Dan Taimiyya

WALLAFAR: JA'AFAR SUBHANI

FASSARA: YUNUS MUHMMAD SANI

DUBAWA: HAFIZ MUHAMMAD SA'ID

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 tauraruwar 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 matsananciin 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.

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