



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the Compassionate the Merciful



Al-Mustafa International
Translation and Publication Center

**SHIN
ZAGI DA KAFIRTA MUSULMAI
HALAS NE A SHI'ANCI?**

Daga Ayoyi, Ruwayoyi da Fatawoyin Malamai

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Publisher's Forward

To begin and execute a research is like walking in the path of development and evolution. When the seeds of the "questions" are planted, in the soil of the mind of the researcher, this phase initiates, and its end is culminated when the result and the outcome of knowledge and wisdom is gained.

Evidently, this end is a new chapter in itself, for growth, and announces beforehand this good news to humans. For the result of all those mental efforts will not only bring the blooming and flowering of talent and all kinds of Blessings to humans, but it also makes the mind of the researcher to ponder and shape new, more questions.

This will produce a great collection of growing plants and flowers for the seeking mind... Those "questions" are in fact, the seeds, which according to the necessities of Time and the strength of the researchers will grow and bloom by themselves. They will make Culture and Civilization to move forward.

In like manner, the increasing rate of transferring oneself from one place to another place and the decrease of the distances will make those seeds travel miles and miles, to faraway places, in order to install them inside the curious mind of other seekers. This will bring an amazing diversity and a novelty for another civilization...

It is true then, that the presence of knowledge and a good, capable management will help this project to develop itself and one has to admit indeed, that it has always played an important role...

Al-Mustafa International Publication and Translation Center, because of its global mission, and its special position among the Religious Schools and the colorful human diversity that it has developed inside itself, sees it as a moral duty to procure all the appropriate conditions for any research works, and takes its role in this matter, most seriously. To procure all kinds of necessary grounds, with an excellent management of all the existing possibilities and talents, and to care and protect all its researchers in religious fields; these are the most crucial responsibilities of the Department of Research in this International center.

We dearly hope that by being attentive to all these autonomous scientific movements, and by fortifying all the existing motives, we shall be able to witness the blooming of the Religious Culture in every part of this wide world!

**Al-Mustafa International
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ABUBUWAN DA SUKE A CIKI

SHIMFIDA -----	9
KASHI NA FARKO. ‘YAN’UWANTAKA DA HARAMTA ZAGI A CIKIN. AYOYI DA RIWAYOYI	
KASHI NA BIYU. HUKUNCIN ZAGIN DA KAFIRTA MUSULMI A FATAWOYIN MALAMAN SHI’A	
(01) BABBAN MARJI’IN TAKALIDI AYATULLAHI MUHAMMAD HUSAINI BURUJARDI -----	41
(02) ALLAMA AMINI AYATULLAHI ABDULHUSAINI AMINI -----	43
(03) JAGORAN JUYIN JUYA HALIN MUSULUNCI A IRAN IMAMU KUMAINI SAYYID RUHULLAHI ALMUSAWI-----	45
(04) ALLAMA TABATABAI AYATULLAHI MUHAMMAD HUSAINI TABATABAI-----	51
(05) MARJI’IN DUNIYAR SHI’ANCI AYATULLAHIL UZMA SAYYID ABULKASIM KU’I -----	53
(06) JAGORAN DUNIYAR MUSULMI AYATULLAHIL UZMA SAYYID ALIYU HUSAINII KAMNA’I-----	55
(07) BABBAN MARJI’IN SHI’A AYATULLAHI SAYYID ALIYU SISTANI-----	65
(09) MARJI’IN TAKALIDI AYATULLAHIL UZMA NASIR MAKARIM SHIRAZI -----	69
(10) ALLAMA AYATULLAHIL UZMA ABDULLAHI JAWADI AMULI-----	75
(11) ALLAMA AYATULLAHIL UZMA SHEK JA’AFAR SUBUHANI -----	79
(12) MARJI’IN TAKALIDI AYATULLAHIL UZMA SHEK MUHAMMAD FADIL LANKARANI----	83
(13) MARJI’IN TAKALIDI AYATULLAHI WAHID KURASANI -----	85
(14) MARJI’IN TAKALIDI AYATULLAHI HUSAINI NURI HAMEDANI -----	89
(15) ARIFI, MARJI’IN TAKALIDI AYATULLAHIL UZMA MUHAMMAD TAKI BAHAJAT -----	93
(16) MARJI’IN TAKALIDI	

6 Shin. Zagi da Kafirta Musulmai Halas ne a Shi'anci?

AYATULLAHIL UZMA SAYYID MUSA SHUBAIRI ZANJANI -----	97
(17) SHAHID SADAR	
AYATULLAHIL UZMA SAYYID MUHAMMAD BAKIR SADAR ----	101
(18) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA MUHAMMAD HASHIM SALIHI -----	105
(19) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SHEK ASIF MUHUSINI KANDAHARI -----	107
(20) SHUGABAN MAJALISAR MALAMAN TEHERAN	
AYATULLAHIL SHEK MUHAMMAD RIDA MAHADAWI KANI-----	109
(21) AYATULLAHI MUHAMMAD YAZDI	
SHUGABAN MAJALISAR KOLI TA MALAMAN SHI'A NA DUNIYA ----	111
(22) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SAYYID ABDULKARIM MUSAWI ARDABILI ---	115
(23) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SHEK HUSAINI MAZAHIRI-----	119
(24) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA LU'DUFULLAHI SAFI GULPAYIGANI -----	123
(25) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SAYYID MAHAMUD HASHIMI SHAHARUDI---	125
(26) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA MUHAMMAD ISHAKA FAYYAD -----	129
(27) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SHEK BASHIR HUSAINI NAJAFI -----	133
(28) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SAYYID MUHAMMAD HUSAINI SHAHARUDI ---	135
(29) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SAYYID MUHAMMAD SA'ID HAKIM-----	137
(30) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA SAYYID YUSUF MADANI TABRIZI-----	141
(31) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA MUHAMMAD ALIYU ALAWI GURGANI ---	143
(32) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA MUHAKKIK KABULI -----	147
(33) MARJI'IN TAKALIDI	
AYATULLAHIL UZMA MUHAMMAD IBRAHIM JANNAATI -----	149
(34) AYATULLAHIL UZMA	
SAYYID MUHAMMAD HUSAINI FADALULLAH -----	151
(35) ALLAMA MU'DAHHARI	
AYATULLAHI SHAHID MURTADA MU'DAHHARI-----	153
(36) ALLAMA YAZDI	
AYATULLAHI MUHAMMAD TAKI MISBAHU YAZDI -----	157
(37) AYATULLAHI SAYYID HASAN SADAR-----	159
(38) ALLAMA ASIFI	
AYATULLAHI MUHAMMAD MAHADI ASIFI -----	161
(39) GWARZON HADINKAI	
AYATULLAHI MUHAMMAD ALIYU TASKIRI -----	165
(40) JAGORAN HARKAR MUSULUNCI A NAJERIYA	
SHEK IBRAHIM YAKUBU ALZAKZAKI-----	167

KASHI NA UKU. MAZAHABIN SHI'ANCI A MAHANGAR.

JAGORORIN AHALISSUNNA NA DUNIYA

(01) SHUGABAN JAMI'AR AZAHAR MAI GIRMA SHEK ABDULMAJID SALIM -----	173
(02) JAGORAN AL'AZAHAR SHEK MAHAMUD SHALTUT DA FATAWARSA TA JARUMTA-----	179
(03) JAGORAN AL'AZAHAR SHEK DAKTA MUHAMMAD FAHHAM -----	185
(04) JAGORAN AL'AZAHAR SHEK JADULHAK ALIYU JADULHAK -----	187
(05) JAGORAN AL'AZAHAR SHEK DAKTA MUHAMMAD SAYYID DANDAWI -----	189
(06) JAGORAN AL'AZAHAR SHEK DAKTA AHAMAD DAYYIB-----	191
(07) FITACCEN MALAMI SHEK DAKTA YUSUF KARDAWI-----	193
(08) MUFTIN MISIRA SHEK DAKTA NASAR FARID WASIL -----	195
(09) MUFTIN KASAR JODA SHEK SA'ID ABDULHAFIZ HIJAWI -----	197
(10) FITACCEN MARUBUCI USTAZ ABDULFATTAH ABDULMAKSUD -----	199
(12) MINISTAN WAKAFIN MASAR SHEK AHMAD HASAN BAKURI-----	201
(13) MINISTAN WAKAFIN MASAR SHEK MUHAMMAD MUTAWALLI SHA'ARAWI -----	203
(14) MUFTIN KASAR UMMAN SHEK AHMAD KALILI JAGORAN MAZAHABAR IBADIYYA NA DUNIYA -----	205
(15) MAJALISAR MALAMAN TURKIYYA FATAWAR MAJALISAR KOLI TA AL'AMURAN ADDINI -----	207
(16) SHEK AHMAD TAUFIK ZAIN SHUGABAN MAJALISAR AMINTATTU TA MALAMAN LABANAN	209
(17) SHEK ABDULGANI SHAMSUDDIN FITACCEN MALAMI A GABASHIN ASIYA -----	211
(18) MINISTAN WAKAFIN JODAN DAKTA HAYAL ABDULHAFIZ DAWUD -----	213
(19) SHEK ABDULGAFUR BUSIDI SHUGABAN MAJALISAR KOLI TA MUSULMAI A KENYA-----	215
(20) SHUGABAN ISASCO DAKTA ABDUL'AZIZ TUWAIJARI -----	217
(22) FARFESA UMAR SHAHABU SHUGABAN CIBIYAR AHALILBAITI A INDUNUSIYA-----	219
MADOGARA -----	221

SHIMFIDA

Shi'anci wata mazahaba ko makaranta ce mai matuƙar asali a cikin musulunci wadda ta rigayi duk wata mazahaba ko makaranta ta akida ko fikihi samuwa; dalilina a nan kuwa shi ne cewa idan muka koma littafan hadisai, tarihi da tafsiri za mu ga dimbin gomomi ko ma mu ce daruruwan hadisai wadanda suke tabbatar mana da cewa Manzon Allah (s.a.w.w) da kansa ta hanyar bayanansa da ayyukansa masu albarka shi ne ya tabbatar ko ya assasa wannan makaranta ta Ahalilbaiti (a.s) kuma take da dimbin mabiya a cikin sahabbai tun zamanin Manzon (s.a.w.w), kamar: Abuzarru, Mukidadu, Ammaru, Salmanu, Jabir Ansari, Suhaibu, Bilalu, Abu Ayyuba Ansari da sauransu, haka ma cikin tabi'ai har zuwa yau din nan da muke. Lallai idan muka koma cikin tarihi za mu ga yadda Manzon (s.a.w.w) da kansa ya kafa ta kuma da kansa ya ambace ta da sunan Shi'a, wanda babu wata makaranta ko mazahaba da za ta iya cewa tana da irin wannan daga shi Manzon (s.a.w.w).

Amma sakamakon wasu dalilai da matsaloli na bakar siyasa, son zuciya da murguda tarihi (wadanda ba nan ne mahallin tattauna su ba) sai makiya suka sami damar yin amfani da wasu tuhumce-tuhumce wajen munana wannan tafarki na Makarantar Shi'a wanda Ahalilbaiti (a.s) suke yi wa jagoranci a matsayin wata hanyar karkatacciya, domin nesanta al'umma daga garesu ta hanyoyi da tuhumomi daban-daban; kamar tuhumomi irin su: **Kur'anin Shi'a,**

Zagin Sahabbai, Takiyya, Mutu'a da sauransu kusan tun daga karni na farko, sai wasu daga cikin malamai marasa zurfafa bincike da wasu masu munanawa bangaren da ba nasu ba zato, da kuma wasu bangaren na makiya waɗanda dukkansu suka daukar wa kawukansu yada irin waɗannan karairayi a cikin al'umma domin cimma munanan manufofin kashin kansu ko sarakunansu da sauransu; alhali idan ka koma cikin haƙiƙanin littafan wannan makaranta da koyarwarta masu albarka sai ka ga abin sabanin haka.

Mas'alar da muke so mu ɗan tattauna a kanta cikin waɗannan shafuka wadda take ɗaya ce daga cikin munanan mas'alolin da ake jingina wa Shi'ar, kuma ake tuhumar ta da su tsawon tarihin ita ce mas'alar **Zagin Sahabbai** wadda kuma idan muka koma cikin riwayoyi daga Imamai na wannan makaranta, haka ma littafan manyan fitattu da malamanta za mu ga suna kore wa tare da nesanta kansu daga yin hakan tsawon zamani.

Kai ba ma maganar zagin sahabbai ba; Imamai kuma Jagorori Ahalilbaiti (a.s) tare da manyan malaman wannan makaranta ta Shi'a Imamiyya a tsawon tarihinta sun kasance masu kalubalantar zagi, cin mutunci, aibantawa da rashin darajta duk wani musulmi da ma dukkan 'yan'adam; ballantana sahabbai da matan Manzon Allah (s.a.w.w); na'am za mu iya cewa akwai wasu masu wuce-gona-da-iri nan-da-can waɗanda sukan nasabta kansu da Shi'anci amma suna fita daga koyarwar asali ta Ahalilbaiti (a.s) sakamakon wasu dalilai nasu na kashin kansu waɗanda makarantar Ahalilbaitin ba ta ɗoru a kansu ba sam-sam, kuma tana nesanta kanta daga garesu. Na'am; idan muka koma tarihi za mu iya ganin yadda irin waɗannan zage-zagen sukan faru a gaban Imamai (a.s) sai mu ga nan take sun taka wa abin burki, sun ja-kunnen masu yin hakan; shin mabiyar nasu ne na haƙiƙa ko ma wasunsu.

Saboda haka idan muka shiga fagen tarihin musulunci a shi'anci za mu ga cewa malaman Shi'a tun kafin juyin-

juya-halin musulunci a Iran da bayansa, sun yi aiki tukuru babu kakƙautawa wajen samar da zaman lafiya da fahimtar juna a tsakanin bangarori da mazahabobin musulunci tare da haramta duk wani abin da zai kawo sabani da rikici a tsakaninsu.

Gano wannan matsalar ta zagin sahabbai da maƙiya suka yi cewa za ta iya taimaka masu wajen rusa musulmai da musulunci sai suka ɗauke ta a matsayin muhimmin makami domin haifar da sabani da rarraba a tsakanin musulmai, tare da ƙoƙarin hana musulunci bunkasa da yaɗuwa a ƙasashen Duniya ta hanyar shagaltar da mu da kawukanmu.

Abin da yake muhimmi a wannan zamanin kuma muke yin kira zuwa gareshi shi ne cewa; ya zama wajibi a kan malamai da jagororin dukkan mazahabobin musulunci su tashi tsaye wajen ganin sun samar da zaman lafiya da fahimtar juna a tsakanin mabiyansu da sauran mazahabobin, kuma su zabura wajen wayar da su tarkon maƙiya ta yadda ba za su faɗa cikin komar da suka ɗana masu ba, sannan su taimaka wajen ganin raunin da al'ummar musulmi suke fama da shi a halin yanzu ya kawo ƙarshe, su kuma yunƙura domin dawo da ƙarfin da suke da shi a baya wanda suka rasa shi a halin yanzu.

Daga lokacin da Imamu Kumaini (r) ya yunƙuro, har zuwa bayan juyin-juya-halin musulunci a Iran za mu iya ganin yadda ya mayar da haɗin-kan musulmi a matsayin ɗaya daga cikin muhimman abubuwa da ya ginu a kansu, kuma ya mayar da hankali wajen ganin ya kafu a cikin ƙasar Iran, Gabas-ta-tsakiya da ma duniyar Musulunci bakidaya, ta yadda wannan muhimmiyar matsayar ta Imamu Kumaini (r) a fagen siyasa da zamantakewa ta haifar da yunƙure-yunƙure wajen samar da haɗin-kai a tsakanin shi'a da sunna masu matuƙar muhimmanci; kamar kafa cibiyar haɗa kan mazahabobin musulmai, mayar da matsalar Falasɗinu a matsayin matsalar dukkan

duniyar Musulunci da ware rana ta musamman domin kara gina hakan a zukan musulmai, assasa taruka na duniyar musulunci, kafa cibiyar gwagwarmaya ta duniya da sauran ayyuka masu yawa tare da cibiyoyi irin waɗannan.

Haka kuma; bisa la'akari da zamanin da muke a ciki; Imam Sayyid Aliyu Kamna'i jagoran juyin-juya-halin musulunci a yanzu, kuma babba daga cikin fitattun sanannun malaman Shi'a ya dauki haɗin-kan musulmi tsakanin Shi'a da Sunna a matsayin wani abu na larura, kuma fokarinsa a kowanne lokaci shi ne tsawatar da dukkan bangarorin guda biyu wajen hana faɗawa cikin sabanin da ma'kiya suke fokarin afkarwa. Daga cikin fatawoyinsa na karshe-karshen nan za mu iya ganin hakan a aikace, kamar yadda sauran malaman ma suke da irin waɗannan fatawoyin da matsayoyin a cikin littafansu da kalamansu, wanda kusan shi ne abin da za mu kawo a cikin waɗannan shafuka masu zuwa insha Allah.

Wannan ɗan littafin mun kasa shi gida uku ne ta yadda: Kashi na farko yake dauke da wasu daga cikin ayoyin {ur'ani Mai girma da kuma riwayoyin da malamai suka nakalto mana daga Ahalilbaiti (a.s) waɗanda suke yin magana a kan 'yan'uwantaka a tsakanin muminai tare da haramta zagi da cikin mutuncin mutane, musamman muminai da musulmai. Kashi na biyu kuma yana dauke da fatawoyin malamanmu na makarantar Ahalilbaitin waɗanda suke haramta zagi da cin mutuncin ababen girmamawa na kowacce mazahaba daga cikin mazahabobin musulunci. Kashi na uku kuwa yana kunshe ne da jawabai da matsayoyin fitattun malamai masana na Ahalissunna dangane da mazahabar Shi'a da larurar haɗa kai da su domin gina musulunci da musulmai.

**Allah ya sa mu dace.
Hamza Imam Musa
Rajab 1442 AH.**