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Idan mun yi la'akari da abin da aka fada a baya zamu ga cewa boyuwar Imam Mahadi (a.s) wani abu ne wanda yake tilas, amma idan mu ka duba dukkan na'uin wata gwagwarmaya da wani motsi da wadanda suka gabace mu suka yi zamu ga cewa an yi ta ne domin karfafa imani da akidar mutane ne. kuma akwai abin da ake jin torso na cewa kada buyan nasa ya haifar da wani miki da ba mai warkuwa ba ne a cikin addinin musulunci, amma al'amarin boyuwa zamu ga cewa al'amari ne da aka shirya shi ya farar da tsari da lura mai zurfi kuma a kan haka ne ya ci gaba.

Shekaru masu yawa kafin haihuwar Imami na goma sha biyu, maganganu da yawa game da shi sun zo daga harsunan manyan waliyyai kuma imamai (a.s) da sahabbansu. Haka nan nau'in alakar Imam Askari da Imam Hadi (a.s) da sahabbansu ya kasance ne bisa wani yanayi na musamman kuma sabo wanda ba a saba da shi ba kuma iyakantacce sosai, ta yadda shi'a suka saba da wani mai shiga tsakaninsu da imamai (a.s) wajen sanin addininsu ba tare da sun ga Imam (a.s) kai tsaye ba.

Haka nan bayan mutuwar Imam Hasan Askari (a.s) alakar Shi'a da imaminsu Imam Mahadi ba ta katse gaba daya ba, sai dai mutane suna samun alaka da shi ne ta hannun wakilansa. Ta haka ne Shi'a suka saba da cewa ba dole ne sai sun yi alaka da Imami (a.s) kai tsaye wajen sanin addininsu da aikace-aikacensu ba, kuma hakan ba sharadi ba ne garesu. A bisa wannan yanayi ne ya zama ya yi daidai Imam Mahadi (a.s) ya shiga boyuwa mai tsayi, kuma a yanke alakarsa da mabiyansa sabanin yadda aka saba a farko. Kuma zamu kawo wasu bayanai game da boyuwarsa mai tsawo da dogon zango.

Bayan shahadar Imam Hasan Askari Imami na goma sha daya (a.s) a shekarar hijira 260, daga wannan lokaci ne karamar boyuwa ta fara har zuwa shekara ta 329 kusa shekaru 70 kenan. Kuma mafi muhimmancin lamarin wannan lokaci shi ne alakar mutane da Imam Mahadi (a.s) tana kasancewa ne ta hanyar wakilai kuma ta hanyarsu ne ake aika masa da tambaya ana kuma karbar amsa. Kuma wani lokaci har da sa hannunsa ake samu ta hanyar su . Wadannan wakilai na musamman dukkaninsu suna daga cikin malaman Shi'a wadanda Imam Mahadi

(a.s) ya zaba daga cikin malamai domin su kasance 'yan sakonsa wadanda su hudu ne kamar haka:

1- Usman dan Sa'id Umari; wakilin Imam Mahadi daga farkon boyuwa kuma ya mutu a shekarar 265, kuma shi ne wakilin Imam Hadi da Imam Askari (a.s).

2- Muhammad dan Usman Umari; dan wakili na farko wanda ya samu matsayin wakilcin Imam Mahadi (a.s) bayan mutuwar dansa, shi kuma ya mutu a shekarar 305 hijira.

3- Husaini dan Ruhu Nobkhati ya mutu a shekarar 326, bayan ya yi shekara 21 yana wakilcin Imam Mahadi (a.s).

4- Ali dan Muhammad Samuri; ya mutu a shekarar 329, kuma da mutuwarsa ne karamar boyuwa lokacinta ya kare gaba daya, kuma aka shiga dogowar boyuwa. Wadannan wakilai na Imam Hasan Askari da Imam Mahadi (a.s) su ne suke zabarsu da hannunsu, aka kuma sanar da su ga mutane.

Sheikh Dusi yana rawaitowa a littafinsa na "Al'gaiba" cewa: wata rana mutane arba'in daga shi'a sun kasance tare da Usman dan Sa'id amari wakilin Imam Mahadi na farko a wajen Imam Askari (a.s) sai Imam (a.s) ya nuna musu dansa da yake gabansa ya ce: Bayana wannan yaron shi ne imaminku. Ku yi biyayya gareshi… ku sani cewa daga yau ba zaku sake ganinsa ba har sai shekarunsa sun cika. A boyuwarsa duk abin da Usman ya gaya muku ku yarda da shi ku karbi umarni daga gareshi, domin shi ne wakilin imaminku, kuma dukkan ayyuka suna hannunsa .

A wata ruwayar ya zo cewa; Imam Hasan Askari da Imam Mahadi (a.s) sun yi magana suna masu fada karara game da wakilcin Muhammad dan Usman wakili na biyu na Imam Mahadi (a.s).

Sheikh Dusi yana cewa: Usman dan Sa'id yana tattara dukiyoyin shi'ar Yaman da umarnin Imam Hasan Askari (a.s) yana kawowa, wasu mutanen sun san abin da yake gudana sai suka zo suka gaya wa Imam (a.s), sai ya ce: Na rantse da Allah! Usman yana daga mafifitan Shi'a'rmu, kuma da wannan aikin da yake yi yana dada bayyana garemu a fili (cewa shi mutumin kirki ne).

Imam Hasan Askari (a.s) yana cewa: Haka ne; ku shaida Usman dan Sa'id wakilina ne, kuma dansa Muhammad wakilin dana ne . Wannan ya kasance a lokacin kafin boyuwar Imam Mahadi (a.s) ne, kuma a tsawon wannan boyuwar tasa karama kowane daga wakilansa kafin mutuwarsa aka umarce shi da ayyana wani wakilin da umarnin Imam Mahadi (a.s).

Wadannan mutanen sun cancanci wakilci ne saboda siffofi na gare da suke da su, sun ada amana da tsarkaka da adalci a magana da aiki, da rike sirri, da boye sirrin Ahlul Baiti (a.s). Kuma su mutane ne da ake dogara da su da kuma yada mazhabar Ahlul Baiti (a.s).

Wasu daga cikinsu tun suna da shekaru 11 suke tare da tarbiyyantarwar imamai (a.s), kuma iliminsu yana tare da imani mai karfi a tare da su. Sunansu na gari ya yadu a harsunan mutane, tare da hakuri da juriya da dauke duk wata matsala da nauyi da wahalhalu da ya cakuda da samuwarsu, ga kuma cikakkiyar biyayyarsu ga imaminsu (a.s). Hada da dukkan wadannan siffofi na gari kyawawa kuma suna da karfin tafiyar da al'amuran Shi'a da cikakkiyar fahimta da kamala da sanin zamaninsu da amfana daga al'amura, da kuma shiryar da al'ummar Shi'a zuwa ga tafarki na Ubangiji na shiriya kuma suka wuce karamar boyuwa da aminci.
Binciken karamar boyuwa da kuma rawar da muhimmiyar gudummuwar da wakilai hudu suka bayar wajan samar da alaka tsakanin Imam Mahadi (a.s) da al'umma yana nuna wani bangare mai muhimmanci na rayuwar Imam Mahadi (a.s). Kuma samuwar wannan alaka da kuma samun damar ganin Imam (a.s) ga wasu jama'a na Shi'arsa a tsawon wannan boyuwa yana da tasiri mai yawa wajen tabbatar da tabbacin haihuwa da samuwar Imam Mahadi (a.s) Imam na goma sha biyu kuma karshen hujjar Allah a Duniya. Wannan ci gaba mai girma da aka samu ya faru ne a daidai lokacin da makiya suke kokarin ganin sanya shakku game da samuwar haihuwar dan Imam Hasan Askari (a.s), hada da cewa lokacin ya yi daidai da faruwar babbar boyuwa wanda a cikinta mutane ba su da wata alaka ta saduwa da haduwa da imaminsu ta hannun wasu mutane ayyanannu, amma da samuwar wannan nutsuwa ta zuciya a wannan lokuta da kuma amfanuwa daga albarkar samuwarsa sun share fagen boyuwarsa babba.

Imam Mahadi (a.s) ya yi magana da wakilinsa na hudu a karshen rayuwar wakilin kamar haka: Da sunan Allah mai rahama mai jin kai, kai Ali dan Muhammad Samuri, ina yi maka jajen rasuwarka, da kuma ga 'yan'uwanka na addini, Allah ya ba ka ladan musibar rashinka, domin kai mai mutuwa ne nan da kwana shida, don haka kai mai tafiya ne zuwa ga marigayanka. Ka shirya sauran al'amuranka, kuma kada ka yi wa wani wasiyya da mamaye gurbin ka! Domin cikakken buya mai tsayi lokacinsa ya yi, kuma daga nan babu wani bayyana tare da ni, sai dai da umarnin Allah madaukaki, wannan kuwa bayan tsawon wata mudda mai tsaywo da zukata zasu sami mamayewar tsanani da kekashewa, kuma danniya da zalunci zai cika Duniya .
Bayan wafatin wakilin Imam na karshe a shekarar 329 H, sai boyuwa mai tsayi da aka fi sani da boyuwa babba ta fara, kuma wanda zai ci gaba har zuwa ranan da Allah ya so, sai a samu bayyanar rana da boyuwar gajimare, kuma Duniya ta samu hasken rana kai tsaye.
Shi'a suna da alaka da Imam ta hanyyar wakilansa ne a lokacin boyuwa karama, kuma ta haka ne suke sanin ayyukan Allah da suka hau kansu, amma a yanzu irin wannan alaka ta yanke, don haka muminai suna koma wa malaman addini ne domin sanin abin da ya hau kansu a yau, kuma wannan al'amari ne Imam Mahadi (a.s) ne da kansa ya bayar da umarninsa ta hanyar

wata wasika da ya yi wa manyan Shi'a'wansa yana mai cewa a cikin wannan wasika da aka samu ta hannun wakilinsa na biyu: Amma a lamuran da suke faruwa sai ku koma wa masu ruwaito hadisanmu domin su hujjata ce a kanku, ni kuma hujjar Allah ne a kansu…

Wannan lamari hanya ce sabuwa domin amsa tambayoyin addini, kuma mafı muhimmanci domin sani ayyukan da suka hau kan Shi'a a daidaiku da kuma a gaba daya, a cikin wannan boyuwa cikakkiya ta Imam Mahadi (a.s), wannan kuwa al'amari ne da ya ke tsari ne na shugabanci a cikin shi'anci da babu wan tsari da ya kai shi, kuma al'amari ne rayayye a kodayaushe, kuma na shiriya da jagoranci mai karfı, wanda ya zamanto Shi'a sun kasance ba a bar su ba tare da mai shiryarwa ba, kuma sun wadatu da malamansu masu takawa da amanar addini da ta Duniya ta mutane, wajen sanin addini a kowane fage na daidaiku da na jama'a gaba daya, kuma wannan al'amari shi ya kiyaye wannan jirgin tsira na musulunci daga ambaliyar nan ta kogunan bata da yake neman kifar da shi, kuma ya kiyaye iyakokin akidojin Shi'a gaba daya.

Imam Hadi (a.s) ya fada game da gudummuwar da malamai suke bayarwa a lokacin boyuwar Imam Mahadi cewa: Ba domin malamai ba da suke shiryar da mutane zuwa ga hujjar Allah bayan fakuwarsa, kuma suke nuna musu imamansu, kuma suke kare su da dalilai masu karfı na Ubangiji (s.w.t), kuma ba domin malamai masu tunani ba, masu tseratar da bayin Allah daga tarkon shedan da masu siffar shedan da gaba da Ahlul baiti (a.s). Da babu wani mutum face sai ya fita daga addinin Allah madaukaki, sai dai kasancewar wadannan mutane masu dauke da akidu na Shi'a masu karfı da suke kama da masu tukin jirgin ruwa, da suke kiyaye masu hawan jirgin, wadannan su ne malamai da suke mafıfıtan bayi kusanci da Allah madaukaki .

Sharudda da siffofi da ya kamata shugaban mutane ya kasance yana da su ne babban abin dubawa a nan; domin bayar da irin wannan matsayi na lamarin mutane a addini da Duniya dole ya kasance tare da kula sosai da lura da zurfafawa. Don haka ne ma masu maye gurbin Imam (a.s) aka san su da siffofi na wadanda suke makoma na addini kuma masu mukami mai girma da jagoranci da aka fı sani da "waliyyul fakih".

Imam Ja'afar Sadik (a.s) yana cewa: Daga cikin malamai akwai wadanda suke sun kiyaye kawukansu daga sabo babba da karami, kuma sun tsare addini, kuma sun sabawa son ransu, kuma suna masu biyayya ga umarnin imamin zamaninsu, kuma suna umartar mutane da biyayya gareshi, wasu daga malaman Shi'a ne suke haka ba dukkansu ba .

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