

BOYAYYAR TASKA

Mawallafi: Hafiz Muhammad Sa'id

E-Mail: hfazah@yahoo.com

Da sunan Allah mai raham amai jin kai

Ahlul Baiti a Kur'ani: "Kuma muka yayyanka su sibdi (jikoki) goma sha biyu, al'ummu...".[1].

Gabatarwar Mawallafi

A wannan littafi muna so mu yi nuni da wasu mataakai da marhaloli da wahalhalu da Wasiyyan Annabawa (A.S) suka shiga tun daga wancan lokaci har zuwa irin wannan zamani namu, da matakan da mutane sukan dauka a kan abin da yakan faru a kowane lokaci na rarraba da daukar bangare daban-daban, al'amarin da yakan raba al'ummu gida biyu a Tarihin al'ummu da suka gabata.

Da yake mutane a kowane zamani hali daya ne da su al'ummar karshe ta Manzon Allah (S.A.W) ba ta fita daga irin wannan ba, shi ya sa aka samu sabani da ya kai su ga rarraba zuwa mazhabobi da sabanin akidu. Amma wani abin da za a gode wa Allah shi ne; al'ummar nan ta bambanta da sauran al'ummu, domin su wadancan al'ummu bayan sun yi nesa da Wasiyyan Annabawan sukan kuma yi rashin sa'ar canza Addinin nasu gaba daya kuma a kautar da Akidunsu daga sahihancinta[2], amma wannan al'umma Allah (S.W.T) da ludufinsa ya yi alkawarin kare littafinta, da ba ya karbar canji har kiyama ta tashi, wanda Ahlussunna da Shi'a duk sun hadu a kan hakan.

Ambaton wannan littafi da “Boyayyar Taska” ya zo ne domin wasu dalilai kamar haka;

1- Bincike domin gano wace taska ce Annabi Muhammad (S.A.W) ya bari wacce mutum ya nutsu har ga Allah da cewa idan ya mutu a kanta ya kubuta. Amma a gane, duk wanda yake kan wata hanya ko wata Mazhaba ba shi da ikon cewa lallai shi kadai ne a kan gaskiya sauran duka sun tabe wuta zasu, domin bai sani ba tayiwu nasu ya fi nasa gamdakatar. Domin haka ne dole a kiyaye hadin kai tsakanin juna da zamantakewa tare da girmama mazhaba da Ra'ayin juna. Muna fatan kafa wani kwamiti na musamman da zai kunshi majalisa ta malamai da ta kunshi malaman kowane mazhaba domin tabbatar da hadin kan al'umma.

2- Karin haske game da wasu dalilai da mabiya Ahlul Baiti (A.S) suke riko da su daga Kur'ani da Sunna domin samar da karin fahimtar dalilansu game da riko da tafarkinsu, duk da ya kasance a takaice ne kwarai da gaske amma an ce: “Da babu gwara kadan”.

Kammala wannan littafin ya zo daidai da ranar haihuwar Sibdul Akbar Imam Hasan Dan Ali Dan Abi Dalib (A.S) 15 Ramadan watan azumi 1424 Hijira kamariyya, daidai 19 Aban 1382 Hijira Shamsiyya. Wanda ya yi daidai da 10 Nuwamba 2003 Miladiyya, Ranar litinin a kidayar nan kasar Farisa. Don haka ne nake fatan Allah (S.W.T) ya karbi wannan aikin, ya sanya yardarsa a ciki, ya sanya mu cikin wadanda ake gafartawa zunubai a wannan wata mai albarka, kuma ya mika ladan ga Imam Hasan (A.S). Hafiz Muhammad Kano Nigeria hfazah@yahoo.com

Wasiyyan Annabawa

Dabi'ar Mutum: Wani abin mamaki, al'ummu[3] da dama sun gabata, amma a kullum abin da yake faruwa a cikin al'ummar da ta gabata idan ta baya ta zo sai ta maimaita irinsa. Wannan wani abu ne da ayoyin Kur'ani mai girma da Hadisai madaukaka suka yi nuni da shi a fadinsa Ubangiji madaukaki yana cewa:

“Shin sun yi (wa juna) wasici da shi ne? Wato shin wadanda suka gabata suna Wasiyya ga masu zuwa ne idan kun zo ku ma ku yi irin abin da muka yi? Wannan al'umma tamu ba ta kubuta daga irin wannan tarko ba domin ta fuskanci irin abin da al'ummar Annabi Musa (A.S) da Isa (A.S) da Annabawan da suka gabace su (A.S) suka fuskanta kuma ta bi sawunsu taku da taku, don haka sai muka ga bari mu kawo Tarihi takaitacce na Ma'asumai kuma Wasiyyan Annabawa da suka gabata kamar yadda ya zo a littattafan Tarihi. Amma bari mu fara da uwa uba Annabi Adam (A.S) wanda yake babanmu kuma daya daga cikin bayi da Allah bai yi kamarsu ba a cikin halittunsa.

Wasiyyan Annabi Adam (A.S)

Tarihi ya tabbatar mana da cewa, Annabi Adam (A.S) yana da wasiyyai guda biyu; daya an kashe shi a lokacin rayuwar Annabi Adam (A.S) wato shi ne Habila (A.S) da kabila la'anne ya kashe shi, wannan al'amari ya faru ne yayin da Kabila da Habila suka yi kurbanai sai Allah ya karbi na Habila wannan karbar ita take nuna takawarsa da fifikonsa a wajen Allah a kan dan'uwansa Kabila, saboda haka ne Kabila ya yi masa hassada. Duk da gaskiya ta bayyana Allah (S.W.T) ya kunyata Kabila ya tabar da aniyarsa kuma ta bayyana a fili cewa ma'abocin daraja shi ne Habila (A.S) amma mugun ciwon nan na hassada da aka saba yi wa bayin Allah ita bai hana shi ya fasa mummunar aniyarsa ta kashe dan'uwansa ba. Saboda haka sai ya kashe shi ya gudu daga babansa ya ci gaba da yada barna da gaba da babansa. Haka nan bayan haihuwar HibatulLahi wasiyyin Annabi Adam (A.S) wato Annabi Shis (A.S) sai batacce Kabila ya dauki aniya sai ya ga bayansa kamar yadda Abu Lahab ya rika yi wa Manzon Allah (S.A.W), ya tara runduna da shi da zuriyarsa suka yaki Hibatullah (A.S) suka kore shi zuwa wani tsuburi daga tsuburan kogunan Duniya da shi da zuriyarsa.

Haka nan sarakuna daga zuriyar Kabila suka ci gaba da mulki har suka kai ga juyar da mutane daga Tauhidi da karkatar da su daga hanyar shiriyar, suka kirkiro giya da gumaka har ta kai ana bauta wa irin su Ya'uka, da Yagus, da Nasra, da Suwa'a, da Wudda, da sauran gumaka, al'amarin da ya sanya Ubangiji (S.W.T) ya aika Annabi Nuhu (A.S) zuwa ga sarakunan lokacinsa ya zauna a cikinsu shekara dubu ba hamsin, an yi sarakuna da dama da sukan zo su wuce amma al'umma ba ta yi imani da shi ba har Allah ya halakar da ita da Dufana.

Bayan halakar da mutanen da Dufana da kuma wafatin Annabi Nuhu (A.S) sai Ashararai daga zuriyarsa Hamu da Yafusu da sahabbansa suka yi galaba a kan Wasiyyinsa Samu (A.S) da Shi'arsa suka kafirce wa Allah da Manzonsa Nuhu (A.S), suka kuma dawo da bautar gumaka da sunansu na da Ya'uka, da Yagus, da Nasra, da Suwa'a, da Wudda. Sarauta ta ci gaba a hannun zuriyar Kabila da I'waja har zuwa kan Kan'ana baban Namarzu kafirin sarkin nan a lokacin Annabi Ibrahim (A.S) wanda ya kasance daga zuriyar Hamu Dan Nuhu ne. Amma Samu Dan Nuhu (A.S) ya ci gaba da rike sakon Allah, kuma sakon bai gushe ba daga wasiyyi zuwa wasiyyi mai bi masa har zuwa kan Nakhur kakan Annabi Ibrahim (A.S) zuwa Tarikha babansa, har zuwa kansa (A.S).

Bayan Annabi Ibrahim Da Musa (A.S)

Amma idan ka ji abin da ya faru bayan wafatin Annabi Ibrahim (A.S) sai ka zubar da hawaye, domin annabawa da salihai daga zuriyar Ibrahim (A.S) ba su samu damar yin hukunci ba sai na dan lokaci kankani, ashararan 'ya'yan Ishaka (A.S) suka samu galaba a kan annabawa da salihai suka karkashe su, suka kuma kora wasunsu zuwa dazuka da tsaunuka haka nan a bin ya ci gaba har zuwan Annabi Musa (A.S). Duba Tarihin Isu Dan Annabi Ishak da galabar da ya samu kan Annabi Ya'akub (A.S) wasiyyin Ishak (A.S), Isu ya ci galaba kan Annabi Ya'akub (A.S) ya kuma kwace tafiyar al'amarin Baitul Mukaddas daga hannun Annabi Ya'akub (A.S), an ce Isu ne farkon wanda ya kirkiro kebanke hurumi ga mai mulki kuma farkon wanda ya kirkiro haraji. Amma annabi Ya'akub (A.S) ya ci gaba da hakuri

babu iko a hannunsa ya kuma yi wasiyya ga Annabi Yusuf (A.S), mai karatu ba na tsammanin zaka iya mantawa da kissar Annabi Yusuf (A.S) da wahalar da ya sha a hannun munafukan ‘yan’uwansa. Haka nan al’amari ya ci gaba har zuwa kan Annabi Musa (A.S).

Labarin wahalhalun da Annabi Musa (A.S) ya sha a hannun Bani Isra’ila ba boyayye ba ne ga wannan al’umma da aka saukar wa Kur’ani mai girma, shi ma ya kasance yana da Wasiyyai biyu da dayansu shi ne Annabi Haruna (A.S) wanda ya rasu a lokacin rayuwar Annabi Musa (A.S) wanda ya tafi ya bar shi da al’umma cikin kwana arba’in kawai, amma a cikin wadannan kwanaki sai aka yi wa wasiyyin tawaye aka ma dauki Musa Samiri wanda yake munafiki ne a al’ummar Annabi Musa (A.S) kuma Annabi Musa (A.S) ya kore shi daga rundunarsa, amma ya dawo ya yi sihiri ya kuma iya jawo hankulan ‘Ya’yan Isra’ila suka bar Annabi Haruna (A.S) suka bi Musa Samiri, a nan muna iya tambayarka mai karatu? yaya kake gani idan da ya zamanto Musa ya rasu ne fa? kuma yaya al’amarin zai kasance da ba zai dawo ba.

To haka nan kuwa abin ya faru, sai ga shi kafin rasuwarsa ya shelanta wa al’ummarsa wasiyyinsa Yusha’u Dan Nun (A.S) amma bayansa sai al’ummar ta ki bin Wasiyyin ta hada kai da munafukai aka wahalar da shi aka kuma yi masa tawaye. Yahudawa ba su bi Yusha’u Dan Nun (A.S) ba sai ‘yan kadan shi ma a lokacin suna cikin dimuwa ta shekara arba’in ne da Allah ya saukar musu saboda kin biyayya ga Annabin Allah Musa (A.S). A wannan shekarun dimuwar ne Allah ya dauki ran Annabawansa; Annabi Musa (A.S) da wasiyyinsa na farko Annabi Haruna (A.S) zuwa gare shi, amma bayan shekara arba’in dimuwa ta kau sai Annabi Yusha’u (A.S) ya gaya musu sakon Allah na su ta shi su yaki mutane Jabberai. Amma suka yi masa tawaye aka nemi kashe shi, sannan aka hada runduna ta munafukai domin yakar sa, wani abin mamaki shi ne rundanar da ta yake shi ta kasance karkashin jagorancin matar Annabi Musa (A.S) Safura ‘yar Shu’aibu (Amma wasu ma’abota tarihi sun nuna ba ‘yar Annabi Shu’aibun da ya aura a garin Madyana ba ce domin ita sunanta Safra).

Da haka ne fajirai da munafukai suka yi galaba a kan mumina, rigingimu suka ci gaba har ta kai ga kashe Annabi Yusha’u (A.S) da kashe sauran wasiyyan Annabi Musa daya bayan daya. Aka assasa Daular Alkalai (kamar yadda ake kiranta) kabilun Bani Isra’ila suna shugabanci irin na kama ka ba ni bisa zagaye na dangi-dangi, zamani ya ja har zuwa lokacin Annabi Dawud (A.S).

Wasiyyan Dawuda Da Sulaiman (A.S)

Amma bayan wafatin Annabi Sulaiman (A.S) Tarihi ya fadi yadda Sahabbansa da ashararan danginsa suka yi wa wasiyyinsa Asifu Dan Barhaya (A.S) da jama'arsa, suka kawar da shi daga rike shugabancin da Annabi Sulaiman ya bar shi a kai. Da tun farko sun san cewa Annabi Sulaiman ya rasu da ba su bari Asifu (A.S) ya rike mulki ba koda da rana daya, da mulkin bai kai shekara a hannunsa ba. Haka nan aka kawar da shi aka dawo da Rahab'am makiyin Annabi Sulaiman wanda Annabi Sulaiman (A.S) ya kore shi zuwa kasar Misira ya kuma haramta masa dawowa Falasdin, aka dora shi kan mulkin Annabi Sulaiman (A.S) sannan daga baya suka yi ta sabani, aka lalata falsafa[4] da koyarwa ta Annabi Sulaiman aka kirkiro hadisai na karya har ma da na shirka aka jingina ga Annabi Sulaiman (A.S) har Allah ya tsarkake shi a cikin Kur'ani mai girma. Haka nan Daular ta daddare ta rarraba tsakaninsu saboda yawan sabani da son juciya da jahilci, mafi yawancinta ya fada hannun makiyansu, yankin Kudus ya rage a hannunsu, aka dauko daya daga zuriyar Annabi Sulaiman wanda yake ba wasiyyi ba ne nasa aka ba shi gwamnan garin Al-khalil, amma makiyan Annabi Sulaiman da ya kore su a rayuwarsa mulki ya rage a hannunsu ne.

Bayan Masihi Mai Albarka

Isa Dan Maryam Amma bayan Isa (A.S) ya daukaka zuwa ubangijinsa sai ga ukuba mafi tsanani daga al'ummarsa da Rumawa a kan wasiyyansa. Rumawa ba su gushe ba suna korar wasiyyansa musamman Sham'unus Safa da sauran Hawariyawa da muminaɗi da suke tare da su, har lokacin da Bulus ya zo bayan shekara talatin da daukaka Annabi Isa (A.S) ya yi da'awar cewa ya ga Isa (A.S) ya kuma bayyana gare shi a hanyarsa zuwa "Sham" daga sama a garin "Hauran". Bulus ya kasance mutum ne da yake kashe duk wanda yake bin da'awar Annabi Isa (A.S) kuma bai san komai game da addinin Isa (A.S) ba, ya kasance yana bin su gari gari yana kashewa, amma sai rana daya ya zo ya yi da'awar Isa (A.S) ya bayyana a gare shi yana mai cewa da shi: "Don me ya sa zaka rika gaba da ni haka".

Sai ya yi nadama kamar yadda Tarihi ya kawo, daga nan kuma sai ya zama shi ne mai fada a ji a Addinin, ya kori Hawariyawa da Wasiyyai (A.S) aka kashe na kashewa aka kore na kore wa zuwa dazuka da tsaunuka, sannan kuma yawancin Akidu na asasin Kiristanci daga koyarwarsa ne, Mabiyan sa suka yawaita, ya ci gaba da bin ragowar Hawariyawa da muminaɗi da suka yi lokaci daya da Annabi Isa (A.S) har sai da suka kare. Wani abin mamaki shi ne, ina sauran al'umma suke da zasu yarda da makiyin da ya zo ya gane gaskiya har zai zama ra'ayoyinsa su ne daidai game da Addini da za a bar na Wasiyyan Isa (A.S).

Bayan Fiyayyen Halittu Manzo (S.A.W)

Haka nan Tarihi ya rubata mana rikici da sabani da suka wakana bayan wafatin Manzon Allah (S.A.W) har ya zamanto ba wanda ya halarci jana'izar fiyayyen halittu sai Sayyidi Ali (A.S) da wasu daga sahabbansa, amma sauran al'umma suna can suna jayayya a kan waye zai zama halifa!, alhali ga shi ba a ma binne shi ba!. Sai al'umma ta shiga sabani wasu suna cewa: Halifanci na Ali ne domin shi aka yi wasiyya da shi, kamar hadisin wasiyya ko hadisud-dar, da hadisin manzila, da hadisin Gadir khum, har ma an yi wa Imam Ali (A.S) bai'a a ranar Gadir wacce ba ta wuce wata biyu ba kafin rasuwar manzon Allah (S.A.W)[5], saboda haka ba wanda zasu yi wa bai'a sai Ali (A.S).

Wasu jama'a suna ganin a bar al'amarin ya zama tsakanin kuraishawa suna musaya da fasin da halifanci kamar yadda ake yi da kwallo. Rigima a Sakifa ta kai ga zare takobi amma Allah ya sa ba a zubar da jini ba, har abin ya kai ga Umar dan Khaddabi da wasu daga Ansar da ba sa shiri da Sa'ad Dan Ubbad suka yi bai'a ga Abubakar Dan Abi Kuhafa a matsayin halifan Manzo (S.A.W), daga nan ne suka bar Sakifa zuwa wajan da ake zaman juyayi da makoki na Manzo Allah (S.A.W), aka kuma tayar da wani rikici a wajan tsakanin musulmi, al'amarin abin sanya kuka ne a tayar da hayaniya a wajan makokin Manzo (S.A.W), har da zare takobi wani daga jama'a yana nuna takubi ga wuyan masu zaman makoki yana ku tashi ku yi bai'a!

Amma Ahlul Bait (A.S) daidai da rana daya ba su taba yarda da bai'ar halifa na farko ba, ruwayoyi suna cewa: Sayyidi Ali (A.S) bai yi bai'a ba sai bayan wafatin Zahra (A.S) shi ma bisa tilas, ya daga hannunsa ya buga kan na halifan musulmi[6]. Ahlul Baiti (A.S) sun ki yarda da halifancin wani wanda ba Imam Ali ba suna masu dogaro da da hujjar cewa; Manzon Allah (S.A.W) ya yi wasiyya ga Ali (A.S) tun yana raye. Imam Ali (A.S) da mabiyansa jama'ar muminai mabiya wasiyyar Manzo da aka fi sani da Shi'ar Ali ko Shi'ar Ahlul Baiti (A.S) ba su yi bai'a ba har bayan wafatin Fadima (A.S) bayan sun ga cewa idan ba su yi ba to za a kashe su ko a kona gidajensu.

Wanda ya fi kowa tsanantawa kan halifan farko daga Ahlul Baiti (A.S) ita ce Fadima (A.S) har ma ta yi fushi da halifa na farko da na biyu, ta kuma yi fushi da su ba ta kara yi musu magana ba, kuma ta yi alkawarin yi musu addu'a a kowace salla, da kuma kai su kara wajan Annabi (S.A.W), haka nan har ta mutu ba ta kara kallon su ko yi musu magana ba kamar yadda ya zo a Littafin Sahihul Bukhari, da Imama wassiyasa, kuma ta yi wasiyya ga Imam Ali (A.S) da idan ta mutu kada wani ya halarci kabarinta daga al'ummar Manzo (S.A.W) sai Shi da 'Ya'yanta da wasu mutune da ba su wuce biyu ba.

Wannan al'amarin ya jawo har yanzu ba wanda ya san kabarinta a nan Madina, wani abin mamaki shi ne ba ma mai tambayar kabarinta daga al'ummar musulmi ko dalilin da ya sa ba a san inda yake ba. Wannan ya sanya har yanzu kowa yana da kabari da za a yi nuni zuwa gareshi amma banda Fadima 'yar Annabin wannan al'umma (A.S) har yanzu babu wanda ya san kabarinta, Tarihi yana cewa: Idan Imam Mahadi (A.S) ya bayyana shi ne zai nuna kabarin nata.

Su Waye Wasiyyan Annabi (A.S)

Ahlul Baiti (A.S) da mabiyansu sun imani da cewar Manzo rahama ya yi wasiyya ga mutum goma sha biyu a bayansa wadanda su ne halifofinsa, haka ma Ahlussunna sun tafi a kan Manzo ya yi nuni da cewa: “Halifofinsa har kiyama ta tashi guda goma sha biyu ne dukkansu daga kuraishi” a wata ruwaya Bani Hashim. Littattafai masu yawa na Ahlussunna da Mabiya mazhabar Ahlul Baiti (A.S) sun kawo har sunayensu wanda ya fara daga Ali (A.S) zuwa Mahadi (A.S) kamar adadin Nakibai na Bani Isra’ila da kuma Hawariyawan Annabi Isa (A.S) kamar haka: Ali Dan Abi Dalib (A.S) Hassan Dan Ali (A.S) Husaini Dan Ali (A.S) Ali Dan Husaini (A.S) Muhammada Dan Ali (A.S) Ja’afar Dan Muhammad (A.S) Musa Dan Ja’afar (A.S) Ali Dan Musa (A.S) Muhammad Dan Ali (A.S) Ali Dan Muhammad (A.S) Hasan Dan Ali (A.S) sai na karshensu Imam Muhammad Mahadi Dan Hasan (A.S) wanda zai cika Duniya da adalci bayan an cika ta da zalunci.

A kowace al’umma wasiyyan annabawa da mabiyansu ‘yan kadan masu tawaye ga halifofi da sarakuna sukan shiga halin wariya da kawar da su gefe guda a tsawon rayuwar duniya, sai ‘yan kadan daga cikinsu da sukan rike jagoranci na wani dan lokaci. A kodayaushe al’amarin shugabanci da iko yakan ci gaba a hannun wadanda suka yi galaba a kan wasiyyan annabawa ne.

Farkon sabani da ya faru a al’ummar Manzo (S.A.W) shi ne na ranar da ya yi wafati yayin da jama’r annabi ta saba wa wasiyyar da ya bari na jagorancin imam Ali (A.S) a kan al’umma, wasu kuwa ‘yan kadan da aka fi sani da Shi’ar Ali (A.S) ko kuma Shi’ar Ahlul Baiti (A.S) suka dake a kan hakan[7].

Daya bangaren da ya yi galabar samun halifancin Manzo (S.A.W) wanda daga baya aka kira su da Ahlussunna a lokacin halifancin Mu’awiya dan Abu Sufyan. Koda yake yana da kyau a gane cewa da farko kalmar Sunna da ake nufi an kafa a wannan shekaru ba ana nufin abin da Manzo ya bari ba ne, abin da ake nufi shi ne la’antar Imam Ali ne da Daular Umawiyya ta assasa lokacin Halifancin Mu’awiya Dan Abi Sufyan, shi ya sanya Hajjaj Assaffah Assakafi yakan ce: “Shekarar kafa Sunna da jama’a, Shekarar Arba’in”[8].

Saboda haka Ahlussunna a wancan lokaci suna da ma’ana daban da ma’anar da ake nufi a yau, kamar yadda Wahabiyawa da suke bin Mazhabar Ahlil Hadisi ta Ahmad Dan Hanbali ana kiran su da Ahlussunna, wato ba su yarda da hankali ba koda a wajen tabbatar da al’amuran Akida kamar Samuwar Allah da Siffofinsa sai ta hanyar hadisai, ko da yake su ma da farko ana kiransu Ahlil Hadis ne. Akwai kuma ma’anar da yawanci take zuwa kwakwalen mutane game da Ahlussunna a yau wato wanda ba ya kan tafarkin Ahlul Bait (A.S).

Ahlussunna sun ci gaba da mulki a Duniyar musulmi shekaru masu yawa wanda da farko an kafa sharadin halifanci ga Kuraish a lokacin wafatin Manzo (S.A.W) har halifanci ya koma hannun Turkawa ta hanyar dogara da fatawar Abu Hanifa da ya jefar da sharadin kuraishanci ga halifan musulmi, al’amarin da ya sanya a siyasance Daular ta sanya hannun karfe wajen kare Mazhabar hanafiyya da kuma daukaka shi fiye da sauran ma’abota

mazhabobi, Daular ta fara daga kakan su halifofin Daular Usmaniyya wato Usman har zuwa lokacin da Daular ta rushe a lokacin Kamal Atatuk a hannun Turawan yamma ‘yan mulkin mallaka, suka rusa daular suka kuma salladu a kan kasashen musulmi da arzikinsu gaba daya.

Abin Da Ya Faru A Tsawon Tarihin Musulmi

A duk tsawon wadannan shekaru dubu daya da dari hudu tun ranar da Manzo (S.A.W) ya yi wafati har zuwa yau mabiya mazhabar Ahlul Baiti (A.S) wata al'umma ce da take karkashin zalunci na kuraishi na Umayyawa, sannan a hannun Abbasawa da Usmaniyyawan Turkawa. A Tarihin dan Adam mabiya mazhabar Ahlul Baiti (A.S) su ne Jama'ar da ta fi kowace al'umma dadewa tana asakala da masu mulki kuma suna karkashin zalunci mai tsanani na masu hukunci, karanta Tarihin al'ummu da jama'u da suka yi dauki ba dadi da asakala da sarakunansu shi yake nuna gaskiyar wannan magana.

Duba Tarihin “Sufurin Makabin” jama'ar da suka yi asakala da sarakunan Yahudawa da Gwamnatin Rum bayan Musa (A.S), nan da nan a ka kore su suka koma duwatsu da dazuka da koguna da sahara, suka kuma rubuta masifun da suka same su da tarihinsu har suka kare. Haka ma muminan da aka bari bayan Isa (A.S) suka fuskanci irin wannan su ma nan da nan suka kare.

Amma Mabiya mazhabar Ahlul Baiti (A.S) sun fuskanci kashe Imamansu tun daga na farko har na goma sha daya da kuma haramta musu rubuta ra'ayoyinsu, kusan farkon abin da dauloli sukan fitar na sharudda a kan mabiya mazhabar Ahlul Baiti (A.S) shi ne haramta musu rubuta ra'ayoyinsu koda ma Hadisan Annabi ne da Tafsirin Kur'ani, kuma da haramta wa mutane su karanta ra'ayoyinsu, da littattafansu, ko su saurara daga garesu, ko su yi tunani game da su don su san ra'ayoyinsu, har ma a wasu dauloli da aka yi duk wanda yake karanta littattafansu ko yake rubuta su daga cikinsu ana jifansa da tuhumomi ne kamar makiyin Sahabbai ne! da sauran kage-kage da makiyan Sunna da Shi'a din ne suka kage su, kai ana iya jifan sa da fita daga musulunci, kuma a halatta dukiyarsa, da mutuncinsa, da jininsa.

Halifancin kuraishawa ya kare daga kan Almu'utasim Abbasi, a wannan lokaci ne Rundunar Turkawa suka mamaye duk wani abu da ya shafi tafiyar da daula, hatta da halifa a wajen su ya zama kamar dan aiki ne da yake daukar albashi! Sa'annan halifancin kuraishawa ya kare koda a suna a hannun Turkawan Usmaniyawa, shi kuwa halifancin Turkawa ya kare a hannun 'Yan mulkin mallakar yamma, dukkan alkawuransu, da dokokinsu, da siyasarsu, suka zama Tarihi.

Amma abin mamaki shi ne siyasar Turkawa ta gaba da mazhabar Ahlul Baiti (A.S) da yada karairayi a kan mabiyansu ta wanzu cikin kwakwalen mutane, kuma da dama daga Ahlussunna suna dauke da dakon wannan farfaganda da karairayi da aka yada kan Mabiya mazhabar Ahlul Baiti (A.S).

Fifita Wasu Mutane A Kan Manzo (S.A.W)

Sannan mafi yawansu a aikace suka ci gaba da ganin sarakunan Kuraishawa da na Usmaniyawa a matsayin rukunai ne daga rukunan Addinin musulunci da Allah (S.W.T) ya saukar wa manzonsa (S.A.W) da su tare da sauran rukunonin Addini, kuma duk wani abu da yake kishiyantar halifofi yake sukansu to a tunanin mafi yawansu shi wannan ya kafirce wa Allah da Manzonsa. Ta haka ne halifofin Kuraish da na Usmaniyya suka zama wani yanki daga yankin musulunci a wajansu, kai shi ne ma yanki mafi girma a zukatansu, har ba ka isa ka samu wanda yake kishin Allah da Manzonsa ba kamar yadda yake kishin wadannan halifofin Umayyawa da Abbasawa.

Har ma akwai wani malami mai fassara a kasashenmu da aka taba cin zarafin Manzon Allah, da mabiya mazhabar Ahlul Baiti (A.S) suka tashi a kan haka sai ire-irensa suka ce: “Ai kotu ake kaiwa”. Amma wani abin mamaki shi ne sai ga irinsu suna yin karya a kan mabiya mazhabar Ahlul Baiti (A.S) wai suna zagin Sahabbai! Har ya ce: Suna zagin Sayyidina Umar! Ya kuma fashe da kuka yana mai cewa: Mutane suna gani ba su yi komai ba! Abin mamaki da tambaya a nan shi ne, bai taba jin zagin wani sahabi daga garesu ba, kuma bai taba ganin wanda ya ji zagin ba, amma sai ga shi yana kuka a Gidan Radio /Talabijin yana kuma neman a dauki mataki a kai.

Amma sai ga shi yana da tabbacin an ci mutuncin Annabi, kuma ba wanda ya tashi ya nuna fushinsa a wancan lokaci sai mabiya mazhabar Ahlul Baiti (A.S) amma yake sukan abin da suka yi wai me ya sa ba su je kotu ba, kuma ba a ga ya nuna koda bakin ciki ba da cin mutuncin da aka yi wa Annabi (S.A.W), balle ma ya yi kukan cin mutuncin, wannan duk yana daga mummunar tarbiyyar da guggubin mulkin Sarakunan Daulolin Umayyawa da Abbasawa da Turkawa suka bari ta hanyar nuna darajarsu da rashin ko in kula da daukaka darajar Fiyayyen halittu, Ma’aiki (S.A.W).

Tambaya a nan shi ne a lokacin da aka ci zarafin Manzon Allah da kalmomin da idan aka gaya wa duk wani wanda mutum yake so irinsu sai ya dauki mataki me ya sa ba mu ga irinsa ya yi kukan ba?, abin mamaki ba ma ya yi kuka ba, shi yana ma ganin laifin wadanda suka ce ba su yarda ba ne, yana ma ganin laifinsu ne alhali a kan kare Manzon (S.A.W) kuma da kona jaridar da ta ci mutuncinsa wasunsu ma sun rasa rayukansu, wasu kuma sun yi gidan kaso ko sun rasa wasu gabobi nasu.

Haka nan irin wadannan mutane suke kulla gaba da mabiya Ahlul Bait (A.S) a kwakwalensu ba tare da sun kafa wani dalili kwakkwara ba a kan haka, ina ganin wannan suka da kagen karya da aka fara shi a kan mabiya mazhabar Ahlul Baiti (A.S) tun lokacin sarakunan Umayyawa da Abbasawa ya kuma yi tsanani a lokcin Usmaniyawan Turkawa yana da kyau mabiya mazhabar Ahlul Baiti (A.S) su dauki mataki a kansa koda kuwa ta hanyar kotuna da rubuce-rubuce da kuma gidajen watsa labarai ne, domin su kunyata irin wadannan mutane da suka zamanto ragowa ne su na kage da farfagandar kakanninsu na lokacin da ya shude a kan mabiya mazhabar Ahlul Baiti (A.S).

Aikin Mutum Ba Ya Iya Nuna Mazhabarsa

Yana da kyau mu sani cewa mazhabar Ahlul Baiti (A.S) daban aikin mabiya mazhabar daban, yana yiwuwa ya yi daidai ko ya saba da koyarwar mazhabar don haka ba a duba aikin mutum a ce haka mazhabarsa take, domin musulunci daban aikin musulmi daban, idan muka gane haka warware abubuwa da dama zasu yi sauki.

Wata rana wani daga masu sukan mabiya Ahlul Bait (A.S) ya ce: Daga Akidar mabiya mazhabar Ahlul Baiti (A.S) shi ne shan taba. Sai na ce da shi: Da zaka ce: Daga Akidar Malikawa ko Hanifawa akwai shan taba da za a sha mamakin jahilcinka, domin a lokacin Maliku babu taba ballantana Imam Ali (A.S) da yake shi ne Imamin mabiya mazhabar Ahlul Baiti (A.S).

Na farko da sai da ya yi shahada da shekara hamsin da wani abu sannan aka haifi Maliku, na biyu kuma wannan furu'a ne ba Akida ba. Abin da yake yi wa mutane da yawa wahalar ganewa sakamakon jahilci da ya yi kanta cikin al'umma, na kara masa da cewa: Don haka ne nake gaya maka ina kare mazhabin Ahlul Baiti (A.S) ne ba ina kare mabiyansu ba domin zai iya yiwuwa aikin nasu ya saba da mazhabin. Na ce da shi: Da wani kirista zai ji ka yi karya sai ya ce da kai: Lallai musulunci ba shi da kyau. Sai ka tambaye shi; saboda me?. Sai ya ce: Saboda ka yi karya kuma wannan yana nuna karya tana daga Akidun musulunci, ya ya zaka ba shi amsa?. Sai ya ce: Amsar da na bayar.

Ahlul Baiti (A.S) Su Ne

Makoma Haka nan mummunan tunani da wadancan dauloli suka bari kuma suka gadar da shi ga wannan al'umma suka cigaba da yawo da zagayawa a kwakwalen 'ya'yan wannan al'umma tamu, alhalin su wadannan soke-soke a kan tafarkin Ahlul Bait (A.S) da mabiyansu tun asali sarakuna sun assassa su ne domin tabbatar da mulkinsu, amma abin takaici sun wanzu a kwakwalen miliyoyin mutane har zamaninmu wannan.

Kuma sun ci gaba da zama dalilin takurawa mai tsanani a kan mabiya Ahlul Baiti, amma duk da haka mabiyansu sun ci gaba da wanzuwa a bayan kasa da yada haskensu. Al'amarin ya ci gaba har ya zama akwai lokacin da suka zama su ne rabin al'umma a bayan kasa!

Wani abin da zamu yi lura a kansa shi ne; da yawa daga malaman mazhabobin Ahlussunna sun yi karatu ne wajan Ahlul Baiti (A.S). Maliku ya yi karatu wajan Imam Sadik, haka ma Abu Hanifa, har ma Abu Hanifa ya kasance yana cewa: “Ba don Shekara biyu ba da Nu'uman ya halaka” wato; Ba don karatun shekara biyu da ya yi a wajan Imam Ja'afa Sadik (A.S) ba da ya halaka”[9].

Maliku yana cewa: “Ya kasance ya ga Imam Ja'afar (A.S) mai yawan murmushi da fara'a amma idan aka ambaci Manzon Allah (S.A.W) a gabansa sai launinsa ya koma yalo (saboda girmamawa da shauki), ya ce: Ban taba ganin ya bayar da hadisin Manzon Allah ba sai yana da tsarki”[10]. Wannan kuwa lokacin da yake bayar da amsar dalilin da ya sanya shi girmamawa ga hadisan Manzon Allah (S.A.W) da tasirantuwar da ya yi daga imam Sadik (A.S). Wannan al'amarin yana nuna cewa Imam Assadik (A.S) ya yi masa tasiri wajan sanin Manzon Allah (S.A.W) da kuma girmama Hadisansa. Yayin da kuma shi Shafi'i ya kasance Dalibin Muhammad Dan Alhasan ne, wanda shi ne mutum na uku a Hanafiyya da shi ne ya rene shi, kuma Shafi'in ya gaji littattafan Muhammad Dan Alhasan ne, wanda shi kuma salsalar malamansa tana tukewa zuwa ga Imam Ali (A.S) ne.

Ya Musulmi Hattara Da Makiya!

A takaice dai mabiya mazhabar Ahlul Baiti (A.S) su ne mutanen da suka fi kowace jama'a dadewa karkashin farfaganda da karairayi na masu gaba da su a Tarihin dan Adam, kuma sun yi imani da Imamin wannan zamani Imam Mahadi (A.S) da musulmi suka hadu a kan cewa; zai bayyana ya kuma cika duniya da adalci kamar yadda aka cika ta da zalunci.

Tambaya a nan shi ne, Shin idan Imam Mahadi (A.S) ya bayyana zai bar koyarwar kakanninsa ne ya riki wata koyarwa daban ko kuwa?. Wannan wani abu ne da dukkan musulmi suka hadu a kan rashin yiwuwarsa, kuma an sani cewa ba yanda za a yi ya bar koyarwar kakarsa Sayyida Zahara (A.S) da kuma Iyayensa (A.S), hasali ma shi Imami ne daga Imaman Wannan Gida, kuma yana da wata daraja ta musamman da ba wanda Allah ya yi wa ita, domin Annabi Isa (A.S) zai zama cikin rundunarsa karkashin umarninsa kuma ya rika yin salla a bayansa, kuma shi ne wanda zai zo ya cika duniya da haske da shiriyar musulunci ya tumbuke duk wani munafunci da duk sabani, ya zama ba abin da zai iko sai Addinin Allah.

Da yawa mutanen da aka haramta musu ni'imar shiriya ta Ahlul Bait (A.S), wasu farfaganda ta haramta musu karanta littattafansu ne ko sauraronsu, har yanzu a wata kasa a Gabas ta tsakiya da aka fi ko'ina danne hakkin dan Adam hatta a cikin Jami'a an hana kowane dalibi karanta littattafan mazhabar Ahlul Baiti (A.S). akwai wasu wasu mutane da su suna son su ji ko su karanta domin suna son musulunci, kuma suna son fahimtarsa da fadi ba da tsukakkiyar kwakwalwa da tsukakken tunani ba, sannan hankalinsu yana tambayar su cewa: Shin zai yiwu Manzo (S.A.W) ya tafi ya bar duniya ba tare da ya sanya magajinsa, halifansa, wasiyyi, da zai bari bayansa ba! alhali wannan shi ne sakon Allah na karshe! ga shi kuwa hatta idan zai tafi yaki sai ya bar wani mai tsaron gari? Wannan wata tambaya ce da take tasowa a tunanin mutane masu hankali da lura. Wasu masu tunanin suna dada tambayar kawukansu a kan wasu al'amura da suke damunsu kamar haka;

1. Shin Fadima (A.S) zai yiwu ta ki yarda da halifan lokacinta ta kuma yi fushi da shi da zafafawa kamar haka ba tare da ta dogara da dalili na gaskiya ba?

2. Kuma shin zai yiwu ta kira mutane zuwa ga mijinta da neman yi masa bai'a a matsayin halifan da babanta ya bari kuma ya yi wasiyya da shi ba tare da wani dalili ba?

3. Sa'annan su waye wadannan halifofi goma sha biyu da Manzo (S.A.W) ya yi wasiyya da su bayansa kamar yadda ya zo a littattafan dukkan musulmi shi'arsu da sunnarsu, kamar Littafin Sahih Muslim?.

4. Kuma shin hankali zai iya bayar da adadain sarakunan Umayyawa ko na Abbasawa masu yawa haka a matsayin su goma sha biyun? Ko kuma halifofi uku na farko?. mai karatu amsa wannan tambayoyi da gano jawabinsu sahihi shi ne zai iya sanyawa ka gano wannan taskar da aka sanya rasid din shiga Aljanna a cikinta.

Akwai ra'ayoyin masu nazari mabanbanta a game da su waye wadannan goma sha biyun amma muhimmin binciken da zan fi bayar da karfi a kai a nan shi ne, su waye wadannan Ahlul Baiti da Manzo (S.A.W) ya bar wa

al'umma tare da Kur'ani mai girma da ba zasu taba rabuwa ba har sai sun riske shi a tafki kamar yadda suka zo a ruwayoyi.

Su Waye Ahlul Baiti

Halifofin Manzo (S.A.W) Ya zo cewa Manzo (S.A.W) ya bar Kur'ani da Ahlul Bait (A.S) ga al'ummarsa, abin tambaya shi ne su waye wadannan Ahlul Bait kamar yadda ya zo a littattafan hadisai?, Manzo (S.A.W) da kansa ya bayyana wa al'umma su waye Ahlin Gidansa tsarkaka kuma masu daraja wajan Allah kuma halifofinsa kamar haka;

Yayin da Ayar nan ta Suratul Ahzab: 33 ta sauka, wato; “Hakika kawai Allah yana son ya tafiyar da dauda daga gare ku Ahlul Baiti kuma ya tsarkake ku tsarkakewa”[11]. Sai Manzo (S.A.W) ya kira Ali da Fadima da Hasan da Husaini (A.S) ya lullube su da wani bargo da aka yi wa zane da bakin gashin rakumi. Wannan Hadisi[12] ya zo a littafin Muslim, da Buhari, da Mustadrik Allassahihaini, da Tirmizi da Abu Dawud da Tafsirin Bagawi, da Ibn Kasir, da gomomin Tafsirai da Littattafan hadisai, kamar yadda wannan hadisin ya maimaitu a lokacin mubahala da kiristocin Yaman da sauran wurare da dama.

Akwai wata mahanga da take ganin cewa Ahlul Baiti (A.S) su ne Alayan Ali, da Ja'afar, da Akil, da Abbas, wannan shi ne nazarin Zaid Dan Arkam. Amma kuma duk mahangan sun hadu a kan kore matan Annabi (R.A) daga kasantuwa cikin Ahlul Baiti. Game da mahangar Zaid kuwa muna iya cewa; idan aka ce ga maganar Manzo (S.A.W) ka sani cewa ba wata magana da take da kima bayanta.

Kamar yadda ruwayoyin sun yi nuni da cewa Ummu Salama (R.A) ta so ta shiga cikinsu amma Manzo (S.A.W) da kansa ya nuna mata ba ta cikin Ahlul Bait (A.S). Akwai kuma wasu hadisai da suka yi nuni da cewa; Ahlul Bait (A.S) su biyar ne da kuma tara daga 'ya'yan Husain (A.S). Wato halifofinsa guda goma sha biyu da kuma Fadima (A.S) wanda na farkon su shi ne Ali (A.S) na karshensu shi ne Mahadi (A.S)[13].

Ya zo a Tafsirin Ibn Kasir a tafsirin Aya ta 55 ta Surar Ma'ida cewa[14]: Daga Maimun Dan Mahran daga Ibn Abbas, a fadin Allah mai grima da buwaya: “Kawai majibancin lamarinku (Jagoranku) Shi ne Allah da Manzonsa da wadanda suka yi imani wadanda suke tsayar da Salla suke bayar da Zakka alhalin suna masu ruku'u”. Yana mai cewa: Ta sauka ne game da Muminai kuma Ali Dan Abu Talib (A.S) Shi ne na farkonsu. Wato tana mai nuni da cewa na farkon wadanda za a mika wa wilaya da Shugabanci bayan Allah da Manzonsa shi ne Ali (A.S) Sa'annan masu biyo wa bayansa na daga wasiyyai, kamar yadda zamu ga ta sauka ne a lokacin da ya yi sadakar zobensa alhalin yana cikin ruku'i. Wasu littattafan suna cewa; ta sauka game da muminai Ali (A.S) ne na farkonsu, Mahadi (A.S) na karshensu[15].

Mahangar Ahlul Baiti (A.S) game da ma'asumai da Allah (S.W.T) ya sanya su hujja kan al'umma bayan Manzonsa rahama su goma sha biyu ne, idan ka hada da Ma'asumiya Sayyida Zahara (A.S) Ma'asumai sun zama goma sha hudu kenan, wato Manzonsa Allah (S.A.W) da Fadima (A.S) da halifofinsa goma sha biyu (A.S) da ya yi wasiyya da bin su.

Takaitaccen Tarihin Manzo

Da Ahlin Gidansa Manzo Muhammad Dan Abdullahi Al-Habib: Sunansa da Nasabarsa: Muhammad dan Abdullahi dan Abdul mudallibi dan Hashimi dan Abdu manafi dan Kusayyi dan Kilabi, nasabarsa madaukakiya tana tukewa zuwa ga Annabi Ibrahim (A.S).

Mahaifiyarsa: Ita ce Aminatu 'yar wahabi dan Abdu Manafi dan Zuhrata dan Kilabi.

Alkunyarsa: Abul Kasim, Abu Ibrahim.

Lakabinsa: Almusdafa yana da sunaye da suka zo a cikin Kur'ani mai girma kamar, Khataman nabiyyin, da Al'ummi da Almuazzamil da Almuaddassir da Annazir da Almubin da Alkarim da Annur da Anni'ima da Arrahma da Al'abdu da Arra'uf da Arrahim da Asshahid da Almubasshir da Annazir da Ad'da'i da sauransu.

Tarihin haihuwarsa: 17 Rabi'ul Auwal Shekarar Giwa (571m) bisa mash'hurin zance gun Ahlul Baiti (A.S), an ce, 12 ga watan da aka ambata.

Wurin haihuwarsa: Makka.

Aikoshi: An aiko shi a Makka 27 Rajab yana dan shekara arba'in.

Koyarwarsa: ya zo da daidaito tsakanin dukkan halitta da 'yan'uwantaka da rangwame na gaba daya ga wanda ya shiga musulunci, sa'annan ya kafa shari'a madaukakiya da dokoki na adalci da ya karbo daga wajen Allah su kuma musulmi suka karba daga gare shi.

Mu'ujizozinsa: Mu'ujizarsa madauwamiya ita ce Kur'ani amma wadanda suka faru a farkon Musulunci suna da yawa ba sa kuma kirguwa.

Kiransa: Ya kira mutane zuwa ga Tauhidi a Makka a boye shekara uku ya kuma kira su a bayyane shekara goma. Hijirarsa: ya yi hijira daga Makka zuwa Madina a farkon watan Rabi'ul Auwal bayan shekara 13 daga aikensa, wannan ya faru ne sakamakon cutarwa daga kafirai gare shi da kuma ga sahabbansa.

Yakokinsa: Allah ya yi wa Manzo izinin yakar mushirikai da kafirai da munafukai, sai ya yi dauki ba dadi da su a wurare da yawa da mafi girmansu sune: Badar- Uhud- Al-khandak (Ahzab)- Khaibar- Hunaini.

Matansa: KHadija 'yar Khuwailid (A.S) ita ce matarsa ta farko, amma sauran su ne: Saudatu 'yar Zami'a da A'isha 'yar Abubakar da Gaziyya 'yar Dudan (Ummu Sharik) da Hafsa yar Umar da Ramla 'yar Abu Sufyan (Ummu Habibia) da Ummu Salama 'yar Abu Umayya da Zainab 'yar Jahash da Zainab 'yar Huzaima da Maimuna 'yar Al-Haris da Juwairiyya 'yar Al-Haris da Safiyya 'yar Huyayyi dan Akhdabl.

'Ya'yansa: 1-Abdullah 2-Al-Kasim 3-Ibrahim 4-Fadima (A.S) a wani kaulin da Zainab da Rukayya da Ummu Kulsum.

Ammominsa: Tara ne, su 'ya'yan AbdulMudallib ne: Al-haris da Zubair da Abu Dalib da Hamza da Al-Gaidak da Dirar Al-mukawwam da Abu Lahab da Abbas.

Ammominsa mata: Su shida ne daga iyaye mata daban-daban su ne: Amima da Ummu Hakima da Barra da Atika da Safiyya da Arwa.

Wasiyyansa goma sha biyu ne, su ne: Amirulmuminina Ali dan Abi Dalib (A.S) da Hasan dan Ali da Husain dan Ali da Aliyyu dan Husaini da Muhammad dan Ali da Ja'afar dan Muhammad da Musa dan Ja'afar da Ali

dan Musa da Muhammad dan Ali da Ali dan Muhammad da Alhasan dan Ali da Muhammad dan Hasan Mahadi (A.S).

Mai tsaron kofarsa: Anas dan Malik.

Mawakinsa: Hassan dan Sabit, da Abdullahi dan Rawahata, da Ka'abu dan Malik.

Mai kiran sallarsa: Bilal Al-Habashi da Abdullahi dan Ummu Maktum da Sa'ad Al-kirdi.

Tambarin zobensa: Muhammadur Rasulullah!

Tsawon rayuwarsa: shekaru 63.

Tsawon lokacin Annabtarsa: shekaru 23.

Tarihin wafatinsa: 28 Safar 11 H.

Wajan da ya yi wafati: Madina.

Inda aka binne shi: Madina a Masallaci Madaukaki Mai alfarma.

Ali Dan Abi Dalib Al-Murtada (A.S)

Sunansa da Nasabarsa: Ali dan Abu Dalib dan Abdulmudall-ibi dan Hashimi dan AbdulManafi.

Mahaifiyarsa: Fadima ‘yar Asad dan Hashim dan Abdul Manaf Al-kunyarsa: AbulHasan, AbulHusaini, Abus-Sibdaini, Abur Raihanataini, Abuturab...

Lakabinsa: Amirulmuminin, Sayyidul muslimin, Imamul muttakin, Ka’idul gurralmuhajjalin, SayyidulAusiya, Sayyidul Arab, Al-Murtada, Ya’asubuddini, Haidar, Al-Anza’al Badin, Asadul-Lahi...

Ranar haihuwarsa: 13 Rajab shekara talatin bayan shekarar giwa wato bayan haihuwar Annabi (S.A.W) da shekara talatin. Inda aka haife shi: Makka cikin Ka’aba.

Yakokinsa: Ya yi tarayya a yakokin Manzo (S.A.W) gaba daya banda yakin Tabuka da Manzo ya umarce shi da ya zauna a Madina domin tafiyar da al’amuranta, amma yakokin da ya jagoranta da kansa a lokacin halifancinsa su ne: Jamal, da Siffaini, da Nahrawan.

Matansa: 1-Fadimatuz Zahra (A.S) ‘yar Manzon Allah (A.S) 2-Amama ‘yar Abil Asi 3-Ummul banin Alkilabiyya 4-Laila ‘yar Mas’ud 5-Asma’u ‘yar Amis 6-Assahba’u ‘yar Rabi’a (Ummu Habib) 7-Khaura ‘yar Ja’afar 8-Ummu Sa’ad ‘yar Urwa 9-Makhba’a ‘yar Imru’ul Kaisi.

‘Ya’yansa: Masu Tarihi sun yi sabani kan yawan ‘ya’yansa amma suna tsakanin 25 ne zuwa 33 a ruwayoyi daban-daban, sai dai mu zamu ambaci fitattun cikinsu ne: (1-4) Al-Hasan da Al-Husaini da Zainabul-Kubura da Zainabus-Sugura (A.S) su ne ‘ya’yan Zahra (A.S) 5-muhammad Al-ausad 6-Al-Abbas

7-Ja’afar 8-Abdullahi 9-Usman dan Ali 10-Muhammad dan Hanafiyya 11-Muhammad Al-Asgar (Abubakar) 12-Yahaya 13- Umar dan Ali 14-Ummu Hani 15-Maimuna 16-Jumana (Ummu Ja’afar) 17-Nafisa.

Tambarin zobensa: Al-mulku lil-Lahil wahidil kahhar.

Tsawon rayuwarsa: Shekar 63.

Tsawon Imamancinsa: Shekara 30.

Tarihin shahadarsa: 21 Ramalana 40H.

Wurin da ya yi shahada: Masallacin Kufa.

Dalilin shahadarsa: Saran takobin nan na la’ananne Abdurrahman dan Maljam yana mai sujada a mihrabin masallacin Kufa.

Inda aka binne shi: Yankin Gariyyi a Garin Najaf.

Fadima Azzahra ‘Yar Muhammad (A.S)

Sunanata da Nasabarta: Ita ce Fadima ‘yar Muhammad (A.S).

Babarta: KHadijatul Kubra (A.S).

Al-kunyarta: Uwar babanta, Uwar Raihantaini, Uwar Imamai.

Lakabinta: Zahra, Al-batul, Assidika, Al-mubarak, Addahira, Azzakiyya, Al-mardiyya, Al-muhaddasa.

Tarihin haihuwarta: 20 Jimada Akhir a shekara ta biyar da aike gun Ahlul Baiti (A.S).

Inda aka haife ta: Makka Mai girma.

Mijinta: Imam Ali (A.S).

‘Ya’yanta: Imam Hasan (A.S) da Imam Husain (A.S), Zainab uwar musibu (Saboda musibar da ta gani a Karbala), Muhsin (wanda aka yi barinsa a jikin bango), Zainab karama (Zainab As-Sugura).

Tambarin zobinta: Ainal mutawakkilun.

Mai hidimarta: Fidda.

Tsawon shekarunta: 18 a mashhuriyar magana.

Tarihin sahadarta: 3 Jimada Akhir shekara 11 hijira, a wata ruwaya Jimada Auwal, tana mai ciwon sukan nan... da barin jariri da karayar kirji da hudar nan ta kusa.

Inda aka binne ta: Madina. Amma ba wanda ya san inda kabarinta yake har yanzu.

Hasan Dan Ali Al-Mujtaba (A.S)

Sunansa da Nasabarsa: shi ne Al-hasan da Ali dan Abu dalibi dan Abdulmudallibi (A.S).

Babarsa: Fadim Azzahara (A.S) ‘yar Manzon Allah (S.A.W).

Alkunyarsa: Abu Muhammad.

Lakabinsa: Attakiyyi, Azzakiyyi, Assibd, Addayyib, Assayyid, Alwaliyyi.

Tarihin haihuwarsa: 15 Ramadan 3 H. a mash’huri, a wata ruwaya an ce shekara ta 2.

Inda aka haife shi: Madina.

Yakokinsa: Ya yi tarayya a duk yakokin da aka yi wajan bude kasashen Afrika da kasashen Farisa tsakanin shekara ta 25 zuwa ta 30, ya kuma yi tarayya a duk yakokin da babansa ya yi na Jamal da Siffaini da Nahrawan.

Matansa: 1-Ummu Bashir ‘yar Mas’ud Khazrajiyya 2-Khaulatu ‘yar Manzur Alfazariyya 3-Ummu Ishak ‘yar Dalha Attaimi 4-Ja’ada ‘yar Ash’as.

‘Ya’yansa: 1-Zaid 2-Al-Hasan 3-Amru 4-Al-Kasim 5-Abdullah 6-Abdurrahman 7-Al-husaini 8-Dalhat 9-Ummul Hasan 10-Ummul Husaini 11-Fadimatu ‘yar Ummu Ishak 12-Ummu Abdullah 13-Fadima 14-Ummu Salama 15-Rukayya.

Tambarin hatiminsa: Al-Izzatu lil-Lahi Wahdah.

Tsawon rayuwarsa: Shekara 47.

Tsawon shekarun Imamancinsa: Shekara 10.

Sarakunan zamaninsa: Mu’awiya dan Abi Sufyan.

Tarihin shahadarsa: 7 Safar 49H, an ce 28 Safar 50H.

Inda ya yi shahada: Madina.

Dalilin shahadarsa: Guba da Mu’awiya ya ba shi ta hannun matarsa Ja’ada ‘yar Ash’as.

Inda aka binne shi: Makabartar Bakiyya Madina.

Husaini Dan Ali Asshahid (A.S)

Sunansa da Nasabarsa: Al-Husaini dan Ali dan Abi Dalib dan Abdul Mudallib. Babarsa: Fadima ‘yar Manzoon Allah (S.A.W)

Alkunyarsa: Abu Abdullahi.

Lakabobinsa: Arrashid, Addayyib, Assayyid, Azzakiyyi, Almubarak, Attabi’i limardatil-Lah, Addalil ala zatil-Lah, Assibid, Sayyidi shababi Ahlil Janna, Sayyidus-Shuhada’u, Abul ayimma.

Tarihin haihuwarsa: 3 Sha’aban 4 H, ko 5 Sha’aban.

Inda aka haife shi: Madina.

Yakokinsa: Ya yi tarayya da babansa a yakin Jamal da Siffaini da Naharawan kuma shi ne jagoran Askarawan Rundunar Alkawari da imani masu tsanani a kan kafirai da mabiya bata a al’amarin kisan kare dangi da aka yi wa Ahlul Baiti (A.S) a Karbala.

Matansa: 1-Shazinan ‘yar kisra 2-Laila ‘yar Murra Assakafiyya 3-Ummu Ja’afar Al-kada’iyya 4-Arribab ‘yar Imri’ul Kais Al-kalbiyya 5-Ummu Ishak ‘yar Dalha Attaimiyya.

‘Ya’yansa: 1-Ali Akbar 2-Ali Asgar 3-Ja’afar 4-Abdullahi Addari’i 5-Sakina 6-Fadima.

Tambaran zobensa: Likulli ajalin kitab.

Tsawon rayuwarsa: shekara 57.

Tsawon Imamancinsa: shekara 11.

Sarakunan zamaninsa: Mu’awiya da Dansa Yazid.

Tarihin shahadarsa: 10 Muharram 61H.

Inda ya yi shahada: Karbala.

Dalilin shahadarsa: An kashe shi yana mai kare addinin kakansa Muhammad (S.A.W) a gumurzun dauki ba dadin nan na Karbala a kan rundunar fasiki Yazid.

Inda aka binne shi: Karbala.

Ali Dan Husaini Assajjad (A.S)

Sunansa da Nasabarsa: Aliyyu dan Husaini dan Ali dan abi Dalib (A.S).

Babarsa; ita ce Shazinan 'yar Yazdajir dan Shahribar dan Kisra an ce sunta Shahri Banu.

Alkunyarsa; Abu Muhammad, Abul Hasan, Abul Husaini, Abul Kasim.

Lakabobinsa: Zainul Abidin, Sayyidul Abidin, Assajjad, Zussafanat, Imamul Muminin, Almujtahid, Azzahid, Al'amin, Azzakiyyi.

Tarihin haihuwarsa: 5 Sha'aban 38 H. a wata ruwaya 15 Jimada Akhir.

Inda aka haife shi: Madina.

Matansa: An rawaito cewa ya auri mata bakwai, Ta farko ita ce: Ummu Abdullahi 'yar Al-Husaini (A.S) amma sauran duk Kuyangi ne.

'Ya'yansa: 1-Imam Bakir (A.S) 2-Abdullahi 3-Al-Hasan 4-Al-Husaini 5-Zaid 6-Umar 7-Al-Husainil Asgar 8-Abdurrahman 9-Sulaiman 10-Ali 11-Muhammad Asgar 12-Khadija 13-Fadima 14-Aliyya 15-Ummu Kulsum.

Tambarin zobensa: Wama taufiki illa bil-Lahi.

Littattafansa; Sahifatus sajjadiyya da Risalatul hukuk.

Tsawon rayuwarsa: shekara 57.

Tsawon Imamancinsa: Shekara 35.

Sarakunan zamaninsa: Mu'awiya da Yazidu dan Mu'awiya, da Mu'awiya dan Yazidu dan Abi Sufyan, da Marwana dan Hakam, da Abdulmalik dan Marwana, da Walida dan Abdulmalik.

Tarihin shahadarsa: An yi sabani a kan hakan amma an ce 12 Muharram ko 18 ko 25 ga Muharram, haka nan shekara an ce 94 ko 95 H.

Inda ya yi shahada: Madina.

Dalilin shahadarsa; Guba da aka ba shi a lokacin halifancin Walid dan Abdulmalik.

Inda aka binne shi: Makabartar Bakiyya Madina.

Muhammad Dan Ali Al-Bakir (A.S)

Sunansa da Nasabarsa: Muhammad dan Ali dan Husaini dan Ali dan Abi Dalib (A.S).

Mahaifiyarsa: Fadima ‘yar Hasan (A.S).

Alkunyarsa: Abu Ja’afar.

Lakabinsa: Al-bakir da Bakirul Ulum da Asshakir da Al-Hadi.

Tarihin haihuwarsa: 1 Rajaba 57 H, ko 3 Safar.

Inda aka haife shi: Madina.

Matansa: 1-Ummu Farwa ‘yar Al-Kasim 2-Ummu Hakim ‘yar Asid Assakafiyya 3-4 kuyangi biyu.

‘Ya’yansa: 1-Ja’afar Assadik (A.S) 2-Abdullahi 3-Ibrahim 4-Ubaidul-Lahi 5-Ali 6-Zainab 7-Ummu Salama.

Tambarin zobensa: Al-izzatu lil-Lahi.

Tsawon rayuwarsa: Shekara 57.

Tsawon Imamancinsa: shekara 19.

Sarakunan zamaninsa: Walid dan Abdulmalik da Sulaiman dan Abdulmalik da Umar dan Abdulaziz da Yazid dan Abdulmalik da Hisham dan Abdulmalik.

Tarihin shahadarsa: 7 Zulhajj 114H.

Inda ya yi shahada: Madina.

Dalilin shaha-darsa: Guba da Ibrahim dan Walid dan Yazid ya ba shi a lokacin halifancin Hisham dan Abdulmalik.

Inda aka binne shi: Bakiyya a Madina.

Ja'afar Dan Muhammad Assadik (A.S)

Sunansa da Nasabarsa: Ja'afar dan Muhammad dan Ali dan Husaini dan Ali dan Abi Dalib (A.S).

Mahaifiyarsa: Ummu Farwa 'yar Kasim dan Muhammad dan Abubakar.

Alkunyarsa: Abu Abdullah, Abu Isma'il.

Lakabinsa: Assadik, Assabir, Alfadil, Addahir, Alkamil, Almunji.

Tarihin haihuwarsa: 17 Rabi'ul awwal 83H.

Inda aka haife shi: Madina.

Matansa: Fadima 'yar Husaini dan Ali dan Husaini (A.S), sauran matansa kuyangi ne.

'Ya'yansa: 1-Isma'il 2-Abdullah 3-Musa 4-Ishak 5-Muhamma-d 5-Abbas 6-Ali 7-Ummu Farwa 8-Asma'u 9-Fadima. Tambarin hatiminsa: Allahu waliyyi wa Ismati min khalkihi.

Tsawon rayuwarsa: Shekara 65.

Tsawon Imamancinsa: shekara 34.

Sarakunan zamaninsa na Umayyawa: Abdulmalik dan Marwan da Walid dan Abdulmalik da Sulaiman dan Abdulmalik da Umar dan Abdulaziz da Walid dan Yazid da Yazid dan Walid da Ibrahim dan Walid da Marwan Al-himar.

Na lokacin Abbasawa: Abul Abbas Assaffah da Abu Ja'afar Al-Mansur Addawaniki.

Tarihin shahadarsa: 25 Shawwal 148H. Inda ya yi shahada: Madina.

Dalilin shahadarsa: Guba da ya sha a lokacin Mansur dawaniki. Inda aka binne shi: Makabartar Bakiyya a Madina.

Musa Dan Ja'afar Al-Kazim (A.S)

Sunansa da Nasabarsa: Musa dan Ja'afar (A.S).

Babarsa: kuyanga ce sunanta (Hamida).

Alkunyarsa: Abul-Hasan, Abu Ibrahim, Abu Ali, Abu Isma'il.

Lakabinsa: Al-Abdussalih, Assabir, Al-amin, Al-Kazim shi ne ya fi shahara.

Tarihin haihuwarsa: 7 Safar shekara 128H.

Inda aka haife shi: Al-abwa'i a Madina.

Matansa: Dukkaninsu kuyangi ne.

'Ya'yansa: Yana da 'ya'ya 37 : 1-Ali Rida 2-Ibrahim 3- Abbas 4-Isma'il 5- Ja'afar 6-Harun 7-Husaini 8-Al-Kasim 9-Ahmad 10-Muhammad 11-Hamza 12-Abdullah 13-ishak 14-Ubaidul- Lahi 15-Zaid 16-Hasan 17-Al-fadl 18-Sulaiman 19-Fadimatul-kubra 20- Fadimatus-sugra 21-Rukayya 22-Hakima 23-Ummu Abiha 24-Rukayya 25-Kulsum 26-Ummu Ja'afar 27-Lubabatu 28-Zainab 29-Khadiza 30-Aliya (Ulayya) 31-Amina 32-Hasana 33-Bariha 34- A'isha 35-Ummusalama 36-Maimuna 37-Ummu Kulsum.

Tambarin zobensa: Hasbiyallah.

Tsawon rayuwarsa: shekara 55.

Tsawon Imamancinsa: shekara 35.

Sarakunan zamaninsa Lokacin Umayyawa: Marwanal himar. Lokacin Abbasawa su ne: Abul Abbas Assaffah da Abu Ja'afar Al-mansur da Muhammad Mahadi da Musa Alhadi da Harunar -Rashid.

Tarihin shahadarsa: 25 Rajab 183H.

Inda ya yi shahada: Bagdad.

Dalilin shahadarsa: An kashe shi da guba a lokacin Harunar-Rashid.

Inda aka binne shi: A Makabartar Kuraishawa a Kazimiyya a Arewacin Bagdad.

Ali Dan Musa Ar-Rida (A.S)

Sunansa da Nasabarsa: Ali dan Musa dan Ja'afar dan Muhammad.

Mahaifiyarsa: Kuyanga ce mai suna Najma.

Alkunyarsa: Abul Hasan, Abu Ali...

Lakabinsa: Arrida, Assabir, Arradiyyu, Alwafi, Alfadil.

Tarihin haihuwarsa: 11 Zul-ka'ada 148H.

Inda aka haife shi: Madina.

Matansa: kuyanga ce mai suna: Sakina, an ce sunanta Al-hizran, da Ummu Habib 'yar Al-mamun.

'Ya'yansa: 1-Muhammd Al-jawad 2-Al-kani'u 3-Ja'afar 4-Ibrahim 5-Al-Hasan ko Al-Husaini 6-A'isha.

Tambarin zobensa: Masha'Allah la Kuwwata illa bil-Lahi. Tsawon rayuwarsa: shekara 55.

Tsawon Imamancinsa: Shekara 20.

Sarakunan zamaninsa: Abu Ja'afar Al-mansur da Muhammad Al-Mahadi da Musa Al-Hadi da Harunar-Rashid da Al-amin da Al-ma'amun dukkaninsu sarakunan Abbasiyawa ne.

Tarihin shahadarsa: karshen Safar 203H.

Inda ya yi shahada: Garin Duss a Khurasan.

Sababin shahadarsa: Shan guba a lokacin halifa Al-ma'amun. Inda aka binne shi: A Al'karyar San'abad a Duss Khurasan. A yau wurin yana cikin birnin Mash'had.

Muhammad Dan Ali Al-Jawad (A.S)

Sunansa da Nasabarsa: Muhammad dan Ali da Musa dan Ja'afar (A.S).

Babarsa: Kuyanga ce sunanta: Sukaina Al-marsiyya, an ce sunanta Al-khaziran.

Alkunyarsa: Abu Ja'afar Assani da Abu Ali.

Lakabobinsa: Al-jawad, Attakiyyi, Azzakiyyi, Al-kani'u, Al-murtada, Al-muntajab.

Tarihin haihuwarsa: 10 Rajab shekara 195H.

Inda aka haife shi: Madina.

Matansa: Kuyanga ce mai suna Sumana da Ummul fadli 'yar ma'amun.

'Ya'yansa: 1-Imam Al-Hadi (A.S) da 2-Musa 3-Fadima 4-Amama.

Tambarin zobensa: Ni'im al-kadir Allah.

Tsawon rayuwarsa: shekara 25.

Tsawon Imamancinsa: shekara 17.

Sarakunan zamaninsa: karshan hukuncin Al-amin da Al-ma'amun da Al-mu'utasim.

Tarihin shahadarsa: karshen Zul'ki'ida shekara 220H.

Inda ya yi shahada: Bagdad.

Dalilin shahadarsa: Shan guba a lokacin halifa Al-mu'utasim. Inda aka binne shi: An binne shi a makabartar Kuraishawa a Al-Kazimiyya kusa da kakansa Al-kazim (A.S).

Ali Dan Muhammad Al-Hadi (A.S)

Sunansa da Nasabarsa: Ali dan Muhammad dan Ali dan Musa (A.S).

Mahaifiyarsa: kuyanga ce mai suna Sumana.

Alkunyarsa: Abul Hasan ko Abul Hasan Assalis.

Lakabinsa: Al-Hadi, Al-mutawakkil, Annakiyyi, Al-fattah, Al-murtada, Annajib da Al-alim.

Tarihin haihuwarsa: 15 julhajji 212H.

Inda aka haife shi: Alkarkar Sarya (????) nisanta da Madina mil uku ne.

Matansa: Kuyanga ce ana ce mata Susan.

‘Ya’yansa: 1-Imam Hasan 2-Husaini 3-Muhammad 4-Ja’afar 5-A’isha.

Tambarin zobensa: Hifzul uhud min akhlakil ma’abud.

Tsawon rayuwarsa: Shekara 42.

Tsawon Imamancinsa: 33.

Sarakunan zamaninsa: Karshen mulki Ma’amun da Al-mu’uta- sim da Al-wasik da Al-mutawakkil.

Tarihin shahadarsa: 3 Rajab shekara 254H.

Inda ya yi shahada: Samra’u.

Dalilin shahadarsa: An kashe shi da guba a lokcin mutawakkil. Inda aka binne shi: Samra’u (Irak).

Al-Hasan Dan Ali Al-Askari (A.S)

Sunansa da Nasabarsa: Alhasan dan Ali dan Muhammad dan Ali (A.S).

Babarsa; kuyanga ce mai suna Susan.

Al-kunyarsa: Abu Muhammad.

Lakabinsa: Al-askari, Assiraj, Al-khalis, Assamit, Attakiyyi.

Tarihin haihuwarsa: 8 Rabi'ul Awwal 232H.

Inda aka haife shi: Madina.

Matansa: Kuyanga ce ana cewa da ita Narjis.

'Ya'yansa; Daya ne shi ne Imam Mahadi Al-muntazar.

Tambarin zobensa: Subhana manlahu makalidus-Samawati wal Ardi.

Tsawon rayuwarsa: Shekara 28H.

Tsawon Imamancinsa: Shekara shida.

Sarakunan lokacinsa: Al-mutawakkil da Al-mustansir da Al-musta'in da Al-mu'utaz da Al-muhtadi da Al-mu'utamad. Tarihin shahadarsa: 8 Rabi'ul Awwal 260 H.

Inda ya yi shahada: Samra'u.

Dalilin shahadarsa; An kashe shi da guba a lokacin Al-mu'utamad.

Inda aka binne shi: a gidansa na Samra'u a Irak.

Muhammad Dan Hasan Al-Mahadi (A.S)

Sunansa da Nasabarsa: Muhammad dan Hasan dan Ali dan Muhammad (A.S).

Babarsa: Kuyanga ce Mai suna Narjis.

Kinayara: Abul Kasim.

Lakabinsa: Al-Mahadi, Al-muntazar, Sahibuz Zamani, Al-hujja, Al-ka'im, Waliyyul Asri, Assahib.

Tarihin haihwarsa: 15 Sha'aban 255 a lokacin Al-mu'utamad. Inda aka haife shi: Samra'u.

Tsawon rayuwarsa: Rayayye ne boyayye daga ganin mutane, zai fito karshen zamani da umarnin Allah (S.W.T) domin ya cika Duniya da adalci bayan an cika ta da zalunci, muna rokon Allah ya gaggauta bayyanarsa.

Tsawon Imamancinsa: Yana da tsawo, har yanzu yana raye. Buyansa: Yana da buya biyu:

1-Karami: Yana da tsawon shekara 74, ya fara daga shekarar 260 H har zuwa shekarar 329 H.

2-Babba: Ya fara daga shekarar 329H bayan mutuwar jakadansa na karshe har zuwa wannan zamanin.

Jakadunsa: Su hudu ne, su ne mutane suke karbar hukunce-hukuncensa daga gare su a lokacin buyansa karami. Wadannan jakadon su ne; 1-USman dan Sa'id 2-Muhammad dan Usman 3-Husaini dan Ruhu 4-Ali dan Muhammad Assimiri. Alamomin bayyanarsa: Ba zasu kirgu ba sai dai zamu kawo guda hudu a nan: 1-Fitowar Sufyani 2-Kashe Al-Hasani 3-Zuwan Tutoci Bakake daga Khurasan 4-Fitowar Al-yamani.

Godiya ta tabbata ga Allah ubangijin talikai

Masdarorin Madogarar Wannan Littafin:

Littafin Salim bn Kais

Tarihin Damishka

Fara'idus Simdaini

Hawahidit Tanzil

Alkamil fittarih

Algadir

Addara'if

Assiradul mustakim

Tuhufatul isna ashariyya

Al'khilaf

Biharul anwar

As'shafa

Sahih Muslim

Sunan Tirmizi

Baihaki

Masnad Ahmad

Ma'a rijalul fikr

Tafsirin Ibn Kasir

Al'anbiya afdhalu minal mala'ika, wa nabiyyuna afdhalul anbiya

Littattafan Da MawallafinLittafin Ya Wallafa:

1. Hakkoki a musulunci
2. Raddin sukan auren mace fiye da daya
3. Mace a al'adu da musulunci
4. Tarbiyyar yara a musulunci
5. Zabar mace ko namijin aure
6. Boyayyar taska (wannan littafin)
7. Tsari da kayyade iyali
8. Kurkuku a doka da tsari
9. Tattaunawar addinai (tare da Annabi Muhammad)
10. Sanin dabi'u na gari
11. Adon wahayi da mu'ujiza
12. Sanin akida sahihiya
13. Cikakken mutum mai kamala
14. Tambaya da amsa game da akida

Littattafan Da MawallafinLittafin Ya Fassara:

1. Tafarki zuwa gadir
2. Makaloli game da Nahajul balaga
3. Dan sako da mai sako da sako
4. Akidojin imamiyya
5. Shi'anci da duniyar gobe
6. Imamanci da nassi
7. Raja'a
8. Bada
9. Hada salloli biyu
10. Tawassuli

Abin Da Littafin Ya Kunsu

Gabatarwar Mawallafi	3
Wasiyyan Annabawa	4
Wasiyyan Annabi Adam (A.S)	5
Bayan Annabi Ibrahim Da Musa (A.S)	5
Wasiyyan Dawuda Da Sulaiman (A.S)	7
Bayan Masihu Mai Albarka.....	8
Bayan Fiyayyen Halittu Manzo (S.A.W)	9
Su Waye Wasiyyan Annabi (A.S).....	10
Abin Da Ya Faru A Tsawon Tarihin Musulmi	12
Fifita Wasu Mutane A Kan Manzo (S.A.W)	13
Aikin Mutum Ba Ya Iya Nuna Mazhabarsa	14
Ahlul Baiti (A.S) Su Ne	15
Ya Musulmi Hattara Da Makiya!	16
Su Waye Ahlul Baiti	18
Takaitaccen Tarihin Manzo.....	19
Ali Dan Abi Dalib Al-Murtada (A.S)	21
Fadima Azzahra ‘Yar Muhammad (A.S)	22
Hasan Dan Ali Al-Mujtaba (A.S)	23
Husaini Dan Ali Asshahid (A.S)	24
Ali Dan Husaini Assajjad (A.S)	25
Muhammad Dan Ali Al-Bakir (A.S).....	26
Ja’afar Dan Muhammad Assadik (A.S).....	27
Musa Dan Ja’afar Al-Kazim (A.S)	28
Ali Dan Musa Ar-Rida (A.S)	29
Muhammad Dan Ali Al-Jawad (A.S).....	30
Ali Dan Muhammad Al-Hadi (A.S)	31
Al-Hasan Dan Ali Al-Askari (A.S).....	32
Muhammad Dan Hasan Al-Mahadi (A.S)	33