Ibn Taimiyya da Tauhidi

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Ibn Taimiyya, Tarihinsa Da Akidunsa (Wahabiyanci Akidu Da Aiki) Ayatullahi Ja'afar Subhani

Tauidi A Ibada Akida Ce Ta Dukkan Musulmi Tauhidi da kadaita Ubangiji wani abu ne wanda ya hada dukkan annabawan da Allah ya tayar, domin kuwa dukkansu sun hadu a wajen kira ga wannan kalma guda daya, musamman Annabi Ibrahim (A.S) wanda dukkan addinai manya guda uku suke jingina kansu zuwa gareshi (wato Yahudanci, kiristanci da musulunci).

Sakamakon haka babu wani mutum wanda zai danganta kansa zuwa ga daya daga cikin wadannan addinai face ya yi imani da wannan kalma ta tauhidi, haka nan taken dukkan musulmi sakamakon biyayyarsu ga Manzo shi ne wannan kalma ta "La Ilaha illal-Lah" wato babu wani Ubangiji sai shi Allah madaukaki guda daya, wato shi ne kawai wanda ya cancanci a bauta masa, don haka dole ne kowane mutum ya mika wuyansa domin ibada zuwa gareshi.

Duk da yake musulmai suna da sabani a kan wadansu abubuwa a tsakaninsu, amma a kan wannan kalma dukkansu sun hadu a wuri guda cewa babu abin bauta da gaskiya sai Allah shi kadai, haka nan a da musulmi dukkansu sun tafi a kan imani da ceto daga waliyyan Allah da girmama kaburburansu, saboda haka a nan ba su da sabanin ra'ayi a kan hakan.

Ta haka ne har ya kasance yayin da mahajjata suka je aikin hajji sukan yi tasbaha da kasar kabarin Sayyidina Hamza shugaban shahidai. Haka halin musulmi ya kasance a wancan zamani har zuwa farkon karni na takwas a lokacin da wani mutum mai suna Ahmad Bn Taimiyya ya zo yayin da ya fara fito na fito da wasu akidun da muslmi suke a kai a wannan lokaci, wato yin imani da irin wadannan akidu yakan fitar da mutum daga cikin musulunci zuwa ga shirka. A matsayin misali Ibn Taimiyya ya yi da'awar cewa lallai akwai ceto a gobe kiyama, amma shirka ne mutum ya nemi ceton daga waliyyan Allah a nan duniya.

Saboda haka idan aka biyo mu a nan gaba kadan zamu dauki wadannan akidu na Ibn Taimiyya daya bayan daya mu yi bayani a kansu da matsayin kowane a mahangar Kur'ani da Sunnar Ma'aiki (S.A.W) Amma kafin wannan ba zamu iya boye bakin cikimmu ba a kan cewa Ibn Taimiyya ya zo da wadannan ra'ayoyi nasa ne a lokacin da musulmi suke cikin tsananin bukatuwa zuwa ga hadin kai sakamakon mawuyacin halin da suka samu kansu a cikin hare-haren kiristoci da Magul. Amma abin bakin ciki a wannan lokaci ne Ibn Taimiyya ya zo da irin wadannan ra'ayoyi masu raba kan musulmi.

Bincike a kan tarihin rayuwar Ibn Taimiyya da mawuyacin halin da musulmi suke a wannan

lokaci domin daukar darasi a kan abin da ya faru a tarihi yana da muhimmancin gaske. Farkon karni na hudu zuwa rabin karni na biyar bayan hijira, wani yanki ne mai hadari a cikin tarihin musulunci. A wannan lokaci ne manya-manyan mutane da suka yi wa musulunci aiki suka bayyana, kamar su Ibn Sina da Abu Raihan Biruni da Firdausi da Sahib Bn Ubbad Nizamul mulk Tusi da dai sauransu, wadanda suka taka rawa a fagagen ilimi da dama kamar adabi da abin da ya shafi siyasa da dai sauransu. Wanda sakamakon haka ne suka samu damar bayyanar da cigaban musulunci a idon duniya. Kamar yadda mutanen yammacin duniya suka ambaci wannan zamani da zamanin sake raya ilimi na musulunci.
Amma abin bakin ciki bayan shudewar wannan zamani sai ya kasance duniyar musulmi ta fuskanci rikice-rikicen siyasa da na akida wanda yake cike da duniyar musulmi a yau, sakamkon haka ne kuma aka manta da manyan mutane wadanda suka yi wa addini aiki a tarihin musulunci kuma taurarurwar da ke haskawa ta musulunci ta dushe.

Hadin Kan Kiristoci Da Masu Bautar Gumaka Yammacin duniya kuwa mabiya addinin kiristanci wadanda ba su manta da cin nasarar musulmai da suka yi a kansu ba a Andulus, da yadda musulunci ya ci gaba a wannan nahiya, sai suka dauki aniyar daukar fansa yayin da suka fahimci cewa musulmi sun samu rauni a tsakaninsu sakamakon rikicin da yake faruwa a tsakaninsu na akida da siyasa. A sakamakon haka ne a shekarun karshen karni na biyar shugabanin cocin katolika da yake a Rom wanda kuma kusan shi ne shugaban kiristocin duniya (wato fof) ya yi umarni da kai wa musulmi hari a palasdin (wanda ita ce alkiblar musulmi ta farko) sakamakon haka ne dubban daruwan kiristocin duniya da suke zaune a yammacin duniya suka yo ca domin amsa kiran wannan shugaban kiristanci na duniya a wannan lokaci wato ya tayar musu da tsohuwar gabarsu da musulunci wanda yake addini na kadaita Allah madaukaki, ta yadda suka mai da Kudus wani wuri na kisan al'ummar musulmi, wato a yakin da ya shahara tsakanin musulmi da kiristoci ya dauki tsawon shekara 200 ana gwabzawa wanda ya janyo kisa da raunata dubban daruruwam al'ummar musulmi. Wannan yaki kuwa ya fara ne daga shekara ta 1095-1291.
Wani babban abin bakin ciki kuma shi ne bayan musulmi ba su warware da abin da suka hadu da shi a yakin Kods tsakaninsu da kiristoci ba sai kuma suka fuskanci wani babban abin bakin ciki da ya dara wannan, wannan karan kuwa Magul da jagorancin Cangiz suka kawo wa al'ummar muslmi hari ta yadda duk wani abin da suka hadu da shi a kasashen musulmi sai sun ga bayansa, ko kuma su kama matsayin bursunan yaki ko kuma a matsayin ganimar yaki. sannan bayan shekara hamsin da yin wannan ne jikan Cangiz mai suna Holako shi ma ya kai wa Bagdad hari wacce take cibiyar musulunci ce a wannan zamani ta yadda ya kashe dubban

musulmi a wannan lokaci, a wannan lokaci ne ya kai karshen khalifancin Abbasiyawa, wannan kuwa ya faru ne a shekara ta (656BH) Bayan nan bai tsaya a nan ba kawai sai ya jagoranci rundunarsa zuwa garuruwan sham, wanda ya kai hari a garuwan Halab da Mausil inda ya Maimaita abin da ya yi a Bagdad, wannan kuwa ya faru ne a shekarun (657-660BH) a dai- dai wannan lokaci kuma Misra da Sham suna cikin fuskantar matsananci hare-haren kiristoci ta yadda wani lokaci rundunar kiristoci sukan yi gab da su shiga cikin Alkahira babban birnin Misra. Idan da mutuwar Babban sarki Magul wato Mungokan bai sanya ba Holako ya dawo baya ba zuwa Iran, da kuma shan kashin da kwamanda Holako ya gamu da shi a Palasdin wanda ya Maimaita abin da Jalut ya hadu da shi a Palasdin, to da a wannan lokacin ba a san makomar Misra ba.

Wannan hare-hare na Magul da suka yi ta kai wa duniyar musulmi a farkon karni na bakwai ya bai wa kiristocin yammacin duniya babbar damar da zasu ci gaba da kai hare-hare a garuruwan Andulus wanda suke cibiyar musulunci a kasashen turai, don haka shekara ta 609-889H suka fara kai hare-harensu a kan Andulus domin mugun nufinsu na shafe duk wata alama ta musulunci a wannan nahiya. Abin da ba zamu wuce ba a nan sai mun tofa albarkacin bakinmu shi ne, a duk tsawon lokacin hukumar Magul, sarakunan kasashen turai sun kasance suna kai da kawo tsakaninsu da masarutar Magul, domin su yi taimakekiniya a kan gamawa da al'ummar musulmi. Bugu da kari ma matar Holako ta kasance kirista ce, haka nan kwamandansa a garuruwan Sham ya kasance kirista ne, wanda wannan yake kara tabbatar mana da taimakekeniya a tsakaninsu a kan gamawa da musulmi.

Haka nan sarakunan Magul wadanda suka gaji Holako duk sun kasance sun bi abin da Holako ya kasance yana yi na yakin musulmi: Aba khakan wanda yake da ne ga shi Holako wanda ya yi zamani a shekara ta (663-670BH) ya kasance ya auri 'yar sarkin Rom wacce ita ce hedikwatar kiristoci a wannan zamani ta yadda ya hada kansa tare da sarakunan faransa da na Engila domin yaki da musulmi, ta haka ne suka kai hare-hare zuwa Sham da Misra wadanda suke garuruwa ne muhimmai na musulunci a wannan lokaci. Haka nan wanda ya fi Aba khakan muni shi ne dansa mai suna Argun wanda ya yi zamani tsakanin shekaru na (683-690Bh) ta yadda sakamakon shawarar da wazirinsa wanda yake Bayahude ne mai suna Sa'adu daula Abhari ya ba shi shawara a kan ya kai hari Makka ya mayar da dakin ka'aba wurin bautar gumaka, da haka ne ya ci gaba da tube manya-manyan shugabanni na musulmi da kashe wasu daga cikinsu da tanadar runduna wacce zai aiwatar da wannan mugun nufi na shi don ya kai hari zuwa garuruwan Hijaz, Amma abin farin cikin Allah madaukaki bai ba shi damar aiwatar da wannan manufa tasa ba, domin kuwa Argun sai ya kamu da rashin lafiya kuma aka kashe wannan wazirin nasa wanda yake Bayahude ne, da haka ne Allah ya kai karshen wannan fitina

tasu.
Gazakhan wanda yake daya daga cikin shahararrun sarakunan Ilkhani (Magul) wanda yake har ya musulunta amma duk da haka nan bai bar tunanin kai wa Misra da Sham hari ba.
Sakamakon haka ne tsakanin shekara ta 699-702 garuruwan Sham suka hadu da yaki mai tsanani wanda ya auku tsakanin sarakunan Magul da sarakunan Musulmi na misra, sannan mafi yawancin nasarar da sarakunan Magul da suka yi a kan musulmi ya kasance matsayin taya murna da Karin karfi ga kiristocin da suma suke yakin musulmi.
A wannan matsanancin hali ne Ibn Taimiyya ya fara yada wadannan munanen akidu nasa, sakamakon haka ne manyan malaman musulunci (Sunna da Shi'a) na wannan lokaci suka tashi tsaye domin kalu balantar wannan akidu wadanda suka haifar da babbar baraka tsakanin al'ummar musulmi.
A daidai wannan lokaci duniyar musulmi tana cike da bukatar wani mai karfin zuciya wanda zai tashi ya kara kiran musulmi a kan hadin kai da tsayuwa a sahu guda daya domin yakin mushirikai da kiristocin da suke yakar musulmi da musulunci, amma abin bakin ciki a wannan lokaci sai Ibn Taimiyya sabanin wannan abin da duniyar muslmi suke bukata wato hadin kai, sai kawai ya zo da abin da ya kara raba kan al'ummar musulmi.
An haifi Ibn Taimiyya a shekara ta (661BH) a garin Harran, wato bayan faduwar daular Bagdad da shekara biyar, Harran daya daga cikin garuruwan sham ne, sannan Ibn Taimiyya ya fara karatunsa na farko har zuwa lokacin da ya kai shekara 17 a wannan gari nasu. Hare-haren Magul zuwa wasu daga cikin garuruwan Sham, ya kasance abu mai ban tsoro ga zukatan al'umma a wannan lokaci, sakamakon haka ne Abdul Halim wato mahaifin Ibn Taimiyya tare da wasu daga cikin na kusa da shi suka bar wannan gari nasu zuwa Damaskas kuma suka ci gaba da zama a wannan gari, har zuwa shekara ta 698 ba a ji wani abu ba daga Ahmad Ibn Taimiyya, amma daga farkon karni na takwas aka fara jin wasu akidu masu ban tsoro daga Ibn Taimiyya, musamman a lokacin da mutanen Hammat suka bukace shi da ya fassara musu ayar nan wacce take cewa "Arrahaman alal arshis tawa" yayin fassara wannan aya ya hadu da matsaloli ta yadda ya baiwa Allah wuri a sama yana zaune a kan wata karagar mulki.
Mafi yawan musulmi daga cikinsu akwai 'yan Shi'a wadanda suka yi imani da cewa Allah madaukaki ya tsarkaka daga jiki da duk wani abu na jiki, sun yi Imani da cewa Allah madaukaki ya wuce ya kasance a wani wuri na musamman domin hakan zai kasantar da Ubangiji wanda ya takaita a wani wuri sabanin wani wurin, domin kuwa kamar irin ayoyin da suke cewa" Allah ba ya kama da wani abu, ko kuma wacce take cewa; "Ba shi da wani mai kama ko daidai da shi". Dukkanin wadannan ayoyi suna tabbatar mana da cewa Allah madaukaki ba ya kama da wani abu daga cikin siffofin bayinsa.

Amma Ibn Taimiyya kamar yadda ya fassrara ayar da muka ambata a sama ya siffanta Allah da mutum ta yadda yana zaune a kan al'arshi kamar yadda mutum zai zauna a kan karagar mulki.

Yaduwar wannan amsa ta Ibn Taimiyya a garin Damashka da gefenta ya sanya malamai suka yi wa Ibn Taimiyya ca a kan wannan magana, Sannan malaman wannan zamani suka bukaci alkali Jalaluddini Hanafi wanda yake shi ne alkali a wannan lokaci da ya gurfanar da shi a gaban kotu sannan ya hukunta shi, sakamakon haka ne alkali ya kira shi domin ya amsa karar da ake yi masa amma Ibn Taimiyya sai ya ki halartar wannan kotu.

Ibn Taimiyya ya ci gaba da yada akidunsa wadanda suka sabawa na musulmi a wannan lokaci, sakamakon haka ne duk ya rikita al'amura a tsakanin al'ummar musulmi. Yana cikin haka ne a shekara ta 705 aka gurfanar da shi a gaban kotu yayin da kotu ta yanke hukunci korar sa daga kasar Sham zuwa kasar Misra. Ibn Taimiyya ya kasance a cikin Kurkuku har zuwa shekara ta 707 in da ya fito daga kurkuku kuma a shekara ta 712 ne ya dawo zuwa Sham in da ya ci gaba da yada akidunsa, sakamakon haka ne a shekara ta 721 aka sake hukunta shi a kotu inda aka aika shi zuwa gidan jarun, a shekara ta 728 ne kuma ya riga mu gidan gaskiya a cikin gidan kurkuku.

Wannan littafi ba zai ba da damar yin bayani ba a kan abin da malaman Sham da Misra suka sanar a kan Ibn Taimiyya a wannan lokaci, sai dai kawai a nan zamu wadatu da yin bayani a kan abin da ya sauwaka ta yadda kawai zamu iya fahimtar yadda Ibn Taimiyya ya kawo rudani a tsakanin al'umma da malam wannan zamani, sannan mu fahimci irin yadda ya shuka itaciyar munafunci a tsakanin al'umma.

Shahararren dan yawon shakatawar nan mai suna Ibn Batuta ya yi bayani a cikin littafinsa mai suna tafiye-tafiyen Ibn Batuta, yana cewa: A Damaskas na ga wani babban Fakihi na Hambaliyya mai suna Takiyyudin Ibn Taimiyya, ya ci gaba da cewa wannan malami ya kasance yana magana a fannoni daban-daban na ilimi sai dai ya kasance tunanisa taikaitacce ne, sai ya ci gaba da bayani, ya ce a wata jummu'a Ibn Taimiyya ya kasance yana wa'azi a wani masallaci sai ni ma na halarci wannan wa'azi nasa, daga cikin maganganunsa ga abin da yake cewa: Allah madauki ya kasance yana sakkowa daga Al'arshi zuwa sama ta daya kamar yadda nake sakkowa haka daga bisa mimbari, yayin da ya fadi wannan magana sai ya sakko daga bisa matakalar mimbari daya wato haka Allah yake sakkowa daga al'arshi zuwa sama ta daya, a wannan lokaci sai wani malami fakihi dan malikiyya mai suna Ibn Zahra ya kalubalance shi a kan wannan ra'ayi nasa, amma mutane sai duk suka tashi domin nuna goyon bayansu ga Ibn Taimiyya sannan suka ci gaba da dukan wannan malami dan malikiyya.

Wannan wasu daga cikin akidunsa kenan wanda Ibn Batuta da kansa ya ji ya gani, sakamakon

haka ne duk wani mutum wanda yake mai hankali da masaniya a kan Allah madaukaki idan ya ji irin wannan bayani a kan Allah madaukaki dole ne ya nemi tsari daga Allah a kan hakan.

Duk da cewa Ibn Taimiyya ya kawo rudani a cikin al'umma amma gefe guda kuma ya taka rawa a addini, amma bai kamata ba mabiyansa su runtse idanunsu a kan abubuwan da ya yi na kirki su manta da abubuwan da ya yi wadanda ba na kirki ba ta yadda zasu yabe shi ko ta halin kaka ba tare da la'akari da hakan ba.

Amma masu neman hakikanin al'amura fiye da Aflaton wato masu 'yantaccen tunani sun yi nazari ne a kan dukkan wadannan sassa guda biyu wato abubuwansa na kirki da na banza, sannan suka yi bayani a kan kura-kurarensa. wasu daga cikin manyan malaman da suka tashi da irin wadannan ayyuka kuwa, sun kasance daya daga cikin manyan malaman da ake ji da su a wannan zamani a garuruwan Sham da Misra, yayin da suka fitar da sakamakon cewa lallai akidun Ibn Taimiyya sun sha bamban da koyawar annabawa da waliyyan Allah. A kan haka ne suka rubuta littattafai daban-daban don kalu balantar wadannan akidu da koyawar Ibn Taimiyya, daga cikin wadannan malamai kuwa su ne kamar haka:

1-Sheikh Safiyuddin Hindi Amuri (644-715Bh)

2-Sheikh Shahabuddin Bn Jahbak kilabi Halbi ya yi wafati a (733BH)

3-Alkalin alkalai Kamaluddin zamalkani (667-733)

4-Sadaruddin murahhil ya rasu a (750)

5-Shamsuddin Muhammad Bn Ahamad Zahbi ya rasu (748)

6-Ali Bn Abdulkafi subki ya rasu (756)

7-Muhammad Bn shakir kutbi ya rasu (764)

8-Abu Muhammad Abdullahi Bn As'ad yafi (698-768)

9-Abubakar Hasani Damashki ya rasu (829)

10-Shabuddin Ahmad Bn Hajar Askalani (852)

11-Shahabuddin Bn hajar Haitami ya rasu (973)

12-Jamaluddin Yusuf Bn tagarriAtabaki (812-874)

13-Mulla Ali Kari Hanafi ya rasu (1016)

14-Abul Ais Ahmad Bn Muhammad Maknasi wanda ya shahara da Abuk kadhi

15-Yusuf Bn Isma'il Bn Yusuf Nabhani (1265-1350)

16-Shaihkh Muhammad Kauthari Misri ya rasu (1371)

17-Shaikh Salama Kadha'I Izami ya rasu 1379Bh

18-Shaikh Muhammad Abuz Zahra (1316-1396)

Wasu daga cikin wadannan manyan malamai sun rubuta littafai musaman a kan raddin akidun Ibn Taimiyya kamar Takiyyuddin Subki wanda ya rubuta littafai guda biyu a kan haka masu

suna (Shafa'us sikam fi ziyarati khairil anami da Addurral madhiyya fi raddi ala Ibn Taimiyya. Domin mai karatu ya san yadda malaman ahlussuna suka yi wa Ibn Taimiyya hukunci yana da kyau mu yi nuni zuwa wusu daga cikin maganganunsu kamar haka:

Shamsuddin Zahbi wanda yake daya daga cikin manyan malaman AhlusSunna kuma wanda yake ya yi fice wajen ilimin hadisi da ruwaya a lokacinsa, sannan kuma kamar Ibn Taimiyya yana bin mazhabar Hambaliyya ne, a cikin wasikarsa wacce take cike da nasihohi zuwa ga Ibn Taimiyya yana cewa:

Shin yanzu lokaci bai zo ba wanda zaka bar wannan duhun jahilci ka bar abin da kake yi ka tuba zuwa ga Allah? duk da cewa kana fuskantantar shekara saba'in na rayuwarka kuma kana yin kusa zuwa ga mutuwa, ina rantsuwa da Allah ba ni tsammani cewa kana yin tunanin mutuwa, ba ma kawai haka ba, kana wulakanta wadanda suke yin tunanin mutuwar, duk da cewa ba ni tsammanin zaka yarda da Maganata kuma ka amshi nasihata, kawai na san dangane da wannan 'yar gajeruwar maganar tawa zaka yi dogowar magana wacce zata sanya in yanke maganata, kodayaushe kana tunani a kan daukaka a gareni amma kawai na zabi in yi shiru ne. Duk da cewa kasan kai abokina ne amma kake yi mini haka, to ya zaka yi wa makiyyanka? ina rantsuwa da Allah daga cikin wadannan abokan gabar naka akwai masu dimbin ilimi, kamar yadda yake akwai daga cikin masoyanka wadanda jahilci da karya da rashin mutunci suka baibayesu. Zan yi matukar farin ciki idan zaka aibanta ni a zahiri, amma a boye ka amshi nasihata zuwa gareka, Allah ya jikan wanda ya gaya mini aibuna a matsayin kyauta zuwa gareni.

Masanin nan mai bincike wanda yake ya yi zamani da Ibn Taimiyya ya yi Imani da cewa: Ibn Taimiyya a cikin rigar bin kur'ani da Sunna da yin da'awar kiran mutane zuwa ga gaskiya da shiryar da su zuwa ga aljanna, ya sanya bidi'a a cikin akidun musulunci, sannan ya karya shika-shika musulunci. Ibn Taimiyya ya tashi tsaye domin fito na fito da dukkan al'ummmar musulmi, sannan ya yi wata magana wacce take nuni da cewa Allah madaukaki yana da jiki da gabobi, sannan ya yi Imani da cewa duniya ta kasance akwaita fil azal, sakamakon wannan maganganun ne nasa ya fita daga kungiyoyi guda 73 da ake fada na musulmi.

Sannan Asakiri a cikin tarihin rayuwar Ibn Taimiyya ya ambaci wata risala ta Ibn Taimiyya wacce yake yabon Mu'awiyya a ciki, sannan yake nuni da rashin halarcin la'antar Yazid. Sannan Ibn Hajar Haitami wanda duk masana sun tafi a kan girma da falalarsa a kan Ibn Taimiyya ga abin da yake cewa:

Allah madaukaki ya batar da shi sannan ya hallakar da shi kuma manyan malaman Ahlussunna sun tabbatar da rashin ingancin akidunsa. Don haka duk wanda yake so ya samu masaniya a kan akidunsa ya koma zuwa ga littafin Abul Hasan Subki da dansa Tajuddin da shugaban

Ahlussunna Izzuddin Bn Jama'a.

Maganganun Ibn Taimiyya ba su da wani matsayi, sannan shi mutum ne wanda ya kawo bidi'a, sannan mai batar da mutane wanda ba shi da birki. Allah madaukaki ya yi masa abin da ya kamata da adalcinsa sannan mu kuma ya tsare mu daga sharrin akidunsa.

Sakamakon kalu balantar da Ibn Taimiyya ya fuskanta daga malaman lokacinsa da na bayansa ya sanya akidunsa suka yi sanyi kuma suka yi ma gab da a manta da su, ta yadda da wahala ka ji wani yana magana a kan wadannan akidu nasa, ta yadda kamar ba a taba yin wannan mutum ba a bayan kasa, kuma kamar ba a taba zuwa da irin wadannan akidu nasa ba. Wadannan manyan masana da muka ambata a sama sun yi iya kokarinsu domin yin fito na fito da wadannan akidu marasa tushe, sannan sun yi riko da sunnar Ma'aiki (S.A.W) inda yake cewa: "idan bidi'a ta bayyana a cikin al'ummata to ya wajaba a kan malami ya bayyanar da ilminsa domin fito na fito da wannan bidi'a, idan kuwa bai yi haka ba to la'ana ta tabbata a kansa".

Kuma sakamakon wannnan fito na fito ne ya sanya ba zaka ga wani abu ba dangane da Ibn Taimiyya sai kawai a cikin littafin almajirinsa wato Ibn kayyum Jauzi (691-751) sannan shi kan shi wannan almajiri nasa wato Ibn Kayyum a cikin littafisa (Arruh) ya kalubalanci wadannan akidu na malaminsa.

A yanzu dole mu yi nazari a kan ta yadda wannan akida wacce ta bace ta kuma zama tarihi amma a cikin karni na sha biyu tauraruwarta ta sake bullowa kuma aka ci gaba da yada wannan akida ta hanyar wasu mutane da zamu yi maganar su. Saboda haka makalarmu ta gaba zata yi magana ne a kan haka.

WAHABIYANCI AKIDU DA AIKI

Muhammad Bn Abdulwahab A bahsin da ya gabata mun yi bayani a kan cewa, wannan akida ta Ibn Taimiyya ta bayyana ne a lokacin da al'ummar musulmi suke fuskantar tsananin hare-hare daga gabas da yamma a hannun kiristoci da Magul, wato lokacin da suke tsananin bukatuwa zuwa ga hadin kai a kan akidar da ta hada su wato akidun addinin na asali kamar imani da Allah da Manzonsa, ranar lahira da sauransu.

To ana cikin wannan hali ne wanda ko abin da Ibn Taimiyya yake fada yana da inganci to muna iya cewa ya zo da wannan kira nasa wanda ya raba kan al'umma a lokacin da yake mawuyacin hali ga musulmi. Duk da cewa kamar yadda muka gani a baya daga manyan malamai da suka yi magana a kan wadannan akidu nasa, kuma kamar yadda zamu gani a nan gaba dangane da wannan akida akwai maganganu masu yawa a kan rashin ingancinta.

Kuma kamar yadda muka gani, tun bayyanar wannan akida ta Iban Taimiyya muka ga yadda ya fuskanci kalu bale daga manyan malaman zamaninsa, wannan ne ya sanya aka kyamaci

wannan akida tasa, wato bata samu karbuwa ba daga al'ummar musulmi. Amma abin bakin ciki bayan wucewar karni biyar da bayyanar Ibn Taimiyya sai wannan akida ta sake bayyana ta hanun wani malami mai suna Muhammmda Bn Abdul Wahab, wato ya sake farfado da wannan akida wacce take raba kan al'ummar musulmi ta yadda abin zai kai ga kashe-kashe a tsakaninsu.

Jefa Rarraba A Tsakanin Musulmi A Mafi Mawuyacin Hali Abin bakin ciki kamar yadda ya kasance Ibn Taimiyya ya zo da wannan akida tasa a lokacin da musulmi suke tsananin bukatuwa zuwa ga hadin kai, haka nan Bn Abdul wahab shi ma ya sake jaddada wannan akida yayin da musulmi suke tsananin bukatar hadin kai, muna ma iya cewa wannan lokacin ya fi zama mawuyacin hali a kan zamani Ibn Taimiyya.

Yada wannan akida ta Ibn Taimiyya ta hanyar Muhammad Bn Adulwahab wacce ta haka ne ake yi wa wannan akida lakabi da wahabiyanci. Sun ci gaba ta yada wannan akida a cikin garuruwan Najad da sauran garuruwan Hijaz kamar su Iraki, Yaman, Sham da dai sauransu, tare da taimakon wasu manyan kabilun Najad. A farkon karni na sha uku wato karni na sha tara na miladiyya wannan al'amari ya auku a wadannan garuruwa. A wannan zamanin ne musulmi suke fuskantar tsananin hare-hare na 'yan mulkin mallakan kiristoci.

Turawan Birtaniya da karfin tuwo suka kwaci wani bangare mai yawa na India wanda yake a karkashin ikon musulmi wanda ya hada garuruwan Kabul da sauran sassan kasashen tekun farisa ta yadda ya hada har da kasar Iran.

Haka nan Turawan Faransa karkashin jagorancin Naflion suka kama Garuwan Sham da Misra da Palasdin.

Haka nan Turawan Rusia wadanda suke da'war rikon Kanbun shugaban kiristoci a wannan zamani suma suna cikin yunkuri domin kama garuruwan Iran da sauran inda daular Usamaniyya take iko, wato daga Kustantaniyya zuwa abin da ya kai palasdin har zuwa garuruwan Tekun Farisa. Ta haka ne suka yi nufin kama garuruwan Iran da duk wasu garuruwan daular Usmaniyya da suke cikin kasashen turai da wani bangare na Rusia (Kafakaz). Ta bangare guda kuma Amerikawa suma suna da kwadayin kama wasu daga cikin garururwan musulmi kamar wasu kasahsen arewancin Afrika sakamakon haka ne suka kai hare-hare zuwa Libiya inda suka yi ruwan bama-bamai a kan garuruwan Kasar Libiya da Algeriya domin su samu iko a kan kasashen musulmi. Haka nan ta bangare guda yakoki na faruwa tsakanin Kasar Otrish da daular Usmaniyya a kan kasar Saberiya tare da taimakon jirgin yakin ruwan Kasar Holand da Birtaniya yayin da suka kewaye kasar Algeriya, duk wannan abu ya faru ne a wannan zamani.

A wannan lokaci ne da musulmi suke tsananin bukatar hadin kai domin su fuskanci wannann barazana ta makiyansu, kwatsam sai Muhammad Bn Abdulwahab ya tashi domin yada wannan akida da take raba kan al'ummar musulmi. Yayin da ya zargi musulmi da laifin neman ceto daga waliyyan Allah da ziyarar kaburburan waliyyai, yayin da yake ganin wannan aiki shirka ne kuma yana wajabta a kashe wanda yake yin wannan aiki. A wannan lokaci ne ya kira wasu daga cikin larabawan kauye domin su tashi su yaki garuruwan da musulmin Sunna da Shi'a suke zaune ta yadda zasu kashe su sannan su kwashe dukiyoyinsu a matsayin ganimar yaki da kafirai domin kawai suna ziyarar waliyyai kuma suna neman ceto daga garesu.

Abin da yake da wuyar fahimta a cikin wannan al'amari kuwa shi ne, yaduwar wannan fatawa ta Muhammad Bn Abdulwahab a matsayin fatawar malami fakihi ta yadda yake kafirta musulmi duniya da kwadaitar da mabiyansa a kan yakar musulmi da kwashe dukiyoyinsu a mastayin ganimar yaki domin tuhumarsu da yake a matsayin mushirikai, kuma masu bautar gumaka. Wanda wannan aiki na Bn Adulwahab ya kwashe tsawon wadannan karnoni guda biyu na karshe da muke cikinsu, wanda wannan fatawa tasa wani abu ne wanda yake sabo a cikin al'ummar musulmi.

A cikin littafinsa mai suna (Kashfu shubhat) yana cewa: "Wadanda suke daukar Mala'iku da annabawa a matsayin masu ceto ko wadanda zasu kusantar da su zuwa ga Ubangiji, to lallai wadannan jininsu ya halatta kuma ya halatta a kashe su".

Mugun abun da yake cikin wannan akida ko mazhabar wahabiyanci yana iya bayyana a ta'addanci da yake faruwa a Pakistan da Afganistan a yau, wanda yake wani abu mai ban al'ajabi kuma mai wuyar fahimta.

A nan zamu yi bincike ne a kan rayuwar Muhammad Bn Abdulwahab wanda yake shi ne mujaddadin wannan akida ta wahabiyanci wacce ta samo asalinta daga Ibn Taimiyya, sannan mu yi bayanin akidojin wannan mazhaba ta wahabiyanci.

Muhammad Bn Abdulwahab an haife shi a shekara ta 1115BH a garin Uyaina wanda yake gari ne a yankin Najad da ke kasar Saudiyya. Mahifinsa kuwa shi ne Abdulwahab wanda mutumimn kirki ne mai tsoron Allah, sannan kuma ya kasance daya daga cikin alkalan wannan yanki. Muhammad Bn Abdulwahab ya koyi fikihun Hambaliyya a garinsu wato Uyaina. Sannan ya tafi Madina domin karo ilimi, a can ne fa ya ci gaba da koyon hadisi da fikihu.

A lokacin da yake karatunsa a garin Madina ya kasanshe a na jin wasu kalamai wadanda suke hikayar wata sabuwar akida, sakamakon haka ne malamansa suka damu a kan abin da zai faru daga gareshi a nan gaba, suna cewa: Idan har wannan mutum ya ci gaba da kira zuwa ga addini to tabbas zai batar da mutane".

Bayan wani lokaci Muhammad Bn Abdul wahab ya bar Madina zuwa wasu garuruwan musulmi

a inda ya yi shekara hudu a Basra sannan ya yi shekara biyar a Bagdad sannan ya yi shekara daya a garuruwan kurdawa, sannan ya yi sheka biyu a Hamadan. Bayan wani lokaci kuma ya bar nan ya koma Isfahan ya zauna can sannan ya wuce Kom ya zauna a can zuwa wani lokaci. Sannan ya bar nan zuwa Basra wanda a kan hanyarsa ta zuwa Basra ne ya tsaya a garin Ihsa, daga nan ne kuma ya tafi Huraima inda yake nan ne garin da babansa yake zaune.

Duk tsawon lokacin da mahaifinsa yake raye bai cika yin magana ba, sai dai wani lokaci jayayya takan kama tsakaninsa da mahaifinsa. Amma bayan mutuwar mahaifinsa a shekara ta 1153BH sai ya yaye hijabin da ya rufe akidunsa.

Kiran da Muhammad Bn Abdulwahab ya fara yi duk ya rikita al'ummar garin Huraima, abin da ya tilasta masa barin wannan gari zuwa garin Uyaina wanda yake a can ne aka haife shi sai ya koma can domin ya zauna a wannan gari. Ya kasance ya samu alaka da hakimin wannan gari na wannan lokaci wato Usman Bn Ma'amar ta yadda ya gabatar masa da wannan sabuwar akida tasa ya kuma neme shi da ya taimake shi wajen yada wannan akida tasa. Amma ba da dadewa ba sai Hakimin Ihsa wanda yake sama da hakimin Uyaina yake ya nuna rashin jin dadinsa a kan wannan aiki nasa. Sannan ya ba shi umarni da ya fitar da Muhammad Bn Abdulwahab daga wannan gari.

Sakamakon ya zamar wa Muhammad Bn Abdulwahab tilas a kan ya zabi gari na uku domin ya zauna can, sai ya kama hanyar garin Dir'iyya wato garin da Muhammad Bn Sa'ud yake mulki wanda yake kaka ne ga Ali Sa'ud.

Bn Abdulwahab ya gabatar da da'awarsa ga hakimin wannan gari, kuma suka kulla alkawari a kan cewa Bn Abdulwahab zai dauki bangare malanta yayin da shi kuwa sarkin gari zai dauki abin da ya shafi mulkin gari. Domin su kara karfin wannan dangantaka sai suka samar da alakar aure a tsakaninsu.

Taimakonsa Ga Ali Sa'ud Muhammad Bn Abdulwahab ya fara da'awarsa domin karfafa hukumar Bn Sa'ud kamar yadda suka yi alkawari. Sakamakon haka ne ba da jimawa ba a ka fara kai hare-hare zuwa garuwan kabilolin da suke kusa ana kashe su ana kuma kwashe musu dukiya. Wadannan dukiyoyi kuwa ba wasu ba ne sai dukiyoyin garuruwan Musulmin Najad wanda an kai musu wannan hari ne sakamakon tuhumarsu da ake yi a kan yin shirka da bautar gumaka, sakamakon haka ne dukiyarsu da rayukansu suka zama halas ga Muhammad Bn Sa'ud wanda yake shi ne hakimin Dir'iyya kamar yadda muka fada a baya, kamar yadda aka sani Alusi yana karkata ne zuwa ga akidar wahabiyanci amma a cikin littafinsa yana hikaitowa daga wani malamin tarihi mai suna Ibn bushr cewa:

A farkon al'amari na san garin Dir'iyya gari ne mai tsananin talauci amma bayan wani lokaci sai

ya koma daya daga cikin garuruwa masu arziki, ta yadda ya kasance har makamansu ana yi musu kawa ta musamman. Sannan sun kasance suna hawan dawakai na asali, sannan duk wani abin jin dadi sun kasance suna da shi a wannan lokaci ta yadda harshe ba zai iya siffanta wannan jin dadi ba.

Ya ci gaba da cewa wata rana ina cikin kasuwar Dir'iyya ina kallo yayin da mata da maza kowane yana bangarensa. Sannan a cikin wannan kasuwa akwai zinari da azurfa da sauran kayan ado, sannan ga kayan abinci kamar alkama nama da dai sauran kayan abinci ta yadda mutum ba zai iya fadarsu ba. Na kasance ina jin hayaniyar masu saye da sayarwa a wannan kasuwa kamar yadda kudan zuma ke wucewa, ta yadda wancan yana cewa na sayar wancan yana cewa na siya.

Abubuwa guda biyu ne suka taimaka wajen yaduwar da'awar Bn Abdulwahab musamman a kauyuka.

1-Karfin ikon hukumar Ali Sa'ud.

2-Nisantar mutanen Najad daga cigaban Musulunci da hakikanin musulunci.

Hare-Haren Wahabiyawa A Kan Garuruwan Musulmi Yakokin da wahabiyawa suka yi a a garuruwan Najad da wajensu sun kasance masu janyo hankali kamar yadda idan aka kai hari a wani gari to duk dukiyar da aka samu a wannan gari ta mayakan ce, wato idan har suna iyawa zasu iya mayar da har gidaje da gonaki wadanda suna iya mayar da su mallakinsu, idan kuwa haka ba ta yiwu ba, to sai su hakura da abin da suka samu na ganima daga dukiyoyi.

Kowace sabuwar akida idan ta bayyana musaman idan tana kira ne zuwa ga tauhidi to farko tabbas zata ja mutane, musamman a inda mutanen wurin ba su da cikkiyar masaniya a kan addini. Lokacin da Muhammad Bn Abdulwahab ya fara kiransa a kan tauhidi da yaki da shirka, wasu daga cikin manyan Najad da Yaman sun karbi wannan kira nasa. A matsayin misali a lokacin da guguwar kiransa ta isa Yaman sai Sarki Muhammad Bn Isma'il mawallafin littafin nan mai Subulu Salam fi sharhi bulugul muram ya yi wata kasida a kan yabon Muhammad Bn Abdulwahab in da yake cewa:

Aminci ya tabbata ga Najad da wanda ya sauka a Najad

Duk da cewa sallamata daga nesa ba zata amfanar ba.

Amma lokacin da shi wannan mutum ya samu labarin hare-hare da kisa da kwace dukiyar da wahabiyawa suke yi a garuruwan musulmi sai ya fahimci cewa Bn Abdulwahab yana kafirta muslmi ne, sannan ba ya ganin darajar jini da dukiyoyinsu, sai ya yi nadama a kan wakar da ya yi ma shi a baya, sai ya yi wata sabuwar kasida wacce take cewa:

Na warware maganar da na yi kan Najad

Domin kuwa ya iganta a gare ni sabanin abin da nake tunani a kansa.
Kisan da wahabiywa suka yi wa al'ummar musulmi a wajen ziyarar Imamai (A.S) wani bakin shafı ne a tarihin musulunci. Wani daga cikin marubutan wahabiyawa mai suna Salahuddin Mukhtar yana rubutawa kamar haka:
A shekara ta 1216 sarki Sa'ud ya tanadi wata runduna wacce ta kunshi mutanen Najad da sauran kabilolin kudanci da na Hijaz da dai sauran al'ummu daban ya nufi Iraki da niyyar kai hari. Ya isa Karbala a watan zulkida yayin da ya kewaye garin Karbala. A lokacin ne sojojinsa suka rusa garun Karbala da karfı suka shiga cikin garin suka kashe mafı yawan mutanen da suke waje da cikin gida da kasuwa. Sannan gab da azahar suka fita daga garin Karbala tare da ganimar da suka kwasa, sannan suka sauka a wani wuri mai ruwa inda ake kira Abyadh. Sai shi Sa'ud da kansa ya dauki kashi daya daga cikin biyar din dukiyar da suka kwaso saura kuwa mayaka suka kassafa a tsakaninsu. Wato duk sojan kasa zai dauki kashi daya sojan saman doki kuwa zai dauki kashi biyu, da haka ne kowa ya dauki rabonsa.
Ibn Bushr wanda yake masanin tarihi ne kuma mutumin Najad dangane da harin da wahabiyawa suka kaiwa Najaf yana rubuta cewa:
A shekara ta 1220BH Sa'ud ya jagoranci runduna mai yawa ya nufı garin nan mai tsarki shaharare na Iraki (wato Najaf) yayin da ya isa wannan gari sai ya zuba sojojinsa a wajen garin. Sannan ya bayar da umurnin kai hari da ruguza wannan gari, amma lokacin da suka isa bakin garin sai suka tarar da katon rami a gefen garin ta yadda ba zasu iya shiga ba. Sakamakon haka ne suka ci gaba da yaki ta hanyar musayar kibau, da haka ne a ka kashe da yawa daga cikin sojojin Sa'ud a wannan lokaci, sannan saura kuwa suka koma da baya, sai suka ci gaba da wawashe dukiyoyin kauyukan da suke gefen garin.
Mai yiwuwa a yi tunanin cewa Wahabiyawa sun kasance suna kai hari zuwa garuruwan da 'yan Shi'a suke zaune ne, amma abin ba haka yake ba, domin kuwa sun kasance suna kai hari ga dukkan garuruwan da musulmi suke zaune abin da ya hada da garuruwan Iraki Sham Hijaz kamar yadda tarihi ya ruwaito da yawa a kan wannan mugun aiki na wahabiyawa, ta yadda a nan ba zamu iya fadar duk abin da ya faru ba, sai dai kawai zamu yi nuni da wasu daga ciki a matsayin misali:
Jamil sadiki Zahawi yana rubutawa musamman dangane da harin da wahabiyawa suka kai wa garin Da'if yana cewa: Daya daga cikin mafı munin ayyukan wahabiyawa shi ne kisan gillar da suka yi wa al'ummar musulmin Da'if ta yadda ba su tausaya wa kowa ba, babba da yaro, mace da namiji, ta yadda har da yaro mai shan nono sukan kwace shi daga mamansa su yanka shi. Wasu mutanen da yawa sun kasance suna cikin koyon karatun Kur'ani duk suka kashe su. A lokacin da ya kasance babu kowa a cikin gida sai suka nufi shaguna da masallatai duk wanda

suka samu har suka tarar da wasu suna cikin ruku'u da sujjada duk suka kashe su. Littattafan da suka kasance a hannun mutane wadanda suka hada da Kur'ani mai tsarki da sauran Littattafan hadisi kamar su Sahih bukhari da Muslim da sauran Littattafan hadisi da na Fikh duk suka yi daidai da su. Wannan kuwa ya faru ne a shekara ta 1217Bh.

Bayan kisan gillar da wahabiyawsa suka yi wa mutanen Da'if, sai suka rubuta takarda zuwa ga malaman Makka suna kiran su zuwa ga wannan Mazhaba tasu. Sannan suka yi hakuri har lokacin ayyukan hajji su wuce, ta yadda mahajjata zasu fita daga garin Makka ta yadda zasu kai wa garin Makka hari.

Kamar yadda Sha Fadhl Rasul Kadiri Hindi yake rubuta cewa: Ya ga malaman Makka sun kasance duk sun taru a gefen Ka'aba ta yadda zasu amsa takardar da Wahabiyawa suka aiko musu, suna cikin tattaunawa sai wasu daga cikin mutanen Da'if wadanda aka zalunta suka shigo cikin Harami, sannan suka yi musu bayanin abin da ya auku a garesu. Kuma ya yadu a cikin mutane cewa ai wahabiyawa sun riga sun shigo cikin garin Makka kuma zasu yi wa mutane kisan gilla. Mutanen Makka suka shiga cikin tsoro da tararrabi, kai ka ce kiyama ce ta tsaya, malaman da suke gefen mimbari a cikin masallacin ka'aba duk suka taru waje guda. Sai Abu Ahmid Khadib ya ta shi ya hau mimbari ya karanta takardar da Wahabiyawa suka aiko da amsar da malaman Makka suka rubuta musu a kan raddin akidojinsu. Sannan ya juya ga malamai da alkalai da duk masu bayar da fatawa ya ce: Kun ji abin da mutanen Najad suka ce kuma kun ji dangane da akidunsu. Saboda haka me zaku ce dangane da akidunsu? A wannan lokacin dukkan malaman Makka da ko'ina daga mazhabobin Sunna guda hudu da suka halarci garin Makka domin gabatar da ayyukan hajji suka bayar da fatawa a kan kafirtar Wahabiyawa, Sannan suka yi kira ga Sarkin Makka a kan wajibci a kan ya yi gaggawa ya tashi domin fito na fito da Wahabiyawa. Sannan suka kara da cewa ya wajabta a kan musulmi su taimaka masa a kan wannan al'amari su halarci wannan jihadi na yaki da Wahabiyawa. Sannan duk wanda bai bi wannan umurnin ba kuma ba tare da wata matsala ba to ya yi babban zunubi, sannan duk wanda ya halarci wannan kira yana matsayin mujahidi a tafarkin Allah, sannan idan aka kashe shi yana matsayin shahidi. Dukkansu suka amince da wannan takarda sannan suka sanya hannu a kan wannan fatawa da aka ambata.

Daga nan ne zamu fahimci cewa dukkan bangare guda biyu na musulmi wato sunni da Shi'a ba su amince da wannan akida ta wahabiyawa ba, duk sun tafi a kan rashin ingancinta.

Raddi na farko da aka yi wa wannan mazhaba ta wahabiyanci kuwa ya kasance daga dan'uwan shi kansa Muhammad Bn Abdulwahab wato Sulaiman Bn Abdulwahab, yayin da ya rubuta littafi a kan haka mai suna Assawa'ikul Ilahiyya (wato tsawar Ubangiji) a cikin wannan littafi ga abin da yake rubutawa:

Abubuwan da Wahabiyawa suke cewa shirka ne wanda sakamakonsa ne suke halatta rayuka da dukiyoyin musulmi dukkansu sun kasance ana yin su a zamanin Imamai na musulunci (Shugabannin mazahabobi) amma ba a taba jin wata magana ba daga su wadannan shugabanni, suna cewa masu yin wadannan ayyuka kafirai ne ko kuma sun yi ridda daga addini, ko ba da fatawa a kan a yaki wadanda suke aikata wadannan ayyuka, ko su ambaci garuruwan musulmi da sunan garururwan kafirci kamar yadda wahabiyawa suke yi.

Malaman Da Suka Fara Yin Raddi A Kan Akidun Wahabiyanci Bayan shi Sulaiman Bn Abdulwahab malamai da dama sun ta shi a kan kalu balantar wannan akidu na wahabiyanci. Wasu kuwa daga cikin wadannan malamai na Ahlussuna su ne kamar haka:
1-Abdullahi Bn latif shafi'i marubucin (Assawa'ik warrudud)
2-Muhammad Bn Abdurrahaman Bn Afalik Hanbali (Tahakkumul mukalidin)
3-Afifuddin Abdullahi Bn Da'ud Hanbali (Assawai'ku war rudud)
4-Ahmad Bn Ali kabani Basri ya yi (risala a kan raddin iyalan Abdulwahab).
5-Shaikh Ada'illahi Makki marubucin (Al'arimul Hindi fi unkil Najdi)
Wadannan wasu daga cikin malamn Ahlus-suna kenan wadanda suka rubuta kalubale a kan akidar wahabiyawa, wanda yake so ya ga sunan wasu daga cikin wadannan malamai sai ya koma littafinmu na Milal wannanhl (juzu'i na 4 shafuka na 355-3 59 domi Karin bayani. Amma daga cikin malaman Shi'a da suka yi raddi a kan wahabiyawa na farko babban malamin nan ne wato Shaikh Ja'afar Kashiful Gida wanda ya rubuta littafi mai suna (Manhajir rashad liman aradas sadad) wanda a cikinsa ne ya bayyanar da hakikanin al'amurra sannan ya aika wa sarkin Makka Bn Abdul Aziz wanda yake mai tsattsauran ra'ayi ne a kan wahabiyanci. Sannan daga cikin iyalansa masu girma marigayi sheikh ayatulla Muhammad Husain Asli Kashiful Gida ya rubuta littafi mai suna (Ayatul bayyinat) a lokacin da wahabiyanci suka rushe makabartar Ahlul Baiti (A.S) a Madina ta yadda ya yi raddin akidojinsu tare da amfani da Kur'ani da Sunna.
Littafi mafi girma da aka rubuta dangane da raddin akidun wahabiyawa shi ne (kashiful irtiyab an atba'i Muhammad Bn Abdulwahab) wanda Ayatullahi Muhsin Amuli ya rubuta, yana da muhimanci ga wanda yake so ya samu masaniya sosai a kan wahabiyanci ya duba wannan littafi.

Neman Canza Ra'ayi A Cikin Akidun Wahabiyanci Wahabiyanci ya ginu ne a kan salafiyya wanda yake fito-na-fito da dukkan wani canji da dan Adam zai samu a rayuwa. A shekara ta 1344 ranar da Abdul aziz Bn Abdurrahaman ya hau karagar mulkin Sa'udiyya sai ya zama tilas

a gare shi a kan canja salon mulkinsa ta yadda zai yi daidai da zamanin da yake ciki, ta yadda zai canza rayuwar wahabiyawa wacce take tafiya a kan rayuwar mutanen kauye. Sakamakon shigowar abubuwan zamani ne fa kamar su telfon mota da keke da makamantansu, sai ya yarda da a yi amfani da su, a nan ne fa ya gamu da fushin masu tsattsauran ra'ayin wahabiyanci inda aka zubar da jini ta hanyar (Ikhwan) kamar yadda aka sani a tarihi.

Ahmad Amin marubucin nan na Misra kuwa a cikin bahsinsa a kan wahabiyanci yana da wani nazari wanda yake bayyanar da hakikanin wahabiyanci, wanda yake bayyanar mana da bambancin da yake akwai tsakanin wahabiyanci na zamanin da, da wanda yake akwai yanzu, ga abin da Ahmad Amin yake cewa:

Wahabiyawa ba su yi tunani da kyau ba dangane da cigaban zamani, mafi yawa daga ciki, ban da garuruwan da suke rayuwa a cikinsu ba su dauki sauran garuruwan da sauran musulmin suke rayuwa ba a matsayin garuruwan musulmi ba, domin su a wajensu suna cikin Bidi'a, sannan suna ganin dole ne a yake su.

Amma lokacin da Bn Mas'ud ya hau karagar Mulki, ya fuskanci barazana daga sassa guda biyu ta yadda ya sanya shi dole ya sasanta da su. Na farko su ne shugabannin addini a Najad wadanda suke tsananin biyayya ga Muhammad Bn Abdulwahab, sannan suna tsananin gaba da dukkan sabon abu. Na biyu kuwa suna fuskantar guguwar sabon ci gaba na tsarin hukuma ta yadda yana bukatuwa zuwa ga wadan su na'urori na zamani.

A wannan lokaci sai hukuma ta tsaya a tsakiya wato tsakanin wannan tsanani na mutanen Najad da kuma Guguwar cigaban zamani, ta yadda suka dauki sauran musulmin da suke rayuwa a wasu garuruwa a matsayin musulmi sannan suka dauki ilimin addini da na zamani a matsayin cewa dukkansu abin koyo ne, sannan suka gina tsarin hukumarsu dai-dai- da na zamani.

Amma abin farin ciki shugabanni sa'udiyya sun canza salo a kan wancan tunaninsu na kin yarda da sauran musulmi da fito na fito da dukkan wani sabon abu da sunan gujewa bidi'a, wannan kuwa ya faru ne sakamakon wasu dalilai masu yawa, daga cikinsu kuwa su ne kamar yadda ya kasance Amerika ta yi kaka gida a cikin saudiyya da yadda jamhuriyar musulunci ta Iran take jagorantar fito na fito da sahayuna, wannan ya janyo Sa'udiyya ta canza ra'ayoyinta dangane da Jamhuriyar musulunci ta Iran, sannan suka dawo daga tunaninsu na kafitrta sauran musulmin da ba sahu daya suke ba, Musamman kasancewar hukumar saudiyya ta yanzu wacce ta sanya wa kanta suna da mai hidimar harami guda biyu, ka ga kenan babu wani mai abu mai kyau wanda ya fi sai su dawo su canza ra'ayinsu na da, ta yadda zasu karbi bakuncin dimbin sauran al'ummar musulmi da suke bakuntar Makka da Madina domin aikin .Hajji a kowace shekara