

BABBAR FITINA 2

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Imam Ali (A.S) Ya Ki Amincewa Ya Yi Mubaya'a

Shi kuma a nasa bangaren Imam Amirul Muminin Ali (a.s) ya ki yin mubaya'a wa Abubakar saboda yana ganin mubaya'ar da aka yi wa Abubakar a matsayin take masa hakkinsa. Saboda yana da yakinin da babu komai kashin shakka cikinsa cewa matsayinsa ga halifanci tamkar matsayin ginshiki ne ga gini – kamar yadda ya fadi – bai taba tunanin wadannan mutane za su yi gasa da shi kan halifanci ba ko kuma kwace shi daga gare shi, kamar yadda ya bayyana a fili :yayin wata tattaunawa da ta shiga tsakaninsa da baffansa Abbas, yayin da ya ce masa

Ya dan dan'uwana, kawo hannunka in yi maka bai'a, don mutane su ce: baffan Manzon Allah" .”ya yi bai'a ga dan baffan Manzon Allah (s.a.w), babu wani da zai saba maka

:Sai Imam Ali (a.s) ya amsa masa da cewa

.[\[1](#)“Shin akwai wani da zai nemi wannan lamari (halifanci) ne bayanmu?”

Dakta Taha Husain ya yi karin bayani kan wannan hadisi da cewa: “Abbas ya duba ya ga babu wani da ya dace da halifanci in ba dan dan'uwansa ba, shi ne ya fi cancanta, saboda shi tarbiyyar Annabi ne, wanda ya rigayi wasunsa Musulunci, wanda kuma ya yi nasara a dukkanin yakukuwan da yayi, Manzon Allah (s.a.w) ya kasance yana kiransa da sunan dan'uwansa har Umm Aiman cikin wasa tace masa: kana kiransa dan'uwanka amma ka aurar masa da 'yarka? Annabi (s.a.w) ya ce masa: Matsayinka a wajena kamar matsayin Haruna ne ga Musa sai dai kawai babu annabi a bayana, wata rana kuma ya fadi wa musulmi cewa: Duk wanda na zamanto shugabansa, Ali ma shugabansa ne. Saboda haka ne bayan wafatin Ma'aiki (s.a.w)

.[\[2](#)Abbas ya tafi wajensa ya ce masa: Kawo hannunka in yi maka bai'a”

Imam Ali (a.s) ya ki amincewa ya yi mubaya'a wa Abubakar yana mai nuna fushinsa a fili sakamakon kwace masa hakkinsa da aka yi. Ya sha bayyana hakan cikin hudubobi da .maganganunsa da za mu kawo wasu daga cikinsu nan gaba

^aBayyanannen Inkari

Imam Amirul Muminin Ali (a.s) ya bayyanar da rashin amincewa ga Abubakar sakamakon darewa gadon halifanci da ya yi kamar 'yar Manzon Allah (s.a.w) shugaban matar duniya Fatima al-Zahra (a.s) ita ma ta yi masa, haka nan wasu daga cikin manyan sahabbai. Ga kadan :daga ciki

(Imam Amirul Muminin Ali (a.s

Imam Amirul Muminin (a.s) ya ki yarda yayi mubaya'a wa Abubakar lokacin da aka zo da shi :don yayi masa mubaya'a, sai ya ce masa da wadanda suke tare shi

Ni nafi cancanta wannan al'amari sama da ku, ba zan yi muku mubaya'a ba alhali nine nafi" cancanta da ku yi min mubaya'ar. Kun kwace wannan lamari daga Ansarawa, kuna masu kafa musu hujja da kusancinku da Annabi (s.a.w) amma kuka kwace shi daga gare mu. Ashe ba ku yi da'awar cewa ku ne kuka fi cancantar lamari sama da Ansarawa ba saboda Muhammad (s.a.w) daga cikinku yake don haka suka ba ku shugabanci. To ni ma yanzu ina kafa muku hujja daidai da abin da kuka kafa wa Ansarawan, mu ne muka fi cancanta ga Manzon Allah yana raye ko bayan rasuwarsa, ku yi mana adalci in kun kasance mumina, in kuwa ba haka ba ku ci ."gaba da zalunci alhali kuna sane

Bayan kace-nace mai tsanani tsakaninsa da Umar da Abubakar da Ibn Jarrah, sai ya dubi :Muhajirai ya ce musu

Ina hada ku da Allah, ina hada ku da Allah, Ya ku Muhajirai, kada ku fitar da ikon Muhammad" kan larabawa daga gidansa zuwa gidajensu, kada ku fitar da zuriyarsa daga matsayinsa cikin mutane da kuma hakkinsa. Don kuwa wallahi Ya ku Muhajirai mu ne wadanda muka fi cancantarsa daga sauran mutane, saboda mu ne Ahlulbaiti mu ne muka fi cancantar wannan al'amari sama da ku. Babu wani mai karatun Alkur'ani, masanin addinin Allah, masanin sunnar Manzon Allah, mai kula da al'amarin talakawa, mai kore musu muggan abubuwa, mai rabo daidai wa daida tsakaninsu wallahi face daga cikinmu yake. Kada ku bi son zuciyarku sai ku .[\[bace daga tafarkin Allah, ku kara nesanta daga gaskiya"\]3](#)

Imam Ali (a.s) cikin wata wasika da ya aike wa Mu'awiyya ya bayyana yanayin hujjojin da ya :kafa wa wadannan mutane da cewa

Lokacin da Manzon Allah (s.a.w) ya rasu larabawa sun yi rikici kan shugabancinsa," Kuraishawa suka ce: mu ne kabilarsa kuma danginsa don haka bai kamata ku yi rikici da mu ba kan shugabancin Muhammad da hakkinsa, sai larabawa suka yarda da abin da Kuraishawa suka fadi, da cewa gaskiya tana tare da su kan wadanda suka yi gasa da su kan lamarin Muhammad sai aka basu. Mu kuma sai muka kafa wa Kuraishawa hujja da abin da suka kafa wa larabawan hujja da shi, amma Kuraishawa ba su yi mana adalcin da larabawa suka yi musu ba. Sun karbi wannan lamari ne daga hannun larabawa ta hanyar hujja da hakki. Lokacin da mu Zuriyar Muhammad kuma waliyansa muka kafa musu hujja muka bukaci hakkinmu, sai suka nesantar da mu suka hadu kan zaluntarmu. Don haka matattaranmu Shi ne Allah Shi ne .[majibinci kuma mai taimako..."[4

Akwai da dama daga cikin irin wadannan misali cikin littafin Nahj al-Balagah da suke nuni da .fushinsa ga wadannan mutane da suka kwace masa hakkinsa

(Fatima al-Zahra (a.s

Ita kuwa shugabar matan duniyar Fatima al-Zahra wacce Allah Yake yarda da yardarta sannan kuma Yake fushi da fushinta –kamar yadda yazo cikin hadisin mahaifinta (s.a.w)– ta bayyana tsananin fushinta kan darewa kujeran halifanci da Abubakar yayi. Cikin sananniyar hudubar nan nata ta nuna tsananin rashin amincewarta gare shi da kuma kiran al'ummar musulmi da su kawar da hukumarsa da kwace halifanci daga gare shi. Hakika wannan huduba ta sosa zukata, sannan ta sanya idanuwa zubar da hawaye, sauran kadan da gaskiya tayi halinta da kuma lamurra sun koma yadda suke dace, sai dai Abubakar yayi amfani da kwarewarsa ta diplomasiyya wajen sake dafe madafan mulki yayin da ya kankantar da kai gare ta da nuna dukkan girmamawa da tawali'u da nuna wa jama'a cewa yana girmamata. Ya yi kokarin nuna cewa amincewar da yayi ya zama halifa ba bisa ra'ayinsa ne shi kadai ne ba, face dai ra'ayin .musulmi ne. Ta haka ne ya sami nasarar kashe wutar boren

A kokarin da suke yin a kwantar wa Fatima al-Zahra (a.s) rai da sanya ta amincewa da halifancinsu, Halifa Abubakar da abokinsa Umar dan Khaddabi sun bukaci izinin shiga gidanta da ganawa da ita amma taki yarda. A karo na biyu ma sun bukaci hakan amma taki amincewa, don haka suka tafi wajen Imam Amirul Muminin Ali (a.s) suna neman izinin ganawa da 'yar Ma'aiki (s.a.w) daga wajensa. Bayan sanya bakinsa ta yarda su shigo, lokacin da suka shigo sai

ta juya fuskarta mai girma daga gare su. Lokacin da suka bukaci yardarta da kuma afuwa, sai tace musu: **"Ina hadu ku da Allah shin ba ku ji Manzon Allah (s.a.w) ya ce: Yardar Fatima yardata ce, fushin Fatima kuma fushina ne, duk wanda ya so Fatima ya so ni, wanda ya .?"dadadawa Fatima ya dadada min, wanda ya fusata Fatima ya fusata ni ba**

:Sai suka tabbatar mata da hakan suna cewa

.**"Na'am, lalle mun ji ya fadi hakan"**

:Sai ta daga hannayenta sama tana cewa

To ina shaida wa Allah da Mala'ikunsa cewa lalle kun fusata ni ba ku dadada mini ba, kuma"
. "idan na sadu da Manzon Allah (s.a.w) zan kai karanku wajensa

:Daga nan sai ta juya wajen Abubakar tace masa

. [Wallahi zan ci gaba da yin addu'a a kanka cikin dukkanin sallar da nayi...]"[5"

Wadannan kalmomi sun yi tsaurin da sarar takobi ya fi su sauki, hakan ya sanya wadannan mutane biyu cikin damuwa da karkarwa saboda abin da suka gain, don haka sai suka fita daga gidan ba tare da sun yi nasarar kwantar mata da hankali ba saboda irin fushin da suka sanya ta .ciki da kuma bala'in da suka janyo wa kansu

Hakika tayi tsananin fushi da wanda ya dare karagar mahaifinta ba bisa adalci ba. Kamar yadda kuma ana iya ganin halin fushi da bakin cikin da take fama da shi cikin maganganun da suka gudana tsakaninta da matayen Ansarawa wadanda suka zo gaishe ta saboda rashin :lafiyar da take fama da shi. Lokacin da suka ce mata

.**"Ya ya kika wayi gari (ya ya kika kara ji) Ya 'yar Manzon Allah"**

:Sai ta amsa musu cikin bakin ciki da damuwa cewa

Wallahi na wayi gari ina kyaman duniyarku, ina adawa da mazajenku, na yi watsi da su bayan"
na jarraba su na gani, na ki su bayan na gwada su. Kaicon dushewar takubba da raunin masu ko kararrayansa da munanan ra'ayuyyuka, lalle abin da zuciyarsu ta gabatar musu ya munana, hakika fushin Allah yana kansu, lalle za su dawwama cikin azaba. Hakika (duniya) ta sanya .igiyyar rataya a wuyayensu tana jansu, tir da jama'a azzalumi

Kaiconsu don me suka katse shi – wato halifanci – daga igiyyar sakon (Musulunci), daga jiga-

jigan annabci, wajen kai da komowar Mala'ika Jibrilu, masanin al'amurran duniya da lahira, lalle hakan babbar hasara ce. A wani dalili suke adawa da Abul Hasan? Wallahi sun yi hakan ne saboda adawar da suke yi da takobinsa, tsayin daka da jaruntakarsa da fushinsa a tafarkin Allah. Na rantse da Allah da a ce sun bar masa abin da Manzon Allah (s.a.w) ya mika masa da ya gudanar da shi yadda ya kamata da jagorantarsu cikin sauki ba tare da cutar da wani ba, da ya kai su ga idon ruwan da za su kashe kishirwansu. Da ya kai su zuwa ga inda za su cika cikinsu da yi musu mu'amala mai kyau a fili da kuma a boye, sannan kuma ya bude musu kofofin albarkoki daga kasa da sama. Lalle Allah Zai kama su bisa ga abin da suka aikata. Ku saurara, lalle hakan abin mamaki ne, idan har kuna ganin wani abin mamaki to wannan shi ne babban abin mamaki, ku dubi inda suka fake, lalle shugaban ya munana haka ma abokinsa, lalle wannan canji na azzalumi ya munana. Wallahi lalle sun so su sauya wanda ke kan gaba da mabiyi....suna tunanin suna kyautatawa ne sai dai su masu batawa ne amma ba sa jin hakan. Kaiconsu "to yanzu wanda yake shiryarwa zuwa ga gaskiya shi ya fi cancanta a bi, ko kuwa wanda ba ya shiryarwa sai dai a shiryar da shi? To me ya same ku ne? Ya ya kuke irin wannan hukumci" (Suratu Yunus 10:35). Na rantse da Allah an riga da tafka kuskure sai dai kawai a jira sakamako, za ku ga jini na zuba sannan kuma jama'a suna cin abincin maras dadi da aka sanya masa guba, a lokacin ne masu barna za su yi hasara sannan kuma za a ga irin barna da na farko suka aikata. Ku nesantar da kanku da kanku sannan ku kwana cikin shirin ganin musibu, ku yi tsammanin ganin takobi mai kaifi da zai haifar muku da rauni.....Wani irin hasara ce take jiranku "yanzu ma tilasta muku (karbar ta) alhali kuwa kuna kinta (Suratu Hud

.[\[11:28\]](#)[\[6\]](#)

Ban taba ganin fushi da tsananin rashin yarda kamar irin wanda 'yar Manzon Allah (s.a.w) ta nuna wa mubaya'ar da aka yi wa Abubakar da kwace halifanci daga hannun Ahlulbaiti wadanda .su ne masdarin wayewa ga duniyar larabawa da na musulmi da aka yi

Yar Ma'aiki, Fatima al-Zahra (a.s) ta bayyana dalilan da suka sa wadannan mutane juya baya' ga Imam Amirul Muminin Ali (a.s), daya daga cikinsu kuwa shi ne tsayayyen takobinsa wanda ya sare kawukan mushirikan Kuraishawa wadanda suka tsaya gaban Musulunci da kokarin hana shi ci gaba. Kamar yadda daga cikin dalilan gaba da kiyayyar Kuraishawa ga Imam Ali (a.s) shi ne tsananinsa ga kafirai da munafukai, ya kasance mala'ikan mutuwarsu ba ya sassauta musu. Ya kasance yana cewa: "Zan kama azzalumi da har in dawo da shi kan . "gaskiya ko da kuwa ba ya so

Imam Ali (a.s) ya kasance yana nuna fushinsa ne saboda Allah sannan ya ba da dukkan

karfinsa wajen rayar da addinin Allah, ya sanya kansa cikin wahalhalun yakukuwa har
.Musulunci ya tsaya da kafafunsa

Fatima al-Zahra (a.s) ta ambaci abubuwa masu muhimmanci yayin nuna rashin amincewarta da muka yi darasinsu cikin littafin nan namu mai suna *Hayatul Imam al-Hasan* (a.s). Ala kulli hal, 'yar Manzon Allah (s.a.w) dai ta yi tir da hukumar Abubakar kuma ta ci gaba da yin fushi da shi har lokacin da Allah Ya yi mata rasuwa. Lokacin da rasuwarta ta zo ta yi wasiyya ga dan baffanta Imam Amirul Muminin Ali (a.s) kan ya bisne ta cikin dare kada ya bari Abubakar da 'yan kungiyarsa su halarci jana'izarta, da kuma wasicci cewa ya boye kabarinta don ya zamanto babbar alama ta nuna fushi da rashin amincewarta ga wadannan mutane. Haka Imam Ali (a.s) [\[kuwa ya aikata\]](#)[\[7\]](#)

-_:ZAMU CI GABA A FITOWA MAI ZUWA IN ALLAH YA YARDA

MUNIR MUHAMMAD SAID

.Al-Imama wa al-Siyasa 1/4 -[\[1\]](#)

.Ali wa Banuhu, shafi na 19 -[\[2\]](#)

.Al-Imamah wa al-Siyasa, 1/11-12 -[\[3\]](#)

.Sharh Ibn Abil Hadid, 1/12 -[\[4\]](#)

Ana iya samun wannan huduba tata cikin **Balagat al-Nisa'**, shafi na 12-19 da kuma **A'alam** -[\[5\]](#)

.**al-Nisa'** 3/1208 sun ruwaito ta daga tsoffin ingantattun masdarori

Balagah al-Nisa' shafi na 23, **A'alam al-Nisa'** 3/1219 da **Al-Ihtijaj** na Tabrisi, **Bihar al-** -[\[6\]](#)

.Anwar da Sharh al-Nahjul Balagah

Bukhari ya ambaci hakan cikin juzu'i na 8 shafi na 157 da kuma cikin Mustadrak al-Hakim -[\[7\]](#)
3/162 daga A'isha tana cewa: An rufe Fatima 'yar Manzon Allah cikin dare ne kuma Ali shi ne
ya rufe ta....Har ila yau hakan ya zo cikin Musnad Ahmad 1/6 da Sahih Muslim 2/72 da Tarikh
al-Dabari 3/202 da Sunan al-Baihaki 6/300 da Mishkal al-Athar da Al-Bidaya wa al-Nihaya
5/385, a cikinsa an bayyana cewar Fatima ba ta gushe ba tana adawa da Abubakar har tsawon
rayuwarta, haka nan cikin Sirat al-Halabiyya 3/390 cewa Aliyu ya rufeta da yi mata salla ba
.tare wani ya sani ba