

# (Wuce Gona Da Iri (GULUWI

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Da Suanna Allah Mai Raham Amai Jin Kai

SHEGE GONA DA IRI

MA'ANAR SHIGE GONA DA IRI

Shige-gona-da-iri yana daga cikin abubuwa masu ma'ana wanda a kan kansu ba sa iya iyakantuwa, al'amarinsa kamar dai al'amarin ma'anar istikama ne da tsakaituwa da daidaituwa da irie-iren haka, matukar abin da wadannan ma'anoni suke nunawa shi ne cewa akwai wadansu abubuwa da aka siffantasu da wadannan siffofin, wasu al'amuran kuma an siffanta su da akasinsu a wajen ma'ana ko kuma a ce ana siffanta su da kishiyar su. Idan muka yi nufin tabbatar da abin dake waje da jefa wadannan siffofin a kan wasu abubuwa da yanayoyin da suka tabbata a cikinsu zamu bukaci wani magwaji da zamu dauke shi a matsayin asasin siffata wani ayyanannen yanayi da shige-gona-da-iri, wani yanayin kuma sai mu siffanta shi da daidaituwa, yanayi na uku kuma sai a ce masa ko a kira shi da matsakaici, haka dai lamarin zai kasance.

A mas'alar tuhumar shi'anci da shige-gona-da-iri zamu ga cewa wani mutun ba zai iya inkarin asalin samuwar ma'anar shige-gona-da-iri ba, sai dai zamu tambayi wadanda suka dora shi a kan Shi'a da makarantar Ahlulbaiti (a.s) meye asasi da ma'aunin wannan jigon da suka dauke shi don yin hukunci a kan wannan makarantar da irin wannan kakkausan hukunci? Amsa: da zasu bayar da amsa ba makawa zata kasance tsakanin maganganu hudu ba ta biyar, kuma ga maganganun nan kamar haka:

- Al'ada da dabi'ar abubuwa, sai a ce tabbas al'ada tana temakawa kan bin da makarantar Ahlulbaiti (a.s) ta yi imani da shi, na kebanke-kebanke Imamai goma sha biyu (a.s) don haka shige-gona-da-iri in mun gwada da wannan ma'aunin shi ne abin da ya wuce al'ada (yadda aka sani).
- Kiyasi a kan matsayin sahabbai, sai a ce: yarda da kebanke-kebanke da matsayin ma'asumai da ake fadi a makarantar Ahlulbait (a.s) yana jawo daga matsayin Imamai

Ma'asumai (a.s) a kan sahabbai, don haka shige-gona- da-iri a bisa wanna ma'aunin shi ne shi ne Karin daraja a kan matsayin sahabbai.

- Abin da makarantar halifofi take fahimta daga littafin Allah shi ne: tabbas kebance-kebancen da makarantar Ahlulbaiti (a.s) take bawa Imamai goma sha biyu yana cin karo da abin da makarantar halifofi ta fahimta daga Kur'ani da hadisi don haka shige-gona-da-iri a kan wannan ma'aunin shi ne abin da ya sabawa Kur'ani da hadisi.
- Kur'ani da hadisi, Kur'ani da hadisi ba su kunshi abin da yake nuna kebance-kebancen nan ba, don haka shige-gona-da-iri a kan wannan magwajin shi ne abin da ya sabawa Kur'ani da Hadisi.

Wadannan su ne tushe kuma su ne ma'aunin wannan jigon, da za a yi hukunci da shi a kan makarantar Ahlulbaiti (a.s) da shige-gona-da-iri, abin a fili yake cewa ingancin wannan hukuncin ya rataya ne da ingancin asasin da ya tsaya a kai, da ma'aunin jigon da ya fito daga gare shi.

Amma yushen farko mutum mai imani da addini ba zai karkata zuwa gare shi ba, ba mai karkata gare shi sai wanda ya sami wayewar da ba addini a cikinta. Ya kuma dauki addini wasa zangon tatsuniya a tarihin mutane, irin wadannan mutanen ba sa yarda da kebance-kebancen wani mutum kamar "isma" (kariya ko rashin yin kuskure da sabo), da nassin Ubangiji kan matsayinsu da yi musu ilhama wanda 'yan kamarantar Ahlulbaiti (a.s) suka yarda da su a kan imamansu, suna daukar hakan wani nau'in shige-gona-da-iri ne, wanda kwakwalwar tatsuniya ta kirkiro shi saboda haka ne ma turawan gabascin duniya suke taka babbar rawa a wajen yada wannan shubha ta hanyar litattansu da da yawa marubuta a duniya musulunci suka yi riko da su- abin da ban haushi mai yawa sun dauke su tamkar asasin abin da suke rubutawa a kan sha'anin tarihin musulunci, suna dauka su ke da gaskiya a kan duk tunanin wata mazhaba da ba ta burge su ba.

Abin a fili yake cewa addini ba a gwada shi da al'ada da dabi'o'in da suke gudana a kan al'amura idan aka dora wannan ma'aunin a kan imamanci to ya zama dole ma a dora shi a kan annabta da annabawa da litattafan wahayi. Kawai hanyar hankali (lojic) don yin gogayya da masu wannan ma'aunin shi ne cikin babbar mas'alar addini ta Tauhidi, bayan an warware da'urawar turawan yamma da take cewa: "addini ba shi ne madaukakin al'amari ba", kawai dai yana kwatanta mutum a wata marhalar tarihi da take kishirwar tatsuniya, don haka sai aka haifi addinai don kosar da wannan bukatar". A lokacin da aka tabbatar da tauhidi da addini da wahayi a matsayin tabbatattun abubuwa na talikai, ba wata daukaka a bayan su, sai abin da ya

fito fili cewa addini shi ne magwajin canja yanda tabbacin abu yake. Hakika abin da aka ambata bai inganta ya zama magwajin fahimtar tabbatattun abubuwan addini ba, doh haka matafiyar tushe farko tana da alaka da matafiyar binciken wannan mas'alar da idan tun farko ba a yi karatu a kanta ba to dabbaka tushen farko da aiki da shi ba zai dogara da dalilin hankali ba.

Amma tushe na biyu shi ne wanda ya fi bayyanar da gundarin tushen abin da ake son tabbatar da shi, waye ya ce: shige-gona-da-iri shi ne abin da ya karu a kan matsayin sahabban Annabi (s.a.w)? a nan akwai magana da ake gina ta da da'awa guda biyu, ba makawa sai an tabbatar da su da farko don dogara da wannan asasin ya zama ya tabbata a matsayin ma'aunin - gane - shige-gona-da-iri da su.

1. Tabbas sahabbai suna da matsayin da duk wanda baya cikinsu ba shi da irin sa.
2. Tabbas shige-gona-da-iri shi ne danganta wannan matsayin ko wanda ya fi shi ga waniwanda ba sahabi ba.

Matukar tabbatar da wadannan da'awoyin biyu be yiyu ba, to ba za a dogara da tushe na biyu a wajen iya kance gundarin shige-gona-da-iri ba, ko da a hankalce kuwa, tabbatar da su dai ba makawa sai ya dogara da littafin Allah da sunnar Manzon Allah (s.a.w) madaukakiya.

Idan aka ce: lallai makarantar halifofi wacce ita ce mazahabobin musulunci guda huɗu, tabbas sun fahimci sun fahimci tabbatuwar da'awoyi guda biyu daga Kur'ani da hadisi sun dogara da ayar: {Magabatan farko cikin wadanda suka yi hijira da mutanen madina da suka temaka da wadanda suka bi su da kyawawa Allah ya yarda da su suma sun yarda da shi ya kuma yi musu tanadin aljanna da koramu suke gudana a karkashinsu, su.....}.<sup>[1]</sup>

Da hadisin: "Fiyayyen karni shi ne karnin ku sannan karnin da yake bi masa", wanda aka ruwaito shi daga wajen Manzon Allah (s.a.w) kan yabon sahabi.

Wannan ne tushe na uku, matsayar hankali kuwa ita ce mu karanta dalilin wannan makarantar da madogararta hukuncinsu na dora wa wasu shige-gona-da-iri, ma'ana dai tushen asalin kafa hujjarsu da dalilansu, shi ne Kur'ani da hadisan Manzon Allah (s.a.w) to ba makawa, sai an duba su da kyau an warware mas'alar shige-gona-da-iri a kan asasin Kur'ani da Hadisi.

Haka tushe na huɗu yake bayyana wanda yake cewa shige-gona-da-iri shi ne abin da ya sabawa asalin Kur'ani da Sunna hakan kuwa shi ne ingantaccen asasi, kamar yadda wannan tushen yake shi kadai zamu iya dora siffar shige-gona-da-iri ko daidatuwa a kan makarantar

masu ayyanannen tunani. A bisa tushensu ma zamu iya munakasha ko tattauna shubuhar shige-gona-da-iri a kan Imamai (a.s) wacce aka dora ta a kan mabiya makarantar Ahlulbaiti (a.s). wannan ce ma'anar da ta dace da isdilahin yare da na shari'a.

Tabbas shige-gona-da-iri a isdahin Luga shi ne: wuce iyaka da ketare iyaka a cikin abu. <sup>[2]</sup>  
Tabbas Kur'ani mai girma ya kawo wannan Kalmar sau biyi na farko inda Allah yake cewa: {Ya ku wadanda aka bawa littafi kar ku shige-gona-da-iri a cikin addininku kuma kar ku fadi komai a kan Allah sai gaskiya tabbas kadai masihu dan maryama Manzoni Allah (s.a.w) ne kuma kalmarsa ce da ya jefawa Maryam kuma rai ne daga gare shi ku yi imani da Allah da Manzonsa kar ku ce su uku ne ku bar haka shi ya fi alheri.....}. <sup>[3]</sup> Na biyu in da Allah Ta'ala yake cewa: {ka ce ya ku ma'abota littafi kar ku shige-gona-da-iri a cikin addininku, ku bi gaskiya kar ku bi son zuciyar wasu mutane da suka bata}. <sup>[4]</sup>

Muhammad rashid Ridha ya fada a cikin tafsirin wannan ayar cewa: "shige-gona-da-iri shi ne ketare iyaka da wuce haddi a cikin al'amari, idan a cikin addini ne shi ne ketare haddin wahayin da aka saukar zuwa son zuciya kamar mayar da annabawa da salihai iyayen giji wai suna anfanarwa kuma suna cutarwa ..... daukar su iyayan giji da zai jawo a dinga bauta musu, suna kiran wanin Allah Ta'ala ko tare da Allah Ta'ala daidai ne an dora musu lakabin Ubangiji ne kamar yanda kiristoci suke yi ko ba dora musu ba, haka ma shar'anta ibadojin da Allah Ta'ala be yi izini a kansu ba.....}. <sup>[5]</sup>

Doh haka shige-gona-da-iri shi ne: yin kari kan iyakar shari'a da ketare abin da wahayi ya tabbatar, idan haka ya bayyana sai mu duba a kan wace kamaranta cikin makarantu biyun nan wannan ma'anar zata hau?

Shin wannan shige-gona-da-irin zai hau kan makarantar mutanen gidan Annabi (s.a.w) ne sabida abin da suka yarda da shi na kebance-kebancen Imamai goma sha biyu? Ko zai hau kan 'yan makarantar halifofi saboda abin da suka yarda da shin na kebance-kebancen sahabbai?

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<sup>[1]</sup> Surar Tauba , aya ta 100.

<sup>[2]</sup> Lisanil arab j 15 sh 132.

[\[3\]](#) Suratul Nisa'i: aya ta 171.

[\[4\]](#) Suratul ma'ida aya ta 77.

[\[5\]](#) Tafsirul Manar j 6 shafi na 488.