Fifita Wasu

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Fifita Wasu Fifita wasu a kanmu yana daga cikin manyan dabi'u da aka yi umarni da koyi da su a addinin musulunci madaukaki, da wannan halin mai girma ne aka samu cigaba a wannan duniya kuma aka samu daidaita lahira, idan babu wanan hali to fa ba yadda za a yi a samu sadaukarwa da kokarin kai domin samar da gyara da horo da kyakkyawa da hani daga mummuna a cikin al'umma, wasu ruwayoyi sun zo da cewa ita wannan dabi'a ta fifita wasu a kan kawukanmu tana daga mafifitan halaye na gari[1], kuma alama ce ta bayin Allah na gari[2]. Yawancin abin da ya sanya al'ummarmu ci baya a wannan zamanin ya taso ne daga rashin wannan halayya mai kyau ta gari, kuma abin da ya sanya al'ummar farko da ta tare a gefen Manzon Allah (s.a.w) shi ne ta kasance mai fifita wasu a kanta don haka ne ma aka samu cigaba. Kuma Allah madaukaki ya yi yabo game da wannan hali da mutanen da suka siffantu da shi a fadinsa cewa: "Suna fifita wasu a kan kawukansu koda kuwa su suna da bukata"[3]. Sannan kuma muna ganin wasu ruwayoyin sun siffanta wannan dabi'a mai kima da daraja da cewa ita ce mafi kyawun kyautatawa, kuma mafi darajar matakan imani[4]. Ko kuma ita ce mafificiyar ibada, kuma mafi girma a jagoranci[5].

Wannan lamarin ba komai yake nuna mana ba sai cewa; wannan siffa tana kunnen doki da salla, domin an siffanta ta da mafificiyar ibada kamar yadda ruwayoyi game da salla suka zo suna fifita ta da wadannan siffofin masu kima da daraja, na biyu suna nuni zuwa ga cewa babu siffa mafi girma ga shugaban al'umma kuma jagoransu da ta kai wannan siffar girma, kuma dukkan jagora dole ne ya siffantu da ita.

A nahiyoyi irin namu babu wani abu da ya kawo mana ci baya fiye da nisantar wannan siffa madaukaki da kusantar siffofin da suke kishiyantar ta wadanda suke munana kamar son kai, da fifita kawukanmu a kan wasunmu. Idan mun duba sosai zamu ga jagororin al'umma suna sace dukiyar al'umma kuma suna nuna halin ko in-kula da ita, sannan kuma suna da karancin nuna abin da ya damu wannan al'ummu nasu na musibu da bala'o'i, kuma sun kebanci kansu da kula ta musamman kamar zuwa kasashen ketare don magani da kula da lafiyarsu da kuma mafi girman bala'in da ya kawo mana jahilci ya yi yawa sakamakon sun kebanci kansu da su da dukkan masu karfi da dukiya da makarantu, sai makarantun 'ya'yan talakawa suka rage babu wani abin azo-agani da suke da shi, ga karancin kulawa da abin da suke ciki, to fa wannan duka ya taso ne daga mummunar siffar nan ta nisantar fifita juna da son kai, da fifita

kawukansu a kan wasunsu.

Imam Ali (a.s) ya kasance ba ya bacci sai ta tabbatar da babu wani mutum da yake cikin yunwa, kuma yana fifita wasu a kansa da komai tun daga wurin zama har a abin sawa da kuma rabon arzikin kasa, don haka ne ma sai hukumarsa ta kasance abin buga misali a adalci a duniya kuma gun dukkan ma'abota addinai daban-daban har ranar da kiyama zata tashi.

Da masu karfi da mulki ba su so kansu ba, da ba su fifita kawukansu a kan al'ummarsu ba, to tabbas da mun ga sun yi tarayya da su a abinci da abin sha da wurin zama da makaranta, da dukiyar kasa da rabon arzikin kasa. Da ba mu ga suna hankoro a kan wasoson dukiyar al'umma ba, da ba mu ga sun kebanta da zuwa kasashe waje don lafiyarsu ba sun lalata asibitoci suna wari da karancin gyara da kuma rashin isassun magunguna. Da mun ga sun gyara tsaron al'umma ba kawai tsaron kawukansu ba.

Imam Ali (a.s) bai tsaya a kan siffanta wannan siffa madaukakiya da wadannan kalmomi da muka yi nuni da su ba, ya dada ne ma yana mai nuni da cewa babu wata kyauta mafificiya fiye da fifita wasu a kan kawukanmu, a nan muna iya ganin yadda wannan hali na gari ya samu ladan kyauta da kimarta da darajarta kai ya dara ma na kyauta domin an ambace shi kuma an siffanta shi da cewa shi ne mafificiyar kyauta[6].

Amma idan muka duba ta wani bangaren zamu ga wannan halin ya kebanta da mumini ne kawai, wato; mumini ne zamu fifita a kan kawukanmu, da za a ce an kawo ragar sauro to sai mu fifita shi a kanmu, da mun kaddara cewa wannan ragar huda ne a daya bangaren to sai mu juya bangaren da ya fi kyau wurinsa, da sauran siffofi da halaye da suke nuna mun fifita shi a kanmu, amma muna iya cewa; shin wannan misalai sun yi kama da yi wa wasunmu adalci ne ko kuwa sun fi kusa da fifata wasu a kan kawukanmu, domin adalci shi ne ka yi wa mutane abin da kake so a yi maka, wannan yana kasa da fifita wasu a kan kawukanmu, domin wannan shi ne abin da aka umarci mumini ya yi wa dukkan wata halitta da ya hada da kafirai da kirista da yahudawa da 'yan buda, da jartushawa, da sauran bayin Allah a matsayinsu na mutane masu hakkin ya yi musu adalci, ya yi musu dukkan abin da shi ma idan aka yi masa zai ji dadi, kuma ya nisantar musu abin da idan aka nisantar masa da shi zai ji dadi.

Amma a koyarwar da shugaban alayen Muhammad (s.a.w) ya nuna wacce kuma ya koya daga dan'uwansa annabi Muhammad (s.a.w), koyarwar sayyidina kuma jagoran jarumawa, sadaukin sadaukai, wanda ya fi kowa karfi a fagen fama, amma ya fi kowa rauni da kaskan da kai da rusunawa a gaban miskinai da marayu da gwagwaren mata sayyidina Ali (a.s) ya nuna mana cewa ana yin mu'amala da sauran mutane da ba muminai ba da adalci ne, amma kuma mumini sai ka yi mu'amala da shi da fifitawa ne[7], wato; kana fifita shi a kanka a cikin kowane lamari. Kuma har-ilayau ya fifita wannan siffa da cewa ita ce kololuwar kyawawa[8], alamarin da yake

nuni da girman wannan siffa maras misali, kyawawan ayyuka sun hada dukkan wani alheri da aka yi umarni da shi na ibada ne ko na mu'amala ne, kuma an sanya wannan hali na fifita juna a kan kawukanmu a matsayin kololuwar kyawawan halaye gaba daya, kuma sai aka ambace ta da ita ce kololuwar kyawawa ba tare da togiya ba, don haka ne ma muka ce sun hada da ibadoji da ayyuka da mu'amuloli.

Wata falala da kima da wannan siffa ta gari kuma hali mafi kyau yake da shi ya hada da cewa; da wannan halin ne kake iya mayar da 'ya'ya bayi[9], mun sani cewa ya zo a cikin ruwayoyi cewa: Idan ka girmama mai daraja da mutunci sai ka mallake shi kuma wadannan su ne 'ya'ya, amma idan ka girmama maras mutunci mai taurin kai da girman kai sai ya yi maka dagawa ya daga maka kai ya ma wulakanta ka, wannan kuwa shi ne ya zo a cikin wasu hikimomi daga alayen Annabi (s.a.w). Don haka ne saudayawa mukan girmama mutum sai ya yi mana girman kai, ya wulakanta mu, yana dauka cewa wannan girman da aka ba shi sakamakon ya fi kowa cancantarsa ne, kuma duk wanda ya girmama shi to yana nuna yana kasa da shi kenan, to haka ne kaskantaccen mutum yake kallon girmama shi, don haka ne ma girman kai gareshi yake zama ibada kamar yadda ya zo a cikin wata hikima. Amma mutum mai karimci da mutunci da kima da sanin yakamata idan aka girmama shi sai ya dada kaskan da kai kuma ya san falalar wannan mutumin da ya girmama shi yana mai kallonsa ta mahangar mutuntaka da kimantawa. Don haka ne sai mai wannan kyawawan halaye ya kasance da, mai wadancan munanan halaye ya kasance bawa, kuma da a nan ana nufin shi da ne a cikin bayi koda kuwa shi bawa ne a wurin Allah (s.w.t), domin ganin da yake yi wa kansa a matsayinsa na bawa a wurin Allah shi ya ba shi wannan siffa a tsakanin mutane ta cewa; shi da ne. Amma wanda yake ganin kansa a matsayin da a wurin Allah madaukaki to tabbas shi bawa ne gun bayi koda kuwa a zahiri suna ganinsa a matsayin 'yantacce ko mai 'yanci tun asali, don haka ne ma sai wannan siffa ta fifita wasu a kan kawukanmu take mayar da 'ya'ya bayi a wurin bayin Allah, sai su kalli kansu a matsayin bayi a gaban Allah da kuma a gaban bayin Allah na gari koda kuwa sun kalli kansu a matsayin 'ya'ya masu 'yanci a gaban mutakabbirai masu tsaurin kai da girman kai ko fasikan bayi iyalan shedan.

Falalar Masu Fifita Wasu Bisa bayanan da suka gabata na kima da darajar da masu fifita wasu a kansu suke da ita zata bayyana garemu koda ba a ambata ba cewa ma'abota wadannan siffofin da halayen kyawawa suna da falala da fifiko fiye da wasunsu, kuma duba zuwa ga yabonsu da madaukai ya kawo a cikin surar Hashri[10] ya isa girmamawa da jinjinawa ga wadannan bayin Allah na gari.

Ruwayar da Abu Huraira ya kawo ta isa misalin fifikon masu wadanan halaye na gari: Abu

Huraira yana cewa: Wata rana wani mutum ya zo wurin Manzon Allah (s.a.w) ya koka da yunwar da yake ji, sai Manzon Allah (s.a.w) ya aika wurin matansa ko zai samu wani abu sai suka ce: ba mu da komai sai ruwa. Sai Manzon Allah (s.a.w) ya ce; wa ye zai dauki nauyin wannan mutumin a yau? Sai Ali dan Abu Talib ya ce: Ni ya Ma'aikin Allah! Sai ya zo wurin Fadima (a.s) ya ce mata: me kike da shi ya ‘yar Ma'aikin Allah? Sai ta ce; ba mu da komai sai abincin dare. Sai dai mu zamu fifita bakonmu. Sai ya ce: Ya ‘yar Muhammad! Sanya yara su yi bacci, ki kashe fitila.
Yayin da Ali (a.s) ya wayi gari da safe sai ya zo wajen Manzon Allah (s.a.w) ya ba shi labarin, sai Allah ya saukar da wannan aya; “Kuma suna fifita wasu a kan kawukansu koda kuwa su suna bukata…”[11].
Sa'annan muna iya duba misalin fifita wasu a kan kai daga wannan siffa kuma hali na ma'aikin Allah Manzon rahama daga daya daga cikin matansa A’isha yayin da take cewa: “Manzon Allah (s.a.w) bai taba koshi a rana uku majeranta ba har ya bar duniya, da ya so da ya koshi, sai dai shi ya kasance yana sadaukar da kansa saboda wasu ne”[12]. Wannan kuwa shi ne mafi girman misali na sadaukar da kai da fifita wasu a kan kawukanmu. Kuma tabbas duk wani wanda ya karanta tarihi ya san cewa annabin rahama shi ne jagoran al'umma kuma shugabanta da Allah ya dora shi a kanta, kuma ya san yadda dukiya wani lokaci take kwararowa musamman a lokutan shekarun karshe na rayuwarsa yadda arziki yake tuttudowa daga ko'ina cikin sasannin yankin nan na larabawa, amma sia ga fiyayyen halitta ya zabi wasu su koshi shi kuma ya yi kwanaki bai koshi ba! Lallai wannan misali ne mafi girma da ba za a iya samun sa a duk fadin duniyarmu a yau ba!
Kamar yadda hikayar Abut Tufail take nuna mana yadda imam Ali (a.s) ya sayi wani tufafi da ya kayatar da shi, amma sai ya yi sadaka da shi yana mai kafa hujja da fadin Manzon Allah (s.a.w) cewa; “Duk wanda ya fifita wasu a kansa, to Allah zai fifita aljanna gareshi ranar kiyama[13], al'amarin da yake nuna mana cewa; mafificiyar aljanna ta wadanda suke fifita wasu a kansu ne. Haka nan idan mun koma zamu ga fadin Imam sadik (a.s) jikan Sayyida Zahara (a.s) yana mai nakalto labarun sadaukarwar da ta yi ta hanyar fifita wasu a kanta yana mai cewa: “Ya kasance akwai wani sha’ir gun Fadima (a.s) sai ta yi tuwo da shi, yayin da ya dahu sai suka sanya shi a gabansu, sai wani miskini ya zo, sai miskinin ya ce: Allah ya yi muku rahama, sai Ali (a.s) ya tashi ya ba shi sulusi –wato; kaso daya cikin uku- ba a dade ba sai ga wani maraya, sai marayan ya ce: Allah ya yi muku rahama, sai Ali (a.s) ya tashi ya ba shi sulusi. Sannan sai wani ribatacce ya zo, sai ribataccen ya ce: Allah ya yi muku rahama, sai Ali (a.s) ya tashi ya ba shi ragowar sulusin, ba su dandani wannan abincin ba. Sai Allah madaukaki ya saukar da ayar nan a kansu, kuma wannan aya tana aiki kan kowane mumini da ya yi hakan[14]. Wannan lamarin

mai nuna kololuwar sadaukarwa da fifita wasu a kan kawukanmu yana nuna mana girman wannan gida da yake karkashin tarbiyyar Annabi (s.a.w) kuma har ila-yau yana nuna mana cewa; wannan al'amari bai kebanta da wannan gida ba, wato; lamari ne wanda mu ma aka umarce mu da kamanta shi kamar yadda muke iya ganin karshen wannan ruwaya yana nuni da hakan.

Muna iya cewa; da za a ba wasu mutane wani abu don su raba a tsakaninsu, sai ya kasance dole ne daya ya fi yawa ko yaya ne, idan kana son ka nuna fifita zabin wasu a kanka to sai ka bari su fara zaba, idan kuwa kai ne mai rabawa sai ka bari su fara dauka, idan kuwa kai ne zaka ba su sai ka mika musu mafifici kuma mafi yawa a ganinka.

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[1] Gurarul Hikam: 986.

[2] Gurarul Hikam: 606.

[3] Hashari: 9.

[4] Gurarul Hikam: 1705.

[5] Gurarul Hikam: 1148.

[6] Gurarul Hikam: 2888.

[7] Gurarul Hikam: 6342.

[8] Gurarul Hikam: 6361.

[9] Gurarul Hikam: 4178.

[10] Hashari: 9.

[11] Nurus Sakalain: 5/285/53.

[12] Tanbihul Khawatir: 1/172.

[13] Nurus Sakalain: 5/285/52.

.[14] Nurus Sakalain: 5/470/20