

MUJALLAH BUGU NA HUDU (4) ASHURA 1442BH/2020



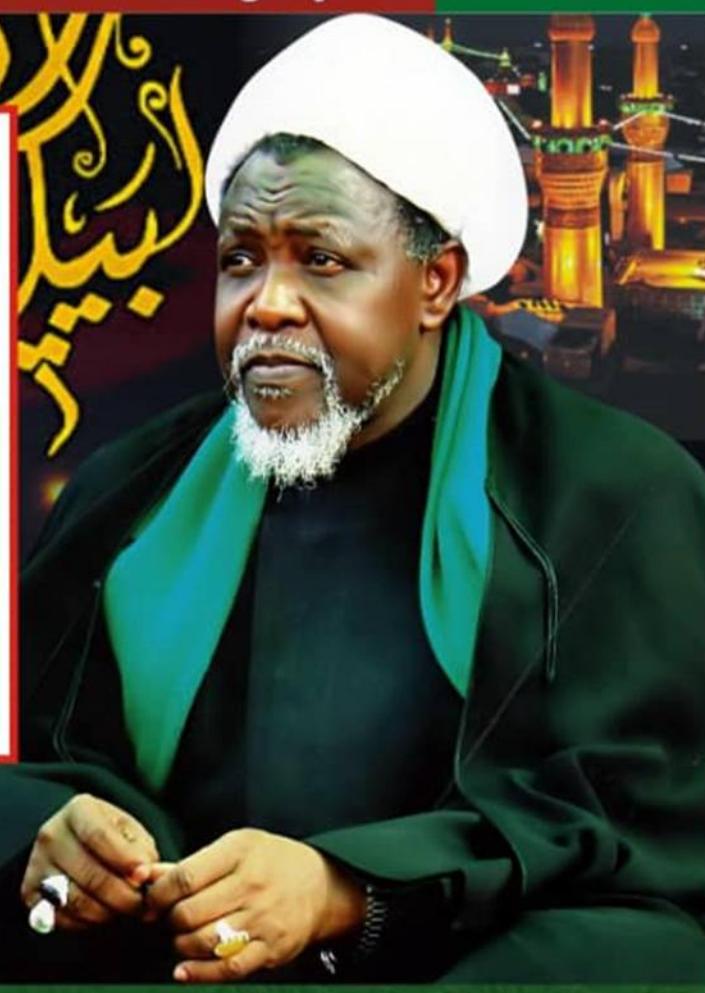
# INTIZAR

*Mu'assasatu Abul-fadl Abbas*

Tarbiyyar Ruhi Da Gangar Jiki

“  
Hadafin Imam Husain  
shi ne raya addini,  
tabbatan addini,  
a kansa kuma ya ba da  
ransa. Kuma wannan sai  
ya zama shi ne 'formula',  
in ana son addini ya  
tabbata a sadaukar da kai.  
A kauracewa shugabancin  
ja'irai, a mika mubaya'a  
ga shugabancin  
bayin Allah nagari.  
To shi kenan sai nasara  
kuwa daga Allah.

”  
Sheikh Ibraheem Zakzaky (H)  
Zaman Makokin Ashura Na (1424)

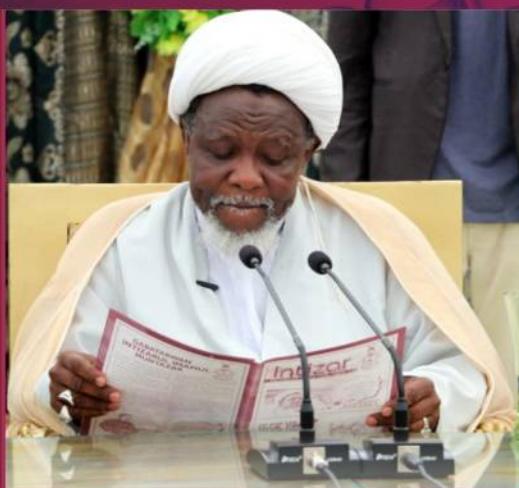


**Hal Min Nasirin Yan Suruna?  
LABBAIKA YA HUSSAIN !**

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## GABATARWAR MUJALLAH

### Bismihi Ta'al'a

Godiya ta tabbata ga ALLAH madaukakin tsarki,tsira da aminci su kara tabbata ga Annabi Muhammad (S.A.W.A) da Iyalan gidan sa tsarkaka.

Alhamdulillah Allah ya kara ara mana Rai,Lafiya da lokaci na sake fitar da wata sabuwarr Mujallah ta Ashura 1441/2020 don Fadakarwa,Ilmantarwa da Tunatarwa bisa koyarwar Islamul Muhammadiyyul Asil.

Muna kara godiya ga Allah sakamakon daurewar wannan Mujallah,Muna rokon Allah ya dawwamar da wannan aikin Mujallah har izuwa Zuhuril Imamul Muntazar(AJF) da fatan ta shiga lunguna da sako wannan nahiya tamu.

Wannan Mujallah ta kunshi abubuwa na Musamman akan Ashura tun daga cigaban labarin Ashura cikin hotuna,Rubutu akan Ma'lan Labbaika Ya Hussain,Rubutu akan Gwagwarmaya da Ashura,Darussa akan Rayuwur Hur,Rubutu akan Matasa da Makircin Makiya,Rubutu akan tasirin Mata wajen Kowo Sauyi,Tarbiyya kan Alaka da Imam Mahdi (AJF) tun daga Ibadat da Mu'amalat,Hanya mafi Tasirin wajen Tarbiyyah,Shahidanmu Gwarazanmu,Tsaftace muhalli da tasirin shi wajen kare kai daga cututtuka,Wasa Kwakwalwa da labarin Fadakarwa da sauran abubuwa muhimma'

A Karshie Muna mika Dinkin godiyarmu ga makarantamu da duk masu bamu gudummua ta shawara,aiki da sauransu don nasarar wannan aiki na Mujallah data samu nasara, muna rokon Allah ya karba mana baki daya da Ikhlasi yasa karshen rayuwar mu ya zama Shahada Madaukaki.

Don tsokaci Shawara ko Gyara za'a iya tuntubarmu ta Email dinmu Intizarulimam@Gmail.com ko kuma ta Shafukan mu na Social media kamar Facebook @Intizarulmahdi Twitter @Intizarulmahdi Telegram @Intizarulmahdi ko kuma ta wayannan nambobin 08035884811,08130273782  
Mun gode.

**SA HANNU:**  
Muhammad Farouq Abdullahi  
Mustapha Tukur Galadima

# INTIZAR

## Vision

Samar Ma Imam Mahdi(AF)  
Mataimaka

## Mission

Bawa Yara (Yan kasa da shekara 17) Tarbiyan  
ruhi, Jiki da tunani don su kasance na Gari kuma  
shiryayyu don taimakon Sahibul Asr Wazzaman  
karkashin Wilayan Sheikh Ibraheem Zakzaky(H)



## Anthem

Intizar x 2

Intizarul Imamul Muntazar  
Mun sallama, jiki da lokaci  
Zamu taimakawa Imamin mu  
Sidi Zakzaky(H) Jagoranmu  
Sahibul Asr ne macecin mu  
Munyi Alkawar zamu taimakawa Al'ummah  
Munyi Alkawar zamu kare dinuna  
Har zuwa ranar da zamu riske Imamuna  
Rabbana ka cika mana burinmu kulliya  
Karmu saba bissa turbar shiriya  
Har zuwa zuhuril Mahdi Muntazar

## ZIYARATU IMAM HUSSAIN

السلام عليك يا بن رسول الله، السلام عليك يا بن امير المؤمنين، السلام  
عليك يا بن الحسين الشهيد، السلام عليك ايها الشهيد ابن الشهيد، السلام عليك ايها المظلوم ابن  
المظلوم، لعن الله امّة قتلتكم، ولعن الله امّة ظلمتكم، ولعن الله امّة سبّت بذلك فرضيّت به، السلام  
عليك يا مؤلّاي، السلام عليك يا ذي الله وابن ولته، لقد عظمت المقصبة وخلت الزينة بك علينا وعلى  
جميع المؤمنين، فلعن الله امّة قاتلتكم واتّر إلى الله واتّرك منهم في الدنيا والآخرة.

## GABATARWAR INTIZARUL IMAMUL MUNTAZAR

**B**ismihi Ta'ala.

Tarbiyya wata aba ce mai muhimmancin gaske, wacce ba ta bukatan kafa hujja ko bayani kan muhimmancin ta, kuma babban aiki ne da ya kunshi bangarori uku; Gida, Makaranta da Al'umma (muhallii), bai takaita a kan iyaye ba kawai.

INTIZARUL IMAMUL MUNTAZAR motsi ne da aka samar don yara kasa da shekara 15, karkashin Mu'assasatu Abul Fadil Abbas (a.s) na harkar Musulunci karkashin jagorancin Shaikh Ibraheem Zakzaky (H). An shirya Intizar ne domin

tattalin yara da tarbiyyantar da su zama shiryayyu don taimakon ruhin su da tunanin su domin share Sahibuz Zaman (a.j.f) tun suna fage ga babban aikin tarban Sahibul asr waz zaman (a.j.f), wanda wannan ne maficin Ibada a wannan zamanin. Intizar na matsayin gudummuwa ga iyaye da makarantu don inganta tarbiyyan yaransu, don haka ne Intizar ta tanadi tsare-tsare da ayyuka da suka ginu kan ilimi, kyawawan dabi'u, wayewar Musulunci da hidima ga al'umma. Ta hanyar wadannan tsare-tsaren ne da Intizar ke gudanarwa (mako-mako) ake fatan yaran da ke halarta su. Intizar abu ne na ganin dama da sadaukarwa, don haka shiga Intizar abu ne mai sauki haka ma fita, ana shiga ne ta hanyar halartar ayyukan mako-mako sau biyar a jere, kuma ana fita ne ta hanyar daina halartar ayyukan sau uku a jere. A karshe, muna matukar bukatar gudummuwar iyaye da makarantu don gudanar da ayyukan mu cikin nasara, muna fatan samun cikakken goyon bayan iyaye da makarantu da gudummuwar su.

**ASHURA**

# **LABBAIKA YA HUSAIN**



A duk sanda ake magana kan lamarin IMAM HUSAIN (as) da Ashura muryoyi ne ke dagawa da **LABBAIKA YA HUSAIN**? wannan take dake funshe da ma'anoni masu zurfi da kuma faffadan sako ga masu rera shi da kuma ma'kiya masu adawa da wannan tafarkin na gwagwarmaya da Imam Husain (AS) ya yi ma shimpida dajinin sa mai tsarki.

A wannan takaitacen rubutu za mu taba biyu daga janibabin wannan take na? labbaika ya Hussain? a takaice, wanda sun: hadafin motsin Ashura da kuma koyi da Imam Hussain (AS) a motsin da yai.

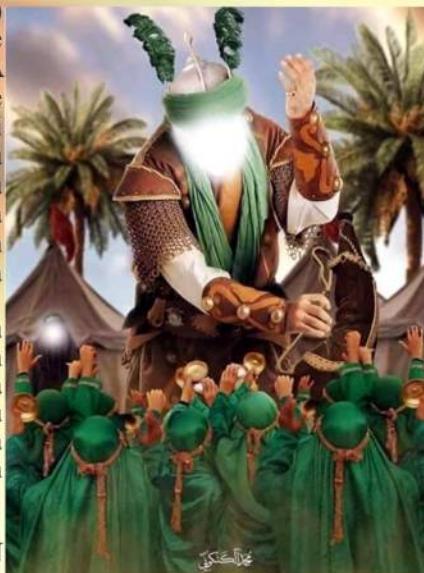
## **HADAFIN MOTSIN ASHURA**

Imam Hussain (AS) bai boye hadafin motsin shi ba, motsin shi cigaba ne na motsi da gwagwarmayar Annabawa da hadafin aiko su kamar yadda Imam Khumain (k.s) ya ambata a wani jawabinsa cewa:

“An aiko Annabawa ne don gyaran al’umma, kuma dukkansu suna nanata cewa dole ne sadaukar da ran daifaiku domin al’umma duk girman -ran- wannan dayan, ko da ko wannan dayan shi ne mafi girma a doron kasa, idan maslahar al’umma ta bukaci wannan dayan ya sadaukar to dole ne ya sadaukar. A bisa wannan ne shugaban Shahidai (AS) ya motsa ya sadaukar da kansa da Sahabban shi da mataimakan shi, to mutum yana sadaukarwa dom in al’umma, idan maslahan al’umma ta bukaci haka kuma

ya zamana gyaran al’umma ya

wangan sarautar, ko da za a kashe shi, domin ya canza yanayin da ake ciki a lokacin, kuma ya tona asirin wangan sarautar ta hanyar sadaukarwar shi da sadaukarwar mataimakan shi da suka kasance tare da shi. Ya ga cewa ja’irar hukuma ta danne dukiyar kasa, kuma nauyi na Ubangiji na bukatan ya mike ya yi motsi ya daga tutan adawa da kin yarda koma me hakan zai ja ma shi, kuma ya sani abisa ka’idojin da aka sani cewa wannan kankanin adadin ba zai iya fuskantar wangan rundunar ba, sai dai taklifi na bukatan tashi da a wangan motsin? (Nahdatu



dogara ne da wangan sadaukarwar, to ya wajaba ya sadaukar, saboda ya kamata adalci ya tabbatu a cikin mutane {liyakumannasu bil kist}? Imam Khumain kan wanan ya kara da cewa: “Shugaban Shahidai (AS) ya bayyana karara cewa: hadafin shi daga wangan motsi na shi shi ne tsayar da adalci, domin kyakkyawa ba a umarni da shi, mummuna kuma ba a hani a kan shi, don haka shi yana son tsayar da kyakkyawa da share mummuna, dukkanin karkata tushenta munkari ne, kuma ba ya ga layin tauhidi madaidaici duk abin da ke duniya munkari ne kuma dole ne ya kau (Nahdatu Ashura;sh.47)

A wani wuri kuma yake cewa: “Shugaban Shahidai (AS) ya ga cewa taklifin shi ne ya ja da

Ashura;sh.50)

Manunfar kenan raya addinin Allah kamar yadda Imam khumaini (ks) ke fada a wani jawabin: “An kashe shugaban Shahidai (AS) alhalin bai kasance mai kwadayin lada ba domin shi bai ba wangan al’amarin muhimmanci sosai ba, motsin shi ya kasance ne don ceto addini da raya musulunci da ci gabantar da shi (Nahdatu Ashura;sh.52)

**MOTSIN ASHURA ABIN KOYI GA YANTATTU**  
(kowace rana Ashura ce, kuma kowace kasa Karbala ce)

Imam Hussain (AS) ya zama makarantar yanci, wanda ya yi shimpida ga duk masu kishin daukaka da yanci kamar yadda Imam Khumaini ya bayyana a wasu jawabansa inda yake

**ASHURA**

# **LABBAIKA YA HUSAIN**



cewa:

Lallai shugaban Shahidai (AS) ya koyar da kowa abin da ya kamata su yi a gaban zalunci da hukumomi azzalumai, duk da ya sani tun farko cewa hanyar daya dauko dole sai ya sadaukar da dukkan mataimakan shi da iyalan gidan shi saboda musulunci, sai dai ya san makoma da natijan yin hakan. Kari kan haka, ya koyar da kowa tsawon tarihi cewa wannan ita ce ingantacciyar hanya, ya koyar da su kar su ji tsoron karancin adadi, adadi ba shi ne asasi ba a wajen ci gaba, asali da muhimmin abu shi ne nau'i, kuma abu mai muhimmanci shi ne yanayin fuskantar makiya da gumurzu da su, wannan shi ne abin da ke kaiwa ga hadafi. Ta iya yuwawa adadin mutane ya zama yana da yawa sai dai za su iya kasancewa masu rauni ne, ko ba su kai matakink da ake bukata ba, kuma za a iya samun wasu adadin su kadan ne, amma suna da karfins himma da j a r u m t a ( N a h d a t u Ashura;sh.66)

Kari kan haka, Imam Husain (as) ba kawai ya yi mana shimpida ba ne, a'a, ya nuna mana abin da za mu yi, ya koyar da mu wazifarmu da nauyin da ke kanmu a aikace, yayin da azzalumai suke iko da mu, da fo'karin juya mu ganin damansu, kan haka Imam khumaini ke cewa:

"Limamin musulmi ya koyar da mu idan d'agutu azzalumi ya shugabanci musulmi to dole musulmi da mu tashi mu

fuskance shi, ko da karfinsu bai yi daidai da karfins da yake da shi ba, dole ne mu tashi mu ki yarda, ya koyar da mu, mu sadaukar da jinanenmu su

yake cewa: ?Da za mu duba mu ga me ye matsayin Karbala ranar Ashura, to a nan ne za mu gane cewa dole kowace kasa ta zama haka, sai ta yi abin da Karbala ta yi (ta taka rawar da Karbala ta taka) w a n d a s h i n e kasancewarta fage da shugaban Shahadai ya yi yak'i a tare da shi akwai j a m a ' a k a d a n n a mataimaka, suka dake suka fuskanci zaluncin Yazidu suka kalubalanci hukuncin zalunci na wancan zamanin, suka sadaukar aka kashe su, ba su yarda da zalunci ba, kuma suka rusa Yazidu suka yi galaba a kanshi.

Haka ya kamata sauran garuruwa su ma su kasance kuma ya kamata a sami wannan kin yarda da zaluncin a ko awace rana, kuma dole al'ummarmu su kamanta hakan, a kowace rana mu ji cewa ranar Ashura ce, dole ne mu tsaya a gaban zalunci kuma mu dfauka kasar nan ma Karbala ce, kuma mu dawo da aikin Karabala a cikin ta" (Nahdatu Ashura;sh.71)

Don haka, labbaika ya Husain na nufin daga tutar Imam Husain (as) da amsa mishi a motsin shi da manufar wannan motsin na kawar da danniya da zalunci da tabbatar da gaskiya da adalci farkashin koyarwar musulunci mai tushe, a dukinda muka tsinci kanmu da kuma kowane yanayi muka samu kanmu a ciki.



zama arha idan mun ga musulunci na fuskantar hadfari. Shugaban Shahidai da motsin shi ya koyar da mu abin da za mu yi a fagen yak'i da kuma bayan fage, da kuma me ye kamata masu gumurzon yak'in makami su yi, da kuma me ye nauyin muballigai a bayan fagen yak'i da yadda za su saukena wannan nauyin, lallai zancen (kowace rana Ashura ce, kuma kowace kasa Karbala ce) zance ne mai girma, sai dai ana mata gurguwar fahimta, don wasu na ganin tana nufin ya kamata mu yi ta kuka kullum, sai dai abin da ta kunsa ba haka ba ne" (Nahdatu Ashura;sh.67 & 70)

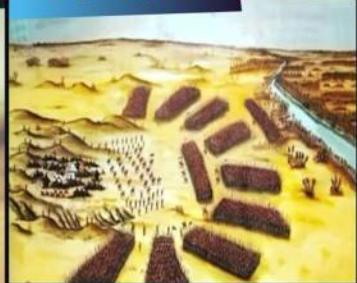
Game da koyi da Imam Husain (AS) kuwa, Imam Khumaini

**Daga: Mahdi Abdulhamid**

## CIGABAN TARIHIN ASHURA

# Labari Cikin Hotuna

### ASHURA



Wannan shine yadda sojojin Yazid Bn Mu'awiyah(L) Suka manmoye lyalan gidan Manzon Allah(S) su Imam Hussain(AS) a filin karbala kafin suyl musu kisan gillah.



Imam Hussain(AS) yayin da yake ma rundunar Umar bn Sa'ad Nasiba akan girma mummunan aikin da zasu aikata.



Wannan Hur Bn Yazid Ariyahi ne yayin da yake mika bai'arsa ga Imam Hussain(AS) bayan Imam(AS) yayi musu nasiba.



Jin kadan bayan Bal'ar Nur sai wasu daga cikin Sojojin Umar bn Sa'ad suka fara kai hari ga lyalan Manzon Allah(SAW)



Makiya lyalan Manzo sun Shahadantar da Babban dan Imam Hussain Aliyul Akbar(AS).Imam Yayin dake sallama dashi.



Imam(AS) yasa a fara shigo da Gawawwakin Shahidai cikin tuntuna.



Abul Fadi Abbas (AS) lokacin daya je debowa su Sayyada Sukainah (AS) ruwa a kogin Furat kafin Makiya su Shahadantar dashi



Imam Hussain(AS) na sallama dasu sayyada Zainab kafin shigarsa filin daga



Imam Hussain(AS) a filin daga yana falafatawa da Azzalumai



Yayin da aka Harba ma Imam Hussain(AS) kibilya ya fadi a kasa yana mai jiran kiran Allah (SWT)



Innaillahi wa inna ilaihi raij'un wannan alamin yadda akayima gawar Imam Hussain(AS) na raba kansa da gangan ikin sa.



ZULJANA dokin Imam (AS) ya dawe tanti ba tare da Imam Hussain (AS) ba, su Sayyada Zainab sunata kuka na wannan babbar mustiba

## ASHURA

# CIGABAN TARIHIN ASHURA Labari Cikin Hotuna



Bayan Kisan giller da aka yima Imam Hussain(AS) sai tsinannur sojojin Umar bn Sa'ad suka bi tantunan Su Sayyada Zainab(AS) sunakonawa da kwashé abubuwān da suke ciki.



Bayan sun gama abinda sukayi sai suka daure su Sayyada Zainab(AS) suka jasu a Sahara cikin garjin rana suna musu izgili da dukansu.



Bayan Isarsu Su Sayyada Zainab Kufa sai mutanan Kufa suka fara nuna nadamarzu bayan abinda suka aikata.



Yadda aka Ja Aliyul Zainul Abidin a kan rakumi ba siddi aihalin bashi da lafiya har izuwa Kufa.



Isarsu Imam Aliyul Zainul Abidin Kufa ya fara bayyana mummunun aikin da Kufawa suka aikata na yaudar Mahailin sa Imam Hussain(AS).



Haka itama Sayyida Zainab ta bayyana irin mummunun barnar da suka aikata na kashe iyalan Manzon Allah(SAAW) da bautar da iyalan gidansu.



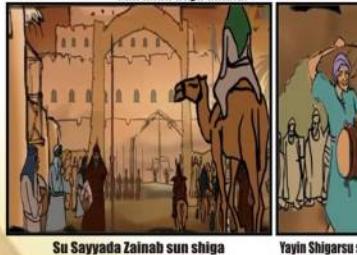
Sayyada Zainab(AS) sun Isa cikin fadar Ibn Ziyad Gwamman Kufa tana fada masa makomarsa kan aikin daya aikata.



Ibn Ziyad(L) yasa a tura su Sayyada Zainab(AS) wata tsohuwar kurkuku kafin ya tura su gun Yazid(L)



Washegarin Ibn Ziyad ya bi Umarnin Yazeed na cewa ya tura su Sayyada Zainab (AS) Damash(Damascus) tare da kan Imam Hussain (AS)



Su Sayyada Zainab sun shiga garin Damash



Yayin Shigarsu sun tarar makiya nata kida da mornia na abinda akayima iyalan Manzon Allah(SAAW)



Yazeed Ibn Mu'awya na ganawa dasu Sayyada Zainab(AS) a yayin da ita kuma take ta fadi masa maganganu tana tsine masa bisa danyan aikin daya aikata

A Karshe dai Yazeed(L) yasa a kai su Sayyada Zainab Kurkuku wanda anan ne sukaita Shahada. A'ZAMALLAHU UJURANA WA UJURAKUM

## ASHURA

# DARUSSA DAGA ASHURA

## WAKI'AR ASHURA: YUNKURI NE NA KAU DA GIDAN MANZON ALLAH, (SAAW)

Bismillahir Rahmaniir Raheem. Allahummah Salli Alaa Muhamadin wa Aafihid Dayyibin Da'ahireen.

Zan fara da cewa, "A'azamallanu Ujurana bi Musabina bil Husaini Alaihis Salam. Waja alana wa iyyakum Minaddalibina Bitharibi, Ma'awaliyyih Imaamul Mahdi, Min Aali Muhamadin Alaihimus Salam."

Wannan rana ce tajuyayi, rana ce ta bakin ciki, ta musiba da ta auka wa wannan al'umma, wanda Kuma sakamakon wannan musiba har yanzu al'umma tana fama da shi, tana fama da wannan sakamako, kuma ba za ta gushe ba a cikin wannan hali har ya zuwa lokacin da za a sami 'Faraj'

Musiba wadda ta auka wa wannan al'umma a sakamakon yunkuri na ganin cewa an karar da gidan Manzon Allah (S), domin a tabbarat da cewa addinin wannan Manzo ya kawo Karshe. Wannan a sarari yake a bayyanan da Yazidu ya yi a yayin da aka kai masa kan Husaimi (AS).

Ya ce; Ba wani Wahayin da ya saukar, ba wani Alkur'anin da aka saukar. Banu Hashim sun rudi kansu ne kawai! A iyakar fahimtarsa, kokawa ee ta gida biyu, tsakanin Hashimawa da Umayyawa, yau kuma wurisin Umayyawa sun yi nasara. Hashimawa kuma a fahimtarsa sun yi nasara ne ta hanyar jan ra'ayin mutane da sunan cewa wai akwai Annabi a cikinsu, wanda yake Jin magana daga sama. To yau ya tabbarat da cewa babu wannan, iko ne, mulki ne kawai, kuma yau Banu Umayya sun kwace shi.

Sai dai tilas wadda ta tilasta wa Ubansa ya yi amfani da Musulunci, ya tilasta shi, shi ma ya yi amfani da Musulunci. Don bai isa a ran nan ya ce tunda yana da akidar ba wahayin da ya sauwa, a daina sallah, a daina azumi, a daina karanta Alkur'an, a daina kiran sallah, a daina addini ba. Bai isa kuma ya dawo da Lata da Uzza da Hubbal ya ce sunye iyyayengi bi, wadanda kakanninsa suka gada.

Tilas ya zama don masalahar ikonsa ya ci gaba da amfani da sunan wannan addini kamar yadda Ubansa ya yi Wanda ya so ya cire kalmar Ashhadu Anna Muhammadur Rasulullah" daga kiran sallah, a yayin da wani na kusa da shi ya ce da shi, lokaci ya yi da yaka matka sa da zumuncin da Banu Hashim, domin yau ba ka wani tsoro daga wajensu, mulki ya tabbata a hammunka, kuma sun yanzu sun zama talakawa, mabiyi, saboda haka kamata ya yi ka sa da zumuncin da ke tsakaminku.

Ya ce da shi "Ashe kai ba ka tunani! Wane daukaka ya wuce wannan, ya zama-kulla yaumian sai an ce Ashhadu Anna Muhammadur Rasulullah? Har yace, a kalmarsa, Abaitu illa dafanan, dafanan! Ma ana "Na ki, sai na bizne, na bizne." Wato sai ya bizne "Muhammadur Rasulullah" din nan.

Na'am ya kawo sauye-sauye a kiran sallah kamar yadda ya kawo sauye-sauye a ita sallar kanta Kuma na'am an kawo yan canje-Canje a wadansu abubuwa cikin addinin, amma dai Allah ya ki a canza kalmar "La'ilaha illallah Muhammadur Rasulullah."

HALIN DA MUKE CIKI, SAKAMAKON WAKI'AR KARBALA NE

Wannan kuwa ba wani abu bane illa ita wannan musiba da ta auka tun waki'ar Ashura, wadda ta nemii ta ga mutane a matsayin yan gida-gida. Ta ga wannan al'amari a matsayin gidan sarauta. Ta gan shi da mahangar kabilta ba mahangar addinin Musuluci ba. Wanda

kuma ya yi daidai da akidar Kafiran duniya, wanda su mahangarsu ba addini ba ne. Mahangarsu maslahar rayiwarsu ta dunyanci kawai. Saboda haka za su iya fitowa da fuska ta kabilta ko ta jinsi, amma ba ka ji shi da fuska ta addini ba, hatta walau ko suna da awar wani addinin.

Muna iya cewa asasin wannan abin da muka fada a cikin wannan lokaci namu, ya yi wo asali ne tun daga lokacin wannan waki'a. Na am wani yana iya cewa waki'ar a lokacin ne aka fare ta? Sai mu ce lallai kam ba a lokacin ba ne. Ita ma kafin waki'a din akwai abin da ya fara farowa, ya dinga ruruwaya ka ga waki'ar Ashura. Bayan waki'ar Ashura kuma sakamakonsa ya dingi biyowa

baya har ya zuwa yau din nan

Har yausha ne zamu cigaba a wannan hali? Ba zamu gane da cewa musulunci sako ne na Allah Ta'ala ba ya zuwa dukkanin mutane. Kuma mu gane da cewa La'ilaha illallahu Muhammadur Rasulullah, aikinsa ne ya isar da wannan sakon ya zuwa ga sauran al'umma, wanda Allah Ta'ala ya dauki wannan al'umma ya bata matsayi yace 'Khairu Ummatin Ukhrijat Linnas.' Mafificiyan al'ummar da aka fitar a cikin mutane.

Na'am, ba sai an gaya maka ba, ta fi kafiran Duniya? Sai mu ce maka ai wannan ba shine ma ake nufi ba, ya wuce nan. Abin da ake nufi, shine ta fi dukkannin al'ummun Annabawa da suka gabata. Wato al'umma ce wadda take tafi al'ummar Nuhu da Ibraheemu da

Musa da Isah da sauran Annabawa da Allah ya aiko kafin wannan Manzo(S). Ita ce 'Khairu Ummatin Ukhrijat Linnas'. Wadda aka dora mata aikin 'Amru bil Ma'aruf da 'Nahyi Anil Munkar' da Imani da Allah. Saboda su wannan al'umma yana cewa 'Kuntum Khaira Ummatin Ukhrijat Linnas' wadda aka dora mata aikin 'Amru bil Ma'aruf da Nahyi Anil Munkar' da Imani da Allah. Sai yace Ta'amirun bil Ma'arifi Watanhauna Anil Munkari wa Tu'uminuna Billah.' Sababin sauran al'umma.

Sannan Kuma ita wannan al'umma da Allah(SWT) Yace ita ce 'Ummatan wasadan,' al'umma zababba madaidaiciya, mafificiyan, 'Wa Kazafika ja'alnakum Ummatan wasadan litakunu Shuhada'a alannasi.' Haka nan muka sanya ta za zama al'umma mafificiyan.

Ana ce mata 'wasadan' da cewa ana nufin zababba ee. Za'babbiyar Al'umma don ki zama kune shaidu a kan sauran al'umma, a kan mutane duk gaba daya.

Ma'ana za ku zama shaida gare su gobe kiyama kan kun isar da sako amma basu bi ba. Wannan kuma yana nufin kenan zaku zama shaida garesu in sun bi sakon. In kun sanar dasu wannan sako na wannan Manzo ya kasance shaida a kanku in baku yi wannan aikin ba. Cewa ya isar da sakon ya zuwa sauran al'umma

Wannan al'umma wadda ya kamata ta zama itace ke haskaka sauran duniya, take jagorancin duniya, sai ta koma yanzu ita ce ake ganin wallenta, ita ake tattakawa, ita ake kai mata hare-hare, ita ake mutsutsukawa, ita ake debe dukiyarta, ita ake talauta mutanenta, ita ake zuba ma mutanenta cututtuka. Kafiran duniya su suke k'yawsu, suke abin da ransu ya ga damar basu jin tsoron wani abu daga wannan al'umma, ba su ganin wani alheri daga wannan al'umma ita ce za ta shiryu dasu. Saboda mehen'e muka fada wannan hali? Saboda al'amarin ba yana hanun ma'abotansa ba ne.

**DAGA: CIBIYAR WALLAFA**

## ASHURA

# GWARZO MAI 'YANCI "HUR BIN YAZID ARRIYAH"

**H**ur bin Yazid daya daga manya mutanen Kufa, babbani Kwamandan soji, wanda gwamnan Kufa Ubaidullahi ya turashi da mahaya dawakai dubu a karkashinsa, don yaje ya tare Imam Husain (AS) kada ya barshi ya karasoso Kufa, kuma kada ya bar Imam Husaini (as) yakoma Madina.

A yayin da Imam Hussaini (AS) da sahabbansa suka iso wani wuri da ake kira "ZuHasam" wanda wannan mahadar ce ta hafsa sahabban Imam da kuma rundunar Ubaidullah bisa jagorancin Hur suka datse hanyar Imam (AS), a nan ne Imam (AS) yace a basu ruwa su da dawakansu, bayan Sallar Azahar da La'asur wanda Hur da rundunar shi suka bi Imam Husain (AS) jam'i, Imam Husain (AS) yayi magana da Hur da rundunarsa, ya nuna masu gafaku guda biyu da mutanen kufa suka dunga aiko mashi da wasiku, Hur ya nuna ma Imam lallai su basu bane, kuma dai shi bazai bar Imam ya wuce zuwa Kufa ba, kuma ba zai barshi ya koma Madina ba sai dai suje wajen gwamna Ubaidullah (L), Imam yace "Mutuwa ta fi masa sauksi akan zuwa wajen dan ziyad (L).

Bayan jayayya, Hur yace "ba a umarceni in yake ka ba ya jikan Manzon ALLAH, an umarceni ne akan cewa kada in rabu da kai har sai na gabato dakai ga Ubaidullah dan Ziyad, idan kaki to ka koma hanyar da baza ta koma Madina ba, kuma baza ta Kufa ba, idan anyi hakan kilan yaza mashi ne adalci a tsakanin mu", haka ko aka yi suka bi hanya daya shida Imam sai dai shi ta bagu yabi shikuma Imam da sahabbansa sukabi ta dama, yayin da Hur ya tura wasika ga ibn ziyad kan halin da ake ciki kuma yake sauraron amsarsa. A haka suka cigaba da tafiya har suka kai ga filin Nainawa (Karbala).

A rana ta 9 ga watan Muharram wacce ta kasance mafi tsanani ga iyalan Manzon ALLAH(S) da sahabban Imam Husain (AS) a wannan rana yara na kuka saboda yunwa da kishin ruwa suna acewa "kishi kishi" wannan kuka ya kai ga kunnuwarr sojojin Yazidu (L) wadanda suka tare kogin Furat ba daman su Imam Husain (AS) susha ruwa, yayin da kukan yara yakai ga kunnun Hur sai ya tsunduma cikin tunani akan abinda yake gani da idanunsa, kuma ya tabbatar manufar bn Ziyad da rundunarsa shine kashe Imam Husain (AS) da duk wadanda ke tare da shi. Hur yayi nadamar tsare Imam Husain (AS) da yayi, ya kira wani daga mutanensa yace mashi kashayar da dokinka? Sai ya amsa da cewa a'a, sai Hur yace: to bazaka shayar da shiba? Sai yace ban shayar da shi ba, amma yanzu zan je in shayar dashi, wani da yaga abinda Hur ke shirin yi, sai ya shiga

kokwanto ya fara tsammanin ko Hur yana son guduwa ne, har ya tambayi Hur cewa: me niki gani daga gareka? Abinka da mamaki! Sai Hur yace mashi: "Wallahi ina ba kaina zabine tsakanin Aljanna da Wuta, to wallahi bazan zaibi wani kan Aljannaba, ko da ko za'a yankani a kona ne", yayin da yakaraso 'yanemi tuba da yafiyar I m a m ( A S ) ya'afe'masa'ya'zamo'daga'cikin'sahabbansa.

Shahadarsa:

Bayan zamantowar 'Hur' daga cikin sahabban Imam (AS), Hur yace ma Imam "ya dan'yar" Manzon Allah nine farkon wanda ya tareka, baka min izini in zam farkon wanda za 'a kashe a gabanka ko zan sami darajar shahada in riski Kakanka (S) ba? Sai Imam Husain (AS) yayi mishi izini, ya nufi rundunar Kufa yayi musu wa'azi, sai dai makkiya Allah da ruwan kibau suka amsa wa'azin Hur, shiko Hur yayi kansu yana kirari yayi ta yanka har ma'kiya suka kai gacin Karfinshi suka kada shi, su kiji masa munanan raunuka, aka dfaukoshi aka kawoshi ga Imam yana da sauran numfashi, sai Imam ya shafa fuskarsa yace mishi: "Kai ne Hur (mai'yanci) kamar yadda mahafiyarka ta samaka, kaimai'yanci ne a duniya da lahiru", bayan Hur yaji wannan bushara ruhinsa mai tsarki yafita daga jikinsa amincin Allah yat abbata gareshi.

Darussa Daga Rayuwar Hur Bin Yazid:

Babban darasi daga rayuwar wannan bawan ALLAH shine bin gaskiya da sallamawa ma'abotanta-koda a farko baka tare da su-hakan yasa Hur daga karshe ya zaibi shiriya yabar bata, ya kuma tsayu kyam akan shiriya har ya sami tagomashi da yin shahada a karkashin tutar Imam Hussain (as.).

## DAGA: RABI'A MUSA



## GWAGWARMAYA DA ASHURA

Bismihi Ta'ala.

Allahumma Salli Ala Muhammad Wa Ali Muhammad.

Al'amarin Ashura, koince saurar Imam Hussain (AS) wani al'amari ne da ya shahara a duniyar da muke rayuwa a cikinta yanzu. Hakan yasa kusan kowa ya san dan wani abu dangane da Ashura, ta yanda koda wanda ba musulmi bane ka samu ka tambaye shi me ake nufi da Ashura? Zai yi maka bayanin dako bako mai, zakaji yana da alaka da watan Muhamarram, Imam Hussaini, ko Karbala.

Duk da shaharar al'amarin Ashura a duniyarmu ta yau, kadan ne suka san menene asalin hadafin Imam Hussain(A), koince mecece saurar da Imam Hussain ya dfauru akai hatta a cikin al'ummar musulmi.

Zamu iya fahimtar hadafin Saurar Imam Hussaini (A) in muka duba kalamansa da yayi a sanda ya tashi fita daga Makka ya nufi karbala, inda yake cewa; "ban fita domin tinfaho ko girman kai ko fasadi ko zalunci ba, na fita ne domin neman kawo gyara a al'ummar kaka na (S), ina so ne inyi umurni da ma'arufi kuma inyi hani da munkari...". In muka duba wadannan kalamai na Imam za muga cewa manufar Saurar Imam shi ne kawo gyara a al'ummar musulmi wacce ta wayi gari tayi hannun riga da wasu daga koyarwar addinin musulunci, kuma a dabi'a ba yanda za'a yi azzalumi ya bari wani ya tashi da sunan kawo gyara, sai yayi duk yanda zai yi domin ganin ya dakile wanan al'amarin. Hakan yasa Yazid dan Mu'awiya (L) yadauki matakai don ganin hakar Imam din bata cinma ruwa ba, har takai ga kisan gillar da sojojinsa suka yi wa Imam Hussain (A) da Sahabbansha.

In muka duba da kyau zamu ga cewa in muka maida kalmar Ashura da Gwagwarmaya suka zama kamar 'Mutaradsifa' (synonymous) bamu yi laifi ba. Domin a duk sanda aka ambaci Ashura ko Saurar Imam Hussain (A), abinda yake fara zuwa Kwakwalwar mu shi ne gwagwarmaya, saboda haka bayan da za'a ya raba Ashura ko Saurar



Imam Hussain (A) da gwagwarmaya.

Daganan zamu iya fahimtar hafikanin ma'anar gwagwarmaya, ta yanda zamu iya cewa gwagwarmaya shine; yunkuri ko motsi don kawo gyara a cikin al'ummar da ta gurbace, ko take fuskantar zalunci daga azzaluman shuwagabanni. Idan muka fahimci wannan, sai mu tsuke al'amarin ga al'ummar musulmi, da cewa; a matsayin mu na musulmi, yunkurin Imam Hussain (A) yana nuna mana cewa wajibi ne a duk sanda al'ummar mu ta lalace, ta bar bin koyarwar addini a samu wadanda zasu tashi domin neman sauvi.

Duk da cewa an wanke kwakwalen wasu a al'ummar musulmi da cewa komin zaluncin shugaba dole a yi haikuri dashi ayi masa biyayya, kuma abin takaici ake jingina wannan maganar mara kan gado ga fiyayyen halitta (S) -wanda tun

kafin aiko shi a matsayin Annabi yake fada da zaluncin azzalumai a lokacinsa, har ta kai ga shigarsa wata hadfaka na kwatarwa wadanda aka zalunta'yanci, mai suna 'Halful Fudhoor'- sai dai gwagwarmayar Imam Hussaini ta karyata wannan.

Kuma tabbas Ashura ta koyar da mu cewa da gwagwarmaya ne kawai addini ke wanzuwa ya ci gaba, domin gwagwarmayar Imam Husaini (AS) da tasirinta ya wanzar da addinin musulunci har yazo garemu a yanzu.

A dai-dai wannan gabar sai mu kara gode wa Allah da Yayi mana baiwar samun mai kira wanda yake gwagwarmay a wajen ganin al'umma ta rayu irin rayuwar da addini ya tsara mata, kwatankwacin irin yanda Imam Hussain (A) da Sahabbansha suka yi, wato SAYYID ZAKZAKY (H), jagoran Harkar Musulunci a Najeeriya.

Wajibi ne ga duk wanda ya fahimci wannan kira ya fahimci ma'anar gwagwarmaya da wajibcin yin gwagwarmayar, ya kuma kara gode wa Allah da Yayi mai baiwar kasancewa daya daga cikin masu wannan fafutukar. Allah Yadatar damu, Ya tabbatar damu bisa wannan turba ta Imam Hussain (A), ma'ana turbar gwagwarmaya.

**Daga: Mahdi Isah Waziri**

## AKAN GWAGWARMAYA A GARIN MAIDUGURI

**A**ikinmu Kenan, wato kowanne sai yana ganin indai yaje wani wuri ya dan labe yana wani abu wai shima yana... ba wannan nake nufi ba sallah daman wajibi kayi da azumi na watan ramadan kuma yana da kyau kayi na filoli na azumi da sallah da kai karatun al-kur'an yana da kyau kuma kai bidi ilimi, ya zama kana zuwa kana karatu, wannan tamkar wanki da guga ne da wanka da cin abinci protein ne, zaka ci abinci, zakai wanka, za kai wanki, za kai sauran su, ba kullun a raye kana yin wannan ba, haka nan ma zakai sallah, za kai azumi, za kai karatu, ba wannan nake nufi ba, wannan yana da kyau amma ba shine gwagwarmaya ba. Gwagwarmaya ita ce kana tare da wasu mutane, majmu'a na mutane tunda wannan aikin gayyane ba aikin individual ba, kana tare da wasu majmu'a na mutane wanda kuke da wani hadafi, hadafin shine kasarnan se kun juyata ta koma addinin musulunci, kana bada gudummuwarka a ciki, shine gwagwarmaya.

To duba ka gani Malam akwai wasu mutane. Tambaya itace akwai wasu mutane a kasarnan wadanda suke cewa a koma ma addinin musulunci? akwai su ko basu? Kana tare da sune ko kana jin labarinus ne ko kana tare da sune, kuma wacce gudummuwarka kake bayarwa. Akwai wani lokaci da aka ce wai wasu Malamai sun taru a Kano a SAS tsoluwar makarantarmu kowanne ya mike yanata maganar cewa kasar nan muna da matsala, addini baya da daraja, addinin musulunci an maishehi baya, wannan se ya mike sae yace wallahi yadda aka ma musulunci rikon sakainar kaza ko ana mishi cin kaza, irin kalmomi irin wayannan ba zamu yarda ba, wani ya mike kowane ya mike, sai kuma aka ce duk matsalolinma shine duk ga wannan matsaloli Amma bamu da shugaba, dole se mun sami shugaba wanda zai jagorancemu bamu da shugaba, sai kuma wani yace gaskiya ne wallahi duk wayannan matsalolin da muna da shugaba, bamu da shugaba, wannan bamu da shugaba zaka ji da yawan mutane suna fadin wannan wai matsalan bamu da shugaba ne, inda Ahmadu Bello na nan ba za a yi mana haka nan ba. Gamji din ya mutu ne, to tunda an bindige muku gamjinu shikenan sai ku zauna ba inuwa ku shuka wani mana, mene amfanin ka zauna a rana? To ka gani bamu da inuwa shikenan muna rana, me ya faru ne? To da muna da inuwa, to amma ainihin an sare, eh Jonh yazo ya sare mana itaciyar shikenan bamu da ita kuma yanzu, shikenan sai ta tsuro a'a, in kuma ta tsuro John ba zai sake sarewa ba? Ko wani Chukuma din yazo ya sare muku, yadda Chukuma ya sare muku wangan gamjin wani Chukuma ko Chukoka ko Chumeka ya zo ya sare muku wani gamjin kuma. Tambaya shi shugaban nan kuna so ne ya taho daga sama kuchi magana sama tana magana ace wannan da kuka ga yana dirowa shine shugaban da aka turo muku daga sama in ya diro ku bishi, abin da kuke jira kenan? Kuma ni nasan cewa gaskiyani da'awan cewa bamu da shugaba wallahi karya ne,

**"Gwagwarmaya itace kana tare  
da wasu mutane, majmu'a na  
mutane tunda wannan aikin  
gayyane ba aikin individual ba,  
kana tare da wasu majmu'a na  
mutane wanda kuke da wani hadafi,  
hadafin shine kasarnan se kun  
juyata ta koma addinin musulunci,  
kana bada gudummuwarka  
a ciki, shine gwagwarmaya "**

mutane basa son subi shugaba ne, ba yadda za a yi ace akwai musulmi sama da miliyan saba'in a kasarnan suce basu da shugaba, alhalu hadisi yana cewa in mutum uku suka hadu dole ya zama dayansu shugaba ne, ya za a yi duk ku zauna baku da shugaba kuma hadisi na cewa in musulmi suka kai dubu goma sha biyu (12,000) haramun ne kafiri ya mallakesu, ba miliyan goma sha biyu kuke ba, ba miliyan sha biyu sau... Kun kai wajen miliyan sha biyu sau nawa, amma kuka zauna kowanne manna iya mallakanku, sai nake ganin kaman mutum in baya son ai aiki sai yi kawo uzirori kodai ya zama kowa ya tafi (Independence) ya zama shi shugaban kansa ne yana jiran azo abi shi "BALYURIDUL KULLUM RI'IN AN YUTA SUFAN MUNASH SHARA" lokacin da Allah ya aiko Manzon Allah haka nan suka yi kowani wai se in shine ma zai zama Manzon shine a bashi

littafi to sannan zai dai-dai, amma tunda Muhammad Dan Abdullah aka ba ba zai bi ba, saboda in yabi Muhammad Dan Abdullah hashimawa za su fi daukaka a cikinsu, shi kuma dan banu kaza ne, da haka nan ne su Utuba da Shaiba 'ya'yan Rabi'a suka ki bin Annabi, da haka nan ne Walid Dan Mugira yaki bin annabi, dan haka ne Abu Sufyan Bin Harba yaki bin Annabi, da sauran su, da haka nan ne ma Abu Lahab yaki bin annabi, saboda yana ganin duk da shima bahashime ne Muhammad Dan Abdullah amma Muhammad Dan Abdullah dan kaninsa ne, ya za a yi dan kaninsa ze bi. To in mutum kam shikenan sai muita zama a haka nan, kullun bamu da shugaba, to mu kaddara ma da gaske ne bamu da shugaban ai yakamata a rashin shugaban ma a duba a lallaba da wani dan labo-labo wanda ya dan tabuka wani abu, tunda akwai wadansu abubuwa da ake samu ga shugaba ai ko? Ace to wannan shugaban na daya yana da juriya, ace eh yana da juriya, matsoraci ne? Ace A'a baya jin tsoro, da gaske yake yi ko ko bini-bini ne, a'a ba bini-bini bane, mutumin kirki ne ko lalataune, ace kai-kai mutumin kirki ne, se dai kuma dai yana da rauni ta bangare kaza ko kaza, sai ace to dama-dama, se mu tattara muyi gwaji.

In muku na wani bayanin da aka yi na wata rana nakan gaya wa mutane na Sheikh Isa Ar-rumani da fitina tazo ma jama'arsu cikin Bahrain sukai tunanin to wannan ba mafita sai su koma ga Allah da magiya don ya fishesu, sai sukai tunanin a zabi wayanda ake ganin bayin Allah na gargaru guda arba'in a cikinsu, arba'in din suka fitar da goma, goma suka fitar da daya suka ce kai kaje ka roki Allah a madadinmu, Ba sun ce shi yafi kowa ba, amma a gurinsu ko ba haka bane, to ko wannan kuyi mana in baku da shugaban ne ku duba mana a cikin wayannan, to wannan yana da rauni wannan yana da rauni, amma rauni wannan yafi na wannan ko, se ku duba me Dan saukin rauni, amma kwa zauna haka kawai?.....

Zamu cigaba Insha Allah

**Rubutawa Muhammad Abdulkarim**

# GWARAZANMU SHAHIDANMU

## TAKAITACCEN TARIHIN RAYUWAR SHAHIDA NUSAIBA YAKUB



**SHAHIDA  
NUSAIBA YAKUB**

Daga Mahaifiyarta

An haifi Nusaiba ce a ranar Juma'a, 18/6/1993 da misalin Karfe 11 na safiya. Yau tana da kimanin shekaru 27 kenan da hainuwarta. An haife ta ne a unguwar Kofar doka da ke cikin garin Zariya. Nusaiba ta tasdo da kuzarinta tun tana karama ya sa kasance yarinya ce mai wayau da kuma son karatu, sai Allah ya sa mata kaifin basira kuma. Don haka ne ma da aka saka ta a makarantar Firamare ta kasance mai kokari sosai, saboda kafin a saka ta a Firamaren an dan rika yi mata 'lesson' a gida, don haka sai

ya zama da ta je makarantar Malaman sun yi ta mamakin irin kaifin basirarta ta yadda daga sun tambayeta abu za ta ba su amsa, haka in suka fada mata abu ta rike kenan.

Ta yi makarantar 'Nursery and Primary' a wata makarantar da ake cewa 'Easy Talent' da ke unguwar Magume. Sannan ta yi 'Secondary' dinta a 'Progress International' da ke P.Z Zariya. Bayan haka, ta fara 'School of Nursing' a Zamfara, har ta shekara daya a wajen, amma kafin hakan ta nemi ta karanta fannin 'Medicine' a Danfodioyi University Sokoto, sai ba su ba ta shi ba, suka ba ta 'zoology', ita kuma ba ta son sa, don haka sai ta ci gaba da 'School of Nursing' din har zuwa sadda suka canza suka ba ta 'Microbiology' a can Sokoto din, don haka 'Microbiology' din take karanta, tana 200L Kafin azzaluman Sojojin nan su dira mana. Nusaiba ta tashi a matsayin yarinya ce mai hankali da biyayya da kuma sanin darajar mutane, da wuya ta zauna tare da mutum ka ga wani abu ya faru tsakaninku mare dasi. Kuma za ta fada maka iyakan gaskiya ko ka ji haushinta, daga bayza za ka fahimci cewa abin da ta fada gaskiya ce. Saboda tana da kaifin hankali da basira.

Muna Husainiyah din da rana, sai ga zuwan Sooji da yin harbinsu da sauransu din nan, sai Nusaiba ta kira ni tana tambaya ta abin da ya faru, tace za ta zo, na ce kar ta zo, saboda a lokacin ko ta zo ba za su bari ta iso Husainiyah ba, sun riga sun tattare hanyoyin. To daga bayza tasa kwanciyar hankali, don haka ta kirani tana cewa na ba ta dama za ta zo a hakan, na ce mata lallai ko ta taho ba zai yiwu ta iso cikin Husainiyah ba fa. To sai ta rokeni cewa na bata dama ta je Gyallesu. Sai na ce mata ai Gyallesu ba abin da ake yi. Sai ta ce ai akwai yiwiwar (sojojin) za su je Gyallesun. Sai na ga tunda tana so ta je ne ta ba su Malam (H) kariya, sai na amince mata, na ce ta je ta ba su Malam kariya, wannan kam ba sai ta nemi izini na ba ma, ta tafi kawai Allah ya ba mu sabati.

**Maganata Da Ita Ta Karshe**

Maganata da ita ta karshe da Asubah din ne haka, bayan ta kirani tana kuka, tana cewa "Ummah Allah Ya kasance tare da ku. Allah Ubangiji ya ba ku juriya da kariya ta musamman." Ni kuma a lokacin sai nake mata wasiyya a kan ta rike yara, na san cewa insha Allahu tarbiyar da muka ba su za ta iya kulawa da su, a madadina.



Shaheed Ahmad Ibraheem Zakzaky (H)  
1990-2014



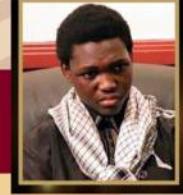
Shaheed Hameed Ibraheem Zakzaky (H)  
1992-2014



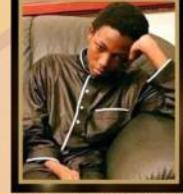
Shaheed Mahmoud Ibraheem Zakzaky (H)  
1995-2014



Shaheed Hammad Ibraheem Zakzaky (H)  
1996-2015



Shaheed Haidar Ibraheem Zakzaky (H)  
1999-2015



Shaheed Humaid Ibraheem Zakzaky (H)  
2001-2015



Shaheed Faisal Yahaya Gillima  
1992-2015



Shaheed Abdullahi Abbas Abdullahi  
1987-2015



Shaheed Mujahed Isa Wazir  
1992-2015



Shaheed Adam Muhammad  
1994-2015



Shaheed Yusuf Suleiman  
1993-2015



Shaheed Abdullahi Abubakar (Sufi)  
1993-2015



Shaheeda Fatima Ali Muhammad  
1995-2015

## **GWARAZANMU SHAHIDANMU TAKAITACCEN TARIHIN RAYUWAR SHAHID ABDULSALAM BELLO**



Sunansa Abdulsalam, sunan mahaifinsa Alhaji Bello Mani Sambo, sunan mahaifiyarsa Malama Nafisa Mansur. An haife shi a ranar 20 ga watan Yuli 1996 (20th July 1996) a unguwarkofar kudu dake a garin Malumfashi, Jihar Katsina, ya fara karatunsa a shekarar 2001, a Makarantar Sambo Primary School K/kudu Malumfashi, daga aji dayazuwaajibiyu, daga nan ya koma Maryamu Nursery and Primary School Malumfashi.

A shekarar 2009 Shaheed ya fara karatun sakandire a makarantar, Government Day Secondary School Danrimi, Malumfashi, indayagama a shekarar 2015. Shaheed ya kasance mai ko'kari da haza'ka a makaranta, kuma yana daya daga cikin matasan Academic Forum na wannan makarantar, sannan jarumi ne a wajen isar da sakon harka Islamiyya da ganin cigaban ta a Makarantar har ma ya samu shaidar hakan daga wajen malamai da daliban makarantar.

Ka f i n shahadarsa, yayi'ko'karin cigaba da karatunsanagaba da Sakandire, inda ya nemi Jami'ar Bayero University Kano, da Hassan Usman Katsina Polytechnic dominkarantar Injinya akan Zane-zane (Architecture), kasantuwarsa'kwarrarre ne a wannan fannin na zane-zane.

Dangane da karatunsa na addini kuwa, ya fara ne a Makarantar Fudiyya Islamiyya Malumfashi a shekarar 2002, Shaheed ya yi karatu allo a za'urukan Malamai kamar haka: Malam Idris Garba, Malam Habibu Mu'kaddam, Malam Lukman Alfa. Ya kammala saukar Alkur'ani mai girma a makarantar Malam Abdulhadi Malumfashi a shekarar 2013, yayikaratun Fi'hi a wajen Malam Abbas Muhammad da Malam Abdullahi K/kudu Malumfashi, har zuwa lokacin da yasamushahada, Shaheed yana daya daga cikin daliban da suka rika halartar IBC (daura) a Zaria daga shekarar 2005 zuwa 2012.

Dangane da mu'amalrsa da iyaye, abokai'yan'uwa da sauranal'umma kuwa, Shaheedin ya samu kyakkyawar shaidawajeniyayensa a biyaya da kyakkyawandabi'u. Dangane da alakarsa da abokansa, lallaiyazamo mai kyawawan halaye kuma mutum ne mai son barkwanci da sakin fuska ga mutane. Tun kafin shahadarsayana da shaida a wajen'yan'uwsa akancewayaro ne mai son zumunci.

Shaheed Abdulsalam, yana mahimmantar da al'amuran harka Islamiyya fiye da komai, bugu da kari, bayan kasancewar shi a tafiyar INTIZAR yanaba da gedummawa a dandalimmatasa da Academic Forum.

Shaheed Abdulsalam jarumi ne wajenbawa jagorakariya inda a wannan tafarkin ne ya samu shahada. Ya taka rawar gani a harin da 'yan ina da kisa wato sojojin Nijeriya suka kai gidan jagoran harka Islamiyya, Allama Mujaheed SayeedIbraheemZakzaky {H}, a unguwar Gyelesu Zariya, inda a nan ne ya samu shahada.

Shaheed Abdussalam yayishahadaya da shekaru 19 a duniya, Allah Yakarbi'shahadarsayasadashi da shahidan Karbala.

Daga: Dan'uwsa Abdulmalik Bello Mani

### **SHAHIDAN INTIZAR**



Shaheedha Khadeeja Basuki  
1999-2015



Shaheed Ali Umar  
1996-2015



Shaheed Anas Yakub Muh'd  
1999-2015



Shaheed Hassan & Hussaini  
Isah Waziri  
1997-2015



Shaheed Mahmoud Ibrahim  
1999-2015



Shaheed Usman Mukhtar  
1996-2015



Shaheed  
Yush'a'u Nuhu



Shaheed  
Ali Abdullahi



Shaheed  
Badamasi Abdulhamid



Shaheed Munir Muhammad  
1998-2018



Shaheed Sirajudeen Muh'd  
1998-2019



Shaheed  
Mujahed Abdulahi



Shaheed Maruna Hussain  
2004-2019



Shaheed Ahmad Shu'aibu  
2003-2019



Shaheedha  
Mubaraka Ishaq

## MATASA

## MATASA DA MAKIRCIN MAKIYA

BismillahirRahmanirRaheem

Allahumma Salli ala Muhammad waali Muhammad

A kowace irin al'umma Matasan ciki suna daya daga cikin jigon cigaba da abin auna makomar al'ummar, kuma duk al'ummar da tasam ciwon kanta tana baiwa tarbiyyar matasa muhimmanci sosai, akalla kashi arba'in cikin dari.

A duk lokacin da aka kasa ba matasa kulawar da ta dace a wata al'umma, tofa an kama hanyar lalacewa, kuma makomar wannan al'ummar ruszewane ba makawa.

Tasirin matasa da muhimmancinsu bai boyu ga bangaren Makiyaba, wanda a kullum suke kokarin kawo koma baya ga addini da ma'abotansa, wannan bangaren na makiya na amfani da duk karfi da ikon da yake da shi wajen ganin sun lalata matasa sun hanasu tunani mai kyau wanda zai basu damar rike makomar al'ummarsu a hannunsu da cigabantar da al'ummar ta fuskacin'yanci da daukaka.

A lokacin Duniya ta fara fahimta da gano hakikanin addini da'yanci da daukaka da yake ba al'ummar da tayi riko da shi, alokacin ne makiya suka fi saka dukkan karfi wajen dakushe wannan haske addini a cikin zukatan matasa.

Hanyoyi da daman gaske wajen dfauke hankalin matasa daga bincike akan addinin Allah, cikin hanyoyin da zamu iya gani a zahiri shine yadda aka kirkiri wasu matasa aka shiryasu assasan duniya domin su zama abin koyi (celebrities) ga sauran matasan duniya, daga ciki akwai mawaka, masu film, masu talla, ya kwallo, masu yada labarai da sauransu.

A wannan zamanin da abubuwani zamani sun yawaita sosan gaske wannan ya karawa sauwaka aikin juya tunanin matasa zuwa wani tunani da bana addiniba. Muhimmancin matashi ya rike addini ba karamin fata ne ga tafiya ta addiniba, shiyasa makiyabasa wasa

wajen lalata ma kowace al'umma matasanta.

Irin muhimmancin da addinin Muslunci ya bawa Matasa ya kara bawa makiya kaimi sosai akan hana tasirin addini a cikin zukatan matasan musulmi, maimakon haka sai suka sauyashi da tasirin son duniya da abin da yake cikinta, aka mantar dasu addini da al'amarin Allah T.

A wasu zantuka na Annabi {sawa} yayi kira sosai akan maida hankali akan al'amarin addini, domin a wannan lokacin na samartaka ne ake gina rayuwa, kuma a nan ake samun dukkan rabo. Makiya addini suna sane da irin wadannan maganganun shiyasa suke da shiri mai hatsarin gaske, kuma suna da hanyoyi dabab-daban wajen ganin matasa ba suyi riko da addini ba, domin rusawa addini makomarsa da cigabansa.

Hakanan lallai dole ne al'umma musamman ma matasa din, kamar yadda Imam Khumaini (fs) ya yi kira garesu, su san cewa makiya sun dana musu tarko, sun samusu ido, kuma basu barci kan matasa, don haka kar matasa suyi barci, dole matasa su zama farkakku masu fahimta, domin lallai makiya na yakan matasa ta hanyoyi da fagage dabab-daban don susami amfanin da suke so kuma su kwashe arzokin kasa su hukumtar da yaransu akan al'umma.

Yana da wuyar gaske mutum ya iya tsallake tarkon da makiya suke danawa matukar bai damfaru da Allah T ba, bai zama farkakke mai basira ba, kama Allah da tsayuwa kyam tare da riko da makamin basira da zama a farke akoda yaushe shine sirrin rusa wannan makircin da makiya addininmu suke dana mana ba dare ba rana. Lallai ne duk lokacin da mutum yayi nisa da Allah T to makiya zasu iya ribantuwa dashi, kuma zai fada wannan tarkon nasu batere da ya saniba, kuma ba lallai ya iya ganewaba har yayi nisa a ciki.

**Daga: Ahmad Qasim.**

## MATA

# TASIRIN MATA WAJEN KAWO SAUYI



'Yar  
N a n a  
(AS), Bintul-  
Asiya (AS), Nana Khadija  
Huda (AS) dasauransu, tarihi ya nuna  
irin tasirin da Gwagwarmayarsu tayi wajen kawo sauyi na  
tsahon zamani, alokutan da suka rayu har zuwa wannan  
zamani.

A wasu Al-ummu, akan samu kasa fahimtar baiwa da Tajruba da Allah (T) ya bawa Mata, sai ya zama sun maida Matansu koma bayu akan komai, hatta ma a gida akan samu wadanda suke maida matansu kamar bayi ta yanda hatta 'yancin da Allah (T) ya basu akan kasa sauve shi. Wannan wani tunanine na wauta da mutane suka ginawa kansu cikin kwakwalensu wanda bai da tushe a Addini musamman a mafi rinjayan Addininai a Duniya wato Muslunci da Kiristansi, duk basu zo da wannan koyarwa din ba sam.

Idan mukayi duba da zamaninnum, zamu iya ganin rawar da Mata suka taka sosai a wasu Juyin Juya Hali da suka faru a duniya, kuma sunyi tashe sosan gaske. Misali a Juyin Juya Halin Faransa da Amurka akwai rawar da Mata suka sosai wanda ya zama duniyar yammaci sukan tuna da wannan namijin kokarin da Matan sukayi saboda tasirin Gwagwarmayars a wannan nahiyyar. A kasar Iran ma a baya bayan nan lokacin Juyin Juya Halin da Imam Khumaini ya jago ranta zamu iya ganin irin namijin kokarin da mata suka taka duk da zafin takurawa da Gwammatin wannan lokacin sukayi musamman wajen hana saka Hijabi ga ma'abotan Addini.

Alokacin da Manzon Allah (SAWA) yake kira zuwa ga tafarkin Allah (T) tarihi ya nuna irin sadaukarwa, Jajircewa da Jarumta da Mata suka nuna wajen taimakawa tabbatar Addini. Misali Nana Khadija (AS), Manzon Allah yace "Badan Dukiyar Khadija da Takobin Ali ba da Addini bai tsayuba" wannan ya nuna irin tasirin sadaukarwar Nana Khadija wajen kawo sauyi a wancen lokacin.

Idan muka duba taimako da tsayuwar Sayyida Zahra (AS) ga Mahaifinta da kuma Taimakon da ti yiwa Mijinta Imam Ali (AS) bayan Wafatin Manzon Rahma, ta tsayu kyam akan hakkokin su ta tankari Zaluncin Azzaluman lokacin ba tare da jin dar ba. Tsayuwarta a wannan lokacin shine ya zama Kashin bayu ga Imam Ali (AS) da ma sauran Iyalan Annabi (SAWA) har akwai wata Huduba mashhuriya da tayi tshe akan zalunci da aka yiwa Iyalan Annabi, wannan hudubar kuma tayi ne gaban Azzalumai ba tare da jin tsoro ba wanda kuma hakan yayi babban tasirin wajen kawo sauyi da fitar da gaskiyar abinda Manzon Rahma ya barmu akai bayan kokarin sauva kirun da wasu abubuwa na san rai da aka kawo cikin Addini a wancen zamanin, Gwagwarmayars Sayyida Zahra (AS) tayi tasirin gaske wajen kawar da hakan.

A zamanin Manzon Rahma(SAWA), akwai matan da sukyai

Bismihi-Ta'al'a

Tsawon zamani tun farkon farawar wannan Duniya tasirin Mata wajen cigaba da kuma kawo sauyi bai buya ga kowa ba. Duk wata Gwagwarmaya da fadi tashi a Muslunci tareda Mata aka yita, misali Gwagwarmayars Gwarazan Mata irinsu Sayyida Zahra (AS) da

ta Sayyida Zainab (AS), Nana Khadija

Huda (AS) dasauransu, tarihi ya nuna

taimaka sosai, kamar Ummu Aiman wadda kwazonta bai shigewa kowa duhu ba. A mafi karfin ruwaya ance tana cikin wadanda zusu dawo su taimakawa Sahibul Asr (AF) a lokacin gwagwarmayarsa. Idan muka duba tarihin Wak'ar Karbala zamu ga muhimmiyar rawar da Sayyida Zainab (AS) ta taka, wannan kuma shine yayi sanadin wanzuwar Addini har zuwa wannan lokaci da muka riske shi, tarihi bai boye tsayuwar da tayi a fadar Yazidu (LA) ba, da kuma kariyar da ta bawa Iyalan Annabi (SAWA) bayan kashe Imam Husain (AS) har zuwa dawowar su Madina.

A cikin zababbun mataimakan Imamul Asr (AF) da suka shahara dinnan 313 ma akwai zababbun Mata guda 50 da zusu taka muhimmiyar rawa wajen kawo sauyin da Duniya bata taba ganin shi ba, sauyin da Allah (T) yayi wa Alummar Duniya AlKawari. Hadisai sun zo akan cewa wannan Matan sune zusu taimaka wajen hidima da ma'abota wannan aikin, kama daga kula da marasa lafiya, abinci, da sauran taimakon da masu Mukawama zusu bukata.

A wadancan Juyin juya halin da muka ambata da farko, zamuga cewa mafi yawan taimakon da Mata suka kawo shine kula da Alummar da suke Gida basu fita Yaki ba, da bangaren abinci, da kula da yara da kuma dukiyoyin Alumma. Wannan aikin yayi tasirin karawa Mazan da suke filin daga kwazo da jajircewa har suka kai ga gaci, wato sukayi nasara.

A wannan nahiyyar tamu ma zamuga irin muhimmiyar rawar da Nana Asma'u ta taka wajen taimakawa mahaifinta Shehu bn Fodiye musamman wajen kula da Ilimin Mata da Yara a wancen lokaci, tayi Juhadin Ilimi sosan gaske har ma da rubuta littafai da dama ta rubutu a fannonin Ilimi dabon dabon, da kuma koyarwa Shehu da Jihadinsa. Wannan aikin nata ya zama gimshike ri'kewa da kwafe tumanin Matan zamanin akan aikin Addini da taimaka masa. Ba iya Garin da suke ba har Jaula takan hada domin yin Tablig akan abin da ya shafi Addini, har akwai wata kungiyar da ta shahara da suna "Yan Taru".

Wannan kungiyar da Nana Asmau ta samar tayi tasirin kawo sauyi da taimakawa sosai wajen bunkasa kiran Shehu a fadin Arewacin Najeriya har zuwa cikin kasashen Nijar, Kamaru, da Chadi. Wannan sune suke dakon ilimi da daawar shehu zuwa garuwansu tare da Juhudin Nana Asma'u. A filin Yaki ma wannan Matan ba'a barinsu a gida, akan je dasu domin taimakawa da abin da zasu iya da dukkan iyawar su.

Tasirin mata babban maudu'I ne da ya kamata a yiwa dukkan adalci, daga cikin wannan ma zamu iya tsintar da yawa daga abin da mata zusu iya yi wajen kawo sauyi. Daga cikin abin da yafi muhimmaci shine Ilimi dai da gwargwadon yadda ake yiawa, wannan kuma shine mabudin kowane aikin da Alumma zusu anfana dashi. Samman kuma tsayuwa kyam akan Addini da fahimtarsa domin taimakawa sauran Alumma.

Ilimi mai surfi a fannoni dabon dabon shima yana taimakawa sosai wajen kawo sauyi ga Alumma, musamman da ya kasance Mata ana yi musu kirari da Iyaye da kashin bayan Alumma, kuma munsan tasirin da Uwa take dashi ga 'Ya'yanta babban gaskene, duk kuwa Alummar da bata bawa Mata muhimmaci ba to wannan Alumma zusu kasance ba cikakkiyar Alumma wadda za'a dora fata akanta ba.

**Daga: Fatima Muhammad Isa**

# TARBIYYA

TUN YANZU...

DON IN ZAMA CIKIN MASU SHIMFIDA DON BAYYANAR IMAM MAHDI  
(AJF) DA MATAIMAKANSA,ZAN KASANCE MAI:



## MUHIMMANTAR DA ILIMI

Muhimmantar Da Ilimi,da Bincike Don Gano Abubuwani Da Ban San Su Ba,ba Zan Ji Kunyar Tambayar Abinda Ban Sani Ba,zan Wuce Duk Sa'o'ina a Fagen Ilimi, Domin Imam (AJF) In Ya Bayyana Zai Yi Amfani Da Masu Ilimi Ne Kamar Yadda Zai Yada Ilimi Ya Kawar D Aduhun Jahilci.

## GASKIYA

Domin Mai Yin Karya Ba Zai Taba Zama Cikin Mataimaka Imam Mahdi(ajf) Ba,saboda Mumini Ba Ya Karya,kuma Mataimaka Imam Mumina Ne,kuma Imam Zai Bayanna Ne Don Tabbatar Da Gaskiya Da Kawar Da Karya Da Bata,ta Yaya Zai Yi Amfani Da Me Makaryaci Wajen Kawar Da Karya?



## AMANA

Domin Amana Ginshikin Imani Ne,amana Kuma Ya Shafi Ajinya,kayan Mutane,maganar Da Muka Yi Da Wasu Wanda Basu Yadda A Yada Ba,sirrin Mutane Da Na Sani,duk Wadannan Amanonin Ne Da Dole In Kiyaye Su Don Kasancewa Cikin Mataimaka Imam,saboda Cin Amana Wani Nau'in Zalunci Ne Kuma Imam In Ya Bayyana Zai Yi Fada Da Zalunci Ne,ta Yaya Maciyin Amana Zai Kasance A Rundunarsa?

DON FARANTA RAN IMAM...

Ni Masoyin Imam Mahdi (ajf) Ne Kuma A Kodayaushe Ina Son Faranta Mishi Rai  
Don Haka A Kullum Zan Aikata Abu 3 Da Za Su Faranta Ran Imamin Zamani Na,sune:

- 1.....
- 2.....
- 3.....

(Abokaina mu sami takarda da biro mu rubuta abu 3 da a kullum zamu aikata don farin cikin Imamul hujja (ajf),kullum kafin mu kwanta mu dakko takardar mu gani mun cika alkawarinmu na faranta ran Imam(ajf) ko kuwa mun bata ranshi da saba alkawari!)

Daga: Mahdi Abdulhamid

# TARBIYYA

IYAYE MAKARANTA

## HANYA MAFI SAUKI WAJEN TARBIYYA

Dukkan iyaye na buri da fatan 'ya'yansu su zama nagartattu abin misali, sai dai ba'a nan gizo ke sakan ba,tambayar da a koda yaushe ita ce, wace hanya za a bi don cimma wannan buri, musamman a wannan zamanin da abubuwa da yawa suka canza kuma suke kan canzawa, wanda a lokaci guda kuma suke da babban tasiri a rayuwar mutane, musamman masu tasowa.

Canje-canje da ake samu a rayuwa da salonta da shigowan sabbin abubuwa a kullum cikin rayuwar mutane ya bijiro da babban kalubale ga iyaye wajen inganta tarbiyyar 'ya'yansu wadanda al'umma masu tasowa, da shirya su don amfanar da al'umma wanda shi ne babban aikin iyaye a kowani zamani. To a nan sarkakiyar take, wajen zabarı hanya dacewa da za ta gina kyakkyawar tarbiyya ga yara masu tasowa wanda wannan tarbiyyar za ta tafiyar da rayuwarstu a duk inda suke a kuma kowane hali suka tsinci kansu, ta yanda sabbin abubuwa da ke shigowa rayuwar mutane a yau da kullum ko canjin salon rayuwa ba za su yi mummmun tasirin gurbata kyakkyawar tarbiyyar da aka gina musu ba.

Lallai kowace hanya iyaye za su dfauka wajen tarbiyya, ba zai kai hanyar kasancewa jagora abin koyi ga 'ya'yansu tasiri ba, wato iyaye su zama su ne tarbiyyar,kuma mafi dacewar muhallin tarbiyya shi ne gida (iyali) mai zaman lafiya, wanda girmamawa da mutunta juna ke jagoranci tsakani iyayen wannan gida, da haka za su zama kyakkyawan abin misali gaya ya.

Tabbatacen abu ne cewa yaro yana fara rayuwarshi da kwaikwayo ne, zai kwaikwayi abin da ya tarar ne yake kuma gani a gabanshi, don haka, zaman iyaye

kyawawan abin koyi a wannan matakín na rayuwar yana da matukar tasiri da muhimmani kan tarbiyyansa da halayensa a nan gaba.

Hakazalika, mun san karfin tasirin jagora kan mabiyansa,inda mabiyi ke kallo da karban komi daga jagoransa,to kasancewai iyaye jagorori ga 'ya'yansu zai zama mafi tasirin abu a tarbiyyarsu a matakín rayuwarsu na hankali da zabi, shi ya sa kasancewa kyawawan jagorori a ciki da wajen gida ke da matukar muhimmani. Karfin tasirin wannan hanya (kasancewa jogara abin koyi) tabbatacce ne a addini da ilimi, Allah madaukakin Sarki yana fadi a littafinsa me tsarki cewa:tabbas kuna da kyakkyawn abin koyi daga Manzon Allah ga mai nufin Allah da fatan lahirah(Ahzab,21),a nan Allah na nuna mana muhimmani da tasirin kyakkyawan abin koyi, da kuma cewa in ana son wani ya zama nagari to dole ya zama kyakkyawan abin koyi gare shi.

Don haka, kasancewa kyakkyawan jagora a gida da waje da gudanar da kyakkyawar rayuwa a bar misali shi ne mafi kyawun salo ko hanyar tarbiyya, a nan ba za a bukaci kirkiran wasu dubaru don magance ko toshe ramuka a dabi'un yara ba, domin dabi'u da madaidaicin suluki na iyaye sun wadatar,kuma tsoron keta iyakokin wannan kyakkywan rayuwa na kwanciyar hankali zai zama mafi kyawun Katanga ga 'ya'ya.

**Daga: Mahdi Abdulhamid**

## WANI MALAMI DA ALMAJIRANSA

Ma'aruf karkhi yana daga cikin bayin Allah zahidai na birnin Bagadaza,wata rana yana zaune a bakin kogi yana Magana da almajiransa sai wasu matasa suka wuce ta gabansu a kwale-kwale suna kide-kide, sai almajiransa suke ce ma shi: ba ka ganin wadannan da ke ruwa ka yi addu'a a kansu,sai ya daga hannu sama ya ce: Allah ina rokon ka shirye su ka faranta musu a aljanna kamar yanda ka faranta musu a duniya.

Sai almajiransa suka ce mishi: ba mun ce ka yi musu addu'a ba ne!! Sai amsa musu da cewa idan Allah ya faranta musu a lahira zai gafarta musu a duniya kuma hakan ba zai cuce da komi ba.

An kuma ce shi wannan malami ya kasance yana ma danshi me suna Ali addu'an cewa:Allah na yi fokarina wajen tarbiyyantar da dana Ali, amma na gaza, Allah ka tarbiyyantar min da shi haka ko aka yi Allah ya taimake shi ya amsa addu'arshi dan nan nashi ya zama zahidi, abidi, mai tsantseni da tsoron Allah.

**Daga: Mahdi Abdulhamid**

## TATTAUNAWA DA IYAYEN MUNTAZIRUN

### TATTAUNAWA DA IYAYEN MUNTAZIRUN



**TAMBAYA:** Da yake yawanci Iyayen sun fara wannan harkan ne suna matasa, kuma har suka tsufa wasu ma suka SHAHADA, yanzu wani irin gudunmawa ku ke ganin yafi dacewa iyaye su baiwa yaranstu tun suna kanana don sumu su dora akan inda Iyayen nan nasu suka tsaya?

**AMSA:** Ya kamata iyaye suyi iyakar iyawarsu wajen tarbiyyantardar yaran su akan fikran harka Islamiyya musamman tarurruka irin su ta'alimat da duk wani abunda ya shafi gwagwarmaya.

**Malam Muhammad Muhammad**



**TAMBAYA:** Ko akwai wani fata ko sako da ku ke son ku isar ga Intizar da Muntazirun?

**AMSA:** Muna yiwa Intizar fatan alkhairi sannan Kuma muna yiwa Intizar addu'an Allah ya kare su sannan muna fatan tarbiyyar yaranmu da suke Intizar yasha banban da sauran yaran da basu Intizar.

**Malama Aisha Muhammad**

## TATTAUNAWA DA MUNTAZIRUN

**TAMBAYA:-** A kowanne karni akwai masu kira Irin na Imam Husain (AS) akan wannan tafarkin nasa, Suma irin wadannan bayin Allah Sahabbai suke bukata irin na Imam Hussain Ko ko kawai mabiya suke bukata Kaman mutanen Kufa da suka amsa ma Imam sannan kuma suka juya Masa baya?

**AMSA:-** Lallai duk mai Kira irin na imam yana bukatan sahabbai irin na Imam bawai kawai tarin mabiya ba.

**MUSAL KAZEEM USMAN**



**TAMBAYA:-** Watan Muhamarram ya kasance wata ne na amsa sautin WILAYA da Imam Husain (A.S) yai kira da "Halmin nasirun yansurna? " a falalin hamada, Shi wannan kira wani irin amsa yake bukata da ai mai?

**AMSA:-** Kirane dake bukatar amsa, ta hanyar sadaukarwa.

**ZAINAB IBRAHIM DIFA**

**TAMBAYA:-** Wacece Sayyada Zainab (A.S.) kuma Wacce rawa ta taka a Karbala?

**AMSA:-** Sayyada Zainab (A.S.) 'yar uwarr Imam Hussain (A.S.) ce ta kasance Jarumar Karbala ta taka muhimmiyar rawa wajen yada asalin abinda ya faru da Imama Hussain (A.S.)

**ZAINAB FAROUK ABDULLAHI**



**INTIZAR**

**SHAFI  
18**

## KIMIYYA DA FASAHA

### GPS (GLOBAL POSITIONING SYSTEM) TSARI MAI FITAR DA SIRRI

A wani lokaci da ya wuce, anyi wasu abokai masu son juna da kuma ri'ke sirrin juna, wanda saboda wannan kyakkyawar mu'amalar tasu har ta kai ga iyaye nama 'ya'yansu kwatance da su in suna musu nasihi in yaran nasu sunyi wani abu da bai kamata ba. Wadannan abokai da ke zaune a garin Kaduna suna da ko'karin gaske wajen al'amur addini da gwagwarmaya,musamman Mahmud da Abbas wadanda suka fi shahara a cikinsu,yanayin da al'umma ke ciki ya dame su matuka wanda wannan ya zama maudu'in tattaunawar su a group din da suke dashi na WhatsApp.

Babban damuwar su shine halin ko-in-kula da mutuwar zuciya na yawanci mutanen al'ummar da suka tsinci kansu a ciki, a wata tattaunawa da suka yi tsakininsu,Mahmud ya kawo batun kashe-kashe da ake yi a garuruwa dabandaban,amma kuma abin ban mamaki in ba kisan daya shafi mutum bane ba ya nuna damuwa,ko me ya sa mutanen Sokoto ba za su nuna damuwa kan halin da mutanen Katsina ko Zamfara ke ciki ba su kai musu dauki,me ya sa na Zaria baza suyi ma na Kano haka ba da sauransu,me ya sa kowa in dai ba shi ke cikin matsala ba baruwanshi da matsalar, me yasa ba wani yunkuri mai karfi daga al'umma don ceton al'ummar gabadaya daga wannan mawuyacin halin?

A nan fa muhawara ta yi karfi a tsakin wadannan abokai in da wani daga cikinsu ma har ya kawo karin maganar Bahaushe na "in gemun dan uwanka ya kama da wuta sha fa naka ruwa",nan take Abbas ya mayar da martanin cewa lallai wannan ba koyarwar musulunci bane,wannan maguzancin ne kawai,domin a koyarwar musulunci musulmi dan'uwan musulmi ne,kai ma bangaren jikin juna ne, don haka dole mu ji zafin abin da ke faruwa kuma mu dau matakai kamar yadda zamu yi ma kanmu tunda duk wadannan al'ummar musulmace,in bamu yi haka ba, to lallai mun sauwa daga koyarwan musulunci.

A wannan gabar wadannan abokai suka fara tattauna me ya kamata su yi don bullo ma wannan yanayi, aka kawo shawarwari dab'an-daban a karshen aka cimma matsayar za a yi addu'a da kuma muzahara don farkar da al'umma kan wannan babban hadari,aka sanar da lokaci da muhallin muzaharar,aka yi addu'a ana jiran zuwan wannan rana.

Kafin zuwan ranar labari ya zo cewa jami'an tsaro sun je gidansu Mahmud amma basu same shi ba,nan hankalin Abbas ya tashi,ya fara safe-saken zuci,ya aka yi aka san shirin su har da ake son kawo musu cikas? Ko akwai wanda ya kai rahoto ne? Abbas dai bai samu natsuwa'ba har ta kai ga bai kwana a gida ba a wannan ranar,ya tafi gidan daya daga cikin abokanansu mai suna Mukhtar, Mukhtar ya fahimci halin da Abbas ke ciki sai yace mashi bari in nuna ma wani abu,Mukhtar ya kunna ma Abbas wani film yace film din akwai sabbin fasaha da zaka gani kuma zaka amfana.

Suna cikin kallon film sai aka nuna yanda ake gane inda mutum yake (tracking)ta hanyar wayar hannunsa(Android),to a daidai nan sai Abbas ya fara safe-

safe a cikin ranshi"kodai mumu abinda yafaru damu kenan',bai ma karasa kallo ba yadauko wayarsa ya fara bincike akai,sai ya gano cewa akwai tsarin da ake kira da GPS(global positioning system), wanda shi wannan GPS wani tsarine wanda yake kewaye da tauraron dan Adam, kuma tsarine da sojojin Amurka suka fara amfani dashi a shekarar 1960s sannan bayan shekara goma sauran Mutane farar hula suka fara amfani dashi.

Toh shi wannan tsari dai abu uku ne suka hadu suka hadashi

-Satellite (tauraron dan Adam)

-Ground station(Nan shine inda ake samun bayanin mutanen da ake bibiya)

-Receiver(wanda ake bibiyansu ta wayar hanni ko wani abu makamanci haka don samun bayanai a kansu).

Toh bayan tattara wadannan bayanan,Abbas ya tura ma sauran abokai, kowa sai ya fara tunanin abin da ya faru da sukenan, sannan kuma ya za su bullo ma wannan lamari.

Toh yanzu dai anan tambayan shine:

Ya za'ayi ya zama zamu iya amfani da wayoyinmu ba tare da an samu damar datsan abinda muke yi da ita ba?

Ko kuma zamu yi ko'karin latala signals din da ake amfani dasu ne wajan ba ground station din information?

Ko kuma duk ba zai yiwu ba mu daina amfani da wayoyin gaba daya?

Ko kuwa shike nan ba yadda muka iya sai dai mu yi komi a idon ma'kiyan mu?

Toh gare ku abokanmu na gida, yanzu ya kuke gani za'ayi da wannan GPS din domin samun sirri da kau da zargin tsakanin abokai?

A biyo mu a rubutu na gaba don jin ya za'ayi da shawarwari akan yanda za'a magance wannan matsalar.



DAGA: HASSAN ALIYU ADAM

## KIMIYYA

### PHOTOSYNTHESIS (SINADARIN HASKEN RANA)

Tsirrai na taka muhimmiyar rawa wajen Kawata duniya da kuma sanya ita Duniya din a matsayin wani mazauni da za'a iya rayuwa. Sune suke gyara mana iska, suke zaunar da yanayin sararin sama da daidaita kadawar iska a sararin Duniya. Iskar Oxygen da muke shaka tsirrai ne suke samar da ita. Muhimman abincin da muke ci sune suke samarwa.

Sinadaran gina jikin su kansu tsirran suna fitowa ne ta wani tsari na musamman a cikin kwayoyin jikinsu wanda ta nan ne dukkan komai nasu yake fitowa.

Kwayoyin tsirrai, sabanin na mutane da dabbobi, suna iya aiki kai tsaye ne da hasken Rana. Sai su mayar da sinadaran da suka diba daga rana zuwa kwayoyi su taskace su a jikinsu ta wata irin tsari na musamman. Wannan tsari shine ake kira "photosynthesis".

Hakika, wannan tsari yana tafiya ne ba ta wadannan kwayoyin ba amma ta chloroplast, da wasu gabbansa da suke bawa tsirran koren launi. Wadannan kananan korayen gabbai ana iya ganinsu ne ta cikin na'urur hangen nesa, kuma sune kada'i fadin duniya suke iya taskace hasken rana a cikin kwayoyin halittar sinadaran. Yawan adadin kwayoyin halittar da tsirran suke samarwa aban kasa ya kai tan biliyan 200 a shekara. Wannan samarwa na da matukar amfani ga dukkan ababan halittar da suke raye aban kasa. Kuma ana riskar hakan ta

wani hadadffen tsarin sinadari. Dubban kwayoyin "chlorophyll" dake cikin chloroplast sune suke lura da haske a dan kankinan lokaci, kusan kace dubbai a cikin sakan daya. Shi yasa abubuwu da yawa suke faruwa a cikin chlorophyll din ba'a iya sani da kuma gani.

Canza hasken rana zuwa nau'ra ko sinadari wata sabuwar fasaha ce da ta bullo. Yadda ake yi kuwa, sai anyi amfani da manyan na'urori. Amma kalli kwayoyin tsirrai duk da kan'kantarsu wadda ta sa ba'a iya ganinsu da ido kiri da muzu, suna yin wannan aiki shekaru miliyoyi masu yawa. Wannan kyakkyawan tsari na nuna kasaitar halitta don kowa ya gani. Wannan hadadffen tsari na photosynthesis kasaitaccen shiri ne wanda Ubangiji ya halitta.

Masana'antar da babu irinta a Duniya, amma sai gata a dan karamin wuri a cikin ganyayyaki. Irin wannan tsari daya ne daga ayoyin da suke bayyana cewa dukkan ababan halitta, halittar Ubangiji ce, majibincin dukkan Duniyoyi.

**Daga: Abdurahman Daud Nalado**



## FASAH

### FASSAHAR SADARWA TA BLUETOOTH



A fannin fasahar sadarwa, idan aka ce "Bluetooth", musamman ma a wannan zamani namu, ana nufin wani tsari ne ko fasahar sadarwa da

ke kumshe cikin kayayyakin sadarwa na zamani irin su wayar saluwa, wanda ake iya aikawa ko karban jakunkunan bayanai da suka shafi haruffa da sauti ko murya (irin na wa'ko) da karatuttuka da laccoci) ko hotuna; masu motsi (video) ko marasa motsi, a tsakanin wadannan kayayyakin sadarwa. Wannan ita ce ma'anar "Bluetooth" a takaice. Sadarwa a tsarin Bluetooth na yiwiwa ne ta hanyar neman wayar saluwa wanda kake son aika masa, a iya tazaran da bai wuce taku talatin ba (30ft), ko kuma nisan mita goma (10 meters). A iya wannan tazara, idan ka kunna na'urur Bluetooth din ka, to duk wanda tasa ke kunne a iya kadadar wannan tazara ko zango, za ka same shi da zaran ka nemo, har kuma ka iya aika masa da sako.

Wannan fasahar sadarwa ta samo asali ne shekaru kusun goma da suka gabata, lokaci da wasu kamfanonin kayayyakin fasahar sadarwa guda biyar suka kafa wata kungiyi ta masu sha'awan ci gabon yadawa da kuma sawwake hanyar sadarwa a tsakanin kayayyakin sadarwa, wato Special Interest Group, ko SIG a takaice.

Sun yi haka ne cikin shekarar 1998, kuma a karshen shekarar 1999 ne suka cinma matsaya kan wannan fasahar sadarwa, inda suka zabi sunan wani sarki da yayi zamani a karni na goma a turai mai suna Harold Bluetooth suka ba wannan sabuwar hanyar sadarwa da suka kirkira. To me ye dalilin zaban sunan wannan sarki?

Shi dai King Harold Bluetooth, wani sarki ne da yayi rawan gani a tsakanin kasashen Turai wajen iya sasanta kasashen lokaci yaki. Rawan ganinsa ta karshe ita ce wacce yayi wajen sasanta kasar Norway da Sweden bayan sun dauki tsawon shekaru suna gwabza yaki a tsakanin su. Ta la'akari da tsarin hada alaka wajen karba da mika bayanai a tsakanin kayayyakin fasahar sadarwa, wanda kuma shi ne aikin wannan sabuwar fasaha da kungiyar ta kirkira, sai SIG ta zabi kiran wannan sabon fasaha nata da sunan wannan sarki. Babbar ka'idar da ke lura da wannan sadarwa, a fasaharce, ita ce ka'ida ta 802.15.1, wacce Cibiyar Injinriyoyin Lantarki, wato IEEE (Institute of Electrical and Electronics Engineers) ta kirkira cikin shekarar 1994. Wannan Cibiyar ita ke da alhakin tsarawa da kuma kirkiran ka'idojin sadarwa a tsakanin kayayyakin fasahar sadarwa na tafi-da-gidan ka, ta amfani da wayar iska, wato Wireless Communication, a duk duniya. Bayan sanin asali da ma'anar wannan kalma ta Bluetooth, zai dace mu dubi yadda wannan fasahar sadarwa ta habbaka a duniyar yau I zuwa yanzu.

**Daga: Abdurrahman Daud Nalado**

## LABARAI CIKIN HOTUNA

**Hotunan zaman makoki Imam Hussain  
a Rassa na Intizar 1442bh/2020**



## LABARAI CIKIN HOTUNA

Hotunun Yan Intizar kafin waki'ar 2015 yawn zaman makokin  
Imam Hussain (AS) a Hussainiyyah Bakiyatullah Zaria



## LAFIYA JARI

## TSAFTACE MUHALLI DA TASIRINSA WAJEN KARE KAI DAGA CUTUTTUKA

Muhalli wani suna ne dake nufin wurin da ake zama, ko yin wata sana'a da kuma aiki, ya kuma kunshi abubuwa masu yawa da suka sa ake kirin shi haka, sun hada da gida cikin shi da kewaye wato waje, a cikin sa, za'a a samu dakuna, dakin dafa abinci, dakin ajiye kayayyaki, wurin wanka, da dai sauransu.

Duk kuma akwai bukata ta a rika tsaftace su domin aji dadin amfani dasu kamar yadda ya kamata, tsafta dai ita ce cikamakon Imani sai da ita wato idan an tabbatar da ita, za'a iya yin ayyukan ibada wadanda suka kamata sai an yi su, sai da ita tsaftar za'a iya tunanin yin su daya bayan daya.

Sanin kowa ne sai da lafiya ake iya yin al'amura masu yawa, wurin da ya dace a samar da lafiya shine muhalli mai tsalta. Idan muka duba cikin zuciyarmu muna iya gane cewa kwayoyin cuta sune ke kasancewa musababin kamuwa da duk wata cuta babba ko kuma karama, akan kirasa da sunan bacteria, ko kuma Virus, da dai sauran sunaye daban –daban.

Kwayoyin cuta su kananan abubuwa ne, saboda ma kankantarsu ba za'a iya ganinsu da kwayar idanu ba, sai an yi amfani da madubin Likita wanda ake kira da suna, a Turance Microscope, daga nan sai a gane ko wadanne iri ne da kuma jinsin da suka fito, suna kuma son muhallan ko wuraren da suke da datti saboda a can ne zasu samu rayuwa mai kyau. Shi yasa duk inda aka samu datti ko kuma kazanta, to ana fa kyautata zaton da akwai su wadannan kwayoyin cututtuka bama cuta daya ba.

Idan aka duba a wannan hali da muke ciki yadda wasu garuruwa suke cikin kazanta ciki da waje, ya kuma kasance suma al'ummar haka suke, ba'a maganar dafakun kwanansu ba, ko kuma kayayyakin da suke sawa (Sutura) ko kuma wuraren da ake dafa abinci, su kansu a matsayin su na mutane wasu idan suka wuce ji za'a yi suna buga wani irin warin wanda babu ko dadinji. Akwai gurare wanda mutum zai gane ko sun san abar da ake kira tsafta, amma kuma su ba wannan abin ya dame su ba, sai ka lura dasu akwai wani abinda yafi damun su, wanda kai kuma, gare ka ba mai muhimanci bane ko miskala zaratur. Tun ma a kofar gidan za'a fara shan mamaki saboda za'a fara yin karo da wani kwatami inda ruwan wanka, wanke-wanke, har ma da Fitsari kan shiga, daga doyi, wari sai kuma wani hamami, wannan ya nuna kwarai da gaske suna shirin tarbar cutar zazzafin cizon sauro ko kuma wata can daban.

Ai dama a iren wururen ne suke yin kwayaye masu yawa, su kyankyashe su, daga bayo kuma su kasance matsala ga al'umma, mutum da hankali, wayo, tunaninshi ya sayar da lafiya ya sayi ciwo kamar dai yadda marigayi Alhaji Dan Anace ya ce, a wata wakarshi ta Ado Dankwaure.

Wani garin, unguwar, gidan ma ana shiga abubuwan da

zasu fara yi wa mutum barka da zuwa farkon shiga cikin, basu wuce a samu kwanonin da ake cin abinci, an bar su gajal hakanan duk kudaje nata kai gwauro da kuma mari akan su, ana kallon wurin dafa abinci (kitchen) can kuma ba abin mamaki bane har ma Tukwanen dafa abinci wasu ana iya samun watakila an yi sa'a an zuba musu ruwa, wani gidan ma suna iya yin kwana biyu, har sai ya kai ga sun fara yin wari tukunna.

Dakunan kwana sumu kowannen su idan ba sa'a aka yi ba, ba wani abin mamaki bane, a same su, suna buga warin ga tulin kayan sawa nan masu yawa, wasu na bukatar wanki, amma ba'a wanke su ba, ana jiran sai wani lokaci a wanke.

Wanka shi kuma wani ko wata yana iya daukar kwana daya zuwa biyu bai yi ba, kai wani ko wata suna iya yin kwana ma har uku babu wanka, su kasance cikin datt kayan da suke sawa ma (sutura) su ma duk sunyi datti, sai maganar wasu soshe-soshe, kai ana ma iya yin babbar sa'a a samu wanda yake da kwarkwata saboda rashin tsafta har Kirci da Kazuwa sumu sun samu wurin zama ke nan.

Wani ma bai damu ba yana tafiya yana soshe –soshen saboda datti ta kai ga sashi kaikayi, sai ya sosa tukuna ya samu kwanciyar hankali. A zo cin abinci wani ko wasu ba damuwarsu ce ba, haka za'a sa hannun mai dauke da daudar soshe- soshen da aka yi, ga kuma 'yan yatsun hannu ba' a yanke kunba (akaifa) ba, nan ma din da akwai wata ajiyar ta kwayoyin cutar suka yi, ana kuma sa hannu cikin abincin sai dattin ya shiga cikin abincin, a rika ci ana kaiwa zuwa Bak, dagangan sai ayi sa'a ciki ya samu ya dauka ba ruwan mutum.

To a kwana a tashi watarana sai an samu haduwa da wata babbar bakuwa mai muhimanci wato cutar da aka aika ma goron gayyata, ta kuma zo, bai kuma kamata ace mata ai ba masaukin ta bane. Bayan kuwa ita ta san can ne ya fi dacewa da ita. Ruwa wanda ake amfani da shi ta bangarori dabab wasu idan aka ga wurin da suke zuwa suna wanka, wanki, can suke dibar ruwan da suke abinci, sha, kai har ma dabbobinsu can ne suke sha, saboda sun yi rashin sa'a basu da riiyarr burtsatse wadda a kalla ruwanta yana da kyau da kuma dandano mai dadi wanda ana iya amfani da shi wurare masu yawa.

Zan kammala da hadisin ANNAZAFATU MINAL IMAN...



Daga: Khausar Kabir Imam

**YAU DA KULLUM**

## **Tasirin Al'ada wajen KARE ASALI**



Al'ada, wanda ake cewa 'Culture' da turanci; shi ne tsarin zamantakewa na rayuwa na wata al'umma, ma'ana yanda wata al'umma take gudanar da rayuwarta, kama daga sutura, abinci, auratayya, da suransu.

Dukkan al'ummun dunya suna da tasu irin al'adar kafin zuwan addini garesu. Hakan yasa bayan zuwan addini, wasu al'ummun sun saki wasu al'adun nasu wafanda suka sabu da koyarwar addini. Adddini bayazo ne domin ya kawar da al'adun mutane ba, saidaiyazo ne domin kyautata wa mutane al'adar tasu da kuma kawar musu da abubuwan da basu dace ba na daga al'adunsu.

Hakan yasa sanda Manzon Allah (S) yazo da sakö, yasamu mutanen Makkah bisa wasu gurbatattun al'adu kamar shan giya, yin kwace, binne 'ya'ya mata da rai, da suransu. Sai ya nuna musu cewa wafannan al'adun nasu basu kamata ba bisa dalilai na hankali, kuma hakan na iya kai mutum ga fushin Allah Ta'al'a. Sannan ya same su bisa wasu kyawawan al'adu kamar rashin yin karya, kyakkyawan tarba ga baki, mutunta na gaba, girmama mutane masu mutumci da suransu, Sai addini ya karafesu akan hakan, kuma yayi musu albishir da kyakkyawan sakamako bisa yin hakan.

Asali a nan munu nufin 'hawiyya' (a larabce) ko 'identity' (a turance) na wata al'umma, wato abubuwan da suka tattaru suka samar da wannan al'ummar, wacce ta dorum a kansu kuma take komawa garesu a matsayin tushenta da tarihin, tarihi da dfaukakan da al'umma ke alfahari da shi take kuma jingina kanta gare shi, wanda da zaran babu wannan to yana nufin ba al'ummar ko al'ummar ta rushe, domin kowace al'umma tana komawa ne ga asalinta da tarihin don sanin ina ta dosa ko me ya kamata ta yi a nan gaba.

Al'ada kuwa ita ce abin da ke wanzar da wannan asali da rayar dashi zuwa ga masu tasowa, al'adace ginshikin da ke

kare asalin a kowace al'umma, ana gane daga wace al'umma mutum ya fito ta hanyar al'adarsa, hakan yasa duk al'ummar da ta rasa al'adarta, sai ya zama ta rasa asali da tarihin. Wannan shi ne babban dalilin da yasa sanda turawar mulkin mallaka suka ci arewacin Kasar nan da yakı, sai suka yi iya-iyawarsu wajen ganin sun gurbata al'adar mutane, suka maye musu gurbinsa da al'adunsu na maguzanci. Ganin cewa addinin musuluncin da suke tsananin gaba dashi yayi tasiri kwarai a al'adun mutanen arewacin kasar nan.

Hakan kuma yasa haryanzu turawan nan suke ta yin dul abinda zasu iya wajen ganin cewa sunsa al'ummar ta manta da al'adunta ta

hanyar kikiro mata wani tsari na rayuwa irin na turai da zai kawar da ita daga tunawa da al'adunta na da, bare tayı tunanin komawa zuwa garesu, har ya kai ga cewa 'ya'yan da ake haifa (musamman a wannan zamani) suna ganin al'adun nasu a matsayin kauyanci da cibayanci, ta yanda in ma mutum ya cika rikö da alfahari da al'adarsa sai a dinga mai ganin bagidaje wanda bai waye ba, saboda su turawan sun san cewa in dai har al'ummar zata koma ga asalinta, baza ta yarda da abubuwan da suke mata ba a yanzu na juya ta yanda suka ga dama da sacce mata dukiya, da rusa mata tsarin karatu, da canza mata tarihi, da suransu.

Kamar yanda na fada a farko, bako wace al'adaba ce take mai kyau, musamman ga mu da muke da addini kuma muke kokarin tafiyar da rayuwarnu yanda addini ya tanada. Hakan yasa dole mu bar wasu al'adun in sun sabu wa koyarwar addini. Misali akwai wasu Karin Magana da hausawa ke amfani dasu, amma saboda sun sabu wa addini sai aka ajiye su. Kamar; Dodo daya ake yiwa tsafi; Taya Allah kiwo, ya fi Allah na nan; Duk dadinka da Allah sai ya kasheka; Allah ubana, inji shegiya; Gafara Allah, bamaguje ya taka masallaci; Banga alama ba, ance da kuturu Allah Ya sawwake; Allah gyarama kaho, yace a yaushe, da suransu. A karshe ya kamata mu gane cewa kiyaye al'adunmu masu nagarta, shi ne kiyaye asali da tarihinmu. A yayinda muka'yle al'adunmu, har muka haifi yara bamu koya musu al'adar ba, to a kwana a tashi tarihinmu da asalimmu zai bace, sai dai a karanta a labari. Marigayi Maitama Sule, dan masanin Kano yana cewa "duk al'ummar da ta rasa al'adarta, to ta rasa asalinta". Allah Yadatar damu.

**Daga: Mahdi Waziri**



## WASA KWAKWALWA

### Kacici-Kacici

I	Z	A	R	A	U	S	A	S	H	U	K	A	A	J	U	Z	A	R	I	M	A	S	H	S	A	D	A	S	
U	M	S	B	Y	S	I	D	K	U	A	L	B	R	U	H	W	A	K	W	L	N	Z	U	H	A	I	R	A	
M	A	H	S	A	Y	Y	I	D	U	S	S	H	U	H	A	D	A	A	S	S	U	L	T	M	Z	M	M	A	U
M	B	A	H	H	R	Z	A	R	B	R	H	W	H	S	Y	K	F	W	K	U	F	A	M	A	A	Z	T	K	
J	N	K	A	I	S	H	R	W	A	R	K	U	S	H	A	J	A	U	N	B	N	M	E	W	J	D	A	M	
T	U	L	T	D	Y	I	A	W	L	A	Y	Y	A	M	U	L	H	U	S	A	I	N	L	K	A	I	L	U	
N	S	K	I	R	Y	M	A	H	D	A	W	I	Y	Y	A	H	W	H	Y	T	W	A	M	U	L	N	H	L	
A	U	A	A	U	K	U	F	A	W	A	Y	U	K	A	R	R	A	R	Z	B	A	F	A	L	I	T	U	A	
S	F	R	K	A	A	H	U	L	H	R	I	A	Z	H	U	Y	M	A	Y	U	M	I	S	U	S	I	R	S	
K	H	B	B	K	U	J	M	A	M	A	H	T	A	U	A	T	T	A	W	W	A	B	I	N	U	Z	R	H	
U	A	A	S	A	I	S	S	J	A	T	Y	L	U	L	M	A	H	R	K	A	I	B	B	A	L	A	K	U	
M	K	L	R	R	A	M	H	A	S	A	U	R	A	T	U	L	H	U	S	A	I	N	Y	N	A	A	H	L	
A	W	A	H	R	I	M	U	L	H	J	A	U	W	A	M	U	D	Z	W	A	N	S	A	N	Z	A	I	S	
Z	R	S	H	E	N	A	D	I	U	A	F	U	R	A	T	A	K	U	A	R	R	A	D	I	A	H	M	K	
A	Z	W	J	F	T	N	A	S	I	N	T	Y	Y	J	A	S	I	I	W	I	R	Y	M	A	N	K	U	Z	

1. Ayyamul Husain 2.Mahdawiyyah 3.Sauratul Husain 4.Kufawa 5.Kais 6.Ashura  
 7.Karbala 8.Sayyidus Shuhada 9.Karrar 10.Furat 11.Arradi 12.Ummul masaib 13.Hur  
 14.Jaun 15.Tauah 16.Tawwabin 17.Majalisul Aza

### CINKE-CINKE

Maida Ziyaratu Ashuran na cikakkiya da ciki inda ba komai da dai-dai.

لزيارتكم.....

وعلى الأزواج التي حلت بمنائك

- الحسين

- ربكم الله فيها

- السلام عليك يا أبي عبد الله

- وبقى الليل والنهار

- آخر العهد مني

- يا أبي عبد الله

### LABARIN FADAKARWA

#### MU KIYAYI HASSADA

A kwai wasu makwabta guda biyu kuma abokan juna, daya talaka daya attajiri. To, ranan nan sai attajirin ya tashi yin kyauta sai ya nemi shawarar talakan cewa: "Malam Tanko, kyauta nake son yi wa wani talaka, shin ko na saya masa gida ya tashi daga gidan haya, ko na saya masa mota ya dinga neman abinci da ita, wanne kake ganin zai fi?" Sai talakan nan ya ce: "Alhaji, ka san talakawa ba a iya musu, kawai ka ba shi Naira dubu goma ya ja jari." Jin haka shi kuma attajirin sai ya ce: "Da shawararka zan yi amfani." Nan take ya zaro Naira dubu 10 ya ba shi, ya ce: "Daman kai ne zan yi wa kyautar ba wani ba!

# KO KUN SAN....

Asalin Mi'kewa Da Dora Hannu A Kai Idan An Ambaci Sunan Ka'im (AJF)

Da zaran an ambaci sunan Imam Mahdi (AJF) ko daya daga cikin lakabobinsa musamman "KA'IM" za ka ga masoyansa cikin tsumaye da natsuwa sun dora hannunsu a kansu har ma su mi'ke tsaye a wasu lokuta, ko me ya sa suke yin haka? ina wannan ya samo asali? Wannan dora hannun a kai da mikewa tsaye abu ne me tushe wanda ya zama jini da tsokan masoyan Sahibuz zaman (AJF) tsawon zamani, hakan kuma na alamta girmamawa da bege da shawki ga Imamul Hujja (AJF).

Wannan girmamawan ba kawai masoya da mabiya ke yin shi ba, a'a, hatta A'imma (AS) sun kasance suna yin haka idan an ambaci Imamul Hujja (AJF) a gabansu girmamawa gare shi da nuna kauna da shauki, kamar yadda aka ruwaiito cewa:

"Yayin da Da'abil ya karanta ma Imam Rida (AS) shahararriyar kasidar shi ta yabon Ahlulbait (AS), da ya ambaci Imamul Hujja (AJF), Imam Rida (AS) ya dora hannun shi a kansi sannan ya mi'ke tsaye cikin tawali'u ya yi addu'ar gaggawan bayyanarsa". (Gulbaigani,lutfullah;muntakhabul 1 athar; sh. 511;mu'assasatul wafa;Beirut-Lebanon;1983)

Hakanan an ruwaiito cewa an tambayi Imam Sadik (AS) me ya sa ake mikewa idan an ambaci lafazin "Ka'im" daga lakabobin Imamul Hujja ? sai ya amsa da cewa:"saboda yana da ghaiba mai tsawo,kuma daga tsananin tausayinsa ga masoyansa yana kallon duk wanda ya ambase shi ko ya tuna shi da wannan lakabin da ke alamta daular shi da kaico kan fakuwanshi, kuma girmama shi ne bawa mai kankan da kai ga shugabanshi ya mi'ke yayin da maulanshi madaukaki ke kallon shi da idonshi masu albarka,sai ya mi'ke ya roki Allah madaukaki gaggawan bayyanarshi". (Gulbaigani;muntakhabul athar;sh. 511).

Yana Taimakonmu A Gaibarsa...

Kissar Addu'ar "Du'a'l Abaraat"

A wani zamani an yi wani babban malami da ake kira da Sayyid Ridhaddeen, wannan Malami mumini ne mai tsoron Allah kuma masoyin Iyalan Annabi (S) magoyin bayansu, Sarkin zamanin shi ya yi fushi da shi ya sa aka daure shi, aka kulle shi na lokaci mai tsawo a kurukun Karkashin kasa inda ko hasken rana ba ya gani, ya takura ma shi sosai har abinci da ruwa

ma a kan hana shi.

Bayan da jikin shi ya yi rauni, ya zama yanzu bai da karfin jure ma wannan azabar, wannan babban malamin ya yi mafarki da wani kyakkyawan mutum, ko waye wannan mutumin? Ko me Sayyid Ridhadden zai nema daga gare shi?

Cikin kuka baki na rawa Sayyid Ridhaddeen ya ce: Maulaya ka yi min ceto in kubuta daga wadannan azzalumai" sai kyakkyawan mutumin nan ya amsa ma shi da cewa :"ka roki Allah da 'du'a'l Abarat",Sayyid Ridhaddeen bai taba jin sunan wannan addu'ar ba sai

ya tambaya: "Abaraat"? sai mutumin ya ce ma shi yana littafinka na Misbah, Sayyid Ridhaddeen ya yi mamaki don bai taba ganin sunan wannan addu'ar a Misbah din shi ba, sai ya ce: maulaya a cikin misbah di na? Sai kyakkwan mutumin nan ya ce ma shi ka duba ciki za ka ganshi.

Sayyid Ridhaddeen ya farka, ashe kyakkyawan mutumin nan Sahibul Asr (AJF) ne, bayan wannan malamin ya farka ya yi Sallar Asuba sai ya dauko Misbah din shi da ya bude sai ya ga wata takarda a ciki an rubuta 'du'a'u abaraat', sai ya karanta ta kamar yadda Sahibul Asr (AJF) ya

umurce shi.

Azzalumin Sarkin yana da mata biyu daya ta fi hankali kuma yana jin shawararta, ya zo gaishe ta, sai ta tambaye shi: "ka rufe wani daga cikin 'ya'yan Amirul mumineen Ali (AS) a kurkuku ne?" sai ya ce me ya sa take tambaya? Sai ta ce ma shi na yi mafarki ne me ban tsoro, na ga wani mutum fuskarsa na kyalli kamar hasken rana, ya ce min mijinki ya kama daya daga cikin 'ya'yan kuma yana hana mishi ci da sha, sai na ce mishi: waye kai? Sai ya ce: ni ne Ali dan Abi Dalib, ki ce mishi in bai rabu da dana ba to zan yi maganin shi.

Sai Sarkin ya ce shi bai san da wannan ba, ya tambayi mataimakanshi waye suke tsare da shi, suka ce malami ne jinin Ali, ka yi umurnin a kama shi a takura ma shi, sai ya ce ku kyale shi, ku ba shi dokin da zai hau ku nuna mi shi hanya.

Haka ko aka yi, sun fitar da shi daga kurkuku, ya tafi gidansa, ya tsira albarkacin taimako da kulan Sahibuz Zaman (AJF).

**Daga: Mahdi Abdulhamid**



**TALLACE - TALLACE**

# *Sakon Taya Jaje*



A Madadin

## **INTIZARUL IMAMUL MUNTAZAR**

Muna mika sakon taya Jaje na Kashe Imam Hussain(AS)  
wanda ya faru a filin karbala ga Limamin  
wannan Zamani Imam Mahdi(AJF) da Jagoranmu  
Sheikh Ibraheem Zakzaky(H) da daukacin masoya  
Iyalan gidan Manzon Allah(SAWA).

Muna rokon Allah ya gaggauta fitowar su Malam (H) ya  
basu lafiya,Sannan muna rokon Allah ya gaggauta  
bayyanar Imam Mahdi Al Muntazar(AJF) wanda da  
bayyanarsa ne za'a kawo karshen zalunci.  
**A'AZAMALLAHU UJURANA WA UJURAKUM.....**

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tsarin ne da zai ba ku damar ku  
tallafawa wa wannan mujallar da siyan ta  
akan kudi mai daraja, ta hanyar yin  
rijista da tsarin, kuma zai baku damar  
mujallah ta iso gareku duk fitowar da  
za tayi don cigabantar da ita.



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Intizarulmahdi@facebook.com



Intizarulmahdi@twitter.com



Intizarulmahdi@instagram.com



Intizarulmahdi@telegram.com