmam Suyuti shafi na 216 zuwa 226.

FAƊAKARWA

1- WaƊansu malamai suna ganin cewa hadisin cika ciki wato hadisin da yake cewa: "Wanda ya yalwatawa iyalansa ranar ashura Allah zai yalwata wannan shekarar" suna ganin bai kai a kira shi hadisin ƙarya ba, sai dai a ce rarrauna ne ƙwarai waɗansu ma suna ganin zai iya zama hadisi Hasani (kyakkyawa) ne.

Amma magana ta gaskiya hadisi ne rarrauna ƙwarai ko ma a ce na ƙarya duba:

- Almaudu'at na Ibnul Jauzi 2203.

- Al fawa'idul najmu'a na Shaukani tare da bayanin Abdurrahman Ibn Yahya Almu'allimisha, Abdurrahman Ibn Yahya Almu'allimisha, fina99-100

Domin ganin irin wadannan hadisai na karya kan ashura duba:

-Al-maudu'at na Ibnul Jauzi 2203.

-Al fawa'idul majmu'a na shaukani tare da bayanin Abdurrahman Ibn Yahya Almu'allimisha, fina99-100.

Domin ganin irin waɗan nan hadisai na ƙarya kan ashura duba:

1- Al-maudu'at- na Ibnul Jauzi J. 2 sh. 199-204

2-Zailul la'alil Masnu'a na Imam Suyuti, J. 2.sh. 92-96.

3-Alla Alil Masnu'a na Suyuti sh. 129.

4-Alfawa'idul majmu'a na Shaukani sh. 96 – 100.

5-Tambihul Ghafilina - Samar Kandi 244-246

.2-Ya ɗan uwa mai karatu kada zuwan waɗan nan hadisai a ciki wasu mashahuran littatafai ya ruɗe ka, kamar littafin -Nuzhatul Majalis, da Tambihul Gafilina, da Arraudul Fa'ik da Algunya da sauransu, saboda waɗan nan littatafai suna kawo hadisai da basu inganta ba da dama, shi yasa malamai suka faɗakar akan ayi taka tsan-tsan da hadisan cikin waɗan nan littatafai.

Duba littafin "Kutubun hazzara minhal ulama" na Abu Ubaida Mashhur Ibn Hassan AI-Salam" J. 2 sh. 198 -200 Magana akan Tambihul Gafilina J.2 Sh. 19-20, 200=Magana akan Arradul Fa'ik.

3- Ya ɗan uwa duk lokacin da ka ga ko ka ji wani hadisi kafinka yi komai, ka binciki ko ka tambayi masanan ilimin hadisi kan matsayin hadisin. Saboda Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce za a yi masa ƙarya kuma an yi masa, sai dai Allah ya toni asirin maƙaryata tun da farar safiya, malamai sun fallasa su ta hanyar rubuta litattafai akan hakan.

BAYANIN MANYAN MALAMAN SUNNA AKAN MATSAYIN SAYYIDINA HUSAINI (Radiyallahu Anhu) DA RANAR ASHURA.

Haƙiƙa Sayyidina Husaini (Radiyallahu Anhu) yana da maɗaukakiyar daraja da alfarma a zukatan dukkan musulmi na ƙwarai musamman ma malamai. Wannan ya sa bakinsu ya zo ɗaya wurin bayyana darajojinsu da falalarsa da nuna alhini da takaicin yadda ƙarshen rayuwarsa ta kasance. wannan yana tabbatar da ƙaryar masu cewa wai Ahlussunna suna ƙin Ahlulbaiti ko kuma wai suna murna ga abinda ya faru ga Husaini da sauransu na zaluntarsu da aka Yi Wannan sharri ne ƙage ne.

Amma a lokaci guda Ahlussunna basa goyon bayan bidi'o'i da fitintinu da ake yi duk shekara idan ranar ashura ta zo har zuwa kwana arba'in, da sunan nuna juyayi da ta'aziyyar Husaini (Radiyallahu Anhu) da 'yan tawagarsa,saboda babu wani daga cikin shugabannin Ahlul Baitin ko malamai na ƙwarai da suka aikata hakan. Su kuwa sun fi kowa son Ahlul Baiti da goyon bayansu (Radiyallahu Anhuma) da damuwa da halin da suke ciki.

Maganganun malamai suna da yawa dangane da falalar Husaini (Radiyallahu Anhu) da kuma matsayinsu akan kashe shi da aka yi a ranar ashura a shekara ta 61 daga hijra, saboda haka zan kawo kaɗan daga cikinsu domin su wakilci sauran.

1- IBN ABDULBARRI ABU AMR YUSUF (A.H.S368 Y.M.S 495H)

Ibn Abdulbarri Ibn Abdulbarri hadaɗɗen malami ne mai tsoron Allah da faɗin gaskiya, masanin hadisi, a cikin littafinsa na tarihin sahabbai mai suna "Al-Isti' ab yana cewa:

“Husaini ya kasance mutum ne mai daraja, da tsananin riƙo da addini, da yawan azumi da salla da aikin hajji. Ya yi aikin hajji sau ashirin da biyar a ƙasa, an kashe shi ranar Juma'a goma ga watan Muharram shekara ta 61 daga hijira”[1].

2- IBNUL ARABI AL-MALIKI (A.H.S. 468 Y.M.S543)

Shaihin malami Alƙali Abubakar Ibnul Arabi Almaliki bayan ya yi bayanin abinda ya faru a taƙaice na shahadar Husaini (Radiyallahu Anhu) sai ya ce:

“Ina ma dai ace mai girma ɗan mai girma, sharifi ɗan sharifiya Alhusaini ya yi zamansa a gidansa, cikin iyalansa, yaƙi sauraran duk wanda ya zo da maganar ya nemi halifanci, koda kuwa irinsu lbn Abbas ne da Ibn Umar, ina ma dai a ce ya tuna abinda kakansa ya faɗa akan wansa Hassan(ɗan nan nawa shugaba ne Allah zai sasanta rundunoni biyu manya masu yaƙar juna saboda shi).

Da ya tuna da ɗan uwansa ya rasa halifancin nan alhali yana da goyon bayan dukkanin rundononi kuma duk wasu manya a lokacin Suna tare da shi, sai ya ga to shi yaya za a yi ya samu wannan halifanci ta hanyar goyon bayan tarkacen mutanen Kufa. Ga kuma manyan sahabbai sun hana shi, Suna janye jikinsu daga neman halifancin da yake?

Kai ni dai na rasa ta cewa sai dai kawai na miƙa wuya ga hukuncin Allah, da kuma alhinin rasuwar jikan Manzon Allah (Sallallahu Alaihi Wa Sallam) ba don manyan sahabbai sun san cewa Allah bai ƙaddara halifanci ga iyalan Manzon Allah

(Sallallahu Alaihi Wa Sallam) ba, kuma bai kamata a shiga cikin fitina ba, ai da ba zasu taɓa ƙyale shi ba.

3-SHAIHUL ISLAM IBN TAIMIYYA (A.H.S 660 Y.M.S 728)

A iya ɗan ƙaramin sani na, a cikin dukkan malamai da suka yi Magana akan abinda ya faru ga Hussaini (Radiyallahu Anhu) da kuma matsayinsu game da Yazidu da mahaifinsa Mu'awiyya, da kuma shi'anci, babu wanda ya fi shan zagi da tsinuwa da tsana har ma da Kafirtawa a wurin 'yan Shi'a Kamar Ahmad Ibn Abdulhalim Ibn Abdussalam Ibn Taimiyya.

Ibn Taimiyya ya wallafa wani babban littafi mai mujalladi tara mai suna "Minhajussunnatin Nabawiyya fi naƙdhi kalamis shi'a wal kadariyya" kan bayanin ɓacin aƙidun shi'a, a ciki yayi bayanai kan wannan mas'ala. Kuma matsayin da ya ɗauka,ba wani abu da ya keɓanta da shi ba, a'a akwai malamai da suka gabace shi da kuma waɗanda suka zo bayansa da suke akan wannan matsayi, amma shi suka fi jin haushi, har ma da yi masa ƙazafin ƙin Ahlul Baiti da ma Manzon Allah (Sallallahu Alaihi Wa Sallam), saboda kawai tsanain kiyayya, da kwarewa a cikin karya da karya da kage.

Wani babban malami wanda ya yi fice kan tattara littatafai da fatawowin Ibn Taimiyya, musamman waɗanda suke a rubutun hannu da buga su, mai suna Muhammad Ibn Ƙasim Rahimahullah, ya tattara maganganun da lbn Taimiyya yayi akan Ahlul Baiti, da sahabbai da matsayin Ahlusunna da 'yan shi'a akansu, kasancewar masu zargin Ibn Taimiyya da ƙin Annabi (Sallallahu Alaihi Wa Sallam) da iyalansa suna yawan ƙin maganganunsu daga wannan littafi.

Amma fa a gaskiyar Magana, basa kula da amanar ilimi a wajen ciro maganganun nasa,saboda suna yanko iya wurin da ya dace da son ransu sai kawai Su gina hukunci akai, su yanke duk wurin da suka san asirinsu zai tonu in sun kawo shi.

Domin bayanin gaskiyar lamari kan matsayin Ibn Taimiyya akan wannan mas'ala da ma waɗansu mas'alolin zan kawo gaba ɗayan babin da malamin ya kawo a cikin littafin, sannan kuma in kawo bayanin matsayin wasu daga cikin fitattun almajiransa, domin in tabbatarwa da mai karatu cewa Ibn Taimiyya cikakken masoyin Manzon Allah ne (Sallallahu Alaihi Wa Sallam) da iyalansa.

Amma kifin wannan ga abinda yake faɗa a cikin "fatawa" ɗinsa da manyan baƙaƙe: "Tsinuwar Allah da ta Mala'iku da ta mutane gaba ɗaya ta tabbata akan wanda ya kashe Hussaini, ko ya taimaka aka kashe shi. Kada Allah ya karɓi ibadunsa na farilla da na nafila.

"Ƙaunar Ahlul Baiti, tilas ne wajibi ne akanmu... shine ya sa kullum muke yi musu salati a cikin sallolinmu Tsinuwar Allah da ta mala iku da mutane baki ɗaya ta tabbata akan maƙiya Ahlul Baiti.

To mai karatu mu je zuwa da fatan ba za ka Ƙosa ba. shaihul Islam Ibn Taimiyya ya ce:

MANUFAR MAKOKIN HUSAINI DA 'YAN SHI'A SUKEYI

Baƙin ciki da kururawa da koke-koke da dukan jiki da waƙe-waƙen ta'aziyyar wanda yake kaiwa ga zagin magabata da la'antarsu alhali ba su ji ba ba su gani ba, da karanta labaran kashe Husaini wanda yawancinsa ƙarya ne, manufar masu yin haka ita ce haddasa gaba da rarraba kawunan al'umma. Saboda yin hakan ba wajibi ba ne, ba mustahabbi ba ne, kai Ƙirƙirar raki da baƙin ciki ga musibun da suka wuce babban abu ne da Allah da Manzo suka hana"[2]

MAGANGANU NA ƘARYA AKAN KASHE HUSAINI

Waɗanda suka rawaito labaran kashe Husaini (Radiyallahu Anhu) da kashe Usman (Radiyallahu Anhu) da sauran yaƙe-yaƙe sun ƙara ƙarerayi da yawa a cikin labaran.

A cikin malamai da suka yi rubutu akan kashe Husain (Radiyallahu Anhu) akwai manyan malamai irinsu su Al-bagawi da lbn Abid Dunya, amma duk da haka akwai ruwayoyin da ba su inganta ba, har ma da na ƙarya a cikinsu.

Su kuwa waɗanda suke kawo labaran ba tare da wani Isnadi ba, waɗannan su suka fi kawo ƙarerayi. Kamar yadda suke cewa wai ranar da aka kashe Husaini sai aka ga sama ta yi jawur, alhali wannan abu ne da yake faruwa-tun kafin wannan lokacin, wai kuma a ranar duk dutsen da aka ɗaga sai an ga jini a ƙarƙashinsa, wai an yi wa zuri'ar Husaini (Radiyallahu Anhu) tsirara an ɗora su akan raƙuma ko sirdi babu ana ta yawo da su wuri-wuri, ƙarya ne. Musulmi basu taɓa kama wata mace daga banu Hashim ba a matsayin ribar yaƙi, sai dai masu son zuciya ba sa rabo da ƙarya.

WANE NE YA BA DA UMARNI A KASHE HUSAINI?

Malamai da yawa sun tabbatar da cewa Yazidu bai bayar da umarni a kashe Husaini ba, kuma ba shi da burin haka, shi ya so ya girmama shi ne kamar yadda mahaifinsa Mu'awiyya (Radiyallahu Anhu) ya yi masa wasiyya, sai dai ya sa a hana shi yin tawaye.

Shi da kansa Husaini (Radiyallahu Anhu) da ya tabbatar mutanen Iraƙi sun kware masa baya sun ha'ince shi, sai ya nemi a ba shi dama ya tafi wurin Yazidu, ko ya koma gida, ko ya tafi Jihadi, amma suka ce koma gida amma suka ce sai dai ya yarda a kama shi a matsayin ribar yaƙi, shi kuwa yaƙi, suka yi ta yaƙarsa har suka zalunce shi, suka kashe shi ya yi shahada (Radiyallahu Anhu).

Kuma lokacin da Yazidu da iyalansa suka sami labarin kashe Husaini (Radiyallahu Anhu) ransu ya ɓaci ƙwarai, sun yi ta yin kuka, har ma Yazidu ya ce: "Allah ya tsinewa ɗan Murjanatu, wato Ubaidullah Ibn Ziyad, wallahi da a ce Husaini ɗan uwansa ne da ba zai kashe shi ba, ai ba sai an kashe Husaini ba mutanen Iraƙi za su bi ni. Sannan ya yi wa iyalan Husani goma sha biyu ta arziƙi ya sa aka mayar da su Madina. Sai dai (babban laifin Yazidu shi ne) bai ɗauki wani mataki ba akan waɗanda suka aikata wannan ta asa, bai sa an kashe wanda ya kashe shi ba.

Daga baya Mukhtar Ibn Abi Ubaid Assaƙafi ya jagoranci dakaru suka kashe Ubaidullah bin Ziyad shi kuma Mus'ab Ibn Zubair ya kashe shi saboda ya yi da'awar annabta.

WANE NE YA CACCAKA KARA A BAKIN HUSAINI?

Abinda ya tabbata a ingantacciyar ruwaya shi ne cewa lokacin da aka kashe Husaini sai aka yanke kansa aka kai shi gaban Ubaidullah Ibn Ziyad a cikin tasa, kuma ya ringa caccaka kara a tsakanin haƙoransa, wannan abu ya faru a gaban Anas Ibn Malik da Abu Barzata Aslami.

Ya tabbata a cikin Sahihul Bukhari daga Anas ɗan Malik (Radiyallahu Anhu) an kawo kan Husaini a cikin tasa gaban Ubaidullah Ibn Ziyad, sai ya caccaka kara a tsakanin haƙoransa, ya yi magana akan kyawunsa, sai Anas ya ce ya fi su kama da Manzon Allah (Sallallahu Alaihi Wa Sallam) ya kasance ya rine furfurarsa.

Kuma ya rawaito daga Abu Nu'aim ya ce: "Na ji Ibn Umar wani mutum ya yi masa tambaya akan hukuncin maniyyacin da ya kashe ƙuda, alhali kun kashe jikokin Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce sune(Hasan da Husaini) abin ƙanshi na a duniya".

An sami waɗansu rawayoyi daga waɗansu waɗanda ba'a san su ba, wai wannan abu ya faru ne a gaban Yazidu, wai shi aka kaiwa kan, kuma wai shine ya caccaka kara a bakinsa, to wannan abu ne da bai tabbata ba, ƙarya ne, kuma sahabban da aka ce a gabansu abun ya faru ai a Iraƙi suke ba a Sham ba.

AN YI WA HUSAINI KISAN ZALUNCI

Babu shakka an kashe Hussani a bisa zalunci, kuma ya yi shahada, kamar yadda makamantansa da aka kashe bisa zalunci suka yi shahada, tunda dai ba da niyyar yaƙi ya tafi ba. Kuma duk wanda ya kashe shi da wanda ya taimaka aka kashe shi da wanda ya goyi bayan kashe shi ya saɓawa Allah da Manzonsa (Sallallahu Alaihi Wa Sallam). Kuma kashe shi babbar musibace ga dukkan musulmi amma shi ya samu shahada da daraja maɗaukakiya.

Shi da ɗan uwansa Hasan Allah ya ƙaddara musu samun matsayin da sai waɗanda suka gamu da bala'ai da musibu ne musulmi ba suyi gwagwarmaya irin ta musulmin farko ba, saboda haka sai Allah ya ƙaddara mutuwar Hassan ta hanyar guba da aka sanya masa a abinci, shi kuma Hussaini (Radiyallahu Anhu) sai ya yi mutuwar shahada. Akan haka, abinda yake wajibi akan musulmi shi ne ya yi haƙuri ya yi ta faɗar Inna lillahi wa'inna ilaihir raji'un... a lokacin musibu.

MATSAYIN MALAMAI KAN KASHE HUSAINI (Radiyallahu Anhu)

Malamai sun kasu gida uku dangane da kashe Husaini (Radiyallahu Anhu) biyu a gefe ɗaya a tsakiya:

*Ɗayan na gefe: suka ce an yi dai-dai da aka kashe shi, saboda ya fito ne dan ya raba kan musulmai, Annabi (Sallallahu Alaihi Wa Sallam) ya ce: "Duk wanda ya zo yana son ya raba kawunanku, alhali kuna bin wani shugaba guda ɗaya, ku kashe shi". Suka ce Hussaini ya zone ya raba kan mutane, alhali suna ƙarƙashin shugaba ɗaya.

*Daya gefen kuma suka ce shi Husaini shi ne shugaban Musulmai a lokaci wanda ya wajaba a yiwa biyayya, kuma imani baya cika sai da yarda shi ba za a yi sallar jam'i ko jama'a ba sai a bayan wanda ya naɗa, kuma ba za a yi jihadi ba sai da izininsa.

* Su kuwa waɗanda suke a tsaka-tsaki sune Ahlussuna, basu goyi bayan waɗannan ɓangarori biyu ba, abinda suke cewa Husaini an kashe shi ne bisa zalunci, kuma ya yi shahada, amma a lokacin ba shine shugaba ba, shi kuma wannan hadisi (Na 'yan tawaye) bai shafi Husaini ba. Saboda lokacin da ya sami labarin kashe ɗan baffansa Muslim bin Akil, sai ya bar maganar halifanci ya nemi a bashi dama ya tafi wurin Yazidu, ko ya tafi jihadi ko ya koma gida, amma suka ƙi, suka ce sai dai ya yarda a kama shi, yin hakan kuwa bai zama wajibi ba a kansa.

Ya ɗan uwa musulmi mai neman gaskiya ka ga dai matsayin Ibn Taimiyya akan wannan mas'ala shin ina alamun ƙin Ahlul Baiti (Radiyallahu Anhuma) ko goyon bayan abinda aka yiwa Husaini da iyalansa a cikin waɗannan bayanai?

Ya kamata duk wanda ya ce maka Ibn Taimiyya ya ce kaza, to ya kawo maka littafin kuma a karanto maganar tun daga farkonta har ƙarshenta, ba wai a ciccizgo maganganun nan da can ba. Ya Allah ka fahimtar da mu gaskiya ka ba mu ikon binta. Ka ba mu ikon yin adalci ga wanda muke so da wanda ma ba ma so, ka fitar da gaba da riƙo daga zukatan mu. Amin.

Yanzu kuma ga maganganun wasu fitattun ɗaliban Ibn Taimiyya:

SHAMSUDDIN BN KAYYIMUL JAUZIYYA RAHIMAHULLAH (A.H.S 691 Y.M.S 751)

Shi kuwa kuwa shaihin malami Ibnul Ƙayyim Muhammad Ibn Abubakar, babban almajirin lbnu Taimiyya(Rahimahullah) ga abinda yake cewa:

Yana daga cikin hadisan ƙarya, hadisan falalar sa kwalli da yin ado, da yalwatawa iyali da yin wasu salloli ranar ashura da wasu falaloli da ake faɗa, waɗanda ko hadisi ɗaya bai inganta ba akansu.

Abinda kawai ya inganta shi ne yin azumi a ranar banda shi sauran duka ƙaryane. Hadisi mai ɗan dama-dama akan wannan shine hadisin yalwatawa iyali a ranar ashura (cika-ciki) shi kuma Imam Ahmad Rahimahullahu ya ce bai ingata ba".

Amma hadisin falalar sa kwalli da shafa mai da saturare ranar ashura, haƙiƙa maƙaryata ne suka ƙirƙiresu, sai kuma wasu ('yan bidi'ar) suka ƙirƙiri nuna alhini da ɓacin rai domin su ƙalubalance su, duka su biyun "yan bidi'a ne, sun saɓawa sunna.

Su kuwa ahlulssunna, suna aikata abinda Manzon Allah (Sallallahu Alaihi Wa Sallam) ya yi umarni da a aikata aranar,suna nisantar bidi'o'in da shaɗan ya yi umarni da su'.

IBN RAJAB AL-HAMBALI (RAHIMAHULLAH)A.H.S 735 Y.M.S 795.

Babban malami Zainuddin Abul Faraj Abdurrahman Ibnu Rajab Al-Hambali ya Ce:

“Dukkanin hadisan da aka rawaito akan falalar sa kwalli da yin ƙunshi da wanka ranar ashura, ƙaryane basu inganta ba” amma an rawaito daga Abdullah ɗan Amr Ibnul As ya ce: "Wanda ya yi azumi ranar ashura za a ba shi ladan azumin shekara guda, wanda ya yi sadaka a ranar za a ba shi ladan sadakar shekara guda" Abu Usa Al-Madini ne ya fitar da shi.

Maganar cika-ciki kuwa an tambayi Imam akan wannan hadisin 'sai ya nuna cewa bai inganta ba. Sai da Ibnu Uyaina ya ce shekararsu hamsin suna jarraba yalwatawa iyali ranar ashura, kuma suna ganin buɗi. Amma dai hadisin bai inganta ba.

Amma ɗaukar ranar a matsayin ranar baƙin ciki da zaman makoki kamar yadda Rafilawa ('yan shi'a) suke yi saboda a ranar ce aka kashe Husaini (Radiyallahu Anhu) wannan aiki ne na ɓatattu amma suna ganin dai-dai suke yi, saboda Allah da Manzonsa ba su yi umarmi a mayar da ranar da musibu suka afkawa annabawa ko ranar mutuwarsu ranar makoki ba, ballantana,waɗanda suke ƙasa da su”.

AL-HAFIZ ABUL FIDA IBN KASIR (AH.S 701 Y.M.S 774).

Babban malamin hadisi, malamin tafsiri kuma malamin tarihi

Al-allama lbn Kasir (Rahimahullah) shi kuma ga abinda yake cewa:

”Ya kamata dukkanın musulmai su yi baƙin ciki da kashe Husaini (Radiyallahu Anhu). Saboda shi yana daga cikin shugabannin musulmai, kuma yana cikin sahabbai malamai, ga shi jikan Manzon Allah (Sallallahu Alaihi Wa Sallam) na wurin 'yarsa mafi daraja, kuma shi mai yawan ibada ne jarumi karimi.

Amma duk da haka, abubuwan da 'yan shi'a suke yi a ranar ashura na nuna raki da baƙin ciki wanda wani abin ma feleƙe ne kawai da riya, ba shi da kyau, a shari'ance. Saboda babansa (Sayyidina Ali Radiyallahu Anhu) shi ma kashe shi aka yi a ranar Juma'a 17 ga watan Ramadan a shekara ta 40 daga hijra ya fito zai tafi sallar Asuba, amma ba su mayar da ranar, ranar makoki ba.

Haka kuma Sayyidina Usman (Radiyallahu Anhu) wanda a wajen ahlussunna yafi shi.Tsare shi akai aka hana shi fita daga gidansa tsawon

kwanaki, a cikin kwanakin aikin hajji a shekara ta 36 daga hijra,amma ba a mayar da ranar juyayi ba.

Ga kuma Sayyidina Umar (Radiyallahu Anhu) wanda ya fi Usman da Ali (Radiyallahu Anhuma) daraja, yana sallar asuba yana tsaye yana karatun Al-ƙur'ani a masallacin Manzon Allah (Sallallahu Alaihi Wa Sallam) aka kashe shi, amma ba a yin komai idan ranar takewayo Su kuma dukkan su Sayyidina Abubakar (Radiyallahu Anhu) ya fisu falala, amma ranar mutuwarsa ba a mayar da ita ranar makoki ba.

To kuma ɗungurungum shugaban taliƙai (Sallallahu Alaihi Wa Sallam) yakoma ga Allah kamar yadda annabawan da suka gaba ce shi suka koma ga Allah, amma ba a aikata bidi'o'in' da 'yan shi'a suke aikatawa idan ranar bidi'o'inda 'yan shi'a suke aikatawa idan ranar kashe Husaini (Radiyallahu Anhu) ta kewayo.Kuma babu wani wanda ya ce a ranar rasuwarsu waɗansu abubuwan mamaki na keta al'ada sun faru kamar yadda rafilawa suke cewa wai sun faru ranar mutuwar Husaini (Radiyallahu Anhu).

Abu dai mafi kyau shine duk lokacin da aka tuna waɗannan musibu da makamantansu sai a ce "lnna lillallahi wa Inna ilaihi raji'un" kamar yadda shi Husaini ya rawaito daga kakansa (Salallahu Alaihi Wa Sallam) cewa: "Duk wanda ya tuna wata masifa, komai tsawon lokacin faruwarta, ya ce: "Inna lillallahi wa inna ilaihir raji'un." za a ba shi ladan kamar a ranar masifar ta faru. Imam Ahmad da lbn Majah ne suka rawaito wannan hadisin. Kuma Ibn Kasir (Rahimahullah) ya ce:

"Kuma a zamanin daular banu Buwaihe (daular 'yan shi'a, a tsakankanin shekaru na ɗari hudu daga hijra, Rafilawa sun kasance a rahar ashura a Bagdad suna fitowa tituna suna ta kaɗe-kaɗe, suna watsa toka da ɓuntu akan hanyoyi da kasuwanni, suna maƙala ƙyallaye a jikin rumfuna, Suna koke-koke, wasu ma a daren ba sa shan ruwa, wai suna kwaikwayon ƙishirwar da Husaini ya sha ranar da aka kashe shi.

Haka matansu ma suke fitowa, fuskokinsu a bayyane, ƙafafuwansu ba takalma, suna kururuwa suna marin fuskokinsu, suna dukan kirajensu, da dai bidi'o'i munana, wai kawai don su baƙantawa banu Umayya saboda a zamanin mulkinsu ne aka kashe Husaini (Radiyallahu Anhu).

A gefe guda kuma waɗansu masu adawa da Ahlul Baiti (Nawasib) a Sham su kuma a ƙoƙarinsu na su ƙalubalanci 'yan shi'a. sai su yi girke-girke a ranar, su yi wanka, su sanya sababbin kaya, su sa turare, su yi ta nuna farin cikin kamar ranar salla, wai don su ɓatawa 'yan shi'a rai.

Waɗansu sun yi tawili dangane da kashe Husaini da aka yi suka ce ai yana ƙoƙarin rarraba kan mutane ne, da yi wa shugaban da mutane suka zaɓa tawaye, wannan kuwa abu ne da manzon Allah (Sallallahu Alaihi Wa Sallam) ya hana ya faɗi irin azabar da za a yiwa mai aikata hakan kamar yadda ya tabbata a Sahihu Muslim, to wannan tawili ne na jahilci, kuma bai kamata ayi kisa akansa ba.

Da tun farko sun yarda da ɗayan abu uku da ya nuna ayi da shikenan, amma suka ƙi suka kashe shi.

To kuma wannan ba zai zama hujjar da za ta sa a yi ta la'antar gaba ɗayan al'umma ba saboda laifin wasuyan tsiraru marasa kirki. Saboda mafi yawan Cin shugabanni sun yi tur da abinda ya faru tun wancan lokaci har ya zuwa yau. Babu wanda ya goyi bayan kashe Husaini (Radiyallahu Anhu) sai wasu 'yan tsiraru daga mutanen Kufa, waɗanda su ne suka gayyato shi amma da suka ga abin duniya suka yi watsi suka rabu da shi, wasu ma daga cikinsu suka koma bayan masu yaƙarsa. Kuma koda a cikin wannan runduna ba dukkansu ne suka goyi bayan kashe shi ba. Kai koda shi Yazid ɗan Mu'awiyya (Radiyallahu Anhu) bai goyi bayan kashe Husaini (Radiyallahu Anhu)a bisa kyakkyawan zato da shi ne ya kama shi, da yamasa afuwa,kamar yadda shi da kansa ya faɗa,sannan kuma har tsinewa Ibn Ziyad ya yi, amma kuma duk da haka bai tsigeshi dana kan muƙaminsa ba bai kumayi masa komai ba Allah shi ne masani.

Har ila yau shaihin malami Ibn Kasir (Rahimahullahu) ya yi bayanin matsayi da darajar Husaini (Radiyallahu Anhu) da kuma kyakkyawar alaƙar da take tsakaninsa da Abubakar da Umar da Usman da kuma Mu'awiyya (Radiyallahu Anhuma) inda yake cewa:

"A taƙaice dai Husaini ya yi rayuwa da Manzon Allah (Sallallahu Alaihi Wa Sallam) kuma sun rabu lafiya,sai dai yana ƙarami lokacin wafatin Manzon Allah(Sallallahu Alaihi Wa Sallam).

Bayan nan Sayyidina Abubakar da Umar da Usman (Radiyallahu Anhuma) suna mutuƙar girmama shi. Ya rayu tare da mahaifinsa (Sayyadina Ali Radiyallahu Anhu) kuma ya yi riwaya a gurinsa, ya kasance tare da shi a dukkanin yaƙe-yaƙen da ya yi na Jamal da Saf'in. Ya masa biyayya har zuwa lokacin da aka kashe shi.

Lokacin da ɗan uwansa Hasan (Radiyallahu Anhu) ya zama halifa ya yi nufin yin sulhu da Mu'awiyya, ya nuna rashin amincewarsa, shi yana ganin gara a yi ta yin yaƙi. Shi kuwa Hasan (Radiyallahu Anhu) ya nuna ɓacin ransa ga wannan matsayi na ƙaninsa har ya yi barazanar ɗaure shi a kurkuku.

A lokacin halifancin Mu'awiya (Radiyallahu Anhu) Hassan Da Husaini (Radiyallahu Anhuma) suna yawan zuwa wurinsa, yana kuma matuƙar girmama su, yana yi musu kyauta ta isa da girma, akwai ma ranar da a lokaci guda ya ba su dinarai dubu biyu har yace: ku karɓa daga ɗan Hindu kyutar da ba ku taɓa samun irinta ba, haka kuma ba zaku sake samun irinta ba, shi kuma Husaini sai ya ce: kai ma ba za ka sake yin kyauta ga wadanda suka fi mu daraja ba, kuma ba zaka taɓa yin irinta ba.

Bayan rasuwar Hasan (Radiyallahu Anhu), Husaini (Radiyallahu Anhu) ya ci gaba da zuwa wurin Mu'awiya, kuma Mu' awiya ya Cigaba da girmama shi da yi masa kyauta ta karamci. Yana ma daga cikin mujahidan da suka yi yaƙin Kustantiniyya a shekara ta hamsin da ɗaya a ƙarƙashin jagorancinYazidu'.

To ɗan uwa ka ga fa yadda 'ya 'yan asali tsarkaka suka yi mu'amala ta mutunci da girmamawa da Mu'awiyya da sauran sahabbai, amma a yau masu cewa tafarkinsu suke bi ba su da aiki sai ƙin jini da La'antar waɗannan sahabbai waɗanda sune abokai, aminai, surukai, mataimaka na Manzon Allah (Sallallahu Alaihi Wa Sallam) da 'ya 'yansu da jikokinsa (Ahlul Baiti Radiyallahu Anhuma).

'Yan uwa a sake tunani a yi biyayya ta gaskiya da koyi na gaskiya ga Ahlul Baiti da Sahabbai. Radiyallahu anhum ajma'in) Allah ka ganar da mu amin.

IMAMUZ ZAHBI ABU ABDULLAHI (A.HS Y.M.S 748)

Imamuz Zahabi Mashahurin masanin ilimin hadisi ne da tarihi da sauran fannoni, ga irin yabo da kirari da ya yi ga Imamu Husaini

(Radiyallahu Anhu) inda yake cewa: Shi ne shugaba, sharifi kamili, Jikan Manzon Allah (Sallallahu Alaihi Wa Sallam) kuma abin ƙamshinsa, abin ƙaunarsa a duniya, baban Abdullahi ɗan sarkin Muminai baban Hasan Aliyu ɗan Abu Talib, ɗan Abdulmuttalib. ɗan Hashim, ɗan Abdul Munaf, ɗan Kusayyu, Bakuraishe, Bahashime".

Kuma yana cewa: Shugabanmu Aliyu yana cikin halifofi shiryayyu, wadanda aka yiwa albishir da aijanna, muna matukar kaunarsa, amma ba za mu ce shi ko Abubakar Siddik ma'asumai ne ba. Ya'yansa Hasan da Husaini jikokin Manzon Allah ne, kuma su ne shugabannin samarin aljanna, sun cancanci halifanci.

Bayan haka, ga kuma Imamus Suyuti wanda kowa ya yarda da shi, saboda ɗimbin iliminsa da tsoron Allah.

IMAM JALALUDDIN ASSUYUDI (A.H.S 849 Y.M.S. 911)

Imamus Suyuti Rahimahullahu ya Ce: yana daga munanan bidi'o'i abinda wasu yan bidi'a suke aikatawa ranar ashura na ƙin shan ruwa, da nuna bacin rai da nuna aihini, abubuwan da Allah bai shari' anta su ba, haka ma Manzonsa, ko wani daga magabata ko acikin ahlul bait, ko a waninsu, saboda husaini (R.A) wata musiba ta faru tuntuni kuma ta wuce, kuma abinda ya wajaba shi ne a karbeta da fadin "Inna lillahi wa inna ilaihi raji'un kyakkyawan hakuri kamar sauran musibu, ainihima ba a nuna raki da azabtar da kai ba, da yaɗa labaran Karya, da cin mutuncin sahabbai wadanda ba su ji ba ba su gani ba, kamar dai yadda 'yan bidi'a suke yi.

Ibn Majah ya rawaito daga shi kansa Husaini dan Aliyu (R.A) ya Ce: "Manzon Allah (S.A.W) ya ce: "duk wanda ya tuna wata musiba da ta same shi, (sai ya sake maimaita) Inna lillahi wa inna ilaihi raji' un Allah zai ba shi lada kamar a lokacin musibar ta faru komai daɗewa kuwa da ta yi da faruwa".

Amma daukar ranar ashura a matsayin ranar makoki da bacin rai wannan sam ba musulunci ba ne, ya na kusa da maguzanci. Kuma su masu yin wannan hidi'ar suna yiwa kansu asarar lada da falalar da ke cikin yin azumin wannan ranar.

Wadansu kuma sai suka kirkiri bidi'o'i sabanin na kwalli da gaggaisawa da juna, wannan munanan bidi'o'i da aka gina su kan wani

hadisi na karya. Abinda kawai ya tabbata a sunna shi ne a yi azumi a ranar. Hadisin da aka rawaito wanda yake bayanin waɗancan sune na yin wanka, da kunshi, da sanya falalar yalwatawa iyali ranar ashura rarraunan hadisi.

Tana yuwuwa masu wuce iyaka wurin girmama ranar ashura, suna yin haka ne domin kalubalantar yan shi'a to yin hakan ba dai-dai ba ne, saboda shi shaidan burinsa dai ya ga ya batar da mutum ta kowane hali, Ya kamata dai ‘yan bidi'a su guji bidi'a kawai ba wata Magana”.

Ya dan uwana mai neman gaskiya, ka dubi wannan hadisi mai girma wanda shi da kansa Imamu Husaini (R.A) ya rawaito shi daga kakansa, ka ga duk masoyinsa mai goyon bayansa ya wajaba ya yi aiki da shi ta hanyar faɗin "Innalillahi” a duk lokacin da ya tuna da shahadarsa a Karbala illa iyaka, ba wai ya yi ihu da zage-zage ba. Allah ka ganar da mu.

SHIN MAI IMAMAI SUKA CE'?

A wannan gaba ina so mu yi nazarin maganganun da suka fito kai tsaye daga bakin shugabannin ahlul bait, waɗanda ake cewa saboda su ne ake yin ibadu da bukukuwan ashura domin mu tantance tsakuwa da tsaba, mu san gaskiyar addinin da suka koyar da kuma sabaninsa.

Da farko bari mu fara da shi kansa Imamu Husainni (R.A) muji wasi yyar da ya yiwa yar uwarsa Zainab (R.A) dab da zai yi shahada: (R.A) dab da zai yi shahada:

WASIYYAR IMAMU HUSAINI (R.A)

An karbo daga Imamu Husaini (R.A) ya ce da 'yar uwarsa Zainab lokacin da ya ga tana marin kumatunta za ta yaga tufafinta ta fadi za ta suma, sai ya ce:

yake yar uwata, kiji tsoron Allah, kiyi hakuri, ki sani halittun kasa za su mutu, na sama ba za su wanzu ba, babu abinda zai saura sai Allah, wanda shi ne ya halicci halittu da Ikonsa, shi ne makadaici. Kuma ki sani mahaifina ya fini daraja, haka Kuma mahaifiyata, haka dan uwa na (Hasan) kuma ni da duk wani musulmi Manzon Allah (S .A. W) ne abin koyin mu. Sannan ya ci gaba da cewa:

“ya ke 'yar uwata na yi rantsuwa kada ki karya min min rantsuwa ta, idan na mutu KADA KI YAGA TUFAFINKI, KADA KI YAKUSHE FUSKARKI. KADA KIYIMIN KURURUWA!”

To dan uwa ka ji da kansa abinda ya yi umarni, kuma har da rantsuwa kamar ya san a rina... to don Allah wadannan koke-koke da dukan jiki har ma da kisan kai wasu lokuta daga ina aka samo su?

MATSAYIN KOKE-KOKE DA KURURUWA

Manzon Allah (Sallallahu Alaihi Wa Sallam) da Imaman Ahlul Baiti sun yi hani ƙaƙƙarfa akan yin koke-koke da kururuwa saboda wata mutuwa ko wata musiba. Ga kaɗan daga cikin riwayoyin ingantattu kan haka daga littatafan shi'a:

1-Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce: kururuwa ya yin mutuwa aiki ne na jahiliyya

2- Imamus Sadik (Alaihis Salam) ya ce: "Bai kamata a yi kururuwa ba ga wani mamaci, bai halatta ba, amma mutane, ba sa sani.

3- Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce: "Sautuka biyu tsinannu ne Allah yana ƙinsu su ne kururuwa lokacin musiba, da waƙa lokacin samun ni'ima.

Ruwayoyi masu ɗauke da irin wannan saƙo da hana kira lokacin kowacce irin mutuwa ko musiba daga Annabi (Sallallahu Alaihi Wa Sallam) Ahlul Baiti suna da yawa za ka iya samunsu a waɗannan littatafan:

- Wasa'ilus shi'anaHurrul Amilij.2 sh. 915.

- Jami'u ahadisu shi'a-na Husaini Burujardi j. 3sh. 3sh. 488

- Biharul Anwar na majlisi-j. 82 sh. 103.

- Mustadrakul wasa'il na Nuri Attabrasi J. 1 sh.144.

- Alkafi na Kulaini j.3 sh. 325 da sauransu.

Waɗansu su ma daga cikin malaman nasu sun ce babu wani saɓani akan haramcin yin hakan kamar su:

Muhammad bin makki Al-amili, da Muhammadul Husaini Al-shirazi da sauran su.

HARAMCIN MARIN FUSKA DA DUKAN ƘIRJI DA ZUBAR DA JINI

Imam Ja'afarus Sadik (Radiyallahu Anhu) ya ce: Manzon Allah (Sallallahu Alaihi Wa Sallam) ya ce: "Idan musulmi ya bugi cinyarsa da hannunsa saboda wata, musiba ladansa ya zube".

Kuma ya ce: "baya daga Cikinmu, wanda ya mari kumatunsa, ya yaga rigarsa (saboda wata masiba)

Waɗannan hadisai da makamantansu da yawa a fili suna nuna haramcin abubuwan na rashin kan gado da masu da'awar son Ahlul Baiti suke yi a ranar ashura da sauransu. Kuma malamansu sun tabbatar da ingancin hadisan kamar yadda Muhammad Tijjani Samawi ya ce ya tambayi Muhammad Baƙir Sadr akan wannan hadisin sai ya ce babu shakka sahihin hadisi ne. wannan ya sa shi da kansa samawin ya ce:

"Gaskiyar Magana, irin waɗannan abubuwa da waɗansu 'yan shi'a suke yi (ranar ashura) sam ba addini ba ne, duk ta hanyar sanyawa ayyukan lada mai girma, kawai al'adu ne da aka gada iyaye da kakanni a bisa tsantsar jahilci, har ma jahilai suna ganin wai mutum ya zubar da jininsa wata ibada ce kuma wanda baya yin hakan wai ya zama maƙiyin Husaini. Kuma ya ci gaba da cewa: "Tsigar jiki na tana tashi, kuma duk mai hankali zai ƙyamaci ya ga mutum ya cire kayansa ya ɗau waya ko makami yana hauka yana tafkawa kansa yana kururuwa yana cewa HUSANI, HUSAIN, HUSAINI, kuma an jima kaɗan sai ka ga in waɗannan mutane sun dawo suna ta ciye ciye da shaye shayen kayan zaƙi suna ta dariya da raha shike nan kuma, komai ya wuce, kuma yawancin ma basu addini ba.

Haka nan Allah ta'ala ya matsi alƙalami Hasan Jawad Mugniyah ya ce "Dukan kai da makamai da zubar da jini sam ba musulunci ba ne, babu wani nassi da ya zo da hakan, sai dai kawai nuna ƙauna ne da tausayi ga tsarkakan jinane da aka zubar a balahirar Karbala.

Allahu Akbar, ita dai gaskiya ɗaya ce, waɗannan malamai guda biyu Tijjani Samawi da Mugniya manyan malamai ne na shi'a a wannan zamani waɗanda sun yi fice wajen kare shi'anci da sukar sunna, amma ka ji abinda suka faɗa, to kai ɗan uwa ya kamata ka san na yi ka bar al'adun maguzawa, ka koma na musulunci. Kuma ka yi tunani shin me yasa su

manyan malaman da jagororin ba sa yin waɗannan ayyukan na hauragiya da jiwa kai Ciwo?Ko su ba sa son Husainin ne? A ƙara tunani!

MATSAYIN SANYA BAƘAƘEN KAYA

'Yan shi'a suna sanya baƙaƙen kaya ranar ashura waɗansu ma tun daga farkon watan Muharram har tsakiyar watan Safar suna fama da baƙaƙen kayan da baƙaƙen tutoci, tare da cewa Imamai sun ce baƙaƙen kaya shigar 'yan wuta ce, kuma shiga ce irin ta Fir'auna

Ga wasu daga cikin waɗannan riwayoyi:

1-An tambayi Imamu Sadik akan hukuncin yin salla da baƙar hula sai ya ce: "kada ka yi salla da ita saboda (sanya baƙaƙen kaya) shiga ce irin ta 'yan wuta

2-An rawaito daga Amirul Mumini Aliyu (Radiyallahu Anhu) ya koyawa almajiransa cewa: "Kada ku sa baƙaƙen kaya saboda shiga ce irin ta Fir'auna"

3-An rawaito daga Annabi (Sallallahu Alaihi Wa Sallam) ya hana sanya baƙaƙen kaya sai dai rawani da huffi da mayafi

Wani shaihin malami na shi'a mai suna Alhaji Muhammad Rida AI-Husaini Aha'iri ya tabbatar da Ijma'in malamansu akan wannan mas'ala, wato babu wani saɓani a shi'ance akan haramcin sanya baƙaƙen kaya, ya yi wannan magana ne a littafinsa mai suna "Najatul Umma fi Ikamatil aza'i ala! Husaini wal a imma". Sh.83.

To saboda Allah sanya baƙaƙen kayan nan ba kangarewa umarnin imamai ba ne? To mazhabin su wa ake bi ke nan?

HARAMUN NE MATA SU HALARCI HUSAINIYYA

A baya kadan mun kawo wasiyyar da Imamu Husaini ya yiwa mata a gab da shahadarsa, har'ila yau a cikin wasiyyar ya ce:

Yake yar uwata, ya ke Ummu Kulsum, ya ke Fatima, ya ke Rabab ku nutsu idan na mutu kada ku yaga tufafinku, kada ku ya kushe fuskokinku

Sannan kuma Abul Hasan da Abu Ja'afar (A.S) sun faɗa akan fassarar faɗin Allah Ta'ala "Kuma kada Su (mata) su saɓa maka akan wani abin aihair?ya ce: Manzon Allah (S.A. W) ya gayawa Fatima (A.S) cewa: Idan na mutu kada ki yakushe fuskarki, kada ki cizge gashinki, kada ki yi min kururuwa, kada ki yi makoki. Sai ya ce wannan shi ne ma'anar "abin da Allah ya ke faɗa".

Abu Abdullah (A.S) ya ce: "Ma'anar wannan ayar ita ce kada su yaga tufafinsu, kada su mari fiskokinsu, kada su yi ihu da kururuwa, kada su tsaya akan kabari

99 An karbo daga Abu Sa'id Manzon Allah (S.A.W) ya ce: ya la’anci mace mai kuka-kera da mai sauraro

To 'yan uwa mata (sisters) kun ji abinda Manzon Manzon Allah (S.A.W) da Imamai (A.S) suka fada akan matan da suke halartar Husainiyya, shin ko za ku bi maganar Manzo da ta Imamai ku hutar da kawunanku daga zarya da kuke ba dare ba rana domin ku kaucewa fushin Allah ta'ala da Manzo? Yar uwa ki bi gaskiya ki bi Allah da Manzo ba jagorori ba waɗanda su suna huce cikin raɓa suna kwasar girki ku kuma kullum kuna kan hanya. Nidai nasiha nake yi miki. Kuma gyara kayanka...

AZUMIN RANAR ASHURA

Hakika azumin ashura shi ne kaɗai abinda ya inganta daga Manzon Allah (S.A.W) da jikokinsa ahlulbaiti kamar yadda bayani ya gabata a baya.

IMAMAI SUN HANA AYOYI SUN HALATTA

Abin mamaki shi ne duk da waɗannan ingantattun ruwayoyi daga Manzo (SA.W) da kuma Imamai (R.A) kan hana da la'anatar bukukuwan da ake yi na ashura da sauran ranakun bakin ciki da sunan jajantawa da ta’aziyayyar ahlulbaiti, da kuma tabbatattun bayanai daga manyan malamansu cewa Manzon Allah (S.A.W) da Imamai ba su yi waɗannan bukukuwa ba, ba a ma fara su ba sai a farkon ƙarni na biyar, abin da da fadada a farkon ƙarni na biyar, abin da ya faɗaɗa a zamanin su Majlisi (karni na sha daya) wanda a lokacinsa aka fara wasan kwaikwayon ashura, sannan turawan mulkin mallaka suka ƙarfafe su a lokacin da suka yi wa Iraƙi mulkin mallaka, sai kuma a kwanan da Amerikawa da Yahudawa suka mamaye Iraki, abin ya kara taɓara ya fantsama a wadansu wurare na duniya.

Amma duk da haka, wadansu manya-manyan ayoyi sun saki fatawowi waɗanda kai tsaye suke kalublantar nassosin Imamai suna halatta duk waddɗannan abubuwan da manzo da imamai suka haramta. Hujjar su kawai ita ce wai aiwatar dawaɗannan bukukuwa suna nuna ƙauna da juyayi ga abinda ya sami Husaini da ahlulbaiti da kuma wai busawa mutane ruhin yakar danniya da zalunci (tada fitina) da kuma jan hankalin waɗanda ba su shiga addinin shi'a ba, su yi sha'awa su shiga, kamar yadda khumaini ya ba da wasiyya da kada a yi lakolako da bukukuwan ashura saboda su suke rike da addinin shi'a".

Kadan daga cikin wadannan ayoyi da suka kalubalanci Imamai su ne: Khumaini, Khu'i, Tabataba'i, Shaharwardi, Al-Kashiful Gita'i da sauransu.

To abin tambaya anan shi ne shine maganar Allah ta'ala da Manzo (S.AW) da Imamai (R.A) za mu bi, ko kuwa maganganun ayoyi da Mujtahidai da Maraji'ai da jagorori? 'yan uwa mu yi tunani. Ya Allah ka ganar da mu gaskiva ka ba mu ikon binta, ka ganar da mu ƙarya ka bamu ikon guje mata Amin.

Daga karshe waɗannan bukukuwa na ashura sun kunshi abubuwa da yawa da shari'a ta hana kamar:

- Kururuwa da kukan kira
- Yaga tufafi da marin fuska.
- Dukan jiki da zubar da jini
- Wuce iyaka wurin yabon Husaini (R.A)
- Tsine-tsine da zage-zagen da yakan hada har cikin sahabbai.
- Yin bakance (Alwashi) da sunan Husaini.
- Kyale jahilai su yi ta wauta da barna ba kwaba.
- Cusa gaba haddasa fitina da rarraba kan musulmi.
- Kin yin azumin ranar wanda shi ne tabbatacce.
- Cutar da mutane ta hanyar haddasa cunkoso da dakatar da harkokin kasuwanci da sauransu.

TARIHI DA FALALAR HUSSAINI (R.A) A TAKAICE

An haifi Hussaini (R.A) a ranar biyar ga watan Sha'aban shekara ta huɗu daga hijira,dai dai da Shekara ta 625 miladiyya, a Madina Manzon Allah S.A.W shine ya sa masa suna Husaini, kamar yadda ya radawa yayansa Hasan, kuma shine ya yi masa haƙiƙa (ragon suna)

Hadisai da yawa sun tabbata kan falalar Husaini, ga kadan daga cikinsu:

- An karbo daga Bara'u dan Azib (R.A.) yace: "Manzon Allah (S.A.W) ya ga Hasan da Husaini sai ya ce: "Ya Allah hakika ni ina son su, Allah ka so su (Ahmad da Tinnizi).
- An karɓo daga Ya'ala Ibn Murrah (RA) ya ce: "Husaini nawa ne, ni na Husaini ne, Allah yaso mai son Husaini, Husaini yana daga cikin jikokin annabawa" (Ahmad Tirmizi, Hakim).
- An karbo daga Aliyu Ibn Abi Talib (R.A) ya ce:"Hasan ya fi kama da Manzon Allah (S.A.W) daga tsakanin kirjinsa zuwa kansa, Husaini kuma ya fi kama da Manzon Allah (S.A.W) daga kirjinsa zuwa kasa" (Tirmizi). zuwa kasa" (Tirmizi).
- An karbo daga Abu Hurairah (R.A) ya ce: "Manzon Allah (S.A.W) ya ce: "Hasan da Husaini sune shugabannin samar 'yan Aljanna' (Ahmad Timizi, Hakim)
- An karbo daga Abdullahi Ibn Umar (R.A) ya cc Manzon Allah (S.A.W) ya faɗa akan Hasan da Hussaini cewa; " sune abin jin kanshi na a duniya". (Bukhari, Ahmad, Tirmuzi).
- Imam Husaini (R.A) mutum mai dumbun daraja ga yawan azumi da salla da sadaka da ayyukan alkairi mutum ne mai kwarjini da farin jinni.

  Husaini [R.A] ya yi shahada ranar juma'a goma ga watan muharram shekara ta sittin da daya ga hijira a karbala. Inna lillahi wa'inna ilaihi raji'un

  GASKIYAR ABINDA YA FARU NASHAHADAR HUSAINI [R.A].

A wannan gaɓa zan bayyana gaskiyar abinda ya faru a takaice dangane da shahadar husaini [R.A] kamar yadda amintattun masana tarihi suka bayyana.

Mutanen Iraƙi sun sami labarin cewa Hussaini (R.A) bai yi wa yazidu mubaya'a ba a shekara ta 60 daga hijira, saboda haka suka yi ta aika manzanni da wasiku zuwa gareshi, suna gayyatarsa ya zo don su yi masa mubaya'a, saboda su ba sa bayan

yazidu har ma da halifofin da suka gabace shi, su kawai Aliyu da jikokinsa suke bukata yawan waɗannan wasiku ya kai dari biyar.

Da husaini (R.A) ya ga haka, sai ya tura muslim dan Akilu don ya binciki gaskiyar lamarin. Da farko da ya je sai ya ga dubban mutane suna kan wannan ra'ayi kuma da alama da gaske suke kuma gidan hani dan urwata shine ya zama cibiyar yin mubaya'a ga husaini (R.A).

Da yazidu ya sami labari, sai ya tura gwamnasa na basra Ubaidallahi ibn ziyad kufa, ya kuma haɗa masa da Basrar, domin ya shawo kan wannan matsala, ya hana mutanen Kufa yin tawaye, amma bai ba shi umarnin ya kashe Husaini ba.

Da ya je kufa ya yi zurfin bincike har ya gano cewa a gidan hani ibn urwa ake kitsa komai. Ubaidullah ibn ziyadu ya yi fito-na-fito ya yi jawabai ga waɗannan dakaru yana razana su da karfin rundunar sham, yana kuma lasa masu zuma da yi musu alkawarirrika na kudi da mukami in dai dakaru suka rinka zare jiki suna komawa cikin rundunar zaiyadu, kafin kankanin lokaci cikin mutum dubu hudu sai mutum talatin kacal ne suka ragu a bayan muslim, suma kafin faduwar rana sun canza sheka. Shine ya sa aka kama muslim, ubaidullah ya ba da umarni a kashe shi sai ya nemi a bashi izini ya rubuta wasika zuwa Husaini (R.A) sai aka ba shi izini ya rubutawa Husaini cewa: "ka koma gida da iyalanka, kada ka ruɗu da ƙarerayin mutanen kufa, ma karyatane" bayan kuwa a da ya rubuta masa cewa yayi sauri ya taho kufa saboda komai ya yi dai dai. Ubaidullah ya sa aka kashe muslim ibn Akli.

Shi kuwa Husaini (R.A) tuni ya fito, duk da yunkurin da manyan sahabbai suka yi domi su hana shi tafiya kufa, sun yi masa iya nasiha, amma kaddara ta riga fata.

Ibn Umar. (R.A) ya ce da shi "ban iya gaya maka wan hadisi, jibrilu ya zo wurin manzon allah (S.A.W) ya ba shi zaɓi tsakanin duniya da lahira, sai ya zaɓi lahira, kai kuwa tsoka ne daga gare shi, saboda haka, wallahi babu wani a cikinku, da zai sami mulki har abada, kuma Allah ya yi muku haka ne, saboda ya tanadar muku abinda ya fi alheri a gurinku. Amma husaini bai gamsu da wannan ba ya yi gaba sai Ibn umar ya rungume shi ya fashe da kuka, yace ina ban kwana da wanda za a kashe.

Ibn Abbas (R.A) ya ce da shi: "ba don kar mu yi abin faɗa ba, da sai na hana ka tafiya, koda kuwa zamu yi kokawa".

Abdullahi Ibn Zubair ya ce: me za ka yi a wurin waɗanda suka kashe mahaifinka, su soki wanka da wuka a cinya?

Abdullahi dan amar dan As (R.A) y ace: “Husaini ya yi gaggawa zuwa ƙaddararsa, wallahi da na tarar da shi da nahana shi tafiya, saidai in ya fi ƙarfi na”.

Tun akan hanya Husaini (R.A) ya sami labarin an kashe muslim Ibn Akil da kuma yadda mutanen kufa suka ba da shi, sai ya juya akalar tafiyarsa zuwa Sham wurin Yazid, amma sai ya yi kiciɓus da rundunar dan ziyadu a karkashin jagorancin Umar Ibn Sa’ad da Shimmar ibn Zil jaushan da Husaini Ibn Tamim.

Sai Husaini ya sauka daga dokinsa yana yi musu magiya su dubi girman Allah da ya kai kansa wurin Yazidu ya yi masa mubaya’a, saboda ya san ba zai so a kashe shi ba, ko ya koma Madina ko ya tafi jihadi har karshen rayuwarsa. Amma suka ki bashi daya daga wadannan abubuwan guda uku, suka ce saidai abin da ya ga dama ya yi da shi. Har sai da wani daga cikin kwamandojin dan ziyadu mai suna Al-Huff Ibn Yazid ya ce: Don me za ku ki yarda da wannan tayi da suka yi muku? Ai ko Turkawan lailamawa suka nemi dayan wadannan abubuwa kwa yi musu? Amma a banza ba su saurare shi. Da ya ga haka, sai ya mika wuya ga rundunar Husaini (R.A) har ya kashe mutum biyu daga cikin rundunar dan ziyad, sannan suka kashe shi. Ya Allah ka yi masa rahama.

In ana maganar yawa ne, ba za a iya kwatanta yawan rundunar dan ziyad da dakarun Husaini (R.A) ba, amma fa duk inda jarumai suka kai sun wuce nan, sun yi bajinta sai da suka kare gaba dayansu akan bada kariya ga Husaini (R.A) karshe ya rage sai shi kadai kamar zaki a cikin dubban mayaka, ya yi kansu amma sarkin yawa yafi sarkin karfi. Duk da haka kowane daya daga wannan runduna yana shayin, afkawa Husaini (R.A) har sai da wani tsagera mai suna shimmar Ibn Zil jaushan ya yi tsaurin ido ya cakawa husaini mashi, ya fado kasa daga kan dokinsa, daga nan suka rufar masa da sara da suka har suka kashe shi. An ce shi Shimmar din nan shine ya ciro kan Husaini wadansu kuwa sun ce Sinan Ibn Anas Annakh’i ne.

Allahu Akbar! Allahu Akbar!! Allahu Akbar!!! Inna lillahi wa inna ilaihi raji’un”.

Hakika Husaini (R.A) da waɗanda suke tare da shi sun rubuta sun kasa sun sayar bsun ci riba. Su kuwa waannan ‘yan ta’adda sun yi asara. Ya Allah ka jaddada rahama ga Husaini (R.A) da waɗanda suka yi shahada tare da shi.

SAURAN WAƊANDA SUKA YI SHAHADA TARE DA HUSAINI (Radiyallahu Anhu)

Wani abun jan hankali shine sunayen waɗansu daga cikin ‘ya’yan Husaini da ƙannansa waɗanda suka gamu da ajalinsu a wannan lokaci a Karbala.

Waɗannan sunaye su ne:

1-Abubakar ɗan Aliyu ɗan Abi Talib (Radiyallahu Anhuma)

2-Umar ɗan Aliyu ɗan Abi Talib (Radiyallahu Anhuma)

3-Usman ɗan Aliyu ɗan Abi Talib (Radiyallahu Anhuma)

4-Abubakar ɗan Husaini ɗan Aliyu (Radiyallahu Anhuma)

5-Umar ɗan husaini ɗan Aliyu (Radiyallahu Anhuma).

Wannan yana nuna yadda Ahlul Baiti (Radiyallahu Anhuma) suke matuƙar ƙaunar waɗannan sahabbai har suke sanyawa 'ya'yansu sunayensu, wannan bai tsaya kan sayyidina Hassan da Husaini ba, a'a kusan dukkan Imamai sha ɗaya sun bi sahu. Dan uwa karanta waɗannan suna ye:

1-Umar ɗan Aliyu ɗan Abu Ɗalib (Al-atraf)(Radiyallahu Anhuma)

2-Umar ɗan Muhammad ɗan Umar ɗan Aliyu(Radiyallahu Anhuma)

3-Umar ɗan Husaini ɗan Au (Radiyallahu Anhuma)

4-Umar ɗan Ali ɗan Husaini ɗan Ali (Al Ashraf)(Radiyallahu Anhuma)

5-Umar ɗan Aliyu (Al-asgar) ɗan Umar (Al Ashraf) ɗan Aliyu zainul Abidina ɗan Husaini (Radiyallahu Anhuma)

6-Umar ɗan Hasnul Aftus ɗan Aliyul Asgar ɗan Aliyu Zainul Abidin ɗan Husaini (Radiyallahu Anhuma)

7-Umar ɗan Husaini ɗan Zaidu ɗan Aliyu ɗan Husaini ɗan Aliyu (Radiyallahu Anhuma)

8-Umar ɗan Musal Ƙasim ɗan Ja'afarus Sadik (Radiyallahu Anhuma)

9-Umar ɗan Husaini Sibti ɗan Aliy ɗan Abu Talib (Radiyallahu Anhuma)

10-Umar ɗan Ja'afar ɗan Muhammad ɗan Umar Al-traf ɗan Aliyu (Radiyallahu Anhuma)

11-Umar ɗan Muhammad ɗan Umar ɗan Aliyu ɗan Husaini Asshadi (Radiyallahu Anhuma)

12-Umar ɗan Yahaya ɗan Husaini ɗan Zaid (Radiyallahu Anhuma)

13-Umar ɗan Hasan ɗan Aliyu ɗan Husaini ɗan Aliyu Bin Abi Talib (Radiyallahu Anhuma).

14-Abubakar ɗan Aliyu ɗan Abu Talib (Radiyallahu Anhuma)

15-Abubakar ɗan Husaini ɗan Aliyu (Radiyallahu Anhuma)

16- Abubakar ɗan Hasan ɗan Aliyu (Radiyallahu Anhuma)

17-Abubakar ɗan Abdullahi ɗan Ja’afar ɗan Abu Talib (Radiyallahu Anhuma)

18-Usman ɗan Aliyu ɗan Abu Talib (Radiyallahu Anhuma)

19-Usman ɗan Akilu ɗan Abi Talib (Radiyallahu Anhuma)

20-Usman ɗan Akilu ɗan Abi Talib (Radiyallahu Anhuma)

21-A'isha 'yar Musal Ƙazim ɗan Ja’afarus Sadik (Radiyallahu Anha)

22-A'isha 'yar Aliyu Rida ɗan Musal Kazim (Radiyallahu Anha)

23-A'isha 'yar Aliyu Abul Hasan ɗan Muhammad Jawad ɗan Aliyu Rida (Radiyallahu Anhuma)

24-Mu’awiyya ɗan Aliyu ɗan Ja’afar ɗan Abu Talib (Radiyallahu Anhuma)

25-Ɗalha ɗan Hasan ɗan Aliyu ɗan Abu Talib (Radiyallahu Anhu)

Ya ɗan uwa mai karatu ka dubi yadda waɗannan bayin Allah suka sanyawa ‘ya’yansu sunayen waɗannan manyan sahabbai musamman Umar domin su nunawa kowa cewa su fa ba sa gaba da su ko a kusa ko a nesa, saboda ai babu yadda za a yi mutum ya yi ta sanyawa ‘ya’yansa sunayen waɗanda yake ganinsu a matsayin maƙiya, koma munafikai ko kafirai.

A nan na ƙara kira ga ‘yan uwa masu da’awar son da bin Ahlul Baiti da su yi koyi da su, su daina ƙin sahabbai, musamman Abubakar, Umar, Usman, A'isha, Ɗalha da Mu’awiya, su daina zaginsu da tsine musu, su daina yi musu ƙage, saboda su Ahlul Baitin (Radiyallahu Anhuma) ba su yi haka ba. Ya Allah ka ganar da mu ka bamu ikon bin gaskiya. Amin.

WA YA KASHE HUSAINI (Radiyallahu Anhu)?

Shin Ahlussunna ne suka kashe Husaini (Radiyallahu Anhu)? ko Mu’awiyya ne? Ko Yazidu ne?

Amsar wannan tambayar ba ta buƙatar dogon bayani, saboda shi da kansa Husaini (Radiyallahu Anhu) ya bada amsar wannan tambaya, hakanan ma Aliyu ɗan Husaini (Radiyallahu Anhu) wato Zainul Abidina da Ummukulsum 'yar sayyidina Aliyu (Radiyallahu Anhu) wato ƙanwar Husaini waɗanda a gabansu komai ya faru sannan kuma akwai waɗansu manyan malaman shi'a cikinsu har da masu mukaman ayoyi duk sun ba da amsar wannan tambaya. Dukkansu bakinsu ya zo ɗaya a kan cewa 'yan shi'a ne suka kashe Husaini! Ga maganganunsu daga amintattun littatafansu babu ƙari babu ragi.

1-MAGANAR HUSAINI (Radiyallahu Anhu)

Imam Husainii (Radiyallahu Anhu) ya tabbatar da cewa waɗannan 'yan shi'ar da suka gayyato shi sun yaudare shi sun warware mubaya'ar da suka yi masa, sun koma bayan rundunar da suka zo domin yaƙarsa sai ya ce: "Idan kuma kun ƙi (mara baya, kun saɓa alƙawari, kun warware mubaya'a da kuka yi min, na rantse ba wannan ne farko ba a cikin mugwayen ayyukanku. Irin haka kuka yiwa baba na da ɗan uwana, da dan Baffa na Muslim, haƙiƙa duk wanda ya yarda da ku ya yaudari kansa"

Kuma tun da farko shi da kansa ya ɗan yi tababa dangane da yawan wasiƙun da suka aiko masa ya sha jinin jikinsa inda ya ce: "Haƙiƙa waɗannan suna tsoratani, ga kuma wassiƙun mutanen Kufa, kuma ina jin kashe ni za su yi".

Kuma ya yi addu'a ya ce:

"ya Allah ka shiga tsakanin mu da mutanen da suka gayyato mu domin su taimake mu, amma suka zo suka karkashe mu".

A ƙarshe dai Imam Husaini (Radiyallahu Anhu) ya yi musu baki, ya yi musu baƙar addu'a inda ya ce: "Ya Allah in ka raya su ka rarraba kawunan su , ka tarwatsa su ƙungiya-ƙungiya, kada ka sa shugabanni su yarda da su har abada, saboda sun gayyato mu domin su taimakemu, amma kuma sai suka afka mana da kisa". Waɗannan kaɗan ne daga ikrari da Imam Husaini ya yi kan bayanin waɗanda suka kashe shi.

2-MAGANAR ZAINUL ABIDIN (RADIYALLAHU ANHU)

Shi Aliyu ɗan Husaini (Radiyallahu Anhu) ne, yana daga cikin waɗanda suka kuɓuta daga cikin iyalan Husaini (Radiyallahu Anhuma) a Karbala saboda shi ganaune ba jiyau ba, ga abinda ya faɗa:

“Ya ku mutane (Mutanen Kufa) ina haɗa ku da Allah shin ba ku ne kuka rubutawa mahaifi na wasiƙu ba, amma kuka yaudare shi, kuka yi alƙawarin yi masa mubaya’a da biyayya amma kuka yaƙe shi kuka tozarta shi, Allah wadaranku, tur da tunaninku, shin da wane ido za ku yi tozali da ma’aikin Allah ranar lahira idan ya ce da ku shi ne kuka kashe iyalansa, kuka keta alfarma ta?”

Sai mata suka ɓarke da kuka, su kuwa mazajen suka rinƙa zagin junansu suke cewa: “kun halaka baku sani ba”.

Shi kuma (Zainul Abidin) sai ya ce: “Allah ya yi rahama ga duk wanda zai karɓi nasiha ta, ya yi aiki da wasiyyata akan Allah da manzonsa da iyalansa saboda mu masu koyi ne da Manzon Allah (Sallallahu Alaihi Wa Sallam).

Gaba ɗayansu sai suka ce:

"Mun yi alƙawari za mu bi duk umarnin da ka bamu, za mu tsare ka, za mu bi duk umarnin daka faɗa Za mu yaƙi wanda ka yaƙa, mu yi shiri da wanda ka yi shiri da shi. Sai mun kamo Yazidu, mun yi bara’a da waɗanda suka zalunce ka, suka zalunce mu”. Sai ya ce da su:

“Haba mayaudara, makirai, ai wannan ihu ne bayan hari, son zuciyarku ba zai bar ku ku iya aikata hakan ba. Wato so kuke ku yi min irin yadda kuka yi wa babana? Wallahi ba za ta yiwu ba jiya jiya kuka kashe mahaifina a cikin iyalansa, alhali zuciyata ba ta rabu da baƙin cikin rabuwa da shi ba, da rabuwa da Manzon Allah (Sallallahu Alaihi Wa Sallam) da 'yan uwa na ba

A lokacin da Zainul Abidin (Radiyallahu Anhu) yake wucewa sai ya ga ‘yan shi’ar Kufa suna ta kururuwa da koke-koke sai ya dube su cikin murya rarrauna ya daka musu tsawa ya ce: “Kuna wani koke-koke wai saboda mu, to su wane ne suka kashe mu in ba ku ba?”

3-MAGANAR UMMU KULSUM ‘YAR ALI (RADIYALLAHU ANHA)

Ƙanwa ce ga Husaini (Radiyallahu Anhuma) ita ma ganau ce ba jiyau ba, ga huɗubar da ta yi ga ‘yan shi’ar Kufa:

“Bayan haka, ya ku mutanen Kufa ya ku maha’inta mayaudara,makirai, kada Allah ya tsayar da hawayenku, kada Allah ya kawar da kukanku. Ku dai kun yi kama da mahaukaciyar nan da take yini tana saƙa, sai kuma ta zo ta tsittsinka abinda ta saƙa gutsun-gutsun. Kuma rantsuwa don kawai biyan buƙatunku. Babu abinda kuka iya sai girman kai da jiji-da-kai da gaba, da mugunta da ƙarya, ga kwaɗayi irin na

kuyangi, da tsanin riƙo da gaba, aikinku ya munana Allah ya yi fushi da ku, kuma za ku dawwama a cikin wuta.

Kuna wani kuka saboda an kashe ɗan uwa na? Za ku yi kuka mai yawa, za ku yi dariya kaɗan, kun yi abin faɗar da ba zai rabu da ku ba, ba kuma za ku ga sauƙinsa ba har abada, shi ne kuka kashe ɗan cikamakon annabawa,wanda ya fito daga tsantson tushen manzanci, shugaban samarin Aljanna, wanda kuke fakewa da shi in ana yaƙi, wanda shi ne gatanku, tir da aikinku, zunubin ku ya munana ranar ƙiyama, kun shiga uku kun lalace kun yi asara kun gamu da fushin Allah, za ku gamu da ƙasƙanci da wulaƙanci.

Ko kun san yadda kuka ɓatawa Manzon Allah (Sallallahu Alaihi Wa Sallam) rai?

Ko kun san girman alƙawarin da kuka karya?

Ko kun san matsayin alfamar da kuka keta?

Ko kun san darajar jinin da kuka zubar?

Haƙiƙa kun yi taɓargazar da ta kusa sanya sammai su kece, ƙasa ta tsage, duwatsu su rumurmushe"

4-MAGANAR ZAINAB 'YAR ALI (Radiyallahu Anha)

Ita ma 'ya ce ga sayyaydi Ali (Radiyallahu Anhu) kuma tana cikin 'yan kaɗan da suka tsira daga kisa ranar Karbala. A lokacin da suke wucewa a kan raƙuma sai taji mata suna ta karuruwa sai ta leƙo daga darbuka (rumfar da ake yi akan raƙumi) tayi tsaki tace:

"ku mutanen Kufa, mazajenku suna kashe mu, matanku suna yi mana kuka, sai ranar sakamako Allah zai yi hukunci tsakanin mu da ku"

Ya ɗan uwa mai karatu, ka ji maganganun waɗanda abin ya faru akan su, yanzu kuma ga maganganun manya-manyan malaman shi'a da kuma sunayen litattafan da suka yi bayani ƙarara cewa 'yan shi'a sune suka kashe Husaini.

Wani abin lura shine waɗannan malamai 'yan zamani ne waɗansu suna nan da ransu, Waɗansu kuma ba wani daɗe wa suka yi da mutuwa ba.

KAZIM AL-IHSA'I ANNAJFI

Ya ce: “waɗanda suka yaƙi Husaini su dubu ɗari uku ne, dukkaninsu ‘yan Kufa ne, babu mutumin Sham a cikinsu, babu mutumin Hijaz, babu mutumin Indiya ko Fakistan ko Sudan ko Misra ko Afrika, ƙabilu ne daban-daban daga Kufa”

AYATULLAHIL UZMA MUHSINUL AMIN

Ya ce: “Sai kuma mutane dubu ashirin daga Iraki suka yi wa Husaini (Radiyallahu Anhu) mubaya’a, amma suka yaudare shi suka kashe shi”

HUSAINI KARAMI

Ya ce: “Su mutanen Kufa, ba wai tarwatsewa kawai suka yi daga bayan Husaini ba, a’a saboda tsabar munafurcinsu sai suka rinƙa gaggawar zuwa Karbala suna ba da sunayensu domin a sa a cikin sojoji masu yaƙar Husaini don kawai su farantawa shaiɗan rai. Misali akwai wani mai suna Amr binul Hajjaj wanda ya rinƙa nuna goyon bayansa ga Husaini da kare alfarmar Ahlul Baiti har ma ya haɗa runduna domin ya kare Hani ɗan Urwah, amma sai ga shi ya canja yana kiran Husaini da sunan ɗan tawaye yana ma cewa da jama’arsa: “Ku yaƙi wanda ya fice daga addini ya rabu da jama’a”! wani misali na irin wannan munafurci shi ne Abdullahi Ibn Hauzah Attamimi wanda mutumin Kufa ne, ɗan shi’a ne tun zamanin sayyidina Ali, ta yiwu ma yana daga cikin waɗanda suka rubutawa Husaini wasiƙar gayyata, amma sai ga shi ya tsaya a gaban rundunar Husaini (Radiyallahu Anhu) yana cewa: “ya Husaini ina yi maka bushara da wuta” Subhanallah! Wa iyazubillah!

To ɗan uwa ka ji yadda gaskiyar magana take, amma kuma daga baya su waɗannan mutane sai suka dawo suna koke-koke suna zage-zage da tsine-tsine suna jifan waɗanda ba su ji ba ba su gani ba da laifinsu.

SUNAYEN LITTATAFAN DA SUKA TABBATAR DA CEWA YAN SHI’A SUKA KASHE HUSAINI

Domin tabbatar da wannan labarin, ga sunayen wasu daga cikin wannan magana garin da aka bugasu da shearar da kuma sunayen wadanda suka wallafa su:

LITTAFI / SHAFI	MARUBUCI	KAMFANI / SHEKARA
Almajalisul fakhira fi ma atimil itratit tahira. Sh.79	Abdul Husainil Amili	Mu’assatul Wafa’i Bairut
Ala khattayyil Husaii. Sb. 100	Dakta Ahmad Rasim Annafis	Al-Gadir, Bairut – 1418
Ma’amilul Madarasataini J.3 Sh. 71-72	Murtadal Askari	Maktabatul Fakih – Kuwait
Ma’alis Sibtaini J.1	Muhammad Mahdi Al-	Kum, Iran 1407

Sh.275	Ha’iri	
Nafasal Mahmum Sh. 172	Asshaik Al-Abbas Al-kummi	Darul Mahajaul
Muntahal Amal fi Tarihin Nabiyyi Wal Al. J. 1 Sh. 535 J. Sh. 454	Addarul Islamiyyah	Bairut 1414
Fi Rihabi Karbalash. 60-61	assahaikhHusain Kurani	Daarut ta’aruf liimatbu’at Bairut 1413.
Maktalul Husaini Sh.175	Murtala Iyad	Daruz Zahra Bairut 1412
Al-Ihtijaj J.2 Sh.29	Ahmad Ibn Ali Attusi	Sharikatul Kabti Bairut 1414

ALLAH TA’ALA YA YI MAGANIN MAKASA HUSAINI (RADIYALLAHU ANHU)
Allah ta’ala ya yi maganin duk wani wanda yake da hannu akan kashe Husaini (Radiyallahu Anhu) ta yadda musibu iri-iri suka yi ta afka masu.

Shi dai Ubaidullah ɗan Ziyad gwamnan Kufa, Ibrahim ɗan Ashtar ne ya yi masa kisan wulaƙanci ya tsinke kansa ya kai wa Mukhtar ɗan Abu Ubaidullah Assaƙafi, shi kuma ya aikawa Ibn Zubair, shi kuma ya tura shi ga Aliyu ɗan Husaini (Radiyallahu Anhu), kuma wani ikon Allah shi ma a ranar Ashura aka hallaka shi a shekara ta 67. Lokacin da aka ajiye kansa da na wasu mabiyansa, sai aka ga wani murtikeken maciji yana ta bin kan Ubaidullahi sai ya shige ciki hancinsa ya yi shiru sannan ya fito ya sake komawa ya yi haka sau biyu ko sau uku.

Shi kuma Yazidu tun daga lokacin kashe Husaini (Radiyallahu Anhu) Allah ta’ala ya ɗora masa baƙin jinnin, mutane suka yi ta yi masa tawaye, har dai ta kai mutanen madina ma su ma suka yi tawaye, dakarun Yazidu kuwa suka afka musu, suka yiwa madina kaca-kaca suka yi mummunar ta’asa da ba a taɓa ganin irin ta a madina ba.

Har dai yazidu ya mutu hankalinsa bai kwanta ba, kuma shekaru huɗu kacal ya yi yana mulki.

Akwai wani mutum da ya taɓa zagin Husaini (Radiyallahu Anhu) sai Allah ta’ala ya jefe shi da wasu taurari guda biyu, suka makantar da shi nan take.

Ibn Kasir Rahimullah ya ce: “Mafi yawan labaran da aka rawaito dangane da musiba da cututtukan da suka kama waɗanda suka kashe husaini ingantattu ne, saboda waɗanda basu gamu da wani bala’i ba daga cikinsu ‘yan kaɗan ne, yawancinsu haukacewa suka yi

Alhamdulillah, Allah ta'ala dama ya ce: "haƙiƙa muna taimakon Manzanninmu da waɗanda suka yi imani".

Kuma komai daɗewar azzalumi sai ya wulaƙanta. Ya Allah ka ƙara yardar ka da rahamarka ga Husaini (Radiyallahu Anhu) da dukkanin waɗanda suka kwanta dama tare da shi. Amin.

MATSAYIN YAZIDU A WURIN MALAMAI

Tun daga lokacin da abubuwan takaici na kisan Husaini (R.A) da kai mummunan hari Madina da sauran balahirar da aka yi ta yi a lokacin mulkin Yazidu, ra'ayi ya sha bamban akansa, na farko dangane da nagartarsa ko rashinta, na biyu kuma shi ne ya halatta a tsine masa ko bai halatta ba.

Ra'ayin malamai kan yazidu ya rabu gida uku:

- Suna cewa Yazidu kafiri ne, munafiki ne zindiki ne, kuma wai ya sa an kashe Husaini ne, saboda huce haushin kakansa Utba da dan uwan kakansa Shaiba, da kawunsa Walid Ibn Utba da sauransu wadanda sayyidina Ali da sauran sahabbai suka kashe a lokacin yakin Badar da sauran yakoki tare da manzon Allah (S.A.W). kuma har wakoki yayi da suke nuna hakan. Saboda hakan suke ganin bai halatta ba a so shi ba, sai dai a ki sannan kuma a yita la'antar sa. Wannan shine abin da gabaɗayan Rafilawa suke kai (Shi'a yan dozin d.s).
- Bangare na biyu kuma suna daukar Yazidu a matsayin mutum managarci kuma shugaba mai adalci, har ma suna cewa a zamanin Annabi (S.A.W) aka haife shi, kuma ya dauke shi ya sanya masa albarka, wadansu ma suna fifita shi akan Sayyadina Abubakar da Umar.

wadannan ra'ayoyi biyu duka kuskure ne a hankalce haka a ilmance.

- Su kuma masu wannan matsakaicin ra'ayi kan Yazidu suna ganin shi dai yana daga cikin sarakunan musulmi, ya yi ayyukan alhairi a wasu bangarorin, a wasu sannan kuma ya yi tabargaza. Kuma ba a zamanin Annabi (S.A.W) aka haife shi ba, a'a an haife shi ne a zamanin sayyadina Usman, kuma shi ba kafiri ba ne. kuma a lokacinsa aka kasha Husaini aka yi ta'annati a Madina, shi ba sahabi ba ne, baya kuma cikin manyan salihan bayi. Wannan shine ra'ayin mafi yawan malamai.

Dangane da la'antarsa kuwa da kaunarsa haka ra'ayi ya sake kasuwa kashi uku, wasu suna ganin ya kamata a la'ance shi, wadansu kuma suna ganin a so shi kada a

la’ance shi, yayin da na tsakiya suke ganin kada a so shi kada a ki shi, kuma kada a la’ance shi kada a yabe shi, a bar shi kawai da shi da mahaliccinsa.

Su masu ganinsa a matsayin kafiri kuma ya halatta a la’ance shi suna dogaro da abubuwa da aka ce ya yina fasikanci da zalunci da almubazzaranci sannan kuma ga kashe-kashe wanda ya hada da zubar da jinin Husaini da dimbin Mutane a madina. Da wakoki da aka ce yayi don nuna farin cikinsa da kashe-kashen da wulakanta ahlulbaiti, da fatan da aka ce ya yina ina ma da kakanninsa kafirai da suka mutu a yakin Badar za su dawo, su ga yadda aka yi kaca-kaca da abokanan hamayyarsu.

Su kuwa masu sassaucin ra’ayi akan Yazidu sun yi nazarin dukkan ruwayoyin da suke dangantaka da shi da wadannan munanan ayyuka, sai suka ga babu ruwaya guda daya da ta inganta a cikinsu, kawai kage-kage ne na makiya. Suka ce shi bai umarci Ibn Ziyad ya kasha Husaini ba, kuma ba a kai kan Husaini wurinsa ba, kuma wakoki da aka ce yayi sharri aka yi masa, kuma lokacin da ya sami labarin kashe Husaini yayi bakin ciki, ya la’anci Ibn Ziyad har ma aka yi ta koke-koke a gidansa. Kuma shi kansa Husaini ya nemi a kyale shi ya je wurin Yazidun aka ki, da ya san in ya je wurin sa kashe shi zai yi mene ne amfanin yace zai je wurinsa?

Suka ce duk abubuwan da ake cewa yayi manyan zunubai ne, musulmi kuwa baya zama kafiri dan ya aikata sabo.

Wani dalili kan rashin ingancin ruwayoyin fasikanci da ake danganta su ga Yazidu shine:

Muhammad Ibn Hanafiyya dan sayyadina Ali ne, kanin Husaini, bayan shekara guda da kasha Husaini ya ziyarci Yazidu a Sham a inda ya girmama shi ya rinƙaba shi hakuri kan abinda ya faru, yace da ina nan da haka ba ta faru ba. Sai ya ce da shi: ba na son jin komai game da yaya na sai alhairi, na tabbatar da kana wurin da hakan ba ta faru ba, amma dai ajali ba ya wuce lokacinsa.

Haka an nemi da ya yiwa Yazidu tawaye a shekara ta 65 yaki, domin a gamsar da shi kan dalilin tawayen sai Abdullahi Ibn Muti yace da shi shi fa yazidu mashayi ne, baya salla, baya aiki da Kur’ani.

Sai yace da su to ni na je wurinsa na zauna da shi ban ga wadannan abubuwan da kuka faɗa ba. Na ga yana kula da salla, yana yin alhairi yana tambaya kan hucunce-hukuncen addini, yana bin sunnar Manzon Allah (S.A.W).

Sai suka ce da shi ai don ya ganka ne ya yi wannan. Sai yace to me nake da shi da zai yi kwadayinsa ko ni wane ne da zai ji tsoro na ya nuna min kirki? Shin wai ku

kun gan shi da idon ku yana shan giyar? In kungan shi kuma kun kyale shi to kun yi dai-dai da shi a laifi, in kuwa baku gan shi ba, to bai halatta ku yi shaida akan abin da baku sani ba. Sai suka ce duk da bamu gani ba amma mun san gaskiya ne. sai yace: ai Allah bai yarda wani ya bada shaida basai akan abinda ya sani.

Sai suka ce kodai ba ka so wani yayi shugabancin sai kai? In haka za mu nadaka in mun tsige shi. Sai ya ce ba zan yi yaki akan wannan manufa taku ba ta kowane hali.

Sai suka ce da shi to ai ka yi yaki tare da babanka (Ali) sai ya ce to ku kawo min irin sa a yanzu sai in yi yaki, sai suka ce ka umurci ‘ya’yanka su biyu su yi yakin. Sai ya ce ai da zan sa su suyi yakin ai da nima na yi. Sai suka ce to kazo cikin jama’a kayi bayani, wanda zai zaburar da mutane, sai ya ce subhanallah! Ni na ki yi, kuma na ce a yi? Ban zama mai nasiha ba kenan ga bayin Allah. Sai suka ce to zamu tilasta maka sai ka yi jawabin. Sai ya ce ni kawai cewa zan mutane su ji tsoron Allah, kada su saba wa Allah don neman yardar wani mahaluki. Sai ya gudu makka.

Wannan shi ne takaitaccen bayani dangane da matsayin malamai kan Yazid, don neman cikakken bayani ka iya duba wannan litattafai:

- Masu zazzafan ra’ayi kan Yazidu:
    - Abdulrahman Ibnul Jauzi – ya rubuta littafi mai suna “Arradu alal Muta’assibabul anid almani’u mm zammi Yazidu – Dakta Haisam Abdurrahim ya yi masa ta’aliki.
    - Sa’adudin Attaftazani – a cikin littafinsa mai suna “sharu aka idun Nasafiyya. Sh. 181.
    - Shihabuddin Al-Alusi a tafsirin Ruhul ma’ani. J. 26 Sh. 72. Da sauransu.
- Masu matsakaicin ra’ayi akan Yazidu
    - Imam Abu Hamid Algazzali – a littafinsa Ihya’u ulumiddin j9. Sh. 205-207 mai haefe da Ithafu.
    - Ibn Taimiyya a cikin Fawata J.4 Sh. 294-296 da manhajjussunnah J.4 Sh. 571.
    - Imamu Zahabi – Siyarul a’alami annubala. J. 4 Sh. 36.

- Murtada Azzabidi – Ithafussadatjl Muttakin Sharin Ihya'u ulumuddin j.9 sh.204-209.
- Sirajuddin Al-Aushi a "Bada'ul amali sh. 103 mai hade da sharhin Mulla aliyul kari.
- Mulla Aliyul Kari – a sharhin Bada'aul amali sh. 103-105.
- Ibn Hajar Aihaitami Almakki – a "Alfatawa Alhadisiyya" sh. 192 – 192.

A takaice dai mutum ya shagala da kansa ya fi komai alhairi saboda zage-zage da tsine-tsine babu abinda zai kari mutum da shi. Ya Allah ka shirye mu tafarkin dai-dai.

KAMMALAWA

A takaice dai wannan shi ne dan tsokaci akan tababa, da takaddama da take faruwa a tsakanin musulmi bisa ga abin da ya faru tsakanin gwamnatin Yazidu, da kuma Ahlul Baiti wanda ya kai wasu suna kafirta waccen gwamnati da magoya bayanta wasu ma har suna zagin iyayen Yazidu da kakanninsa, dama wadanda suke tare da shi, alhali basu a kayi, kuma ba su san za a yi ba.

Wasu kuma a gefe idan su ya rufe da soyayya har ma basa ganin laifin wadanda suka kashe Husaini (R.A) da 'yan uwansa, suna ganin kamar ganganci ya yi kamar basu san kaddara ba wa'iyazu billah.

Hakkin ilimi ne kawai ya sa na yi wannan rubutu badan na so ba saboda dacin wannan ta'asa. To amma ya zama dole a fito da bayanai saboda wasu sun ɗau wannan kaddara a matsayin kasuwar tallata hajarsu ta kin Sahabbai, wanda abin bai shafe su ba.Hakan bai dace ba, sharadi ko ka fadi yadda abin ya faru in ka sani ko ka kame bakinka, baka da wata kotu da za ka iya hukunta wanda bashi da gaskiya a cikin wannan hautsini babu abin da ka iya sai addu'a, kamar yadda Allah (S.W.T) yayi umarni a cikin fadrsa: *"wallazina jaauu min ba'adihim yakuluna rabbanagfirlana wali ikhwaninallazina saba'una bil imaaniwala tajalfikulubinaa galillazina amanu rabbanaa innaka ra'ufurrahim".*

A karshe ya kamata al'umar musulmi mu koma asalin abin da ya haɗa mu a tushe, kada wasu abubuwa da suke a rassa su rarraba mu, mun dai ji maganganun magabata, wadanda wannan abu ya faru a gaban su, da kuma irin matakin da suka ɗauka, don bazamu kai su imani ba ko hangen nesa.

Sannan mun sani duk girman laifin musulmi mutukar bai fita daga musulunci ba, Allah yana iya yafe masa kamar yadda yace:

"Innallaha la yagfiru in yashrakabihi, wa yagfiru maa duna zalika liman yashaa'a"

Ya kamata muji zafin abin da ya faru da Husaini da iyalansa (R.A), amma shi muyi masa murna domin shahada yayi, kuma kuma karshen burin musulmi kenan ya Allah (S.W.T) ka karbi shahadar Husaini da wadanda suke tare da shi, ka kare gidan Annabi (S.A.W) da mutuncin su. Ka kara yardarka ga sahabbai ka kare darajar su.

Allah ka karya makiya musulmi, ya Allah ka kare mu daga ɓarnar munafikai ka nuna mana gaskiya gaskiya ce ka bamu ikon binta, ka nuna mana karya karya ce ka bamu ikon guje mata.

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