

Mabra na dangin manzan Allah
da Sahabbai silsiba na biyû

القول السديد من سيرة الحسين الشهيد

MAGANA MADAIDAICIYA
A CIKIN
TARIHIN HUSSEIN SHAHIDI

Wanda ya rubuta shi:

Dr. Muhammad Dan Abdulhadi Ash-Shaibani

Da:

Muhammad Salim Alkhidir

Bugun mabugar littattafan Kuwait ta kasa

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Muhammad Abdulhadi Ash-shaibani
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Da Sunan Allah Mai Rahama Mai Jin Kai

GABATARWA

Godiya ta tabbata ga Allah, wanda shine godiya ta dace dashi, godiya mai yawa, salati da aminci ga bawan sa kuma Manzon sa Muhammad wanda ya aiko shi fitila mai haskakawa, da iyalan sa wanda ya tafiyar musu da kazanta ya tsarkake su tsarkakewa, da akan iyalan sa masu fararan dama, da dukkan wanda ya bisu bisa kyautatawa zuwa ranar da sharrin ta mai yawa ne, bayan haka:

Hakika ni bazan boye maka wani sirri ba, idan nabaka labarin cewa hakika alkalami na ya zabi ya rubuta wasu kalmomi akan wani babban mutum wanda ake ji dashi, shine Hussein (R.A.), wannan mutum mai girma wanda al'umma tayi ijma'i wajen girman sada mahimmancin sa, kamar yadda ta hadu wajen buri da farin cikin rayuwar sa, haka nan tare dabakin ciki da rashin jin dadin kashe shi.

Mu muna gaban mutumin da bai bi hanyar tawaye ba saboda ya tayar da fitina, kamar yadda wasu suke tsammani, sai dai wasu mutane sun yaudare shine ta yadda suka nemi yaje wajen su zasu taimake shi, da yaje sai suka wulakanta shi, suka mika shi wajen makiyan sada makiyan su.

Hussein (R.A.) yace dasu: "Banzo wajen kuba, har saida wasikun gayyatar ku suka zo min, idan ra'ayin ku ya sabawa abinda yake cikin wasikun ku, zan koma", sai dai kaddara ta rigayi zargi.

Bazai yiwu a wajena ba, dana tattauna mas'alar Karbala, da bakin cikin abinda ya faru ga Hussein, kuma lallai ina ganin kawo tarihin Hussein ba tare da kawo mas'alar kashe shi lalata tarihi ne, da kin bayyana gaskiyar abinda ya faru akan sa, da rage masa kima.

Hakika da muke son mu san shi anan kusa, shine Husseinin gidan Annabta kuma Sahabi, shine Husseinin tarbiyar Annab tada tarbiyar Aliyyu (R.A.).

Shi Sahabi ne, wanda ya hada sahabbantaka da kusanci ga Annabi (S.A.W.), wannan ya ishe shi falala da alfahari.

Wannan littafin da yake gaban ka –ya kai mai karatu- lallai rukunan sa sun tsaya ne akan sako na ilimi kebantacce, wanda Dr. Muhammad dan Abdul Hadi Ash-shaibani ya rubuta shi, ya ciro shine, ya kuma tato shine daga wani babban littafi mai suna: (matsayar tawaye a lokacin Yazidu dan Mu'awiyyah "60-64"), Allah muke roko da ya bashi lada ya daukaka shi a duniya da lahira.

Amma yanki na farko na littafin nine na rabuta shi, shi yankin yana bayani ne akan wanene Hussein (R.A.), dad an bude wani abu na tarihin sa mai kyau, ina

rokon Allah da ya karba min, ya kimsa min ikhlasi a cikin sa, ya saka min da kyakkyawan lada.

A wannan waje bazan manta da kokarin ‘yan uwana na cibiyar bincike da karatu, wadanda suka bada dukkan kokarin su wajen fitar wannan littafin da kyautata shi, wajen yin bitar sa da yi masa kyara, da kawo shawarwari da tsaftace shi.

Allah ya saka musu da alkhairi, dama ragowar sauran musulmai, ya hada mu gaba dayan mu a tutar shugaban Manzanni (S.A.W.) a aljannar dawwamamma. Amin. Godiya ta tabbata ga Allah Ubangijin bayi.

Muhammad Salim Alkhidhir
Shugaban cibiyar bincike da karatuttuka ta Almubrah

Yanki Na Farko:

Hussein (R.A.) Nasabar Sa, Da Dabi'un Sa, Da Matsayin Sa
Muhammad Salim Alkhidhir

YANKI NA FARKO: HUSSEIN, NASABAR SA, DABI'UN SA, MATSAYIN SA

Shine Hussein dan Aliyyu dan Abi Dalib Alhashimiyyu Alkuraishiyyu, dan 'yar Manzon Allah (S.A.W.) kuma jikan sa[1], kamshim sa daga duniya, anayi masa alkunya da Abu Abdullahi[2].

Hafiz Azzahabi yayi tarjamar sa yana siffatanta shi da: "Shugaba mai girma cikakke jikan Manzon Allah (S.A.W.) dan lelen sa a duniya, kuma masoyin sa, Abu Abdullahi Hussein dan shugaban muminai Aliyyu dan Abi Dalib dan Abdulmudallib…"[3].

Hafiz Abu Nu'aim yayitarjamar sa, yace: "Abu Abdullahi Hussein dan Aliyyu dan Abi Dalib, dan lelen Manzon Allah (S.A.W.), kuma mai kama dashi, Manzon Allah (S.A.W.) yayi kiran sallah a kunnen sa lokacin da aka haife shi, shugaban matasan 'yan aljanna, na biyar din ma'abota tufafi, dan gidan shugabar mata, baban sa shine wanda ake gangarawa wajen sa a tafkin Manzon Allah (S.A.W.) ranar kiyama, dan uwan mahaifin sa ma'abocin fiffike biyu, hannayen Annabta ne suka raine shi, ya rayu a gidan musulunci, nonon imani ya shayar dashi[4].

Haihuwar Sa:

An haifi Hussein (R.A.) ranar biyar ga watan Sha;aban a shekara ta hudu bayan hijira, abisa mafi shaharar magana, a Madinah mai haskakawa[5].

Kuma bambamcin tsahon lokacin tsakanin Hassan da Hussein (R.A.), Alwakidi yana cewa: "Fadimah (R.A.) tad au cikin Hussein (R.A.) bayan haihuwar Hassan (R.A.) da kwana hamsin"[6].

Qatadah yace: an haifi Hussein bayan Hassan da shekara daya da wata goma, a shekara ta biyar da wata shida bayan hijira"[7].

An karbo daga Muhammad Assadik daga Baban sa Albakir yace: "Babu wani abu tsakanin Hassan da Hussein sai tsarki daya"[8].

Hafiz Ibn Hajar yayi Karin bayani akan riwayar data gabata da cewa: "zai iya yiwuwa ta haife shine a wata na goma, ko tsarkin ta ya jinkirta wata biyu"[9].

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[1] - Munufa dan gidan 'yar Manzon Allah Fadimah (R.A.).
[2] - - Attarikhul Kabir na Bukhari (2/381).
[3] - Siyaru a'alamul nubala'i (3/280).
[4] - Ma'arifatus Sahabah na Abu Nu'aim (2/661).
[5] - Al'isabah (2/547).
[6] - Al'isti'ab (184).
[7] - Duba littafin da ya gabata.
[8] - Almu'ujaml kabir na Dabarani (3/94).

Kulawar Annabi (S.A.W.) Dashi:
Babban rabo mai girma kakan ka ya kasance shine Annabi Muhammad (S.A.W.), kakar ka ta zamanto Khadijah ‘yar Khuwailid (R.A.), Baban ka ya zamanto Aliyyu dan Abi Dalib (R.A.), Babar ka ta zamanto Fadimah ‘yar Manzon Allah (S.A.W.), dan Uwan ka ya zamanto Hassan (R.A.), wannan babban rabo ne mai girma.

Mafi girman wannan nasaba shine jingina kai uwa mafi girman halittu wanda Allah yafi ji dashi Muhammad (S.A.W.) sai dai yaya alakar Hussein ta kasance da kakan sa (S.A.W.)?, yaya kakan sa (S.A.W.) yake kallon sa shida dan uwan sa Hassan (R.A.)?

Domin mu tsaya muga alaka mai girma tsakanin Hussein da dan uwan sa Hassan a wajen Annabi (S.A.W.), ina ganin zamani ya dawo dani da kai –ya mai karatu- zuwa komawa tarihi mai girma wanda yake dauke da abubuwa masu yawa, nafarin ciki dana bakin ciki.

Wannan Annabi ne (S.A.W.) ya rasa dukkan ‘ya’yan sa maza Alkasim da Abdullahi da na karshen shine Ibrahim.

Matsayin ‘ya’ya maza a wajen iyaye maza ya kai girma matuka, saboda abinda ake bukata na cigaban nasaba da wanzuwar ta, shi yasa har mushrikan Makkah ma suke kuntatawa Annabi (S.A.W.) da da’awar sa, har wani daga cikin su yace: “hakika Muhammad ya kasance mai yankakken baya, ‘ya’yan sa basa rayuwa, sai Allah ya saukar da aya yana yi musu raddi da cewa: {Lallai mai gaba da kai shine mai yankakken baya[10]}[11].

Shekaru da yawa sun wuce, sai Allah ya azurta Annabi (S.A.W.) dada namiji, daga Mariyyatu Alkibdiyyah (R.A.), ya sanya masa suna Ibrahim abisa suna Baban sa Annabi Ibrahim (S.A.W.), sai ya fito wajen sahabban sa yana farin ciki yana cewa: “a wannan dare an Haifa min da, sai ya sanya masa sunan Baba na Ibrahim”[12].

Tabbas yayi burin a azurta shi da karamin dan sa zuriya mai wanzuwa, kamar yadda aka azurta Baban sa Ibrahim da zurriya mai yawa mai wanzuwa wanda shi kan sa Annabin mu (S.A.W.) yana daga cikin ta.

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[9] - Al’isabah (2/547).
[10] - Suratul Kawsar (3).
[11] - Absabul Ashraf (1/62).
[12] - Duba Muslim (2315).

Sai gashi Allah ya kaddara mutuwar sa a gaban sa (S.A.W.), har hawaye yana zuba daga idanuwan sa, saboda tausaya masa, da kuma tasirantuwa da mutuwar sa.

Anas dan Malik (R.A.) yana cewa: “Mun shiga tare da Manzon Allah (S.A.W.) wajen Baban Saif Alkain, ya kasance mai renon Ibrahim (A.S.), sai Manzon Allah (S.A.W.) ya dauki Ibrahim ya rumgume shi ya sumbace shi, sannan ya shiga wajen bayan haka, a lokacin ran Ibrahim na fita, sai idanuwan Manzon Allah (S.A.W.) suke zubar da hawaye, sai Abdurrahman dan Awf yace dashi: kaima kana aikata haka ya Manzon Allah (S.A.W.)?! sai yace: “ya kai dan Awf! Wannan ai rahama ce, sannan wani hawayen ya sake zuba, sai yace: “hakika ido na zubar da hawaye, zuciya tana bakin ciki, babu abinda zamu fada face abinda Ubangijin mu ya yarda dashi, hakika mu masu bakin ciki ne da rabuwar ka ya Ibrahim”[13].

Haka nan tarihi ya sauke labule abisa wajajen bakin cikin da Manzon Allah (S.A.W.) ya rayu a cikin sa, a matsayin sana uba mai tausayi, yana tasirantuwa da mutuwar ababan soyuwar zuciyar sa, wato ‘ya’yan sa.

Shi yasa yake ji da ‘ya’yan Fadimah (R.A.) Hassan da Hussein, yana basu kula ta musamman kamar ta ‘ya’yan sa, kuma sune turaran sa na duniya.
Akan haka Bukhari ya rawaito a cikin ingantaccen littafin sa, da sanadin sa zuwa ga dan Abi Nu’aim (R.A.) yace: “na halarci Ibn Umar lokacin da wani ya tambaye shi akan hukuncin jinin sauro, sai yace dashi: kai dan wacce kasa ce? Sai yace: dan Iraki ne ni, sai yace: ku kalli wannan, yana tambaya ta akan hukuncin jinin sauro! alhalin hakika sun kashe dan Annabi (S.A.W.), naji Annabi (S.A.W.) yana cewa: “su turare na ne na duniya”[14].

Hafiz Ibn Hajar (R) yayi karin bayanin hadisin, yana cewa: “ya kamanta su da hakan, saboda da ana shanshana shi, ana sumbatar sa… a wajen Tirmizi kuwa, daga hadisin Anas cewa: Tabbas Annabi (S.A.W.) ya kasance yana kiran Hassan da Hussein sai ya shanshana su, sannan ya sumbace su”[15].

Hakika Manzon Allah (S.A.W.) ya kasance yana son su so mai girma, saboda ana irga mai son su, yana son su ne domin yana son Manzon Allah (S.A.W.), wanda yake kin su, yana kin su ne domin yana kin sa (S.A.W.).

[13] - Bukhari (1241).
[14] - Bukhari (5994).
[15] - Fahrul Bari (7/469).

Ahmad ya rawaito a Sunan din sa, daga Abu Hurairah (R.A.) yace: Manzon Allah (S.A.W.) yace: "duk wanda yake son su, to hakika yana so na, wanda yake kin su, to hakika yana ki na, yana nufin Hassan da Hussein"[16].

A wata riwayar ta Abu Hurairah (R.A.) Manzon Allah (S.A.W.) ya fita a tare dashi Hassan da Hussein, wannan a kafadar sa, wannan ma a kafadar sa, yana sumbatar wannan wani lokaci, sannan ya sumbaci wannan wani lokaci, har yazo wajen mu, sai wani mutum yace dashi: ya Manzon Allah (S.A.W.)! hakika kai kana son su, sai (S.A.W.) yace: "duk wanda yake son su, to yana so na, duk wanda yake kin su, yana kina"[17].

Hassan da Hussein basu kasance a wajen Manzon Allah (S.A.W.) a matsayin jikoki ba kawai, wanda kaka yakeyi musu kallon so da tausayi da girmamawa kawai, sai dai shi a wajen sa ya daukesu a matsayin 'ya'yan sana gaskiya wanda shi ya haife su.

Bayan kwana bakwai da haihuwar jikokin sa, sai Annabi (S.A.W.) ya sanya musu suna Hassan da Hussein, ya umarci a yankawa kowanne dayan su raguna biyu, kuma ayi musu aski".

An karbo daga Ibn Abbas (R.A.) yace: "Manzon Allah(S.A.W.) ya yankawa Hassan da Hussein raguna guda biy biyu"[18].

An karbo daga Aishah Uwar Muminai (R.A.) tace: Manzon Allah (S.A.W.) ya yankawa Hassan da Hussein rana ta bakwai, ya sanya musu suna, ya umarci a aske musu gashi"[19].

Gashi anan kaga yadda Manzon Allah (S.A.W.) ya yankawa jikokin sa kanana raguna, duk da yanka raguna wajibin sa yana kan iyayen su ne ba kakannin suba, sai dai Annabi (S.A.W.) ya dauke su kamar 'ya'yan sana cikin sa, sai ya tsaya a matsayin uba da kaka shi kadai a lokaci daya, abisa tausayin su, to tayaya ma bazai kasance hakan ba, alhalin ya siffanta su a hadisai da yawa da cewa su 'ya'yan sane.

Daga cikin wadannan hadisan, an karbo daga Abubakar (R.A.) yace: wata rana Annabi (S.A.W.) ya fito da Hassan, sai yahau minbari, sannan yace: "hakika dana wannan shugaba ne, kuma tabbas saboda dashi Allah zai sulhunta kungiyoyi biyu daga musulmai"[20].

[16] - Ahmad (7863).
[17] - Ahmad (9671).
[18] - Sunan Nasa'i (4531).
[19] - Ibn Hibban (5311).
[20] - Bukhari.

Wacce kiyayewa ce irin wannan?! zuciyar wane uba ne take dauke da irin wannan tausayin?! Lallai mai aikata hakan shine annabi (S.A.W.), yana aikata hakan ne da rahamar yalwatacciya, da abinda yake ji a zuciyar sana soyayya da tausayi.

Lallai Manzon Allah (S.A.W.) kulawar da yakeyiwa jikokin sa takai makura, kuma yana kokarin kare su daga dukkan sharri, shi yasa ya kasance yana tofa musu addu'ar ta kariya daga dukkan sharri, ya shafe jikin su da hannun sa.
An karbo daga Ibn Abbas (R.A.) yace: Annabi (S.A.W.) ya kasance yana nemawa Hassan da Hussein tsari, yana cewa: "lallai Baban ku ya kasance yana nemawa Isma'ila da Ishaka tsari da wannan addu'ar, ina neman tsari da kalmomin Allah cikakku, daga dukkan shaidan da dafin sa, da dukkan kanbun baka abin zargi"[21].

Siffar uba karara tana fita ga Manzon Allah (S.A.W.) a lokacin da yake tsaye yana khuduba, yana isar da sakon Ubangijin sa, yana kwadaitar da muminai dasu lazimci tsoron Allah, da aiki na gari, yana kan minbarin sai ya hango 'ya'yan sa, suna tahowa wajen sa, su fadi, su tashi, sai ya sakko daga kan minbarin ya dauke su, yah au kan minbarin tare dasu.

Madalla da ran da aka sanya mata tausayin kananan yara ma, da jinkan iyaye mai zurfi.

An karbo daga Buraidah (R.A.) yace: "Manzon Allah (S.A.W.) yayi khuduba, sai Hassan da Hussein suka fuskanto shi, suna sanye da riguna jajaye, suna fadi, suna tashi, sai ya sauka ya dauke su, ya sanya su akan minbari, sannan yace: "Allah yayi gaskiya, {hakika dukiyoyin ku, da 'ya'yayen ku fitina ne}[22], naga wadannan banyi hakuri ba, sannan ya cigaba dayin khuduba"[23].

Yana daga cikin irin wannan, an karbo daga Abu Laila (R.A.) yace: na kasance a wajen Manzon Allah (S.A.W.) akan kirjin sa, ko cikin sada akwai Hassan ko Hussein, sai naga yana yin fitsari mai yawa jikin sa (S.A.W.), sai muka mike zamu dauke shi daga kan sa, sai yace: "kubar dana ya gama fitsarin sa, kada ku tsorata shi, sannan ya yayyafa ruwa a tufafin sa, sai aka shigar da dabinon sadaka gida, sai ya shiga tare da yaron (dan aiken), sai ya dau dabino daya ya sanya a bakin sa, sai Annabi (S.A.W.) ya fitar da ita daga bakin sa, yace: "hakika ita sadaka ce, bata halatta a gare mu"[24].

[21] - Bukhari (3371).
[22] - Suratu Attagabun (15).
[23] - Abu Dawud (1109).
[24] - Ahmad (19082).

Saboda yadda Annabi (S.A.W.) yake ji dasu wani lokaci yana hawa tare dasu kan taguwar sa koshashshiya mai suna Duldul[25], daya a gaban sa, dayan a bayan sa.

An karbo daga Iyyas daga Baban sa, yace: lokacin dana ja Annabi (S.A.W.) da Hassan da Hussein akan Taguwar sa koshashshiya, har na shigar dasu gidan Annabi (S.A.W.) daya a gaban sa, daya kuma a bayan sa"[26].

Annabi (S.A.W.) ya kasance yana tsuguna musu lokaci zuwa lokaci ya sumbace su, Abu Hurairah (R.A.) ya rawaito mana kissa akan haka.

An karbo daga Abu Hurairah (R.A.) yace: Hakika Al'akra'u dan Habis (R.A.) yaga Annabi (S.A.W.) yana sumbatar Hassan da Hussein, sai yace: "ina da 'ya;ya goma, ban taba aikata haka ga daya daga cikin suba, sai Manzon Allah (S.A.W.) yace: "Duk wanda baya rahama, shima baza'ayi masa rahama ba"[27]; (Manufa shima Allah bazaiyi masa rahama ba).

A wata riwayar Annabi (S.A.W.) yace: "Mai zan iya mallaka maka idan Allah ya dauke rahama daga zuciyar ka"[28].

Yazo a cikin Sahih Ibn Hibban an karbo daga Abu Salamah daga Abu Hurairah (R.A.) yace: Annabi (S.A.W.) ya kasance ya fitar da harshen sa yana yiwa Hussein wana, idan Hussein jan harshe sai ya kama shi, sai Uyaiyah dan Hisn dan Badr yace: naga shi (Annabi (S.A.W.)) yana aikata wannan da wannan (yaron)! Wallahi yana kasancewa ina da yaro yana fitar da fuskar sa bana sumbatar sa, sai Manzon Allah (S.A.W.) yace: "Duk wanda baya rahama, shima baza'ayi masa rahama ba"[29].

Babu wata damuwa wajen tabbatar da kissar nan guda biyu tare da Annabi (S.A.W.), ko kuma duk a cikin kissa daya abun ya faru, wanda suka rawaito suna da yawa, zai iya yiwuwa daya daga cikin su ya canja sunan wani da sunan wani, tabbas Al'akra'u da Habis (R.A.) da yazo wajen Annabi (S.A.W.) a cikin masallacin sa, sai yayi kira da sauti mai karfi ta bayan dakunan sa, ka fito wajen mu ya Muhammad, sai aya ta sauka akan su: {hakika wadanda suke kiran ka ta bayan dakuna, mafi yawan su basu da hankali}[30], hakika sun kasance daga larabawa jahilai, wannan itace dabi'ar su, amma suna iya canjata idan suka sami

[25] - Duba DAbarani (4/202).
[26] - Muslim (2421).
[27] - Abu Dawud (5220).
[28] - Ibn Hibban (5595).
[29] - Ibn Hibban (6975).
[30] - Suratul Hujurat (4).

ilimin da zai wayar musu da zuciya, wannan kuwa ba kowanne ilimi ne ba, face ilmin addinin musulunci, bisa koyarwar mafificin halitta Muhammad (S.A.W.).

Riwayoyin Sanya Masa Suna Basu Inganta Ba:
Wasu littattafan tarihi dana sirah sun kawo wasu riwayoyi ababan ki wajen sababin da ya sanya Annabi (S.A.W.) ya sanyawa Hussein wannan sunan, bayanin ya kai da muyi tsokaci akan su, saboda sun shahara a wajen mutane da yawa, sune kamar haka:

Riwayar farko:
abinda Hani'u dan Hani'u ya rawaito daga Aliyyu dan Abi Dalib (R.A.), yace: lokacin da aka haifi Hassan na sanya masa suna Harb, sai Manzon Allah (S.A.W.) yazo, yace: "ku nuna min dana, wane suna kuka saka masa? Yace: sai nace: Harb, sai yace: "A'a, shi sunan sa Hassan", da aka haifi Hussein sai na sanya masa suna Harb, sai Annabi (S.A.W.) yazo, yace: ku nuna min dana me kuka sanya masa suna? Sai nace: Harb, sai Annabi (S.A.W.) yace: "A,a, shi sunan sa Muhassin, yace: na sanya musu suna da sunayen Annabi Harun Shabbar da Shabir da Mushabbir"[31].

Wannan –bisa ilimin mu- bata inganta ba, saboda:

Na daya: A cikin riwayar da akwai Hani'u dan Hani'u, Ibn Sa'ad yace akan sa: (Hadisin Munkari ne), Iman Shafi'I yace: (Ba'a san shi ba, malaman hadisi basa amfani da hadisin sa, saboda ba'a san shi ba), Ibn Madini yace: (Ba'a san shi ba)[32].

Na biyu: Bazai yiwu ba kwata-kwata ace wai Aliyyu dan Abi Dalib (R.A.) yaga Annabi (S.A.W.) baya son wannan sunan sannan ya sake sawa dukkan dan da aka haifa masa.

Na uku: ko da ance haka nema duk gaba daya hakan ya faru ne a ranar suna, shin zai yiwu ace Annabi (S.A.W.) zai shagaltu akan sawa jikokin uku suna, daya bayan daya, kowanne lokaci yazo yace dasu: wane suna kuka sa masa? sannan ya canja sunan!.

Na hudu: Hakika karin Muhassin da Mushabbir yana daga Manakir na (Hani'u dan Hani'u) shine ya kadaitu da ambaton ta, babu wanda ya ambaci hakan, hadisin yana da wata hanya ta daban itama mai rauni ce, wadda Dabarani ya rawaito ta daga Yahya dan Isa Arramli Attamimi, yace: A'amash ya bamu labari da Salim dan Abi Ja'ad, yace: Aliyyu (R.A.) yace: "Ni mutum ne ina son yaki, da aka haifa min Hassan na himmatu na sanya masa suna Harb, sai

[31] - Ahmad (1/98).
[32] - Tahzibu Attahzib (11/23).

Manzon Allah (S.A.W.) ya sanya masa Hassan, da aka haifa min Hussein na himmatu na sanya masa suna Harb, sai Manzon Allah (S.A.W.) ya sanya masa Hussein, sai Annabi (S.A.W.) yace: "Ni na sanyawa 'ya'yana wadannan da sunan da Haruna ya sanyawa 'ya'yan sa: Shibr da Shabir".

Riwayar sanadin ta da rauni kuma ya yanke, Salim danAbi Ja'ad Musali ne, Abu Zur'ah yace: "Shi Arramli Sadk ne, yana yawan kuskure" kamar yadda Ibn Hajar ya fada[33].

Na biyar: Ba'a san Annabi Harun (A.S.) yana da 'ya'ya masu wannan suna ba, duk wanda yake ikirarin yana da 'ya'ya masu wannan suna ya gina hakan ne akan wannan riwayar da bata inganta ba, ballanta ma a kafa hujja da ita.

Na shida: wannan riwayar abar nazari ce, saboda taci karo da abinda ya tabbata cewa wanda ya sanyawa Hassan da Hussein suna shine Annabi (S.A.W.)".

Riwaya ta biyu:
An karbo daga Salman (R.A.) yace: Manzon Allah (S.A.W.) yace: "Na sanya musu suna ne (yana nufin: Hassan da Hussein) irin sunan 'ya'yan Annabi Harun (A.S.) Shabr da Shabir"[34].

Da mutane biyu a cikin sanadin wannan hadisin wadanda ba'a karbar hadisin su, na daya shine: Barza'a dan Abdurrahman, na biyu: Amru dan Huraith.

Dan haka Imam Bukhari yace a cikin Attarikhul Kabir akan wannan hadisin: "Isnadin sa ba'a san shi ba"[35].
Riwaya ta uku:

An karbo daga Saudah 'yar Musrih tace: na kasance cikin matan da suka jewa Fadimah lokacin jinin haihuwa yazo mata, sai Annabi (S.A.W.) yazo mata, yace: "yaya jikin nata? Sai nace: "hakika tana shan wahala ya Manzon Allah! sai yace: "idan ta haihu kada ki rigani yin wani abu gadan", tace: sai ta haihu, sai na kwantar dashi, na sanya shi a wani yanki fatsi-fatsi na lullube shi, sai Manzon Allah (S.A.W.) yazo, yace: "me ta aikata ne?" sai nace: ta haifi namiji, sai na kwantar dashi, na lullube shi a wani yanki, sai yace: ki kawo min shi, sai nazo masa dashi, sai ya cire masa yankin fatsi- fatsi ya sanya masa fari, yayi masa tofi a bakin sa, sai Aliyyu (R.A.) yace: me kuka sanya masa suna ne? yace: na sanya masa suna Ja'afar ne, ya Manzon Allah, sai yace: A'a, sunan sa Hassan, bayan sa kuma Hussein, kai Baban Hassan din alkhairi ne"[36].

[33] - Duba Assilsilatu Adhdha'ifah ta Albani (7/183-184).
[34] - Dabarani (2778).
[35] - Attarikhul Kabeer (2/148).
[36] - Dabarani (2542).

Imam Zahabi yace akan wannan riwayar: (Aliyyu dan Muyassar daga Umar dan Umair daga Ibn Fairuz isnadin wannan hadisin mai tsananin duhu ne, kuma matanin batacce ne)[37].

Riwaya ta hudu:
An karbo daga Aliyyu (R.A.) yace: " a lokacin da aka Haifa masa Hassan ya sanya masa suna Hamzah, da aka Haifa masa Hussein ya sanya masa sunan dan uwan mahaifin sa Hamzah, sai Manzon Allah (S.A.W.) yayi kirana, yace: "hakika an umarce ni dana canja sunayen wadannan, sai nace: Allah da Manzon sa ne suka sani, sai na sanya musu suna Hassan da Hussein"[38].

A cikin isnadin da akwai Abdullahi dan Muhammad dan Akil, Muhammad dan Sa'ad ya ambace shi a dabaka ta hudu, cikin mutanen Madinah,, yace: munkarin hadisi ne, basa kafa hujja da hadisin sa, Nasa'I yace: Mai rauni ne, Abu Zur'ah yace: ana samun sabani a isnadin sa, Abu Mu'ammar yace: Ibn Uyainah baya godewa haddar sa, Ibn Khuzaimah yace: bana kafa hujja dashi, saboda karancin haddar sa"[39].

Siffar Sa Ta Halitta:
Hassan da Aliyyu (R.A.) yana kama sosai da Annabi (S.A.W.), saboda bayyanar hakan a fuskar sada wuyan sa, Abubakar Assiddik (R.A.) ya kasance yana yi masa wasa da yana yaro da cewa: "Na bada famsar Baba na, kayi kama da Annabi (S.A.W.), ba da Aliyyu ba, sai Aliyyu (R.A.) yayi dariya"[40].

Amma dan uwan sa Hussein yana kama riwayoyi da yawa suna nuni akan cewa ya kasance yafi kama da Annabi (S.A.W.) ta jikin sa, amma bata fuskar sa ba.

Hakika Tirmizi ya rawaito daga Hani'u dan Hani'u daga Aliyyu (R.A.) yace: "Hassan yafi kama da Manzon Allah (S.A.W.) daga kirgin sa zuwa kan sa, Hussein kuma yafi kama da Manzon Allah (S.A.W.) abinda ya kasance kasa da haka"[41].

Sai dai ni na lura da hadisin Anas dan Malik (R.A.) nassin sa shine: "Anzowa da Ubaidullahi da Ziyad da kan Hussein (A.S.), aka sanya shi a cikin tasa, sai ya kasance yana tsikarin sada sanda, sai yayi Magana akan kyan sa, sai Anas yace:

[37] - Mizanul I'itidal (3/158).
[38] - Ahmad (1/159).
[39] - Alkamil fi Adhdhu'afa'I (4/127).
[40] - Bukhari (3542).
[41] - Tirmizi (5/660), Imam Albani ya raunana shi.

“ya kasance yafi kama da Manzon Allah (S.A.W.), ya kasance yana yin lalle a gemun sa”[42].

Amma a riwayar Tirmizi da sanadi ingatacce daga Hafsah ‘yar Siyrin, tace: hakika Anas dan Malik yace: na kasance a wajen Ibn Ziyad, sai aka zo da kan Hussein, sai ya kasance yana sanya sandar sa a hancin sa, tace: ban taba ganin wani mai kyau kamar wannan ba! (Anas) yace: sai nace: “ya kasance mafi kamar su da Manzon Allah (S.A.W.)”[43].

Ya bayyana a gareni cewa lallai kamanceceniya tsakanin Annabi (S.A.W.) da Hussein ya kasance ta kamanceceniyar fuska ne, sabanin riwayoyin da basu inganta ba, wadanda suka bayyana cewa wai kamanceceniyar ta kasance ne ta jiki, idan bahaka ne ba, saboda me Anas (R.A.) ya ambaci kamanceceniyar Hussein da Annabi (S.A.W.) ta fuska?

Sannan ya bayyana mana cewa Hussein (R.A.) ya kasance yana kamanceceniya da Annabi (S.A.W.) sama da yadda kowa cikin iyalan sa sukayi kama dashi.

Koda ya kasance kamanceceniyar Hussein (R.A.) da Annabi (S.A.W.) abu ne wanda haka Allah yaso ya kasance hakan bada zabin sa ba, duk hakan lallai Hussein (R.A.) yana kokarin ya cika kamanceceniyar sada Annabi (S.A.W.) ta yin lalle a gemu da wanin sa.

An karbo daga Sufyan yace: “Nace da Ubaidullahi dan Abi Ziyad, kaga Hussein dan Aliyyu kuwa? yace: (na gan shi) yana da bakin gashi da gemu, face wasu ‘yan gashi anan a cikin gaban gemun sa, ban san cewa anyi masa lalle ne aka bar hakan saboda kamanceceniya da Manzon Allah (S.A.W.)? ko kuma babu gashin sada yayi furfura sai wannan…?”[44]

Hussein (R.A.) yana da tsananin bakin gashin kai da gemu, hakika Hafiz Zahabi ya hakaito daga Ibn Juraij daga Umar dan Ada’u yace: “Naga Hussein yana yin lalle a gemun sa, kan sada gemun sa sun kasance masu tsananin baki”[45].

Sa Kayan Sa, Da Cin Kwalliyar Sa:
Hussein (R.A.) ya kasance yana sanya tufafin auduga, sha’anin sa kamar sha’anin wanin sa ne cikin Sahabbai (R.A.), wadanda suke nisantar shahara da banbanta da mutane.

[42] - Bukhari (3538).
[43] - Tirmizi (3778) Imam Albani ya ingantashi.
[44] - Musnad Abi Ya’ala (6773).
[45] - Sitaru A’alum Annubala’i (3/281).

Imam Dabarani ya rawaito daga Assuddi, yace: “Naga Hussein dan Aliyyu yana sanye da rawani na auduga gashin ya fito daga kasan rawanin”[46].

An karbo daga Sha’abi yace: “Na shiga wajen Hussein dan Aliyyu yana sanye da tufafin auduga”[47]. Riwayoyi masu zuwa daga Sha’abi suna nuni akan Hussein (R.A.) yana kokarin sanya zobe a watan Ramadhan, sanya zobe yana daga cikin al’ada, ba wai sunnah ne ba.

An karbo daga Sha’abi yace: “Naga Hussein yana sanye da zobe watan Ramadhan”[48].

Ana raiwaitowa cewa yana sanya zoben ne a hannun hagun sa.
An karbo daga Muhammad Albakir, yace: “Hassan da Hussein sun kasance suna sanya zobe a hagun su ne” [49].

An sake karbowa daga Albakir, yace: “Hakika Hussein dan Aliyyu (R.A.) ya kasance yana sanya zube a hagun sa”[50].

Hakika ya tabbata cewa Annabi (S.A.W.) ya kasance wani lokaci yana sanya zoben sa a hagun sa.

An karbo daga Anas dan Malik (R.A.) yace: “Zoben Annabi (S.A.W.) ya kasance yana sashi a wannan, sai yayi ishara ga dan yatsa na hudu na kusa dadan karami na hagu”[51].

An karbo daga Assalt dan Abdullahi dan Nawfal, yace: “naga Ibn Abbas (R.A.) yana sanya zoben sa a daman sa, sannan yace: “Naga Annabi (S.A.W.) yana sanya zoben a hannun daman sa”[52].

An karbo daga Hammad dan Salamah yace: Naga Abu Rafi’u yana sanya zobe a daman sa, sai na tambaye shi akan hakan, sai yace: naga Abdullahi dan Ja’afar yana sanya zobe a daman sa, sai Abdullahi dan Ja’afar yace: Annabi (S.A.W.) ya kasance yana sanya zobe a daman sa”[53].

[46] - Almujamul Kabeer (2796).
[47] - Almujamul Kabeer (2797).
[48] - Siyar A’alam Annubala’i (3/291).
[49] - Tirmizi (1743).
[50] - Almu’ujamul Kabeer (2798).
[51] - Muslim (2095).
[52] - Tirmizi (1742).
[53] - Tirmizi (1744).

An karbo daga Anas (R.A.) yace: “hakika Annabi (S.A.W.) ya kasance yana sanya zobe a daman sa ne”[54].

Imam Nawawi yace: (Amma hukuncin wannan mas’alar a wajen Mallaman fikihu shine: sunyi ijma’i akan halarcin sanya zobe a dama, da kuma halarcin sanya shi a hagu, babu wata damuwa akan kowanne mutum yayi, sai dai sun sami sabani akan wanne ne yafi falala? Da dama daga cikin magabata sun sanya zube a daman su, wasu da dama suma sun sa a hagun su…)[55].

Imam Shaukani yace: (Amma yin lalle, dalilai na hadisai ingantattu sunzo akan hakan, ya tabbata abinda yake karfafar halarcin sa, hadisin da yazo a Bukhari da Muslim da wanin su, daga hadisin Abu Hurairah (R.A.) yace: Manzon Allah (S.A.W.) yace: “Lallai Yahudu da Nasara basa yiwa gemun su lalle, to ku saba musu”,

Ahmad Da Ahlus sunan Tirmizi ya ingantashi, sun rawaito daga hadisin Abu Zar (R.A.) yace: “Lallai mafi kyawun abinda zaku canja gemun ku dashi shine lalle da abin rini jaja-jaja, hadisi akan wannan mas’alar suna da yawa, hakika wannan ta kasance sunnah ce shahararriya a wajen magabata, har suka kasance suna ambatar mutum –a galibi- a wajen tarihin sa ya kasance yanayin lalle a gemun sa, ko baya lalle a gemun sa”[56].

TUFAFIN TSORON ALLAH WANNAN SHINE MAFI ALKHAIRI:
Abinda yasa mukayi bayani akan abinda ya gabata na yanayin tufafin Hussein (R.A.) shine: shimfida ce domin yin bayani akan tufafin da yake boye a zuciyar sa, na cikakken imani da tsoron Allah.

Abinda yake boye yana bayyana a fili, tun bama a wajen ma’abota imani ba, hakika ya kasance misali babba ne ga cikakkun mutane wajen imani da kyawawan dabi’u da tsoron Allah da rashin Magana sosai.

Ibn Qaiyum Aljauziyyah yana cewa: (Idan zubiya ta yarda da abinda Ubangijinta ya bata, sai Ubangijinta ya bata wata irin baiwa da kyautar sa, sai ya ma’amalanci shugabanni da wanda ake mallaka da dabi’un da suka dace da kowa, sai ya bawa rai wata nutsuwa da yarda da tabbata, sai ran saya gabatar da hakkoki masu kyawu da yardar zuciya, (ba mai yawan fushi ba) da aikatawa da gaggawa, saboda tayi daidai da zuciya a wannan lokacin, saboda ita tayi daidai da abinda rai take so abisa abubuwa da dama, sai ta kasance masa mataimaki na gaskiya, bayan ta kasance masa makiyi mai yaki da shi, akan haka, bama sai ka

[54] - Nasa’i (5283).
[55] - Sharhun Nawawai ala Sahih Muslim (14/72).
[56] - Assailul Jarrar (4/126).

tamabayi abinda ya hada wannan taimakekeniya ba, na daga nutsuwa da jindadin rayuwa, da ni'ima wacce babba ce daga ni'imar 'yan aljanna, alhalin ba'a gama yaki a tsakanin rai da zuciya ba, sai dai tanadin rai da makamin sa mai karfin gaske ne, sai dai da badan shugabancin zuciya da mamayar ta ba, to da ta yake tada dukkan makami, zaman dako akan yakin fili dana boye wajibi ne akan kowa mutukar yana iya yin numfashi)[57].

Ya sake cewa: (Hakika Allah madaukaki ya hada alaka tsakanin abubuwa masu kyawu guda biyu: kyawun fili, da kyawun zuci, a wajaje da yawa a cikin littafin sa, ga kadan daga cikin su:

Allah madaukaki yana cewa: {Ya ku 'ya'yan Adam! hakika na saukar muku da tufafi wanda zai rufe muku tsiraicin ku da gashi, amma fa tufafin tsoron Allah wannan shine mafi alkhairi}[58].

Daga cikin dalilan fadin Allah akan matan aljanna: {A cikin su da akwai mafi alkhairi kyawawa}[59], su masu kyawawan fuskoki ne, masu alkhairin dabi'u ne.

Da fadin sa: {Ya sanya musu haske da farin ciki}[60], haske kwalliyar fuskoki ne, farin ciki kuwa kwalliyar zuciya.

A ciki da fadin sa: {Wasu fuskoki a wannan yinin masu haske ne, su masu kallo ne zuwa Ubangijin}[61], haske yana sanyawa jikin su kyawu, kallon Ubangjin su yana karawa zuciyar su kyawu)[62].

Babu shakka abinda ya bayyana daga Hussein (R.A.) a wajen yakin da aka kashe shina hakurin sada dauriyar sa da juriyar sada dogaron saga Allah da tabbatar sa a gaban abokanan gaba, duk wannan yana nuni abisa abinda yake zuciyarsa na cikakken imani da tsoron Allah, da yarda da hukuncin Allah da kaddarar sa.

A cikin irin wannan abun ne Ibn Qayyim Aljauzyyah yake cewa: (Amma juriya itace yin fada da abokin fada a filin hakuri, domin hakika ita bata kasancewa sai ta bangare biyu, Allah madaukaki yana cewa: {Yaku wadanda kuka yi imani kuyi hakuri kuyi juriya kuyi zaman dako, kuji tsoron Allah, tabbas zaku rabauta}, sai ya umarce su da hakuri, wannan halin maiyin hakuri shi daya ne, juriya kuma halin sada wanda yake fada dashi ne, zaman dako kuwa shine

[57] - Darikul Hijratain (1/63).
[58] - Suratul A'arafi (26).
[59] - Suratur Rahma (70).
[60] - Suratul Insan (11).
[61] - Suratul Qiyamah (22-23).
[62] - Madrijus Salikin (3/300).

lazimta da tsayawa da tabbata akan hakuri, hakika mutum zai iya yin hakuri amma baiyi juriya ba, zai iya kuma hakuri yayi juriya yayi zaman dako amma ba tare da tsoron Allah ba, sai Allah ya bada labari cewa babban wadannan abubuwan shine tsoron Allah, hakika rabauta yana karkashin ta, {Kuji tsoron Allah tabbas zaku rabauta}, zaman dako shine lazimtar kariyar wajen da ake tsammanin abokanan zasu kawo hari a bayyane, haka nan lazimtar kawo harin juriya a boye wajibi ne, saboda kada son zuciya da shaidan su shiga cikin ta su bata ta, su kawar dashi daga mallakar sa)[63].

Hassan (R.A.) ya kasance yasan hakika mutanen na neman kashe shi ne, ba wai wanin sa suke nema ba, sai ya bijirowa wanda suke tare dashi su gudu su tsira da kawukan su, kada su mutu tare dashi, ya tanadarwa kan sa haduwa da abokanan gaba koda da mutane tsirarai ne cikin wadanda suka yi ragowa.

Hussein (R.A.) ya ce da mutanen sa: (Dukkan wanda yake bukatar komawa wajen iyalin sa a wannan dare na bashi izini, tabbas su mutane ni suke baukatar kashewa, sai Malik dan Nadhar yace: ana bina bashi, kuma ina da iyalai, sai yace: wannan dare ne ya lullube ku, ku rike shi abin hawa, kowanne daya daga cikin ku ya riki hannun mutum daya daga iyalan gida na, sannan ku tafi waje mai nisa a duhun wannan dare zuwa kasashen ku da garuruwan ku, lallai mutanen suna nemana ne, idan da zasu same ni (su kama ni) yafi min sama da a sami wani na, ku tafi har Allah madaukaki ya yaye)[64].

Kafin haka an rawaito cewa ya gani a mafarki akan tafiyar sa zuwa Iraki wani mafarki, sai ya tashi yana cewa: (Inna lillahi wa inna ilaihi raji'un, godiya ta tabbata ga Allah Ubangijin bayi, naga wani mayaki akan doki yana cewa: mutane suna tafiya mutuwa tana bin su a baya, sai nasan ana yimin bankwanan raina ne)[65].

A wajen yaki kuwa a lokacin da zuciyoyi suka rikice, zaka ganshi yana neman taimakon mahaliccin sa, yabi tabbatar da amincin sada Allah, da dogaron sa gare shi, yana cewa: Ya Allah!kaine abin amincewa ta a kowanne bakin ciki, ina kwadayi a wajen ka a kowanne tsanani, kai ne abin amincewa ta da makami na bisa dukkan musibar data same ni, bakin ciki nawa ne, wanda yake raunana zuciya, matsera ta tayi masa karanci, aboki ya guje maka, makiyi ya sami dama akan ka, sai na na roke ka, na kawo maka karar sa ina kwadayi a wajen ka ba wanin ka ba, ka tace min,da dauke min, ka ka isar min, kai ne majibincin kowacce ni'ima, ma'abocin kowanne kyakkyawa, kaine kololuwar inda za;a je)[66].

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[63] - Iddatus Sabirin (21).
[64] - Albidayatu wannihayah (11/530).
[65] - Albidayatu wannihayah (11/526).
[66] - Albidayatu wannihayah (11/516).

Abdullahi dan Ammar ya siffan ta yanayin Hussein (R.A.) a wajen yaki, yace: (Naga Hussein lokacin da makiya suka kewaye shi, yana bin na daman sa har ya karar dasu, na rantse da Allah! banga wani jarumi mai tsanani da karfi wanda aka kashe 'ya'yan sada mutanen wanda zuciyar sa bata razana ba sama dashi, ko wanda yafi karfin dabarar yaki, sama dashi, na rantse da Allah banga kamar sa ba, a da da yanzu)[67].

Ilimin Fikihun Sa, Da Riwayoyin Sa Ga Hadisi

Hussein (R.A.) ya kasance mallami, masanin fikihu, ana kirga shi cikin masu fatawa daga Sahabbai (R.A.), lallai Imam Ibn Qayyim Aljauziyyah ya kirga cikin masana fikihun Sahabbai, wanda fatawarsa bata da yawa[68].

Yanayin Hussein wajen riwayar hadisi, kamar yanayin sane awajen fatawa, ya kasance hadisai kadan ya rawaito daga Annabi (S.A.W.) da Baban sa Aliyyu (R.A.), da ragowar Sahabbai (R.A.), sha'anin sa kamar sha'anin da yawa ne daga cikin Sahabbai wadanda ba'a sansu da yawan riwayar hadisi daga Annabi (S.A.W.) ba.

Watakila hakan a zato na ya faru ne, saboda abubuwa kamar haka:

Na daya: Tsantseni wajen yiwo riwaya

Lallai da yawa daga cikin Sahabbai sun kasance suna jin tsoron rawaito hadisai daga Annabi (S.A.W.), sunsan tsantseni akan hakan saboda tsoron kuskure ko canja lafazi.

Hafiz Ibn Adiyyu ya bayyana cewa a karkashin wani babi: -wanda idan ya rawaito hadisi zai firgita, yace: ko kamar yadda ta fada, saboda tsoron kada yayi kari-: (An karbo daga Muhammad, yace: Anas (R.A.) ya kasance yana da karancin karantar da hadisi daga Manzon Allah (S.A.W.), ya kasance idan ya bada hadisi daga Manzon Allah (S.A.W.) sai hankalin sa ya tashi, yace: ko kamar yadda Manzon Allah (S.A.W.) ta fada.

An karbo daga Amr dan Maimun Al'awdi yace: na kasance ina zuwa wajen Ibn Mas'ud a kowacce ranar Alhamis, idan yace: naji Manzon Allah (S.A.W.) yace: sai jijiyoyin wuyan sa su yashi, sannan yace: ko kasa da haka, ko sama da haka, ko kusa da haka, ko wanda yayi kama da haka, ko kamar yadda ya fada)[69].

An karbo daga Assa'ib dan Yazid, yace: Na dalibci Abdurrahman dan Dalhah da Ubaidullah (R.A.) da Almikdad da Sa'ad (R.A.), banji wani daga cikin suba

[67] - Albidayatu wannihayah (8/204).
[68] - I'ilamul Muwakki'in (1/12).
[69] - Alkamil (1/18).

wanda zai hakaito maganar Manzon Allah (S.A.W.), face naji Dalhah yana bada labarin yakin Uhud)[70].

Zai iya yiwuwa Hussein (R.A.) baya yawan rawaito hadisi daga Manzon Allah (S.A.W.) saboda hakan.

Na biyu: Karancin shekaru ga Hussein (R.A.) lokacin da kakan sa Manzon Allah (S.A.W.) yake da rai.

Hakika munyi bayani cewa an haife shi ne a shekara ta hudu bayan hijira, wannan na nunin cewa da Manzon Allah (S.A.W.) ya bar duniya yana dan shekara shida kenan.

Mallaman hadisi suna karbar riwayar rawi yaro idan ya kasance yana rarrabe abinda yaji, ya kawo shi kamar yadda yake, ya koyar da hadisin lokacin da ya balaga, wannan ba wai mun nuni ne ga karancin lokacin haduwar Hussein da Manzon Allah (S.A.W.) ba ne.

Sai dai abinda muke nufi shine: karancin shekaru zasu sa mutum ya karanta rawaito hadisi a bisa al'ada, hakika mutum ya haddace Kur'an yana karami yana nufin hakan saboda yawan maimaita ayoyi ne, batare da sharadin fahimtar ma'anar sa ba, sabanin rawaito hadisi, wanda za'aji sau daya ne, ko sau biyu, aka karbar sa idan mutum ya haddace lafazin sa, kuma ya fahimci ma'anar a dunkule.

Hakika Ibn Hazm ya kirga Hussein cikin sunayen Sahabbai wadanda suka rawaito hadisai, ya sanya shi cikin wadanda suka rawaito hadisai takwas[71].

Mallaman sa da daliban sa:

Hafiz Ibn Hajar yana cewa: (Ya rawaito daga Kakan sa da Baban sa da Babar sa da dan Uwar Kakar sa da Umar dan Khaddab.

Wanda suka rawaito a wajen sadan uwan sa Hassan da 'ya'yan sa: Aliyyu da Zaid, da Sakinah da Fadimah, da dan dan sa: Abu Ja'afar Albakir da Sha'abi da Ikrimah da Karz Attaimi da Sinan dan Baban Sinan Addu'ali da Abdullahi dan Amr dan Usman da Farazdak da mutane masu yawa)[72].

Taimakawar Sa Wajen Shigar Da Musulunci Garuruwa:

[70] - Bukhari (3835).
[71] Duba Asma'us Sahabatir Rawah (170).
[72] - Tahzibut Tahzib (8/220).

Husseini ya taimaka wajen bude garin Jarhan a karkashin shugabancin Sa'ad bn Al'as Al'umawi (R.A.), haka nan rundunar nan data yaki Ifrikiyyah abisa shugabancin Abdullahi dan Abi Sarh, ya kasance tare da rundunar data nufaci yammacin Ifrikiyyah a lokacin da Abdullahi dan Abi Sarh yana Gwamna, a shekara ta ishirin da bakwai bayan hijira[73].

Ya taimaka ma wajen rundunar data yaki gari Dabaristan a shekara ta talatin bayan hijira, shugaban rundunar shine Sa'id dan Ass, a cikin rundunar da akwai Sahabbai da yawa kamar Hassan da Hussein da Abdullahi dan Abbas da Abdullahi dan Umar da Amru dan Ass da Abdullahi dan Zubair (R.A.)[74].

Kamar yadda ya taimaka wajen yakin Qasdandiniyyah, a shekara ta hamsin da daya, a karkashin shugabancin Yazid dan Mu'awiyah[75].

Matan Sa Da 'Ya'yan Sa

Aliyyul Akbar:
An kashe shi a Aldif tare da Baban sa, kamar yadda Ibn Sa'ad ya fada: (Amma Aliyyul Akbar an kashe shi tare da Baban sa Husseini (R.A.) a ruwan Karbala'u, bai taba haihuwa)[76].

Babar sa itace Laila 'yar Baban Murra 'yar Urwatu dan Mas'ud 'yar Mut'ib Assakafi.

Wannan Laila din, Babar ta itace: Maimunah 'yar Abi Sufyan, danta Aliyyul Akbar ba Hashime ne ta bangaren baban sa, ta bangaren Babar sa kuma dan banu Umaiyah ne.

***ALIYYUL ASGAR (WANDA AKE SANIN SA ZAINUL ABIDUNA):**
Shine mafi shaharar 'ya'yan Hussein (R.A.) kuma mafi falalar su, saboda haka ne Imam Malik yace: (A cikin Ahlulbaiti babu wanda ya kasance kamar sa, shi kuma dan Baiwa ne)[77].

Imam Zahabi a wajen tarjamar sa yace: (Shugaba Imam Zainul abidun Bahashime jikan Akiyyu dan Madinah, ana yi masa alkunya da Abu Hussein, ko Abu Hassan, ko Abu Muhammad, ko Abu Abdullahi, Babar sa Baiwa ce, sunan

[73] - Albidayatu wannihayah (8/41).
[74] - Duba Almuntazim (5/7).
[75] - Albidayatu wannihayah (8/151).
[76] - Adabakatul Kubra (5/211).
[77] - Tarikhul Damak (41/373).

ta Salamatu ‘yar Sarkin Faris Yazdajardu, akace: sunan ta Gazalah, ana zaton an haife shi a shekara ta talatin da takwas)[78].

Ibn Inbah a tarjamar Aliyyu dan Hussein ya hakaito sabanin sunan Babar sa, sannan yayi bayanin karshe da cewa: (Hakika ya wadatar da Aliyyu dan Hussein da abinda ya karrama shi dashi na haihuwar sa ta tsoron Manzon Allah (S.A.W.) sama da haihuwar Yazdajardu dan Shaharyan Bamajuse wanda aka Haifa ba tare da anyi daurin aure ba yayi masa kamar yadda yazo a tarihi, saboda larabawa basu san falalar wanda ba balarabe ba koda kuwa ya kasance mai mulki ne, dako suna kirga mulki falala ce da ya wajaba su fifita wanda ba balarabe ba akan balarabe, su fifita Qahdan akan Adnan, sai daisu wannan ba wani abu ne a wajen suba, balantana su fifita wani akan wani saboda shi, wasu daga cikin jahilai da wasu daga ‘ya’yan Hussein sunyi yabo ga wannan nasabar, suka ce:

Aliyyu dan Hussein ya hada tsakanin Annabta da mulki.

Wannan ba wani abu bane, kuma koda ya tabbata to bayani akan haka shine abinda ya gabata, sannan ai Fadimah ‘yar Hussein itace ai Babar ‘ya’yan Hassan Almuthannah dan Hassan dan Aliyyu dan Abi Dalib, itama cikin abinda ake fada Babar Aliyyu Zainul Abidun ce, idan haihuwar kafirin nan Kisra falala ce, to ta sami Hassan shima, duk da Hassan ya kasance abin koyi ne a wajen dan uwan sa Hussein, ya zama wajibi yayi masa biyayya, Hussein ya kasance shugaba ga Hassan ba kwata-kwata, wannan wata falala wadda ‘ya’yan Hassan suke komawa kan ta idan aka nuna musu fifiko akan waccan haihuwa, ko wanin ta, cikin abinda ‘yan shi’a imamiyyah suke fada.

Duk zuriyar Hussein ta fito daga Zainul abidun ne, duk ragowar ‘ya’yan sa maza sun mutu basu taba haihuwa ba.

Abubakar Albarki yace: (Dangin Hussein gaba daya duk daga dan sa Aliyyul Asgar take, shine mafi girman mutanen zamanin sa, ance Quraishawa sunyi ta neman bayi mata, bayan ada sun guje su a lokacin wadannan samarin suka taso: Aliyyul Asgar dan Hussein da Kassim dan Muhammad da Salim dan Abdullahi)[79].

Wakar yabo da Farazdak yayiwa Zainul Abiduna sananniya ce, abinda ta kunsa na yabo sune kamar haka:

Zainul Abiduna shine dan gidan mafi alkhairin mutane gaba dayan su, kuma tsarkakakke ne, kowa ya san shi wajen yiwa Allah biyayya da taimakon

[78] - Siyaru A’alam Annubala’i (4/386).
[79] - Siyaru A’alamul Nubala’i (4/287-300).

musulmai talakawa, baya yawan Magana, yana yawan murmushi, Quraishawa suna girmama shi sosai saboda nasabar sada addinin sa, shi dan Fadimah ne, Kakan sa Shine wanda aka rufe Annabta dashi (S.A.W.), yana dauke kan sa daga mutane saboda kunyar sa, mutane ma suna dauke kan su daga gare shi saboda kwarjinin sa.

Aliyyu dan Hussein yana da maganganu masu yawa masu dadi wajen yabon Sahabban Manzon Allah (S.A.W.), ya mara masu baya, ga kadan daga cikin su:
- Hakika wasu mutane 'yan Iraki sunzo masa suka soki Abubakar da Umar da Uthman (R.A.), da suka gama sai yace dasu: (Ku bani labari mana, ko kune wadanda sukayi hijira na farko, wadanda aka fitar dasu daga gidajen su da dukiyoyin su, suna neman falalar Allah da yardar sa?!, sai suke ce: A,a bamu bane.

Sai yace: To ko kune wadanda suka bada gidajen su (saboda Allah) sukayi imani kafin su, suna son wadanda sukayi hijira wajen su, kuma jin wata damuwa a zuciyar su cikin abinda suka bayar koda suna da tsananin bukata?!, sai suka ce: A,a, ba mune ba.

Sai yace: Ko kunyi bayanin bakwa cikin daya daga cikin wadannan mutanen guda biyu, sannan yace: to ni ina shaida muku cewa bakwa cikin wadanda Allah Madaukaki yace: {Amma wadanda sukazo a bayan su suna cewa: Ya Ubangijin mu ka gafarta mana, muda 'yan uwan mu wadanda suka rigayemu yin imani, kada ka sanya kiyayya a cikin zuciyar mu ga wadanda sukayi imani}[80], ku fita daga wajen, Allah ya aikata abinda yaga dama daku)[81].

***JA'AFAR:**
Babar sa 'yar kabilar Qadha'ah ce cikin abinda Ibn Dakdaki ya ambata, Mus'ab yace: (Ja'afar dan Hussein bai bar 'ya'ya ba, mahaifiyar sa 'yar kabilar Baliyyi ce)[82].

***ABDULLAHI:**
An kashe shi yana karami a Karba'u, mahaifiyar sa itace Arrabbab 'yar Imri'il Qais dan Adiyyu, hakika Hussein ya kasance yana son ta sosai da 'yar ta Sakinah).

Hafiz Ibn Kathir yace a wajen tarjamar ta: (… Hussein yaso matar sa Arrabbab so mai tsanani, ya kasance tana bashi sha'awa sosai, yana yi mata waka, da aka kashe shi a Karbala'I, tana tare dashi, tayi bakin cikin mutuwar sa sosai)[83].

[80] - Suratu l Hashr (10).
[81] - Alhilyah ta Abu Nu'aim (3/136-137).
[82] - Nas bu Quraish (59).
[83] - Abidayah (8/229).

Itama ta kasance tana son sa sosai, harta kasa aure bayan mutuwar sa.
Ta kasance tana cewa ga duk wanda yazo neman auren ta: bazan riki miji bayan Manzon Allah (S.A.W.) ba.

Har takasance tayi masa wakar yabo bayan mutuwar sa, tana ambato kyawawan dabi'un sa, kamar: riko da addini, taimakon marayu da talakawa da duk wani mai bukata.

***SAKINAH:**
Mahaifiyar ta itace Arrabbab 'yar Imri'ul Qais, ita 'yar uwar Abdullah Assalif ce, Sakinah ta halarci yakin Karbala'u, ita Tabi'a ce mai girma mallamar hadisi, amma riwayar ta bata da yawa.

Ibn Hibban ya ambace ta cikin amintattu[84], yace: (tana rawaitowa daga iyalan gidan ta, mutanen Kufa sun rawaito a wajen ta), Ibn Makula yace: (Tana da labarai sanannu, data rawaito daga Baban ta) [85].

Sakinah ta kasance masanar larabci da adabi da waka, littattafan tarihi sun rawaito mana abinda yake nuna akan ta kware wajen yaren larabci sosai, amma ya zama musan wasu daga cikin abinda aka jingina mata na maganganun tana karya ne, kamar a littafin (Al'agani) na Ibn Faraj Al'asfahani, da (Al'awar Annu'umaniyyah[86]) na dan shi'an nan Ni'imatulllahi Aljaza'iri.

Imam Zahabi a cikin tarjamar sa yace: (Sakinah 'yar Hussein shahidi, ta rawaito hadisai daga Baban ta, ta kasance tanada kyawu sosai, dan dan uwan Baban ta ne ya aure ta shi Abdullahi dan Hassan Al'akbar, aka kashe shi tare da Baban ta kafin ya tare da ita, sannan Mus'ab Gwamnan Iraki ya aure ta, sannan tayi aure da dama, ta kasance mutuniyar kirki mai kwarjini)[87].

Ibn Khilkan ya tarjama ta yana cewa: (Ta kasance shugabar matan zamanin sa, tana daga cikin mafi kyawun mata da mafi arzikin su da mafi kyawun halin su, ta aure Mus'ab dan Zubair sai ya mutu ya bar ta, sannan Abdullahi dan Uthman dan Abdullahi dan Hakim dan Hizam ya aure ta, ta Haifa masa 'yan biyu, sannan Al'asbag dan Abdul'aziz dan Marwan ya aure ta, ya rabu da ita kafin ta tare, sannan Zaid dan Amr dan Uthman dan Affan ya aure ta, sai Suleiman dan

[84] - Assikat (4/352).
[85] - Al'ikmal (4/316)
[86] - Duba (4/147) zakaga ababan mamaki da yawa, wanda bai dace da Ahlulbaitin gaskiya ya fade shi ba.
[87] - Assiyar (5/262-263).

Abdulmalik ya umarce shi da ya sake ta, sai ya sake ta, ance a wajen jerin mazajen ta wata Magana ba wannan ba)[88].

Tabbas Sakinah ta rasu (Allah ya gafarta mata) a shekara ta dari da goma sha bakwai, an binne ta a Madinah, bai inganta cewa taje Misra ba, ballantana ma a binne ta a can, kamar yadda bai inganta cewa an binne ta a Sham ba.

Hafiz Ibn Asakir yace: (Amman kabarin Sakinah 'yar Hussein da maganganu da yawa, saboda lallai ta auri Al'asbag dan Abdul'aziz dan Marwan wanda ya kasance a Misra, sai aka tafi kaita, kafin su karasa sai ya rasu, zai iya yuwawa taje Damashk ta mutu a can, Magana ingantacciya ta rasu ne a Madinah, Gwamna ya umarce su kada a bunne ta har sai yazo, sai ya tafi wajen kasuwancin sa a wani yanki na Madinah, yinin ya kasance mai zafi ne, sai ya sai turare mai yawa aka saka mata domin warin da tayi ya tafi, amma hakan bai yiwu ba, sai ya aika musu cewa ku bunne ta, hakika na shagaltu da wasu abubuwa ne, sai aka bunne ta, baizo ba)[89].

***FADIMAH:**

Mahaifiyar ta itace Ummu Ishak 'yar Dalhah dan Ubaidullah Attaimi, daga farko ta auri dan dan uwan mahaifinta Almuthanna dan Hassan dan Aliyyu dan Abi Dalib, ta haifa masa Abdullahi (Almahdhu) da Ibrahim (Algamru) da Hassan (Amuthallath), sannan bayan mutuwar mijin ta ta auri Abdullahi dan Amr dan Uthman dan Affan, sai ta haifa masa Muhammad (Addibaj)[90].

Tana da ababan mamaki masu yawa, hakika ta halarci yakin Karbala'u, yana daga cikin shahararrun maganganunta, tace da 'ya'yan ta ranar yakin Karbala'u: (Yaku 'ya'ya na! lallai wani wanda ya sami abinda yake so a wajen wawaye da wautar su, ko suka riski abinda suka riska na jindadin su, face sai dai mutane masu mutunci sun riske shi da mutuncin su, sai suka tufafantu da tufafin Allah)[91].

Hafiz Ibn Kathir yace akan ta: (Amma Fadimah yar Husssein dan Aliyyu dan Abi Dalib, 'yar uwa ce ta Zainul abiduna hadisan ta sanannu ne, Ahlussunan guda hudu sun rawaito hadisan ta, tana daga cikin wadanda Ahlulbaiti suka tafi dasu zuwa Damashk bayan kashe Baban ta Hussein tana cikin amintattu)[92].

Hafiz Ibn Asakir, yace: (Ta rawaito daga Kakar ta Fadimah hadisai mursalai, da Baban ta Hussein dan Aliyyu, da 'yar uwar Baban ta Zainab 'yar Aliyyu, dadan uwanta Aliyyu dan Hussein da Abdullahi dan Abbas, da Aishah Uwar muminai,

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[88] - Wafyatul A'ayan (2/394).
[89] - Tarikh Addamashk (2/421).
[90] - Tarikh Baghdad (3/4).
[91] - Tarikh Damashk (74/18).
[92] - Albadayah (6/89).

da Asma'u 'yar Umais, da Bilal mai kiran sallah hadisai mursalai, amma wadanda suka rawaito hadisi a wajen ta, sune: 'ya'yan Abdullahi da Hassan da Ibrahim, da 'ya'yan Hassan dan Hassan, da Muhammad dan Abdullahi dan Amr, da Shibah dan Mu'amah, da Ya'ala dan Abi Yahya, da Aishah 'yar Dalhah, da Ammarah 'yar Gaziyyah, da Babar Abi Almikdam Hisham dan Ziyad, da Ummu Hassan 'yar Ja'afar dan Hassan dan Hassan, ta kasance cikin wadanda akazo dasu Damashk bayan mutuwar Baban ta, sannan ta koma Madinah)[93].

***UMAR:**

Babu wani bayani cikakke a wajen mu da yake bayani akan wannan babban mutumin, har naji wasu da suke ilimin nasaba suna cewa Hussein bashi da mai suna Umar, wai kuma Umar dan Hussein da yake cikin tarihin Damashk kuskure ne, yadda sunan yake shine: Amr dan Hassan.

Sai dai bahaka abin yake ba abisa bincike da nayi na samu dalilai da suke tabbatar da hakika Hussein yana da da Mai suna Umar.

Ibn Mandah yace: (Wanda sunan sa Muhammad anayi masa alkunya da Abu Abdullahi, kamar Abu Abdullahi Umar dan Hussein dan Aliyyu dan Abi Dalib, ya rawaito hadisi daga Baban sa, Shababul Asfari)[94].

Yakutul Hamawi ya ambata a cikin littafin sa mai suna: (Mu'ujamul buldan) cewa kabarin Umar dan Hussein yana (wani tsohon gari a garin Dajla gaba da garin Almausil, tsakanin su tafiyar farsakh ishirin da uku ne, suka ce: hakika an sanya mata suna ne da Balad saboda kifi ya hadiye Annabi Yunus (A.S.) a niniwah wajen da yaketa hadiye shi a cana wajen da akwai kabarin Umar dan Hussein dan Aliyyu dan Abi Dalib…)[95].

Addaulabi ya rawaito daga daya daga cikin jikokin sa yace: (Abu Abdullahi Hassein dan Aliyyu dan Hassan dan Aliyyu dan Umar dan Hussein dan Aliyyu dan Abi Dalib ya bani labari…)[96].

Watakila za'a iya cewa hakika da akwai cin karo a wannan bayani da wanda ya gabata na cewa Hussein bashi da jikoki sai na Zainul abidun!

Abinda za'a bada amsa shine ana nufin jikokin sa wadanda suka wanzu har zuwa yau, amma wasu daga cikin mallaman tarihi sunce: daga Zainul abidun kawai jikokin Hussein suke har zuwa yau, daga cikin su da wadanda suka ce:

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[93] - Tarikh Damashk (70/10).
[94] Fathul bab fil kuna wal alkab (467).
[95] - Mu'ujamul buldan (1/481).
[96] - Azzurriyatu Addahirah (111).

daga Umar jikokin sa suke har zuwa yau, kamar Ibn Mudahhir a littafin sa (Albad'u watta'rik) da Ibn Al'abri a littafin sa (Tarikh Mukhtasar Adduwal) amma shi kirista ne!).

Wakokin Sa:
Hussein (R.A.) da yin waka ba, ko kirkiro shi, sai dai wasu sun rawaito wasu wakoki sun jingina gare shi, amma ba za'a yanke gaskiyar jingina su zuwa gare shi ba, saboda basu da isnadi ingantacce, shi yasa ba bukatar kawo ta anan.

Mutuwarsa
Mallaman tarihi gaba dayan su (sai dai wanda ya saba dalili) sun hadu akan cewa mutuwar Hussein (R.A.) ta kasance a shekara ta sittin da daya bayan hijira, a goma ga watan Muharram, gaba daya muminai sun hadu akan cewa ya rasu ranar Ashura ne, wasu kuma suka saba suka ce: ranar karshe ta shekara ta sittin bayan hijira, maganar bata da karfi kwata-kwata.

Akan haka Alkhadib Albagdadi yace: (Amma kuskure wajen gano lokacin da ya rasu ba wani abu bane, saboda mafi yawan mallaman tarihi sun hadu akan cewa an kashe shi ne a watan Muharram shekara ta sittin da daya, face Hisham dan Alkalbi hakika shi yace: shekara ta sittin da biyu ne, wannan kuwa kuskure ne)[97].

Haka nan an samu sabanin ranar da aka kashe akan maganganu da yawa: ranar Asabar ne, aka ce ranar Litinin, aka ce: ranar Laraba, aka ce: ranar Juma'a.

Matsayin Hussein (R.A.) A Wajen Sahabban Manzon Allah (S.A.W.):
Lokacin da mutanen Makkah suka turo Urwah dan Mas'ud Assakafi (R.A.) –a lokacin yana mushriki- zuwa wajen Annbi (S.A.W.) saboda ya kange shi daga yin Umarah, sai yaga yadda Sahabbai suke girmama Annabi (S.A.W.) da kokarin su wajen bin umarnin sa, sai yayi mamaki, ya koma wajen Quraish, ya hakaito musu abinda ya kusa tafiya da hankalin sa, yayi masa tasiri a zuciyar sa, sai yace dasu:

(Yaku jama'a! wallahi hakika na bakunci shugabanni da yawa, na bakunci Kisra da Qaisara da Najashi, wallahi banga wani shugaba wanda mutanen sa suke girmama shi ba, kamar yadda naga Sahabban Muhammadu suna girmama Muhammad, wallahi bayayin kaki, sai ya fada a tafin hannun wani mutum daga cikin su, sai ya shafe fuskar sada jikin sa da ita, idan ya umarce su, suna yin gaggawar bin umarnin sa, idan yayi alwala, saisu kusa yin yaki akan ruwan alwalar sa, idan yayi Magana, sai su sassauta sautin su a wajen sa, basa iya kura

[97] - Tarikh Bagdad (1/142).

masa ido, saboda girmama shi, hakika ya bijiro muku abubuwan shiriya, ku yarda da su)[98].

Wadannan sune Sahabbai kamar yadda makiyan su suke ganin su… suna son Annabin (S.A.W.) suna girmama shi, suna bin umarnin sa, suna girmama al'adunsu.

Sahabbai masu karamci sunji Annabin su (S.A.W.) yana yabo mai girma ga jikokin sa: Hassan da Hussein, suna kula dashi idan yana sauka daga minbari yana ji musu tsoron faduwa ko tuntube, sun ganshi yana durkusa musu domin ya sanya musu fuffuke na tausayin iyaye, to ya kake ganin zasu aikata ga Hassan da Hussein?

Tarihi yana hakaito mana fadin Abubakar (R.A.): (Ku kiyaye hakkin Muhammad a cikin iyalan gidan sa)[99]. Wannan maganar tasa bata neman karin bayani.

Amma Alfaruk Umar dan Khaddab (R.A.) Zuhuri ya rawaito cewa ya tufatar da 'ya'yan Sahabbai, ba'a samu wanda zaiyiwa Hassan da Hussein daidai ba a lokacin, sai ya aika aka sayo musu daga Yaman, sai akakai masa da kayan nasu, sai yace: A yanzu ne raina ya kwanta)[100].

Wakidi ya rawaito cewa hakika Umar (R.A.) yana bawa Hassan da Hussein kamar kason Baban su, saboda kusancin su ga Manzon Allah (S.A.W.), kowanne daya daga cikin su yana bashi dubu biyar)[101].

Hafiz Zahabi yace: (Ja'afar dan Muhammad ya rawaito daga Baban sa, hakika Umar ya sanyawa Hussein misalin yadda ake bawa Aliyyu dubu biyar)[102].

Amma dan sa Abdullahi dan Umar (R.A.) sannan ne yayiwa Hussein (R.A.) kafin fitar sa zuwa wajen mutanen Iraki, hakika yace dashi: (Hakika Jibrilu (A.S.) yazo wajen Annabi (S.A.W.) sai ya bashi zabi tsakanin duniya da lahira, sai ya zabi lahira, bai zabi duniya ba, hakika kai wani yanki ne na Manzon Allah (S.A.W.), haka kuma yake so a wajen ku)[103].

Amma Abu Hurairah (R.A.) hakika Hafiz Ibn Asakir ya rawaito a cikin littafin sana tarihi daga Baban Mihzam hakika yace: Mun kasance a Jana'izar wata

[98] - Bukhari (2581).
[99] - Bukhari (3751).
[100] - Assiyar (3/285).
[101] - Assiyar (3/285).
[102] - Assiyar (3/285).
[103] - Sahih Ibn Hibban (6968).

mata, a tare damu da akwai Abu Hurairah (R.A.), sai aka zo da Jana'izar wani mutum, sai ya sanya ta tsakanin sa da matar, sai yayi musu sallah, da muka dawo sai Hussein ya gaji, sai ya samu waje ya zauna a kan hanya, sai Abu Hurairah ya kasance yana kade masa kasar kafafuwan sada gefen tufafin sa, sai Hussein yace: Ya Abu Hurairah! Kaima kana aikata haka?!

Sai Abu Hurairah yace: (Ka barni, da mutane sun san abinda na sani akan ka, da sun dauke ka a kafadun su)[104].

Amma Amru dan Ass (R.A.) alamun son sa ga Hussein (R.A.) da girmama shi sun bayyana, cikin abinda Ibn Abi Shaibah ya rawaito daga Alwalid dan Al'aizar, yace: wani lokaci mun kasance tare da Amru dan Ass (R.A.) a inuwar ka'abah, sai yaga Hussein (R.A.) yana tahowa, sai yace: (wannan shine mafi soyuwar mutanen duniya zuwa halittun sama)[105].

Amma Mu'awiyah dan Abi Sufyan (R.A.) ya kasance yana karrama Hussein (R.A.) kuma yana girmama shi, Hussein ya kasance yana karbar kyautar da yake yi masa[106].

Hafiz Ibn Kathir yana cewa: (Lokacin da shugabanci ya tabbata ga Mu;awiyah (R.A.), Hussein ya kasance yana yawan zuwa wajen sa, shida dan uwan sa Hassan, shi kuma yana girmama su girmamawa mai yawa, yana cewa dasu: sannun ku da zuwa, ya basu kyauta mai yawan gaske, hakika ya basu rana daya dubu dari biyu, sannan yace: ku karba, ni dan Himdu ne, wallahi babu wanda zai baku irin wannan kyautar kafin ni, ko baya na, sai Hussein yace dashi: wallahi kaima bazaka bawa wani kafin mu ba, ko bayan mu, wanda ya fimu daraja, da Hassan ya rasu Hussein ya kasance yana zuwa wajen Mu'awiyah a kowacce shekara, sai shi kuma yayi masa kyauta mai yawa, ya kuma girmama shi)[107].

Wani lokaci Mu'awiyah yayi kukan yadda Hussein yake yi masa raddi, sai aka ce dashi: ka rubuta masa wasika a cikin ta ka aibata shi da Baban sa, sai yace: Bazan iya Magana akan sa ba, ko Baban sa, sai dai in zanyi karya ne, kuma kamar ni baya aibata wani da karya, ba zai yiwu na fadi Magana akan Hussein ba, alhalin banga abin aibu tare da shiba)[108].

Gaba dayan Ahlulbaitin da suka yi zamani da Hassan da Hussein (R.A.) sun kasance suna karrama su, Ibn Asakair ya rawaito da sanadin sa zuwa Mudrik

[104] - Tarikh Damashk (14/170-180).
[105] - Musannaf Ibn Abi Shaibah (7/269).
[106] - Assiyar (3/291).
[107] - Albidayah (8/150151).
[108] - Ansabul Ashraf (3/361).

dan Amarah, yace: “Naga Ibn Abbas yana rike da abin hawan Hassan da Hussein, sai akace dashi: shin ka dinga rike musu abin hawa alhalin ka grime su? Lallai wadannan ‘ya’yan Manzon Allah (S.A.W.) ne, shin baya daga cikin rabauta tan a rike abin hawan su?”.[109]

An karbo daga Razin dan Ubaid, yace: “Na kasance wajen Ibn Abbas, sai Aliyyu dan Hussein yazo, sai Ibn Abbas yace: Sannu da zuwa masoyi dan masoyi”.[110]

Wannan shine matsayin jikan Musdafa Hussein dan Aliyyu a wajen sahabbai da martabar sa.

[109] - Tarikh Addamashk (14/181).
[110] - Tarikh Addamashk (41/370).

Yanki Na Biyu: Hussein (R.A.) Da Fahimtar Tawaye
(Ababan Lura)
Dr. Muhammad Bn Abdul Hadi Ashshaibaniy

Fasali Na Daya:
Tawayen Hussein (R.A.) (Sababin Hakan, Da Abubuwan Da Suka Faru

SHIMFIDA:

Rayuwar Hussein (R.A.) ta shiga marhaloli da yawa, da alamomi a fili, wacce tabar ababan tambaya da neman Karin bayani masu yawan gaske, bamu gushe muna samun sakamakonta ba har zuwa yau, watakila cikin manya-manya abubuwa shine: fahimtar tawayen Hussein (R.A.), wacce take bayanin tawayen sag a Yazid, sannan fitar sa zuwa Karbala'i domin amsa kiran mutanen Kufa, wadanda suka yaudare shi, shi da iayalan gidan sa, suka barsu suna fuskartar makomar su da rundunar Ibn Ziyad, al'amarin da ya kare da kashe shi a karshe.

Saboda haka zamuyi kokarin kawo abubuwan da suka faru tun daga asali, da bincike mai kyau, tare da kafa hujjoji akan hakan, sannan muyi bayanin gaskiya wanda babu son zuciya a cikin sa.

Zamu fara bayani tun daga mubaya'ar da Mu'awiyyah yake karbarwa Yazid, kai idan ma muna son adalci bayanin zai fara tun kafin hakan, tare da kutsawa cikin yakin da ya faru a takaice, tare da kokarin yin bayani kadan mai wadatarwa, saboda kada mai karatu ya gaji, ko karatun ya gundyre shi.

Bincike Na Farko: Wajen Yin Mubaya'a Ga Yazid
Daga farko kafin mu fara bayani akan tawayen Hussein ga yiwa Yazid mubaya'a, to ya zama wajibi akan mu da muyi bayanin wannan mubaya'ar, da abinda ya sanya Mua'awiyyah ya aikata ta.

Sabuban da suka sanya Mu'awiyyah (R.A.) ya karbarwa Yazid mubaya'a

1- Sababin siyasa (kiyaye haduwar kan musulmai):
Ya zama wajibi mu san cewa yanayin da aka yiwa Abubakar da Umar da Uthman (R.A.) ya sabawa sosai da lokacin da Mu'awiyyah (R.A.) ya karbawa dan sa Yazid mubaya'a.

Hakika Abubakar Assiddik (R.A.) babu wanda yake tantamar cewa shine mafi alkhairin mutane bayan Annabi (S.A.W.), saboda haka ba'a samu sabanin cewa da wanda ya fishi ba, sannan bayan sa khalifanci Umar (R.A.) da zabin Abubabkar (S.A.W.), sannan wannan ma ya zama wani sabon tsarin da akayi ittifaki akan sa, saboda akayi masa mubaya'a, babu wanda ya saba masa cikin musulmai.

Da aka kashe shi (R.A.) sa yayi wasiyya da daya daga cikin mutane shida da akayiwa albishir da aljanna ya kasance shugaba, sune: (Uthman, Aliyyu, Zubair, Abdurrahnan, Sa'ad da Dalhah R.A.).

Anan sai shugabanci ya takaitu akan daya daga cikin mutane shidan nan, wanda duk sun cancanta, kuma suna da falala da kyawawan abubuwa a musulunci, sannan anyi musu bushara da aljanna, wannan ma ya sanya mutane suka amince saboda falalar da rigayar su a addini.

Bayan shawara da tattaunawa sai aka zabi Uthman, saboda kasancewar sa yafi ragowar falala da cancanta, amma fitina ta taso a karshen khalifancin sa wadda karshen sakamkonta aka kashe dan zulumci shahidi.

Sai Aliyyu ya karbi shugabanci a bayan sa, mutane basu hadu wajen yi masa mubaya'a ba, saboda wasu tuhumomi sun bayyana wanda ake zargin sa shi da wadanda suke tare da shi cewa sun hadu, kuma sunyi sakaci har aka kashe Uthman (R.A.) a gaban su.

Garin Sham ya kasance karkashin kulawar Mu'awiyyah (R.A.), sune suke misalta bangaren tawaye, su 'yan Sham sunajin lallai zasu kashe wadanda suka kashe Uthman (R.A.), wadanda da akwai su daga cikin rundunar Aliyyu (R.A.), sai yaki ya kaure, aka samu rarrabur kai, aka wanda aka kashe cikin musulmai, anan ne aka samu farin bullowar kungiyoyi kamar khawarijawa da wasun su.
Akan haka ne ya zama wajibi ga Mu'awiyyah (R.A.) da yayi tunani mai zurfi yayi dube ga wanda zai kasance shugaba bayan sa.

Mutanen sune mafiya tabbatuwa da ikhlasi ga kaiwa ga manufar su, saboda haka ne suka sami nasarori –bayan taimakon Allah- akan mutanen Iraki.

Amma mutanen Iraki a cikin su da wadanda suka taimaka wahen kashe Uthman (R.A.) wadanda basu da ilimin addini mai karfi, tare da samun masu son fitina a cikin su, wadanda sune sababin tabard a Aliyyu (R.A.), sun kasance mafitar cuta da bala'i akan sad a 'ya'yan sa a bayan sa.[111]

Amma mutanen Hijaz a cikin su da akwai sahabbai da manyan tabi'ai su ma'abota ilimi ne masana, kuma Hijaz a wancan lokaci itace inda take kwatanta musulunci kamar yadda ya dace, ba'a samun masu munanan akidu a cikin ta, munanan abubuwa da bidi'a basu bayyana a cikin ta ba.

Ya'yan sahabbai sun bayyana a lokacin, kamar Hussein dan Aliyyu, Abdullahi dan Zubair, Abdullahi dan Umar, Abdurrahman dan Abubakar, sune mafi falalar wadanda za'a sanya khalifanci bayan Mu'awiyyah (R.A.).

Anan tambaya mai mahimmanci take bayyana, wai saboda menene yasa Mu'awiyyah (R.A.) bai zabi daya daga cikin wadannan mutanen hudu?

[111] - Ka dubi fasalin kashe Hussein (R.A.).

Amma akan wannan tambayar zamu ce: hakika hada kan musulmai akan shugaba daya yana da wahala sosai, sabani tsakanin su ya kasance babba ne.

Su mutanen Sham suna kallon ‘yan Iraki mazaunar ‘yan tawaye wadanda suka kashe Uthman (R.A.), ba zai yiwu su bar musu mulki ba, ba tare da an kashe wadanda suka kashe Uthman daga cikin sub a.

Amma mutanen Makkah da Madinah mutanen Sham suna kallon su ne a matsayin suma sun taimaka wajen kashe Uthman, domin an kewaye gidan Uthman (R.A.) sama da wata guda, sannan aka kashe shi a gaban mutanen Madinah, kenan ba zai yiwu a mahangar mutanen Sham dasu yarda da wani shugaba ba daga sikin mutanen Madina.

Wannan itace mahangar mutanen Sham.

Amma mahangar mutanen Iraki su suna marawa Hussein (R.A.) da iya karfin su, yana da wahala su yarda da wani mutum ya zauna a matsayin sa.

Sannan hakika suma wadannan ‘ya’yan sahabbai basu samu goyon bayan sa’annin su ba, Umaiyawa basu kwadayin shugabanci ya koma wajen wasusun su, suna manyan kabila cikin Kuraishawa, sune ma’abota shugabanci.[112]

To saboda dakatar da sabani, Mu’awiyyah (R.A.) ya kalli dan sa Yazid a matsayin wanda zai sanya shugaba bayan sa wanda mutanen Sham zasu yarda dashi, kuma sune wadanda suke kamanta ra’ayi mafi rinjaye.
Hakika Mu’awiyyah yayi bayanin dalilin da yasa yake so dan say a zamo shugaba bayan sa ga manyan ‘ya’yan sahabbai a lokacin tafiyar sat a karshe zuwa Hajji.

To ya bayyana cewa abinda yasa Mu’awiyyah yayi haka shine: domin tsoron samun sabani[113], wanda zai iya bulluwa al’umma bayan mutuwar sa, watakila ma hakan ya jawo sabon yaki wanda babu wanda yasan iyakar sa sai Allah mai girma.

2- Sababin zamantakewa (karfin kabilanci):
Hakika Mu’awiyyah (R.A.) ya kusa cikin yake-yake, ya samu khalifanci da taimakon mutanen Sham, sun kasance suna tsananin biyayya ga Mu’awiyyah, da son Banu Umaiyah.[114]

[112] - Anniza’u wa Attakhasum (63-64).
[113] - Addabakat Alkubra (4/149-151).
[114] - Tarikh Addaulah Al’arabiyyah (136-137).

Kuma suna da kallon da suke yiwa mutanen mutanen Madinah da utanen Iraki akan kashe Uthman (R.A.).

Yana daga cikin dalili akan hakan, lokacin da Mu'awiyyah (R.A.) ya bijuro musu da sanya Yazid shugaba a bayan sa gaba dayan su suka mika masa wuya, babu wanda ya saba masa.

Amma da mutanen Makkah suka yiwa Ibn Zubair mubaya'a da dama daga cikin mutanen Sham basu amince ba, sai dai ma sunce: mulki ya kasance a wajen mu, yaya za'a bari ya koma wajeb mutanen Hijaz, ba zamu yarda ba.[115]

Sannan a aikace dauke khalifanci daga Banu Umaiyah zuwa wasun su abu ne mai kamar wuya a wancan lokacin, kai zai iya zama ma hakan ba zai taba yiyiwa ba, saboda duk gwamnoni na daula duk 'yan kabilar Banu Umaiyah ne, ko wadanda suke mara musu baya, a bawa daya daga cikin 'ya'yan sahabbai khalifanci kamar yana nufin an cire su ne, kuma tabbas wasu zasu kin yarda da a cire su, sannan yaki zai barke tsakanin su kamar yadda akayi yakin Jamal da Siffain.[116]

Yana daga cikin dalilan karfin kabilanci sama da addini a wancan lokaci shine: hakika Marwan dan Hakam ya samu damar samun galaba akan mutanen Sham akan gwamnonin da Abdullahi Bn Zubair ya aika su, sannan dan sa Abdul malik dan Marwan ya bishi akan haka, har ya samu damar samun galaba ga Ibn Zubair ya kashe shi a shekara ta 73, amma duk da haka mutunen Sham basu ga laifin sa, sai dai ma mutanen Iraki sun kashe dan uwan sa Mus'ab bn Zubair, suka karkata zuwa wajen Abdulmalik dan Marwan.

Hakika Sakinah 'yar Hussein tayi bayanin yaudarar mutanen. Kufa ga mijin ta Mus'ab, tace: "Allah ya la'ance ku yaku mutanen Kufa! Ina yaruinya kun zamar dani marainiya".[117]

Abin tambaya, menene yasa al'umma bata hadu wajen yiwa Ibn zubair mubaya'a ba, duk da falalolin sa, da kimar sa?

Sai dai ma mun sami sabanin haka, sai muka samu cewa sun marawa Abdul malik dan Marwan baya, duk shi a shekaru kamar da yake ga Ibn Zuabair.

3- Sababin Da Ya Kebanta Ga Yazid:

[115] - Mu'ujamul kabir (7/257), amma bai inganta ba.
[116] - Abadil yajibu an tumha minat tarikh na Sha'ud (34).
[117] - Ansabul Ashraf (195).

Lallai wasu siffofi kyawawa sun bayyana ga Yazid na karamci da jarumta da kyawawan dabi'u da kyauta da dacewa ga shugabanci, wadannan siffofi ne suka sa Mu'awiyyah yake kallon Yazid da idon mamaki da girmamawa.

Babu shakka hakika sahabbai da 'ya'yan su sunfi Yazid falala, kuma sunfi cancanta da shugabanci, amma duk da hakika Mu'awiyyah yaga wasu siffofi da Yazid ya kebanta dasu wadanda ba za'a same su a wajen da dama daga cikin wannan al'ummar ba, saboda rayuwar da yayi da dan sa, da yadda mutanen Sham suke son sa sosai, sannan yaga yadda ake gudanar da shugabanci a cikin gidan su.

Kuma hakika Mu'awiyyah (R.A.) ya leka yaga kokarin dan sa Yazid akan adalci, da yin koyi da khalifofi shiryayyu, hakika ya kasance yana tambayar sa yadda zai gudanar da shugabancin sa, sai ya bashi amsa da cewa: "zai kasance ya Baba na! Zan aikata kamar yadda Umar yayi".[118]

Kuma ba za'a zargi shugaba ba idan ya bar shugabanci a bayan sag a Baban sa ko dan sa, saboda shi an umarce shi da ya kula dasu a rayuwar sa, wannan shine yafi sama da ya sanya wanda zunuban su zai biyo shi bayan mutuwar sa, sabanin wadanda suke ganin cewa ba halatta ya tuhume shi idan ya sanya dan sa ko Baban sa, ko wanda ya kebantar da tuhuma ga wanda ya sanya dan sa ba Baban sa ba.

Hakika shi zato ne mai nisa gaba dayan sa, idan maslaha ta taso ta ya sanya dan sa, ko fitintinu suka tashi, sai a kore zato a wannan lokaci gaba dayan sa, kamar yadda ya faru a lokacin Mu'awiyyah (R.A.) gadan sa Yazid, ko da ya kasance shi Mu'awiyyah (R.A.) tare da ittifakin mutane, yanada hujja a wannan mas'alar.[119]

Ibn Baddal yace: (Kulla alkawarin khalifanci daga shugaba zuwa wanda zai zo a bayan sa, ya halatta akan dukkan musulmai suyi masa biyayya, saboda Sahabbai sun hadu su da wadanda suke tare dasu akan aiki da abinda Abubakar ya bari akan Umar na idan ya mutu ya kasance khalifan musulmai, haka nan ma basu sami sabani ba wajen yin aiki da wasiyyar Umar ta abawa daya daga cikin mutane shida (da akayiwa albishir da aljanna) shugabanci, wannan yana kamanceceniya da wasiyyar mutum ga 'ya'yan sa, saboda kallon sa abisa abinda zai inganta shi, to haka nan shugaba).[120]

Hakika ibn Abbas (R.A.) yana yi masa shaida da falala, kuma yayi masa mubaya'a, haka na Ibn Umar yayi masa mubaya'a, babu wanda ya rage baiyi

[118] - Al'ahad wal mathaniy (1/375).
[119] - Almukaddimah (1/265-266).
[120] - Fahul Bari (13/218).

masa mubaya'a ba, sai Hussein dan Aliyyu wanda masu neman fitina suke son su rada shi a lokacin khalifancin Mu'awiyah, Hassan ya hanashi mu'amala dasu, yayi kokarin tafiya wajen su bayan rasuwar Mu'awiyah, Sahabbai suka hana shi, sai yaki hanuwa, sai abinda ya faru.

Amma Abdullahi dan Zubair (R.A.) Mu'awiyah (R.A.) ya kasance yana hana shi abubuwan da yake yi, sannan daga karshe bayan an kewaye shi ana neman kashe shi yayi nadama

Cewa da Mu'awiyah yana da rai to daya taimake shi ya fitar dashi daga abinda yake ciki[121], adalcin wanda ya saba maka sananne ne)[122].

Mu'awiyah (R.A.) Ya Sanya Wanda Bashi Da Falala Akan Mafi Falala Shugaba:

Hakika Mu'awiyah (R.A.) ya sanya mai karancin falala akan mai yawan falala shugaba, amma saboda ya hada kan musulmai Kalmar su ta zama daya, wanda matsayin haka babba ne a shari'a, kada ayi zaton Mu'awiyah dab a wannan ba, saboda adalcin sa, da kasancewar sa Sahabi zai hana shi zalunci da bin son zuciya)[123].

Hakika mutane masu karamci cikin 'ya'yan Sahabbai suna da yawa, daga cikin su da akwai: Ibn Umar da Ibn Abbas Ibn Zubair da Hussein dan Aliyyu da Abdullahi dan Amr dan Ass da wasun su, su kan su 'ya'yan Sahabbai a tsakaninsu basu hadu akan daya daga cikin su shine zai zama shugaba ba, wannan Ibn Abbas ne baiyiwa Ibn Zubair Mubaya'a ba, bayan mutuwar Yazid dan Mu'awiyah (R.A.), a lokacin da yawa daga cikin garuruwa sunyi masa mubaya'a, kai wasu daga cikin Gwamnonin Ibn Zubair suna zargin sa da kin yin mubaya'ar sa[124].

Haka nan Muhammad dan Hanafiyyah da Ibn Umar, basu yiwa Ibn Zubair mubaya'a ba, to wanene kenan dukkan garuruwa zasu hadu bisa yardar su da ya kasance shine shugaba.

Lallai mallaman fikihu sun kawo sharadai da yawa ga wanda ya dace ya zama shugaba, a cikin wadannan sharadai, lallai ya kasance ba Quraishe ne, mujtahidi, mai adalci da ilimi da karfi, mai iya mulkar jama'a ne, mai hakura, mai iya kyawun gudanar da sha'anin musulmai[125].

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[121] - Ansabul Ashraf (4/2/289-290).
[122] - Ansabul Ashraf (4/2/346-347).
[123] - Mukaddimatu Ibn Khaldun (1/65).
[124] - Dabakat Ashshafi'iyyah Alkubarah na Assubuki (10/300).
[125] - Al'insaf na Albakalani (112-113)

An rawaito daga Imam Ahmad cewa baya ganin sai an sami siffar adalci da ilimi da falala akan sharadun da suka zama wajibi akan shugaba[126].

Abinda yake bayyana na tarihin Umar (R.A.) ga Gwamnonin sa, wadanda yake tura su garuruwa, ya kasance baya kula da mafi falalar su a addini kawai, sai dai yana kari daya sanya wanda yasan yadda zai gudanar da lamarin mutane tare da nisantar abinda zai sabawa shari'a, saboda haka nema ya sanya Mu'awiyah da Mugirah dan Shu'ubah Gwamnoni, tare da samun wanda yafi su falala a addini ya fisu kuma yawan ilimi, kamar Abud Darda'i a Sham da Ibn Mas'ud a Kufa[127].

An rawaitowa Annabi (S.A.W.) yace: "Hakika ni ina bawa wani mukami, na hana wanda nafi so, saboda tabbas shi yafi wayewa, kuma yafi tsananin jarumta, ko yace: yafi kaidi"[128].

Saboda haka, Annabi(S.A.W.)ya kasance yana sanya Khalid Bn Walid shugaba a yaki,duk da wani lokaci yana aikata abinda Annabi (S.A.W.) yake inkarin sa, Abu Zar ya kasance ya fishi cancanta wajen rike amana da gaskiya[129],amma duk da haka, Annabi (S.A.W.) yace dashi:"Ya Abu Hurairah! Hakika ni ina ganin ka mai rauni, hakika ina so maka abinda nake sowa kaina, kada ka shugabanci mutane biyu, kuma kada ka jibinci dukiyar maraya"[130].

Sai ya hana Abu Zar yin shugabanci, saboda hakika yana ganin sa mai rauni ne[131].

Haka nan Abubakar ya sanya Khalid Bn Walid shugaba, duk da yana ganin wasu kura kuran sa, bai cire shi saboda su ba, ya aikata haka ne saboda rinjayar da maslaha akan barna wajen barin sa[132].

Amma ya cire Sharhabil dan Hasanah, yace: "Muna jin kunyar Allah idan muka barka, alhalin tabbas munga wanda yafi ka dacewa"[133].

Idan mutane biyu suka dace da a bawa shugabanci, daya daga cikin su yana da amana sosai, dayan kuma yana da karfi sosai, za'a gabatar da wanda shine mafi amfani ga wannan shugabancin, mafi karancin samun cutuwa a cikin ta, za'a

[126] - Al'ahkam Assuldaniyyah na Abu Ya'ala (20).
[127] - Fathul Bari (13/311)
[128] - Musannaf na Abdurrazzak (20658).
[129] - Saboda fadin Annabi (S.A.W.): "babu abinda inuwar ta rufe kayan marmari, babu abinda ya rage kura, wanda yafi gaskiyar zance sama da Abu Zar" Tirmizi (3803). Imam Albani ya inganta shi.
[130] - Muslim (12/209-210).
[131] - Assiyasatu Ashshar'iyyah (22-23).
[132] - Assiyasatu Ashshar'iyyah (24).
[133] - Musannaf na Ibn Abi Shaibah (11/98), amma bai inganta ba.

gabatar a shugabancin yaki mutum mai karfi jarumi, koda yana da wasu munanan ayyuka akan mutumin da yake da rauni amintacce[134], wajibi shine a gabatar a kowanne shugabanci wanda yafi dacewa a cikin ta.

An tambayi Imam Ahmad akan shugabanni guda biyu a wajen yaki, dayan su mai karfi ne mai sabon Allah, dayan kuma mutumin kirki ne mai rauni, wa za'a gabatar ayi yaki tare dashi? Sai yace:

(Amma mai sabon Allah mai karfi, karfin sa ai karfin musulmai ne, sabon Allan sa kuwa ai yana kan sa, amma mutumin kirki mai rauni, kirkin sana sane shi kadai, raunin sa kuwa ai raunin musumai ne, dan haka za'a gabatar da mai karfin nan mai sabon Allah)[135].

Babban Abin nufi akan sanya shugaba shine: hada kan musumai waje daya, da kare su daga makiyan su, da hana zalumci, da yin adalci akan wanda aka zalumta, da amintar da hanyoyin su, da raba kudin baitul malin su abisa yadda shari'a ta wajabta, duk wanda ya kasance zai iya wadannan abubuwa wanda shine daman abin nema ga shugabanci, kuma mutane zasu amfanu da shugabancin sa, aminci da kwanciyar hankali zai game su, rayuwar su tayi kyau, su amintu dashi abisa kan su da mutuncin su, ko da wanin saya fishi ilimi, (to shine yafi cancanta da shugabancin musulmai), domin shi wancan mai ilimin, ilimin sa da tsantsenin sa da bautar sa, ba zai amfani musulmai da komai ba, bazai amfanar dasu ba wai saboda yana son yin gyara ne da gudanar da lamuran shari'a, tare da gazawar sa akan haka, da rashin samun damar sa akan ya gabatar dashi ba[136].

Juwaini yace: (Abinda mafi yawan Ahlus sunnah suke akan sa shine: a sanya mafi falalar kowanne zamani, sai idan wajen sanya shi da damuwa ko yaki ko fitintinu, to a lokacin ya halatta a sanya wanda bashi da falala, idan ya kasance ya cancanci shugabanci, bakaga idan wanda akafi falala yayi ilimancin sallah, sallar ta karbu ba?)[137].

Haka nan abisa dalilan da suka wuce, zamuga hakika shugabancin wanda aka fi falala akan mafi falala ta halatta a shar'ance.

Kuma tabbas Yazidu dan Mu'awiyah ya kasance an fishi falala, ba shine mafi falala ba, idan aka hada shi da manyan Sahabbai da 'ya'yan su (R.A.), sai dai da wasu sababi da zamu tattauna su wadanda zasu nuna mana abinda yasa Mu'awiyah ya sanya dan sa shugaba a bayan sa, haka nan da wasu abubuwa

[134] - Assiyasatu Ashshar'iyyah (22).
[135] - Assiyasatu Ashshar'iyyah (24).
[136] - Al'ibratu buma ja'a fil gazwi washshahadah na Sadk Hassan Khan (35).
[137] - Al'irshad (262).

zasu iya boyuwa ga mutane da yawa wadanda saboda su Mu'awiyah ya sanya dansa Yazid ya zama shugaba bayan sa.

Mu'awiyah Dan Abi Sufyan (R.A.) Da Surutan Da Akeyi Akan Sa, Saboda Ya Sanya Dan Sa Yazid Ya Zama Shugaba Bayan Sa:

Da dama daga cikin mallaman tarihi nada dana yanzu sun daurawa Mu'awiyah (R.A.) alhakin mubaya'a cikakkiya, sannan suka sake daura masa alhakin duk kurakuren shugabanni tun daga lokacin sa har zuwa yau!

Daga cikin su, da wanda ya sanya Mu'awiyah (R.A.) shine tushen mulkin gado[138].

Daga cikin su, da wanda ya tuhume shi da fita daga tsarin shura a musulunci, wai sai ya kasance farkon wanda ya ruguza tsarin musulunci[139].

Daga cikin su da wanda ya tuhume shi da cewa: ya tabbatar da tsarin da ya tabbatar da shugabanci daga farko, sannan ya jinginu akan addini, daga baya[140].

Wasu kuma sun siffanta shi da tsofaffin masu mulki na Rumawa da Farisawa[141].

Wasu kuma suna sanya Mu'awiyah (R.A.) saboda wannan mubaya'a da yayi shine babban dan binkicen makarantar arnan nan Mikafil akan shugabancin da aka gina shi wai akan: bin hanyoyi lamuna domin isa abinda ake bukata[142].

Wasu kuma sun hakaito cewa: Mu'awiyah (R.A.) wai ya aikata babban laifi wanda za'a hada shi da manyan laifukan sa nada[143].

Wasu kuma suna kallon sa akan cewa ya sabawa ijma'i musulmai saboda wannan mubaya'ar[144].

Saboda mu tabbatar da ingancin wadannan tuhumomin ya zam wajibi musan mecece shura? Kuma yaya akeyin ta? Da bayanin cewa Ahlul halli wal akad ba shugabanni bane, musan kuma yaya khalifofi shiryayyu suka bada kokarin su wajen neman taimako da Ahlul halli wal akdi? Idan mun san wannan shine zai bamu damar fita da mafita kyakkyawa akan shura da kuma Mu'awiyah, da yaya ya sabawa tsarin shura idan hakan ya faru?

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[138] - Alkhilafah na Tomas Latomas (10).
[139] - Islam bila Mazhab na Musdafa Ashsha'aka (58).
[140] - Nis'un lahum fi attarikh Al'isalam nasiba na Aliyyu Ibrahim Hassan (58).
[141] - Yaumul Islam na Ahmad Amieen (66).
[142] - Milamih Attayyaratu s siyasiyah na Dr. Ibarahim Baudhun (147).
[143] - Duwarur Hijaz fil hayatus siyasah na Ahmad Ashsharif (417).
[144] - Zu'ama;ul Islam na Hassan Ibrahim Hassan (219).

Dan haka zamu ce: hakika shura tana daga cikin abubuwa masu mutukar mahimmanci wajen tabbatar da shugabanci a musulumci, kamar yadda zabin shugaba a musulunci baya bashi siffar girmamawa kamar yadda ake girmama Allah, ko shugabanci sakakke.

A'a shidai alhakin abinda ya aikata akan wadanda ya mulka yana kan sa, amma bangaren shura bai tsara ta ba da wani tsari kebantacce, aiki da ita ya kasance saboda wasu abubuwa ne masu faruwa.

Hakika Annabi (S.A.W.) ya kasance yana neman shawarar musulmai cikin abinda bai sauka gare shina wahayi ba, yana karbar ra'ayin su cikin abinda sune suka fi sanin sa, da al'amuran duniyar su, haka nan khalifofi shiryayyu suke aikatawa a wajen shawarar musulmai, Abubakar ya nemi shawarar musulmai akan hukuncin wadanda suka hana zakkah, ya zartar da ra'ayin sa wajen yakar su, Umar daga farko yana jayayya dashi akan wannan hukuncin, sannan daga baya ya mika wuya zuwa ra'ayin Abubakar, ya shawarci mutanen Makkah wajen yakin Sham duk da Umar bai bada baya ba.

Haka nan shura ta kasance ba akan wani tsari tsararre ba, saboda yanayin da ake ciki yana taimakawa Ahlush shura a kowanne lokaci ta yadda babu wani al'amari da zai rikita suba.

Sai dai gamewar al'amari yana baren waje ya kasance budadde ga yanayi daban-daban na tsari da hanyoyin da musulunci ya tsara, ba tare da an bukaci abinda ra'ayin mafi rinjaye yake akai ba[145].

Sai dai duk da haka, lallai babu wahala ga mutum ya gane dalilan da suka sa khalifofi shiryayyu sukayi sakaci a wani lokaci na karbar shawara, wadda shari'a ta kwadaitar da ayita.

Yana daga cikin wannan sababi: lallai shi gaba na gaggawa ga daular musulunci ya kasance saboda yawan bude garuruwa ne, yana da wahala a wani lokaci abar kalma mai rarrabewa a al'amuran daula, duk hikimar su, da kyakkyawar manufar su, sai dai da farko wasu abubuwa sanannu basu hadu a wajen su ba, tunda renon garuruwa sukeyi, da bude sababbi, yadda kullum ana samun cigaban bude garuruwa.

Yana daga cikin wannan sababi: hakika khalifofi shiryayyu sun san cewa hakika wayewar shugabanci ga jama'ar musulmai baki daya bai gushe ba yana dan

[145] - Al'adalatu Al'ijtima'iyyah (83).

tasawa ne, hakika wannan shugabancin wasu abubuwa masu hatsari suna boyuwa a lamarin siyasa, da wani nau'i na siyasa da zai iya haifar da kabilanci. Duk da khalifofi shiryayyu suna majalisar shawara idan bukatuwar haka ta taso, amma duk da haka sun bawa kan su cikakkiyar dama ta yadda zasu iya karbar shawarar da aka basu ko su barta[146].

Sai zamu ga shari'ar musulunci bata yi bayanin cikakke akan Ahlush shura ba, bata yi bayanin sharudan su sharadi bayyananne ba, wanda zai rabe su da wasun su[147].

Mu'awiyah (R.A.) ya kawo sunan dan sa Yazid ya nemi shawarar mutane akan ya kasance shugaba bayan sa, sai mutanen Sham, da manyan masu ililmin Iraki da mutanen ragowar garuruwa suka amince da haka, babu wadanda suka saba sai dai wasu daga mutanen Madinah, saboda wasu abubuwa masu sabani.

Umar (R.A.) a dogon hadisin sakifah yace: (Duk wanda yayiwa wani shugaba mubaya'a ba tare da yayi shawara da musulmai ba, to baza'a karbi mubaya'ar sa baga wanda yayiwa mubaya'ar...)[148].

(Hakika Mu'awiyah bai tsaya akan ra'ayin sa bane kawai, a'a, ya aika 'yan sakon sa zuwa garuruwa, sai suka yarda da mubaya'ar Yazid)[149].

Idan haka ne, me ake kiran bijiro da sunan Yazid ga khalifanci mai zuwa bayan Mu'awiyah akan mutanen Sham, sannan yardar mutanen Sham akan hakan?

Shin wannan ba itace shura ba?

Me ake kiran haduwar baki daga garuruwa a wajen Mu'awiyah (R.A.), da bijiro da yiwa Yazid mubaya'a?

Shin wannan ba itace shura ba?

Me ake kiran zuwan Mu'awiyah a kebance ga mutanen Makkah da Madinah, da neman manya-manyan da sukayi masa tawaye, da kwantar musu da hankali akan ingancin abin daya tafi akan sa?

Shin wannan ba itace shura ba?

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[146] - Minhajul Islam fil hokum (109).
[147] - Ashshura fil Islam na Dr. Isma'il Badawi (67).
[148] - Ahmad (1/327).
[149] - Tarikh Addaulah Al'islamiyyah (103).

Ko duk wannan ana kiran sada sunan kaidi ne da tsoratarwa da karya… kamar yadda wasu masu bincike suka tafi akan sa[150]!

Haka ne, zamu iya cewa hakika Yazid dan Mu'awiyah (R.A.) shine farkon wanda Baban sa ya bar masa shugabanci bayan sa[151], babu shakku babu kokonto akan hakan.

Sai dai mu raya cewa Mu'awiyah yabi daya daga cikin wadannan abubuwa ukun nan:

1- Yabar mutane bayan sa ba tare da shugaba ba, kamar yadda jikan saya aikata Mu'awiyah dan Yazid.
2- Ya nemi a fitar da mutum daya daga dukkan garuruwan musulunci, sannan azo azabi mutum daya acikin wadanda aka tsayar.
3- Ya sanya Yazid shine wanda ya tsayar da mutane suyi masa mubaya'a kamar yadda yayi masa.

To, zamu dauki al'amari na farko:
Ya halin musulmai zai kasance da ace Mu'awiyah (R.A.) bai sa khalifa ba kafin ya mutu?

Na tabbatarwa da sai al'amarin yafi muni sosai, kamar yadda jikan sa Mu'awiyah dan Yazid ya aikata, lokacin da ya sanar da cewa ya sauka daga kan shugabanci, sai yabar mutane cikin yaki da tashin hankali, har shugabanci ya tabbata daga karshe a hannun Abdulmalik dan Marwan, bayan ansha yaki mummuna, wanda ya kai har wajen shakara goma.

Sannan mu sake kaddara abu na biyu:
Da mai kira zaiyi kira da cewa ko wadanne mutanen gari su fitar da mutum daya wanda zai fito dan takar neman khalifancincin musulmai, domin mutum daya ya kasance khalifan musulmai bayan mutuwar Mu'awiyyah (R.A.).

To da mutanen Iraki a zato mafi rinjaye zasu zabi Hussein dan Aliyyu ne (R.A.).

To da mutanen Hijaz a zato mafi rinjaye zasu zabi Ibn Umar ne, ko Abdurrahman dan Abu Bakar, ko Ibn Zubair (R.A.).

To da mutanen Masr a zato mafi rinjaye zasu zabi Abdullahi dan Amr dan Ass ne (R.A.).

[150] - Al'islam din wa daulah (31).
[151] - Alwasa'il na Imam Suyudi (88).

Abin tambaya shin ko wadanne mutanen kowanne gari zasu amince da shugabancin daya daga cikin wadannan mutane, ko ko tawaye ne zai wanzu ?!

Abinda nake kudurtawa shine tawaye ne zai bayyana, a wannan halin shin Mu'awiyyah (R.A.) zai lazimtawa ko wadanne mutanen gari da suyi biyayya ga wanda 'yan wani gari suka zaba musu ne?

A wannan lokacin ne daula zata rarrabu kungiyoyi-kungiyoyi, masu son watsuwar sharri su sami dama, yaki kaure, a sake samun rarrabuwa.

Sannan mu sake kaddara abu na uku:
Shine hakika abinda Mu'awiyyah (R.A.) ya aikata da dama daga cikin masu bincike sun mara masa baya, saboda yin hakan neman zaman lafiya ne, wanda ba za'a samu sabani da jayayya ba akan neman shugabanci mutuwar Mu'awiyyah (R.A.).

Muhammad Kurd Aliyyu yace : «Hakika sanya tsarin shugabanci a musulunci na gado zai sanya rashin rarrabuwar kai, wani lokaci hakika ana kuskure wajen wanda ake sawa… sai dai barin shugabanci ga 'ya'ya koa 'yan uwa, ko 'ya'yan 'yan uwa, bisa cancantar su, hakan yafi amintar da daula daga fadawa fitina da zata watsu tsakanin kungiyoyi da ma'abota kabilanci, kowacce kungiya ta bujuro da wanda take so ya cancanta ko bai cancanta ba, har mutumin kirki ma baya samun karfafa da goyon bayan da mutumin banza yake samu ».[152]

Sannan hakika mas'alar bin hanyar data dace wajen zabin khalifa ko shugaban kasa ta kowacce fuska, suna daga cikin mas'allolin da Kur'ni da ingantacciyar Sunnah basuyi bayanin taba, sannan hakika khalifofi shiryayyu ba'a zabe ta hanya iri daya ba, sai dai zabin ya tabbata ne ta hanyoyi da dama, domin haka mas'alar wani tsari da ya zama wajibi a bishi wajen tabbatar da wani abu cikin abubuwa, ko tabbata da wani kuduri cikin kudururruka, to suna daga cikin mas'lolin da suke samun tasiri da canzawa da canzawar yanayin zamani da waje ».[153]

Sannan wannan aikin da Mu'awiyyah ya aikata shi. Ai ba bidi'a bane, wanda ya sabawa nassosin shari'a, sai dai ijtihadi ne yayi a cikin al'amarin da al'umma basuyi ijma'i akan sabanin sa ba ».[154]

Kuma muna cewa hakika Mu'awiyyah (R.A.) yayi ijtihadi ga al'umma saboda tsoron rarrabuwarta da fitintinu, ba zai yiwu ya dauki zunuban sarakuna da shugabannin da suka zo a bayan sa ba.

[152] - Alislam wal hadharah Al'arabiyyah (2/395).
[153] - Mabadi'un fiy nizamil hukm (209).
[154] - Adddaulah Al'umawiyyah (164).

Maganar gaskiya da dama sun karfi mubaya'ar Yazid, kai harma da sahabbai (R.A.) hakika mutane sittin cikin sahabbai Manzon Allah (S.A.W.) Ibn Umar ma yana daga cikin su.[155]

Tare da haka yin tawayen kiwa Yazid mubaya'a ya zama abin zargi da mamaki ga wasu daga cikin sahabbai (R.A.).

An karbo daga Humaid dan Abdurrahman yace : wani mutum cikin sahabban Muhammad (S.A.W.) ya shiga wajen Usair a lokacin da aka sanya Yazid dan Mu'awiyyah khalifa, sai yace : suna cewa Yazid ba shine mafi alkhairin al'uummar Muhammad ba, ko mafi saninta ilimin fikihu ba, ko girman daraja ba, to nima ina fadin hakan, sai dai wallahi da al'ummar Muhammad (S.A.W.) ta hada kanta shine mafi soyuwa gare ni akan ta rarrabu, shin bana baku labari ba ne, da ace al'ummar Muhammad (S.A.W.) sun shiga wata kofa wadatcciya, shin daya daga cikin su ya kasa shuga cikin ta ? yace : muka ce : A'a, ku bani labari da ace hakika al'ummar Muhammad (S.A.W.) kowa daga cikin su yace : ba zan zubar da jinin dan uwa na, ba zan dauki dukiyar sa ba, shin wannan ba zai wadatar dasu ba, yace : sai muka ce : Na'am, sai yace : wannan shine abinda nake gaya muku, sannan yace : Manzon Allah (S.A.W.) yace : « Babu abinda kunya zata zo maka dashi, face alkhairi ».[156]

Abdurrahman dan Abubakar bayan fitar Mu'awiyyah zuwa Madinah, a shekara ta 53, babu wanda ya fage na masu tawaye, face mutane uku, Ibn Umar, da Ibn Zubair, da Hussein dan Aliyyu (R.A.).

Amma Ibn Umar da yaga mutane sun hadu akan mubaya'ar Yazid bayan mutuwar Mu'awiyyah, sai shima ya aika masa da mubaya'ar sa, yace : « Idan ya kasance alkhairi mun yarda, idan ya kasance bala'i, sai muyi hakuri »[157] haka nan Ibn Abbas da Muhammad da Hanfiyyah suka fada.

Sai mutane biyu suka ragu cikin masau tawaye, sune : Ibn Zubair da Hussein dan Aliyyu (R.A.).

[155] - Alkaidul sharid na Ibn Dulun (17).
[156] - Addabakut Kubra (7/67).
[157] - Ibn Abi Shaibah (11/100).

BINCIKE NA BIYU :
TAWAYEN HUSSEIN DAN ALIYYU (R.A.)

Yana shiga cikin wannan bincike abubuwa masu yawa, gasu kamar haka:

Na farko: warware littattafan da suka bayyana tawajen Hussein (R.A.):
Shimfida
Tawayen Hussein ga Yazid dan Mu'awiyyah yana wani abu ne hadari cikin tarihin musulmai, wannan musibar ta kawo rarrabuwa mai yawan gaske, saboda haka mahimmancin bin abubuwa dakai-daki a cikin wannan bincike yana mutukar mahimmanci sosai, domin zai bayyana mana tawaye ne akan khalifancin Yazid dan Mu'awiyyah ne a aikace.

Hakika riwayoyin da suka zo gare mu akan tawayen Hussein (R.A.), sannan fitar sa zuwa Kufa da kashe shi, tanada mahimmanci saboda sunzo ne daga wadanda sukayi tarayya cikin abubuwan da suka faru, ko daga wasu wadanda kusa suke da su, kuma tana bayanin yanayin Kufa ne na zamantakewa.
Yana daga cikin mafi mahimmancin riwayoyin da suka isa gare mu, riwayar:

1- Abu Mukhnif:
Lud dan Yahya dan Sa'id dan Mukhnaf dan Salim Al'azdiy[158] shi dan jarida ne, dan Kufa ne, an sanshi da kyau rubuce-rubucen sa, da rubuta labarurrukan Irak[159].

Ibn Nadim ya ambaci yana da littattafai 34 mafi yawancin su akan labarai Iraki.[160]

Abinda ya dame mu na littattafa Abu Mukhnaf shine littafin sa mai suna: (Maktalul hussrin). Hakika Imam Dabari ya rawaito daga gare shi a littafin sa lokacin da yake bayanin tarihin kashe Hussein (R.A.).[161]

Duk da mallaman hadisi sun hadu akan cewa ba'a karbar riwayar Abu Mukhnaf, saboda yana da rauni sosai, sai mallamai suna kafa hujja dashi a tarihi, saboda shi mallamin tarihi ne.

Imam Zahabi yace: "Abu Mukhnaf ba amintacce ba ne, sai yana da ilimin labaran tarihi".[162]

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[158] - Assiyar (7/301-302).
[159] - Kashfiz zunun (4/171,540).
[160] - Kashfiz zunun (4/171,540).
[161] - Tarikh Al'umam wal muluk (5/351).
[162] - Tarikhul islam (61-80)

2- Ammar Addahni:
Yana daga cikin wadanda suka rawaito riwayar kashe Hussein (R.A.).

Sunan sa Abu Mu'awiyah dan Mu'awiyah addahaniy Albajaliy Alkufiy.

Riwayar sa tana da mahimmancin gaske saboda yana daga wadanda suka halarci abubuwan da suka faru, hakika ya ambaci fitar Hussein zuwa Kufa, sannan kashe, duk ta hanyar Abu Ja'afar Albakir, wato Muhammad dan Aliyyu dan Hussein dan Aliyyu dan Abu Dalib.[163]

Da Imam Dabariy ya rawaito daga Ammar Addahaniy cikin abinda ya shafi yakin Jamal[164] da Nahrawan[165] da kuma Imam Zahabiy yayi tarjamar Ammar Addahaniy ya siffanta shi da Imam muhaddith.[166]

Duk da dai shima Ammar Addahaniy mallaman hadisi sun ce ba amintacce ba ne, sai dai shima sai dai riwayar sa zata karfafa da ta Abu Mukhnaf.[167]

3- Uwanah dan Hakim:
Shi mallamin tarihi ne mai gaskiya, hakika Imam Dabari ya karba ilimin kashe Hussein a wajen sa da riwaya guda shida masu mutukar mahimmanci, watakila ya dauke ta daga littafin (Mu'awiyah da Banu Umaiyah).[168]

4- Alhussein dan Abdurrahman Assulami:
Abu Huzail Alkufiy shin amintacce ne, ya rasu shekara ta 136, yanda shekara 93.

Hakika ya kawo riwayoyi da dama masu mahimmanci a sha'anin abinda ya faru tsakanin Hussein (R.A.) da Ibn Ziyad.[169]

Riwayar sa tana da mahimmancin gaske saboda kasancewar sa daya daga cikin wadanda suka rayu a lokacin da abubuwan suka faru, sannan kuma ya rawaito kai tsaye daga mutanen da suka halarci abubuwan da suka faru, kuma suka tarayya a cikin sa.[170]

5- Muhammad dan Umar Alwakidi:

[163] - Takribut tahzib (497).
[164] - Addabariy (4/511).
[165] - Addabariy (5/125).
[166] - Assiyar (6/138).
[167] - Addabariy (4/347).
[168] - Alfhrisat (103).
[169] - Addabariy (5/391-394).
[170] - Addabariy (5/392).

Ya rasu a shekara ta 207, ya kasancei cikin mahaddata ilimi, masu neman ilimin tarihi da yake-yake sun karbi ilimin sa.[171]

Ibrahim Alharbiy yace: “Ina umartarka da kadau ilimin sa, domin shine amintaccen mutanen akan musulmai, ya kasance masanin mutane da al’amuran musulunci, amma al’amarin jahiliyya, bai san komai a cikin sa ba)”.[172]

Sai dai duk da hakan hakika mallamai sun hadu akan raunin sa, mafi gaskiyar riwayar da tazo itace wacce Ibn Sa’ad ya rawaito a cikin Addabakat, domin shi yana zabar abubuwa masu kyawu ne daga gare shi.[173]

6- Abu Ma’ashar Assanadi:
Ya rasu a shekara ta 170, kuma shi mai rauni ne.

Yayi tarayya da Abu Mi’ishar wajen riwayoyi masa yawa akn kashe Hussein. Sai dai yana daga cikin abubuwan akeyiwa Abu Mi’ishar raddi shine yana rawaito abubuwa ba tare da isnadi ba, ta yadda yake rawaitowa daga mallaman sa, baya ambaron sunan su.

Wadannan sune riwayoyin wadanda suka zo mana daga mas’alar Hussein (R.A.), sai dai lallai suna bukatar ingancin isnadi, amma idan an rawaiti ta hanya da dama, ta mafita daban-daban, hakan na sanya riwaya ta zamo ingantacce.

Littafan da aka rasa akan yakin Hussein (R.A:
Ya dace mun amabaci littattafan da sukayi magana akan yakin Hussein (R.A.) wadanda suka bata, babu su yanzu, har ma littattafan tarihi da suka gabata basa ambaton su, ko da kuwa a lokacin su sun kasance sanannu ne.
Daga cikin wadannan mallaman tarihin da masu wallafe wallafe wadanda suka kasance akan yakin Hussein (R.A.) wadanda basu zo hannun mu ba:

1- Jabir dan Yazid dan Harith Alju'ufi, Baban Abdullahi mutumin Kufa, ya rasu a shekara 127 bayan hijira, akace a shekara 132, yana daga cikin littattafan da ya wallafa (Maktalul Hussein)[174].

   Wannan littafin babu cikin mallaman tarihin da suka gabata wanda ya kafa hujja dashi.

[171] - Attafatu Alladifah (3/697).
[172] - Attafatu Alladifah (3/697).
[173] - Attafatu Alladifah (3/397).
[174] - Idhahul Maknun, na Umar Ridha (540).

2- Nasar dan Muzahim, wanda ya rasu a shekara ta 212 bayan hijira[175], Ibn Nadim ya ambaci cewa yana da littafi mai suna (Maktalul Hussein)[176].

3- Abubakar Ubaidullahi dan Muhammad Alkuraishi Albaghdadi Al'umawi, wanda akafi sanin sada Ibn Abid dunya[177], yana daga cikin manyan mallaman hadisi, hakika ya bar littattafai masu tarin yawa a kowanne fanni, musamman ma tarihi, wanda ya dame mu cikin littattafan sa shine (Maktalul Hussein)[178].

   Sai dai babu wata riwayar data ishe mu daga cikin sa.

Yana bayyana cewa littafin nan yana nan lokacin Ibnul Jawzi, wanda ya rasu a shekara ta 597 bayan hijira, hakika ya cira a littafin sau biyu[179].

Hakika Ibn Kathir[180] ya cira daga wannan littafin, sai dai bazamu yanke cewa ya cira daga littafin kai tsaye ba, sai dai Takiyuddeen Ibn Taimiyah yayi isharar wannan littafin, kuma sananne ne cewa Ibn Taimiyah yana da bincike cikin littattafai masu yawa na fannoni daban daban, duk wanda ya duba yawan littattafan da ya rubuta zai gasgata hakan.

Ibn Taimayah (R) yace: (wadanda suka rawaito kashe Hussein sun kara wasu abubuwa na karya, kamar yadda suka kara wajen kashe Uthman (R.A.), kamar yadda suke kara abinda suke son kambama shi na yake-yake, kamar yadda sukayi kari a yake-yake da bude garuruwa da wanin su.

Wadanda sukayi rubutu akan kashe Hussein da wanda yana daga cikin mallamai, kamar Albagwi da Ibn Abid dunya da wanin su, amma duk da haka cikin abinda suke rawaitowa da akwai hadisai masu rauni, da abubuwa na karya, amma abinda masu rubuce-rubuce suke rawaitowa ba tare da sanadi ba a yake-yake, karya a cikin sa tayi yawa)[181].

Da akwai tunani mai karfi da yake nuna littafin Ibn Abid dunya (Maktalul Hussein) yana na cikin littattafan da ba'a buga su ba.

[175] - Tarik Baghdad na Khadib (13/282-283).
[176] -Alfihrisat (106).
[177] - Tazkiratul Huffaz na Imam Zahabi (2/277-279).
[178] -Assiyar (13/403).
[179] - Almuntazim na Ibnul Jawzi (5/342-344).
[180] - Albidayah (8/202-206).
[181] - Minhajus Sunnah (4/556).

4- Muhammad dan Zakariyya dan Dinar Algilabi[182], yana da littafi mai suna (Maktalul Hussein), wannan littafin bai iso mana ba, kuma babu abinda aka taba cira daga cikin sa[183].
5- Alhussein dan Abdurrahman dan Khallad Arramahranzi[184], ya rasu a shekara ta 360 bayan hijira, shi babban mallamin hadisi ne, Yakut ya ambaci yana da littafi mai suna (Arraihanatain: Alhassan wal Hussein)[185], ina zaton wannan littafin bai tattauna abubuwan da suka faru ga Hassan da Hussein ba, sai dai yana magana ne akan falalar Hassan da Hussein akan tsarin littattafan mallaman hadisi.
6- Abul Kasim Alhussein dan Mas'ud Albagwi, wanda ya rasu a shekara ta (516) bayan hijira[186], shi mallamin hadisi ne, yanada littafi mai suna (Makatal Al'imamul Hussein)[187].

Wannan littafin shima an rasa shi, koda Ibn Kathir ya dauka daga cikin sa, wannan baya nuna cewa ya dauka ne a cikin littafin zai iya yuwuwa ta wata hanya ceta daban.

7- Abul Kasim Muhammad dan Mubarak dan Alhussein, wanda akafi sani da Almuhabbar, ya rasu a shekara ta (592) bayan hijira[188], hakika ya rubuta littafi akan kashe Hussein.
8- Dhiya'ud deen Abul Mu'ayyad Muwafakkud deen Ahmad Alkhawarijmi, yana da littafi akan kashe Hussein.

Wannan littafin ya kasance a wajen Ibnul Wazir Alyamani, wanda ya rasu a shekara ta (840) bayan hijira, yace: (shi a wajena littattafai biyu)[189].

Abinda yake bayyana cewa mai littafin nan bai zo da wani abu sabo ba, da yazo da wani abu sabo, to da Ibnul Wazir ya hakaito mana a lokacin da yayi magana akan kashe Hussein.

Haka nan yana bayyana cewa littattafai da dama da aka rubuta akan kashe Hussein (R.A.), kamar (Nurul ain, bi maktalul Hussein) na Al'isfrayini, da littafin (Durarus samd, min akhbarus sibd) na Ibn Abbar, wadannan littattafan ba'a rubuta su domin tattauna matsalar kashe Hussein bane, a'a, an rubuta su ne, saboda a nuna fushi dabakin ciki akan kashe Hussein, da ambaton falalar sa, da la'antar wanda ya kashe shi.

[182] - Yana da rauni sosai, kamar yadda Imam Zahabi ya fada a Mizanul I'itidal (3/550).
[183] - Ihdhahul Kanun (4/440).
[184] - Assiyar (16/64-65).
[185] - Mu'ujamul adibba na Yakut (9/5).
[186] - Assiyar (19/439).
[187] - Kashfuz Zunun na Hajiy Khalifah (2/1794)).
[188] - Assiyar (21/255-256).
[189] - Arraudhul Basim na Ibnul Wazir (2/39).

Tabbas wannan nema ya sanya Imam Dabari da wanin sa cikin mallaman tarihi basu dauki ko harafi a cikin su ba, amma sun dauka a wajen Abu Mukhnaf da Ammar Addahani, saboda su suna bayyana yadda abin yake, sannan kuma kusan a lokacin su akayi yakin.

Tabbas wannan ne ma abinda Ibn Hajar ya aikata da ya kawo labarin kashe Hussein daga Ammar Addahani, sai yace: (lallai mutane da dama cikin wadanda suka wuce sunyi rubuce-rubuce akan kashe Hussein, a ciki da akwai karya da gaskiya, da mai lafiya da mara lafiya, a cikin wannan kissar da muka ambata da akwai wadata akan wadancan)[190].

Na Biyu: Matsayar Hussein (R.A.) Abisa Saukar Hassan (R.A.) Daga Shugabanci Da Mika Shi Zuwa Ga Mu'awiyah (R.A.):

Hakika Hassan dan Aliyyu (R.A.) ya kasance cikin wadanda basu ji dadin fitar Baban sa daga Madinah ba, saboda yasan abinda hakan zai jawo na yakoki da fitintinu, a lokacin da Aliyyu (R.A.) ya riski abinda hakan ya jawo na mummunan sakamako nayakin Jamal, sai yayiwa dan sa nasiha a wannan lokacin, Hassan ya kasance yana cewa:

(Lallai hakika na ganshi yana neman mafaka a wajena –manufa Baban sa Aliyyu-, yana cewa: ya kaicona! da ace na mutu kafin wannan rana da shekara ishirin)[191]. A lokacin da aka kashe shi, sai mutanen Kufa suka hadu akan ya zama Khalifah, sukayi masa mubaya'a.

Da ya bayyana ga Hassan (R.A.) hakika yakin sada Mu'awiyah (R.A.) zai kai ga zubar da jinin musulmai, zai hana jihadi wajen daukaka addinin musulunci, sannan yasan makircin rundunar da suka kasance karkashin rundunar sa, sai ya mike domin yiwa Mu'awiyah (R.A.) mubaya'a, da mika masa matsayin[192], wannan shine al'amarin da Kakan sa (S.A.W.) yayi bushara dashi, wannan ya nuna mana matsayar mumini mai gaskiya mai gudun duniya, wanda zai iya sauka daga matsayin sana neman duniya domin samun yardar Ubangijin sa shi kadai.

Sai dai matsayar Hassan ta sabawa matsayar Hussein, domin da Hassan ya bayyanawa dan uwan sa Hussein ga abinda yake so yayi na yayiwa Mu'awiyah mubaya'a domin a zauna lafiya, sai ya bashi amsa da rashin amincewar sa sosai, sai dai Hassan yaki sauka daga ra'ayin sata kowacce hanya, ya gargadi dan uwan sad a cewa:

[190] - Al'isabah na Ibn Hajar (2/81).
[191] - Almadalib Al'aliyah na Ibn Hajar (4/302).
[192] - Ka duba fasali wanda ya gabata,

(Wallahi ban taba son yin wani abu ba face ka saba min zuwa kishiyar sa! wallahi na kusa na jefa ka a wani daki na siminte shi, bazan bude ka ba, har sai na gama al'amari na), da Hussein yaga fushin sa, sai ya mara masa baya, yace: (Al'amarin mu mai bin al'amarin ka ne)[193].

Wannan sulhun bai kasance abin farin ciki ga mutanen Kufa ba, sai dai sun bayyana nadamar su akan mai yasa baza'a ayi yaki ba[194], sunyi kokarin Hassan ya janye ra'ayin sa, sai yaki janyewa, ya basu amsar sabanin abinda suke so[195]. Da suka ga Hassan ya tsaya akan magana daya, sai suka koma wajen dan uwan sa Hussein akan ya shirya suje su yaki Mu'awiyah, bayan anyi sulhu da kadan, sai ya fahimtar dasu cewa yayiwa Mu'awiyah mubaya'a, kuma ba zai taba yiwuwa ya yake shi ba[196].

Da Hussein yayi niyyar tafiya daga Kufa zuwa Madinah sai Jundub dan Abdullahi Al'azdi, da Musayyib dan Najabah Alfizari, da Suleiman dan Sard Alkhuza'I, da Sa'id dan Abdullahi Alnanfi suka shiga wajen sa, da yaga sun shiga bakin cikin tafiyar sa, sai yace dasu:

(Hakika al'amarin Allah ya kasance an hukunta shi kuma zai kasance, lallai al'amarin Allah ya kasance abin aikatawa), sai ya ambaci kin sa da wancan sulhun, sannan yace: (Ni na fifita mutuwa akan sulhun, sai dai dan uwana yayi azama, ya hada ni da Allah nayi masa biyayya, kai kace raina yana cikin wani yanayi ne, zuciya ta tana yalwata da nutsuwa, tabbas Allah madaukaki yace: (Tabbas zaku ki wani abu, sai Allah ya sanya alkhairi mai yawa a cikin sa[197])[198]. Sannan suka tabbatar da cewa sune magoya bayan sa, suka sake nema ya janye mubaya'ar sa ga Mu'awiyah, sai dai bai yarda da wannan abin neman nasu ba, sannan ga bakin cikin sada rabuwa da Kufa[199].

Hakika Hussein ya kasance bai so ayi wannan sulhun ba, sai dai an riga an yiwa Mu'awiyah sulhu, sugabancin sa ya kasance shugabanci ne na shari'a, saboda haka baya son ya raba kan musulmai, akan haka ya bayyanawa magoya bayan sa da kada suyi tawaye mutukar Mu'awiyah yana da rai, sai mabiyan Hussein suka dau nasihar sa, suka ci gaba da neman zaman lafiya, suna karbar albashin su daga daula[200].

[193] - Addakat Alkhamisah na Ibn Sa'ad (269-270).
[194] - Ansabul Ashraf (3/150).
[195] - Ansabul Ashraf (3/150).
[196] - Ansabul Ashraf (3/150).
[197] - Suratun Nisa'i (19).
[198] - Ansabul Ashraf (3/148-149).
[199] - Ansabul Ashraf (3/149).
[200] - Ansabul Ashraf (3/148-149).

Da wannan ne za muga cewa rundunar Hassan basu yarda da sulhu da Mu'awiyah ba, sai dai Hussein ya basu hakuri da suyi har Mu'awiyah ya rasu, saboda haka Imam Zahabi yace: (Labari ya ishe mu cewa lallai Hussein bai ji dadin abinda dan uwan sa Hassan ya aikata ba, na mika khalifanci ga Mu'awiyah, shi ra'ayin sa shine yaki, sai daishi ya hadiye fushin sa, yayiwa dan uwan sa biyayya, yayi mubaya'a)[201].

Hakika mutanen Kufa sun mika wuya ne, saboda abinda suka ji Hussein ya fada na rashin jin dadin sa ga wannan sulhun, sai suna sane da wannan alkawari na bayan mutuwar Mu'awiyah.

Bayan Hassan ya mikawa Mu'awiyah khalifanci, sai Hassan da Hussein suka koma Madinah da zama[202].

Kuma bayanai sun nuna kyakkyawar alaka tsakanin Hussein da Mu'awiyah, alaka mai karfi ta kasance tsakanin bangare biyun bisa girmamawa da sanin mutunci, Mu'awiyah ya kasance yana yawan sadar da zumuncin Hussein, yana yawan bashi kyauta, har a wani lokaci ma ya bashi dubu dari hudu, saboda wannan kudin bai taba bawa wani irin sa ba, kafin Hussein ko bayan sa)[203].

Alakar Hassan da Hussein bata yanke ba, bayan fita daga Kufa da tabbatuwar su a Madinah, ya kasance a tsakanin su da akwai wasiku wadanda suke dauke da sukar mulkin Mu'awiyah, da kuma tabbatar da dacewar su da shugabanci.

Wannan bai canjawa Hassan matsayar sa ba, sai dai ma ya haskaka masa cewa mutanen Kufa mutane ne masu neman fitina da sharri, basa son hadin kan musulmai.

Na Uku: Tsoron Da Hassan (R.A.) Yayiwa Hussein (R.A.) Ga Mutanen Kufa:
Yazid dan Al'asam yace: (Wasiku da yawa sunzo wajen Hassan, sai yace: ya ke mai aiki, kawo min abin tara ruwa, sai ta watsa musu ruwa, sannan ya jefa wasikun a cikin ruwan, bai bude ko daya ba, kuma bai karanta ba, sai nace: ya Baban Muhammad! daga ina wadannan wasikun suke? Yace: daga mutanen Iraki suke, daga mutanen da basa dawowa zuwa gaskiya, basa rage barna, sai dai ni bana tsoron kaina daga gare su, sai dai ni ina jima wannan tsoro ne, sai yayi nuni zuwa Hussein)[204].

Ibn Abdulbar yace: mun rawaito ta hanyoyi da dama cewa lokacin da mutuwa tazowa Hassan dan Aliyyu (R.A.) yace dadan uwan sa Hussein: (ya dan uwana!

[201] - Assiyar (3/291).
[202] - Al'isabah (2/78)
[203] - Almusannaf na Ibn Abi Sahibah (11/94).
[204] - Alma'arifatu wa Attarikh (2/756).

hakika Baban mu –Allah ya gafarta masa- da Manzon Allah (S.A.W.) ya rasu, ya nemi shugabanci domin kwadayin ya same shi, sai Allah ya kautar dashi ya bawa Abubakar, da Abubakar ya rasu, ya sake kwadayin shugabancin sai Allah ya bawa Umar, da Umar ya rasu ya bar shura wajen a zabi daya daga cikin mutane shidan da akayiwa albishir da aljanna, bai taba tsammanin ba zai samu ba, sai aka bawa Uthman, da Uthman ya rasu, sai akayi masa mubaya'a, sannan akayi masa tawaye, sai ya zare takofi, ya nemi shugabanci, babu wani abu da yayi masa dadi a cikin sa, hakika ni wallahi bana tsammanin Allah zai hada mana mu kasance 'ya'yan gidan Annabta, da kuma masu mulki, bansan wawayen mutanen Kufa ko zasu sanya ka khalifanci ba, saisu fitar da kai)[205].

Da Hassan dan Aliyyu (R.A.) ya rasu, sai mutanen kufa suka taru a gidan Suleiman dan Sard, suka rubutawa Hussein wasikar ta'aziyya, sannan suka ce: (Hakika Allah ya maye maka mafi girma abisa abinda ya gabata, mu kuma masu mara maka baya ne, musifar data same ka, ta same mu, muna fushi da fushin ka, muna farin ciki da farin cikin ka, muna sauraron umarnin ka)[206].

Sai Hussein (R.A.) ya dawo musu da amsa: (Hakika ni ina fatan ra'ayin dan uwa na –Allah ya gafarta masa- wajen rabuwa shi zanbi, ra'ayi na wajen yaki da azzalumai shiriya ce da dacewa da daidai, kuyi zamanku a kasa, ku boye kan ku, ku boye abinda zuciyar ku take so, kuyi kwadayi akan zaton ku zai kasance, mutukar dan Hindu yana da rai, idan yayi wasu abubuwa na sabawa musulunci, alhalin ina da rai, to ra'ayi na zai zo muku idan Allah yaso)[207].

Hakika matsayin Hussein bayan mutuwar Hassan matsayi ne wanda ba'a inkarin sa, har ma ana cikakken tsammanin cewa shi za'a sanya shugaba bayan mutuwar Mu'awiyah, hakika manyan mutanen Makkah da Madinah suna zuwa masa ziyara, da manyan Kufa, alhalin su basa shakkar kasancewar sa khalifah bayan Mu'awiyah[208].

Mutanen Kufa basu tsaya wajen Hussein yaje musu ba kadai, hakika sun nemi Muhammad dan Hanafiyyah yaje musu, sai ya gane hatsarin mutanen Kufa akan su, da kan iyalan Aliyyu (R.A.), sai ya dinga tsoratar da Hussein sharrin su, da wajibcin nisantar su, da kin gasgata abubuwan da suke rayawa, har yace da Hussein: (Hakika wadannan mutane, suna so ne sucutar damu, su zubar da jinin mu)[209].

[205] - Al'isti'ab (1/391).
[206] - Ansabul Ashraf (3/154).
[207] - Ansabul Ashraf (3/152).
[208] - - Ansabul Ashraf (3/152).
[209] - Ibn S'ad (5/356).

Lallai wadannan wasiku tsakanin Hussein da mutanen Kufa sun tsorata Banu Umaiyah a Madinah, sai suka rubutawa Mu'awiyah abinda yake faruwa suna neman shawarar sa akan Hussein, sai ya rubuta musu da cewa babu ruwan su dashi kwata-kwata)[210].

Ba zai yiwu al'amarin wadannan wasikun su boyu ga Mu'awiyah ba, haka nan yasan alaka mai karfi tsakanin Hussein da mutanen Kufa, shi yasa Mu'awiyah ya nema daga Hussein: (Da yaji tsoron Allah madaukaki, kuma kada ya raba kan musulmai, yana hada shi da Allah akan al'amarin musulmai)[211].

Tabbas wadannan maganganu masu karfi daga mutanen Kufa wadanda gaba dayan suke tabbatar da taimakon Hussein (R.A.) da tsayawa a bayan sa, sunyi tasiri akan Hussein sun sanya shi cikin ruduwa cikin lamarin sa, abisa ruduwa da shugabannin Kufa gare shi[212].

Ko da yaya wannan alakar ta kasance tsakanin Hussein da mutanen Kufa, hakika Mu'awiyah yana tsammanin fitar sa zuwa Kufa, saboda haka yayiwa dan sa Yazid wasiyya da cewa: (Kabi a hankali da Hussein dan Aliyyu dan Fadimatu 'yar Manzon Allah (S.A.W.), domin shi mafi soyuwar mutane ne ga mutane, ka sadar da zumuncin sa, ka lallaba shi, sai Allah ya kyara maka al'amarin sa, idan wani abu ya kasance, to ni ina fatan Allah zai isar maka shi da wanda ya kashe Baban sa, ya wulakanta dan uwan sa)[213].

Na Hudu: Dalilin Da Yasa Hussein (R.A.) Yaki Yayiwa Yazid Dan Mu'awiyah Mubaya'a:

Hakika matsayar Hussein (R.A.) ga mubaya'ar Yazid dan Mu'awiyah matsayar dan tawaye ce, Abdullahi dan Zubair ma yaki mara baya, kamar yadda Hussein yayi.

Basu bayyana sababi a bayyane ba na kin yin mubaya'ar su ga Yazid, a lokacin da Ibn Umar (R.A.) ya bayyana sababin sa, kai tsaye ya aika da mubaya'ar saga Yazid bayan mutuwar Mu'awiyah (R.A.)[214].

Hakika kin mara bayan Hussein da Ibn Zubair hakan ya bayyana a karan kansa a aikace.

Hussein kamar yadda ya gabata, baya son sulhun da akayi, sai dai ya sallama ne domin kada ya sabawa dan uwan sa Hassan dan Aliyyu.

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[210] - - Ansabul Ashraf (3/152).
[211] - - Ansabul Ashraf (3/152).
[212] - Ibn Sa'ad (5/356).
[213] - Ibn Sa'ad (37).
[214] - Ka duba binciken mubaya'a a wannan littafi.

Sannan Hussein ya cigaba da alaka da mutanen Kufa, lallai ya kasance yana yi musu alkawarin tawaye, amma idan mu'awiyah ya rasu, dalili akan hakan, mutanen Kufa sunyi gaggawar rubuta masa wasika cewa yazo wajen su.

Mutane biyu ba zasu sami sabani ba akan Hussein ya cancanci zama khalifah, kuma duk siffofin da ake nema ga khalifa ya cika su, kenan ba abu ne bako ba ace ya tsaya kan kin yiwa Yazid mubaya'a da duk iya karfin sa.

Da Mu'awiyah (R.A.) ya kadaita da Hussein (R.A.) –cikin abinda yake bayyana-yayi masa bayanin shine fa yafi cancanta da khalifanci ba Yazid ba, da dan sa Yazid ya nemi Karin bayanin sa akan abinda Hussein ya bada amsa, bai bashi amsa ba, sai yace: (Tabbas zai nemi shugabanci daga wani na, kuma ba zai samu ba, sannan ya kashe shi)[215].

Saboda haka Imam Zahabi yace: (Da Mu'awiyah yayiwa Yazid mubaya'a, Hussein yaji zafi)[216].

Hakika Mu'awiyah (R.A.) ya kasance yana yiwa dan sa Yazid wasiyya da ya lallaba Hussein, kuma ya tausasa masa, saboda kusancin saga Manzon Allah (S.A.W.), bamu san shin wasiyyar anyi ta da yawa ne, ko ita ce yayi lokacin mutuwar sa.

Sababin haka shine: domin da dama daga cikin littattafan tarihi sun ambaci hakan ne a lokacin da Yazid yake gefan Mu'awiyah (R.A.) daf da zai bar duniya[217].

Sai dai magana tabbatacciya itace hakika Yazid bayanan lokacin da Baban sa zai rasu, ya kasance a garin Hawarin cikin garin Halab.

Hakika an isarwa da Yazid wannan wasiyyar ne daga hanyar Adhdhahhak dan Qais Alfihri da Muslim da Ukbah[218].

Uwanah yace: hakika Mu'awiyah da mutuwa tazo masa a shekara ta sittin, Yazid ya kasance bayanan, sai yayi kiran Adhdahhak dan dan Qais Afihri, shine shugaban 'yan sandan sa, da Muslim dan Ukbah Almurri, sai yayi musu wasiya yace: (Ku isar da Yazid wasiyya ta, ka lura da Mutanen Makkah da Madinah hakika sune asalin ka, duk wanda yazo maka daga cikin su ka karrama shi, ka rabu da wanda ya ki zuwa wajen ka, ka kula da mutanen Iraki, idan sun nemi kullum ka canja musu Gwamna to ka aikata haka, domin cire Gwanma shine

[215] - Ibn Sa'ad (5/357).
[216] - Assiyar (3/291).
[217] - Ibn Sa'ad a Dabakat Arrabi'ah (1/160).
[218] - Ibn Sa'ad a Dabakat Arrabi'ah (1/174-176).

yafi soyuwa a gare ni sama da a bude takobi dubu dari, ka kula da mutanen Sham sune masu baka shawara da masu taimakon ka, idan wani abu ya baka akan abokin gabanka, to ka nemi taimakon su, idan sukaje yaki to ka dawo da mutanen Sham zuwa garin su, idan suka zauna ba a garin su ba, to zasu canja dabi'un su, hakika ni bana tsoron Quraish sai mutane uku: Hussein da aliyyu, dan Abdullah dan Umar, da Abdullahi dan Zubair, amma Ibn Umar mutum ne wanda addini ya ratsa shi, kada zuciyar ka ta nemi komai akan sa, amma Hussein dan Aliyyu mutum ne mai rauni, ina fatan Allah ya isar maka shi da wanda ya kashe Baban sa, ya wulakanta dan uwan sa, Lallai ka sani yana zumunci babba, da hakki mai girma akan ka, da kusancin saga Manzon Allah (S.A.W.), bana tsammanin mutanen Iraki zasu barshi har sai sun fitar dashi daga Madinah, idan ka samu dama akan sa, ka yafe masa, domin hakika da nine zamu gwafza dana yafe masa, amma Ibn Zubair hakika shi rudadde ne, idan yayi maka tawaye, to far masa, face idan ya nemi sulhu a wajen ka, to ka aikata, ka kiyaye jinin mutanen ka iya kokarin ka)[219].

Tunanin Mu'awiyah (R.A.) akan abinda yake guduna haka yake, domin da yayiwa dan sa Yazid wasiyya ya san matsalolin bangaren daula akan garuruwa uku suke: Hijaz (Makkah da Madinah), Iraki, Sham, sannan ya bayyana maganin kowanne yanki wanda ya dace dashi.

Mutanen Hijaz (Makkah da Madinah) sune: asalin sada iyalan sa, sai ya umarce shi da ya karrama su, ya yawaita yi musu kyauta, ya girmama su.

Amma mutanen Iraki hakika ya bayyanawa Yazid yadda zaiyi mu'amala dasu, saboda yankin ba'a zaman lafiya saboda samun kabiloli na larabawan kauye masu yawa, da yake-yaken kabilanci da sabanin akidu, wanda wannan ne ya hana zaman lafiya a yankin.

Saboda ya nemi da ya mu'amalanci mutanen Iraki ido a bude, kuma ya amsa musu bukatun su, koda kuwa a kowacce rana za'a sanya Gawmna ne, a cire wani, saboda da shugabancin Umar dan Khaddab (R.A.),.

Kamar yadda yayi masa ishara da ya jaddada alakar sa dasu, ya karfafa daular sa dasu, kuma saboda su amintattu ne daga yaudara ga shugabannin su.

Wadannan abubuwan da mutanen Sham suka kebanta dasu shi yasa Mu'awiyah yayiwa dan sa wasiyya da kada ya nemi taimakon kowa wajen yakar abokanan gaban sa sai dasu.

[219] - Addabari (5/323).

Sannan ya bayyana masa da yayi kokarin barin 'yan Sham zama a cikin Sham, kada su rabu a garuruwa daban, domin tsoron kada su dauko dabi'un 'yan wasu wuraren na yin tawaye ga shugabannin su, saboda su an sansu ne da biyayya ga shugabannin su.

Sannan Mu'awiyah ya bayyanawa Yazid halin wadanda suka ki mara masa baya su uku:

Amma Ibn Umar sahabi mai girma, Mu'awiyah bai ji tsoron sa ba; saboda kamun kan sa, da addinin sa, da tsoron kada a zubar da jinin musulmi bisa sanadiyar sa[220].

Hakika wannan siffar da Ibn Umar ya kebanta da ita, ita tasa ya kasance cikin masu nisantar shugabanci, wannan ne ya sanya Mu'awiyah ya nutsar dadansa Yazid da kada ya damu dashi.

Amma Ibn Zubair, hakika Mu'awiyah ya siffanta shi da mai hankali ne, bai amincewa Yazid tawayen sa ba, saboda haka Mu'awiyah ya umarce shi da yayi mu'amala dashi bisa kula, amma kada ya yaudare shi, sannan ya umarce da ya tsananta masa idan yayi masa tawaye.

Sai dai a haliln neman sulhu ya umarci dan da ya karbi wannan kudiri:

Amma Hussein dan Aliyyu (R.A.) ya siffanta shi da mai saurin tasirantuwa da mutanen Kufa, kuma tabbas zai iya fita zuwa Iraki.

Sannan ya kara jaddadawa Yazid da kiyaye Hussein saboda kusancin sa ga Manzon Allah (S.A.W), da yayi masa afuwa idan yayi masa tawaye.

Kamar yadda Mu’awiyah (R.A.) yayi tsammanin idan har Hussein (R.A.) ya fito zuwa Iraki, yayi tawaye, to hakika mutanen Iraki zasu yaudare shi, subar shi a kashe shi, kamar yadda sukayiwa Baban sa da dan uwan sa.

Sannan maganar shiryarwar karshe da yayi masa itace yayi kokarin nisantar zubar da jinin mutanen sa, da jinin musulmai, mutukar ya samu damar yin hakan.

Lallai hakika wannan itace wasiyar Mu’awiyah (R.A.) ga dan sa Yazid, wacce ta kasance akan ilimi da sanin lamarin shugabanci, kuma wannan ba abin mamaki bane ga Mu’awiyah (R.A.) saboda ya iya tafiyar da shugabanci sosai, wanda a lokacin sa daular musulunci ta fadada, tayi karfin gaske.

[220] - Ibn Sa'ad (4/142-188).

Na Biyar : Fitar Hussein (R.A.) Daga Makkah Zuwa Madinah :

Mu'awiyah (R.A.) ya rasu a rajab shekara ta sittin bayan hijira[221], Adhdhahhak dan Qais ya mike yayi khuduba, ya yabi Mu'awiyah, ta nema masa gafara, sannan yayi masa sallah, ya aikawa Yazid da labarin mutuwar Baban sa, ya kasance yana garin Hawarain, sai yazo wajen kabarin Baban sa, wadanda suke tare dashi sukayi sahu, sannan yayiwa Baban sa sallah, sannan ya tafi zuwa gidan sa, yayi kasidar sa sananniya, wacce yake cewa a cikin ta[222] :

جاء البريد بقرطاس يخب به ... فأوجس القلب من قرطاسه فزعاً

قلنا لك الويل ماذا في صحيفتكم ... قال الخليفة أمسى مثبتاً وجعاً

فمادت الأرض أو كادت تميد بنا ... كأن أغبر من أركانها انقطعا

لما انتهينا وباب الدار منصفق ... لصوت رملة ريع القلب فانصدعا

من لا تزل نفسه توفي على شرف ... توشك مقادير تلك النفس أن تقعا

أودى ابن هند وأودى المجد يتبعه ... كأن يكونا جميعاً قاطنين معاً

أغر أبلج يستسقى الغمام به ... لو قارع الناس عن أحلامهم فزعاً

وما أبالي إذا أدركت مهجته ... من مات منهم بالبيداء أو ظلعاً

لا يرقعُ الناس ما أوهى وإن جهدوا ... أن يرقعوه ولا يوهون ما وقعا

A dunkule abinda wakar take dauke dashi shine : yabon Baban sa Mu'awiyah (R.A.), da nuna jimamin mutuwar sa, da bayanin yawan hakurin sa, da kyakkyawar mu'amalar sa, da bayanin hakuri akan abinda Allah ya hukunta.

Sannan yayi umarni akayi kiran sallah mutane suka hadu, yayi wanka ya sanya kaya kyawawa, sannan ya fito yayiwa mutane khuduba, sannan yace bayan ya godewa Allah, ya yabe shi:

(Yaku mutane ! hakika Mu'awiyah (R.A.) ya kasance bawa cikin bayin Allah, Allah yayi masa ni'ima sannan ya karbe shi, shine mafi alkhairi ga wadanda zasu zobayan sa, amma bai kai wadanda suka gabace shi ba, bazan tsarkake shi daga Allah madaukaki ba, domin yafi kowa sanin sa, idan yayi masa afuwa, to yayi masa afuwa ne da rahamar sa, idan kuma yayi masa azaba, to yayi masa azaba ne saboda zunuban sa, hakika an sanya ni shugaba bayan sa, ni bana damuwa da neman mai laifi, kuma bana yin uzuri ga wanda yayi ganganci, idan

[221] - Ibn Sa'ad (4/1/176),

[222] - Ibn Sa'ad (4/176) da sanadi kyakkyawa, Al'isti'ab (3/1419).

Allah yayi nufin wani abu, to zai kasance, ku ambaci Allah, ku nemi gafarar sa)[223].

Sannan yace : (Hakika Mu'awiyah ya kasance yana sanya kuyi yaki a garuruwa masu yawan ruwa, ni ba zan sanya daya daga cikin musulmai yayi yaki a garuruwa masu yawan ruwa ba, hakika Mu'awiyah yana sanya kuyi yaki a kasar Rum da sanyi, ni ba zan sanya kowa yayi yaki da sanyi a kasar Rum ba, hakika Mu'awiyah ya kasance yana raba muku kyautar ku gida uku, ni zan hada muku na baku gaba daya ne)[224]. Sai mutane suka watse daga wajen basa fifita wani akan sa[225].

Wannan itace khudubar farko wacce Yazid yayita bayan ya sami shugabanci.

Gwamna a Madinah shine : Alwalid dan Ukbah dan Al Sufyan, a Kufa kuwa : Annu'uman dan Bashir (R.A.), a Basara kuwa : Ubaidullahi dan Ziyad, a Makkah kuwa : Amru dan Sa'id dan Ass[226].

Hakika Yazid ya rubutawa Gwamnan Madinah Alwalid dan Ukubah, farkon aikin da zai fara shine : (Kayi kiran mutane kayi musu mubaya'a, ka fara da manyan Quraishawa, ya kasance farkon wanda zaka fara dashi shine Hussein dan Aliyyu, domin shugaban muminai ya gargade ni akan na bishi a hankali, kuma na nemi mikewar sa akan tafarki)[227]. Haka nan ya nemi a wajen sa da ya karbi mubaya'ar Ibn Umar da Ibn Zubair[228].

Sai dai wasu riwayoyi sun bayyana da labarin rasuwar Mu'awiyah ta ishi Walid dan Utbah Gamnan Madinah, sai ya nemi shawarar Marwan dan Hakam wanne tsari zai dauka na gyare-gyare da daukan matakin kin faruwar wani abu bayan rasuwar Mu'awiyah, sai Marwan ya bashi shawarar ya kirawo Hussein da Ibn Zubair ya umarce su da suyi mubaya'a[229].

Yadda zamu hada riwayoyin biyu batare da cin karo ba shine muce :

Lokacin da labarin mutuwar Mu'awiyah ya ishi Gwamnan Madinah ya nemi shawarar yadda zaiyi wajen tabbatar da tsaro, kamar yadda ya gabata, sai ya nemi shawarar Marwan dan Hakam, sai ya bashi shawarar ya karbi mubaya'ar

[223] - Ibn Sa'ad (14/176), Uyunul Akhbar (2/260).
[224] - Ibn Asakir (16/360), Assiyar (3/162).
[225] - Ibn Asakir (16/360), Assiyar (3/162).
[226] - Addabari (5/338).
[227] - Ibn Sa'ad (4/359).
[228] - Ansabul Ashraf (4/299-300).
[229] - Attarikh na Khalifah (232-233).

Ibn Zubair da Hussein da Ibn Zubair, wannan bayan kwana goma sha biyar ne bayan rasuwar[230].

Sannan bayan Yazid ya hau kujerar mulki, sai ya nemi Gwamnan Madinah da ya karbi Mubaya'ar Ibn Umar da Hussein da Ibn Zubair.

Saboda lokacin da Mu'awiyah ya rasu zamu ga Yazid bayanan yana garin Hawarin, sannan da ya dawo ya tsaya yana karbar mubaya'a kwanaki da yawa, sannan bayan haka ya fara gudanar da sha'anin daular musulunci.

Dan haka wannan bayanin ya nuna cewa : Gwamnan Madinah Walid dan Utbah ya nemi mubaya'ar Hussein da Ibn Umar da Ibn Zubair, sannan daga baya umarnin wajibcin ya karba yazo masa daga khalifa Yazid dan Mu'awiyah.

Abinda yake nuna ingancin wannan maganar shine : hakika wasikar da Yazid ya turowa Walid tayi wajibcin daukan mubaya'a akan wadannan mutanen uku, kada kuma a bar su har sai sunyi mubaya'a[231], wannan kuma ya sabawa al'amarin da Walid ya aikata da wadanda ake neman suyi mubaya'a, shi yayi musu izinin zasu iya tafiya, sannan suka bar Madinah ba tare da Walid ya sami damar mubaya'ar su ba, kamar yadda zaka karanta a nan gaba.

Sannan ya sake neman shawarar Marwan dan Hakam bayan zuwan wasikar Yazid, sai ya bashi shawarar ya aika neman Hussein da Ibn Zubair domin suzo suyi mubaya'a, idan sunyi, ya rabu dasu, idan sun kiyi ya kashe su kai tsaye kawai[232].

Riwayoyi da dama sunci karo, riwayar Albalazari[233] tana tabbatar da cewa Walid ya aika a kirawo masa Hussein da Ibn Zubair, da suka ki zuwa da tsakar dare sai ya tafi Makkah ya same su, sai suka kiyin mubaya 'ar kwata-kwata ga Walid dan Utbah[234].

Sai dai riwayar Khalifah tana nuni ne da cewa hakika Ibn Zubair yazo wajen Walid yaki yi masa mubaya'a, ya bada hanzarin cewa yanayin zamantakewa ba zai bashi damar yayi mubaya'a a boye ba, sai dai zaiyi mubaya'ar a gaban mutane gobe, a cikin masallaci.

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[230] - Almasalik wal Mamalik (150).
[231] - Addabari (5/330).
[232] - Al'akdul farid (4/376).
[233] - Ansabu Ashraf (4/300).
[234] - Ansabu Ashraf (4/300).

Sai Marwan ya nuna kin amincewa da hakan, sai Marwan ya nemi Walid da ya takura masa sosai har sai ya mika wuya, sai Ibn Zubair da Marwan suka aibata juna.

Kallo zuwa ga dabi'un Walid dan Utbah wanda riwayoyi suka siffanta shi da cewa : (Ya kasance mai tausayi ne, mai kyakkyawar zuciya, mai karamci)[235]. Hakika ya umarci Ibn Zubair da Marwan dasu fita daga majalisin sa.

Sai ya kira Hussein bayan haka, sai dai Hussein ya nisanci ya tattauna maganar mubaya'a tare dashi, sai Hussein yabar majalisar sa a wannan lokacin.

Da dare yayi nisa, sai Hussein da Ibn Zubair suka tafi zuwa Makkah, kowannen su bai san da tafiyar dan uwan sa ba.

Riwayar Khalifah ta bayyana afuwar da Walid dan Utbah yayiwa Hussein da Ibn Zubair ta baiwa Marwan dan Hakam tsananin haushi, ya gayawa Walid cewa hakika zaiyi nadama akan wannan abu da yayi, yace : (Idan ka bari suka fita daga wannan gidan (basuyi maka mabaya'a ba), to bazaka sake ganin su ba har abada, sai a sharri)[236].

Mafi yawancin riwayoyi sun ambaci cewa, hakika Ibn Zubair da Hussein sun fita ne a wannan daren, amman Uwanah da Abu Mukhnaf sun ambaci wani abin mamaki, akan sha'anin fitar Hussein.
Hakika sun ambaci cewa : lallai Hussein ya zauna a wannan daren a Madinah, sannan ya wayi a cikin, a dare na biyu, sai ya fita da iyalan sa gaba daya, babu wanda ya rage a Madinah, sai Muhammad dan Hanafiyyah[237].

Wannan abun ba mai yiwuwa bane kwata-kwata, saboda Hussein (R.A.) ya nemi ayi masa afuwar Walid dan Utbah zuwa wayewar gari ne, domin yayi mubaya'a, ba zai yiwu a hankalce ace ya zauna a Madinah har zuwa yamma, sannan kuma ba abune da hankali zai kama ba wai ace ya fita da iyalan sa gaba daya Walid Gwamnan Madinah yana ganin su ba tare da wani abu ya faru ba.

Hakika fitar Ibn Zubair da Hussein bazata ne sukayiwa Walid dan Utbah, ya aika mutane talatin neman su, daga cikin bayin Banu Umaiyah, sai dai su basu riske su ba[238].

Saboda kyawun dabi'un Walid dan Utbah yasa masu rauni a cikin shugabancin sa, a lokacin da ya so ya riske su, sai Ibn Mudi'u[239] daya daga cikin mabiya Ibn

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[235] - Atarikh (233).
[236] - Khalifah (233).
[237] - Ansabul Ashraf (4/303), Dabari (5/341).
[238] - Ansabu Ashraf (4/300).

Zubair ya tsaya ya yake shi, sai Walid ya samu galaba akan sa, ya kama shi, ya sanya shi a kurkuku, sai matasan kabilar Banu Adiyyu suka hadu (kabilar Ibn Mudi'u), sai suka tafi har suka shiga kurkukun suka fitar dashi, sai yabi Ibn Zubair[240].

Lallai shugabancin lallami da Walid dan Ukbah yakebi ga Hussein da Ibn Zubair ta sanya Marwan dan Hakam ya rubuta wasika zuwa Yazid yana fadakarda shi halin da ake ciki a Makkah da Madinah, sai Yazid ya gane raunin Walid dan Ukbah sai ya cire shi daga Gwamna, ya sanya Amru dan Sa'id dan. Ass a matsayin sa, wannan kuwa a Ramadhan shekara ta sittin ne[241].

Hussein ya fita a wannan daren da Walid dan Utbah ya neme shi, abinda ya bayyana cewa hakika Hussein da Ibn Zubair sunyi alkawarin inda zasu hadu a hanyar su ta zuwa Makkah, hakika Ibn Umar da Abdullahi dan Iyyash sun hadu dasu a Al'abwa'u[242], sun dawo daga Umra, zasu isa Madinah, sai Ibn Umar yace dasu :

(Ina hada ku da Allah ku koma, ku shiga cikin abu mai kyau wanda mutane suka shiga cikin sa, ka duba idan mutane sun hadu akan sa, to kada ku ware kan ku, idan su kan su bai hadu ba, to sai ku aikata abinda kuke so)[243].
Da Hussein da Ibn Zubair suka isa Makkah, sai Hussein ya riki gidan Abbas dan Abdulmudallib wajen zaman sa, sai Ibn Zubair ya riki Hajarul Aswad wajen zaman sa, ya kasance yana kwadaitar da mutane suyiwa Banu Umaiyah tawaye[244].

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[239] - Abdullahi Ibn Mudi'u Ibn Al'aswad Al'adawi Almadani, yaga Annabi (S.A.W.), shine shugaban Quraishawa ranar yakin Hurrah, Ibn Zubair ya sanya shi Gwamnan Kufa, an kashe shi a shekara ta saba'in da uku, Duba Attakrib (324).
[240] - Ansabu Ashraf (4/302).
[241] - Ansabu Ashraf (4/307).
[242] - wani waje ne tsakanin Juhfah da Madinah mil ishirin da uku (Yakut 1/79).
[243] - Ibn Sa'ad (5/360), Ibn Asakir (201), Tahzibul kamal (6/416) Ibn Asakir (15/732-733).
[244] - Ibn Sa'ad (5/360), Ibn Asakir (199).

Fasali Na Biyu:
Hussein (R.A.) Da Rikicin Kharbala'u

Na Daya:
WASIKUN MUTANEN KUFA GA HUSSEIN (R.A.)

Hakika mutanen Kufa a yayin da sukaji labarin mutuwar Mu'awiyah (R.A.) da fitar Hussein (R.A.) zuwa Kufa, da kin yiwa Yazid mubaya'a, sai suka tuna tattaunawar su da Hussein cewa kada su aikata komai har sai Mu'awiyah ya rasu, sai suka hadu a gidan Suleiman dan Sard Alkhuza'i[245], sai Suleiman dan Sard:

(Hakika Mu'awiyah ya rasu, kuma hakika Hussein ya ki yayiwa mutanen mubaya'a, hakika ya fita zuwa Makkah, kuma mataimakan Baban sane, hakika idan kun kasance kun san zaku iya taimakon sa, to kurubuta masa yazo wajen sa, idan kunji tsoron rauni da rashin cin nasara, to kada ku rudar da shi da kan sa). sai shawarar su ta hadu akan zasu taimake shi. Sannan suka rubuta masa wasika cewa:

(Hakika mu ba zamu yi sallar Juma'a a bayan Nu'uman dan Bashir ba, kuma ba zamu fita sallar idi tare da shi ba, kazo wajen mu, idan kazo wajen mu, to zamu fitar da Nu'uman zuwa Sham).

Wannan wasikar ta zo ne daga Suleiman dan Sard, da Musayyib dan Nukhbah, da Rufa'ah dan Shaddad, da Habib dan Muzahir.

Hakika sun aika wannan wasikar zuwa tare da: Abdullahi dan Saba'I Alhamdani, da Abdullahi dan Walin, sannan bayan kwana biyu suka aika da Qais dan Mushir Assaidalani, da Abdurrahman Al'arhabi, da Ammarah dan Ubaid Assaluli, suna dauke da sama da wasiku hamsin da uku, suka sake turawa da Hani dan Hani Assabi'i, da Sa'ad dan Abdullahi Alhanafi, wadannan wasikun guda hamsin da uku sune suke da sunayen wadanda sukayi masa mubaya'a, wadanda suke neman Hussein da yazo musu, duk wasika daya ta mutum daya ce, ko biyu, ko uku, ko hudu, sannan ya sake tura Hani dan Hani da wata wasika.

Sannan Shibth dan Rubuiyyu, da Hijar dan Abjar, da Yazid dan Harith, da Azrata dan Qais, da Umar da Alhajjaj Azzubaidi, da Muhammad dan Umar Attamimi, suka rubuta masa cewa: (Bayan haka: hakika gona tayi koren ganye, 'ya'yan ta sun nuna, komai nata ya cika, idan kaso, kazo wajen rundunar ka mai tarin yawa, wassalam)[246].

[245] - Suleiman dan Sard dan John Alkhuza'i, Abu Midrif Alkufi, sahabi ne, ya rasu a shekara ta (60) bayan hijira. Duba Attakarib (252).
[246] - Addabari (5/252-253).

Abinda yake nuni akan yawan wadancan wasikun shine: hakika Hussein da yayi niyar tafiya Iraki, sai wani mai nasiha yayi masa nasiha, sai Hussein yayi nuni zuwa jakar sa, sannan yace: (Wadannan wasikun manyan mutanen Iraki ne)[247].

Bayan zuwan wasikun zuwa wajen Hussein (R.A.) a lokacin yana Makkah, dukkaninsu suna karfafa kwadayin zuwan sa Iraki domin suyi masa mubaya'a, sai Hussein ya mike ya rubuta wani littafi, yace: (Bismillahir rahmanir rahim, daga Hussein dan Aliyyu, zuwa ga jama'ar musulmai da muminai, bayan haka: hakika Hani da Sa'id sunzo mini da wasikun ku, sune karshen 'yan sakon ku da sukazo min, hakika na fahimci duk abinda kuka fada, kuma kuka labarta mini, wasikun mafi yawan ku tana kunshe da: "Hakika mu bamu da shugaba, ka taho, tabbas Allah zai hada kan mu da kai akan shiriya da gaskiya". Hakika na aiko muku dadan uwana kuma dan kanin Baba na, wanda na amince masa cikin iyalan gida na, na umarce shi da ya rubuta min halin ku, da al'amarin ku, da ra'ayin ku, idan ya aiko min da hakika jama'ar ku da masu rinjaye a lamarin ku sun hadu abisa misalin abinda yazo min na wasikun ku, na karanta a wasikun ku, to zanzo muku nan kusa idan Allah yaso, na rantse da Allah! shugaba ai ba komai bane aikin sa, face yin aiki da littafin Allah, da riko da adalci, da gudanar da gaskiya, mai yiwa kan sa hisabi akan abinda yayiwa Allah, wassalam)[248].

Wannan wasikar ta Hussein na nuni ne akan lallai ya fahimta daga wasikokin da sukazo masa daga Kufa, da akwai kwadayi na gaskiya, da soyayya ta gaske wacce mutanen Kufa sukeyi masa, kuma hakika su sunyiwa shugaban su tawaye, kuma basu yarda da khalifancin Yazid ba, kuma hakika su zasu fitar da Gwamnan Kufa Nu'uman dan Bashir (R.A.), kuma hakika suna bukatuwar shugaban da zai hade musu kai, wannan shugaban da suke kwadayin sa shine Hussein dan Aliyyu (R.A.).

Hakika Hussein (R.A.) baiyi nufin zuwa Kufa ba, sai bayan da 'yan sukazo masa da wasiku akan cewa: (Hakika mu bamu da wani shugaba[249], kuma hakika suna kiran sa suna murna da zuwan sa, zasuyi masa biyayya su mika masa mulki, suna neman Allah ya hada kan su dashi, akan shiriya da gaskiya)[250].

Duk da haka Hakika Hussein (R.A.) ya dan jinkirta, domin ya tabbatar da ingancin wadannan wasikokin da 'yan sako suka kawo masa daga manyan mutanen Kufa, sai ya tura Muslim dan Akilu dan Abi Dalib, kamar yadda yace: (dan dan uwan Baba na, kuma amintacce ne cikin iyalan gida na)[251], ya umarce

[247] - Ibn Sa'ad (5/371) da sanadi mai rauni sosai.
[248] - Addabari (5/353).
[249] - Addabari (5/353).
[250] - Addabari (5/353).
[251] - Addabari (5/353).

shi da ya kula da mutanen Kufa, daomin ya tabbatar da gaskiyar lamarin da kan sa, sannan ya bashi labarin abubuwa a bayyane da yake tafiya a Kufa[252].

Na Biyu: Fitar Hussein (R.A.) Zuwa Kufa:

A. Azamar hussein zuwa kufa, da tura muslim akil zuwa kufan domin ya tabbatar da hakikanin labari:-

Kamar yadda ya wuce a baya kadan cewa bayan zuwan wasiku masu yawa daga manyan mutanen Kufa zuwa ga Hussein (R.A.) wadanda suke neman da yayi gaggawar zuwa wajen su, to da ya kasance adadin mutanen suna da yawa, sama da mutane dubu dari wadanda sukayi masa mubaya'a, sai yayi nufin ya tsaya akan gaskiyar lamarin, sai ya aika dan dan uwan Baban sa Muslim dan Akilu dan Abi Dalib, saboda ya gano masa gaskiyar lamarin, sannan ya aiko masa yadda abin yake, idan abinda suka fada gaskiya ne, to sai yaje musu[253].

Muslim dan Akil ya fita bisa rakiyar Abdurrahman dan Abdullahi Al'arhabi, da Qais dan Mushir Assadawi, da Ammarah dan Ubaid Assaluki, da Muslim ya isa Madinah, sai ya nemi masana hanya guda biyu, a hanyar tafiya Kufa sai suka bata, daya daga cikin masana hanyar ya rasu, saboda kishin ruwa, sai Muslim ya aikawa Hussein yana neman afuwar sa, saboda haka yake hangen yana jiran sa a Kufa, sai dai Hussein yaki amincewa da hakan, ya umarce shi da cigaba da tafiya zuwa Kufa[254].

Abu Mukhnaf ya ambaci cewa da Muslim dan Akilu ya isa Kufa ya sauka ne a gidan Mukhtar dan Abi Ubaid Aththakafi[255], amma riwayar Hussein dan Abdurrahman Assulami – wanda ya rawaito- take nuni akan cewa Muslim dan Akilu ya sauka ne wajen Hani dan Urwata[256].

Amma riwayar Abu Mu'awiyah addahani tana nuna cewa Muslim dan Akilu ya sauka ne a wajen wani mutum sunan sa Ibn Usajah[257].

Zai iya yiwuwa cin karon da aka samu ya gushe wajen hada wadannan riwayoyin, idan muka ce Muslim dan Akilu ya zauna a wajen wadannan mutane uku, kowannen su bisa karamin lokaci, saboda wasu sababai na tsaro.

Hakika ya sauka wajen Mukhtar dan Abi Ubaid[258] a lokacin da ya isa Kufa, da Ibn Ziyad yazo ya zama Gwamnan Kufa, ya kasance yana tsanantawa mutane,

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[252] - Addabari (5/437), Mukatil Dalibiyyin na Alfahani (95-96).
[253] - Ansabul Ashraf (3/159), Addabari (5/354), Tahzibul Kamal (6/422).
[254] - Addabari (5/347), Tahzibul Kamal (6/422).
[255] - Addabari (5/361).
[256] - Ansabul Ashraf (3/224), Addabari (5/391). Da sanadi ingantacce.
[257] - Addabari (5/347).

sai Muslim ya koma wajen Hani dan Urwata saboda kada a gane lamarin sa, sannan saboda matsayin Hani da mahimmancin sa, saboda yana daya daga manyan Kufa[259].

Bayan an kama Hani dan Urwata, ko lokacin da Ibn Ziyad ya fara shakkar lamarin Hani dan Urwata, sai Muslim ya koma wajen Ibn Usanah Al'asadi, amma lokaci dan kadan yayi a wajen sa[260].

Da lamarin zuwan Muslim dan Akilu yazo wajen mutanen Kufa, sai sukazo wajen sa, mutane dubu goma sha biyu sukayi masa mubaya'a[261].

Amma a wasu riwayoyin ance wadanda sukayi masa mubaya'ar adadin su ya kai sama da dubu talatin[262].

Hakika anyi mubaya'ar ne a boye, tare da kiyayewa sosai, da Muslim ya tabbatar da kwadayin mutanen Kufa ga Hussein sai ya aika masa da wasika: (Bayan haka: hakika mai bincike, baya yiwa iyalan sa karya, hakika gaba dayan mutanen Kufa suna tare da kai, kana gama karanta wasika ta, ka taho kawai)[263].

Wannan zai nuna mana gaskiyar niyar mutanen Kufa, hakika basu da shugaba, kamar yadda suka ambata[264].

Saboda haka babu makawa a wannan hali Hussein ya cika musu abinda yayi musu alkawari, sai ya aikawa mutanen Kufa cewa: (Hakika na aiko muku dan uwa na, kuma dan dan uwan Baba na, mafi aminci cikin iyali na, na umarce shi da ya rubuta min halin ku, da lamarin kuma da ra'ayin ku, sai ya aiko min cewa mutanen ku, da manyan Kufa masu fada aji, sun hadu akan misalin abinda yazo min na wasikun ku, na karanta shi a wasikun ku, zanzo muku, idan Allah yaso)[265].

Da wasikar Mslim dan Akilu ta sami Hussein, wacce ya umarce shi da yayi gaggawar zuwa Kufa, kuma hakika yanayin ya dace da yayi shirin zuwa Kufa, sai yayi azamar zuwa Kufa shida iyalan sa, da kebantattun mutanen sa.

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[258] - Shine Mukhtar dan Abi Ubaid makaryaci wanda yayi ikirarin Annabta, yayi da'awar son Ahlulbaiti, ya zama Gwamnan Iraki bayan mutuwar Yazid, sannan yayi ikirarin wahayi yana sauka masa, sai Ibn Zubair ya aika masa dan uwan sa Mus'ab ya kashe shi. Duba Assiyar (3/539).
[259] - Addabari (5/361).
[260] - Addabari (5/361).
[261] - Ibn Asakir, duba Tarikh Damash a tarjamar Hussein, da Tahzibul Kamal (6/423).
[262] - Al'akdul Farid (4/376-378).
[263] - Ansabul Ashraf (3/168).
[264] - Addabari (5/353).
[265] - Addabari (5/353).

B. Nasihohin sahabbai da tabi'ai ga hussein (r.a.) da ra'ayin su akan fitar hussein zuwa kufa:

Da labari ya ishi Muhammad dan Hanafiyyah abinda dan uwan sa Hussein (R.A.) yayi na azamar tafiya zuwa Kufa, sai yazo wajen sa, yace: (Ya kai dan uwa na! kaine mafi soyuwar mutane a wajena, mafi girma a ido na, babu wanda zan gabatarwa da nasiha a cikin halitta wanda yafi ka, ka bada mubaya'ar ka ga Yazid dan Mu'awiyah da mutanen garuruwa matukar ka samu damar yin hakan, sannan ka aika 'yan sakon ka zuwa ga mutane, kayi kiran su suyi maka mubaya'a, idan sukayi maka mubaya'a, to sai ka godewa Allah akan hakan, idan mutane sun hadu a wajen wanin ka (sunyi masa mubaya'a), to wannan ai ba zai sanya Allah ya rage maka addinin ka ba, ko hankalin ka, ko ya tafiyar maka da mutuncin ka, ko falalar ka, ni wallahi ina tsoron kada ka shiga wani gari cikin wadannan garuruwa kajewa jama'ar mutane, sai suyi sabani tsakanin su, wasu suna tare da kai, wasu suna yakar ka, sai suyi kashe-kashe tsakanin su, ka kasance kaine farkon wanda za'a kashe, sai aga mafi alkhairin wannan al'ummar gaba daya wajen dacewa da Baba, da Uwa, shine jinin sa zai tafi a banza, iyalan sa su kaskantu).

Sai Hussein yace dashi: (Ni fa tafiya zanyi, ya kai dan uwa na).

Yace dashi: (To ka sauka a Makkah, idan ka nutsu, sai ka samu hanyar zuwa inda kaga dama, idan fitina ta same ka a cikin ta, to sai ka gudu daji da kan duwatsu, ka fita daga gari zuwa gari, har kaga mai mutane zasu kasance akan sa, sai kasan ra'ayi a lokacin, domin hakika kai a lokacin zaka dauki ra'ayi mafi dacewa, da mafi kyawun aiki, har ka karbi al'amuran gaba daya, kuma al'amura ba zasu rikice maka ba har abada mutukar ka juyawa shugabanci baya).

Sai Hussein yace: (Ya kai dan uwa na, hakika kayi nasiha, kuma kaji tausayi, ina fatan ra'ayin ka ya kasance daidai ne)[266].

Da Hussein (R.A.) yayi azamar fita, saidan dan uwan Baban sa Abdullahi dan Abbas (R.A.) yazo masa yace dashi: (Ya kai dan dan uwan Baba na! hakika mutane suna ta bada labarin kai zaka Iraki ne, ka bayyana min, mai zaka aikata ne?

Sai Hussein yace: (Hakika na shirya tafiya a cikin wadannan kwanakin masu zuwa, idan Allah yaso).

Sai Ibn Abbas yace masa: (Ina nema maka tsari daga hakan, ka bani labari – Allah yayi maka rahama- shin zaka tafi zuwa mutanen da suka kashe shugaban su, suka lalata garin su, suka kori makiyin su, idan sun kasance sun aikata

[266] - Ansabul Ashraf (4/15-16).

hakan, to ka tafi wajen su, idan sun kasance sun kira ka ne, suna da shugaban su, sunada mayaka a garin su, suna kare shi, to hakika sunyi kiran ka ne domin yaki da kashe-kashe, kuma bana amintuwa dasu akan su rude ka, suyi maka karya, su saba maka, su batar da kai, su kuma jawo mafi tsananin gaba a gare ka ya fito ya yake ka).

Sai Hussein yace dashi: (Ni zan nemi zabin Allah, zan saurari abinda zai kasance).

Da gari ya waye da yamma, sai Ibn Abbas yazo wajen Hussein yace dashi: (Ya dan dan uwan Baba na! hakika ni ina tsoron ka shiga tashin hankali, ba zan iya hakuri ba, ni inaji maka tsoron wannan waje na kisa da karar da dangin ka, hakika mutanen Iraki mutane ne mayaudara, kada ka kusance su, ka zauna a wannan garin, hakika kai shugaban mutanen Makkah da Madinah ne, idan mutanen Iraki suna bukatar ka da gaske, to ka rubuta musu cewa: su kori makiyan su, sannan sai kaje musu, idan kaki lallai sai ka fita, to ka tafi zuwa Yaman, domin tana da ginannika da kozazzabai, kuma kasar ta mai fadi ce, Baban ka kuma yana da masoya acan, kai kuma sai ka nisanci mutane, sai ka rubutawa mutane, ka aika musu, ka tabbatar da masu kira zuwa gare ka, ina fatan idan kayi haka kwanciyar hankalin ka zata zo maka).

Sai Hussein yace dashi: (Ya kai dan dan uwan Baba na! wallahi ni nasan kai mai nasiha ne mai tausayi, sai dai tabbas nayi azama, na kuma yi shirin tafiya).
Sai Ibn Abbas yace: (Idan lallai sai ka tafi, to kada ka tafi da matan ka, da ‘ya’yan ka, domin hakika wallahi ina tsoron kada a kashe ka kamar yadda aka kashe Uthman (R.A.), ‘ya’yan sa da matan sa suna kallon sa)[267].

Ibn Zubair (R.A.) wanda wasu riwayoyin karya suka tuhume shi da cewa shi ya ingiza Hussein (R.A.) wajen tafiya zuwa Kufa, shima yayiwa Hussein nasihohi, ya tsoratar dashi akan kada ya sake ya fita daga Makkah zuwa Kufa.

Yayiwa Hussein (R.A.) nasiha yana mai cewa: (Yaya zaka tafi wajen mutanen da suka kashe Baban ka, suka soki dan uwan ka?!

Sai Hussein yace dashi: (Lallai a kashe ni a wajen kaza da kaza, shi yafi soyuwa a gare ni, sama ace anyi yaki akaina a cikin Makkah…)[268].

Umar dan Abdurrahman da Harith Almakhzumi yazowa Hussein (R.A.), yace dashi: (Ya dan dan uwan Baba na! hakika kai zakaje garin da yana da ma’aikatan sa, da shugabannin sa, sunada gidajen aje kudin su, hakika mutane

[267] - Addabari (5/383), Tahzibul Kamal (6/420).
[268] - Ibn Abi Shaibah (15/95) da sanadi mai kyau, Addabari (5/384-385).

kuma bayi ne na wannan Dirhami da Dinare, bana amincewa da wanda yayi alkawarin taimaka maka ya kashe ka, sannan yayi masa addu'ar alkhairi, sannan ya tafi, da aka bawa Harith dan Khalid dan Ass dan Hisham labarin abinda ya gayawa Hussein, sai yace: (Yayi masa Nasiha, na rantse da Ubangijin Ka'abah)[269].

1. Hakika wasu Sahabbai (R.A.) suna kin Hussein (R.A.) ya jefa kan sa akan abinda yake so ya fada ciki, da abinda fitar sa zata jawo. yaduwar sharri da bala'i ga al'umma koda kuwa yayi sakamakon zai kasance ga kowanne bangare.

Abu Sa'id Alkhuduri yace da Hussein: (Kaji tsoron Allah a karan kan ka, ka lazimci gidan ka, kada kayiwa shugaban ka tawaye)[270].

Jabir dan Abdullahi yace: (Nayi magana da Hussein, nace dashi: Kaji tsoron Allah, kada sanya mutane fada sashen su da sashe, na rantse da Allah abinda kukayi ba za'a gode abinda kuka aikata ba, sai ya saba mini)[271].

Ibn Mudi'u, da Ibn Ayyash, sunyi masa nasiha, sun kuma tsoratar dashi daga mutanen Kufa da yaudarar su[272].

Nasihohin da akayiwa Hussein (R.A.) basu takaitu ga Sahabbai da Tabi'an da suke kusa dashi a Makkah da Madinah ba kawai, mutane masu yawa masu hankali da ilimi daga garuruwa sun rubuto masa nasihohi.

Hakika Yazid Al'asam[273] ya rubutowa Hussein wasika, yana ce masa: (Bayan haka: Hakika mutanen Kufa sunki yarda har sai sun dulmiya ka, kadan wanda ake dulmiyawa, face ya nutse, ni ina nema maka tsarin Allah da kada ka kasance kamar mai ruduwa da walkiya, ko kamar mai gaggawar riskar ruwan mayu, kayi hakuri, hakika alkawarin Allah gaskiya ne, kada wanda basuyi yakini ba su raina ka)[274].

Ahnaf dan Qais ya rubuto masa: (kayi hakuri, hakika alkawarin Allah gaskiya ne, kada wanda basuyi yakini ba su raina ka)[275].

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[269] - Ansabul Ashraf (3/161), Addabari (5/382).
[270] - Ibn Sa'ad (5/361), Tahzibul Kamal (6/461).
[271] - Ibn Sa'ad (5/361), Tahzibul Kamal (6/416).
[272] - Ibn Sa'ad (5/124-145), da Addabari (5/351).
[273] - Sunan Amru dan Ubaid dan Mu'awiyah Albukka'i, Abu Awf Alkufi, shi dan 'yar uwar Ummul Mumina Maimunah ne, ance wai yaga Annabi (S.A.W.), amma bai tabbata ba, shi amintacce ne, dabaka ta uku. Ka duba Attakrib (599).
[274] - Tarikh Arrikkah na Qushairi (17), Hilyatul Auliya'i (4/98).
[275] - Ansabul Ashraf (3/161).

Sai dai duk wadannan wasiku masu tsada masu kyawu basuyi tasiri wajen canjawa Hussein (R.A.) matsayar sa bata fita zuwa Kufa, sai dai ma yayi azamar fita, ya aika zuwa Madinah, wanda suke mara masa baya cikin 'ya'yan Mudallib suka zo wajen sa, su mutane goma sha tara ne, maza da mata, daga 'yan uwa mata, da 'ya'yan sa mata, da matan sa, sai Muhammad dan Hanafiyyah ya biyo su, sai ya riski Hussein kafin ya fita daga Makkah, sai ya sake kokarin ya hana Hussein fita zuwa Kufa, sai Hussein yace dashi: (Shin kana kwadayin na bar maka 'ya'yan ka ne, domin kada a kashe su?

Sai Muhammad yace dashi: (Bani da bukata dan an kashe ka, suma a kashe su, amma ka sani kashe ka yafi mana tashin hankali, sama da a kashe su)[276].

Ibn Abbas yazo yayi masa nasiha, sai yaki amincewa, lallai shi sai ya fita zuwa Kufa, sai Ibn Abbas yace masa: (Da badan kada a raina ni, ni da kai ba, to dana sanya hannu na a kan ka).

Sai yace: (Tabbas da a kashe ni a wajen kaza da kaza shine mafi soyuwa a gare ni sama da ace an zubar da jini a Makkah saboda ni).

Sai Ibn Abbas yace: (wannan shine abinda raina baya so kuwa). Ibn Abbas ya kasance cikin masu girmama hurumin Makkah[277].

Hussein (R.A.) ya fara shirin fita zuwa Kufa, sai ya fita a ranar tarwiyah takwas ga watan Zul Hijjah a shekara ta sitttin bayan hijira, ya fita tare dashi da iyalan gidan sa, akace: ya fita tare da mutane cikin manyan mutanen Kufa sittin.

Sai dai kokarin tabbatar da abin nufin bai samu ba tsakanin Hussein da mutanen Kufa, sai Abdullahi dan Ja'afar dan Abu dalib da dan sa Muhammad da Awn suka rubuta masa wasika cewa: (Bayan haka: Hakika ni ina hada ka da Allah a lokacin da ka karanta wasika ta kada ka fita, domin ni ina tausaya maka inda kayi niyar fuskantar sa, kada ya kasance acan ne za'a kashe ka, a karar da iyalan gidan ka…)[278].

Sai dai Hussein yaki komawa, sai Abdullahi dan Ja'afar yayi zaton cewa dalilin da yasa Hussein ya fita shine yana tsoron Gwamnan Makkah ne Amru dan Sa'id dan Ass, sai ya tafi wajen Gwamnan da ya rubuta wasika zuwa Hussein, ya hana shi fita, ya kuma yi masa alkawarin aminci, sai Gwamnan yace dashi: ka rubuta abinda kake so, ka kawo na sanya masa hannu).

[276] - Ibn Sa'ad (5/266), Almusannaf (366).
[277] - Almusannaf (5/96-97), Almu'ujaml Kabir na Dabarani (9/193).
[278] Addabari (5/387), Mihan na Abul Arab (158).

Sai Abdullahi dan Ja'afar ya rubuta: (Bismillahir rahmanir rahim, daga Amru dan Sa'id, zuwa ga Hussein dan Aliyyu, bayan haka: Hakika ni ina rokon Allah da ya nisantar da abinda zai bakanta maka, ya shiryar da kai abinda zai datar da kai, labari ya riske ni lallai kayi nufin tafiya Iraki, ni ina nema maka tsarin Allah daga tabewa, hakika ina ji maka tsoron kashewa, hakika na aiko maka Abdullahi dan Ja'afar, da Yahya dan Sa'id, ka taho wajena tare da su, hakika kana da aminci a wajena da kyakkyawan sakamako, da sadar da zumunci, da kyakkyawar mafaka gare ka, Allah akan haka mai shaida ne, shi mai kula ne, shine mai isa, wassalamu alaika)[279].

Sai dai Hussein yaki ya karbi abinda aka bijuro masa dashi, sai dai ma ya cigaba da tafiyar sa ne zuwa Kufa.

Da Abu Wakid Allaithiy (R.A.) yaji ya kusa zuwa Madinah, sai ya fito ya tarar dashi a wani waje sunan sa Malal, ya hada shi da Allah kada ya tafi, ya tabbatar masa da cewa wannan fitar tasa zata sanya a kashe shi ne kawai, sai ya sake kin karbar wannan abinda ya bijuro masa dashi[280].

Da Ibn Umar (R.A.) -mallamin Sahabbai a zamanin sa- yasan da fitar Hussein (R.A.) sai ya riske shi, bayan yayi tafiya mai nisa ya kusa zuwa Madinah, sai yace dashi: (Ina ka nufa ne?

Sai yace: ina nufin Iraki ne, sannan ya fito masa da wasiku da mutanen Kufa suka rubuto masa.

Sai Ibn Umar yace dashi: hakika zan baka wani hadisi wanda babu wanda na gayawa kafin ka, hakika Jibril yazowa Annabi (S.A.W.) yana neman ya zabi tsakanin duniya ko lahira, sai ya zabi lahira, hakika ku wata tsoka ce daga jikin sa, na rantse da Allah babu wani daga iyalan gidan sa da zai samu shugabanci, Allah bai hanaku shugabanci ba, saidan yasan hakan ne mafi alkhairi a gare ku, to ka koma, kai kuma ai kasan yaudarar mutanen Iraki, da abinda Baban ka ya dandana a wajen su, sai yaki, sai ya rungume shi, sannan yace: inayin bankwana ga wanda za'a kashe)[281].

Ibn Umar ya kasance yana cewa bayan haka: (Hussein yafi karfin mu akan fita zuwa Iraki, na rantse da Allah hakika yaga abin wa'azantuwa ga Baban sa da dan uwan sa, yaga yadda fitina take, da yadda mutane suka tozarta su, ba dace dashi ya tafi wajen suba mutukar yana da rai, da ya shiga cikin abinda zai

[279] - Addabari (5/387).
[280] - Ibn Sa'ad (5/361), Ibn Asakir a tarjamar Hussein (201), Ibn Kathir (9/165).
[281] - Ibn Sa'ad (65/360), Ibn Hibban (9/58), Kashful Astar (3/232-233).

kyautatawa mutane (yin mubaya'a ga Yazid), domin hakika haduwar mutane waje daya alkhairi ne)[282].

Sai dai dukkan wadannan nasihohi basu hana Hussein fita ba, basu kuma sanya ya janye ra'ayin na tafiya Kufa ba.

Wata tambaya mai mahimmanci tana bayyana kan ta, to yaya manyan Sahabbai da Tabi'ai, da 'yan uwan Hussein duk sun hadu akan ra'ayi daya, shine tsoron fitar Hussein daga Makkah, domin sakamakon hakan ba mai kyau bane, to ta yaya Hussein zai koma gefe daya yaki karbar nasihohin nan na manyan Sahabbai da manyan Tabi'ai?

Amsar wannan tambayar itace: hakika Hussein ya riski cewa lallai Yazid dan Mu'awiyah bai yarda da Hussein ya samu cikakken 'yancin yin wani motsi ba, sai dai ya sanya Hussein yayi masa mubaya'a ta karfin tsiya, Yazid ba zai yiwu yayi hakuri akan sama da abinda ya faru, saboda suna zuwa masa akan lamarin Hussein, wasu kuma na tafiya, wannan ne zai sanyawa Yazid ya samu matsaya a lokaci na kusa ga Hussein.

Kuma tabbas Hussein ya tsinkayi cewa zaman sa a Makkah zai kara tashin hankali, shi yaki yayi mubaya'a ga khalifah tare da bashi da wani dalilin kinyin hakan wanda zai fitar dashi daga zargi.

Sannan kuma Hussein yaji tsoron kada yaki ya barke tsakanin mabiyan sa da mabiya Yazid a cikin Makkah, wannan ne ya sanya shi gaggawar fita, wannan shine abinda ya tabbatarwa Ibn Abbas a lokacin da ya bayyana masa sababin fitar sa zuwa Kufa, sai yaso wajen yakin ya kasance Kufa ba Makkah ba.

Haka nan yana daga dalilan da yasa ya fita zuwa Kufa itace fitilar da dan dan uwan Baban sa Muslim dan Akilu ya haskaka masa na bukatuwar mutanen Kufa ga Hussein, kuma hakika duk mutanen Kufa sunyi masa mubaya'a, kuma nasara tana wajen sayau ko gobe, saboda tabbatar da wadannan abubuwan babu makawa da cewa dole yayi saurin tafiya zuwa can.

Hakika Hussein yayi tunanin yadda yanayin Kufa yake, kuma yaga cewa zai taimake shi, tunda da akwai Gwamna mai aminci mutumin kirki shine Nu'uman dan Bashir (R.A.), tare da samuwar mutane dubunnai maso su ganshi, kuma zasu nemi girma da taimakon sa.

[282] - Ibn Asakir (201), Tahzibul Kamal (6/416).

C.Yadda Mutanen Kufa Suka Wulakanta Muslim Dan Akilu:

Amma a Kufa, hakika Ubaid dan Ziyad yayi wani tsarin bincike a boye, da shine ma ya samu damar kama Hani'u dan Urwah wanda ya sauki Muslim dan Akilu, sai ya daure shi a gidan sa, sai labarin hakan yazo wajen Muslim dan Akilu, sai ya fita shida mutane dubu hudu, mutanen Kufa suka fito tare dashi, manyan mutane a lokacin suna tare da Ubaidullahi, sai yace dasu: ku sanya mutane su tabar da Muslim dan Akilu, yayi musu alkawarin kyautar kudi mai yawa, ya tsoratar dasu da rundunar Sham, sai manyan mutanen suka fara tabarda Muslim dan Akilu, sai mace tazo ta rike hannun danta, ta mayar dashi gida, sai mutum ma yazo ya kama dan sa, ya mayar dadan uwan sa, sai shugaban kabila yazo ya hana mutane taimakon Muslim, har saida babu wanda yayi ragowa tare dashi, face mutane talatin cikin mutane dubu hudu! rana bata fadi ba, face Muslim dan Akilu ya dawo shi kadai, dukkan mutane sun gudu sun barshi shi kadai, sai ya rage shi kadai yana tafiya a titinan Kufa, bai san inda zai tafi ba, sai ya bugawa wata mata daga kabilar Kindah kofa, yace da ita: ina son ruwa ne, sai tayi mamakin sa! tace daga ina kake ne? sai yace: nine Muslim dan Akilu, sai ya bata labarin yadda mutane suka tozartar dashi, kuma hakika Hussein zai zo, saboda ya tura masa yazo, sai ta shigar dashi wajen ta a cikin dakin da yake makwabtaka da nata, ta kawo masa ruwa da abinci, sai dai danta ya mike ya gayawa Ubaidullahi dan Ziyad inda Muslim dan Akilu yake, sai ya aika masa mutane arba'in suka kewaye shi, sai ya yake su, amma daga karshe sai ya mika masa wuya da suka bashi aminci, sai aka kama shi zuwa gidan shugabanci a inda Ubaidullahi dan Ziyad yake, da ya shiga sai Ubaidullahi ya tambaye shi kan sababin wannan fitar tasa?

Sai yace: Mubaya'a ce akan wuyanmu ga Hussein.

Sai yace: shin a wuyan ka dama babu ba da akwai mubaya'ar Yazid a wuyan ka ba?

Sai yace: hakika ni kashe ka zanyi fa.

Sai yace: to ka barni nayi wasiya.

Sai yace: na'am kayi wasiyar ka.

Sai ya juya yaga Umar dan Sa'ad dan Abi Wakkas, yace dashi: kai ne mafi kusancin mutane a gareni a wajen 'yan uwantaka, kazo zanyi maka wasiya, sai yaja shi wani gefe daga cikin gidan, yayi masa wasiya da ya turawa Hussein da cewa ya koma, sai Umar dan Sa'ad ya aika wani mutum ya fada masa cewa hakika lamari fa ya canza, kuma hakika mutanen Kufa sun yaudare shi, sai Muslim ya fadi sananniyar kalmar sa: (Ka koma da iyalan ka, kada mutanen

Kufa su yaudare ka, hakika mutanen Kufa sun karyata ka, sun karyata ni, ra'ayin su kuma baya karya)[283].

Na Uku: Hussein (R.A.) Da Yakin Kharbala'i (Isar Hussein Kharbala'i Da Farkon Yaki):

Muslim dan Akilu hakika ya aikawa Hussein wasika a ciki yace: (bayan hakika mai bincike baya yiwa iyalan sa karya, hakika dukkan mutanen Kufa suna tare da kai, ka taho lokacin da ka karanta wasika ta).

Muslim ya kasance ya aika wannan wasikar ne kafin a kama shi a kashe shi a dare na ishirin da bakwai[284].

Kashe Muslim ya kasance a Kufa a takwas ga watan Zul Hijjah a shekara ta sittin, ance a ranar laraba takwas ga watan Zul Hijjah, manufa bayan fitar Hussein daga Makkah da yini daya[285].

Da Hussein ya fito daga Makkah ranar tarwiyah daidai da takwas ga watan Zul Hijjah a shekara ta sittin, sai Gwamnan Makkah ya turawa Hussein wasu jama'a a cikin su da kanin sa Yahya dan Sa'ad dan Ass, sai sukayi kokarin hana shi fita, sai yaki, sai sukayi kiran sa: ya kai Hussein! shin ba zakaji tsoron Allah bane, zaka fita daga cikin jama'ar musulmai, kada ka raba wannan al'umma, sai Hussein yayi tawili fadin Allah madaukaki: {Aikina nawa ne, kuma aikin ku naku ne, kun barranta daga abinda nake aikatawa, kuma nima na barranta daga abinda kuke aikatawa[286]}[287].

Sai Hussein ya fita zuwa Kufa tare da iyalan gidan sada mutane sittin daga cikin manyan Kufa.

Bayan manyan Banu Umaiyah basuyi nasara wajen hana Hussein zuwa Kufa ba, sai suka rubutawa Gwamnan Kufa Ibn Ziyad wasiku, suna tsoratar dashi kada ya fada duhun jahilci da kuskure wajen yin mu'amala da Hussein (R.A.).

Marwan ya rubuta masa cewa: (Bayan haka: Hakika Hussein dan Aliyyu ya fuskanto garin ka, shine fa Hussein dan Fadimah, Fadimah kuma 'yar Manzon Allah (S.A.W.), na rantse da Allah babu wanda muke so ya kubuta sama da Hussein, ina tsoratar da kai ka aikata abinda da zai jawo tashin hankalin da babu

[283] - Addabakat (5/374), addabari (5/379).
[284] - Addabari (5/395).
[285] - Addabari (5/381-394), Ansabul Ashraf (6/160).
[286] - Suratu Ynus (41).
[287] - Addabari (5/385), Almihan (149).

abinda zai kange shi, kuma mutane ba zasu manta da kai ba, kuma ba za'a manta dashi ba, wassalamu alaika)[288].

Haka nan Gwamnan Madinah Amru dan Sa'id dan Ass ya rubuta masa wasika yana tsoratar da Ibn Ziyad akan kada ya nemi fitina da Hussein ko kadan, ya umarce shi da ya kasance yana kula cikin mu'amalar sa dashi, yace dashi: (Bayan haka: Hakika Hussein ya fuskanto ka, a cikin misalin wannan musifar ne zaka 'yanta kan ka, ko ka dawo da kan ka bawa, kana neman a 'yanta ka, kamar yadda bayi suke neman a 'yantar dasu)[289].

A hanyar Hussein zuwa Kufa ya hadu da Farazdak mawakin nan sananne da wakoki kalakala, sai Hussein dan Aliyyu ya tambaye shi akan yadda mutanen Kufa suke ganin zuwan sa wajen su, sannan yaso ya kara bayyana Farazdak bayani, yace: wadannan wasikun sune, sai Farazdak ya mayar masa da amsa: zasu tabar da kai, kada kaje, hakika kai zaka jewa mutanen da zuciyar su tana tare da kai, amma hannun su zaiyi yaki da kai)[290].

Wannan tambayar da Hussein (R.A.) yayiwa Farazdak wata damuwa ce a zuciyar sa, kai kace duk tsoratarwar da Sahabbai (R.A.) sukayi masa sun sanya shi cikin damuwa, shi yasa yake son amsar da zata warkar masa da damuwar sa, ta tafi masa dabakin cikin sa.

Hakika Farazdak mawakin nan mai bayani kyawawa mai kwakwalwa budaddiya ya bayyana masa yadda Kufa take abisa bayani na gaskiya, wannan yana bayanin hakikanin matsayar su dashi a zuciyar su, amma ba zasu taimake shi ba.

To a lokacin da Yazid dan Mu'awiyah yasan da fitar Hussein daga Makkah ya fuskanci Kufa, sai ya rubutawa Ibn Ziyad wasika yana tsoratar dashi, yana cewa: (Bayan haka: Labari ya same ni cewa Hussein ya taho Kufa, hakika an jarrabe shi da zamanin ka daga tsakanin zamani, da garin ka daga tsakanin garuruwa, an jarrabe ka dashi daga tsakanin ma'aikatan ka, a wannan lokaci ka zamar masa kamar wanda aka 'yanta, ko kamar bawa wanda yake tsananin biyayya ga shugaban sa)[291].

Anan ne Ibn Ziyad ya dauki wasu matakai na kange tsakanin Hussein da mutanen Kufa, ya tabbatar da mamayewar sa ga Kufa, sai ya mike ga hada

[288] - Ibn Sa'ad (5/167), Ibn Asakir a Tarikh Damash (240).
[289] - Duba abinda ya wuce.
[290] - Ibn Sa'ad (5/371), Alma'arifatu wattarikh (2/673).
[291] - Almu'ulaml Kabir (3/115), Al'akdul Farid (4/382).

mayaka, ya raba musu kyauta mai yawa, saboda ya sanya soyayyar sa a zuciyar su[292].

Sannan ya aika shugaban mayakan sa Alhisain dan Tamim addahawi, har ya sauka a Qadasiyyah, ya mike da shirya runduna tun daga Qadisiyyah har Khifan (wani gari ne da yake kusa da Kufa[293]), da tsakanin Qadisiyyah zuwa Qadqadan, da zuwa La'ala'a.

Sannan ya bawa shugaban mayakan sa Alhisain umarnin ya kama duk wanda yayi inkarin yin hakan[294].

Sannan Ibn Ziyad ya bada umarnin a kama duk wanda zai wuce daga garin Wakisah zuwa Sham, zuwa garin Basra, ba'a barin kowa ya shiga ko ya fita[295].

Abinda Ibn Ziyad yake nufi daga wannan aikin nasa na karshe shine yanke duk wata hanyar sadarwa tsakanin mutanen Kufa da Hussein dan Aliyyu.

Hussein ya cigaba da tafiyar sa zuwa Kufa, bai san wadannan abubuwan da suka canza ba, ya rubuta musu wasika cewa:

(Bismillahir rahmanir rahim, daga Hussein dan Aliyyu zuwa 'yan uwan sa daga muminai da musulmai, Assalamu alaikum warahmatullahi wa barakatuh, ni ina godewa Allah wanda babu abin bautawa bisa cancanta saishi kadai, bayan haka: Hakika wasikar Muslim dan Akilu tazo min, ya bani labarin kyawun halin ku, da haduwar jama'a akan taimakon mu, da neman hakkin mu, muna rokon Allah da ya kyautata mana aiki, ya baku kyakkyawan lada mai yawa akan haka, hakika na taho muku daga Makkah ranar Talata takwas ga watan Zul Hijjah ranar tarwiyah, idan dan sako na yazo muku, to ku karfafa lamarin ku, kuyi kokari sosai, domin hakika ni zanzo muku a wadannan kwanakin masu zuwa idan Allah yaso, wassalamu alaikum warahmatullahi wabarakatuh)[296].

Sai dai Alhisain shugaban rundunar yakin Ibn Ziyad ya kama Qais dan Mus'hir, wato dan aiken Hussein da ya iso Qadisiyyah[297].

Sai ya aika shi wajen Ibn Ziyad, sai ya kashe shi kai tsaye[298], sannan Hussein ya aika Abdullahi dan Baktar[299] wajen Muslim dan Akilu, sai ya fada hannun Alhisain,sai ya danka shi a hannun Ibn Ziyad, sai shima ya kashe shi[300].

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[292] - Ibn Sa'ad (5/376).
[293] - Duba Almu'ujam (2/379).
[294] - Ibn Sa'ad (5/376), Ansabul Ashraf (3/166).
[295] - Ansabul Ashraf (3/173), Addabari (5/392).
[296] - Addabari (4/394).
[297] - Addabari (5/395).
[298] - Duba Ansabul Ashraf (3/167), Ibn Sa'ad (5/376).

Wannan matakin na Ibn Ziyad ya sanyawa masoya Hussein sanyin gwiwa, saboda sunga duk wanda yake da alaka da Hussein sakamakon sa shine kisa, sai wanda yake son taimakon Hussein ya dawo yana tunanin makomar sa mai radadi.

Hussein yana jin al'amarin fa ya fara canjawa a Kufa, tun bama lokacin da mutanen kauyen suka gaya masa cewa: yanzu ba wanda yake shiga ko fita daga Kufa[301].

Tsoratar da Hussein ya cigaba daga wasu kabilolin larabawa wadanda ya wuce su, suka bayyana masa hatsarin dayake fuskantar sa, sai dai Hussein bai girgiza ba, yana kafa hujja da yawan wasikun da suke hannun sa, da sunayen wadanda sukayi masa mubaya'a[302].

Da Hussein ya isa garin Zubalah (wani gari ne sananne, a hanyar Makkah daga Kufa, tsakanin Wakisah da Tha'alibiyin[303]), aka ce: da yazo Sharraf, sai labarin kashe Muslim dan Akilu, da Hani'I da Urwah, da Abdullahi dan Baktar yazo masa, sannan ya samu labarin yadda mutanen Kufa suka wulakanta shi, suka ki taimakon sa[304].

Anan an samu sabanin wanda ya bashi wannan labarin, wata riwayar tace dan sakon Ibn Al'ash'ath ne, saboda da aka kashe Muslim ya nemi Ibn Al'ash'ath ya turawa da Hussein labari, yace kace nace dashi: (Ka koma da iyalan gidan ka, kada mutanen Kufa su rude ka, domin sune mutanen Baban ka, ya kasance yana burin rabuwa dasu da mutuwa ko kisa, hakika mutanen Kufa sunyi min karya, kai ma sunyi maka karya, makaryaci bashi da wani ra'ayi), sai Ibn Al'ash'ath yace: na rantse da Allah sai na isar da wannan magana ga Hussein[305]. Wata riwayar ta ambaci cewa wadanda suka bawa Hussein wannan labarin wasu mutane ne daga kabilar Banu Asad[306].

Wadannan riwayoyin babu cin karo cikin su, zai iya kasancewar dan sakon Ibn Al'ash'ath dan kabilar Banu Asad ne, sai dai abin tambaya menene yasa wannan sakon baije ta wajen Umar dan Sa'ad ba wanda Muslim yayi masa wasiya ya daura masa alhakin isar da wannan sakon ga Hussein kafin a kashe shi?

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[299] - Al'isabah (5/8).
[300] - Ansabul Ashraf (3/168).
[301] - Ansabul Ashraf (3/223), Addabari (5/392).
[302] - Ibn Sa'ad (5/371), Ibn Asakir a tarjamar Hussein (210).
[303] - Almu'ujam (3/129).
[304] - Addabari (5/398), Ansabul Ashrif (3/168).
[305] - Addabari (5/373)
[306] - Duba wanda ya wuce.

Sannan saboda dan sakon Ibn Al'ash'ath yayi jinkirin kai sakon zuwa Hussein har sai da ya kai garin Zubalah? Kuma sananne ne cewa Zubalah da Sharraf kauyuka ne kusa da Kufa.

Bamu san sababin jinkirin daga ina yazo ba, watakila saboda yanayin da aka shiga ne mai tsanani shi yasa Ibn Al'ash'ath aka samu jinkirin ta wajen sa, saboda an hana shiga da fita daga Kufa, ko kuma jinkirin yazo ne daga gare shi ne saboda wasu abubuwa da shine ya san su.

Wannan labarin na bazata mai ciwo yayiwa Hussein (R.A.) tsanani sosai, yaga wadannan sune mafi kusancin mutane a wajen sa, an kashe su, kuma mataimakan sa a Kufa sun wulakanta su, sunki taimakon su.

Hussein da kan saya mike ya sanar da wannan labarin ga mutanen sa, yayi izini ga wanda yake son tafiya da ya tafi, sai mafi yawan mutane suka tafi wadanda suke tare dashi sai suka watse, babu wanda ya ragu face mutanen sa da yazo dasu daga Makkah da Madinah[307].

A wannan abun mai firgici Hussein (R.A.) ya fara tunanin yadda ya dace ayi, daga karshe ya yanke shawarar komawa, ya kwadaitar da mutanen sa, ya bayyana musu mahimmancin komawa, dan sa babba Aliyyul Akbar ya karfafa masa ra'ayin sa[308].

Sai dai 'ya'yan Akilu sun dau wani matsaya ta daban, su suna ganin bai dace a koma ba, kawai a cigaba da tafiya zuwa Kufa, wannan kuwa saboda tsananin fushin da sukeji na kashe musu dan uwa da akayi, da kwadayin ko zasu dau fansa ga wanda ya kashe musu dan uwan[309].

A wannan yanayi mai zafi shima Hussein (R.A.) ya sauka daga ra'ayin sana komawa, yace: (Babu alkhairi ga rayuwa, bayan wadannan)[310] yana nufin 'ya'yan Akilu.

Hakika Hussein ya riski cewa idan yabar 'ya'yan Akilu su kadai zuwa Kufa, to hakika kisane zai kasance sakamakon su, kuma tabbas Hussein yana zaton kasancewar sa tare dasu wata dama ce babba wajen ya nisantar dasu ga hatsarin Ibn Ziyad, ko kuma girmama Ibn Ziyad ga Hussein ya hana kasancewar wannan tashin hankalin.

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[307] - Ibn Sa'ad (5/376), Ansabul Ashraf (3/169).
[308] - Ibn Sa'ad (5/397).
[309] - Ibn Sa'ad (5/376), Almihan (153).
[310] - Addabari (5/398).

Kuma abinda ya karfafawa Hussein karfin tafiya zuwa Kufa hakika mutanen sa sunce masa: (Hakika ai ba kamar Muslim dan Akilu kake ba, da zakaje Kufa, to da mutanen zasuyi gaggawar zuwa wajen ka)[311].

Lallai Ibn Ziyad yayi kokarin daukan mataki mai zafi wanda babu abinda zai sa yayi hakan, face domin ya tabbatar da kan sa, da kwadayin yin ukuba.

Hakika ya umarci Alhur dan Yazida wanda yake jan ragamar mutane dubu na mayaka, ya umarce shi da ya riski Hussein a Sharraf, idan kuma yaga Hussein ya kama shi kada ya umarce shi da komawa, kuma yabar shi har sai ya shigo dashi Kufa[312].

Sai Hussein ya mike ya daukowa Alhur jaka biyu makare da wasikun mutanen Kufa, wanda suke neman yaje Kufa, sai Alhur shi da wadanda suke tare dashi, sukayi inkarin haka, suka bayyana masa cewa basu da alaka da wadannan wasiku[313].

Anan ne Hussein yaki yarda kwata-kwata ya tafi tare da Alhur zuwa Kufa, sai Alhur ya nemi to ya dau hanyar da ba zata kai shi zuwa Kufa ba, kuma ba zata mayar dashi Madinah ba, yayi haka ne domin ya samu damar rubutawa Ibn Ziyad wasika lamarin sa, kuma domin ya rubutawa Yazid lamarin sa)[314].
Haka nan Hussein ya canja hanya daga Ta'azib da Qadasiyyah zuwa hanyar Sham[315].

Sai Alhur ya faradan tafiya da Hussein yanayi masa nasiha da kada ya nemi yin yaki, yana hada shi da Allah, ya bayyana masa cewa matukar yayi yaki, to tabbas za'a kashe shi[316].

Da Hussein ya isa Kharbala'i sai rundunar Umar dan Sa'ad ta riske shi, tare dashi da akwai Shamr dan Ziy Aljushun, da Alhisain da Tamim[317].

Wannan rundunar Umar dan Sa'ad ne yake jagorantar ta, a karkashin sada akwai mutane dubu hudu na mayaka, asalin wannan rundunar ne zuwa jihadi a garin Dailam, da Ibn Ziyad ya neme shi da ya yaki Hussein sai daga farko yaki amincewa, sai dai Ibn Ziyad ya tsoratar dashi idan bai aikata abinda ya umarce

[311] - Duba wanda ya wuce.
[312] - Ibn Sa'ad (5/377).
[313] - Duba wanda ya wuce.
[314] - Addabari (5/403-403).
[315] Addabari (5/403).
[316] - Duba wanda ya wuce.
[317] - Ansabul Ashraf (3/166).

shi ba, to zai sauke shi, ya rushe gidan sa, sannan ya kashe shi, to da yaga bashi da zabi sai daya cikin abubuwan nan biyu, sai ya yarda ta dole[318].

Amma aka rawaito na cewa da Hussein ya isa Karbala'i yace: yaya sunan wannan waje? Suka ce: Karbala'I, sai yace: Manzan Allah (S.A.W.) yayi gaskiya, lallai shi garin bakin ciki ne da bala'i), bai inganta ba[319].

Lallai Hussein dan Aliyyu (R.A.) ya farada tattaunawa tare da Umar dan Sa'ad, Hussein ya bayyana masa cewa shi bai zo Kufa ba, face neman sada mutanen Kufa sukayi.

Ya nunawa Umar dan Sa'ad dalili akan hakan, ya bashi jaka biyu a cike da wasiku da sunayen wadanda sukayi masa mubaya'a, sai Umar dan Ziyad ya rubutawa Ibn Ziyad da abinda yaji daga Hussein, yace:

(Bismillahir rahmanir rahim, hakika ni inda na saukar da Hussein na aikamasa 'yan sako na, suka tambaye shi, menene ya kawo shi? Kuma me yake so? Sai yace: mutanen wannan garin ne suka rubuto min wasiku nazo, 'yan sakon su sunzo min, ni zan koma ne).

Da Ibn Ziyad ya karanta sai ya rubuto da amsa, yace:

(Bismillahir rahmanir rahim, bayan haka: Hakika wasikar ka ta same ni, kuma na fahimci abinda ka ambata, ka bujurowa Hussein shi da wadanda suke tare dashi cewa suyi mubaya'a ga Yazid dan Mu'awiyah, idan sunyi hakan, mun gani, wassalam).

Da Umar dan Sa'ad ya karanta wasikar sai ran sa ya baci, ya san Ibn Ziyad baya son aminci[320].

Hussein (R.A.) yana da hakkin yaki ya karbi wannan abinda da aka bujuro masa, shi Hussein yaki yayiwa Yazid mubaya'a a Madinah yana madaukaki, abin girmamawa, hakika shi ya zabi abinda ya zaba, hakan ya jawo masa kashe dan uwan sa Muslim dan Akilu, sannan yaki karbar ra'ayin wadanda sukayi masa nasiha, sannan bayan haka yayi mubaya'a bayan an tsoratar dashi da makami!

Hussein yaki karbar wannan abinda aka bujuro masa, da yaga rikici yayi yawa, yaga girman hatsarin sa, sai ya nemi wata mafita ta daban,[321] sai ya nemi daya

[318] - Ibn Sa'ad (5/377), addabari (5/409).
[319] - Duba Dala'ilul nubuwah na Abu Nu'aim (2/581), da Alkhasa'is (2/452), da Almadalib Al'aliyyah (4/326).
[320] - Addabari (5/411).
[321] - Almihan (154).

sake tattaunawa da Umar dan Sa'ad sai ya bujuro masa da ya amince masa da daya daga cikin abubuwa uku masu zuwa[322]:

1- Su bar shi ya koma ta inda yazo.
2- Ko subar shi ya tafi Sham yayiwa Yazid mubaya'a hannu da hannu[323].
3- Ko su ajiye shi a kowanne gari cikin garuruwan musulmai, ya kasance daya daga cikin su[324].

Lallai Hussein ya karfafa tafiyar sa zuwa wajen Yazid[325].

Umar dan Sa'ad yayi farin cikin wannan abinda aka bujuro masa, yayi kwadayin Ibn Ziyad ya amince, domin mummunan abu ya kare, sai ya rubutawa Ibn Ziyad wannan labari, yace masa an samu mafita, babu abinda ya rage face ya mika wuya[326].

Haka nan kadan ya rage Ibn Ziyad ya mika wuya, ya aika hakan wajen Yazid, amma da Shamar dan Ziy Aljushum ya shiga cikin maganar, saboda yana nan aka karanta wasikar, sai yaki amincewa da cewa Ibn Ziyad ya aikawa Yazid, domin idan al'amarin ya kasance haka, to lallai Yazid zai cire daga Gwamnan Iraki ya nada Hussein[327].

Sai Ibn Ziyad yaji dadin wannan ra'ayin, sai ya umarci Shamar da ya kasance dan sakon sa zuwa Umar dan Sa'ad, ya umarci Umar da ya sanya Hussein akan hukuncin Ibn Ziyad, kamar ya karba masa wanin haka, idan bai amince ba, to Shamar ya kashe shi, ya zama jagoran mayakan[328].

Sai Umar dan Sa'ad ya kasance yana karkashin abubuwa uku:

1- Ko dai yaki amincewa umarnin Ibn Ziyad a kashe shi.
2- Ko dai ya sanya Hussein yabi hukuncin Ibn Ziyad, kuma ya yarda dashi.
3- Ko Hussein yaki amincewa, sai ya yake shi.

Sai ya bujurowa Hussein abinda Ibn Ziyad yake bukata, sai Hussein yaki amincewa da wannan nema kwata-kwata.

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[322] - Almihan (54).
[323] - Zaka'irur Ukba (149).
[324] - Ibn Sa'ad (5/378).
[325] - Ansabul Ashraf (3/173).
[326] - Addabari (5/414).
[327] - Addabari (5/414), da Almahasin (84).
[328] - Ibn Sa'ad (5/378), Almihan (154).

Sai Hussein ya bayyanawa mayakan Ibn Ziyad cewa shi fa so yake a samu amince, baya son ayi yaki, sai ya nemi dasu saukar dashi akan hukuncin Yazid kawai[329].

Hussein ya san Ibn Ziyad ya san kuma munin zuciyar sa, shine wanda ya kashe masa dan dan uwan Baban sa Muslim, da Hani'u, da Abdullahi dan Bakdar, da Qais dan Mushir, sannan shi Hussein bai aikata wani babban laifi ba, ballantana a neme shi da ya sauka akan hukuncin Ibn Ziyad, shi bai kashe kowa ba, bai tattaro runduna ba domin ayiwa daula tawaye, ra'ayin sa a fayyace yake na sababin tafiyar sa Kufa, sai dai ma ya nemi mutanen sa su watse bayan da yaga rundunar yaki, saboda yaji tsoron kada ayi yaki, Hussein (R.A.) ya kasance mai tsananin tsantseni a wannan bangaren, yaji tsoron a zubar da digon jinin musulmi ta sababin sa, saboda haka babu wani abinda zai sanya ya yarda da hukuncin Ibn Ziyad, sannan yaya ma zai amince da hakan, alhalin shi dan Fadimah (R.A) ne, Fadimah 'yar Manzon Allah (S.A.W.), dan Aliyyu (R.A.), na hudun khalifofi shiryayyu, sannan shekarun sa sun kai sittin, matsayin sa da girman sa zai hana shi yarda da hukuncin wani matashi, wanda yake son ya shahara, shi yasa Hussein ya nemi ya zauna akan hukuncin Yazid, domin yasan abinda yake sauraro daga Yazid, ya san dabi'un sa kyawawa da suffar sa, da badan haka ba, to da tun farko ba zai nemi tafiya wajen Yazid ba.

Ba wai yaki yarda ne da Ibn Ziyad ba, wai saboda shi dan tsarkakakku ne , jikan Annabi (S.A.W.) dan kamar yadda Procalman[330] ya fada, saboda shari'ar musulunci bata tsarkake kowa ko wanene shi, saboda Manzon Allah (S.A.W.) yayi umarnin a tsayar da shari'ar Allah, koda kuma akan 'yar sa Fadimah (R.A.).

Saboda Umar dan Sa'ad baya son yayi yaki da Hussein yazo wajen sa yana mai neman yayi tunani, zai dan jinkirta masa, sai wani yazo ya bashi labarin cewa hakika Ibn Ziyad ya turo Juwairiyyah dan Badr Attamimi da ya sare kan Umar dan Sa'ad, idan bai yaki Hussein ba[331].

Sai Umar dan Sa'ad ya mike ya bujurowa Hussein da ya amince da hukuncin Ibn Ziyad, wannan ya kasance ranar Alhamis tara ga watan Muharram, sai Hussein ya nemi ya jinkirta masa zuwa safiya.

Sai Hussein ya riski lallai idan bai amince ba, to makomar sa itace kisa, a lokacin sai ya bujurowa mutanen sa da amince musu da su aikata abinda suke so na komawa, kada suyi masa biyayya.

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[329] - Ansabul Ashraf (3/227).
[330] - Duba Tarikh Ashshu'ub Al'islamiyyah (128).
[331] - Ibn Sa'ad (5/379).

Sai mutanen sa suka yanke sufa zasuyi yaki ne, har karshen lamarin[332].

Amma Ibn Ziyad hakika ya riki wani tsari na makirci lokacin da ya fita zuwa garin Nakhilah (wani kauye ne, kusa da Kufa a hanyar Sham[333]), ya sanya Amru dan Huraith ya kula da Kufa, sai ya karya gada, ba'a barin kowa ya wuce, tun bama yayi bincike ya gano cewa mutane suna ficewa kadan-kadan zuwa wajen Hussein[334].

Lallai matsayar Ibn Ziyad ta nuna ya tsananta sosai, ya kara neman Karin sojoji da karfi daga daya daga cikin manyan shugabannin rundunar yakin sa mai suna Alhur dan Yazid Alhanzali, sai ya koma cikin rundunar Hussein dan Aliyyu, yayi wa'azi ga rundunar Umar dan Sa'ad: (Shin ba zaku karbawa wadannan abinda suke bukata a wajen ku ba?! wallahi kafiran Turk da Dailam sun tambaye ku abinda wadannan suke nema a wajen ku da kun amsa musu)[335].

Alhur dan Yazid ya koma rundunar Hussein ne saboda yana neman Allah ya yafe masa abinda ya aikata, ta yadda ya kasance shine sababin hana Hussein komawa Madinah.

Haka nan mutane talatin daga rundunar Umar dan Sa'ad sun koma rundunar Hussein[336].

Da gari ya waye, Hussein yayi azamar yin yaki, sai ya tsara mutanen sa, ya kasance yana da mutane mayaka talatin da biyu akan abin hawa, sai ya sanya Zuhair dan Qain a bangaren dama, ya bawa Abbas dan Aliyyu tutar sa, suka sanya masaukin su a bayan su, sai Hussein yayi umarnin a hada kirare da duwatsu a bayan masaukin su, yasa aka kunna wuta, saboda tsoron kada su afka musu ta bayan su[337].

Amma Umar dan Sa'ad hakika ya shirya rundunar sa, ya sanya a bangaren dama Amru dan Hajjaj Azzubaidi wajen Alhur dan Yazid nada wanda ya koma wajen Hussein, a bangaren hagu kuwa ya sanya Shamr dan Ziy Shajun, akan abinda hawa kuma Azrah dan Qais Al'ahmasi, akan jarumai kuwa Shibth dan Rubu'I Arrayyahi, ya bawa Zawid tuta[338].

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[332] - Ibn Sa'ad (5/379).
[333] - Duba Yakut (5/278).
[334] - Ibn Sa'ad (5/378).
[335] - Ansabul Ashraf (3/173,320).
[336] - Almihan (154).
[337] - Addabari (5/422).
[338] - Addabari (5/422).

Nan da nan yaki ya fara, daga farko fito na fito akeyi, mutanen suna shan wahala daga mutanen Hussein sosai, saboda dama basa tsammanin cigaba da rayuwa[339].

Hussein daga farko bai shiga cikin yakin ba, mutanen sane suke kare shi, da aka kashe mutanen sa, babu wanda yayi tsaurin kan kashe shi, sunyi fatan dama ya mika kansa.

Sai dai Hussein bai bayyana komai na sauki ba, ya kasance yana yakar su da cikakken jarumta, a lokacin Shamr dan Ziy Jushum yaji tsoron kada al'amura su juye a kan su, sai yayi tsawa ga mayakan, ya umarce su dasu kashe shi, sai sukayi kan sa, Zur'ah dan Sharik Attamimi ya dake shi, sannan Sinan dan Anas Annakha'I ya soke shi, sai kan sa ya fita[340].

Akace: wanda ya kashe shi shine Amru dan Bashshar Attaglabi, da Zaid dan Rukadah Alhiyni[341].

Akace: wanda nauyin kashe shi yake kan sa shine Shamr dan Ziy Jushun, wanda kuma ya kaiwa Ibn Ziyad kan Hussein shine Khauli dan Yazid Asbahi[342].

Babu cin karo tsakanin wadannan riwayoyi idan muka samu damar hada su, duk wadannan da riwayoyin suka ambata sun taimaka wajen kashe Hussein, sai dai tabbatacciyar magana wanda ya kashe shi da hannun sa shine Sinan dan Anas.

Aslam Almankari yace: (Na shga wajen Hajjaj, sai Sinan dan Anas ya shiga wanda ya kashe Hussein, sai na ganshi ba fari ne sosai ba, yayiwa gemun sa lalle, hancin sa dogo ne, fuskar sa mai fadi, sai aka tsayar dashi a gaban Hajjaj, sai yace: Kai ne ka kashe Hussein, yace: Na'am nine, yace: yaya ka aikata dashi? Sai yace: na harbe shi da kibiya ne, sannan na soke shi da takobi sosai, sai Hajjaj yace: amma lallai ba zaku hadu kai da shi a gida daya ba –manufa a lahira-)[343].

An kashe Hussein (R.A.) a watan Rajab shekara ta sittin da daya[344].

An kashe mutane saba'in da biyu tare da Hussein, an kashe mutanen Umar mutane tamanin da takwas[345].

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[339] - Addabari (5/422).
[340] - Addabari (5/443).
[341] - Addabari (5/453).
[342] - Almu'ujamul Kabir (3/117).
[343] - Almu'ujamul Kabir (3/111).
[344] - Addabari (5/394), Alma'arifatu watarikh (3/320), Almihan (158).
[345] - Addabari (5/455), Ibn Sa'ad (5/386).

Bayan an gama yakin sai Umar dan Sa'ad yayi umarnin kada kowa ya shiga wajen matan Hussein da 'ya'yan sa, kuma kada wanda ya nemi ya cutar dasu[346]. Sai Umar ya aika da kan Hussein da matan sa da wadanda suke tare dashi daga kananan yara zuwa wajen Ibn Ziyad[347].

Adadin wadanda aka kashe cikin iyalan Hussein daga iyalan Abu Dalib matasa goma sha bakwai ne[348].

Hakika an kashe mutane biyar daga cikin 'yan uwan Hussein (R.A.) tare dashi:
1- Al'abbas.
2- Ja'afar.
3- Abdullahi.
4- Uthman.
5- Muhammad.

Daga cikin 'ya'yan Hussein kuwa an kashe:
1- Aliyyul Akbar.
2- Abdullahi.

Daga 'ya'yan dan uwan sa Hassan kuwa an kashe:
1- Abubakar.
2- Abdullahi.
3- Alkassim.

Daga 'ya'yan Akilu kuwa an kashe:
1- Ja'afar.
2- Abdurrahman.
3- Abdullahi.

Daga 'ya'yan Muslim dan Akilu kuwa an kashe:
1- Abdullahi.
2- Muhammad dan Abi Sa'id dan Akilu.

Daga 'ya'yan Abdullahi dan Ja'afar dan Abu Dalib kuwa an kashe:
1- Awn.
2- Muhammad.

Gaba dayan su su goma sha bakwai kenan.

[346] - Ibn Sa'ad (5/385), Addabari (5/455).
[347] - Addabari (5/454).
[348] - Ibn Sa'ad (5/405), Almu'ujamul Kabir (3/119).

Hakika Umar dan Sa'ad ya debi matan Hussein da 'ya'yan sa kanana zuwa wajen Ibn Ziyad, daga cikin zuriyar Hussein da akwai dan sa Aliyyu dan Hussein wanda bai taimaka wajen yaki ba, saboda wata rashin lafiyar da take damun sa, bayan an gama yakin ya kasance a kwance akan shimfidar sa, sai aka dauke su aka kaisu wajen Ibn Ziyad tare da ragowar matan sada 'ya'yan sa[349].

Da iyalan Hussein suka isa wajen Ibn Ziyad, abinda yayi musu na kyautatawa shine ya umarci a sauke su a waje wanda babu hayaniyar mutane, ya kwaranyo musu arziki, ya umarci a dinka musu kayayyakin sawa, da a ciyar dasu abinci mai dadi[350].

Wasu riwayoyin sun ambaci cewa Ibn Ziyad ya umarci a kashe duk wanda ya fitar da gashin hammata, sai dai 'yar uwar sa Zainab ta nemi alfarmar sana kada ya aikata haka, wannan ne ya hana a kashe su[351].

Abu sananne ne cewa Aliyyu dan Hussein ya rasu a shekara ta 99 bayan hijira, a shekarar da aka samu mallaman fikhu masu yawa, wannan ya nuna cewa lokacin da aka kashe Baban sa ya kai dan shekara ishirin, idan ba haka bada bai kai wannan matsayi babba ba, na cewa yana daga cikin mallaman fikuhun da akeji dasu a Madinah, yaya za'a ce wai bai fitar da gashin hammatar sa ba a lokacin alhalin an Haifa masa da mai suna Abu Ja'afar Muhammad dan Hussein dan Aliyyu, wannan Abu Ja'afar din ya riski Jabir dan Abdullahi (R.A.), wanda ya rasu a shekara ta saba'in da takwas, ya kuma rawaito hadisi daga wajen sa[352], Ibn Hajar ya yanke cewa wannan Aliyyu dan Hussein din da aka kashe Baban sa shekarunsa sun kasance ishirin da uku[353].

Yana daga cikin karya mai kaho abinda ake rawaitowa wai yanayi ya canja da aka kashe Hussein, haka nan sama da kasa sunyi kuka, wannan zai sa jahili yaga cewa lallai hakika Hussein yafi Annabawa da Manzanni girma da falala, haka nan ma yafi Abubakar da Umar da Uthman da Aliyyu martaba, da wasun su cikin Sahabban Annabi (S.A.W.), muna neman tsarin Allah da mu soki darajar Hussein (R.A.) domin shi jikan Annabi (S.A.W.) ne, kuma ya tabbata hakika Manzon Allah (S.A.W.) yana son sa, muma wallahi muna son sa, kuma muna tsananin bakin cikin kashe shi da akayi, sai dai mu bama wuce iyaka ga wanda muke so, bama zalumtar kuma wanda muke kiyayya dashi, ma'aunin mu a koda yaushe har abada shine me Kur'ani da Hadisi ya fada.

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[349] - Ibn Sa'ad (5/211), Addabari (5/454).
[350] - Ansabul Ashraf (3/226).
[351] - Addabari (5/457-458).
[352] - Ibn Sa'ad (5/221), Assiyar (4/386-387).
[353] - Tahzib Atahzib (7/27), Alma'arifatu wattarikh (3/310).

Hakika mallamai sun fadakar akan karerayinda aka nakalto akan kashe Hussein (R.A.), da abinda ya sabbaba kashe shi[354].

Takiyyud deen Ibn Taimiyyah yace: (Mafi yawancin abinda aka kawo wajen kashe shi (Hussein) karya ne, wai kasancewar sama tayi ruwan jini, kuma wai jaja-jaja bai fito daga sama ba sai bayan ranar kashe shi, duk wannan wasa ne, hakika jaja-jajan sama tana da sababi a dabi'ance, wai babu dutsen kuma da za'a dauka, face an samu jini mai wari a kasan sa, wannan duk karya ce bayyananniya, amma maganar Imam Zuhri: Babu wanda ya ragu a duniya cikin wadanda suka kashe Hussein face anyi masa ukuba a duniya, wannan abu ne mai yiwuwa, domin zunubin da yafi kowanne zunubi saurin kama mai yinsa shine zalumci, zalumcin da akayiwa Hussein babban zalumci ne)[355].

Ibn Kathir a wajen kawo riwayoyin karya akan kashe Hussein yace: (sai suka kirkiro hadisai da ya wa saboda karya da alfasha, wai kasancewar rana tayi rashin lafiya a wannan ranar har taurari suka bayyana, wai kuma babu dutsen da za'a daga sai an samu jini mai wari a karkashin sa, kuma wai gefen sama guda hudu sunyi jajur, kuma wai rana hasken ta yana fitowa kamar jini, wai sama ta zama kamar kwabo, wai taurari sashen su ya daki sashe, wai sama tayi ruwan jini jajur, wai babu wani dutse da za'a daga a Baitul makdis sai anga jini a karkashin sa… zuwa wanin haka na karerayi da hadisan karya wadanda babu abinda ya inganta a cikin su)[356].

Kuma muna so muyi bayanin mu'ujizar Annabi (S.A.W.) wanda yayi bayanin cewa za'a kashe Hussein ne a wani yanki na ruwan Furat)[357].

[354] - Amma abun mamaki Muhyid deen Addabari ya ambaci wasu dasu daga cikin wadannan karerakin akan kashe Hussein cikin littafin sa Zaka'irul Ukba! duk mafi yawancin su hadisai ne na karya da masu rauni, ka duba misalin haka a cikin litafin nasa da muka ambata (95-96).
[355] - Minhajus sunnah (4/560).
[356] - Ibn Kathir (8/203).
[357] - Almusannaf na Ibn Abi Shaibah (15/97), Almusnad na Abul Ma'ali (206-207), Alfat'hur rabbani (23/175-176), Ibn Hibban (8/262). Knzul Ammal (7/105).

Fasali Na Uku:
Yin Bita Akan Kashe Hussein (R.A.)

Fasali Na Uku:
YIN BITA AKAN KASHE HUSSEIN (R.A.)

Bayan munyi bayanan yakin Karbala'i wanda a karshe aka kashe Hussein da iyalan gidan sa, abinda yayi ragowa munyi magana akan su sune abubuwan da suke da alaka da kashe Hussein (R.A.) kamar haka:

Na daya: Matsayar Yazid dan Mu'awiyyah akan kashe Hussein da 'ya'yan sa da zurriyar sa:

Ubaidullahi dan Ziyad ya rubutawa Yazid dan Mu'awiyah wasika yana gaya masa abinda ya faru, sannan yana neman shawarar sa akan sha'anin 'ya'yan Hussein da matan sa, da labarin ya isa wajen Yazid dan Muawiyah sai yayi kuka sosai, sannan yace: (Ni ina neman biyayyar ku (manufa: mutanen Iraki) ba tare da an kashe Hussein ba, wannan shine sakamakon zalumci da sabawa, Allah ka la'anci dan Mirjanah (yana nufin Ibn Ziyad), ya kashe shi ne saboda bashi da dangantakar dangi dashi, amma wallahi da nine na yake shi, to dana yafe masa)[358]. Bai bawa wanda ya kawo labarin komai ba.

A wata riwayar Yazid yace: (… Amma wallahi danine na yake shi, sannan ban samu damar kare shi daga kisa ba, face da wani sashi na shekaru na, to na fiso na kare shi da rai na)[359].

Sannan amsar Yazid tazo wajen Ibn Ziyad yana neman ya tura masa da fursunonin yaki wajen sa, sai Zakwan dan Abu Khalid yayi gaggawar basu dinare dubu goma, sai sukayo guzuri dasu)[360].

To anan zamu sani cewa hakika Ibn Ziyad bai tsanantawa iyalan Hussein ba, ko kuma ya tura su wajen Yazid a daure, kamar yadda yazo a wasu riwayar[361].

Hakika labari ya wuce mana a baya cewa hakika Ibn Ziyad ya umarci da a sanya fursunonin yaki a gida kebantacce wanda babu hayaniyar mutane, ya basu arziki da abinci da tufafi.

To ta yaya bayan yayi musu wannan karramawa ace zai yiwu a hankalce ya wulakanta su, sannan abinda Yazid da ya dawo masa da amsa ya sabawa abinda Ibn Ziyad yake kwadayin sa, saboda bai tabbatar dashi akan wannan mummunan aikin nasa ba, sai dai ma ya zage shi ya ci mutumcin sa saboda

[358] - Addabari (5/393), Al'abadil wal Manakir na Ajjauzakani (1/264).
[359] - Al'abadil wal Manakir na Ajjauzakani (1/264).
[360] - Ibn Sa'ad (5/393).
[361] - Almihan (155),

abinda yayi na wulakanci ga Hussein, anan dole ne yayi abinda zai girmama fursunonin yakin daga iyalan Hussein abisa hanyar data dace domin ya ragewa Yazid fushin da yake dashi.

Saboda haka Sheikhul Islam Ibn Taimiyyah yace: (Amma ambaton wanda ya kama ‘ya’yan sa (Hussein) da matan sa a matsayin bayi, ya kewayawa da akayi dasu cikin garuruwa akan rakuma ba tare da an basu abinci ba, wannan karya ce batacciya kawai, musulmai basu dawo da Hashimawa kwata-kwata bayi ba – godiya ta tabbata ga Allah-, haka nan al’ummar musulmai basu halarta kama Banu Hashim a matsayin bayi ba, sai dai ma’abota jahilci da son zuciya suna yin karya sosai)[362].

Riwayar Awanah ta ambaci cewa hakika Mahfaz dan Tha’alabah shine yazo da ‘ya’ya zuwa wajen Yazid[363].

Da ‘ya’yan Hussein suka shiga wajen Yazid, sai Fadimah ‘yar Hussein tace: (Ya Yazid! Shin ‘ya’yan Manzon Allah (S.A.W.) ne bayi?! sai yace: A’a su ‘yantattu ne masu karamci, ki shiga wajen ‘ya’yan dan uwan Baban ki zaki same su suna jin haushin abinda kike jin haushin sa. Fadimah tace: sai na shiga ban tarar da wata ‘yar Abu Sufyan ba face ta lazimci waje daya tana kuka)[364].

Da Aliyyu dan Hussein ya shiga wajen Yazid, sai Yazid yace masa: Ya masoyi hakika Baban ka ya yanke zumunci na, ya zalumce ni, sai Allah ya aikata masa abinda ka gani, sai Aliyyu dan Hussein yace:(Babu wata Musiba da zata samu a cikin kasa ko akan kawukan ku, face (ta kasance rubutacciya) a littafi tun kafin mu kirkiro ta, hakika wannan mai sauki ne a wajen Allah)[365].

Sai Yazid ya nemi dan sa Khalid ya bada amsa, Khalid bai san amsar da zai bayar ba, sai Yazid yace kace dashi: (Duk abinda ya same kuna musiba to daga abinda hannayen ku suka aikata ne, (amma Allah) yana afuwa akan abubuwa da dama[366])[367].

Wasu riwayoyi sunyi bayanin cewa hakika Yazid ya tattara matan Hussein da ‘ya’yan sa fili gaban kowa, har wani daga cikin mutanen Sham yana neman ya bashi daya daga cikin ‘ya’yan Hussein[368].

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[362] - Minhajus sunnah (4/559).
[363] - Addabari (5/463).
[364] - Addabari (5/464), Akdl Farid (4/383).
[365] - Suratul Hadid (22).
[366] - Suratush Shura (30).
[367] - Addabari (5/464) da sanadi mai rauni.
[368] - Ibn Sa’a d (5/211) ya rawito ba tare da sanadi ba, Albalazari a Ansabul Ashraf (3/216) da sanadi mai tsananin rauni.

Wannan yana daga cikin karya bayyananniya wacce ba'a karfafe ta da sanadi mai inganci ba, ko wani yaki guda daya ma a tarihin musulmai, sannan wannan yaci karo da karramawar da Yazid yayiwa iyalan Hussein, sannan Yazid bai bayyana mata ba, ballantana ma wai ya sanya su abun kallo ga kowa, duk wanda yake so ya zabi wacce tayi masa[369].

Sannan ta yaya hakan zai faru a karni na farko ga manyan mata musulmai?! A'a sune ma mafifitan mata saboda kusancin su ga Manzon Allah (S.A.W.), ta yaya hakan zai faru tare da cewa Sahabbai da tabi'ai suna nan ba suyi komai akai ba.

Yazid ya aikawa kowacce mace daga Hashimiyawa data fadi duk abinda tayi asarar sa a wajen yaki, duk wacce tayi ikirarin wani abu komai girman sa, sai ya ninka mata[370].

Yazid ya kasance baya cin abincin safe ko na dare face ya kira Aliyyu dan Hussein sunci tare[371].

Bamu san kwana nawa ne 'ya'yan Hussein suka zauna a wajen Yazid ba, sai dai Ibn Sa'ad ya ambaci cewa Yazid ya aika zuwa Madinah, masu shekaru cikin bayin Banu Hashim, da bayin 'ya'yan Aliyyu suzo su tafi dasu Madinah[372].

Haka nan kafin suzo daga Madinah sun dan jima a hanya, saboda nisan tsakanin Kufa da Madinah, kuma tabbas su sun zauna wajen Yazid wajen wata guda kenan.

Tabbas Yazid yayi haka ne domin ya bayyana girman matsayin Hussein a wajen sane, saboda idan sun shiga Madina su shiga da daukakar su.

Bayan mutanen sun iso, sai Yazid ya umarci matan Hussein da 'ya'yan sa dasu shirya, ya basu dukkan abinda suka nema, kai har ma bai bar wata bukatar su a Madinah ba, face ya umarta a biya musu ita[373], sannan ya umarci Nu'uman dan Bashir da ya raka su[374].

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[369] - Ibn Mudahhir Almakdasi ya ambata a littafin sa mai suna (Albad'u wattarikh 6/12) wai hakika Hussein ya umarci furfunonin yaki cikin 'ya'yan Hussein dasu tsaya a mutane su kale su) amma isnadin sa kwata-kwata bai inganta ba.
[370] - Ibn Sa'ad (5/398).
[371] - Ibn Sa'ad (5/398).
[372] - Ibn Sa'ad (5/397).
[373] - Ibn Sa'ad (5/397).
[374] - Addabari (5/462).

Kafin su tafi sai Yazid yace da Aliyyu dan Hussein: (Idan kana son zama a wajen mu, mu sadar da zumuncin ka, musan hakkin ka, to ka aikata hakan)[375]. Sai dai Aliyyu dan Hussein ya zabi komawa Madinah.

Sheikhul Islam yace akan Yazid: (Ya karrama 'ya'yan Hussein, ya basu zabi tsakanin zama tare dashi, ko tafiya zuwa Madinah, sai suka zabi komawa Madinah)[376].

Da zasu tafi daga Damashk zuwa Madinah sai ya maimaita neman uzurin sa akan kashe Hussein yace: (Allah ya la'anci Ibn Marjanah, amma wallahi da nine na yake shi (Hussein), to da babu wata alfarma da zai tambaye ni face na bashi ita, dana kare shi daga kashewa mutukar karfi na, kai koda wasu daga 'ya'yana zasu mutu ne, sai dai Allah ya hukunta abinda ka gani, ka rubuto min duk wata bukatar ka)[377].

Yazid ya umarci bakin bayin Banu Sufyan dasu raka 'ya'yan Hussein, yawan su ya kai mutane talatin dukkanin su akan abin hawa[378].

Ya umarci 'yan rakiyar su dasu sauke su a duk inda suka so, lokacin da suka so, ya aika tare dasu Mahraz Huraith Alkalbi, da wani mutum dan garin Bahra, sun kasance suna cikin mutane masu falala a Sham[379].

Iyalan Hussein suka fita daga Damashk da duk sababin da zai sa a girmama su da sanin karamcin su, har suka isa zuwa Madinah.

Ibn Kathir yace akan Yazid: (Ya karrama iyalan Hussein, ya mayar musu da ninkin abinda aka lalata musu, ya kara musu da wasu abubuwa, ya mayar dasu zuwa Madinah cikin aminci da girmamawa, kuma hakika iyalan sa sunyi kukan kashe Hussein a cikin gidan sa)[380].

Na biyu: akan wa laifin kashe Hussein yake?
Kamar yadda yake sananne cewa hakika yin hukunci akan wani abu, yanki ne na yadda aka fahimce shi.

Saboda mu samu damar isa wajen gane wanda yayi sababin kashe Hussein (R.A.), to ya zama dole damu bujurowa kowanne yanki alhakin kashe shi.

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[375] - Ibn Sa'ad (5/397), Assiyar (4/386-387).
[376] - Minhajus sunnah (4/559).
[377] - Addabari (5/397).
[378] - Aljam'an fi mukhtasari akhbaruz zaman na Ahmad Attalmasani (142).
[379] - Ibn Sa'ad (5/397).
[380] - Ibn Kathir (8/235), ka duba labarin komawar su zuwa Madinah a wajen Ahmad cikin littafin sa Al'ilal (2/285).

Hussein bangare da yawa sunyi tarayya wajen kashe shi, idan muka dauki kowanne bangare daya bayan daya, sannan muka bayyana irin laifin da ya aikata, to da taimakon Allah zamu kai zuwa ga hakikanin gaskiya, wadannan bangarorin da sukayi tarayya wajen kashe shi sun kasu kashi uku, sune:

1- Mutanen Kufa[381]:

Hakika mutanen Kufa ne suka rubutowa Hussein wasiku lokacin da yake Madinah, wadanda sukayi masa allurar ya fita, har ya fita zuwa gare su duk da nasihohin da Sahabbai sukayi masa na kada ya fita.

Da aka sanya Ibn Ziyad Gwamnan Kufa, sai mutane suka ja baya wajen taimakon Hussein da mara masa baya, kai sai dai ma sun shiga cikin rundunar data yake shita kashe shi.

Saboda Hafiz Ibn Hajar ya bayyana matsayar mutanen Kufa da cewa: (Mafi yawan mutanen Kufa suka wulakanta shi, sai suka ja baya saboda kwadayi (na a basu abin duniya) da tsoro (kada Ibn Ziyad ya kashe su)[382].

Da Hussein da wadanda suke tare dashi suka hadu da rundunar Kufa, sai yayi kiran manyan Kufa, yana cewa (Ya Sibth dan Rib'iy, ya Hijar dan Abjar, ya Qais da Al'ash'ath, ya Yazid dan Alharith! Shin ba kune kuka rubuta mini wasiku ba kuka ce: hakika kayan marmarin ya nuna, zanganniya tayi kore shar, lokacin girbi yazo, hakika kazo zuwa rundunar ka mai yawa wacce take jiran ka?!).

Sai sukace: mu bamuyi haka ba.

Sai yace (Subhanallah! Haka ne wallahi kun aikata, sannan yace: to yaku mutane! Idan bakwa sona, kubar ni na tafi zuwa wajen dazan amintu)[383].

Zai iya yiwuwa cewa wasikun da aka aikawa Hussein da sunan su ba nasu bane, karya akayi musu, sai dai menene zamuce ga adadin nan mai yawa wanda ya yiwa Muslim dan Akilu mubaya'a, wanda da sababin hakan ya rubutawa Hussein wasika, yana kwadaitar dashi yayi gaggawar tahowa.

Su da wannan irin aikin nasu sun cancanci da a siffanta su da abinda Mukhtar dan Abi Ubaid Ath'thakafi ya siffanta su dashi da yazo Madinah bayan kashe Hussein da Ibn Zubair ya tambaye shi, yaya mutanen Kufa?

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[381] - Ba wai muna nufin duk mutanen Kufa sunyi tarayya wajen kashe shi ne ba, a'a a wancan lokacin a cikin tad a akwai mutanen kirki da manyan bayin Allah sosai, amma abin nufi anan shine mutanen banzan da suna da kokari wajen jawo wannan yaki.

[382] - Fat'hul Bari (7/120).

[383] - Ansabul Ashraf (3/227), Addabari (5/425).

Sai yace: (Su suna son shugabannin su a fili, amma a boye makiyan sa ne).
Sai Ibn Zubair yace: (Wannan ai siffar munanan bayi ne, idan sunga shugabannin su sai suyi musu hidima suyi musu biyayya, idan basa ganin su, saisu zage su, su la'ance su)[384].

Ba abin mamaki bane mutanen Kufa su siffantu da wadannan siffar, idan har mun san cewa Kufa ta hada adadi masu yawa na kungiyoyi daban-daban na daga mutanen kauye da zidikai da munafikai da sauran su.

Wadannan sune Ummu Salamah tace da irin su cikin mutanen Kufa: (Kune kuke zagin Annabi (S.A.W.)? sai suka ce: mu bamu san wani yana zagin Annabi (S.A.W.) ba, sai tace: kun zage shi, shin ba kuna la'antar Aliyyu ba, kuna la'antar wanda yake son sa?! Manzon Allah (S.A.W.) ya kasance yana son sa)[385]. Wadannan wani yanki ne na kungiyar Nasibah.

Yana daga dalilai akan samuwar munafikai da jahilai a Kufa yana daga cikin wadanda basu san girman Hussein ba (R.A.) a rundunar Ibn Ziyad, shine abinda wani mutum yace daga cikin rundunar Ibn Ziyad: Shin a cikin ku da akwai Husseini? Sai suka ce: Na'am, sai yace: inayi masa albishir da wuta, sai Hussein yace: A'a, ina mai bushara da Ubangiji mai rahama, da mai ceto wanda yake yawan biyayya".

Sai suka ce: wanene kai? Sai yace: Ni dan Huwaizah ne, sai Hussein yace: Ya Allah! ka saka masa da wuta, sai dabbar sa ta fado dashi, sai kafar sata makale akan abin hawan nasa, yace: na rantse da Allah babu abinda ya rage akan dabbar tasa daga jikin sa, face kafar sa"[386].

Kuma cikin abubuwan da suke tabbatar da watsuwar Zindikai da jahilai daga cikin daidaikun rundunar da ta yaki Hussein, har dama mutanen Kufa su kan su, shine abinda Abul Raja'i Al'adaradi ya ambata cewa: Hakika wani makwabcin su yazo daga Kufa yace: "shin bakuga wannan fasikin dan fasikin ba, hakika Allah ya kashe shi, yana nufin Hussein, sai Allah yay taurari guda biyu a idanuwan sa, sai idon sa ya makance"[387].

Amma Sahabbai (R.A.) su kan su suna tuhumar mutanen Iraki akan kashe Hussein, wannan Ummu Salamah ce (R.A.) da labarin mutuwar Hussein yazo,

[384] - Al'a'alam na Yusuf Albayasi (2/300).
[385] - Almu'ujamul Awsad na Dabarani (1/228).
[386] - Ibn Abi Shaibah (15/98-98).
[387] - Ibn Sa'ad (5/409)>

sai ta la'anci mutanen Iraki, tace: "Sun kashe shi Allah ya kashe su, sun rude shi sun yaudare shi, Allah ya la'ance su"[388].

Ibn Umar (R.A.) yace da rundunar mutanen Iraki dasuka tambaye shi akan hukunci wanda ya kashe sauro a cikin Ihrami, sai yace dasu:(Abin al'ajabi akan ku mutanen Iraki! Kun kashe dan 'yar Manzon Allah (S.A.W.), sannan ku tambayi hukuncin kashe sauro?!"[389].

Haka nan khudubar da Suleiman dan Sard (R.A.) yayi ta, wacce ya bayyana a cikin ta cewa hakika wanda yayi sababin mutuwar Hussein (R.A.) sune mutanen Kufa, wannan ya bayyana dalili mai karfi abisa mutanen Kufa suna da rabo mai girma wajen kashe Hussein (R.A), sannan yace: "Ba zamu zargi mutanen Kufa akan kin taimakon su ga Hussein da basu da ikon komai akan shugabancin Umaiyawa mai karfi"[390].

To yaya haka zai kasance alhali mutanen Kufa sune suka dauki alkawarin taimakawa Hussein (R.A.) da karfafar sa, da yazo sai suka tsaya suna neman mafita suna zubar da hawayen su akan sa, kamar yadda mawakin nan Farazdak ya fada: "Mutane zuciyar su, tana tare da kai, amma takobinan su suna yakar ka"[391].

Mutanen Iraki basu amfanawa baban Hussein komai ba, alhalin sunyi masa mubaya'a, alkawarin yi masa biyayya yana wuyan su, kuma shine mafi girma a idon su, sama da Hussein.

Amma Hussein ba'ayi masa mubaya'a ba, a Iraki ya kasance yanada ma'aikata da wanda yasa shubanci, sai ya rudu da wasu wasiku da ma'abota son fitintinu suka rubuta masa, masu son sharri, sai ya debi iyalan sada 'ya'yan sa suka tafi can, kuma babu wanda ya yake shi, sai mutanen Iraki kawai.[392]

Muhammad Kurd Aliyyu yana mai tuhumar mutanen Kufa da kashe Hussein (R.A.), yana cewa: "Hakika mutanen Kufa bayan sun wulakanta Aliyyu da dan sa Hassan, sai suka koma suna kawatawa Hussein ya tafi zuwa gare su, domin su taimake shi wajen kwatar shugabanci daga Yazid, sai ya rudu dasu, da ya isa Karbala'i, sai suka kashe shi…"[393].

[388] - Alfathul Rabbani (23/176), Fadha'ilus Sahabah na Imam Ahmad (2/782).
[389] - Fathul bari (7/119).
[390] - Tarikhud daula Al'arabiyyah na Abdul Mun'in Majid (79).
[391] - Al'irak fi asril umawi na Thabit Rawi (194).
[392] - Almuhadharat fi Addaulah Al'umawiyyah na Alkhuduri (2/129).
[393] - Al'slam wal hadharah Algarbiyyah (2/397).

Bamu samu wata magana mafi gaskiya ba akan mu'amalar da mutanen Kufa suka yiwa Hussein (R.A.) sama da shahadar da Albagdadiyyu ya rubuta ta ba, yana mai siffan ta mutanen Kufa da cewa: "Har ya kasance ana buga Karin magana dasu, har ake cewa: "wane mafi rowa ne, kamar dan Kufa" da "mafi yaudara ne sama da dan Kufa", abinda yake sananne na yaudarar su, abubuwa uku ne:

1- Bayan kashe Aliyyu (R.A.) sun yiwa Hassan (R.A.) mubaya'a, sai suka yaudare shi a Subadul mada'in, Sinan Al'ju'ufiy ya soke shi…
2- Sun rubutowa Hussein wasiku, sun kira zuwa Kufa wai domin su taimake shi akan Yazid, sai ya rudu dasu, ya tafi wajen su, da ya isa Karbala'i, sai suka yaudare shi, suka koma bayan Ubaidullah Ibn Ziyad, suna masu neman kashe shi gaba dayan su, har aka kashe Hussein, da mafi yawan zurriyar sa a Karbala'i.
3- Yaudarar su ga Zaid dan Aliyyu dan Hussein, sun warware mubaya'ar su, suka mika shi wajen abokan gaban sa lokacin da yaki yayi tsanani".[394]

Da yawa daga cikin mallaman wannan zamanin –mallaman sunnah da mallaman shi'ah- sunyi bayanin yadda mutanen Kufa suka wulakanta Hussein (R.A.), da kasancewar mutanen Kufa sune masu daukar nauyin kashe shi a fayyace, da cikin wadannan mallaman:

1- Kazim Al'insa'iy Annajafiy yace:
"Hakika rundunar data fita domin yakin Imam Hussein (A.S.) dubu dari uku ne, dukkan su 'yan Kufa ne, babu a cikin su wani da garin Sham, ko Hijaz, ko Hind, ko Pakistan, ko Sudan. Ko Misr, ko Afurka, a'a, dukkansu 'yan Kufa ne, 'yan kabiloli daban-daban".[395]

2- Hussein Kurani yace:
'Yan Kufa basu wadatu da gujewa daga Imam Hussein ba kawai, sai dai sun koma saboda sassabawar fuskokin su zuwa mata matsaya ta uku, shine sun fara gaggawar fita zuwa Karbala'i, domin suyi yaki shi, sun kasance sun tsaya matsayar da zata yardar da Shaidan, ta nesantar dasu daga Allah mai rahama".[396]

Ya sake cewa: "Zamu samu wata matsaya ta daban, wacce zata nuna munafuncin mutanen Kufa, Abdullahi da Hauzah Attamimiy yazo ya tsaya gaban Imam Hussein (R.A.), yana mai daga muryar sa, yana cewa: "A cikin ku da akwai Hussein? wannan yana daga cikin mutanen Kufa fa, wanda a jiya yana cikin masu goyon bayan Aliyyu (R.A.), kuma zai yiwu ya kasance cikin wadanda suka rubutowa Imam Hussein wasika, ko yana daga cikin jama'ar da

[394] - Alfark bainal firak na Bagdadi (37).
[395] - Ashuraa'u (89).
[396] - Fi rihab harbil Karbala'i (60-61).

suka ce sune ‘yan gaba-gaban Hussein a Kufa, wadanda suka rubuta masa wasikun goyon baya, sannan yace: “Ina yi maka bushara da wuta ya Hussein!”.[397]

3- Ayatullah Murtadha Al’madhariy yace:
Babu makawa cewa mutanen Kufa masu goyon bayan Aliyyu (R.A.) ne, kuma hakika wadanda suka kashe Hussein sune masu goya masa baya”. [398]

4- Jawwad Muhaddisiy yace:
“Wadannan sababan sun sanya Imam Hussein (R.A.) ya dandani azaba da wulakanci a wajen su ta abubuwa biyu:

a- An kashe Muslim dan Akilu a gaban su, ba tare da hakkin sa ba.
b- An kashe Hussein a Karbala’i kusa da Kufa yana mai kishin ruwa, kuma a hannun rundunar Kufa”.[399]

5- Hussein bn Ahmad Alburakiy Annajafiy yace:
“Qazwiniy yace: Yana daga cikin abinda ake zargin mutanen Kufa dashi, hakika su suka soki Hassan dan Aliyyu (R.A.), KUMA SUKA KASHE Hussein bayan sun kirawo shi”.[400]

6- Muhsin Al’ameen yace:
“Sannan mutanen Kufa dubu ishirin suka yiwa Hussein mubaya’a, wadanda suka yaudare shi, sannan suka fito yakar sa, alhalin mubaya’ar sa tana wuyan su, sai suka kashe shi”.[401]

WADANDA AKE TUHUMA NA BIYU SUNE: MASU MULKI:
Jama’a ta biyu wadanda ake tuhuma da kashe Hussein cikin masu shugabanci a Kufa sune kamar haka:

a- Ubaidullahi Ibn Ziyad:
Babu shakka cewa Ubaidullahin ibn Ziyad yana daukan kaso mafi tsoka akan kashe Hussein (R.A.), saboda shine sababi a fayyace na kashe Hussein.

Ubaidullahi ibn Ziyad ya zo Kufa ne abisa turowar da Yazid dan Mu’awiyyah yayi masa, da ya shiga Kufa sai ya tarar da al’amura a rikice, kuma hakika gushewar shugabancin Kufa daga hannun daula ya kusa karewa.

[397] - Fi rihab harbil Karbala’i (60).
[398] - Almalhamatu Alhusseiniyyah (1/129).
[399] - Mausu’atu Alkarbala’i (59).
[400] - Tarikhul Kufah (113).
[401] - A’ayanush Shi’ah (1/27).

Sai Ubaidullahi yayi wani tsari wanda zai dawo da girman daula, wajen karar da matsalolin cikin gida.

Hakika ya kama da dama daga cikin shugabannin yiwa Hussein da'awah, sune Muslim dan Akil mataimakin Hussein na farko a Kufa, da Hani'u dan Urwata daya daga cikin kabilolin Kufa shahararru.

Sai Ibn Ziyad ya yanke musu hukuncin kisa, wannan al'amarin yana da tasiri babba wajen dawo da girman daula da kwarjinin ta, kamar yadda Ibn Ziyad ya aikata hakan domin tsoratarwa ga duk wanda yake tunanin taimakawa Hussein (R.A.) a Kufa da cewa makomar sa itace kisa.

Yazid yayi mamakin wannan abu da Ibn Ziyad ya aikata a Kufa, kuma bai boye mamakin sa ba, yace wajen bayar da amsar wasikar da Ibn Ziyad ya rubuta masa:

"Bayan Haka: hakika kai ka kasance kamar yadda nake so, ka aikata aiki mai kyawu, ka kai matsayin jarumi wanda baya tsoro, hakika ka isa ka kuma wadatar, ka gasgata zaton danayi akan ka, da ra'ayi na akan ka…".[402]

Wannan samun nasarar da Ibn Ziyad ya samu shi a wajen sa samun nasara ce babba, musamman ma tunda yasan Hakika Hussein yana hanyar zuwa kufa ne.

Sai dai abinda Allah yake nufi yana sama da dukkan komai, domin Ibn Ziyad ya kama Muslim dan Akilu ya kashe shi bayan kwana daya da fitowar Hussein, da ace ya samu labarin kama Muslim dan Akilu da kashe shi tun a hanya, to da zai iya daukar wata matsaya, sai dai haka Allah yaso, abinda kuma ya tsara shi yake aikatawa.

Ibn Ziyad ya aikata dukkan abinda zai iya na hana Hussein shiga Kufa, saboda Ibn Ziyad hakika idan Hussein ya samu damar shiga Kufa, to abubuwa zasu cigaba, ta yadda ba zai iya shawo kan sa ba.

Saboda haka ya dauki wasu matakai masu yawa na kawar da Hussein wajen shiga Kufa, da tsayar dashi daga waje mai nisa, yana ganin wannan itace nasara mai girma.

Da Hussein ya fara bayar da mafita saboda kada ayi yaki, ko ya koma Madinah, ko ya tafi daya daga cikin garuruwan musulmai, ko ya tafi zuwa wajen Yazid, wadannan abubuwa sun yiwa Ibn Ziyad tasiri sosai, haka nan ya kusa ya yarda da daya daga cikin wadancan abubuwan da badan Shamar dan Ziy Aljaishum

[402] - Addabari (5/380).

wanda yayi masa ishara da kada ya amince da abubuwan da Hussein ya nema, ya nemi kawai ya sauka akan hukuncin Ibn Ziyad.

Anan ne Ibn Ziyad ya nemi ya nuna wata bajintar sa, da wani abu wanda zai taimakawa shugabancin sa, sai ya nemi kwamandan yakin sa Umar dan Sa'ad da ya nemi Hussein da ya karbi abunda ake bukata a wajen sa, idan yaki to ya kashe shi.

Babu makawa isharar Shamar tayi daidai da son zuciyar Ibn Ziyad wajen mamayewa da zalumci, idan bahaka ba ta yaya zai mika wuya bisa sauki da gaggawa?!

Ya zama wajibi ga Ibn Ziyad da ya karbi abubuwan da Hussein ya bujuro masa, ko ya bar ya tafi wajen Yazid, ko wani waje daban, musamman ma yace ba zai shiga Kufa ba.

Saboda haka Ibn Kathir yace: "Yana daga cikin mummunan aikin sa, neman a gabatar masa da Hussein a gaban sa, ko da gawar sa ce kuwa, abinda ya zamar masa wajibi shine ya amsa daya daga cikin abubuwan da ya bujuro masa". [403]

Ibn Salah yace a cikin fatawar sa: "Abu sananne wanda ya umarci a yake shi (Hussein), wanda yayi sababin kashe shi, shine Ibn Ziyad".[404]

Yusul Al'ish yace: "Ya dace muce: wanda yake da alhakin kashe Hussein na farko shine Shamar, sannan na biyu Ibn Ziyad".[405]

Dan uwan Ubaidullahi Ibn Ziyad mai suna Uthman Ibn Ziyad yace: "Naso ace babu wani daga 'ya'yan Ziyad, face a yana da kariya daga wajen sa zuwa ranar Kiyama, da hakika baza'a kashe Husseini ba, na rantse da Allah Ubaidullahi baiyi masa inkari ba".[406]

Sai ya kasance saboda sa hannun sa akan kashe Hussein sakamako babba ga musulmai, hakika ya siyar da rayuwar sa saboda wannan aika-aikar, hakika Allah ya kama shi an kashe shi shima da irin waccan kisan, da yanayi makamancin juna".[407]

b- Umar Ibn Sa'ad dan Abi Wakkas:

[403] - Ibn Kathir (8/288).
[404] - Fatawa Ibn Salah (1/142).
[405] - Addaulah al'umawiyyah na Yusuf Al'aish (172).
[406] - Addabari (5/467).
[407] - Addabari (6/86-87).

Idan Ibn Ziyad shine Gwamnan Kufa, to Umar Ibn Sa'ad dan abi Wakkas shine Kwamandan yakin sa, wanda yake aikata umarnin sa.

Baban sa Sa'ad dan Abi Wakkas kowa ya san shi, shine daya daga cikin wadanda akayi musu albishir da aljanna, daya kuma daga cikin jaruman Sahabbai, ya kasance yana daga cikin mafi soyuwar mutane ga Manzon Allah (S.A.W.).

Umar dan sa, ba'a haife shi a lokacin Manzon Allah (S.A.W.) ba, domin Baban sa Sa'ad yana da 'ya daya ce lokacin hajjin bankwana, kamar yadda yake a Bukhari.

Yana bayyana cewa Umar dan Sa'ad ya samu wannan matsayine, domin taimakawa ga Banu Umaiyah, dan an hada rundunar tasa ce, domin taje yakin Dailan, sai aka juyar da ita zuwa yakin Hussein, duk da kusancin sada Husseini, hakan bai hana shi yakar sa ba, saboda son shugabanci yayi masa rinjaye.

Wasu daga cikin masuyi masa nasiha, sunyi kokarin hana shi fita yakar Hussein, sai ya bujurowa Ibn Ziyad wannan maganar, ya nemi afuwar a sanya wani a madadin sa cikin mutanen Kufa.

Sai dai Ibn Ziyad yaki karbar wannan tayin nasa, kuma ya tsoratar dashi da cewa idan ya karbi wannan shugabancin ya bawa wani, to wannan matsayin na shugabancin runduna ya bar hannun sa har abada, saboda haka Umar dan Sa'ad ya fuskanci Yakin Husseini kai tsaye.

Abinda zai kara nuni akan son shugabancin sa shine abinda ya faru tsakanin sada mahaifin sa bayan kashe Uthman (R.A.), sai Sa'ad ya kauracewa rundunonin nan biyu, bangaren Aliyyu da bangaren Mu'awiya, ya fita da Rakuman sa daga Madinah, sai wannan dan nasa yazo masa, da Sa'ad ya hange shi, sai yace: ina neman tsarin Allah daga sharrin wannan matafiyin, da ya sauka daga abin hawan sa, sai yace da Baban sa: ka sauka cikin Rakuman ka da Tumakan ka, ka bar mutane suna ta jayayyar shugabanci tsakanin su?!
Sai Sa'ad ya daki kirjin sa, yace dashi: yimin shiru! Naji Manzon Allah (S.A.W.) yana cewa: "Hakika Allah yana son (bawa) mai takawa, mai wadatar zuci, boyayye"[408].

Sai dai riwayoyi da dama sun nuna mana cewa hakika Umar dan Sa'ad yayi kokarin ya samawa Hussein da Ibn Ziyad mafita ba tare da anyi yaki ba, amma abu yaci tura.

[408] - Muslim (4/2277).

Sai dai ma Umar dan Sa’ad bayan an kashe Hussein ya nisanci a jingina da sababin kashe shi, yana mai jingina zunubin hakan akan Ibn Ziyad, riwayar Awanah tana bayyana hakan, “Ubaidullahi dan Ziyad yace da Umar dan Sa’ad bayan kashe Hussein: ya Umar! Ina wasikar dana aiko maka akan ka kashe Husseini?

Sai yace: Na aikata umarnin ka, kuma wasika tabace.

Sai Ibn Ziyad yace: wallahi sai ka kawo min ita.

Sai Umar yace: ta bata.

Sai Ibn Ziyad yace: wallahi sai ka kawo min ita.

Sai Umar yace: Wallahi an barta ne, dan tsofaffun matan Madinah su dinga karanta uzurin su, amma kasan wallahi nayi maka nasiha sosai akan kada ka yaki Hussein, nasihar da nayi tane ga Baba na Sa’ad, to da na cancanci na bashi hakkin sa”.[409]

Da Ibn Mudi’u ya zargi Umar dan Sa’ad da kashe Hussein cewa yayi: “ Al’amura an hukunta su daga sama, hakika na bawa dan dan uwan Baba na (Hussein) mafita kafin yaki, sai yaki karba, sai hakan ya kasance”.[410]

Sai dai wannan nadamar da ya bayyana ta ba karbabbiya bace, saboda a wannan lokacin shine mafi kusanci gadan ‘yar Manzon Allah (S.A.W.) Hussein (R.A.), sai dai son shugabanci, da yin makauniyar biyayya ceta sanya ya aikata mummunan laifin.

Imam Ahmad yace akan sa: “Bai dace a karbo hadisi daga wajen sa ba, saboda shine ma’abocin rundunar data kashe Hussein, kuma shine ma’abocin zubar da jini”.[411]

Hakika Allah yayi kamu ga wadanda suka kashe Hussein gaba dayan su, ya sanya Mukhtar Ath’thakafiy ya bibbiye su, ya kashe su daya bayan daya, sai gaskiyar mafarkin Imam Sha’abiy ta tabbata ta cewa yace: “Na gani a mafarki kamar wasu mutane daga sama sun sakko, a tare dasu da akwai makamai suna bin wadanda suka kashe Hussein suna kashe su, ba’a jima ba, sai Mukhtar yazo ya kakkashe su gaba dayan su”.[412]

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[409] - Addabari (5/467).
[410] - Ibn Sa’ad (5/148). Amma bai inganta ba.
[411] - Assunah ta Alkhallal (518-519).
[412] - Alkabir na Imam Addabari (3/113).

c- Yazid dan Mu'awiyah:
Hakika tuhumtar Yazid dan Mu'awiyah akan kashe Hussein zai bamu damar zage dantse domin cikakken bincike daga wannan tuhumar.

Yazid dan Mu'awiyah kamar yadda yake sananne ya wayi gari ya zamo Khalifan musulmai, mutane sun mika masa wuya, duk mafi yawan sahabbai da tabi'ai da mutanen garuruwa sun yarda da shugabancin sa, har zuwa mutuwar sa.

Mutane biyu daga cikin sahabbai sun ki yi masa mubaya'a, sune: Hussein dan Aliyyu, da Abdullahi dan Zubair (R.A.).

Mutanen Kufa kuma suna neman Hussein yaje wajen su.

Hussein ya fita zuwa Iraki bayan Muslim dan Akil ya rubuto masa wasika ta yawan wadanda suka yi masa mubaya'a, kuma hakika al'amura zasu kasance akan yadda yake so.

Da zamu lura da matsayar Yazid dan Mu'awiyah ga Hussein dan Aliyyu a duk tsawon wannan lokaci wanda a cikin lokacin Hussein ya bayyana kin amincewar sa da shugabancin Yazid, cikin watanni uku, to da zamu ga Yazid baiyi kokarin tura runduna su yake wadanda suka ki yi masa mubaya'a ba, (Hussein da Ibn Zubair), sai dai ma ya cigaba da gudanar da al'amura kamar ba abinda yake faruwa, kuma da suyi masa mubaya'a da kada suyi bai dame shi ba. Abinda ya bayyana, Yazid yayi kokarin bin tafarkin Baban sa ne wajen shugabanci, shi yasa ya kasance mai yawan hakuri har karshen rayuwar sa, kuma yayi kokarin bin wasiyar mahaifin sa wajen bin Hussein a hankali, da sanin hakkin sa, saboda kusancin sa da Manzon Allah (S.A.W.), HAKIKA Yazid ya bada kulawa sosai wajen Iraki, musamman ma Kufa, wacca 'yan fitintinu suke yawan tashi, wadanda suke kawo ci baya a cikin daula.

Saboda haka ya riski wannan lamari, ya sanya dan dan uwan Baban sa Ibn Ziyad gwamna a Kufa, shi kuma Ibn Ziyad ya samu damar mamaye Kufa da hazakar sada kokarin sa.

Dan haka Yazid yake ganin wannan abu da Ibn Ziyad ya aikata, nasara ce mai girma.[413]

A can kuma bangaren, hakika Yazid bai kasance gafalalle bane, dangane da fitowar Hussein zuwa Kufa, dan haka ya rubutawa Ibn Ziyad wasika yana cewa a cikin ta: "Hakika labari ya isheni cewa Hussein ya taho zuwa Kufa, hakika an

[413] - Addari (5/380).

jarrabe shi a zamanin cikin zamanai, a garin ka cikin garuruwa, an jarrabe ka dashi tsakanin a'aikata, a wajen sa za'a 'yanta ka, ko ka koma bawa, kamar yadda bayi suke hidima"[414], "kuma ka sanya 'yan sa ido, ka dinga yawan kula koda da zato ne, kayi kamu akan tuhuma, sai dai kada ka yaki kowa sai wanda ya yake ka, ka rubutomin labarin duk abinda yake faruwa, wassalamu alaika warahmatullah".[415]

Da Yazid yana kwadayin ya kashe Hussein, to da bai gargadi wannan gwamnan nasa da wadannan abubuwan tsoratarwar ba, haka nan ba wai girmama fitar Hussein da yayi tana nufin munufar sa Ibn Ziyad yayi shirin gwabzawa da Hussein da duk wani abinda zai iya yakar sa, saboda Hussein ya fito ne, da runduna 'yar kadan, Yazid kuma yasan da hakan.

Bayan Hussein ya kusa ga Kufa, sai Ibn Ziyad ya fuskance shi da wayo, wanda munyi bayanin hakan a baya, har ya aikawa Hussein rundunar Umar dan Sa'ad dasu yake shi, tare dasu mayaka dubu hudu, suka mayar da Hussein zuwa Karbala'i, sai ya kasance zuwan Hussein Karbala'i ranar alhamis wanda yayi daidai da uku ga watan Muharram.[416]

Yaki ya cigaba tsakanin Ibn Ziyad da Hussein, har aka kashe shi goma ga watan Muharram.

Manufa yakin gaba dayan sa sati daya kenan, kuma sananne ne cewa tafiya tsakanin Kufa zuwa Damashk tana daukan sati biyu ne, kenan Ibn Ziyad ne ya dauki wannan mataki shi kadai, ba tare da ya ji ra'ayin Yazid ba, ko ya nemi shawarar sa akan aikata wannan aika-aikar.

Domin haka wannan ya nuna Ibn Ziyad ya dauki wannan matakin ne shi kadai, ba tare da yayi shawara da Ibn Yazid ba.

Saboda haka Yazid ya karfafawa Aliyyu dan Hussein da cewa: shi bai san kashe Hussein ba, kuma labarin sa bai same shi ba sai da aka kashe shi.

Tabbas cikin abinda muka gabatar na dalilai sun bayyana cewa Yazid bashi da masaniya akan kashe Hussein, tun bama idan mun hada wannan maganar da maganar sahabban da muka ambata a baya, babu wani daga cikin sahabbai wanda ya tuhumi Yazid wajen kashe Hussein,domin haka ya bayyana a fili cewa Yazid bashi da hannu wajen kashe Hussein, amma zuciyar sa, Allah ne yasan abinda yake cikin ta.

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[414] - Addabarani (3/115).
[415] - Addabari (5/380).
[416] - Addabari (5/409).

Domin Sheikhul Islam Ibn Taimaiyyah yace akan Yazid: “Bai umarci da a kashe Hussein ba, kuma bai bayyana farin cikin mutuwar sa ba”[417] ya sake cewa: “Hakika Yazid bai umarci a kashe Hussein ba da ittifakin mallamai, sai dai ya rubutowa Ibn Ziyad wasikar ya hana shi samun shugabancin Iraki, shi kuma Hussein yayi zaton cewa mutanen Iraki zasu taimaka masa, su cika masa alkawarin abinda suka dauka… da azzalumar runduna ta riske shi, sai ya nemi da ya tafi zuwa wajen Yazid, ko ya tafi wani gari, ko ya koma garin sa, basu bashi daya daga cikin wadannan abubuwan ba, har abubuwa sukayi tsanani, sai suka yake shi, har suka kashe shi shahidi, wanda aka zalunta.

Da labari ya ishi Yazid, sai ya bayyana tsananin bakin ciki, kuka ya bayyana a gidan sa, bai kama masa ‘ya’yan sa mata a matsayin bayi ba kwata-kwata, sai dai ma ya girmama iyalan gidan Hussein, ya saka musu, har ya mai dasu zuwa garin su”.[418]

Ya sake cewa: “Abinda mutane da dama suka rawaito, hakika Yazid baiyi umarnin a kashe Hussein ba, bashi kuma da wani nufi akan hakan, sai dai ma shi ya zabi ya karrama shi, ya girmama shi, kamar yadda Mu’awiyah ya umarce shi da hakan”.[419]

Ibn Dulun yace akan Yazid: “Kuma bai inganta ya kashe Hussein ba, kuma baiyi umarni ba, kuma bai yarda da hakan ba, kuma bai kasance yana nan ba lokacin da aka kashe shi, kuma hakan bai inganta daga wajen sa ba, bai dace ayi zaton haka ba har abada”.[420]

Addayyih Annajjar yace: “Alhakin kashe she yana kan:

1- Ubaidullahi dan Ziyad.
2- Shamr dan Zu Aljushum.
3- Umar dan Sa’ad dan Abi Wakkas.

Yazid dan Mu’awiyah ba zai dauki alhakin kasheshi, kuma shi kubutacce ne daga tuhumar kwadaitarwa wajen kashe Hussein”.[421]

Sai an soki Yazid abisa kin daukar wata matsaya fayyacecciya akan Ibn Ziyad ba, ko wadanda suke tarayya wajen kashe shi.

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[417] - Alwasiyyatul Kubra (45).
[418] - Minhsjus Sunnah (4/472).
[419] - Minhsjus Sunnah (4/557).
[420] - Alkaidul Shsrid (13).
[421] - Addaula Al’umawiyyah (103).

Wannan Sheikhul Islam yake cewa: “Sai daishi duk da hakan –ai nuna bakin ciki akan kashe- bai taimakawa Hussein ba, kuma baiyi umarni a kashe wanda ya kashe shi ba, haka nan bai dauki fan sa ba”.[422]

Ibn Kathir yace: “Saishi (Yazid) bai saukar da (Ibn Ziyad) daga gwamna ba, baiyi masa wata ukuba ba, bai aikata masa wasika yana aibata shi akan haka ba, Allah ne masani”.[423]

Duk wadannan abubuwan da Sheikhul Islam da wanin sa suka ambata abubuwa masu mahimmanci sosai, sai dai sanin yanayin da ake ciki a wancan lokacin zai sa ayi bincike mai zurfi domin tattauna wannan ra’ayi.

Kufa gari ne wanda bashi da aminci, an santa da tawayen ta, da fitintinun ta, da kungiyoyin ta, da Nu’uman dan Bashir yayi shugabancin ta, shugabanci ya kusa kubucewa daga hannun sa, da Yazid ya tura Ibn Ziyad gwamnan Kufa, ya samu damar ya dawo da al’amura kamar yadda suke, ya gama shugabannin tawaye na Kufa gaba dayan su.

Kai har bayan kashe Hussein yanayin zaman lafiya a Kufa ya kara tabarbarewa sosai, kuma bana zaton Yazid zai samu wani shugaban da zai iya irin abinda Ibn Ziyad yayi na kokari da juriya ba, sannan su mutanen Kufa ba zasu yarda da shugabancin Yazid ba, ko a cire Ibn Ziyad ko a bar shi hakan bai shafe su ba, abinda yake zuciyar su na kiyayya ga daula ba zai gushe ba.

Da Yazid zai canja Ibn Ziyad to da abubuwa da yawa zasu iya faruwa sosai, watakila ma da za’a samu gamammen tawayen da mutanen Kufa da masu radadin kashe Hussein zasuyi, wanda zai jawo fitintinun da basu da iyaka, kamar yadda bayan lokaci kadan ya faru a Kufa da sunan tawayen masu tuba.

Amma bibiyar wadanda suka kashe Hussein, ba abu ne mai sauki ba, wannan shine irin halin tashin hankalin da Aliyyu (R.A.) ya shiga bayan kashe Uthman (R.A.), hakan zai iya faruwa ga Yazid idan yace zai shagaltu da wadanda suka kashe Hussein (R.A.).

Tabbas aikin da Suleiman dan Sard wanda ya jagoranci rundunar ‘yan tawayen masu tuba a Kufa zai bayyana mana hatsarin wannan lamari a fayyace, hakika Ibn Sard ya riski cewa wadanda suka kashe Hussein suna Kufa, tare da haka ya fuskanci yakar Ibn Ziyad, maimaikon yakar wadanda suka kashe Hussein a Kufa, yace da mutanen sa: “Ni na kalli abinda kuke ambata, sai naga wadanda suka kashe Hussein sune manya-manyan mutanen Kufa, jaruman larabawa ne,

[422] - Minhsjus Sunnah (4/558).
[423] - Albidatu wannihayah (9/204).

za’a nemi jinin sa a wajen su, idan suka san abinda kuke nufi, suka san su ake nema, to tabbas zasu kasance masu yakin ku da dukkan karfin su, sai na kalli wadanda suka bini daga cikin ku, sai nasan da sun fito, to da ba zasu rama kisan da akayiwa Hussein ba, kuma ba zasu tsira da kawukan su ba”.[424]

Wannan ne zai bayyana dalilan da yasa Yazid bai bibiyi wadanda suka kashe Hussein ba, tun bama daga bangaren daular Umaiyawa ba.

Kuma wannan ba al’amari ne mai sauki ba, domin kashe wadanda suka kashe Hussein yana nufi bibiyar daidaikun mutane na kabiloli da dama, wadanda suke da karfi wajan siyasa da makamai.

Zamu sake cewa a karshe hakika mu musulmai muna yin hukunci ne a zahiri, ba abisa abinda zuciya take boye da shi ba ne, Allah ne kadai yasan abinda yake cikin zuciya, a zahiri Yazid bai umarci da a kashe Hussein ba, kuma bai yarda da hakan ba, ko da ya kasance ba’a wanda za ace anyi masa afuwa bane akan wannan lamarin saboda shine shugaban daula, to al’amarin sa yana wajen Allah, idan yaga dama ya azabtar dashi, idan yaso yi masa rahama, amma ra’ayin mu akan sa a takaice yana cikin fadin Ibn Taimiyyah: “Bazamu zage shi, kuma bazamu so shi ba, domin shi bai kasance mutumin kirki ba, ballantana mu so shi, mu kuma bama zagin wani daga cikin musulmai da sunan sa”.[425]

Muna rokon Allah da ya azurta mu dacewa da daidai, a cikin maganganun mu da ayyukan mu.

Na Uku: Bayanin Gaskiyar Inda Kan Hussein (R.A.) Yake:
Abinda yasa aka samu sabanin inda kan Hussein yake, shine kaburburan da aka gina shi a garurwan musulmai da cewa kabarin Hussein ne, wai anyi ikirarin cewar kabarin Hussein yana Damashk da Rikka da Askalan da Qahira da Karbala’i da Madinah.

Abinda yasa akayi wannan ikirarin shine jahilcin inda kan Hussein yake a gaskiyan ce, idan muna son samun gaskiyar labari shine mu bibiyi tarihin inda kan yake tun daga gama yakin Karbala’i.

Hakika ya tabbata an dauki kan Hussein a tasa an aika shi wajen Ibn Ziyad, sai ya dunga tsikarar sa da sanda a hannun sa, sai Anas dan Malik (R.A.) ya mika masa yace: “Hakika ya kasance mafi kamanceceniyar su ga Manzon Allah (S.A.W.)”.[426] Sannan bayan haka riwayoyida ra’ayoyi sun banbanta sosai akan inda kan Hussein yake.

[424] - Addabari (5/558-559), da Alkamil na Ibn Athir (4/162).
[425] - Majmu’ul fatawa (4/487).
[426] - Bukhari (3748).

Zan ambaci abinda aka ambata tun daga farkon lamari har zuwan kan Hussein zuwa Sham, ina cewa:

Dabarani ya rawaito daga Laith dan Sa'ad yace: "Hussein yaki yarda da a kaskantar dashi, sai suka yake shi, suka kashe shi, suka kashe 'ya'yan sa biyu da mutanen sa wadanda sukayi yaki a bayan sa, a wani waje da ake kiran sa Addif, sai aka tafi da Aliyyu dan Hussein da Fadimah 'yar Hussein wajen Ubaidullahi Ibn Ziyad, (dan sa) Aliyyu a lokacin ya balaga, sai ya aika dasu wajen Mu'awiyah (R.A.), sai yasa aka sa Sakinah karkashin gado, saboda kada taga kan Baban ta, ya sanya Aliyyu dan Hussein a cikin mari, sai ya ajiye kan ya tsokare shi da sanda akumatun sa, yace: muna bakin ciki sosai akan mutanen da suka kasance mafi soyuwa a gare mu, alhalin sun kasance mafi saba mana, masu zalumci a kan mu..".[427]

Wannan hadisin sanadin sa bai inganta ba, saboda Laith dan Sa'ad bai riski lokacinda abin ya faru ba, domin hakika shi an haife shi ne a shekara ta casa'in da hudu[428], yakin Karbala'i ya faru ne a shekara ta sittin da daya.

Haka nan Dabarani ya sake fitar da kwatankwaciyar wannan kissar amma daga Abu Mukhnaf, shima sanadin bai inganta ba, saboda Abu Mukhnaf mallamai sunyi bayanin halin sa.

Abu Hatim yace: "Ba'a karbar hadisin sa".[429]

Yahya dan Ma'in yace: "Ba amintacce ba ne".[430]

Kuma a cikin sanadin da akwai Abu Hamzah Ath'thumaliy, Imam Nasa'i yace: "Ba amintacce ba ne".[431]

Hakika an rawaito wai da aka kai kan Hussein wajen Yazid sai ya fashe da kuka, ya nema masa gafara, yace: "Tur dad an Murjanah! Allah ya aikata abinda yaso dashi, na rantse da Allah da ace yana da dangantaka dashi, to da bai aikata hakan ba".[432]

Sai dai a sanadin wadannan hanyoyin da akwai mutumin da ba'a sanshi ba, saboda hakan wannan ma bai ingantaba.

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[427] - Addarani (3/104).
[428] - Siyaru a'alamun nubala'i (15/137).
[429] - Aljarhu wa Atta'adil (7/182).
[430] - Tarikhud Dauri (3/366).
[431] - Mizanul I'itidal (1/363).
[432] - Asabul Ashraf (3/422-423), Addabari (5/393), Al'abadil wal Manakir (1/165).

Saboda haka Ibn Taimiyyah da ragowar mallamai sukayi inkarin kai kan Hussein zuwa wajen Yazid, Ibn Taimiyyah yace: "Hakika abinda ya tabbata a Bukhari cewa kan an dauke shi ne an kaishi wajen Ibn Ziyad ne, sai ya kasance yana tsikarar sa akan kuncin sa, a gaban Anas dan Malik, a cikin Musnad kuma a gaban Abu Barzah Al'aslamiy, sai dai wasu sun rawaito da sanadi mai rauni wai hakan ya faru ne a gaban Yazid, wannan bai inganta ba, saboda Abu Barzah da Anas sun kasance suna Iraki ne, ba Sham ba, Yazid dan Mu'awiyah ya kasance a Sham, bai kasance a Iraki ba a lokacin da aka kashe Hussein, duk wanda yace hakika ya tsikari kan Hussein da sandar sa, a gaban Anas da Abu Barzah a gaban Yazid, to makaryaci ne babba, wanda aka tabbatar kishiyar hakan da dalilai masu yawa… (bayan ya ambaci jimamin da Yazid yayi dabakin cikin kashe Hussein, sai ya cigaba da cewa:) wannan da makamancin sa cikin abubuwan da aka rawaito da sanadin sa, sune mafi inganci sama da wanda aka rawaito da sanadi mai tsananin rauni, abun nufi shine dauko kan Hussein zuwa Sham a lokacin Yazid, bashi da asali, to ta yaya za'a dauko kan bayan mutuwar Yazid?! Sai dai tabbatacciyar magana itace dauko kan Hussein daga Karbala'i zuwa wajen gwamnan Kufa Ubaidullah dan Ziyad, kuma abinda mallami suka ambata shine an binne shi a Kufa ne".[433]

Hakika daga cikin riwayoyi sunzo akan cewa an kawo kan Hussein Sham, amma gaba dayan su, basu inganta ba.

Bayan munyi bayanin cewa magana mafi rinjaye itace kan Hussein baije Sham ba, to wasu riwayoyin sun bayyana cewa an binne kan a daya daga cikin wannan wurare:

1- Karbala'i.
2- Rikkah.
3- Askalan.
4- Alkahirah.
5- Madinah.

Saboda mu kai ga matsaya ingantacciya akan sha'anin inda aka binne kan Hussein zamu bujuro da riwayoyin da suka yi bayanin hakan, sannan mu duba sanadin su, sannan bayan bincike mai zurfi mu fitar da matsaya akan gaskiyar inda aka binne kan Hussein.

<u>Na daya:</u> Karbala'i:

Babu wani dalili da yake nuna kan Hussein an binne shi a Karbala'i, sai dai wasu labaru wadanda basu da kima, saboda wadanda suka rawaito suba adilai bane, sun ce wai an mayar da kan Hussein Karbala'i an binne shi kusa da

[433] - Majmu'ul Fatawa (27/469).

gangan jikin Hussein, amma bayan kwana arba'in da kashe shi, babu wani mallamin tarihi da ya fadi wannan maganar kwata-kwata, kawai an kirkiro ne domin kara gaba da Yazid, Abu Nu'aim yayi inkari akan wanda yace yasan inda kabarin Hussein yake.[434]

Hakika Ibn Jarir ya bayyana cewa wajen da aka binne shi, an daidaita shi, har babu wanda ya isa ya gane wajen.[435]

<u>Na biyu:</u> Arrikkah:
Jikan Ibn Aljauziy ne kawai shi kadai ya kawo labarin wai an binne kan Hussein a Arrikkah,yace: "Hakika kan yana masallacin Arrikkah kusa da ruwan furat, hakika lokacin da aka zo da kan Hussein wajen Yazid dan Mu'awiyah yace: "Hakika zan aikawa iyalan abi Mu'iyd da kan Uthman", sun kasance suna Arrikkah, sai suka binne shi a wani bangare na gidan su, sannan aka shigar da gidan su cikin masallaci da aka fadada shi, saboda gidan yana jikin masallaci ne.[436]

Wannan labari bashi da asali, kuma riwayar ma bata da sanadi, sannan shi jikan Ibn Aljauziy ya mutu ne a shekara ta 654, ya akayi yaga wannan lamari?! Kuma shi kan sa ba amintacce ba ne kamar yadda yazo a cikin Mizanul I'itidal, sannan kuma wannan labari nasa ya sabawa abinda yazo daga amintattun mallamai.

<u>Na biyu:</u> Askalan.
Shablangiy yace: "Wasu mutane sun tafi akan cewa Yazid ya umarci da a kewaya da kan Hussein garuruwa, sai aka kewaya da shi, har aka zo Askalan, sai gwamnan Askalan ya binne shi a can".[437]

Wannan ta Shablangiy tana da tsananin rauni sosai, kuma ta sabawa riwayoyi masu inganci wadanda suka nuna yadda Hussein ya karrama iyalan Hussein da suka kai wajen sa, kuma ta yaya ma hakan zai kasance ace an kewaya da kan Hussein garuruwa batare da musulmai sun tasirantu da wannan mummunan aiki ba?!

Ibn Taimiyah yayi inkarin samuwar kan Hussein a Askalan, [438] Ibn Kathir ya bishi akan hakan.[439]

<u>Na hudu:</u> Alkanirah:

[434] - Tarikhul Bagdad (1/143-144), Ibn Asakir a tarjamar Hussein (276), Ibn Kathir (9/205).
[435] - Ibn Kathir (9/205).
[436] - Shakhsiyyatul Islamiyyah na Akkad (3/298).
[437] - Nurul Absar (121).
[438] - Tafsiru Suratil Ikhlas na Ibn Taimiyyah (264).
[439] - Albidayah wan nihayah (9/205).

Yana bayyana wasan da ‘yan shi’a Ubaidiyyun sukayi, yayi tasiri akan mutane da yawa, domin sunyi kokarin cewa wai sune suka fanshi kan daga hannun arna kiristoci akan kudi mai yawan gaske?![440]

Wani daga cikin mallaman wannan zamanin mai suna Hussein Muhammad Yusuf yayi kokarin cewa wai hakika samuwar kan Hussein a Askalan gaskiya ne, duk wanda yayi inkarin hakan wai yayi kuskure!

Ya kafa hujja ne akan wannan karyar tasa da mafarki da abubuwan da suka bayyana ga wasu daga cikin mallamai darikun sufaye, kuma yayi hakan domin son kasar sa, ba wai saboda yanada dalilai masu inganci akan hakan ba.[441]

Abin tambaya ma yaushe ne aka fara ikirarin cewa kan Hussein an binne shi a Askalan?
Annawiyriy yace: “Hakika wani mutum an nuna masa a mafarki inda kan Hussein yake a Askalan, sai yahaka wannan wajen yaga kan, wannan kuwa ya faru ne a zamanin mulkin Almuntasir bil lah, dan shi’a bangaren Ubaidiyyah gwamnan Masr, da Wazaratu Badr Aljamaliy, sai aka gina masa babban kabari a gidan Badr Aljamaliy a Askalan”.[442]

Al’afdhal ya mike bayan haka ya fitar dashi, ya feshe masa turare, ya sanya shi a wani waje na daban a Askalan, ya gina masa kabari babba”.[443]
Mallamai da dama sunyi inkarin samuwar kan Hussein a Misr, daga cikin su da akwai:

1- Ibn Dakik Al’iyd.
2- Abu Muhammad Ibn Kalaf Addamyiydiy.
3- Abu Muhammad Ibn Qasdalaniy.
4- Abu Abdullahi Alkurdubi.

Da sauran su.[444]

Wannan ya tabbatar mana da cewa ‘yan shi’a ne suka kirkiro wannan kabari domin hidimar addinin suna bautar kaburbura, wannan ya jawo musu cewa sun mutu amma zunuban su yana bin su kaburburan su, domin sun sunnantawa mutane mummunan aiki.

Ibn Taimiyyah yace: “Wasu daga cikin nasara suna cewa da wasu daga cikin musulmai: muna da shugaba namiji da shugaba mace, kuma kuna da shugaba

[440] - Duba Albasa’ir (121).
[441] - Duba AlHhussein Sayyid Ashshabab Ahlil Jannah na Hussesin Muhammad Yusuf (149-153).
[442] - Nihayatul Arib (20/478).
[443] - Itti’azul Hunafa’i na Almakriziy (3/22).
[444] Ra’asul Hussein na Ibn Taimiyyah (186-187).

namiji da shugaba mace, muna da shugaba Almasihu da shugaba Maryam, ku kuma kuna da shugaba Hussein da shugaba Nafisah".[445]
Ka duba wannan jahilcin yadda yasa suke biyayya ga Nasara, suka sabawa musulmai masu gaskiya.

<u>Na biyar:</u> Madinah:
Duk garuruwan da muka ambata bai tabbata bisa dalilai cewa kan Hussein yana daya daga cikin su ba, babu inda ya rage mana sai Madinah.

Ibn Sa'ad ya rawaito: Hakika Yazid ya aika da kan Hussein zuwa Umar dan Sa'ad gwamnan Madinah, sai ya sanya shi a likkafani, ya binne shi a Baki'u, kusa da kabarin Babar sa Fadimah 'yar Manzon Allah (S.A.W.).[446]

Albalazariy ya rawaito daga Abdullahi dan Muhammad dan Umar dan Aliyyu dan Abi Dalib yace: "Hakika kan Hussein, Yazid ya aika shi ne wajen Amru dan Sa'id gwamnan Madinah".[447]

Wannan riwayar ta daya ne daga cikin Ahalulbaiti, babu shakka jikokin Hussein sune suka fi kowa sanin inda kan Hussein yake, akan haka maganar su za'a gabatar akan maganar wasun su akan sha'anin kan.

Sannan idan munyi duba zuwa yadda Yazid ya mu'amalanci Hussein, da yadda ya nuna nadamar sa akan kashe shi, sai ya kasance yana daga cikin abinda ya nuna a gaban iyalan Hussein, shine girmama kan Baban su, kuma ya aika kan zuwa gwamnan Madinah ya umarce shi da ya binne shi a gefen kabarin Babar sa, da haka ya aikata mafi karancin abinda zai iya akan kiyaye martabar Hussein da iyalan sa, da sahabbai da tabi'an da suke Madinah.

Abinda zai karfafi wannan ra'ayin shine fadin Hafiz Abu Ya'ala Alhamadaniy: "Hakika kan Hussein an binne shi ne kusa da mahaifiyar sa Fadimah (R.A.), wannan shine mafi ingancin abinda aka fada a wannan mas'alar".[448]

Wannan shine abinda mallamai sanin nasaba suka tafi akan sa, kamar su:

1- 1-Zubair dan Bakkar.
2- 2-Muhammad dan Hassan Almakhzumiy.[449]
3- Ibn Abid dunya.
4- Abu Almu'aiyad Alkhawarizmiy.
5- Abul Faraj Ibn Aljauziy.[450]

[445] - Ra'asul Hussein (164).
[446] - Ibn Sa'ad (5/238), Tarikhul Islam (20).
[447] - Ansabul Ashraf (3/217), sanadin bai inganta ba.
[448] - Attazkirah na Qurdubi (2/295).
[449] - Attazkirah na Qurdubi (2/295), Nurul Absar (121).

6- 6- Ibn Taimiyyah.

Duk wadannan sun tabbatar da cewa kan Hussein an binne shi a Madinah, a makabartar Baki'u.

Qurdubi ya bisu akan haka,[451] Azzarkani yace: "Ibn Dahiyyah yace: Babu wata magana data inganta bayan wannan".[452]

Akan haka kenan kan Hussein ya tabbata cewa an binne shi ne a Madinah kusa da Babar sa Fadimah (R.A.) shine yake daidai da abinda riwayoyi ingantattu suke dashi na girmamawa da tausayawa da Yazid yayiwa iyalan Hussein sannan wannan shine yayi daidai da abinda Yazid ya tura da kan zuwa madinah domin a binne shi kusa da Babar sa (R.A.).

<u>Na Hudu:</u> Adalci Akan Tawayen Hussein (R.A.):

Hakika kowacce musiba da fitina wacce ta samu musulmai babu makawa da ayi karatunta da a nemi mafuta, wannan kuwa saboda abinda ya faru akan ijtihadi ya bayyana, wanda akayi akan kuskure da wuce gonada iyaka, kuma a rarrabe tsakanin tushe da tsarin musulunci, da tsakanin tausayi mara tushe da bakar soyayya.

Tawayen Hussein ga Yazid da fitar sa zuwa Iraki ya kasance domin neman Khalifanci ne, sannan kashe shi bayan haka ya haifar da matsaloli masu yawa, ba wai karshen sakamakon kashe shi ba kawai, a'a ana maganar hukuncin shari'a ne wanda za'a iya yin sa akan wannan tawayen nasa, wannan zai sa'a gano shi karkashin sunnar Annabi (S.A.W.) inagantacciya.

Hakika bincike sosai akan tawayen Hussein ga Yazid, da kula da karanta riwayoyin tarihi akan wannan yakin, wannan ya sanya wani yana zaluntar ta yadda yake ganin cewa Hussein yayi tawayen yiwa shugaba biyayya, wai kuma abinda ya same shi, sakamako ne na adalci, wannan daidai da abinda ya tabbata a sunnah na wajibcin yiwa shugaba biyayya.

Hakika Annabi (S.A.W.) yana cewa: "Duk wanda yake nufin ya raba kan musulmai alhalin kan su a hade yake, to ku dake shi da takobi, ko yaya ya kasance".[453]

Suyudi yace: "Munufa ku dake shi mai girma shi ko makaskanci ne, haka wannan ma'anar ta game".[454]

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[450] - Arraddu alal muta'assib Al'anid na Ibn Aljauziy (17).
[451] - Attazkirah (2/295).
[452] - Mashahidus safa na Musdafa Assafawiy (10).
[453] - Muslim da sharhin Nawawiy (12/241).

Imam Nawawiy yace yana mai sharhin wannan hadisin: “Umarnin a kashe wanda yayiwa shugaba tawaye ko yayi nufin raba kalmar musulmai, da makamantan haka, da yayi hani akan haka, idan bai dena ba to sai a yake shi, idan ba za’a iya kubuta daga sharrin sa ba face sai an kashe shi, to sai a kashe shi, jinin ya zube a banza”.[455]

A wannan hadisin da makamantan sa, Annabi (S.A.W.) ya karfafa cewa sakamakon wanda yayiwa shugaba tawaye sakamakon sa shine kisa, saboda yazo ne domin ya raba hadin kan musulmai.

Wasu wai suna cewa Ibnul Arabiy yace: hakika an kashe Hussein da umarnin Kakan sa Annabi (S.A.W.).

Haka nan rashin fahimtar darikar Karramiyyah suka ce: “hakika Yazid yayi zalumci, saboda hakika ya halatta da aka saka masa da sakamakon aikin sa, a kashe shi”.[456]

Amman wasu sun tafi akan cewa halarcin abinda Hussein ya aikata, wai dalilin su ai Hussein yafi Yazid falala.[457]

Amman wasu sun sanya tawayen Hussein tawaye ne daidai da shari’a, saboda bayyanar ababan ki daga Yazid.[458]

Sai dai mu idan mun dawo tattauna mas’alar tawayen Hussein da kashe shi zamu ga cewa al’amarin ya sabawa yadda bangarorin nan guda biyu, saboda shi Hussein bai yiwa Yazid mubaya’a ba kwata-kwata, ya kasance ya nisanci mutane a Makkah, har saida ‘yan sakon mutanen Kufa suka zo wajen sa da wasikun suna neman yaje wajen su.

Da Hussein yaga yawan wadanda sukayi masa mubaya’a, kuma da dan dan uwan mahaifin sa Muslim dan Akil ya tabbatar masa da gaskiyar hakan, sai yayi zaton mutanen Kufa basa son Yazid, sai ya tafi wajen su.

Har zuwa yanzu zamuga hakika Hussein bai aikata wani abin kuskure a shari’ance ba, wanda ya sabawa nassosi, tun bama idan mun san wani yanki na wasu hadisai sunzo ne domin bayanin wani yanki na tawaye,

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[454] - Akduz zabrajad na Suyudi (1/264).
[455] - Sharhin Muslim na Nawawiy (12/241).
[456] - Nailul Awdar (7/362).
[457] - Nailul Awdar (7/362).
[458] - Almukaddimah ta Ibn Khldun (1/271).

An Karbo daga Ibn Umar (R.A.) daga Annabi (S.A.W.) yace: “Duk wanda ya dauke hannun yin biyayya, to ba shi da wata hujja ranar kiyama, duk wanda ya mutu alhalin ya rabu da jama’a, to hakika yayi mutuwar irin mutanen jahiliyyah”.[459]

An karbo daga Abu Hurairah (R.A.) yace: Manzon Allah (S.A.W) yace: “Sallar farilla zuwa wacce take binta, suna kankare zunubin dake tsakanin su, haka nan daga juma’a zuwa juma’a, haka nan Ramadhan zuwa Ramadhan, suna kankare zunubin dake tsakanin su, sannan bayan haka yace: sai dai idan mutum yayi daya daga cikin abubuwa ukun nan, -yace: sai nasan wannan abu zai faru-, face sai wanda yayi shirka da Allah, da wanda ya warware mubaya’a, da wanda ya bar sunnah, amma warware mubaya’a, shine kayiwa mutum mubaya’a sannan ka saba masa, ka yake shi da takobin ka, amma barin sunnah, shine fita daga cikin jama’a”. [460]

Hakika sahabbai sun tsoratar da Hussein akan kada ya tafi Kufa suka yi masa nasihohi, saboda sun san za’a kashe shi, kuma zai sanya kan sa cikin fitina, wannan kuwa saboda sanin su da karyar mutanen Iraki, face hakika shi ya saba musu, baiji maganar suba.

Kuma Hussein bai fita domin yayi yaki ba, sai dai yayi zaton mutane zasuyi masa biyayya ne, da yaga sun rabu dashi sai ya bukaci ya koma garin sa, ko ya tafi wani gari, ko ya tafi wajen Yazid.[461]

Ibn Ziyad ya tsanantawa Hussein duk da saukin da Hussein yayi na kokarin sulhu, sai dai Ibn Ziyad ya nemi Hussein ya sauka akan hukuncin sa, sai Hussein yakai yarda da hakan, saboda babu wanda yasan karshen sa sai Allah, kuma watakila ma hukuncin sa shine kisa, ko wulakanta shi, da kaskantar dashi, kai da ma abubuwa masu yawa.

Kuma ai bama a saukar da wani akan hukuncin shugaba sai dai kafirai wadanda ake yaka makiyan addini, Hussein baya daga cikin wannan yankin, saboda shi yana daga cikin mafi falalar musulmai da shugaban su, saboda haka Ibn Taimiyyah yace: “-Ibn Ziyad- ya nemi (Hussein) da ya kaskantar dashi, wannan kuma ba wajibin sa ba ne”.[462]

[459] - Sharhun Nawawiy (12/234).
[460] - Ahmad (12/98).
[461] - Minhajus sunnah (4/42).
[462] - Minhajus sunnah (4/550).

Muhammad dan Daruzah yayi kokarin bawa Ibn Ziyad mafita akan kashe Hussein da yayi, yace: “Da Hussein ya dage da yin yaki, fuskantar sa da yakar sa ta kasance tana da dalilai ta fuskar shari’a da fuskar siyasa”.[463]

Amma bayanin gaskiya shine Ibn Ziyad ne ya sabawa fuskokin shari’a da dama har ya kai ga kashe Hussein (R.A.).

Amma fadin Annabi (S.A.W.): “Idan wani yazo yana jayayya dashi (akan shugabancin), to ku daki wuyan sa”.[464]

Imam Nawawiy wajen sharhin wannan hadisin yace: “fadin sa (to ku daki wuyan sa), ma’anar sa shine: ka hana na biyun domin shi ya fita ne daga da’ar shugaba, idan ba zai hanu ba saida yakin sa, to sai ku yake shi, idan yakar tasa ta kai ga kashe shi, to ya halatta ku kashe shi, babu wani abu da za’a biya, saboda shi azzalumi ne mai wuce gonada iri ne akan yakin sa”.[465]

Akan hakan azzalumi zai kasance Ibn Ziyad ne shi da rundunar sa wadanda suka kashe Hussein bayan sunki karbar abinda Hussein ya bijuro musu na sulhu. Sannan nasihohin da sahabbai suka yiwa Hussein kada a fahimce su akan suna nufin Hussein yayi tawaye ga Yazid, jinin sa kenan ya halatta! Kamar yadda Yusuf Al’ish[466] ya tafi akan hakan, bahaka bane, sai daisu sahabbai sun san hatsarin da yake karkashin hakan, domin sanin su ga mutanen Iraki cewa makaryata ne, mayaudara ne, lallai nasihohin su suna daukar wannan ma’anar ne kawai.

Ibn Khaldun yana cewa: “Sai wannan ya nuna kuskuren Hussein amma a al’amuran duniya, wanda hakan kuskure a cikin sa bata cutarwa, amma a hukuncin shari’a baiyi kuskure ba, saboda shi ya tafi ne akan kyakkyawan zaton sa, zaton saya kasance zai iya aikata hakan”.[467]

Amman sahabbai sun kasance a Hijaz da Sham da Masr da Irak, wadanda basu yarda da abinda Hussein yayi ba, basuyi masa inkari ba, basu ce yana da zunubi ba, saboda shi mujtahid ne, shi kuma abin koyi ne ga mallamai masu ijtihadi.[468]
Ibn Taimiyyah yace: “Hadisan da Annabi (S.A.W.) yake umartar a kashe wanda ya rabu da jama’a, basu shafe shi ba, domin shi bai rabu da jama’a ba, ba’a kashe shi ba face yana mai neman komawa garin sa, ko zuwa wani gari, ko wajen Yazid, saboda haka ya shiga cikin jama’a, ya nisanci rarraba kan

[463] - Tarikh Jins Al’arabi (8/383-384).
[464] - Sharhin Muslim (12/233-234).
[465] - Sharhin Muslim (12/234).
[466] - Addaulah Al’umawiyyah (268).
[467] - Almukaddimah (1/272).
[468] - Almukaddimah (1/271).

musulmai, duk mai neman hakan ma mutum ne kaskantacce cikin mutane to da wajibine a karba masa, to ta yaya bai zama wajibi da a karbawa Hussein ba[469], ba'a yake shi wai yana mai neman shugabanci ba, sai dai shi an kashe shi alhalin ya bijuro da zai tafi daya daga cikin waje guda uku… sai daishi an kashe shi alhalin yana kare iyalan sa, an kashe shi akan zalunci ne".[470]

[469] - Minhajus Sunnah (4/556).
[470] - Minhajus Sunnah (6/340).

ABINDA MUKE KUDURCEWA AKAN KASHE HUSSEIN (R.A.)

Bayan mun kai ga yin bayanin cewa hakika Hussein (R.A.) an kashe shi akan zalunci, kuma yayi shahada, to kuma abinda muke kudurcewa akan kashe shi (R.A.) ya kasance kamar yadda Takiyyul deen Ibn Taimaiyyah ya fada ne:

"Amma kashe Hussein (R.A.) babu makawa hakika shi an kashe shi ne wanda aka zalunta shahidi, kamar yadda aka kashe makamantan sa cikin wadanda aka zalumta shahidai, kuma kashe Hussein sabon Allah ne da Manzon saga wanda ya kashe shi, ko ya taimaka akan kashe shi, ko ya yarda da hakan, wadanda sabon Allah ne wacce ta shafi musulmai iyalan sa da wasun su, shi kuma akan kan sa ai shahada ce da daukaka darajar sa, da girman matsayin sa.

Hakika shi da dan uwan sa rabon Allah ya same su tuntuni, wacce ba'a samun ta saida wani nau'i na bala'i, ba wanda ya kasance yana da falala mai yawa cikin iyalan gidan su, domin su an raine su a cinyar musulunci, cikin daukaka da aminci, wannan ya mutu alhalin an sanya masa guba, wannan kuma an kashe shi, saboda su samu martabar masu rabo, da rayuwar shahidai".[471]

Wannan itace magana tsaka-tsakiya ta masu gaskiya a cikin wannan mas'alar, wacce bata wuce gonada iyaka a cikin ta ko tawaya".[472]

Kuma muna kudurce cewa Hassan da Hussein sune shugaban matasan 'yan aljanna, kamar yadda ya tabbata daga gare shi (S.A.W.).[473]

Muna kudurce hakika Manzon Allah (S.A.W.) yana son Hassan da Hussein (R.A.), yana cewa: "Hussein daga gare ni yake, nima daga gare shi nake, Allah kaso wanda ya so shi, Hassan da Hussein jikoki ne, cikin jikoki (ai masu daraja)".[474] Mu ma muna son abinda Manzon Allah (S.A.W.) yake so.

Bagdadi yace: "(Ahlus sunnah) sun ce: suna son Hassan da Hussein, da sanannu cikin jikokin Manzon Allah (S.A.W.) kamar Hussein dan Aliyyu, da Abdullahi dan Hussein, da Aliyyu dan Hussein Zainul Abidin, da Muhammad dan Aliyyu dan Hussein wanda aka fi sani da Albakir, da Ja'afar dan Muhammad wanda ka fi sani da Assadik.

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[471] - Minhajus Sunnah (4/550).
[472] - Minhajus Sunnah (4/553).
[473] - Ahmad (3/3).
[474] - Ahmad (4/172) da isnadi ingantacce.

Haka nan maganar su take da gaba dayan ‘ya’yan Aliyyu da tsatson sa, kamar Abbas, da Umar, da Muhammad dan Alhanafiyyah, da duk wanda yabi hanyar iyayen sa masu tsarki”.[475]

Hafiz Ibn Kathir yace: “Dukkan musulmi ya zama wajibi da kashe Hussein ya bakanta masa rai, domin ya kasance cikin manyan musulmai, kuma mallami cikin sahabbai, kuma da ne na ‘yar Manzon Allah (S.A.W.), wacce itace mafificiya cikin ‘ya’yan sa, kuma hakika ya kasance mai yawan bauta da kyauta”.[476]

Hakika magabata sun tsananta magana akan kashe Hussein, har Ibrahim Annakha’iy yace: “Dana kasance cikin wadanda suka kashe Hussein, kuma na shiga aljannah, to danaji kunyar kallon fuskar Manzon Allah (S.A.W.)”.[477]

Sai dai da wani al’amari da ya dace mu kula dashi, shine: hakika kashe Hussein girman sa bai kai girman kashe Annabawa ba, ko marigaya shiga musulunci na farko, da wadanda aka kashe su cikin yakin Musailamah, da kuma shahidan Uhudu, da wadanda aka kashe a Bi’iriul ma’unah, da kuma kashe Uthman, da Aliyyu,[478] wannan kudurun namu akan Hussein ya sabawa wadanda suke wuce gonada iyaka akan sa, domin su suna ganin cewa kashe Hussein shine mafi girman musiba, suna bayyana raki da bakin ciki wanda mafi yawancin sa ma kirkirar sa suke ,kuma riyane,[479] kuma hakika Baban saya kasance mafi falala ne daga gare shi, kuma shi ma an kashe shi ranar juma’a da ya fito yin sallar Asuba, a bakwai ga Ramadhan shekara ta arba’in, amma duk da hakan basa aikata abinda suke aikatawa na bakin ciki da damuwa a kamar yadda suke aikatawa akan ranar kashe Hussein!

Haka nan an kashe Umar dan Khaddab (R.A.) shi kuma shine mafi falala sama da Uthman da Aliyyu, an kashe shi alhalin yana sallah a masallaci sallar asuba, mutane basu dauki ranar da aka kashe shi ranar bakin ciki ba, haka na Assiddik (R.A.) shi kuma shine mafi falala daga Umar (R.A.), amma mutane basu dauki ranar mutuwar sata kasance ranar bakin ciki ba, Manzon Allah (S.A.W.) shugaban ‘ya’yan Annabi Adam a duniya da lahira, Allah ya karbi rayuwar sa, kamar yadda Annabawa suke mutuwa, babu wanda ya dauki ranar mutuwar su a matsayin ranar bakin ciki ba.[480]

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[475] - Alfarku bainal firak (306).
[476] - Albidayah (9/205).
[477] - Tahzibut tahzib na Ibn Hajar (2/306).
[478] - Minhajus sunnah (4/559-560).
[479] - Albidayah (9/204).
[480] - Albidayah (9/205).

Abinda yake da alaka da wannan mas'alar shine ya dace mu san cewa: Hakika mutum mai girma da ilimi da addini cikin sahabbai da tabi'ai da wadanda suka zo bayan su har zuwa tashin kiyama, zai iya yin ijtihadi wanda yake da wani yanki na son zuciya boyayye, sai ya aikata haka amma ba za'a bishi akan haka ba, ko daya kasance cikin waliyyan Allah masu takawa.

Misalin hakan idan fitina ta faru ga bangarori guda biyu, wani bangare ya girmama shi yayi kokarin yabon sa akan aikin da ya aikata, da kokarin yi masa biyayya, wani bangare kuma yana zargin sa, yana kokarin suka cikin shugabancin sa da takawar sa,… a'a watakila ma tana zargin sa cikin imanin sa, harta fitar dashi daga imani, to duk wadannan bangarorin basuyi daidai ba.[481]

[481] - [481] - Minhajus Sunnah (4/542-543).

RUFEWA: TAKAITA ABINDA YA DACE A SANSHI A WAJEN SHAHADAR HUSSEIN (R.A.)

Bayan munyi bayanin tarihin Hussein da abubuwanda suka faru har zuwa shahadar sata har abada, abinda yayi ragowa shine hakika musulmi koda yana bakin ciki da abinda ya samu jikin Annabi (S.A.W.), sai dai hakan ba zai sanya shi ya fita daga tsari da umarnin da Annabi (S.A.W.) yayi, wanda mallaman fikuhu suke tsananin kokarin kwadayin kasancewa akan ta, da yin rigegeniya akan ta, suke umarnin mutane da riko da ita, da yin aiki da ita.

Ga mu zamu ambaci kadan daga cikin maganganun su:

Alkulainiy ya rawaito da sanadin sa zuwa Ja'afar Assadik cewa ya fassara fadin Allah madaukaki: {Basa saba maka akan abubuwa kyawawa},[482] da cewa: {abubuwa kyawawa} sune: kada su yaga aljihun su, ko su mari fuska, ko su dinga addu'a mummuna, ko su dinga yawan zuwa kabari, ko su bakanta kayan sawa, ko su bar gashi ba tajewa".[483]

Annuriy Addabrasiy ya rawaito daga Ja'afar Assadik hakika yace: "Duk wanda Allah yayi masa wata ni'ima, sai yazo ya nuna farin cikin akan wannan ni'imar da abin kida, to hakika ya kafirce mata, duk wanda aka jarrabe shi da wata musiba, sai yazo wajen nuna bakin ciki da mai kukan mutuwa, to hakika ya lalata ladan ta".[484]

A Mustadrak Alwasa'il daga Jabir Al'ansariy yace: Manzon Allah (S.A.W.) a rashin lafiyar da aka karbi ran sa yace da Fadimah: "Na Baba na da Baba ta fansar ki! Ki aiko min da mijin ki,… Fadimah tana wajen sa tana kuka, tana cewa: Ya bakin ciki na da rabuwa da kai ya Baba na, sai Annabi (S.A.W.) yace da ita: "kada ki yaga aljihun ki akaina, kada ki yayyaga fuska saboda ni, kada ki dinga mummunar addu'a akaina".[485]

An karbo daga Ibn Mas'ud yace: Manzon Allah (S.A.W.) yace: "duk wanda ya daki kunci, ko ya yaga aljihu, baya daga cikin mu".[486]
Ja'afar Assadik yayi wasiyya da mutuwa tazo masa cewa: "kada wanda ya daki fuskar sa saboda ni, ko ya yaga aljihu saboda ni, babu wata matar da zata yaga aljihunta, face an kara azaba, idan ta kara, sai a kara".[487]

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[482] - Suratul Mumtahinah (12).
[483] - Alkafiy na Alkulainiy (5/526-527).
[484] - Mustadrak Alwasa'il (2/450).
[485] - Mustadrak Alwasa'il (2/451).
[486] - Mustadrak Alwasa'il (2/452).

Mallamin shi'an nan Nurud deen Assamhudiy yayi mana bayani a takaice akan yadda ya wajaba mu aikata akan shahadar Hussein, yace: "Ka sani Allah ya datar dani da kai, cewa: abinda ya sami Hussein na shahada ranar Ashura, ai karama ce daga Allah wacce ya karrama shi da ita, da kusanci zuwa gare shi, da Karin daraja a wajen Allah Madaukaki, da kari akan darajar Ahlulbaiti masu tsarki, domin kuma ya kaskantar da wadanda suka zalumce shi, suka wuce iyaka akan sa, hakika Annabi (S.A.W.) da aka tambaye shi, su wanene mafi tsananin bala'i, cewa yayi: "Annabawa ne, sannan salihai, sai masu biye musu da masu biye musu, ana jarrabar mutum abisa kwatankwacin imanin sa, idan ya kasance yana da karfi akan addinin sa, sai a kara masa jarrabar sa, idan ya kasance yana da sako-sako a addinin sa, sai a rage masa, bala'i ba zai gushe ga mumini ba, har sai yayi tafiya akan kasa, bashi da zunubi ko daya".

Mumini idan ranar Ashura tazo masa, ya tuna abinda ya samu Hussein, sai ya shagaltu da istigfari, kamar yadda Allah Madaukaki yayi umarni a lokacin musiba, domin ya samu ladan da aka tanadar masa idan yayi hakan a cikin fadin Allah mai girma: {Irin wadannan suna da yabo daga Ubangijin su da rahama, kuma wadannan sune shiryayyu},[488] ka kula da sakamakon musiba, da abinda Allah ya tanadarwa masu hakuri, ta yanda yace: {Hakika (Allah) yana cikawa masu hakuri ladan suba tare da lissafi ba},[489] kuma mutum ya shaida cewa wannan jarrabar daga Allah take, sai jarrabar ta kasance ta tafi, radadin ya gushe, idan yasan duk daga Allah ne, Allah Madaukaki yace: "Kayi hakuri da hukuncin Ubangijin ka hakika kai kana idanuwan mu}.[490]

Muna rokon Allah daya hadamu da Hussein (R.A.) kakan sa Musdafa (S.A.W.).

Mun Godewa Allah Madaukaki.

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[487] - Mustadrak Alwasa'il (2/456).
[488] - Suratul bakarah (157).
[489] - Suratuz zumar (10).
[490] - Suratud dur (4).