# Kaddarar Allah

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**Kaddara a Mahangar Shi'a** Hukuncin Allah da Kaddara Jamar'arAl- Mujabbira sun tafi a kan cewa Allah (s.w.t) yana aikata ayyukan halittu don haka sai yazamanto ke nan ya tilasta mutane a kan aikata sabo dukda haka kuma ya yi musuazaba, Sa'an nan kuma Yatilasta su a kan abinda ya yiumarni.duk da haka kuma Ya basu lada domin su auna cewa lalleayyukansu alal hakika ayyukanSa ne, ana daidanganta ayyukan su ne kawai don sassautawa domin su ne mahallan ayyukan. Asalin wannan kuwa shi ne kasancewar su sun yiinkarin musabbabai na dabi'a a tsakaninabubuwa domin sun yi tsammani cewahakan shi ne ma'anar kasancewar Allah Ta'ala mahalicci, da ba Shi da abokin tarayya kuma Shi ne mai sabbabawa na ainihi bawaninSa ba duk wanda yake fadin irin wannan ra'ayi kuwa, to lalle ya danganta zalunci ga Allah Shi kuwa ya daukaka ga haka.

Wasu jama'a kuma wato mufawwadha sun yi imanin cewa Allah Ya sallama ayyuka ne ga halittu, Ya janye kudurarSa da hukuncinSa da kuma kaddarawarSa daga gare su, watoma'ana danganta ayyuka gare shi Ta'ala yana nufindangata nakasa gare shi, kuma samammun halittu suna da nasu musabbabanna musamman koda yake daidukansu suna komawa ne ga musabbabiguda daya na farko wanda shi ne Allah Ta'ala.

Duk wandayake fadin wadannan irin maganganuto lalle Ya fitar da Allah daga mulkinSa Ya kumahadar da Shi a shirka da halittunSa.

Kuma mun yiImani muna masu biyayya ga abinda Ya zodaga lmamanmu tsarkakakku da ke cewa al'amari netsakanin al'amura biyu (kuma tafarkimatsakaici a tsakanin maganganun biyu,) wanda irin wadannanma'abota tsaurin kan suka gazafahimtarsa wasu suka zurfafa wasukuma suka yi takaita,babu wani daga cikin masana ilimida ma'abuta falsafa da Ya fahimce shi sai bayan karnoni.

Ba abin mamakiba ne ga wanda bashi da masaniya game da hikimarImamai (A.S.) dangane da al'amari tsakanin al'amura biyu ba. da kuma hanya matsakaiciya ba a maganganun biyu Ya ce wannanbatu ne dagacikin al'amuran da masana falsafa a Yammacin Turai na baya bayannan suka gano alhali kuwaImamai sun riga su tun kafin karnigoma da suk wuce.Imam Sadik (A.S.) yayin da yake bayaninhanyar nan matsakaiciya yana cewa: "Babu Jabru, tilastawa, kuma sallamawa ayyuka baki daya sai dai al'amarine tsakanin al'amuran guda biyu.

Wannan ma'ana girmanta na da yawa manufartakuma na da zurfi, abin nunia takaice shi ne cewa: Lalle ayyukanmua bangare guda ayyuka namu alalhakika kuma mu ne musabbabansuna

dabi'a kuma suna karkashinikonmu da iyawarmu, a daya bangaren kuma su ayyukan kudurar Allah ne kuma sunacikin karkashin ikonsa domin Shi ne mai ba da samuwamai samar da ita, bai tilasta mua kan ayyuka ba ballantana Yazamanto Ya zalunce mu a kanyi mana ukubaidan har muka saba Sabodamuna da iko da kuma zabi a kanabinda muke aikatawa. Kuma bai sallama manasamar da ayyukanmu ba ballantana Yazamanto Ya fitar da su daga karkashin ikonSa ba, Shi dai Shi ne Mai halittawa Shi ne kuma mai hukuntawa, Shi ne kuma mai umarni, Shi kuma Mai iko ne a kankome, kuma a kewaye yake da bayayinsa"

Ko ta halin kaka dai abinda muka yiimani da shi game da hukuncinAllah da kuma kaddara shi ne cewa sirrine daga asirranAllah Ta'ala duk wanda Ya iyaYa fahince shi yadda Ya dace batare da kwauro ko zurfafawa ba to shi kenan, idan kuwaba haka bato ba wajibi ba ne Yakallafa kansa cewa sai Yafahince shi daidai wa daidai, dominkada Ya jeYa bata akidarsa, kuma ta bacisaboda wannan yana daga cikinal'amura masu wahala, har ma sun fi binciken al'amuranfalsafa zurfi da babu mai iya ganesu sai 'yan kalilan daga cikinmutane wannan shi abinda Ya sada yawa daga cikin ma'abuta ilimin akida sukatabe.

Don hakakallafa shi ma ga bayi kallafa abu neda Za'a fi karfin mutum wanda yake daidai da sauran mutane. Ya wadatarmutum Ya zamanto Ya yiImani da shi a dunkule kawai yana mai biyayya ga maganar Imamai tsarkaka amincin Allah Ya tabbata gare su cewa shi wani al'amari netsakanin al'amura guda biyu, babutilastawa babu kuma sallamawa a cikinsa.Kuma shi baya daga cikin jigodaga jiga-jigan addini ballantana Ya zama kudurcewada shi wajibi ko ta halin kaka filla-filla daram.

**Bada; (Sauyin Ilimi)** "Bada" ga mutum: shi ne wani sabonra'ayi Ya bayyana gare shi wanda a da can bai kasance yana da wannan ra'ayin ba, wato Yacanja himmarsa da Ya yi a kanwani aiki da Ya kasance yananufin aikata shi, wannan kuma sabodaJahilci ne game da amfani da kuma nadama a kan abindaYa riga Yagabata daga gare shi.

"Bada" da wannan ma'anar Ya koru ga Allah Ta'ala, domin kuwayana daga jahilci ne da nakasawannan kuwa Ya koru ga Allah Ta'ala Shi'a Imamiyya kuma ba su yardada shi ba.

Imam Sadik Alaihis Salam Ya ce:

"Wanda Ya yi da'awar cewa bada Ya auku ga Allah Ta'ala game da wani abu bada irin na nadama to agurinmu wannan Kafiri ne a game da Allah mai girma. Har ila yau kuma Ya ce: "Wanda Ya raya cewa wani abu Ya yi Bada ga Allah wanda da Ya kasance bai san shi ba jiya to ni ba ni ba shi".

Sai dai kuma akwai wasu hadisai da aka ruwaito daga Imamanmu wadanda suke kamar nuni da ma'anar "Bada" yadda ta gabata kamar yadda Ya zo daga Imam Sadik Alaihis Salam cewa:

"Bada bai taba yiwuwa ga Allah ba kamar yadda Ya yiwu gare shi ba a kan Isma'ila dana. Don haka ne wadansu marubuta daga cikin bangarorin musulmi suka dangata Bada ga Shi'a Imamiyya don yin suka ga mazhaba da tafarkin Ahlul Bait (AS) suka sanya shi Ya zama abin kyama ga Shi' a. Sahihin al'amari a nan shi ne mu fadi kamar yadda Ya fada a Alkur'ani : "Allah Yana shafe abinda Ya so kuma Yana tabbarwa Asalin littafi kuma gare Shi Yake." Surar Ra'ad: 39.

Abin nufi shi ne cewa Allah Ta'ala na iya bayyana wai abu a bisa harshen Annabinsa ko waliyinSa ko kuma a zahiri wata maslaha ta sa bayyanawar sa'an nan daga baya kuma Ya shafe shi Ya zama ba abinda Ya bayyana da farko ba, kamar yadda Ya faru a kissar Annabi Isma'il (A.S.) yayin da mahaifinsa Annabi Ibrahim (A.S.) Ya ga yana yanka dan shi a mafarki. Wato kenan ma'anar maganar Imam Alaihis salam sai ta zama kenan cewa: Lalle babu wani abu da Ya bayyana ga Allah Ta'ala na daga al'amari a kan wani abu kamar yadda Ya bayyana gare shi a kan Isma'ila dansa domin (Allah) Ya dauke shi (Isma'ila) Kafin shi (Imam Sadik (A.S.) domin mutane su san, (cewa) shi (Isma'ila) ba Imami ba ne, bayan a zahiri Ya riga Ya bayyana cewa shi ne Imami bayansa saboda shi ne babban dansa.

Abu da yake da "Bada" a ma'ana kuma shi ne shafe hukuncehukuncen shari'o'in da suka gabata da shari'ar Annabinmu Muhammadu sallallahu Alaihi wa ahlihi hatta ma shafe wasu daga cikin hukunce-hukuncen shi Annabin namu sallallahu Alaihi wa ahlihi.