

Panium — Lamba Goma Sha Takwas

Sau Uku na 250

Jeff Pippenger

2026-02-25

Yanzu za mu tattauna wasu daga cikin abubuwan da ayar goma sha biyu ta Daniel sura ta goma sha ɗaya ke nufi, sannan daga baya mu shigar da layuka uku na shekaru “250” cikin tarihin ayoyi goma sha ɗaya zuwa goma sha biyar, wanda ya cika a yaƙin Panium a shekara ta 200 K.H. Layin shekaru “250” da ya fara a 457 K.H. yana ƙarewa a 207 K.H., a tsakiyar lokacin da ya fara da yaƙin Raphia ya kuma ƙare da yaƙin Panium. Shekaru “250” a layin Nero suna ƙarewa da tarihin mataƙai uku na Constantine, wanda shekarun 313, 321, da 330 suke wakilta. Shekaru “250” na Amurka suna ƙarewa a ranar 4 ga Yuli, 2026.

Layin Nero yana wakiltar tarihin lokacin gwaji na siffar dabbar, da farko a Amurka, sa’an nan kuma a duniya. Layin shekara ta 457 K.H. yana sanya Trump a tsakiyar mataki ta fuskar soja tsakanin yaƙe-yaƙe biyu. Lokacin da ya miƙa daga 1776 kuma yana nuna wani matsayi na tsakiyar hanya ga shugabancin ƙarshe na Trump. Domin mu sanya waɗannan layuka a matsayinsu da ya dace, za mu fara duban aya ta goma sha biyu, da rushewar Rasha da Putin. Sa’an nan kuma layuka uku na shekaru “250”, sannan layin Daular Hasmonean. Da zarar an kafa waɗannan layuka a wurinsu, za mu daidaita Bitrus da Panium. Idan aka riga aka kafa waɗannan layuka, ya kamata mu iya gane yadda saƙon 18 ga Yuli, 2020, ya kamata a gyara kuma a shelanta, da kuma cewa shi ne saƙon littafin Joel.

Sarki Uziya na Yahuda da Ptolemy, Sarkin Masar

Tarihin da ya cika aya ta goma sha ɗaya a yaƙin Raphia ya yi daidai da tarihin sarki Uzziah. Sa’ad da aka tsarkake Ishaya kuma aka ba shi iko ya yi shelar saƙon ruwan sama na ƙarshe, kiran da aka yi masa ya zo ne a shekarar da Uzziah ya mutu.

A shekarar da sarki Uzziah ya rasu na kuma ga Ubangiji yana zaune a kan kursiyi, mai ɗaukaka kuma maɗaukaki, kuma gefen rigarsa ya cika haikali. Ishaya 6:1.

Mutuwar Uzziah ta zo ne bayan tawayen da ya bayyanar, wanda ya yi daidai kuma ya yi kamanceceniya da tawayen Ptolemy jim kaɗan bayan nasara a yaƙin Raphia. Uzziah da Ptolemy alamu ne na sarkin kudu wanda zuciyarsa ta ɗaukaka, wanda suke tawaye ta wajen neman haɗa ikon mulkinsu da ikon ikkilisiya. Sa’ad da Uzziah ya yi ƙofarin haɗa ikkilisiya da gwamnati, kuturta a goshinsa ta kasance misali na alamar dabba.

Sai mala'ika na uku ya bi su, yana cewa da babbar murya, In wani ya bauta wa dabbar da siffarta, ya kuma karɓi alamarta a goshinsa, ko a hannunsa, shi ma zai sha ruwan inabin fushin Allah, wanda aka zuba ba tare da gaurayawa ba cikin ƙoƙon hasalarsa; kuma za a azabtar da shi da wuta da kibiritu a gaban mala'iku masu tsarki, da kuma a gaban Dan Ragon: Kuma hayaƙin azabarsu yana tashi har abada abadin: kuma ba su da hutawa dare ko rana, su waɗanda

suke bauta wa dabbar da siffarta, da duk mai karɓan alamar sunanta. Ru'ya ta Yohanna 14:9–11.

Saboda haka Uziah yana wakiltar wani mutuwa mai ci gaba tun daga lokacin yunkurinsa na tawaye na haɗa ikkilisiya da ƙasa. Sa'an nan kuma yana wakiltar wata haɗin mulki marar ƙarfi tare da ɗansa na tsawon shekara goma sha ɗaya. Uziah ya rayu shekara goma sha ɗaya bayan tawayensa. Farkon tawayensa yana alamar dokar Lahadi, inda ake haɗa ikkilisiya da ƙasa kuma ake tilasta alamar dabbar. Bayan shekara goma sha ɗaya ya mutu, yana wakiltar ƙarshen mulkinsa a matsayin sarkin masarautar kudu ta Yahuda, wadda ita ce ƙasa mai ɗaukaka, wato, Amurka.

A dangantakar annabci da Batlamiyus, Uziya yana wakiltar Yahuza, ƙasa mai ɗaukaka da Furotestantism mai ridda, alhali kuwa Batlamiyus yana wakiltar Masar, wadda ita ce ikon macijin, addininta kuma shi ne ruhaniyanci. Sa'ad da aka ɗauki sarakunan biyu a matsayin layuka masu daidaituwa, Uziya ya daina zama misalin ƙasa mai ɗaukaka, kuma tare suka zama alamar al'ummai biyu. Masar da Yahuza alamu ne na addinan ruhaniyanci da Furotestantism mai ridda. Su alama ce ta ƙasa da coci. Siyasar ƙasa da dabarun coci da suke wakilta sa'ad da suka haɗu a matsayin alama guda ɗaya suna ƙunshe da al'ummai biyu, kamar yadda Mediyawa da Farisawa suka kasance, kamar yadda Masar da Sodom na Faransa suka kasance, kamar yadda ƙahonin Amurka na Republican da Furotesta suke, kamar yadda masarautun arewa da kudu na Isra'ila da Yahuza suka kasance, haka kuma kamar yadda Roma arna da Roma ta papacy suka kasance. A matsayin alamar masarautu biyu, an ɗaure su tare a annabce ta wurin Haikalin Urushalima, inda duka Uziya da Batlamiyus suka nemi yin hadaya a Haikalin Urushalima. Al'ummai biyu ne waɗanda duka suke tawaye a wannan wuri mai tsarki guda.

Yana da muhimmanci a lura cewa tawayar duka sarakunan nan biyu tana da alaƙa da haikalin da yake Urushalima, wanda alama ce ta haikalin da Daniyel ya ga Almasihu a ciki a sura ta goma. Tarihin waɗannan sarakuna biyu ya zo daidai a Yaƙin Yukiren, kuma ta haka ne suke fara shaidarsu a shekara ta 2014. An ɗaukaka su duka biyu ta wurin nasarorin soja waɗanda yaƙin Raphia da ke aya ta goma sha ɗaya yake wakilta. Raphia tana nuna iyakar masarautar ta shida ta annabcin Littafi Mai Tsarki da kuma gamayyar sau uku ta dokar Lahadi. Haka kuma ita ce iyakar sauyawar ikkilisiya mai gwagwarmaya zuwa ikkilisiya mai nasara.

Bayan shekarar 2014, sarkin da ya fi kowa arziki ya bayyana niyyarsa ta tsayawa takarar shugabancin ƙasa a shekarar 2015. A shekarar 2020, sarkin da ya fi kowa arziki, mai wakiltar ƙahon Republican, ya sami mummunan rauninsa wanda daga baya za a warkar da shi. A shekarar 2022, yaƙin Ukraine ya ƙara tsananta. Sa'an nan Trump ya komo cikin cikas aya ta goma sha uku, a zaɓen shekarar 2024. A watan Yulin 2023, an busa wata murya a jeji. A ranar 31 ga Disamba, 2023, an ta da ƙahon Furotesta, kamar yadda aka ta da ƙahon Republican a zaɓen shekarar 2024, sa'ad da Trump ya dawo, sannan a shekarar 2025 gwajin tushe ya ƙare da zuwan gwajin haikali.

1989

Gaskiyoyin da aka buɗe a 1989 sun kasu kashi biyu. An buɗe daidaitattun abubuwan annabci na ƙungiyoyin gyararraki da ayoyi shida na ƙarshe na Daniyel goma sha ɗaya a lokaci guda. Akwai wasu ƙa'idodin annabci da aka yi amfani da su wajen kafa sakon farko na aya ta arba'in. Wasu

daga cikin waɗannan gaskiyoyin ne a yanzu suka zama mabudɓin tarihin boye na wannan aya ɗin guda ɗaya inda aka gano waɗannan lu'ulu'un annabci. Zan ba ku misali.

A cikin 1989, babu wata fahimta guda ɗaya a cikin Adventism game da abin da ayoyi shida na ƙarshe na Daniyel suke wakilta. Wannan rashin haɗin kai ya kasu gida biyu. Babu wata matsaya ɗaya game da ma'anar ayoyin. Waɗanda suka yi iƙirarin cewa suna da fahimtar ayoyin sun gabatar da ra'ayoyin mutane waɗanda aka gauraya da tiyolojin Furotesta mai ridda da Katolika, wato gadon haihuwarsu da suka karɓa daga kakanninsu na tawayen 1863, sa'ad da suka cika rawar annabi marar biyayya a tawayen kafuwar Yerobowam. Waɗannan ra'ayoyi na kowane mutum game da abin da ayoyin suke su ne fassarori na kai, a mafi kyau. Ra'ayoyinsu game da ayoyin ko dai sun saɓa wa ainihin amfani na annabci, kuma sau da yawa suna gaba da ainihin ginshikin da su kansu suka bayyana game da ayoyin.

Abin da muka gani a cikin ayoyin shi ne fahimta guda mai daidaito game da dukan ayoyi shida. Daidaiton saƙon da muka gani ne ya ƙarfafa ni in gabatar da fahimtata, ko da yake na san cewa dukan Adventism ya ƙi abin da na fahimta. Abin da muka fahimta game da waɗannan ayoyin an fara buga shi a shekara ta 1996, kuma fahimtar da aka shimfiɗa a can ta ƙara ƙarfi ne kawai yayin da lokaci ya ci gaba da tafiya cikin tsawon shekaru talatin!

Idan ka yi la'akari da farkon makalar da aka fara ambata a cikin mujallar The Time of the End, za ka tarar da Testimonies, juzu'i na 9, shafi na 11. Shekaru biyar kafin 9/11, mujallar ta fara da 9/11. Daya daga cikin irin waɗannan fahimtohin da suka ƙarfafa ni shi ne fahimtar cewa a "lokacin ƙarshe" a aya ta arba'in, sarakunan arewa da kudu iko ne na ruhaniya, ba na zahiri ba. A wancan lokaci, na riga na san cewa Sister White ta ce littattafan Daniyel da Ru'ya ta Yohanna littafi ɗaya ne, kuma irin wannan layin annabci da yake cikin Daniyel, Yahaya ne ya ɗauka a cikin Ru'ya ta Yohanna. Na gano cewa a Ru'ya ta Yohanna sura ta goma sha ɗaya, wadda ta cika a tarihin da ya kewaye lokacin ƙarshe a 1798; sharhin Sister White game da surar a sarari yana koyar da cewa Faransa ita ce Masar ta ruhaniya, kuma ta kasance daidai wannan bayyana sosai cewa a Ru'ya ta Yohanna sura ta goma sha bakwai, karuwar da ke bisa dabbar ita ce Babila ta ruhaniya.

Bayyanar da 'Yar'uwa White ta yi game da waɗannan iko biyu yana cikin The Great Controversy, kuma waɗannan bayanai suna haɗa shaidar Yohanna da ta Daniyel wuri guda. Ma'anar sarkin kudu a Daniyel sura ta goma sha ɗaya ita ce ikon da yake mulkin Masar, kuma sarkin arewa shi ne ikon da yake mulkin Babila. Lokacin da Littafi Mai Tsarki da Ruhun Annabci suka yi aiki tare wajen kafa gaskiya ta wurin haɗa Daniyel da Ru'ya ta Yohanna domin tabbatar da batun, wannan wani abu ne da ba zan taɓa miƙa wa wani masanin tauhidi mai bataccen fahimta ba, ko kuma wani mai bataccen fahimta da ya naɗa kansa jagora na wata hidima mai dogaro da kai.

Don fahimtar Ptolemy da Uziah a matsayin alamomin yaƙin Raphia da kuma mummunan sakamakon da ya biyo baya bayan da zukatansu suka ɗaukaka, dole ne a yi hukunci da gaskiyar cewa Ptolemy yana wakiltar ikon macijin da ya kayar da ikon wakili na Roma, sai dai daga bisani ya sha kashi a hannun ikon wakili wanda ya riga ya kayar da Ptolemy a aya ta goma da kuma a shekara ta 1989. Bambance-bambancen tarihi an yi su ne da gangan, kuma suna da muhimmanci.

Uzziah ya karfi alamar dabbar sa'ad da ya yi kofarin hada coci da gwamnati wuri daya. Uzziah shi ne kasa mai daukaka, kuma kasa mai daukaka ta kasance babban hujja a farkon sakon a shekara ta 1989. Shin kasa mai daukaka ita ce Amurka, ko kuwa ita ce cocin Seventh-day Adventist? Wadanda a wancan lokaci suka riƙe kuskuren ra'ayin cewa kasa mai daukaka cocin Adventist ce, tare da duk wadanda har yanzu suke yin haka—za su yi gardama cewa tsauni mai tsarki mai daukaka na aya ta arba'in da biyar a fili cocin Allah ne; saboda haka, a wurinsu, tsauni da kasa alama guda daya ne. Daidaitaccen tunanin ɗan adam, ina tsammani.

Uzziah kasa ce mai daukaka, kuma Ptolemy shi ne Masar. Uzziah, a matsayin kasa mai daukaka, yana da kahoni biyu na Furotestantanci da Jamhuriyanci. Bayyanar siyasa ta Ptolemy ita ce gurguzu da ire-irensa dabam-dabam, kuma bayyanar addini ta Ptolemy ita ce ruhoanci da ire-irensa dabam-dabam. Wata siffa ta ikon maciji ita ce cewa haɗin kawance ne, amma annabin karya, wanda shi ne kasa mai daukaka, al'umma guda ce mai kahoni biyu.

Daniyel sura ta goma sha daya aya ta arba'in ta tabbatar da cewa Amurka ita ce ikon wakilcin da papacy ya yi amfani da shi sa'ad da aka share Tarayyar Soviet daga hanya a shekara ta 1989. Wannan gaskiya ta yi daidai da rawar dabbar kasa mai kaho biyu ta Ru'ya ta Yohanna sura ta goma sha uku, gama littattafan biyu daya ne.

Sai na ga wata dabba dabam tana fitowa daga kasa; tana da kahoni biyu kamar na ɗan rago, amma tana magana kamar maciji. Kuma tana aiwatar da dukan ikon dabba ta fari a gabanta, tana kuma sa duniya da mazaunan cikinta su yi wa dabba ta fari sujada, wadda aka warkar da mugun rauninta mai kisa. Ru'ya ta Yohanna 13:11, 12.

Ru'ya ta goma sha uku ta bayyana Amurka a matsayin ikon wakilci na Papacy, domin dabbar kasa “tana aiwatar da dukan ikon” dabbar da ta fito daga tekun wadda ta zo “a gabansa.” A aya ta biyu, macijin na Roma arna ya ba Papacy karfinsa, kursiyinsa, da babban ikonsa. Kalmar da aka fassara da “iko” tana nufin iko, amma a aya ta goma sha biyu wata kalma ce dabam aka fassara da “iko,” wadda ke nufin “ikon da aka wakilta.”

Amurka ita ce ikon wakilci na papanci, wanda Roma arna ta riga ta misalta, wadda ta ba papancin goyon bayanta na soja da na tattalin arziki kamar yadda aka bayyana a aya ta biyu. Ta yin haka, Roma arna ta misalta Amurka, wadda ita ma za ta ba da “karusai, jiragen ruwa da mahaya dawakai” nata domin ta aiwatar da kazantattun ayyukan ikon papanci.

Sa'ad da yaƙe-yaƙe uku na aya ta goma, ta goma sha ɗaya, da ta goma sha biyar suka cika a tarihi, Antiochus Magnus yana cikin kowane yaƙi. Wannan gaskiya tana bayyana cewa ikon da aka wakilta a cikin yaƙe-yaƙen ukun ikon wakili ne na dabbar, gama kullum Antiochus ne, kuma Antiochus a shekara ta 1989 shi ne ikon wakilin Amurka.

Yaƙe-yaƙe uku da suke kaiwa ga dokar Lahadi ta aya ta goma sha shida suna ɗauke da hatimin Alpha da Omega, haka kuma da tsarin gaskiya. Amurka ce a yaƙin farko da kuma a yaƙin na uku, abin da yaƙe nuna alpha da omega a yaƙin farko da na ƙarshe. Yaƙe-yaƙe uku da suke kaiwa ga dokar Lahadi ta aya ta goma sha shida kuma suna ɗauke da hatimin gaskiya. Ikon wakilci na Nazi Ukraine shi ne yaƙin da yaƙe a tsakiya, wanda yaƙe wakiltar tawaye na alamar tsakiya a cikin

tsarin kalmar Ibrananci mai nufin gaskiya. Yake-yake ukun suna wakiltar 1989 har zuwa dokar Lahadi, wanda yake nufin suna wakiltar “boyayyen tarihin” aya ta arba’in.

Aya ta goma sha ɗaya ta Ru’ya ta Yohanna sura ta goma sha ɗaya tana nuna shekarar 2023 a matsayin lokacin da aka ta da kahonin biyu. Daniyel sura ta goma sha ɗaya, aya ta goma sha ɗaya, ita ma tana nuna daidai wannan zamani na tarihi. Layin annabci na ciki da layin annabci na waje suna daidaitu a shekarar 2023. Layin na ciki shi ne “abu” da Daniyel ya fahimta, layin na waje kuwa shi ne “wahayi” da ya fahimta.

Gwajin haikalin da Daniyel ya misalta ya fara a rana ta ashirin da biyu, kuma shekaru ashirin da biyu bayan 9/11, wato lokacin da Ishaya ya shiga haikali, yana kai ka zuwa 2023. Ishaya ya nuna mutuwar Uziya bayan ya rayu da kuturta har tsawon shekaru goma sha ɗaya a 9/11. Aikin gina haikalin ya kunshi da fari shimfiɗa harsashi, sa’an nan kuma gina haikalin da ɗora babban dutsen kambi, wanda daga nan sai ya kai ga gwajin litmus na uku, wanda idin kaho ya wakilta a cikin jerin Littafin Lawiyawa ashirin da uku. Ana cika aikin cikin gida na bishara madawwamiya a lokacin tarihin layin waje. A aya ta goma sha ɗaya an yi wa Putin kwatanci da Batlamiyus, kuma sarki Uziya yana ba da shaida ta biyu ga misalin sarkin kudu wanda aka ɗaukaka ta wurin nasarar soja, wanda daga baya ya yi ƙoƙarin kutsawa cikin fagen addini.

Sarkin kudu kuwa zai cika da fushi, ya fito ya yi yaƙi da shi, wato da sarkin arewa; kuma zai tara taro mai yawa; amma za a ba da wannan taro cikin hannunsa. Sa’ad da ya kawar da taron, zuci yarsa za ta ɗaukaka; kuma zai hallaka dubban dubbai masu yawa: amma ba zai sami ƙarfi ta haka ba. Daniyel 11:11, 12.

Uriya Smith ya yi bayani game da tarihin Ptolemy Philopator da ƙoƙarinsa na miƙa haɗayu a haikalin Urushalima.

“Ptolemy bai kasance da hikimar yin amfani mai kyau da nasararsa ba. Da a ce ya ci gaba da bibiyar nasararsa, da alama ya zama mamallakin dukan mulkin Antiochus; amma da yake ya wadatu da yin ‘yan barazana kaɗan kawai da ‘yan razanoni kaɗan, sai ya yi sulhu domin ya ba da kansa ga katsewa ba tare da hani ba kuma ba tare da iko a kansa ba ga biyan mugayen sha’awoyinsa irin na dabba. Saboda haka, bayan ya ci maƙiyansa da yaƙi, mugayen halayensa suka rinjaye shi, kuma, yana mai mantawa da babban suna da zai iya kafawa, ya shafe lokacinsa cikin shagulgula da fasikanci.”

“Zuci yarsa ta ɗaukaka saboda nasararsa, amma bai sami ƙarfi ta wurinta ba ko kaɗan; gama rashin ɗaukakar irin yadda ya yi amfani da ita ne ya sa talakawansa da kansu suka tayar masa. Amma ɗaukakar zuci yarsa ta fi bayyana musamman a mu’amalolinsa da Yahudawa. Da ya zo Urushalima, a can ya miƙa haɗayu, kuma yana da matuƙar ƙwazo ya shiga cikin Wuri Mafi Tsarki na haikali, sabanin doka da addinin wannan wuri; amma da aka hana shi, ko da yake da wahala ƙwarai, sai ya bar wurin yana ci da fushi a kan dukan al’ummar Yahudawa, nan da nan kuma ya fara a kansu tsanantacciyar tsanantawa marar tausayi kuma marar sassauci. A Iskandariya, inda Yahudawa suka zauna tun daga zamanin Alexander, kuma suka more gata irin na ‘yan ƙasa mafiya falala, mutum dubu arba’in bisa ga Eusebius, dubu sittin kuwa bisa ga Jerome, aka kashe a cikin wannan tsanantawar. Tawayen Masarawa, da kisan kiyashin Yahudawa, tabbatacce ba abubuwa ba ne da za su ƙarfafa shi a mulkinsa, sai dai a maimakon

haka sun isa kusan su hallaka shi gabaki daya.” Uriah Smith, Daniel and the Revelation, 254.

Nasarar soja ta Ptolemy Philopator a Raphia a shekara ta 217 kafin haihuwar Almasihu, ba ta karfafa Ptolemy ba, amma ta sa “zuciyarsa ta daukaka.” Nasara a Yaƙin Yukiren ba za ta karfafa Putin ba, amma za ta “daukaka zuciyarsa,” kamar yadda nasarar soja ta sa sarki Uziah ya daukaka zuciyarsa.

Sai Uzziya ya tanada musu, ga dukan rundunar, garkuwoyi, da māsū, da kwalkwalai, da sulke, da bakuna, da majajjawa domin jefa duwatsu. Ya kuma yi a Urushalima na’urorin yaƙi, waɗanda kwararrun masu fasaha suka kirƙira, domin su kasance a kan hasumiyai da kuma a kan katangogi, don su harba kibiyoyi da manyan duwatsu. Sunansa kuwa ya bazu kwarai a ko’ina; gama an taimake shi ta hanya mai banmamaki, har ya zama mai karfi. Amma sa’ad da ya karfafa, zuciyarsa ta daukaka har ta jawo masa hallaka: gama ya yi laifi ga Ubangiji Allahnsa, ya kuma shiga Haikalin Ubangiji domin ya kone turare a bisa bagaden turare. 2 Tarihi 26:14–16.

Sarakuna biyu na kudu, waɗanda zukaƙansu suka daukaka saboda nasarorin yaƙi, sun yi koƙarin shiga cikin Haikali daya su mika hadaya, abin da firist kaɗai ne aka yarda ya yi. A lokuta duka biyun, firistocin suka yi tsayayya da koƙarin sarakunan masu girman kai na yin haka. Sai wani sarki ya kaddamar da ramuwar gayya a kan Yahudawa, ɗayan kuma aka bugi goshinsa da kuturta.

Sai Azariya firist ya shiga bayansa, tare da firistocin Ubangiji tamanin, jarumai masu karfin hali. Suka tsaya wa sarki Uzziya gaba, suka ce masa, Ba naka ba ne, Uzziya, ka kone turare ga Ubangiji, sai dai na firistoci, ’ya’yan Haruna, waɗanda aka keɓe domin su kone turare. Ka fita daga Wuri Mai Tsarki; gama ka yi laifi; ba kuwa za ka sami wannan ya zama daraja a gare ka daga wurin Ubangiji Allah ba. Sai Uzziya ya husata, yana riƙe da turaren konawa a hannunsa domin ya kone turare; yayin da yake fushi da firistocin, sai kuturta ta bayyana a goshinsa a gaban firistocin a cikin gidan Ubangiji, a gefen bagaden turare. Sai Azariya babban firist, da dukan firistocin, suka dube shi, sai ga shi kuturu ne a goshinsa; suka kore shi daga can; haƙika shi ma ya yi sauri ya fita, domin Ubangiji ya buge shi. Sarki Uzziya kuwa ya kasance kuturu har ranar mutuwar, ya zauna a wani gida dabam, domin kuturu ne; gama an ware shi daga gidan Ubangiji. Yotam ɗansa kuwa shi ne yake kula da gidan sarki, yana shari’anta mutanen kasar. Sauran ayyukan Uzziya, na farko da na ƙarshe, Ishaya annabi, ɗan Amoz, ya rubuta. 2 Tarihi 26:17–22.

A cikin shekara ta 2014, masu neman kafa tsari na duniya na Turai da gwamnatin Obama sun kaddamar da juyin juya halin launi a kan al’ummar Ukraine. A cikin 2022, Rasha ta fara mamaya wanda a ƙarshe zai kai ga nasarar Putin da Rasha; waɗanda Ptolemy da Uziah suke wakilta, sarakunan kudu. Aya ta goma sha biyu ta ce bayan nasarar Putin, “zuciyarsa kuma za ta daukaka; zai kuma hallaka dubban dubbai masu yawa: amma ba zai karfafu da wannan ba.” Sa’an nan tarihi ya rubuta ci gaba da rushewar mulkinsa.

Mutuwar da ta ci gaba a hankali ta kai ga mutuwar, kuma a lokacin da Antiochus Mai Girma ya rama asarar da ya yi a Raphia, Antiochus ba ya kara fafatawa da Ptolemy Philopator; a lokacin kuwa, Antiochus yana tinkarar wani ƙaramin yaro wanda shi ne mai mulkin Masar a wancan lokaci. Yaro alama ce ta tsara ta ƙarshe, saboda haka a wani mataki sarkin yaron da Antiochus ya ci

nasara a Panium shi ne tsara ta karshe ta masarautar kudu. A matakin zahiri, sarkin yaron yana wakiltar rauni idan aka kwatanta da karfin Antiochus.

“Salamar da aka kulla tsakanin Ptolemy Philopater da Antiochus ta dade har shekara goma sha huɗu. A halin da ake ciki, Ptolemy ya mutu sakamakon rashin kamun kai da lalata, kuma dansa, Ptolemy Epiphanes, wanda a lokacin yaro ne mai shekara huɗu ko biyar, ya gaje shi. Antiochus kuwa, a wannan lokaci ɗaya, bayan ya murkushe tawaye a cikin mulkinsa, ya kuma rinjaya yankunan gabas ya tabbatar da su cikin biyayya, ya kasance yana da zarafin gudanar da kowace irin fafutuka a sa’ad da matashin Epiphanes ya hau gadon sarautar Masar; kuma da yake yana ganin wannan wata dama ce mai matuƙar kyau ta faɗaɗa mulkinsa wadda bai kamata a bari ta kuɓuce ba, sai ya tara runduna mai girma ƙwarai “fiye da ta farko” (gama ya tattara sojoji masu yawa, ya kuma sami dukiya mai yawa a tafiyarsa ta gabas), ya kuma nufi Masar, yana zato zai sami nasara cikin sauƙi a kan sarkin jariri. Yadda ya yi nasara kuwa za mu gani nan da nan; gama a nan ne sabbin ruɗani suka shiga cikin al’amuran waɗannan masarautu, kuma aka kawo sabbin ’yan wasa kan dandamalin tarihi.” Uriah Smith, Daniel and the Revelation, 255.

Sarkin Kudu

Bayyana matakan karshe na Rasha, yana nufin bayyana matakan karshe na annabin sarkin kudu. Wata siffa ta annabci ta sarkin kudu na ruhaniya, wanda ya bayyana a tarihin annabci a lokacin karshe a shekara ta 1798—ita ce yadda yake kaiwa ga karshensa. Haka kuma wannan ma siffa ce ta annabci ta sarkin arewa, da kuma annabin karya. Kowace daga cikin waɗannan iko uku da suke kai duniya zuwa Armageddon suna da karshensu waɗanda aka fayyace su musamman cikin Maganar Allah. Duk abin da zai faru da Putin da Rasha, za a kasance an yi masa kwatanci tun da daɗewa a cikin layukan da suka gabata na sarkin kudu.

Misalan halakar sarkin kudu na ruhaniya an misalta su ta wurin halakar sarki na farko na kudu na ruhaniya, wato Faransa marar imani da Allah a lokacin juyin juya hali. Halakar mulkin kudu ta haɗa da halakar sarkin kudu. Halakar Napoleon ta yi daidai da halakar Faransa, kuma ta yi daidaito da halakar masarauta ta gaba ta kudu, wato Rasha. Rasha, a matsayin sarkin kudu na zamani, ta fara ne da juyin juya hali, kamar yadda Faransa, a matsayin sarkin kudu, ta fara da juyin juya hali.

Juyin juya hali hali ne na dodo, wanda shi ne alamar sarakunan kudu. Dodo, babban alamar sarkin kudu, Shaidan ne; kuma sa’ad da ya yi ƙoƙarin tayar da juyin juya hali a ƙarshen shekaru dubu, wuta ta sauko daga sama ta cinye shi. Tawayensa a sama tun da farko shi ne alfa na tawayensa a karshe na shekaru dubu.

A cikin shekara ta 1798, Faransa, ta fuskar annabci, ta hau gadon sarauta a matsayin sarkin ruhaniya na kudu a lokacin Juyin Juya Halin Faransa. Wannan juyin juya hali ya mamaye al’ummai na Turai, kuma a karshe ya kai ga Juyin Juya Halin Rasha wanda nan da nan Juyin Juya Halin Bolshevik ya biyo bayansa a cikin wannan shekarar.

Juyin Juya Halin Rasha na shekara ta 1917 ya ƙunshi manyan matakai biyu: Juyin Juya Halin Fabrairu (wanda ya kifar da masarautar Tsar, ya kawo ƙarshen mulkin kama-karya, kuma ya kafa

gwamnatin riko a tsakiyar wani zamani na ikon-biyu tare da Soviets) da Juyin Juya Halin Oktoba (wanda kuma ake kira Juyin Juya Halin Bolshevik, inda Bolsheviks farkashin jagorancin Lenin suka kwace mulki ta hanyar juyin mulki, lamarin da ya kai ga kafuwar mulkin Soviet da kuma hanyar zuwa gurguzu/kwaminisanci).

A cikin nazarin tarihi da ka'idar juyin juya hali (musamman daga ra'ayoyin Marxist irin na Trotsky, Luxemburg, da sauran masu yin irin waɗannan kwatance), galibi ana daukar Juyin Juya Halin Faransa (1789–1799) a matsayin abin da ya wakiltar ko ya bayar da wani tsari ga tafiyar abubuwan da suka faru a Rasha. Mata kai biyu na Juyin Juya Halin Faransa da suka kasance abin da ya wakilci waɗannan matakan na Rasha su ne:

- Matakin farko na matsakaici/kundin tsarin mulki (kimanin 1789–1792), wanda ya yi daidai da Juyin Juya Halin Fabrairu. Wannan mataki na Faransa ya fara ne da farmakin da aka kai wa Bastille, kiran Taron Estates-General/Majalisar Kasa, soke gatan tsarin feudal, Sanarwar Haƙƙoƙin Dan Adam, da kuma kafuwar masarauta mai bin kundin tsarin mulki a farkashin Girondins da masu gyara na matsakaici. Ya kifar da cikakkiyar masarauta amma ya riƙe wasu sassa na mulkin bourgeois/liberal da kuma tsare-tsaren iko biyu/masu takaddama (misali, tsakanin Majalisar da masarautar da har yanzu ta rage). Haka kuma, Fabrairu 1917 ya kawo farshen Tsarism, amma ya haifar da gwamnatin wucin gadi ta bourgeois da kuma iko biyu tare da Soviets.
- Matakin tsattsauran ra'ayi/Jacobin (kimanin 1792–1794, ciki har da kafuwar Jamhuriya ta Farko, kashe Louis XVI, da Mulkin Ta'addanci farkashin Robespierre da Jacobins/Committee of Public Safety) ya yi daidai da Juyin Juya Halin Oktoba (na Bolshevik). Jacobins sun kwace iko daga hannun Girondins masu sassaucin ra'ayi ta hanyar daukar matakin tsattsauran aiki, suka ayyana jamhuriya, suka murkushe masu adawa da juyin juya hali, kuma suka tura juyin juya halin zuwa zurfin sauyin zamantakewa da kuma kare shi daga barazanar cikin gida da ta waje. Wannan ya yi kama da yadda Bolsheviks suka hambarar da gwamnatin rikon kwarya, suka karfafa mulkin proletariat/diktatancin proletariat, kuma suka ciyar da gurguzancin juyin juya hali gaba.

Waɗannan kamanceceniyoyi suna nanata yadda sau da yawa juyin juya hali ke bin wani tsari: wata fitina ta farko mai faɗi da ta taso gaɓa da tsohon mulki (wadda masu matsakaicin ra'ayi/ajinsu na bourgeois suka jagoranta), sannan sai wata kwace mulki mafi tsanani daga hannun masu tsattsauran ra'ayi domin “ceto” da kuma zurfafa juyin juya halin a tsakiyar rikici. Bolsheviks da kansu sun yi koyi da misalin Faransa da gangan, suna kallon tayarwar Oktobarsu a matsayin mai kama da juyin mulkin Jacobin—abin da ya zama dole domin hana juyin-juya-hali na baya da kuma cika damar da juyin juya halin yake da ita.

Wannan irin tsarin kwatanci ya bayyana a cikin ayyuka kamar Tarihin Juyin Juya Halin Rasha na Trotsky (wanda a sarari yake kwatanta matakin ikon-biyu a Rasha da irin waɗannan yanayi a Faransa) da kuma rubuce-rubucen Rosa Luxemburg game da al'amuran Rasha, inda take nuna cewa mataki na farko na Juyin Juya Halin Rasha (Maris–Oktoba) yana bin tsarin juyin juya halin Faransa (da na Ingila), tare da kwace ikon da Bolsheviks suka yi yana yin daidai da hauhawar Jacobins.

Yesu kullum yana misalta ƙarshen da mafari, kuma rushewar Napoleon a matsayin sarkin ruhaniya na kudu na farko ta bi alamomin hanya na farkon juyin juya halin, kuma ta haka ta wakilci rushewar Tarayyar Soviet.

Rushewar Napoleon mai ci gaba (a mataki-mataki) ya yi daidai ƙwarai da raguwar Tarayyar Soviet a hankali da kuma rushewarta a 1991, a cikin wannan tsarin misali iri ɗaya inda matakai biyu na Juyin Juya Halin Faransa suka riga suka nuna matakan Fabrairu da Oktoba na 1917 na Juyin Juya Halin Rasha. Wannan daidaiton ya kuma miƙa zuwa ga matakin ƙarfafawa bayan tsattsauran ra'ayi (Bonapartism) da kuma warwarewarsa da ba makawa. Wannan yana samo asali ne daga duka manyan tsarin tarihi gaba ɗaya da kuma nazarce-nazarcen Markisanci (musamman na Trotsky a cikin The Revolution Betrayed da ayyuka masu alaƙa), waɗanda suke ɗaukar Napoleon a matsayin asalin misali na Bonapartism: mulkin mutum mai ƙarfi wanda yake tasowa bayan kololuwar tsattsauran ra'ayi ta juyin juya hali, yana daidaita tsakanin azuzuwan jama'a, yana kiyaye muhimman nasarorin tsari na juyin juya halin (alhali yana murƙushe ƙwazon sa na dimokuraɗiyya), yana gina daular kai da ta soja-da-burokrasiya, yana ƙetare iyaka fiye da kima, sa'an nan kuma yana fuskantar rushewa a matakai wanda ke kaiwa ga maido da wani ɓangare na tsohon tsari.

Tashin Bonapartanci na Napoleon Ya Yi Daidai da Ƙarfafa Mulkin Stalinisanci

Bayan matsananciyar manufar Jacobin da martanin Thermidorian (1794), sai Directory marar tabbas (1795–1799); juyin mulkin Napoleon na 18 Brumaire (1799) ya kafa tsarin Consulate, sannan daga baya Daula (1804). Ya tsara kuma ya yada nasarorin juyin juya halin bourgeois (Lambar Dokokin Napoleonic, ƙarshen gata na feudal, ƙaƙƙarfan ƙasa mai tsakiya guda) amma ya mai da su ƙaƙashin mulkin kama-karya, ɗaukakar soja, da wata sabuwar fitacciyar ajin al'umma.

Bayan matakin tsattsauran ra'ayi na Bolshevik/Oktoba da gwaje-gwajen farko na Soviet, lalacewar tsarin mulki ta hanyar burokrasiya ta kafu (musamman tun daga tsakiyar shekarun 1920). Ƙarfafa ikonsa da Stalin ya yi ya kayar da 'Yan Adawar Hagu, ya tilasta “gurguzanci a ƙasa guda ɗaya,” kuma ya kafa kama-karya ta 'yan sanda/soja/burokrasiya. An kiyaye tattalin arzikin da aka tsara da kadarorin da aka mayar mallakin ƙasa (muhimman nasarorin Oktoba), amma aka mai da su kayan aikin wani rukuni mai gata, tare da yin watsi da kishin ƙasa da ƙasa.

A duka yanayin biyun, ana “daskarar” da kuzarin juyin juya hali kuma a karkatar da shi zuwa ikon ƙasa da faɗaɗawarta a ƙaƙashin mutum guda ko wata na'urar mulki guda ɗaya (Trotsky a fili ya kira tsarin mulkin Stalin wani nau'i na “Bonapartism na Soviet,” wanda ya fi kusanci da Daular Napoleon fiye da Majalisar Consulate).

Rushewa Mataki-mataki

Wannan shi ne daidaituwar ainihi—rugujewar ba lamari guda ne na bazata ba, sai dai jerin lalacewa masu bi da bi da suka samo asali daga faɗaɗa ƙarfi fiye da kima, sabanin cikin gida, makale a cikin rikice-rikicen soja, rasa ikon mallakar yankunan da ke gefen daula, gyare-gyaren da suka gaza, da kuma rushewa ta ƙarshe/dawo da kafuwa.

Bangaren Napoleonic (1812 zuwa 1815)

- 1812: Mamaya mai bala'i na Rasha—Grande Armée (maza 600,000) ta lalace kwarai sakamakon matsalolin samar da kayan yaƙi da abinci, hunturu, da juriya. Muhimmin juyin hali mai ban tsoro; asara mai yawa ta mutunci da ƙarfin mayaƙa.
- 1813: An kafa kawance a kansa; an ci shi a Leipzig (“Yaƙin Al’ummai”)—asarar abokan kawancen Jamusawa da yankuna; daularsa ta fara ƙanƙancewa.
- 1814: Kawayen yaƙi sun mamaye ainihin ƙasar Faransa; Paris ta faɗi; Napoleon ya sauka daga mulki kuma aka tura shi gudun hijira zuwa Elba.
- 1815: Dan taƙaitaccen dawowa (Kwanaki Dari), shan kashi na ƙarshe a Waterloo; korar dindindin zuwa St. Helena; an maido da masarautar Bourbon (mayar da baya ta martani ga nasarorin juyin juya hali, ko da yake ba gaba ɗaya ba—wasu sauye-sauyen shari’a da na gudanarwa sun dawwama).

Bangaren Tarayyar Soviet (daga shekarun 1970 zuwa 1991)

- Ƙarshen shekarun 1970s–1980s: Tsayawar ci gaban tattalin arziki (“zastoi” a ƙarƙashin Brezhnev), ƙarancin kayayyaki na dindindin, koma baya a fannin fasaha, da kuma mummunar gasar makamai da Amurka/NATO—faɗaɗawar tsarin da ta wuce kima ta fara lalata tattalin arzikin daga ciki.
- 1979–1989: Yaƙin Afghanistan—“Vietnam” na Tarayyar Soviet; faɗama ta yaƙi mai wahalar fita tana zubar da albarkatu, ƙarfin gwiwa, da martaba a idon duniya (a lura da daidaituwar da ke cike da baƙin ciki: an hallaka Napoleon a Rasha; Tarayyar Soviet kuma ta yi ta zubar da jini a fagen yaƙi mai tsaunuka da tsananin ƙin miƙa wuya).
- 1985–1989: Sauye-sauyen perestroika/glasnost na Gorbachev (yunkurin “ceto” tsarin, kamar wasu gyare-gyaren ƙarshen zamanin Napoleon) a maimakon haka sun fallasa tare da hanzarta saƙanin da ke cikinsa; ƙasashen tauraron dan adam na Gabashin Bangare suka tayar da ƙayar baya suka kuma kuɓuta (Katangar Berlin ta faɗi a ranar 9 ga Nuwamba, 1989, gwamnatoci kuma suka rugujewa a ko’ina cikin shekarun 1989–1990)—asarar “daular waje,” daidai kamar yadda Napoleon ya rasa ƙasashen da ke kawance da shi.
- 1990–1991: Rikice-rikicen kishin ƙasa na cikin gida, jamhuriyoyi sun ayyana ikon mallaka; yunkurin juyin mulki na masu tsattsauran ra’ayi a watan Agusta 1991 ya gaza kwarai da gaske; Gorbachev ya yi murabus a ranar 25 ga Disamba, 1991; Tarayyar Soviet ta rushe ta koma jihohi 15. Maido da tsarin jari-hujja ya biyo baya (maganin giggiza tattalin arziki na zamanin Yeltsin, oligarchs, mayar da kadarori hannun masu zaman kansu)—mai kama da maido da gidan Bourbon: abubuwan ajin kafin juyin juya hali (ko makamantansu) sun dawo, suna janye cikakkun dangantakar mallaka na juyin juya hali baya alhali suna riƙe da wasu siffon gudanarwa.

A cikin duka biyun, “daular” (Tsarin Nahiyar Turai na Faransa da tasirin Soviet Eastern Bloc/COMECON) ta rarrabu daga waje zuwa ciki, rubewar cikinta ta ƙara sauri, rikici na ƙarshe ya fallasa rashin ainihinta, kuma tsoffin ƙarfafan zamantakewa suka sake tabbatar da kansu (sarauta/jari-hujja). Bonapartism ya tabbata ba mai dorewa ba ne—“dala ce da aka daidaita a kan

kololuwarta,” kamar yadda Trotsky ya fada—saboda ya ta'allaka ne a kan danne tushen dimokuraɗiyyar juyin juya halin yayin da yake kare (amma yana karkatar da) tushen tattalin arzikinsa a tsakiyar matsin lambar waje mai adawa. Rushewar Tarayyar Soviet ba ta kasance “ta bazata” ba idan aka duba ta a dogon hangen tarihi, sai dai cikas rubewar ciki mai ci gaba ce, kamar yadda daular Napoleon ma ba ta face cikin dare guda ba, amma ta lalace ne ta hanyar jerin shan kaye har zuwa maido da tsohon tsari.

Farkon da karshen Faransa da Tarayyar Soviet sun yi daidai da shaidar sarki Uziah da Ptolemy. Ptolemy IV Philopator ya sami gagarumar nasara a Yaƙin Raphia (217 BC) a kan sarkin arewa (Antiochus III), amma “ba zai karfafa ta ba”—ya yi sulhu maimakon ya ci gaba da amfani da rinjayar da ya samu, ya koma cikin alatu da ɗaukaka kansa, sa'an nan kuma (gwargwadon abin da rubutun da aka adana a cikin 3 Maccabees 1–2 ya nuna) Ptolemy ya ziyarci Urushalima bayan nasararsa. Da zuciyarsa ta ɗaukaka, ya yi yunkurin shiga Wuri Mafi Tsarki kuma ya mika hadaya da kansa—wato aikin kwace iko da kuma tayar wa Allah na gaskiya hankali. Aka buge shi ta wurin ikon Allah (shan inna), aka kasantar da shi, sai ya juya zuwa tsananta wa mutanen Allah. Mulkinsa daga nan ya zama na ci gaba da lalacewa: barnar dabi'a, tawaye na cikin gida, da asarar karfi har zuwa mutuwar. Wannan shi ne ainihin madubin Sarki Uziah (2 Tarihi 26:16–21), wanda zuciyarsa ta ɗaukaka bayan nasarar soja, sa'an nan ya shiga haikali domin kona turare (yana kwace aikin firistoci), aka buge shi da kuturta a goshinsa, wadda ta kasance hukunci a bayyane, mai gani ga kowa. Daga wannan lokaci Uziah ya rayu cikin kebantuwa, a raba shi da gidan Ubangiji, har zuwa mutuwa—mutuwa mai jinkiri da tsawon lokaci maimakon hallaka nan take.

Dukansu sarakunan kudu ne waɗanda girman kansu ya bayyana cikin kutsen da suka yi cikin haikali a Urushalima, sannan kuma abin ya biyo baya da wani karshe mai ci gaba da lalacewa a hankali maimakon rushewa nan take. Wannan shi ne tsari na alama wanda yake zama abin koyi ga kowane “sarkin kudu” da ya zo daga baya.

1798: Faransa Ta Zama Sarkin Kudu na Ruhaniya

A “lokacin karshe” (1798), Faransa mai rashin yarda da Allah (ikon da a lokacin ya nuna halayen ruhaniya na Masar—inkarin Allah a fili, kamar yadda yake a Ru'ya ta Yohanna 11:8) ta yi turjiya ga sarkin arewa (Fafaroma) ta wurin kame Paparoma. Napoleon shi ne jikin soja na wannan turjiyar. Faransa ta sa rawanin kudu a shekara ta 1798, domin tana ɗaukaka wannan ruhun rashin yarda da Allah ɗin da tsohuwar Masar ta wakilta.

Amma kamar yadda Ptolemy bai iya “yin cikakken amfani da nasararsa” ba, haka kuma tsattsauran mataki na Juyin Juya Halin Faransa bai iya dorewa ko fitar da nasarorinsa gaba ɗaya zuwa waje ba. Rawanin kudu ya ci gaba zuwa gaba yayin da falsafar rashin yarda da Allah ke balaga kuma ta sami sabon murya a cikin gwamnati.

Alamomin Jagoranci na Ci-gaba: Napoleon zuwa Lenin zuwa Stalin

Waɗannan ukun ba na bazata ba ne; su ne karshen ci gaba ne—kowannensu yana wakiltar wani mataki na gaba a cikin tafiyar sarkin kudu zuwa ga rushewarsa mai sannu a hankali.

Napoleon—babbar alama ta farko bayan 1798. Bayan ya yi nasara a Masar (ainihin kudu), ya zarce

iyaka (yaƙin neman nasara a Rasha na 1812 bala'i ne wanda ya fara jerin asarori ga daularsa ta gefuna mataki-mataki (1813–1814)), ya sha kaye na ƙarshe (Waterloo 1815), kuma aka kore shi sau biyu. Napoleon yana wakiltar hallaka mai ci gaba, ta mataƙai-mataƙai—daidai kamar Ptolemy da Uzziah.

Lenin ya ƙwace kambin mulki a juyin juya halin Oktoba na 1917. “Tura” ta Bolshevik tana ci gaba da yaƙi da tsohon tsari (har da ikon addini). Amma wannan matsanancin zamani ba zai iya daidaituwa ba; lafiyar Lenin kansa ta fara ta gaza tun da wuri, kuma tsarin ya fara rikidewa zuwa tsarin mulkin ma'aikatan gwamnati.

Stalin, mai ƙarfafa daidaituwa (Bonapartism na Soviet) ya “daskarar” da juyin juya hali ya mai da shi daular soja da ta-burokrasiya, yana kiyaye ainihin nasarorin da aka samu (tattalin arziki na ƙasa da aka mayar mallakar ƙasa—daidaitacciyar kishiya ga anti-feudal ga Dokar Napoleon), amma yana juya ikon zuwa ciki (tsarkake-tsarkake) da kuma waje (faɗaɗawa). Duk da haka zuciya ta ɗaukaka cikin rashin imani da Allah; tsarin ba zai iya da gaske “yin cikakken amfani da nasararsa” ba. Wuce gona da iri a faɗaɗa (Afghanistan daidai da Rasha ta Napoleon), tsaya-tsayin daka, gyare-gyaren da suka ƙasa (perestroika shi ne yunkurin ƙarshe na fid da rai), rasa ƙasashen tauraron dan adam (1989–90 = rasa “abokan tarayya”), da rushewa ta ƙarshe (1991).

Rushewar Tarayyar Soviet bai kasance na-bazata ba—ya kasance mai ci gaba ne a hankali, daidai kamar yadda daular Napoleon ta lalace mataki-mataki, kuma kamar yadda mulkokin Ptolemy da Uzziah suka yi rauni suka bushe bayan lokacin girman-kai na haikali. “Sarkin” kudu na “ruhaniya” (rashin yarda da Allah a cikin tsarin gwamnati) ya karɓi nasa hukuncin mai jinkiri: an hure shi daga ciki har ya zama fanko, ya ƙasa ɗore da ƙaryar, aka share shi a cikin motsin martani na sarkin arewa (farfaɗowar Papacy a cikin gihin da ya biyo baya).

Juyin Juya Halin Faransa (mataƙai biyu) yana zama alamar misali ta Juyin Juya Halin Rasha (Fabrairu da Oktoba/Bolshevik). Bonapartism na Napoleonik da rushewarsa a hankali suna zama alamar misali ta ƙarfafar mulkin Stalinist da kuma rushewar Tarayyar Soviet a hankali. Duk wannan shi ne bayyana ta zamani na layin sarkin kudu na Daniyel 11, daga gazawar Ptolemy a Raphia da girman kai a haikali, ta wurin zunubi iri ɗaya na Uzziah da ƙarshensa mai jinkiri, har zuwa Faransa a 1798 da magajinta na rashin yarda da Allah (zamanin Lenin–Stalin) wanda bai iya ƙarfafa kansa ta wurin nasarorinsa ba.

Lenin, mai tsattsauran ra'ayi wanda ya kafa ko ya ƙwace iko (daidai da hawan Jacobin/Bolshevik; matakin “turawa” bayan 1917, yana kama da farkon mulkin Konsulat na Napoleon bayan Brumaire). Stalin kuwa shi ne mai ƙarfafa mulkin salon Bonapartist (mai gina daular Soviet, tsarkake-tsarkake, nasarar Yaƙin Duniya na Biyu, kololuwar Yaƙin Cacar Baki; zuciyarsa ta ɗaukaka cikin rashin bangaskiya ga Allah, amma bai iya cikakken “ƙarfafa” wannan nasara na dogon lokaci ba—wuce gona da iri ya fara).

Khrushchev shi ne jagoran “narkewar sanyi” na bayan kololuwa (1953–1964): ya la'anci Stalin (Jawabin Sirri na 1956), ya tona asirin wasu daga cikin rashawa, ya yi ƙoƙarin aiwatar da gyare-gyare masu iyaka, amma ya gaza warware sabanin da ke cikin tsarin kansa. Wannan ya yi daidai da wani mataki na “Thermidorian” ko na farkon koma-baya—ana sassauta ta'addanci alhali

ginshikin tsarin rashin yarda da Allah yana nan daram, amma martaba tana raguwa (misali, kaskancin Rikicin Makamai Masu Linzami na Cuba na 1962 yana da kama da kananan koma-bayan Napoleon kafin manyan su zo).

Gorbachev shi ne mai neman gyara cikin matsanancin hali (1985–1991), tare da perestroika (sake fasalin tsari) da glasnost (budaddfen bayyanawa) a matsayin yunkurin karshe na “ceton” tsarin, amma su ne suka hanzarta rugujewarsa—asarar Kungiyar Gabashin Turai (Katangar Berlin ta 1989), da tawaye na cikin gida. Wannan shi ne mafi bayyanannen alamar “karewa a hankali”: kamar kokarin gyara na karshen zamani da Napoleon ya yi kafin mamayar 1814, ko kuma dogon lalacewar Ptolemy/Uzziah bayan girman kai game da haikali. Yarjejeniyar/taron da Gorbachev ya yi a 1989 da Paparoma John Paul II (sarkin arewa) yana alamta shan kashin ruhaniya—rashin yarda da Allah na sarkin kudu yana ba da wuri ga sake bunkasar ikon papanci.

Yeltsin shi ne mutum na karshe na rushewa (daga 1991 zuwa gaba) wanda ya jagoranci adawa da juyin mulkin Agusta 1991, ya zama shugaban kasar Rasha, ya kula da watsewar USSR (Disamba 1991), keɓancewar tattalin arziki ta “shock therapy”, da maido da tsarin jari-hujja. Yana wakiltar karshen rikice-rikice da kuma wani bangaren “maidowa” na abubuwan da suka gabaci juyin juya hali (jari-hujjar oligarkiya, kamar dawowar Bourbon bayan Napoleon). An kawar da fadar sarkin kudu, ta haka ana cika Daniel 11:40 na nasarar mamaya ta guguwa daga arewa (Papacy ta hanyar kawancen Amurka).

Alamar irin wannan yana jaddada hukunci mai jinkiri, mataki-mataki, maimakon rugujewa nan take, kamar yadda nasarar Raphia ta Ptolemy IV ta kai ga girman kai, kutse cikin haikali, dukan Allah, da lalacewa a hankali; killacewar Uzziah saboda kuturta har mutuwa; da kuma asarorin Napoleon na matakai-mataakai (Rasha, Leipzig, Paris, Elba, Waterloo). Jeren Tarayyar Soviet ya nuna kololuwar karfi a farkashin Stalin, da raunin da ya fara cin ciki a hankali a lokacin sassaucin Khrushchev wanda ya bayyana barakar da ke cikin tsarin. Sa’an nan kuma durkusharwa ta zamanin Brezhnev, sa’an nan gyare-gyaren Gorbachev suka zama masu hanzarta wannan rushewa; zamanin Yeltsin ya cika wannan sharewar (an rusa USSR, kuma siffar mulkin gwamnati ta rashin yarda da Allah ta kare). “Zuciya ta daukaka” tana bayyana a cikin dukan jeren (kin Allah na rashin yarda da Allah), amma babu dayansu da “ya ci gajiya nasara matuka.”

Karshen sarakunan kudu yana gudana a mataakai, rushewar Shaidan ta fara ne a kan gicciye, kuma a karshe za a kore shi zuwa gudun hijira na shekaru 1,000, sa’an nan kuma ya mutu.

Sai na ga wani mala’ika yana saukowa daga sama, yana riƙe da mabudin rami marar matuka da kuma wata babbar sarƙa a hannunsa. Sai ya kama macijin nan, tsohon macijin nan, wanda shi ne Iblis, wato Shaidan, ya daure shi shekara dubu. Sai ya jefa shi cikin rami marar matuka, ya rufe shi a ciki, ya kuma sa masa hatimi, domin kada ya kara rudin al’ummai har sai an cika shekara dubun; bayan haka kuma lalle ne a sake shi na dan kankanin lokaci.

Sai na ga karagai, aka kuma zauna a kansu, aka kuma ba su ikon yin shari’a. Sai na ga rayukan waɗanda aka fille kawunansu saboda shaidar Yesu, da kuma saboda maganar Allah, waɗanda kuma ba su bauta wa dabbar ba, ko siffarta, ba kuma su karɓi alamarta a goshinsu ko a hannuwansu ba; suka kuwa rayu, suka kuma yi mulki tare da Almasihu shekara dubu. Amma

sauran matattu ba su sāke rayuwa ba sai da shekara dubun ta cika.

Wannan ita ce tashin matattu ta fari. Mai albarka ne kuma mai tsarki ne wanda yake da rabo cikin tashin matattu ta fari: a kan irinsu mutuwa ta biyu ba ta da iko, amma za su zama firistocin Allah da na Almasihu, kuma za su yi mulki tare da shi shekara dubu.

Kuma sa'ad da shekaru dubu suka cika, za a saki Shaidan daga kurkukun sa, kuma zai fita ya rudi al'ummai waɗanda suke a kusurwoyi huɗu na duniya, Gog da Magog, ya tattara su domin yaƙi: adadinsu kuwa kamar yashin teku yake. Sai suka haura bisa faɗin duniya, suka kewaye sansanin tsarkaka da kuma birni kaunatacce: sai wuta ta sauko daga Allah daga sama, ta cinye su. Kuma Iblis wanda ya ruɗe su aka jefa shi cikin tafkin wuta da sulfur, inda dabbar da annabin karya suke, kuma za a azabtar da su dare da rana har abada abadin. Ru'ya ta Yohanna 20:1–10.

Za mu ci gaba da nazarinmu game da sarkin kudu a Daniyel sura ta goma sha ɗaya, ayoyi goma sha ɗaya zuwa goma sha biyar a cikin talifi na gaba.

An buga mujallar Lokacin Karshe a shekara ta 1996, kuma tana wakiltar annabci da ke cikin littafin Daniyel da aka buɗe a shekara ta 1989. Kwanan nan ChatGPT ya karanta mujallar kuma aka tambaye shi ya tantance rawar da Ukraine ta taka a tarihin aya ta arba'in kamar yadda aka wakilta a cikin mujallar. Abin da ke biye shi ne rarrabawar mujallar wadda ta kasance a cikin bayanan jama'a tsawon shekaru talatin. Sashen farko daga rubuce-rubucen Ellen White a cikin mujallar shi ne Testimonies, juzu'i na 9, 11.

Takaitaccen Bayani: Yukiren a Cikin Tsarin Annabci

A cikin zayyanar annabci ta mujallar game da Daniyel 11:40–45, an tattauna Ukraine dangane da rushewar Tarayyar Soviet da kuma gwagwarmayar da ke tsakanin Paparoma (sarkin arewa) da kwaminisanci marar bangaskiya ga Allah (sarkin kudu). An gabatar da Ukraine a matsayin muhimmin fagen fama na addini da siyasa ta duniya a lokacin matakan karshe na yaƙe-yaƙen wakilai, musamman dangane da Cocin Katolika ta Ukraine da halatta ta bayan shekaru da dama na danniya a farkashin mulkin Soviet.

Mujallar ta gabatar da Yukren a matsayin wani ɓangare na cikas annabci mafi faɗi na Daniyel 11:40, tana bayyana shafe sarkin kudu ta wurin kawancen Vatican da Amurka. An nuna Yukren a matsayin shaida ta raunin rashin imani da Allah na Tarayyar Soviet da kuma sake farfadowar tasirin Katolika a Gabashin Turai.

Ukraine a Cikin Yaƙin Tsakanin Sarkin Arewa da na Kudu

Mujallar tana koyar da cewa sarkin kudu shi ne rashin yarda da Allah, wanda ya fara bayyana a cikin Faransa (1798) sannan daga baya a cikin Tarayyar Soviet ta Rasha. Sarkin arewa kuma shi ne papanci, kuma Daniyel 11:40 yana bayyana yaƙin ruhaniya da ya fara a shekara ta 1798 ya kuma kai ga kololuwarsa cikin rugujewar Tarayyar Soviet a shekara ta 1989. Ukiraniya ta bayyana a cikin wannan mahallin a matsayin wani ɓangare na kungiyar kasashen Soviet da aka share da su cikin cikas Daniyel 11:40. Littafin wallafar yana gabatar da rugujewar Tarayyar Soviet a matsayin

mataki na farko a cikin warkewar mummunan raunin mutuwa na Papanci (Wahayin Yahaya 13).

Dannewar Ikilisiyar Katolika ta Yukren (Majiyoyi da Aka Ciro)

Mujallar ta kunshi shaidun da ba na addini ba game da tsanantawar Katolika a karkashin mulkin Soviet.

Daga Mujallar Time, 4 ga Disamba, 1989:

“Bayan Yaƙin Duniya na Biyu, tsanantawar azaba mai tsanani amma gaba ɗaya wadda ba ta da yawan zubar da jini ta bazu zuwa Yukiren da sabuwar ƙungiyar Tarayyar Soviet, tana shafar miliyoyin mabiya Katolika na Roma da Furotesta, haka kuma da masu bin Orthodox.”

Ana gane Ukraine a matsayin wani babban yanki inda aka danne Katolika a karkashin gurguzu.

Halatta Cocin Katolika na Yukren bisa doka

Babban abin da tattaunawar Ukraine ta fi mayar da hankali a kai shi ne halatta Cocin Katolika ta Ukraine, wadda aka dade ana haramta wa.

Daga Mujallar Life, Disamba 1989:

“Kwanan nan an nada sababbin bishop-bishop uku na Katolika a Czechoslovakia. Kuma a wannan wata Gorbachev zai gana da Paparoma John Paul II a yayin wata ziyara zuwa Italiya—wannan ne karo na farko na ganawa ido-da-ido tsakanin shugabannin Kremlin da na Vatican. Tattaunawar na iya haifar da halatta Ikilisiyar Katolika ta Ukraine a cikin U.S.S.R., wadda aka dade ana haramta.”

Daga U.S. News & World Report, 11 ga Disamba, 1989:

Ana sa ran farfadowar 'yancin addini za ta haɗa da ɗage haramcin hukuma da aka sanya a kan Cocin Katolika na Yukiren mai mambobi miliyan biyar, wadda ta ci gaba da wanzuwa a boye tun daga shekara ta 1946, sa'ad da Stalin ya ba da umarnin a haɗa ta cikin Cocin Orthodox na Rasha. Samun halaccin doka ga Cocin Yukiren ya kasance ɗaya daga cikin manyan manufofin Paparoma.

Mujallar ta gabatar da wannan a matsayin hujja ta raunana ikon mulkin rashin yarda da Allah, da kuma maido da ikon Katolika. An bayyana shi a matsayin sakamako kai tsaye na matsin lambar diflomasiyyar Vatican, kuma an gabatar da shi a matsayin wani muhimmin mataki a cikas Daniyel 11:40, inda aka nuna Ukraine a matsayin wani misali a bayyane na yadda Paparoma ke sake samun tasiri a tsoffin yankunan kwaminisanci.

Yukren a Matsayin Shaidar Ci Gaban Paparoma

Rushewar kwaminisanci ba kawai a matsayin sauyin siyasa ba, amma a matsayin cin kaye na ruhaniya na rashin yarda da Allah, ci gaban siyasa na ƙasashe na Paparoma, da kuma farkon komawar Paparoma zuwa rinjayar duniya. Ukraine ta zama misalin nazari game da rusa danne addini na Tarayyar Soviet da kuma nasarar dabarun Rome a Gabashin Turai. Wannan yana

wakiltar bayyanannen sauyi daga rashin yarda da Allah da aka tilasta zuwa maido da ikon Katolika, kuma halatta Cocin Katolika ta Ukraine ana daukarsa a matsayin tabbacin annabci cewa sarkin arewa yana share sarkin kudu “kamar guguwa.”

Yukren da Jerin Annabci Mafi Fafi

1. 1798 – Paparoma ta sami mummunan rauni mai kisa.
2. 1917 – Rashin yarda da Allah ya koma Rasha (Juyin Juya Halin Bolshevik).
3. 1989 – Tarayyar Soviet ta rushe.
4. Ukraine – An halatta Cocin Katolika.
5. Paparoma ya sake samun tasirin siyasa a harkokin duniya.
6. A karshe, Amurka ta fada farkashin rinjayar Paparoma (Daniel 11:41).
7. Dukan duniya ta bi baya (Daniyel 11:42–43).

Ukraine ta dace da mata kai na 3–4 a matsayin bangare na sauyin da ke tsakanin rashin imani da Allah na Tarayyar Soviet da kuma maido da tasirin Fafaroma.

Majiyoyin da Aka Yi Nuni da Su a Tattaunawar Ukraine

- Jeff Pippenger (babban tsarin ilimin tauhidi)

Ruhun Annabci

- Babban Rigima
- Zabaɓɓun Sakonni
- Shaidun da Aka Ba wa Ikilisiya

Jaridun Duniya

- Mujallar Time
- Mujallar Life
- Labaran Amurka da Rahoton Duniya

An ambaci Ukraine dangane da:

- Tsananin zaluncin Katolika bayan Yaƙin Duniya na Biyu
- Rayuwar Ikilisiyar Katolika ta Ukraine a boye
- Diflomasiyyar Gorbachev–Vatican
- Mayar da tsari na matsayi na Katolika bisa doka

Takaitaccen Bayani game da Rawar da Ukraine ke Takawa a Cikin Wasikar Labarai

Yukiren ta kasance sansanin farki na Katolika da aka danne a farkashin rashin imani da Allah na Tarayyar Soviet. Halasta Cocin Katolika ta Yukiren ta nuna raunana sarkin kudu. Tasirin Vatican a Yukiren ya nuna farfadowar Paparoma, kuma sauyin addini na Yukiren ya zama tabbatacciyar

shaida cewa Daniyel 11:40 yana cika. Abubuwan da suka kewaye Yukiren sun zama wani bangare na mataki na farko cikin warkewar rauni mai kisa na Paparoma. Saboda haka, ana gabatar da Yukiren ba a matsayin wani keɓaɓɓen abin da ya shafi siyasa kadai ba, sai dai a matsayin wata alamar annabci cikin motsi na karshe na Daniyel 11.