

T: Amma yaya batun hadisan da suka ce da yawa daga ayoyin Alkur'ani bas a cikin shi yanzu?

Shi'ah ba su yi imani da kariya daga kuskure na ko wani marubuchi, mai sharhi ko mai bad a labari ba, kuma, saboda haka, bas u dauki wani tarin *hadith* a zaman mai komai tabbatacce ko dai dai. Littafin da ked a kariya daga kuskure shine Kur'ani. Wa'yannan al'adun an an dauke su suna da rauni ko kuma an yi musu sharhi a maysayin wahyin da ba na Kur'ani ba.

- ❑ Abun la'akarine a nuna cewa akwai ruwayoyi da dama a cikin Sahih al-Bukhari and Sahih Muslim da suka yi zargin ayoyin Kur'ani masu yawa sun bata. [Al-Bukhari, Al-Sahih, kundi 8 shafi 208; Muslim, Al-Sahih, kundi 3 shafi 1317]
- ❑ Ban da wannan, ruwayoyin Sunni da dama sun yi zargin cewa surori biyu daga Alkur'ani sun bata wanda daya daga ciki yana kama da Suran al-Bara'ah (chapter 9) a tsayi!!! [Muslim, Al-Sahih, Kitab al-Zakat, kundi 2 shafi 726]
- ❑ Wasu hadisan Sunni suna i'kirarin cewa Suran al-Ahzab (sura na33) ya kai Suran al-Baqarah (sura 2) tsayi!!! Suran al-Baqarah ya fi kowani sura girma a Kur'ani. Aladun cikin Sahih al-Bukhari da na Muslim sun kai ga nuna yanayin ayoyin da suka bata. [Al-Bukhari, Al-Sahih, kundi 8 shafi 208]

Duk da haka, abun sai gashi 'yan Shi'ah bas u taba tuhunan 'yanuwa na Sunni da yin imani da cewa Kur'ani ba a cike yake ba. Sai dai muce wa'yannan rihotannin Sunnin suna da rauni ko kuma kage ne.

Rufewa:

"Mun yi imani cewa Kur'ani wanda Allah ya yi wa Annabi Muhammad (s) wahayi shine (iri daya) da wanda ke tsakanin marufa biyu (*daffatayn*). Kuma shi ke hannun mutane, kuma bai fi haka girma ba... **Kuma duk wanda ya fadi cewa mun ce ya fi haka (wanda ake amfani das hi a yau) makaryaci ne.**" [As-Saduq, Kitabu'l-l'tiqadat (Tehran: 1370 AH) shafi 63; English translation, The Shi'ite Creed, tr. A.A.A. Fyzee (Calcutta: 1942) shafi 85]

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Lalle Mune, Muka saukar da Ambato (AlKur'ani) kuma lalle Mu, hakika Masu Kiyayewa ne gare shi.
(Kur'an: Sura 15, Aya 9)

Shin Shi'ah Sun Yi Imani da wani Kur'ani na daban?

Ana yawaita zargin Shi'ah da imani da *Tahrif* a Kur'an wanda ke nufin cewa an hautsina Kur'ani kuma ba daya da wanda a ka saukar wa Annabi (s) ba ne.

Wannan ba Gaskiya ba ne !!!

Dukan manyan malaman Twelver Shi'ah daga na farko zuwa wannan karni sun yi imani da kare Kur'ani kacokan dinta. Wasu sanannun malaman Shi'ah na farko da suka bayyana wannan sanin a cikin littafan su sun kunshi:

- Shaykh al-Saduq (d. 381 AH), *Kitabu'l-Itiqadat*, (Tehran, 1370) shafi 63.
 - Shaykh al-Mufid (d. 413 AH), *Awa'ilu l-Maqalat*, shafuka 55-6;
 - Sharif al-Murtada (d. 436 AH), *Bahru 'l-Fawa'id* (Tehran, 1314) shafi 69;
 - Shaykh at-Tusi (d. 460 AH), *Tafsir at-Tibyan*, (Najaf, 1376), kundi 1 shafi 3;
 - Shaykh at-Tabrasi (d. 548), *Majma'u 'l-Bayan*, (Lebanon), kundi 1 shafi 15.
- Some of the later scholars who spelt out the same views include:
- Muhammad Muhsin al-Fayd al-Kashani (d. 1019 AH), *Al-Wafi*, kundi 1 shafuka 273-4, and *al-'Asfa fi Tafsir al-Qur'an*, p. 348;
 - Muhammad Baqir al-Majlisi (d. 1111 AH), *Bihar al-'Anwar*, kundi 89 shafi 75

Wannan imani ya ci gaba, ba yankewa, har zuwa yau. Malaman Shi'ah na wannan karni sun tabbata da cewa Kur'ani a kare yake gaba dayan shi kuma bai chanja ba sun kunshi sanannun sunaye irin Sayyid Muhsin al-Amin al-'Amili (ya rasu 1371 AH); Sayyid Sharaf al-Din al-Musawi (ya rasu 1377 AH.); Shaykh Muhammad Husayn Kashif al-Ghita' (ya rasu 1373 AH); Sayyid Muhsin al-Hakim (ya rasu 1390 AH); 'Allamah al-Tabataba'i (ya rasu 1402 AH); Sayyid Ruhullah al-Khumayni (ya rasu 1409 AH); Sayyid Abu al-Qasim al-Khu'i (ya rasu 1413 AH) and Sayyid Muhammad Rida al-Gulpaygani (ya rasu 1414 AH).

Wannan, ba shakka, bai irga kowa ba.

T: Amma yaya batun Shi'ah kafun wa'yannan malaman, shi dukansu bas u yi imani da tahrifba?

A'a sam! Dubi misalin '**Ubaydullah b. Musa al-'Absi** (120-213 AH), malamin Shi'ah mai kishi wanda ruwayoyin da suka yi daga Imamai za a samu a cikin tarin hadisan sanannun malaman Shi'ah irin su *al-Tahdhib* da *al-Istibsar*. Yanzu bari mu ga me malaman Sunni suka fadi game da shi:

- "... mutun mai kiyayewa, daya daga cikin malaman Shi'ah masu muhimmanci ... an dauke shi abun dogaro wajen Yahya b. Ma'in, Abu Hatim yace mutumin kwarai ne, mai gaskiya ... al-'Ijli yace masani ne a ilmin Kur'ani..."
[Al-Dhahabi, *Tadhkirat al-Huffaz* (Haydarabad, 1333 AH), kundi 1 shafi 322]
- "... limamin fikihu ne hadis da Kur'ani wanda tsoron Allah da aikin kwaran shi suka nuna, amma yana daga cikin shugabannin Shi'ah."
[Ibn al-'Imad al-Hanbali, *Shadharat al-Dhahab* (Cairo, 1350 AH), kundi 2 shafi 29]

Babu daya daga cikin wa'yannan malaman Sunnin zai scholars yabe shi kan ilimin shin a Kur'ani in suna tunanin ya yi imani da wani Kur'ani daban!!!

Kuma an dauki 'Ubaydullah mai aminci, duk da cewa shi Shi'ah ne, har sanannun masu ruwaito hadisan Sunni irin su al-Bukhari da Muslim da wasu da dama sun karbi hadisai ma su yawa daga wajen shi a cikin tarin hadisan su!
[The Creed of the Imaam of Hadeeth al-Bukhari (Salafi Publications, UK, 1997), shafuka 87-89]

T: Shin 'yan Shi'ah ba suyi imani da *Mushaf Fatimah* wanda ya ninka Kur'ani sau uku a girma ba?

Kur'ani *Mushaf* (littafi) ne, amma ba kowani littafi bane Kur'ani! Babu Kur'anin Fatimah! *Mushaf Fatimah* wani littafi ne da Fatima (a) ta rubuta ko ta sa aka rubuta bayan rasuwan Annabi (s). Bay a daga bangaren Kur'ani kuma bayi da **komai** day a hada shi da Hukuncin Allah da dokoki.

T: Amma ba akwai ruwayoyi a tarin hadisai na Shi'ah da suka nuna cewa akwai kari a ayoyin Kur'ani wanda suka kunshi Karin kalmomi fiye da wanda muke das u yau ba?

Akwai wasu lokuta da ake Karin kalmomi dan nufi ayi bayani, ba suna nufin asalin rubutun Kur'ani a ka gurbata. Wannan yana kasantuwa a littafan dukan Shi'ah da Sunni. Dubi misalan nan guda biyu, duka daga sanannun masu sharhin Kur'ani na Sunni:

- "Ubayy b. Ka'b ya kan karanta '... sa'an nan abin da ku ka ji dadi daga gare su **na wani dan lokaci** ku basu ijarorinsubisa farillar sadaki...' (Kur'an Sura 4, Aya 24) kuma wannan ma karatun Ibn 'Abbas ne."
[Fakhr al-Din al-Razi, *Mafatih al-Ghayb* (Beirut, 1981), kundi 9 shafi 53]
[Ibn Kathir, *Tafsir al-Qur'an al-'Azim* (Beirut, 1987), kundi 2 shafi 244]

A rubutun kasa na sharhi a Tafsir na Ibn Kathir yayi bayani cewa Karin kalmomi da aka nuna a bisa, wanda basa cikin Kur'ani, Sahabban Annabi (s) sun karanta su **oa zaman tafsir ne kawai da bayani**.

- "Ibn Mas'ud yace: A lokacin Annabi (s) mu kan yi karatu, 'Ya kai Manzo (Muhammad) ka iyar da abin da aka saukar zuwa gare ka daga Ubangijinka **cewa Ali shugaban muminai ne** in ba ka aikata ba, to, ba ka iyar da manzancinSa ba kenan.' (Kur'an Sura5, Aya 67)
[Jalal al-Din al-Suyuti, *Durr al-Manthur*, kundi 2 shafi 298]

A wannan yanayin ma, bangaren da rubutun ke kwance hakika baya cikin rubutun Kur'ani, amma Sahabi Ibn Mas'ud ya kan yi karatu a wannan yanayi dan yayi bayanin yadda aka saukad da wahayin.