

## **Mai yasa ya zama wajibi a yi sujada kan tabon da aka debo daga Karbala?**

**Ba dole ba ne!** Amma Shi'ah sun *fiye* son suyi sujada a kasan Karbala saboda muhimmancin da Annabi (s) ya ba shi da Imamai daga cikin Iyalan shi (*Ahl al-Bayt*). Bayan shahadan Imam Husayn (a), dan sa Imam Zayn al-'Abidin (a) ya kwashi kadan, ya ayyana shi a zaman kura mai tsarki, sai yasa cikin jaka. Imamai (a) sukan yi sujada a kan shi su kuma yi *tasbih* daga shi, su na kuma ambaton yabon Allah da shi.

[Ibn Shahrashub, *al-Manaqib*, vol. 2, p. 251]

Sun kuma ba wa Shi'ah kwarin zuciyan yin sujada da dama akan su, tare da sanin cewa ba wajibi ba ne, amma dan cimma burin samun sakamako mafi girma. Imamai (a) sun dage kan sujada gaban Allah dole a yi shi kan kasa mai tsafta kawai kuma an kwammace a aikata shi kan kasan Karbala.

[al-Tusi, *Misbah al-Mutahajjad*, p. 511]

[al-Saduq, *Man la yahduruhu'l faqih*, vol. 1, p. 174]

Shi'ah sun jima su na rike da wannankasan tare da su. Sannan cikin tsoron kar a lalatashi, suka kulla shi kanana kanana, wanda yanzu a ke kiran su *mohr* ko *Turbah*. Lokacin sallah a na sujada akan shi ba a zaman wajibi ba amma saboda yanayi na musamman. In ba haka ba, in babu kasa mai tsarki, sai mu yi sujada a kasa mai tsafta, ko kan wani abu day a samo asali daga shi.

Abun alajabi ne da wasu ke izgilanci wa Shi'ah kan suna bautan duwatsu ko suna bauta wa Husayn (a). Gaskiyan shine muna bauta wa Allah shi kadai ta sujada kan shi *Turbah*, ba wa shi ba. Kuma ba mu taba bauta wa Imam Husayn ba, Imam Ali, ko Annabi Muhammad (s) ba. Muna bauta wa Allah kadai, kuma yaje daidai da dokan Allah mu yi sujada a kasa mai tsarki kadai.

### **Rufewa:**

Dalilin da musulmai Shi'ah ke daukan bulon kasa, wanda a ke yi da kasan Karbala, wanda ke taimakawa wajen yin sujada kan wannan abun da aka nuna kyawun amfani da shi kwarai *sunnah* na Annabi (s) ne.

**In kana son karin sani kan musulunci na kwarai, ziyarci:**

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*Saboda haka ka tsarkake da godiyan Ubangijinka, kuma ka zama daga cikin masu sujada cikin ibada*  
(Qur'an 15:98)

# **Mai yasa Shi'ah suke sujada kan *Turbah* ?**

Musulmai Shi'ah sun fi son yin sujada kan dan karamin bulo na kasa, da ake kira *Turbah*, wanda a kan yi shi daga tabon kasan Karbala a Iraq.

A matsayin *fiqh* Shi'ah Ja'fari – wanda yana cikin mazhabobi biyar na Musulunci – dole ne a yi sujada kan kasa mai tsarki ko kuma abun da ke tsiro a kan shi, in har baya ciwuwa ko cudewa. Wannan ya kunshi kura, dutse, kasa da ciyawa, muddin dai ba ma'adinan cikin kasa ba ne. Ya halatta a yi sujada kan paper, saboda an yi shi da abun da ke tsirowa daga kasa, amma banda yadi da darduma.

Masanan shari'a na dukkan mazhabobin Sunni sun yi ittifaki kan dacewan yin sujada kan kasa da abun da ya tsiro daga gare shi.

### Shin Annabi(s) da Sahabbansa sun taba yin haka?

Sallah kan kasa hakika yana daga ayyukan Annabi (s) da wanda suke kewaye da shi.

- An ruwaito daga Abu Sa'id al-Khudri: Na ga manzon Allah yana sujada a tabo da ruwa kuma na ga alaman tabo a goshin sa.  
[Al-Bukhari, *Sahih* (Fassarar turanci), vol. 1, book 12, no. 798; vol. 3, book 33, no. 244]
- An ruwaito daga Anas bin Malik: Mu kan yi salah da Annabi a cikin tsananin zafi, kuma in wani daga cikin mu baya iya kafa fuskan shi a kasa (saboda zafi) sai ya baza tufafin sa yayi sujada a kai.  
[Al-Bukhari, *Sahih* (Fassarar turanci), vol. 2, book 22, no. 299]

A matsayin wannan *hadith* sai a yanayi na musamman Annabi (s) da Sahabbansa suke sujada kan tufafi.

Kuma Annabi (s) ya kasance yana da *Khumra* wandayake daura goshin sa a kai saboda sujada.

- Maymuna ta ruwaito: Allah's Apostle used to pray on a *Khumra*.  
[Al-Bukhari, *Sahih* (Fassarar turanci), vol. 1, book 8, no. 378]
- A fadin al-Shawkani, sanannen malamin Sunni, fiye da goma daga Sahabban Annabi (s) sun ruwaito hadisai dake magana kan sujadan shi a kan *Khumrah*. Kuma ya jera dukkan littafan Sunni da suka rattaba wadannan hadisana wanda suka kunshi **Sahih Muslim, Sahih al-Tirmidhi, Sunan Abu Dawud, Sunan al-Nasa'i** da wasu masu yawa.  
[Al-Shawkani, *Nayl al-Awtar*, Babin Sujada akan Khumrah, kundi na 2, shafi na 128]

### To Menene *khumrah*?

- Karamin tabarma da ya isa daiden fuska da hannaye a halin sujada lokacin salah.  
[Al-Bukhari, *Sahih* (Fassarar turanci), vol. 1, book 8, no. 376 (a yadda aka yi bayanin cikin baka biyu)]
- Ibn al-'Athir, wani malamin Sunni, a cikin *Jami al-'Usul* din shi ya rubuta:
  - "*Khumra* shine [kaman] wanda 'yan Shi'ah na lokacin mu ke yin sujada a kai."  
[Ibn al-'Athir, *Jami' al-'Usul*, (Cairo, 1969), vol. 5, p. 467]
  - "*Khumra* karamin tabarma ne da aka yi da zaren palm ko wani abu .... kuma yana kama da wanda Shi'ah suke sujada a kai."  
[*Talkhis al-Sahah*, p. 81]

### Amma mai yasa kasan Karbala?

Yanayi na musamman na kasan Karbala (Iraq) sananne ne kuma abunda ke bukatan lura na musamman ne a lokacin Annabi (s) da kuma wasu lokutan da suka biyo baya:

- Umm Salama tace: Naga Husayn (a) a zaune kan cinyan kakansa, Annabi (s), wanda keda jan bulo na kasa a hannun sa. Annabi (s) na sumbatan kuran yana hawaye. Na tambaye shi meye kasan. Annabi (s) yaces: "Jibril ya sanar da ni game da 'da na, wannan Husayn, za a kashe shi a Iraq. Ya zo da wannan kasa daga wannan yankin. Ina hawaye saboda wahalan da zai auka wa Husayn." Sai Annabi (s) ya mika 'kuran wa Umm Salama sai kuma yace mata: "Lokacin da ki ka ga ya sauya zuwa jini, za ki san an kasha Husayni na." Umm Salama ta yi ajiyan kasan a kwalba ta kuma sa ido a kai har sai da ta gani a ranar Ashura, 10 ga watan Muharram 61 bayan Hijra, ya sauya zuwa jini. Sai ta san cewa Husayn bin Ali (a) ya yi shahada.  
[al-Hakim, *al-Mustadrak*, vol. 4, p. 398]  
[al-Dhahabi, *Siyar a'lam al-nubala'*, vol. 3, p. 194]  
[Ibn Kathir, *al-Bidayah wa'l-nihayah*, vol. 6, p. 230]  
[al-Suyuti, *Khasa'is al-kubra*, vol. 2, p. 450; *Jam' al-Jawami*, vol. 1, p. 26]  
[Ibn Hajar al-Asqalani, *Tahdhil al-tahdhil*, vol. 2, p. 346]
- 'Ali ibn Abi Talib, ya wuce Karbala bayan yakin Siffin. Ya dauki cikin hannu na kasan ya ce: 'Ah, ah, a wannan wajen za ayi kisan wasu mutane, kuma za su shiga Aljanna ba tare da hisabi ba!  
[Ibn Hajar al-Asqalani, *Tahdhil al-tahdhil*, vol. 2, p. 348]