

FAHIMTAR ADDINI

SHINE TSARI DAGA FITINTINU

WALLAFAR
BABBAN MALAMI

DR. SALEH BN FAUZAN BN ABDALLAH
AL-FAUZAN

FASSARAR: JUNAIDU ISA IBRAHIM | BITA: ISMA'IL GARBA ALIYU

الفقه في الدين

عصمة من الفتن

تأليف: الدكتور/ صالح بن فوزان الفوزان

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DR. SALEH BN FAUZAN BN ABDALLAH AL-FAUZAN

FASSARAR
JUNAIDU ISA IBRAHIM

WANDA YAYI BITA
ISMA'IL GARBA ALIYU

WAKAFINE SABODA ALLAH

BUGU NA HUDU
2010 M /1421 AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DA SUNAN ALLAH MAI RAHAMA MAI JINKAI

ATARE DASHI AKWAI

TA'ALIKIN

BABBAN MALAMI

SHEIKH ABDUL'AZIZ BN ABDALLAH BN BAZ

AKAN LACCAR

AKWAI TAMBAYOYI DA AKAYIWA BABBAN

MALAMIN

SANNAN TATTAUNAWA TARE DA

BABBAN MALAMI

SHEIKH ABDUL'AZIZ BN BAAZ

KAN ABINDA YA SHAFI (FAHIMTAR ADDINI SHINE

TSARI DAGA FITINTINU)

DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI

LACCA MAI TAKEN

FAHIMTAR ADDINI (SHINE) TSARI DAGA FITINTINU NA BABBAN MALAMI SHEIKH SALEH BN FAUZAN BN ABDALLAH AL-FAUZAN

Godiya ta tabbata ga Allah Ubangiyn talikai, tsira da aminci su tabbata ga Annabinmu Muhammad, wanda aka aikoshi rahama ga talikai, da alayensa da sahabbansa, da wanda yayi riko da sunnarsa kuma yayi tafiya akan hanyarsa har zuwa ranar sakamako. Bayan haka:

Lallai Allah – Mai girma da daukaka – Yayi mana baiwa da Musulunci, Allah – Madaukakin sarki - Ya ce: *{Yaku wadanda sukayi imani kuyi takawa ga Allah hakikanin takawa, kuma lallai ne kada ku mutu sai alhali ku kuna musulmai. Kuyi riko da igiyar Allah gaba daya, kada ku rarraba, kuma ku tuna da ni'imar da Allah Yayi muku yayin da kuka kasance abokan gaban juna, sai Ya sanya soyayya a tsakanin zukatanku, saboda haka kuka wayi gari 'yan uwan juna a sakamakon ni'imarSa, a da kuma kun kasance akan gabar ramon wuta, sai Ya tsamoku daga gareta, kamar haka ne Allah Yake bayyana muku ayoyinSa, tsammaninku zaku shiriya. A cikinku a sami wata al'umma wadanda suke kira zuwa ga alheri, kuma suke umarni da kyakkyawa, kuma suna yin hani daga mummuna. Wadannan sune masu rabauta. Kada ku kasance kamar wadanda suka rarrabu, kuma suka sabawa juna bayan hujjoji sunje musu, kuma wadannan suna da azaba mai girma}*¹, Kuma tsarki ya tabbatar maSa Ya daukaka Ya ce: *{A yaune Na cika muku Addininku, kuma Na cika muku ni'imaTa, kuma Na yarda da Musulunci ya zama Addini a gareku}*², Kuma tsarki ya tabbatar maSa Ya daukaka Ya ce: *{Lallai ne Addini a wurin Allah shine Musulunci}*³. Kuma Madaukakin sarki Ya ce: *{Wanda ya nemi (bin) wani addini baMusulunci ba, to baza'a karba daga gareshi ba, kuma shi a lahira yana daga cikin masu*

¹ - Surat al-Imran: Aya ta 102 – 105.

² - Surat al-Ma'ida: Aya ta 3.

³ - Surat al-Imran: Aya ta 19.

hasara}⁴, Kuma Madaukakin sarki Ya ce: *{Kuyi jihadi a wajen (daukaka addinin) Allah iyakar iyawarku. Shine Ya zabeku, bai kuma sanya wani kunci a cikin Addini. Addinin babanku ne Ibrahim, (Allah) Shine Ya kiraku musulmaituntuni, da kuma cikin wannan (Alkur'ani) don Manzo ya kasance mai shaida a gareku, ku kuma ku kasance masu shaida ga (sauran) mutane. To sai ku tsayar da sallah ku ba da zakka, kuyi riko da (addinin) Allah, Shine Majibincin al'amarinku, to madalla da Majibinci, kuma madalla da mataimaki}*⁵.

Lallai ni'imar Musulunci ni'imace wacce babu wani abu da yayi daidai da ita daga wasu ni'imomin daban, duk da ni'imomin Allah masu girma ne, ba'a wulakanta su kuma ba'a kaskantar da su, kai yana wajaba a tinasu kuma a gode musu, sai dai ni'imar Musulunci itace mafi girman ni'imomi, Musuluncin da Allah Ya aiko ManzonSa Muhammad – tsira da amincin Allah su tabbata agare shi – da shi, to aiko wannan Manzon – tsira da amincin Allah su tabbata agare shi – ni'imace mai girma; domin cewa shine wanda ya bayyana wannan Musuluncin, kuma yazo da shi, kuma yayi kira zuwa gare shi, Allah – Madaukakin sarki – Ya ce: *{Hakika Allah Yayi baiwa ga mumina, yayin da Ya aiko musu Manzo daga cikinsu wanda yake karanta musu ayoyinSa, kuma yake tsarkakesu, kuma yake koyar da su Littafi da Hikima, koda yake kuma sun kasance kafin (zuwansa) hakika suna cikin bata bayyananne}*⁶, sai dai akwai wasu abubuwa masu juyarwa kuma masu bijirowa da suke bijirowa mutum da zasu iya fitar da shi daga wannan Musuluncin – in ya kasance daga ma'abotansa ne – ko su raunana shi a cikin zuciyarsa, ko su hana shi shiga cikinsa, idan ya kasance ba daga ma'abotansa bane.

Akwai wasu fitintinu masu girma da suke bijirowa mutum, to yana wajaba a kansa ya kasance ya sansu, kuma yana kan kiyayesu, kamar yanda yake wajaba a kansa yasan menene mafita daga garesu idan an jarrabeshi da su.

Daga nan ne sahabi mai girma Huzaifa dan Yaman – Allah Ya yarda da shi – ya kasance yana cewa: Mutane sun kasance suna tambayar Manzon Allah – tsira da amincin Allah su tabbata agare shi – game da alheri, ni kuma na kasance ina tambayarsa game da sharri, dan tsoron kada na fada cikinsa.

⁴ - Surat al- Imran: Aya ta 85.

⁵ - Surat al-Hajj: Aya ta 78.

⁶ - Surat al-Imran: Aya ta 164.

To sanin Musulunci a farko da lura a cikinsa, da sanin hukunce-hukuncensa da rabe-raben abubuwan da ya kunsu al'amarine na wajibi, sannan kuma sanin abinda zai juyar daga gareshi kuma ya tsare tsakanin bawa da shi, ko kuma abinda zai raunana shi a cikin zuciyarsa na aibuka, sai yasan abubuwan anfanin kuma yasan abubuwa masu cutarwa, saboda yayi riko da abubuwan anfanin kuma ya nisanci abubuwan cutarwar, idan bai san al'amura masu cutarwa ba da al'amuara masu batarwa ba, watakila zasu iya halakashi alhali shi baya sani, Allah – Madaukaki – Ya umarce mu mui riko da wannan Addinin har zuwa mutuwa, Madaukakin sarki Ya ce: *{Kada ku mutu face sai kuna musulmai}*⁷, babu kokwanto cewa wanzuwa akan Musulunci a hannun Allah ne – tsarki ya tabbatar maSa Ya daukaka -, mu bama mallakar wanzuwa a Musulunci har mu mutu, kadai wannan a hannun Allah ne – tsarki ya tabbatar maSa Ya daukaka -, sai dai ma'anar wannan: Cewa mu mui riko da sabubban da zasu sabbaba wanzuwa akan wannan Musuluncin har zuwa mutuwa: sabubba masu karewa, idan mukayi riko da sabubban to Allah – tsarki ya tabbatar maSa Ya daukaka – da baiwarSa da kuma falalarSa Zai cika mana ni'imarSa, kuma Zai kashemu akan Musulunci; domin cewa mu mun shinfida sabubba, kuma munyi kokari a cikin tsira, Allah – Madaukaki – Mai hakuri ne kuma Mai baiwa ne, idan yaga kwadayin alheri daga bawanSa da kwadayi a cikinsa, da kuma kin sharri da tsoro daga gareshi, to lallai Allah – tsarki ya tabbatar maSa Ya daukaka – Zai daidaita shi kuma Zai kareshi, Zai tsareshi, kuma Zai kubutar da Addininsa, Zai cika masa alheri.

Amma idan yaga bijirewa daga bawanSa, da rashin kwadayi a cikin alheri, da rashin kin sharri, to lallai Allah – tsarki ya tabbatar maSa Ya daukaka – Zai jibintar masa da abinda ya jibinta, dan ukuba gareshi, da kuma adalcinSa gareshi – tsarki ya tabbatar maSa Ya daukaka -, Madaukakin sarki Ya ce: *{Wanda yake sabawa wannan Manzo bayan shiriya ta bayyana a gareshi, yake kuma bin tafarkin da bana muminai ba, zaMu barshi da abinda yadukarwa kansa, sannan mushigar da shi wutar Jahannama: makoma kuwa ta munana}*⁸, sai sababi ya zama daga bawa ne, ya sabawa Manzo, kuma yabi wanin hanyar muminai, sababin daga bangaransa ne, ukubar kuma daga Allah ne – tsarki ya tabbatar maSa Ya daukaka -: *{ZaMu barshi da abinda ya dukarwa kansa, sannan mu shigar da shi wutar Jahannama: makoma ta munana}*.

⁷ - Surat al-imran: Aya ta102.

⁸ - Surat al-Nisa'i: Aya ta 115.

Fitintinu: Jam'in fitina ne, ma'anar fitina: Jarrabawa da kuma ibtila'i; dan gaskiyar imani ko munafunci ya bayyana, Allah – Madaukakin sarki – Ya ce: *{Kuma daga cikin mutane akwai mai cewa 'munyi imani da Allah', sannan idan aka cuceshi a kan hanyar Allah, sai yakan dauki fitinar mutane kamar azabar Allah}*⁹, baya hakuri a lokacin fitintinu dan ya tabbata akan gaskiya, kawai yana guduwane daga Addininsa yana yiwa masu juyarwa biyayya, yana zatan cewa shi zai tsira da hakan, kawai shi ya fita daga wani sharrine zuwa abinda ya fishi sharri – kamar mai neman tsira ne daga zafin rana ne da wuta – ya sanya fitinar mutane kamar azabar Allah, shin fitinar mutane tayi daidai da azabar Allah ne?! cewa shi idan yabar Addininsa, kuma ya amsawa masu sa fitina kuma ya bisu to ya fita zuwa azabar Allah, da ace shi yayi hakuri akan cutar mutane, kuma yayi hakuri akan cutar bayi, yayi riko da Addininsa, da wannan radadin da yake gamuwa da shi sai ya zama na dan lokaci, yaye bakin ciki a kusa yake, kuma karshe (shine) abin yabo, sai dai cewa shi da akasi baiyi hakuri akan cutar mtane da fitinar mutane ba, kai ya bisu a cikin sabon Allah, kuma ya amsa musu ga abinda suka tambaya na kafircewa Allah, sai ya zama zuwa azabar Allah mai radadi.

Fitina: Itace ibtila'i da jarraba; dan mai gaskiya a cikin imaninsa, mai tabbata akan akidarsa ya bayyana, daga mai kai kawo mai raurawa, wanda farkon guguwa mai faucewa daga fitintinu zata fauceshi.

Amma fahimtar Addini, to Fikihi a luga: Shine fahimta, a shari'a kuma: Shine fahimtar hukunce-hukuncen Allah – Mai girma da daukaka – wadanda sukazo a cikin Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -; domin cewa Allah Ya saukar da wannan alkur'ani, kuma Ya saukar da sunnar Annabi dan shiriya ga mutane, a cikinta akwai shiriya, kuma a cikinta akwai bayanin kowane abu daga abinda bayi suke bukatarsa a al'amuran Addininsu, da abinda zaisa su tsira a duniya da lahira, Allah Ya laminecwa wannan littafin dukkan abinda 'yan Adam suke bukatarsa, a cikinsa akwai isuwa, kuma a gefansa akwai bayanin Manzo – tsira da amincin Allah su tabbata agare shi -, da sunnar Manzo mai bayyana AlKur'ani, mai fassara AlKur'ani, Madaukakin sarki Ya ce: *{Mun saukar maka da Alkur'ani dan ka bayyanawa mutane abinda aka saukar musu}*¹⁰.

⁹ - Surat al-Ankabut: Aya ta 10.

¹⁰ - Surat al-Nahl: Aya ta 44.

Manzo mai bayyanawa ne kuma mai isarwa ne, kuma mai fassara wannan Littafin mai girma ne, littafi da sunnah a cikinsu akwai shiriya daga bata, kuma da bayanin hanyar alheri da hanyar sharri.

Fahimtar Addini: Shine mu hankalta kuma mu fahimta daga Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – hukuncin abinda yake bijiro mana na matsaloli, da abinda ake bijiro mana da shi na fitintinu, har mu nisansesu kuma mu riki hanyar tsira, wannan shine fahimtar Addini.

Allah – Madaukakin sarki – Yayi umarni da fahimtar Addini, kuma Ya zargi wadanda basa fahimta, tsarki ya tabbatar maSa Ya daukaka – Ya ce: *{Mezai hana wasu jama'a daga kowace kabila (su zauna) don su nemi ilimin addini kuma domin suyi gargadi ga mutanensu idan sun dawomusu, dan su kiyaye dokokin Allah}*¹¹.

Kuma Ya siffanta munafukai da cewa su basa fahimta, Yana nufin: Basa fahimtar hukunce-hukuncen Allah – tsarki ya tabbatar maSa Ya daukaka -; domin cewa su basuyi nufin hakan ba, basu ma juya zuwa gareshi ba kuma basu himmatu da shi ba, sai suka zama basa fahimta.

Fitintinu suna da yawa, kuma suna yawaita suna girmama kuma suna sabuntuwa a karshen zamani. Fitintinu masu yawa ne, mutum kuwa yana rayuwa da fitintinu a dukkan rayuwarsa, sai dai akwai mai karantawa da mai yawaitawa, Allah – tsarki ya tabbatar maSa Ya daukaka – Ya bada labarin cewa dukiya da ‘ya’ya fitina ne, Allah – Madaukakin sarki – Ya ce: *{Kadai dukiyoyinku da ‘ya’yanku fitina ne (a gareku), lada mai girma yana wurin Allah}*¹², kuma Madaukakin sarki Ya ce: *{Yaku wadanda sukayi imani kada dukiyoyinku ko ‘ya’yanku su shagaltar daku daga ambatan Allah, wanda ya aikata haka to wadan nan sune masu hasara}*¹³.

Dukiyoyi da ‘ya’ya fitina ne, wanda ya fifita son dukiya, da son da, da son gari, da son dangi, da son kasuwanci, da son gidaje akan son Allah da ManzonSa, to ya saurari mafi munin sakamako, Allah – Madaukakin sarki – Ya ce: *{Kace: ‘idan iyyayenku da ‘ya’yanku da ‘yan uwanku da matanku da danginku da*

¹¹ - Suart al-Taubah: Aya ta 122.

¹² - Surat al-Tagabun: Aya ta 15.

¹³ - Surat al-Munafikun: Aya ta 9.

*dukiyoyin da kuka tara da kasuwaci da kuke tsoron tasgaronsa, da gidajen da kuke sha'awa; idan sun kasance mafiya soyuwa a gareku daga Allah da ManzonSa, da yin jihadi ga hanyarSa, to kuyi jira har sai Allah Yazo da al'amarinSa! Kuma Allah baYa shiryar da mutane fasikai}*¹⁴.

Dukiyoyi da 'ya'ya fitina ne, mata fitina ce, Madaukakin sarki Ya ce: *{Yaku wadanda sukayi imani! Lallai ne daga matanku da 'ya'yanku akwai wani makiyi a gareku, sai kuyi saunarsa}*¹⁵, kada ku fifita soyayyarsu akan soyayyar Allah da ManzonSa, kada ku fifita biyayyarsu akan biyayyar Allah da ManzonSa, kada ku shagalta da su daga abinda zai kusanto da ku zuwa ga Allah – tsarki ya tabbatar maSa Ya daukaka -, ku kiyaye, Allah – Madaukakin sarki – Ya ce: *{Yaku wadanda sukayi imani! Lallai ne wasu daga matanku da 'ya'yanku makiyanku ne, sai kuyi hattara da su}*, ma'anar ku kiyaye su bai zama: Cewa ku kuyi gaba dasu ba, kuma ku nisan su, ku yanke musuba, a'a, ma'anarsa: Cewa ku kiyayi fitinarsu, ku kiyayi karkata tare da su, idan soyayyarsu tayi karo tare da soyayyar Allah da ManzonSa, kai ku gabatar da soyayar Allah da ManzonSa akan soyayyar dukiya da 'ya'ya, a wannan lokacin Allah Zai gyara muku dukiyyoyi, kuma Zai gyara muku 'ya'ya, Madaukakin sarki Ya ce: *{Yaku wadanda sukayi imani! Lallai ne wasu daga matanku da 'ya'yanku makiyanku ne, sai kuyi hattara da su, kuma idan kuka yafe kuka kau da kai, kuma kuka gafarta, to lallai Allah Mai gafara ne, Mai jin kai. Dukiyoyinku da 'ya'yanku fitina dai ne, kuma a wurinn Allah lada mai girma yake. Sai kuji tsoron Allah gwargwadan ikonku}*¹⁶.

Wajibi akan musulmi a wannan matsayar: Yaji tsoron Allah daidai gwargwado, kada ya gabatar da soyayyar matarsa idan tayi karo tare da soyayyar Allah, ko soyayyar dansa, ko soyayyar dukiyarsa; idan hakan yayi karo tare da abinda Allah – Mai girma da daukaka – Yake sonsa, kai ya gabatar da abinda Allah – Mai girma da daukaka – Yake sonsa, da haka ne Zai gyara masa dukiyarsa, kuma Zai gyara masa matarsa, kuma Zai gyara masa 'ya'yansa.

Alheri da sharri fitina ne, Madaukakin sarki Ya ce: *{Kuma Muna jarrabaku da fitinar sharri da ta alheri, kuma gareMu ne za'a dawo da ku}*¹⁷, alherin da shine dukiya da girgijen ruwa da bazara da ni'imomi, sharri kuwa a cikinsa akwai

¹⁴ - Surat al-Taubah: Aya ta 24

¹⁵ - Surat al-Tagabun: Aya ta 14.

¹⁶ - Surat al-Tagabun: Aya ta 14-16.

¹⁷ - Surat al-Anbiya: Aya ta 35.

ibtila'i da jarrabawa, da fari da yunwa da rashin lafiya, wannan dukkaninsa fitintinu ne da suke bijirowa mutum, Madaukakin sarki Ya ce: *{Kuma Muna jarrabaku da fitinar sharri da ta alheri, kuma gareMu ne za'a dawo da ku}*, haka nan da'a da sabo fitina ne, mutum an umarce shi da da'a, kuma an hana shi sabo, biyayya zata bijiro masa, lokacin sallah da ibada zasu zo, kuma lokacin jin dadi da ci da sha da jin dadi (na jima'i) da wanin haka zaizo, to wanne daga cikinsu zai gabatar? Wannan ibtila'i ne da jarrabawa, ibtila'i da jarrabawa daga Allah ne – tsarki ya tabbatar maSa Ya daukaka -, sashin mtane fitina ne ga sashi, Madaukakin sarki Ya ce: *{Kuma Mun sanya sashinku fitina ga sashi, shin kunayin hakuri ne? Kuma Ubangijinku Ya kasance Mai gani}*¹⁸.

Allah – tsarki ya tabbatar maSa Ya daukaka - Yana jarrabar mutane sashinsu da sahi, yana jarrabar mumini da kafiri, Yana jarrabar mumini da munafiki, Yana jarrabar bayinSa sashinsu da sashi, Madaukakin sarki Ya ce: *{Wancan, da Allah Yaso da Ya ci nasara a kansu (ba tare da yaki ba) kuma amma (Ya wajabta jihadi ne) domin Ya jarraba sashenku da sashe}*¹⁹, kuma Madaukakin sarki Ya ce: *{Kuma Mun sanya sashinku fitina ga sashi, shin kunayin hakuri ne?}*²⁰.

Mumini da musulmi ana jarrabashi da makiyinsa daga kafirai da munafukai da masu sabo, dan matsayarsa ya bayyana daga garesu da kira zuwa ga Allah, da horo da aikin alheri da kuma hani daga abin ki, da yaki, ko mika wuya da dawwama zuwa hutu, idan ta farkon ta kasance – itace: Kira zuwa ga Allah, da horo da aikin alheri da kuma hani daga abin ki, da yaki – to ya kasance akan alheri, kuma yayi nasara a jarrabawa, idan kuma ya kasance na biyun ne – shine: Mika wuya da dawwama a hutu, da rashin bijirowa mutane alhali su suna kan sharrinsu, da kuma rashin kiransu zuwa ga Allah, da rashin horo da aikin alheri da hani daga abin ki, da rashin yaki a tafarkin Allah, kawai ya mika wuya kuma ya dawwama a cikin hutu – to ya zama asara da rashin nasara a jarrabawa, Madaukakin sarki Ya ce: *{Mun sanya sashinku fitina ga sashi}*²¹, haka nan yake jarrabar mawadaci da talaka, Madaukakin sarki Ya ce: *{Kamar wannan ne Muka fitini sashensu da*

¹⁸ - Surat al-Furkan: Aya ta 20.

¹⁹ - Surat Muhammad: Aya ta 4.

²⁰ - Surat al-Furkan: Aya ta 20.

²¹ - Surat al-Furkan: Aya ta 20.

*sashe, domin su ce: ‘Shin wadannan ne Allah Yayi falala a kansu daga tsakaninmu?’ shin, Allah baShi ne Mafi sanin masu godiya (gareShi) ba*²².

Kafirai suna wulakanta talakawan musulmai, kuma suna cewa: Shin wadannan ne Allah Yayiwa baiwa a tsakaninmu?! Wadannan wasu mutane ne talakawa, babu komai a hannayensu, ta yaya zasu zama akan shiriya alhali mu kuma akan bata?! Mu mune masu dukiya, mune ma’abota dukiyoyi, mune ma’abota shugabanci ma’abota ra’ayi, kuma ma’abota kullawa da warwarewa, wadannan kuwa talakawa ne miskanai, amma a tare da hakan suke riya cewa su sunfi mu, kuma cewa su sune... *{Shin wadan ne wadanda Allah Yayi musu falala daga tsakanimu}*, Allah – Madaukakin sarki – Yana cewa: *{Shin yanzu baShi ne Mafi sani daga masu godiya ba}*, Allah – Mai girma da daukaka – baYa duba zuwa surorinku da dukiyoyinku, kadai Yana duba ne zuwa zukatanku da ayyukanku. Talaka mai godiya, wanda yayi imani da Allah, mai kwadayi a cikin alheri, wannan shine masoyin Allah – Mai girma da daukaka -, amma mai girman kai maiyiwa gaskiya dagawa, wanda aka sawa jiji da kai da dukiyarsa da kuma kansa da alfarmarsa, bai karbi gaskiya ba, to wannan baya daidai da komai a wurin Allah, duk da yana daidai da abu mai girma a gurinsa, to cewa shi baya daidai da komai a wurin Allah, Madaukakin sarki Ya ce: *{Shin wadannan ne Allah Yayi musu falala daga tsakaninmu}* Yana nufin: Wadannan sun samu shiriya banda mu; su a wannan halin na talauci da fako da bukata, mu mune mafi buwaya daga gare su, kuma mu mune mafiya girma daga gare su, wannan ne a riyawarsu; domin cewa abubuwan kiyastawa a wurinsu sune abubuwan kiyastawa na wadata da dukiya da alfarma, bawai abubuwan kiyastawa na zukata da ayyuka ba, amma abubuwan kiyastawa a wurin Allah – Mai girma da daukaka – sune zukata da ayyuka *“Sai dai yana duba zuwa zukatanku da ayyukanku”*, Allah – Mai girma da daukaka – Yana bada duniya ga wanda Yake so da wanda baYa so, sai dai cewa shi baYa bada wannan Addinin sai ga wanda Yake so, Madaukakin sarki – Ya ce: *{Haka nan Muka fitini sashinsu da sashi dan suce shin wadan nan ne wadanda Allah Yayi falala garesu daga tsakaninmu}*.

Haka nan daga mafi girman fitintinu fitinar rarrabuwa da sabani, da bayyanar kungiyoyi da jama’u, wannan yana daga mafi girman fitintinu, wannan wani abune wanda Annabi – tsira da amincin Allah su tabbata agare shi – ya bada

²² - Surat al-An’am: Aya ta 53.

labari game da shi, cewa shi – tsira da amincin Allah su tabbata agare shi – kamar yanda yake a cikin hadisin Irbad dan Sariya – Allah Ya yarda da shi - ya ce: Manzon Allah – tsira da amincin Allah su tabbata agare shi – yayi mana wa’azi wa’azi isasshe, zukata sukaji tsoro daga gareshi, kuma idanduna suka zubar da hawaye daga gareshi, sai muka ce: Ya Manzon Allah, kamar mai wa’azin mai bankwana, to kayi mana wasicci, ya ce: “Inayi muku wasicci da tsoron Allah, da ji da bi” ji da bi da da’a, yana nufin: Ga majibinta al’amura musulmai; dan abinda ke cikin hakan daga haduwar kalma, da karfin al’umma, da kwarjinin al’umma a gaban makiyansu, idan sun hadu karkashin jagoranta, kuma karkashin waliccinsu mumina, to cewa hakan yana sanyawa al’umma kwarjini da karfi. “Da ji da bi, koda bawa ne ya shugabance ku”, yana nufin: Kada ku wulakanta majibinta al’amari duk yanda yake, kai ku ji ku bi, muddin dai cewa yana umarni da biyayya ga Allah. “Cewa shi wanda ya rayu daga gareku zaiga sabani mai yawa” wannan labari ne daga gareshi – tsira da amincin Allah su tabbata agare shi – da afkuwar sabani tsakanin musulmai, kuma shi – tsira da amincin Allah su tabbata agare shi – baya furuci daga son rai, to babu makawa abinda tsira da amincin Allah su tabbata agare shi ya bada labari da shi sai ya afku ko a gaggauce ko a jinkirce, “Zaiga sabani mai yawa” baice: Zaiga sabani kawai ba, kai ya ce: Mai yawa, sannan tsira da amincin Allah su tabbata agare shi ya shirya zuwa ga abinda yake tseratarwa daga sharrin wannan sabanin, sai ya ce: “To na horeku da sunnata da sunnar halifofina shiryayyu masu shirya a bayana, kuyi riko da ita kuma ku riketa da turaman hakoranku, na haneku da fararrun al’amura, domin cewa dukkan fararren al’amari bidi’a ne, kuma dukkan bidi’a bata ne”, haka nan tsira da amincin Allah su tabbata agare shi – ya bada labari daga afkuwar sabani a ra’ayuyyuka da tinanuka, da mazahabobi da jama’u da kungiyoyi, sai dai cewa shi yayi wasicci a hakan da riko da Littafin Allah da sunnarsa – tsira da amincin Allah su tabbata agare shi – da abinda halifofinsa shiryayyu suke a kansa, to lallai hakan shine lamunin tsira ga wanda yayi aiki da shi, amma wanda hannunsa ya subuce daga sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi – da hanyar halifofi shiryayyu, to cewa shi zai bata tare da wadan nan kungiyoyin mabanbanta.

Tsira da amincin Allah su tabbata agare shi ya kasance yana fada a cikin hudubarsa da zancensa: “Lallai cewa” mafificin zance Littafin Allah, kuma mafi alherin shiriya shiriyar (Annnabi) Muhammad – tsira da amincin Allah su tabbata agare shi -, kuma mafi sharrin al’amura fararrunsu, dukkan bidi’a bata ce, kuma na

horeku da jama'a, domin cewa hannun Allah Yana tare da jama'a, wanda ya ware zai ware a cikin wuta", sai tsira da amincin Allah su tabbata agare shi ya bayyana sabubban tsira daga fitintinu sune: Riko da Littafin Allah, da riko da shiriyar Manzon Allah – tsira da amincin Allah su tabbata agare shi – da kiyayewa daga fararrun al'amura, "Lallai mafi alherin zance Littafin Allah, kuma mafi alherin shiriya shiriyar (Annabi) Muhammad – tsira da amincin Allah su tabbata agare shi -, kuma mafi sharrin al'amura fararrunsu" sannan ya ce: **"Na horeku da jama'a"**.

Wannan kuma suna daga sabubban tsira, cewa musulmi a lokacin bayyanar sabani da banbanci, da jama'u mabanbanta, yana kasancewa tare da jama'ar musulmai, jama'ar da ta kasance tana tafiya akan zanen Manzo – tsira da amincin Allah su tabbata agare shi -, kuma akan manhajin Manzo – tsira da amincin Allah su tabbata agare shi -, kada yayi tafiya akan hanyar ma'abota zance, ko ma'abota jayayya, ko 'yan bidi'a ko da sun anbaƙi kansu da sunaye masu kayatarwa masu yaudara, sai dai cewa su basa rudar ma'abota imani, ma'abota imani sunayin riko da abinda Manzo – tsira da amincin Allah su tabbata agare shi – yayi wasicci da shi: "Na horeku da jama'a" jama'ar musulmai, wannan misalin fadinsa ne – tsira da amincin Allah su tabbata agare shi – a cikin hadisin rarrabuwar al'umma, ya ce: "Yahudawa sun rabu kungiya saba'in da daya, Nasara sun rabu kungiya saba'in da biyu, wannan al'ummar zasu rabu kungiya saba'in da uku, dukkansu a cikin wuta (suke) sai daya" Aka ce: Waccece ya Manzon Allah? Ya ce: "Wanda yake akan abinda nake a kansa a yau da sahabbaina", wannan misalin fadinsa ne: "Na horeku da jama'a, domin cewa hannun Allah Yana tare da jama'a", jama'a: Sune wadanda suke akan abinda Manzo – tsira da amincin Allah su tabbata agare shi – da sahabbansa suke a kansa, koda sun kasance 'yan kadan ne, sharadin jama'a baya kasancewa su zama da yawa, kai daga sharadinsu su zama akan gaskiya, ko da 'yan kadan ne, yawa ba dalili ne na gaskiya ba, Madaukakin sarki: ***{Inda zakayi biyayya ga mafiya yawan wadanda ke cikin kasa zasu batar da kai daga tafarkin Allah, babu abinda suke bi sai zato}***²³.

Muddun dai suna bin zato to cewa su suna batarwa daga tafarkin Allah, koda sun kasance dubun dubata ne, ko dubunnan daruruwa ne, amma wanda yake akan gaskiya to cewa shi shine jama'a, kuma shine kungiya mai tsira abar taimako, kuma shine bangare abin taimako, muddin dai yana kan gaskiya koda ya kasance

²³ - Surat al-An'am: Aya ta 116.

daya ne ko kuma adadi kadan, sune kungiyar da ta tsira, kuma sune bangare abin taimako, kuma Ahlus Sunnah wal jama'a, kamar yanda Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce: “Wata kungiya daga al’ummata bazata gushe ba akan gaskiya suna masu rinjaye, wanda ya tabar da su bazai cutar da su da komai ba, ko wanda ya saba musu, har sai al’amarin Allah – Mai girma da daukaka - ya zo”, sai dai wannan yana bukatuwa zuwa ga hakuri. Kayi riko da abinda Manzo – tsira da amincin Allah su tabbata agare shi – yake a kansa, kuma kayi riko da abinda jama'a suke a kansa, kungiya wacce ta tsira, Ahlus Sunnah wal jama'a, yana bukatuwa zuwa ga hakuri, musamman ma dai a karshen zamani, domin cewa a karshen zamani mai riko da sunnar Manzo – tsira da amincin Allah su tabbata agare shi -, wanda ya lazimci jama'ar musulmai, zai gamu da tsanani mai girma, kamar yanda yazo a cikin hadisi (Cewa fitintinu zasu faru a karshen zamani, mai riko da Addininsa zai zama kamar mai riko da garwashin wuta ne, ko akan fagauniyar kaya), yana bukatuwa zuwa hakuri, tsira da amincin Allah su tabbata agare shi ya ce: “Mai riko da sunnata, a lokacin bacin al’ummata, yana da ladan hamsin” (sahabbai) suka ce: Daga cikinmu ko daga cikinsu ya Manzon Allah? Ya ce: “Kai daga cikinku” yana nufin: Daga sahabbai; domin cewa sahabbai sun kasance tare da Manzon Allah – tsira da amincin Allah su tabbata agare shi -, masu taimaka musu sun kasance da yawa ne, sai dai mai riko da sunnah a karshen zamani, da lokacin bayyanar fitintinu, bashi da mataimaka, kai mafi yawan mutane kishiyoyinsa ne, suna kunyatashi suna wulakanta shi suna kuskurantar da shi, to yana bukatuwa zuwa hakuri, saboda haka ne wannan ladan mai girma ya tabbata agare shi; saboda tabbatarsa a kan gaskiya a lokacin bayyanar fitintinu da yawan abubuwa masu bijirowa, kuma Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya siffanta su da: Baki, ya ce: “Aljanna ta tabbata ga baki, (sahabbai) suka ce: Suwaye su ya Manzon Allah? Ya ce: “Wadanda suke gyaruwa idan mutane suka baci”. A cikin wata riwayar: “Suke gyara abinda mutane suka bata”, wannan zai tsinkayar da mu a kan wani al'amari mai girma da zai faru a karshen zamani, to ya wajaba a kanmu mu roki Allah – tsarki ya tabbatar maSa Ya daukaka – tabbata da mutuwa a kan Musulunci, kuma ya wajaba a kanmu tare da hakan muyi kokari a sanin gaskiya da ma'abotanta, da kuma sanin karya da ma'abotanta; har mu zama tare da gaskiya tare da ma'abotanta, kuma mu kiyaya daga karya da ma'abotanta, hakan kadai yana bukatuwa ne zuwa fahimtar Addini.

Wannan baya yiwuwa daga jahili, kadai yana yiwuwa ne daga wanda Allah Ya azirtashi fahimtar Addini, da basira da ilimi mai anfani, wanda yake banbancewa tsakanin shiriya da bata da shi, da tsakanin bata da shiriya, da kuma tsakanin gaskiya da karya, tsira daga wadannan fitintinun masu girma mai wahala ne, alhali ku kuna gani a yanzu abinda duniya take amayarwa na fitintinu masu girma.

Daga fitintinun: Cewa duniya a yanzu ta kusanci juna, sai ya zama abinda yake faruwa a karshenta yana isa zuwa (daya) karshen nata da sauri, ana cirato abinda yake faruwa na sharri, da fasikanci da kuma sabo – ana ciratowa ta hanyar kafafen sadarwa na zamani a yanzu, har ya shiga cikin kullallun gidaje, kai har yana isa daji a sarari, a cikin gidajen gashi, ta hanyar kafafen sadarwar, suna kallonsa kamar su suna nan a wurin da ya faru a cikinsa. A’a kai zai iya zama ma yafi bayyana daga gurin da sharrin ya faru a cikinsa.

Wannan yana daga ibtila’i da jarrabawa, duniya a yanzu tana amayar da fitintinu, fitintinun sha’awowi, ya mamakin yawansu! da fitinun shubuhohi da bace-bace da musun samuwar Allah, ya mamakin yawan hakan! Dukkan wannan yana bijirowa ne zuwa duniya, mafi nisanta da gabashinta da yammacinta, kudancinta da arewacinta, sai dai wanda Allah Yaji kai – tsarki ya tabbatar maSa Ya daukaka -. Wannan ana bukatuwa ga mutum zuwa ga basira, yana bukatuwa zuwa riko da kewaye, yana bukatuwa zuwa sanin wadan nan cututtukan masu gangarowa, har ya nisanse su, amma mutumin da bashi da basira, bashi da ilimi, bashi da fikiyu, watakila zai dauki wannan cewa yana daga daukaka da kuma cigaba. Wasu daga cikinsu suna daukar wannan daga ni’imomi, kuma cewa wadannan hanyoyi ne na wayewa, da hanyoyi na wadata, baya sanin abinda wannan al’amarin ya boye na hadari, da abinda yake dauke da shi na sharri.

Al’amarin mai girma ne sosai, fitintinu a yanzu – kamar yanda kuke ganinsu – ana bijirowa mutane su, ana bijirowa zukata su, kamar yanda Manzon Allah – tsira da amincin Allah su tabbata agre shi – ya ce: “Za’a bijiro da fitintinu akan zukata maimaici- maimaici, duk zuciyar da aka cakuda mata su sai tayi mata gurbi bakin gurbi a cikinta, har ta wayi gari zuciya karkatacciya, bata sanin aikin alheri kuma bata kin abin ki, sai abinda ya dace da son ranta – ko – abinda ya cakuda da son ranta, duk zuciyar da tayi musunsu sai tayi mata farin gurbi, to wannan zuciya ce bazata cutar da ita ba muddin dai sammai da kasa (suna nan)”.

Fitintinu wadannan ana bijiro su a kan zukatan mutane, wace zuciya ce zata musa su? Sai dai zuciyar da zata musa su itace zuciyar masanin fikihi wanda yake neman fahimtar Littafin Allah – Mai girma da daukaka -, wanda yasan hukuncin Allah a cikin wannan al’amuran, amma jahili zasu iya yaudararsa, kuma za iya kawata masa su, yayi izinarsu cigaba ne da kayatarwa, kuma nisanta da su zai yi izina cewa yana daga wauta da koma baya kamar yanda suke cewa.

(Zance na) gaskiya: Shine cewa babu mai tsarewa daga wadan nan fitintinun sai abinda Allah – tsarki ya tabbatar maSa Ya daukaka - Ya sanya shi mai tsarewa daga garesu, shine Littafin Allah, da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -, Allah – Madaukakin sarki – Ya ce: *{Wani littafine Muka saukar da shi zuwa gareka dan ka fitar da mutane daga duffan (kafirci) zuwa hasken (Musulunci) da izinin Ubangijinsu zuwa hanyar Mabuwayi Abin godiya}*²⁴, kuma tsarki ya tabbatar maSa Ya daukaka Ya ce: *{Ku bi abinda aka saukar muku daga Ubangijinku kada ku bi wasu masoya koma bayanSa kadan ne abinda kuke wa’azantuwa}*²⁵, kuma tsarki ya tabbatar maSa Ya daukaka Ya ce: *{Lallai wannan alKur’anin yana shiriyarwa ga (hanya)mafi mikewa, kuma yana bayar da bushara ga muminai wadanda suke aikata ayyuka na kwara (cewa) lallai ne suna da wani lada mai girma. Kuma lallai ne wadanda basuyi imani da lahira ba, lallai Mun tanadar musu da wata azaba mai radadi}*²⁶.

Kuma tsarki ya tabbatar maSa Ya daukaka Ya fada a farkon Surat al-Bakara-wacce itace sura ta biyu a cikin Mushafi madaukaki – Madaukakin sarki Ya ce: Da sunan Allah Mai rahama Mai jin kai *{Allah ne Mafi sani da manufarsa da hakan. Wancananka Littafi babu kokwanto a cikinsa, shiriya ne ga masu tsoron Allah. Wadanda suke imani da gaibu kuma suke tsaida sallah kuma suke ciyarwa daga abinda Muka azirtasu. Wadanda suke imani da abinda aka saukar maka da abinda aka saukarwa wadanda ke gabaninka kuma suna sakankancewa da ranar lahira. Wadan nan suna kan shiriya daga Ubangijinsu, kuma wadannan sune masu rabauta}*²⁷, Allah Ya ambata a farkon wannan surar cewa wannan Alkr’anin shiriya ne ga masu tsoron Allah, ga masu tsoron Allah ne a kebanke, sannan Ya bayyana su, Ya bayyana suwaye masu tsoron Allah? *{Wadanda suke*

²⁴ - Surat Ibrahim: Aya ta 1.

²⁵ - Surat al-A’araf: Aya ta 3.

²⁶ - Surat al-Isra’i: Ayoyi ta 9-10.

²⁷ - Surat al-Bakara: Ayoyi na 1-5.

*imani da gaibu kuma suke tsaida sallah kuma suke ciyarwa daga abinda Muka azirtasu. Wadanda suke imani da abinda aka saukar maka da abinda aka saukarwa wadanda ke gabaninka kuma suna sakankancewa da ranar lahira}*²⁸. Sannan Yayi musu hukunci da rabauta da kuma shiriya, *{Wadannan suna kan shiriya daga Ubangijinsu, kuma wadan nan sune masu rabauta}*, sannan Ya ambaci sinfi na biyu: Sune kafirai, da sinfi na uku: Sune munafukai.

Allah – tsarki ya tabbatar maSa Ya daukaka – Ya ambata: Cewa mutane a bangaren wannan AlKur'anin sun kasu gida uku:

Kashi na farko: Wadanda sukayi imani da shi a zahiri da badini kuma sune: Masu tsoron Allah, kuma Allah Ya ambaci abinda Ya ambata daga siffofinsu.

Sannan Ya ambaci ***kashi na biyu:*** Sune wadanda suka kafirce da wannan littafin a zahiri da badini, sune kafirai, Madaukakin sarki Ya ce: *{Lallai wadanda suka kafirta daidai ne a kansu shin kayi musu gargadi ko bakayi musu gargadi ba baza suyi imani ba. Allah Yayi yumki a kan zukatansu da jin su, kuma akwai yana a kan ganinsu, azaba mai girma ta tabbata a garesu}*²⁹, wadan nan sun kafircewa AlKur'ani a badini da zahiri, sai Allah Yayi yumki akan zukatansu, dan ukuba garesu, sai suka wayi gari basa karbar gaskiya bayan haka.

Kashi na uku: Wadanda sukayi imani da AlKur'ani a zahiri kuma suka kafirce da shi a badini, su ne: Munafukai, Allah Ya ambaci ayoyi goma sha wani abu a cikinsu: Daga fadinSa – Madaukakin sarki -: *{Kuma akwai daga mutane wanda yake cewa: Munyi imani da Allah da ranar lahira alhali su ba muminani ba ne. Suna yaudarar Allah da wadanda sukayi imani}*...har zuwa fadinSa – Madaukakin sarki -: *{Kuma da Allah Ya so da sai Ya tafi da jinsu da gannansu, lallai ne Allah Mai iko ne akan dukkan komai}*³⁰.

Tabbataccen abu: Cewa Littafin Allah a cikinsa a kwai shiriya da haske, yana bukatuwa daga garemu zuwa ga lura, Madaukakin sarki Ya ce: *{Littafi ne Mun saukar da shi zuwa gareka dan su lura da ayoyinsa kuma dan ma'abota hankula su rinka yin tinani}*³¹, wanda yake son tsira daga wadan nan fititinun to ya wajaba a kansa ya koma Littafin Allah – Mai girma da daukaka -, wajibi ne ya

²⁸ - Surat al-Bakara: Ayoyi na 3-4.

²⁹ - Surat al-Bakara: Ayoyi na 6-7

³⁰ - Surat al-Bakara: Ayoyi na 8-20.

³¹ - Surat Saad: Aya ta 29.

komawa Littafin Allah, to ta yaya? Shin ya sanya shi a wurinsa? Ya sayi AlKur’ani ya sanya shi a wurinsa!!?

Wajibi ne a kansa ya karanta shi kuma yayi aiki da abinda ke cikinsa, shine tushe na farko ga shiriya da tsira daga sharruka a duniya da lahira, a cikin wannan AlKur’anin mai girma akwai lurarsa da shi, yawaitawa daga karanta shi, yawaitawa daga yin aiki da shi; dan ya zama mai kareka daga wadannan fitintinun da kuma sharruka.

Haka nan sunnar Manzo – tsira da amincin Allah su tabbata agare shi -; domin cewa ita tana fassara wannan AlKur’anin, kuma tana bayyana shi, tana bayaninsa, kuma tana nuni a kansa, kamar yanda Madaukakin sarki Ya ce: *{Kuma bayayin magana daga son zuciya. (Shi Alkur’ani) baizamo ba, face wahayi ne da akeyo masa}*³², Annabi – tsira da amincin Allah su tabbata agare shi – yana cewa: “Lallai ni mai bari ne a cikinku abinda idan kunyi riko da shi bazaku bata ba a bayana: Littafin Allah da sunnata”, wannan lamunin da amintakar daga fitintinu ga wanda yayi riko da su ne kawai.

(Annabi) tsira da amincin Allah su tabbata agare shi ya bada labari a cikin hadisai: “Lallai cewa za’a samu wasu fitintinu kamar yankewar dare mai duhu, mutum zai wayi gari yana mumini kuma ya maraita yana kafiri, kuma zai maraita yana mumini sai ya wayi gari yana kafiri, zai saida Addininsa da wata haja ta duniya”, zai saida Addininsa da wata haja ta duniya; Yana fifita duniya akan lahira sai yabi a makance tare da duniya: Zai bar sallah, zai hana zakka, zai sabawa Allah da ManzonSa, zai bi Shaidan da mataimakan Shaidan; sai ya saida Addininsa da wata haja ta duniya, muna rokon Allah lafiya daga wadan nan fitintinu masu girma.

Fitintinu suna tsananta, a duk lokacin da zamani ya jinkirta fitintinu za suyi tsanani, har manyan fitintinu masu biyewa juna su zo har zuwa tashin Alkiyama. Mutum yana rayuwa da fitintinu a cikin wannan duniyar, yana rayuwa da su musamman ma mutanen karshen zamani sune mafi yawan rayuwa da fitintinu, kuma fitintinu zasu kasance a zamaninsu mafi yawa; dan kusancin tashin Alkiyama da kuma karewar duniya.

Mutum yana rayuwa da fitintinu har a lokacin mutuwa. Mutum ana fitinarsa har a lokacin mutuwa, zai iyayin kyakkyawar cikawa, kuma zai iyayin mummunar

³² - Surat al-Najm: Ayoyi na 3-4.

cikawa muna neman tsarin Allah, haka nan ana fitinarsa har a kabari, idan aka ajiyeshi a cikin kabarinsa za'a fitine shi: Mala'iku biyu za suzo masa sai su zaunar da shi, kuma su tambaye shi: Waye Ubangijinka? Menene Addininka? Waye Annabinka? Samun tsira da tabewa suna tsayuwa ne akan amsawa. Idan ya ce: Allah ne Ubangijina, Musulunci Addinina, kuma Annabina Muhammad – tsira da amincin Allah su tabbata agare shi -, to cewa wani mai kira zaiyi kira: Cewa bawaNa yayi gaskiya to kuyi masa shinfida irin ta aljanna, kuma ku bude masa kofa zuwa aljanna, sai a bude masa aljanna, kuma kanshinta da dadinta su dinga zo masa, kuma ya dinga kallon masaukansa a cikin aljanna, yana cewa: Ya Ubangiji, Ka tashi alkiyama; har in koma wurin iyalaina da dukiyata, amma idan bai samu ikon amsawa ba to cewa shi zaice: Haa, a lokacin kowace tambaya yana cewa: Haa, bansani ba, naji mutane suna fadin wani abu sai na fadesh, yana aiki cikin wadatuwa da kuma imani, kawai ya kasance yana dacewa da mutane dan koyi kawai, ko dan kwadayin duniya, manafiki kuwa: Yana bayyanar da imani kuma yana boye kafirci, (zaice) naji mutane suna fadin wani abu sai na fade shi, alhali shi baya sani. Sai wani mai kira yayi kira: Cewa bawaNa yayi karya, kuyi masa shinfida ta wuta kuma ku bude masa kofa zuwa aljanna, sai a kuntata kabarinsa har sai hakarkarinsa sun saba, na farkon kuma sai a yalwata masa kabarinsa iya tsawon ganinsa, kuma yayi duba zuwa ga wurinsa a cikin wuta, kuma zaice: Ya Ubangiji, Kada Ka tashi alkiyama; dan ibtila'i da kuma jarrabawa har a cikin kabari.

Bawa dan Adam abin bijirawa ne ga fitintinu; a cikin rayuwarsa, da lokacin mutuwar, da kuma cikin kabarinsa, sai dai kamar yanda Allah – tsarki ya tabbatar maSa Ya daukaka – Ya ce: *{Allah Yana tabbatarwa wadanda sukayi imani akan magana tabbatacciya a cikin rayuwar duniya da kuma lahira kuma Yana batar da azzalumai, kuma Yana aikata abinda Yake so}*³³, kuma Madaukakin sarki Ya ce: *{Lallai wadannan da suka ce, 'Ubangijinmu, Shine Allah', sannan suka daidaita, mala'iku na sassauka garesu (a lokacin saukar ajalinsu suna ce musu), 'Kada kuji tsoro, kuma kada kuyi bakin ciki, kuma kuyi bushara da Aljanna, wadda kun kasance anayi muku wa'adi da ita. Mune masoyanku a cikin rayuwar duniya da kuma cikin lahira, kuma a cikinta (aljanna) kuna da abinda rayukanku ke sha'awa, kuma kuna da abinda kuke kira (a kawo muku) a cikinta}*³⁴, kuma Madaukakin sarki Ya ce: *{Gidajen*

³³ - Surat Ibrahim: Aya ta 27.

³⁴ - Surat Fussilat: Aya ta 30-32.

*aljannar zama, suna shigarsu, su da wadanda suka kyautatu daga iyayensu, da matansu da zuriyarsu. Kuma mala'iku suna shiga zuwa gunsu ta kowace kofa. (Sunace musu) Aminci ya tabbata a gareku saboda hakurin da kukayi, saboda haka madalla da gida na kkarshe (aljanna)}*³⁵, Yana nufin: Saboda hakurinku a kan Addininku, da kuma tabbatarku akan gaskiya a cikin rayuwar duniya, kun samu wannan girmamawar ne *{Aminci ya tabbata a gareku saboda hakurin da kukayi}*, basu tabbatar da wannan abun haka kawai ba, kadai sun tabbatar da shi ne dan sakamakon hakuri da kuma tabbata, da imani da Allah da ManzonSa, Madaukakin sarki Ya ce: *{Aminci ya tabbata a gareku saboda hakurin da kukayi, saboda haka madalla da gidan karshe (aljanna)}*.

Amma kafiri – muna nenman tsarin Allah – sai Allah – alherinSa ya yawaita kuma Ya daukaka – Ya ce game da shi: *{Kuma da zaka gani, a lokacin da mala'iku suke karbar rayukan wadanda suka kafirta, suna dukan fuskokinsu da duwawunsu, kuma suna cewa: ‘Ku dandani azabar gobara. Wancan saboda abinda hannayenku suka gabatar ne: Kuma lallai ne Allah bai zama Mai zalunci ga bayinSa ba}*³⁶, da kuma fadinSa – Madaukakin sarki -: *{Kuma da ka gani, a lokacin da azzalumai suke cikin mayen mutuwa, kuma mala'iku suna masu shinfida hannayensu, (suna ce musu) ‘Ku fito da rayukanku da kanku: A yau ana saka muku da azabar wulakanci saboda abinda kuka kasance kuna fadar wanin gaskiya ga Allah, kuma kun kasance kuna yin girman kai daga ayoyinSa. Hakika kunzo mana daidai, kamar yadda Muka halicceku a farkon lokaci. Kuma kun bar abinda Muka mallaka muku a bayan bayayyakinku, kuma baMu ga masu cetanku a tare daku ba, wadanda kuka riya cewa lallai ne su a cikinku masu tarayya ne. Lallai ne hakika dangantakar dake tsakaninku ta yanke, kuma abinda kuka kasance kuna riwaya ya bace muku}*³⁷.

Mutum yana rayuwa da fitintinu har zuwa karshen kiftawar idonsa daga rayuwarsa, kai a lokacin sanyashi ma a cikin kabarinsa, al'amarin yana bukatuwa zuwa himmatuwa, fitintinun masu girma ne, tsira a farko tukuna da yin riko ne da Littafin Allah da sunnar ManzonSa, sai dai riko da Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – baya tabbata sai da fahimtar Addinin Allah – Mai girma da daukaka -, fahimtar Addinin Allah baya

³⁵ - Surat al-Ra'ad: Aya ta 23-24.

³⁶ - Surat al-Anfal: Aya ta 50-51.

³⁷ - Surat al-An'am: Aya ta 93-94.

tabbata haka kawai da tatsuniyoyi, kamar yanda Madaukakin sarki Ya ce: **{Kuma daga cikinsu akwai jahilai, wadanda basu san Littafi ba, sai dai burace-burace, kuma zato kawai sukeyi}**³⁸.

Ilimi baya samuwa da yawan karatu ko yawan littattafai, ko yawan bita, ilimi baya samuwa da wannan. Kawai ilimi yana samuwa ne ta hanyar neman ilimi ga ma'abota ilimi, da kuma karbar ilimi daga malamai.

Ilimi sai da karba (daga malamai) bawai kawai zuwa yakeyi ba, kamar yanda wasu daga mutane suke zato a yau, sashin mutane a yau suna mallakar littattafai, suna karanta littattafan hadisi, da Jarhi da Ta'adil, da tafsiri, da kaza da kaza, suna riya cewa su da haka ne zasu samu ilimi. A'a wannan wani ilimi ne wanda ba'a ginashi akan wani tushe ba, ko akan wasu ka'idoji ba; domin cewa shi bai karba daga ma'abota ilimi ba, to babu makawa daga zama a halkokin zikiri da kuma ajujuwan karatu a wurin masana fakihai kuma malamai, kuma babu makawa daga hakuri akan neman ilimi.

Wanda bai dandani kaskancin neman ilimi ba wani lokaci

To ya kwankwadi kofin jahilci tsawon rayuwarsa

Babu makawa daga hakuri, ilimi baya samuwa da karatu, kuma baya samuwa haka kawai, kadai yana samuwa ne da karba ga hannayen malamai na gari, fakihai masana, wadanda suke gani da Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -.

Babu makawa daga shiga cikin tsarin neman ilimi, kuma babu makawa daga karbar ilimi daga kofofinsa da kuma shiga ta kofofin, kamar yanda Madaukakin sarki Ya ce: **{Kuma baya daga cikin aikin da'a kujewa gidaje ta bayansu: sai dai mai aikin da'a shine wanda yayi takawa. Kuma kujewa gidaje daga kofofinsu}**³⁹. Ilimi yana da kofofi, kuma yana da madaukansa, yana da masu sanar da shi, to babu makawa – yaku 'yan uwa – daga shigarku halkokin karantarwa, daidai ne sun kasance a cikin masallatai ne, ko a cikin makarantu, ko a cibiyoyin ilimi, ko a kwalejoji. Muhimmi dai kawai shine ka karbi ilimi daga malamai, muddin dai (malaman) suna nan kuma muddin dai akwai dama.

³⁸ - Surat al-Bakara: Aya ta 78.

³⁹ - Surat al-Bakara: 189.

Amma mu rarrabu kowa ya zauna a daki, yayi laburare yana bita a cikinsa; alhali shi baiyi gini akan tushe ba, kuma bai koyi ka'idojin ilimi ba, to wannan zai tozarta ne, to babu makawa daga neman fahimtar Addinin Allah ta hannayen masana fikihi.

Kamar haka – kamar yanda mukayi nuni – daga sabubban tsira: Lazimtar jama'ar musulmai, da nisanta daga dangantaka zuwa ga kungiyoyi da jama'u wadanda suka saba ga abinda magabatan wannan al'ummar na gari suke a kansa; domin cewa Manzon Allah – tsira da amincin Allah su tabbata agare shi – yana fada a kungiyar da ta tsira: “Sune wadanda suke akan abinda nake a kansa a yau da sahabbaina”, Allah – Madaukakin sarki – Yana cewa: *{Magabata na farko daga Muhajirun da Ansar da wadanda suka bisu da kyautatawa, Allah Ya yarda da su suma sun yarda da Shi, kuma Ya tanadar musu gidajen aljanna; Koramu suna gudana a karkashinsu, suna madawwama a cikinsu har abada. Wancan ne babban rabo mai girma}*⁴⁰, wadanda suka bisu da kyautatawa: Sunbi wadanda suka rigaya na farko, kuma Madaukaki Yana cewa: *{Wadanda sukazo a bayansu}*⁴¹. Yana nufin: Bayan Muhajirun da Ansar *{Wadanda sukazo a bayansu suna cewa ya Ubangijinmu Ka gafarta mana da ‘yan uwanmu wadanda suka rigayemu da imani kuma kada Ka sanya wani gilli a cikin zukatanmu ga wadanda sukayi imani ya Ubangijinmu lallai Kai Mai rangwami ne kuma Mai rahama}*.

Amma idan mutum ya ware tare da kungiyoyin da suka saba, kuma ya zama yana zagin sahabbai, ko yana jahilantar da malamai, ko yana jahilantar da shugabanni ko yana maida su masu galadi, to wannan bazai kai ko ina ba sai zuwa ga bata sai dai idan Allah Ya riskar da shi da rahamarSa, ya tuba zuwa ga Allah, ya koma zuwa ga jama'ar musulmai da kungiya wacce ta tsira, a can babu wani abu sai kungiya daya kuma itace mai tsira, Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce a cikin hakkin kungiyoyi saba'in da uku: “Dukkansu ‘yan wuta ne”, kuma kasancewarsu a cikin wuta yana sabawa da sabanin nisantarsu daga gaskiya, daga cikinsu akwai wanda yake kafiri ne, daga cikinsu akwai wanda yake batacce ne, daga cikinsu akwai wanda fasiki ne, muhimmi dai shine cewa kowanne daga cikinsu anyi masa alkawari da wuta sai kungiya daya, suka ce: Waccece ya Manzon Allah? Ya ce: “Wanda yake akan abinda nake a kansa a yau

⁴⁰ - Surat al-Taubah: Aya ta 100.

⁴¹ - Surat al-Hashr: Aya ta 10.

da sahabbaina”, hanyar daya ce kuma jama’ar daya ne, Madaukakin sarki Ya ce: **{Lallai wannan tafarkiNa ne madaidaici}**⁴², hanya ce daya kawai, Madaukakin sarki Ya ce:: {Lallai wannan tafarkiNane yana madaidaici to kubi shi, kada kubi hanyoyi sai su rarraba ku}, batattun hanyoyi suna da yawa basu da adadi, a yanzu kana ganin kungiyoyi da jama’u masu yawa basu da wani adadi, sai dai jama’a ma’abota sunnah da jama’a to daya ce, tun daga zamanin Annabi – tsira da amincin Allah su tabbata agare shi – har zuwa lokacin tashin alkiyama, kamar yanda tsira da amincin Allah su tabbata agare shi ya ce: “Wata kungiya daga al’ummata bazata gushe ba akan gaskiya suna masu rinjaye, wanda ya tabar da su baya cutar da su ko wanda ya saba musu har sai al’amarin Allah yazo” Eh, a can za’asamu wanda zai wulakantar da sha’aninsu, wanda zai jahilantar da su, wanda zai rafkanar da su, wanda zaice: Wadannan wasu mutanene na gari, sai dai basa sanin waki’i ne kawai kuma basu san kaza ba. Dukkan wannan yana wajaba a kan musulmi kada ya juya zuwa gareshi “Sune wanda yake akan irin abinda nake a kansa a yau da sahabbaina”, babu tsira sai da wannan: (shine) Lazimtar jama’ar musulamai.

“Na horeku da jama’a, domin cewa lallai hannun Allah Yana kan jama’a”, Annabi – tsira da amincin Allah su tabbata agare shi – a sama da hadisi daya ya kwadaitar da mu akan mu zama tare da jama’a masu riko da tafarkin Annabi – tsira da amincin Allah su tabbata agare shi – da tafarkin sahabbansa, da tafarkin magabatan wannan al’ummar; domin cewa magabatan wannan al’ummar sune mafi sani kuma mafi kusanci zuwa ga gaskiya daga wadanda sukazo a bayansu; saboda haka ne (Annabi) – tsira da amincin Allah su tabbata agare shi – yayi yabo ga zamaninnika uku ko hudu, ya ce: “Mafi alherinku zamanina, sannan wadanda suke binsu, sannan wadanda suke binsu”, maruwaicin hadisin ya ce: Bansani ba bayan zamaninsa shin ya ambaci zamani biyu ne ko uku. Sannan tsira da amincin Allah su tabbata agare shi ya bada labarin cewa al’amari zai canja bayan wadannan zmaninnikan, kuma lallai cewa al’amari abinda zai faru zai faru a cikinsa, hakika abinda tsira da amincin Allah su tabbata agare shi ya bada labari da shi ya afku, bayan karewar lokacin zamaninnika ababen fifitawa abinda ya faru ya faru na fitintinu ya faru a cikin wannan al’ummar, da kuma abubuwan da suka shigo, da kuma mazahabobi mabanbanta, babu wanda ya wanzu akan gaskiya sai jama’ar musulmai wadanda sukayi riko da abinda magabata na gari suke a kansa, da kuma masu da’awar jaddada (Addini) wadanda suke jaddada wannan Addinin ga wannan

⁴² - Surat al-An’am: Aya ta 153.

al’ummar, da wanda ya bisu kuma yayi tafiya akan hanyarsu, wannan yana daga ni’imomin Allah cewa alheri ana samunsa, duk yanda sharri ya yawaita to lallai cewa alheri za’a sameshi; saboda cewa wanda yayi nufinsa ya koma zuwa gare shi, kuma saboda hujjar Allah – Madaukaki – ta tsayu akan halittarSa, a duk lokacin da fitintinu suka yawaita a duk lokacin sharruka suka yawaita, sai dai cewa gaskiya tana nan, godiya ta tabbata ga Allah.

Bama cewa: Lallai al’ummar Musulunci bata nan, kamar yanda wasu marubuta suke fada, ko wasu masu huduba, al’ummar Musulunci tana nan, godiya ta tabbata ga Allah “Wata kungiya bazata gushe ba daga al’ummata a kan gaskiya suna masu rinjaye” sai dai sha’anin (yana kasancewa ne) da komawa zuwa gareta da kuma shiga cikinta.

Muna rokon Allah – Mai girma da daukaka – Ya sanya mu da ku daga wadanda suke sanin gaskiya suke aiki da ita kuma suke riko da ita.

Nugdah ta karshe a cikin mauru’in da ta rage: Itace daga sabubban tsira daga fitintinu – kuma – shine yawan addu’a, musulmi ya yawaita addu’ar cewa Allah Ya kareshi daga fitintinu, hakika (Annabi) tsira da amincin Allah su tabbata agare shi ya ce: “Ku nemi tsarin Allah daga fitintinu, abinda ya bayyana daga garesu da abinda ya boyu”, kuma (Annabi) tsira da amincin Allah su tabbata agare shi – ya kasance a cikin tahiyar karshe yana neman tsarin Allah daga abubuwa hudu: Daga azabar Jahannama, da azabar kabari, da fitinar rayuwa da mutuwa, da fitinar Masihul Dajjal”.

To yana wajaba akan musulmi ya yawaita addu’a: Allah Ya kareshi daga sharrin fitintinu, abinda ya bayyana daga garesu da abinda ya boyu, kuma yayiwa Allah – tsarki ya tabbatar maSa Ya daukaka – naci ya yawaita addu’a, domin cewa Allah – tsarki ya tabbatar maSa Ya daukaka – Makusanci ne Mai amsawa, wanda ya fake gareShi Zai kareshi, wanda ya nemi tsarinSa Zai tsareshi, wanda ya rokeShi za’a amsa masa, Shi – tsarki ya tabbatar maSa Ya daukaka – Yana sauka kowane dare zuwa saman duniya har sai daya bisa uku na dare na karshe ya wanzu, sai Ya ce: Shin akwai mai tambaya in bashi, shin akwai mai addu’a in amsa masa, shin akwai mai neman gafara in gafarta masa, hakika Ya bude kofarSa – tsarki ya tabbatar maSa Ya daukaka – ga masu tambaya, dare da rana, sai dai wannan kari ne, karin dama ce Allah Yana bada ita ga bayinSa; dan jin kai garesu.

Musulmi ya yawaita rokon Allah – Mai girma da daukaka – a kowane lokaci, musammanma a cikin mafifitan halaye, da lokuta mafifita, halaye mafifita; kamar sujjada, tsira da amincin Allah su tabbata agare shi ya ce: “Amma sujjada to ku yawaita addu’a a cikinta, ya cancanta a amsa muku”, kuma tsira da amincin Allah su tabbata agare shi ya ce: “Mafi kusancin abinda bawa yake kasancewa daga Ubangijinsa alhali shi yana mai sujjada, to ku yawaita addu’a”, ko kamar yanda tsira da amincin Allah su tabbata agare shi ya ce, kuma da a cikin mafifitan lokuta misali: Karshen dare – sulusin dare na karshe – da karshen Sa’a daga ranar Juma’a, da bayan salloli.

Mutum ya yiwa Allah naci kada ya rafkana, kada ya rafkana daga addu’a. Musamman ma dai neman tsira daga fitintinu; domin cewa shi idan ya kubuta daga fitintinu to cewa shi ya kubuta daga dukkan sharri, idan ya kubuta daga fitintinu to Addininsa ya kubuta, idan Addininsa ya kubuta to karshensa ya kubuta.

A kowane hali dai: Fitintinu suna da yawa kuma nau’ika ne, masu kira zuwa fitintinu kuma suna yawaita, suna koyarwa kuma ana koyar da su, kamar yanda tsira da amincin Allah su tabbata agare shi ya ce: “Mutane ne daga fatarmu suna magana da yarukanmu”, masu kira zuwa fitintinu suna magana da yarukanmu, kuma mafi yawancinsu daga fatarmu ne daga larabawa ne, ko daga makusantanmu ne.. To yana wajaba akan mutum ya kiyaye kada ya rudu. Dukkan wanda yayi kira zuwa ga bata ko sabawa al-Qur’ani da sunnah to ka kiyaye shi, koda ya kasance mafi kusancin mutane gareka ne, kuma tsira da amincin Allah su tabbata agare shi ya bada labarin cewa hanyoyin da suka sabawa hanyar Allah akwai wani Shaidani akan kowace hanya da yake kiran mutane zuwa gareta, Shaidanun mutane, da Shaidanun aljanu suna kira zuwa ga bata, Madaukakin sarki Ya ce: **{Wadancananka suna kira zuwa ga wuta, Allah Yana kira zuwa ga aljanna}**⁴³. Shaidan yana kiran jama’arsa dan su zama daga ‘yan wuta, akwai masu kira a can ya wajaba a kanmu mu kiyayesu, kuma mu kiyaye daga shubuhohinsu, yana wajaba a kanmu mu koma zuwa Littafin Allah da sunnar ManzonSa, da kuma ma’abota ilimi; mudinga tambaya kan abinda ya rikice mana (na Addini), Madaukakin sarki Ya ce: **{Ku tambayi ma’abota sani in kunkasance bakwa sani}**⁴⁴, mu muna rokon Allah a cikin kowace raka’a daga sallarmu lokacin da muke karanta Fatihatul Kitab wacce ita rukuni ce daga rukunan sallah, karantata

⁴³ - Surat al-Bakara: Aya ta 221.

⁴⁴ - Surat al-Nahl: Aya ta 43, da Surat al-Anbiya: Aya ta 7.

rukunine daga rukunan sallah, Allah – Madaukakin sarki – Ya ce: *{Ka shiryyar da mu hanya madaidaiciya. Hanyar wadanda Kayi ni'ima garesu ba wadanda akayi fushi a kansu ba ba kuma batattuba}*⁴⁵.

Muna rokonSa Ya shiryyar da mu hanya madaidaiciya, kuma Ya nisantar damu hanyar wadanda akayi fushi a kansu, da hanyar ma'abota bata, wadanda akayi fushi akansu: Sune malaman da basa aiki da iliminsu, batattu kuma: Sune wadanda suke aiki bada ilimi ba. Wadanda akayiwa ni'ima kuma: Sune ma'abota ilimi da aiki, sune wadanda Allah Ya fada a cikinsu: *{Wanda yabi Allah da wannan Manzo to wadannan suna tare da wadanda Allah Yayi ni'ima garesu sune Annabawa da siddikai da shahidai da salihai kuma madalla da wadannan abokanai}*⁴⁶.

Wanda aka datar ga hanyar Allah to abokanan zamansa sun zama wadancan zababbun, wanda ya baude daga hanyar Allah to wadanda akayi fushi a kansu da batattu sun zama abokanan zamansa, muna rokon Allah lafiya.

A nan akwai wata kalma (wacce) jagoran gidan hijira Malik dan Anas – Allah Yayi masa rahama - ya fadeta, kuma ita kalma ce mai girma yana kamata ga musulmi ya lura da ita, kuma yayi nazarinta, Allah Yayi masa rahama ya ce: (Babu abinda zai gyara karshen wannan al'ummar sai abinda ya gyara na farkonta).

Menene abinda ya gyara na farkonta? Shine Littafin Allah da sunnah, da bin Manzo – tsira da amincin Allah su tabbata agare shi -, haka nan karshen wannan al'ummar lokacin da sharri da bata da kungiyoyi da jama'u suka yawaita, babu abinda zai gyarata sai abinda ya gyara jama'ar farko, kuma shi yana nan godiya ta tabbata ga Allah, abinda ya gyara jama'ar farko yana nan a hannunmu, shine Littafin Allah, da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -, da komawa zuwa ga malamai wadanda suka kebanta da Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – dan su bayyana mana abinda ya rikitar a kanmu.

Ina fadin maganata wannan, kuma ina neman gafarar Allah gareni da ku, kuma ina rokon Allah Ya shiryyar da mu da ku hanya madaidaiciya, kuma Ya

⁴⁵ - Surat al-Fatiha: Aya ta 6-7.

⁴⁶ - Surat al-Nisa'i: Aya ta 69.

nisantar da mu da ku hanyar wadanda akayi fushi a kansu da kuma batattu daga ‘yan wuta.

Allah Yayi dadin tsira Yayi aminci ga Annabinmu Muhammad, da alayensa da sahabbansa baki daya.

**TA'ALIKIN BABBAN MALAMI SHEIKH
ABDUL'AZIZ BN ABDALLAH BN BAZ
AKAN LACCAR (FAHIMTAR ADDINI)**

Godiya ta tabbata ga Allah Shi kadai, tsira da aminci su tabbata ga wanda babu wani Annabi a bayansa, da alayensa da sahabbansa, da wanda ya shiriya da shiriyarsa.

Bayan haka:

Hakika kunji wannan laccar mai tsada wacce ma'abocin falala babban malami: Saleh bn Fauzan yayita a take mai girma wanda ya cancanci kulawa, shine taken fahimtar Addini, da tafiya akan hanyar magabatan al'umma daga sahabbai da mabiyansu da kyautatawa, da karbar hakan daga ma'abota ilimi da imani daga Ahlus Sunnah wal jama'a.

Hakika ya kyautata kuma ya fa'idantar – Allah Ya ninka sakamakonsa – kuma ya bayyanar da abinda bayaninsa yake kamata a wannan bigiren, dukkan mumini namiji da dukkan mumina mace a cikin wannan duniyar suna cikin mafi tsananin bukatuwa zuwa fahimtar Addini da lura; har ya san hukuncin Allah a cikin dukkan ayyukan mukallafai, kuma har yayi tafiya akan basira, babu wata hanya zuwa ga hakan sai da fahimtar Addini: Da kulawa da Littafin Allah, da sunnar ManzonSa – tsira da aminci su tabbata agare shi -, kamar yanda wadanda ke gabanmu daga sahabbai da wadanda ke bayansu suka fahimta.

Hanyar azirta da hanyar tsira: Shine hanyar da muminan da suka gabata daga sahabban Annabi – tsira da amincin Allah su tabbata agare shi - da mabiyansu da kyautatawa suka shigeta, kamar yanda Allah – Madaukaki – Ya ce: ***{Kuma lallai wannan ne tafarkina mikakke sai kubi shi, kada kubi wasu hanyoyi daban sais u rabaku daga hanyarSa, wannan ne abinda (Allah) Yake yi muku wasiyya da shi, tsammaninku kuna yin takawa}***⁴⁷, to hanyar Allah: Shine ilimi da aiki, shine sanin Littafin Allah da sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi – da aiki da su, wannan shine ilimi, kuma wannan shine hanya, wannan shine shiriya, wannan shine Musulunci, wannan shine aikin alheri, wannan shine takawa, saboda haka ne tsarki ya tabbatar maSa Ya daukaka Ya ce a cikin Surat al-Fatiha:

⁴⁷ - Surat al-An'am: Aya ta 153.

{Ka shiryyar damu hanya madaidaiciya}⁴⁸, Ubangijinmu Ya sanar da mu mu nemi wannan al’amarin, mu nemi shiriya zuwa hanya madaidaiciya daga gareShi, kuma hanyarSa madaidaiciya: Shine sanin abinda ManzonSa yazo da shi, da kuma aiki da hakan. ***{Ka shiryyar da mu hanya madaidaiciya. Hanyar wadanda Kayi ni’ima a kansu}***, Ya fassara shi da fadinSa: ***{Hanyar wadanda Kayi ni’ima a kansu}***, sune: Ma’abota sanin abinda Allah da ManzonSa suka fadeshi, kuma ma’abota aiki da hakan, sune sahabbai: Sahabban Annabi – tsira da amincin Allah su tabbata agare shi -, sannan wadanda ke bayansu daga masu binsu da kyautatawa, a kan shugabancinsu zamaninnika uku: Zamanin sahabbai, sannan zamanin tabi’ai, sannan masu bin tabi’ai; saboda fadinsa – tsira da amincin Allah su tabbata agare shi -: “Mafi alherin mutane zamanina, sannan wadanda suke binsu, sannan wadanda suke binsu” karanta hadisin.

Babu wata hanya zuwa sanin wannan al’amarin sai da fahimtar Addini, da kulawa da al-Qur’ani mai girma da sunnah abar tsarkakewa, da karbar hakan daga ma’abota ilimi wadanda suka bi Littafi da sunna suka girmamasu, kuma sukayi tafiya a kansu.

Ilimi (shine): Allah – Mai girma da daukaka – Ya ce, kuma ManzonSa – tsira da amincin Allah su tabbata agare shi – ya ce, kuma sahabbai sune, ilimi bai zama: Ra’ayin wane da ra’ayin wane ba, kuma babu makawa daga karbar ilimi daga Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -, da kuma madauka wannan ilimin sune Ahlus Sunnah wal jama’a, masu tafiya akan hanyar sahabbai da masu binsu da kyautatawa.

Saboda haka ne Madaukakin sarki Ya ce: ***{Ka shiryyar da mu hanya madaidaiciya. Hanyar wadanda Kayi ni’ima a kansu}***⁴⁹, sannan ya bayyana wasu batattun hanyoyin da kiyayesu yake wajaba, sai ya ce: ***{Ba wadanda akayi fushi a kansu ba ba kuma batattu ba}***, wadanda akayi fushi a kansu: Sune wadanda suka san gaskiya amma suka baude daga garet; kamar Yahudawa da masu kama da su, batattu kuma: Sune wadanda sukayi tafiya akan jahilci da bata ba tare da ilimi ba; kamar Nasara da wasunsu, wadanda kuma akayiwa ni’ima da mumina na gaskiya, Ahlus Sunnah wal jama’a, kuma kungiyar da ta tsira: Sune wadanda suka san gaskiya kuma sukayi aiki da ita; da dalilanta na shari’a daga Littafin Allah da

⁴⁸ - Surat al-Fatiha: Aya ta 6.

⁴⁹ - Surat al-Fatiha: Aya ta 6-7.

sunnar ManzonSa – tsira da aminci su tabbata agare shi -, wadannan sune Ahlus Sunnah wal jama’a, kuma sune ma’abota hanya madaidaiciya, sune wadanda akayi ni’ima agaresu, sune jama’a ababen taimako har zuwa ranar alkiyama, sune abin nufi a cikin fadinSa: *{Wanda yabi Allah da Manzo to wadannan suna tare da wadanda Allah Yayi ni’ima garesu sune Annabawa da siddikai da shahidai da salihai kuma madalla da wadan nan abokai}*⁵⁰, kuma abin nufi a cikin fadinSa – Madaukaki -: *{Lallai mutanen kirki suna cikin ni’ima}*⁵¹, kuma sune abin nufi a cikin fadinSa – Madaukakin sarki -: *{Bawai aikin da’a shine ku juyar da fuskokinku wajen gabas da yamma, kuma amma aikin da’a shine ga wanda yayi imani da Allah da ranar lahira da mala’iku da littattafa da Annabawa, kuma ya bayar da dukiya akan yana sonta, ga dangi da marayu da matalauta da dan hanya da masu rook (bias larura), da ‘yantar da bayi, kuma ya tsayar da sallah, ya bayar da zakka, da masu cika alkawarinsu idan sun kulla alkawarin, da masu hakuri a cikin tsanani da cuta da lokacin yaki, wadannan sune sukayi gaskiya, kuma wadannan sune masu takawa}*⁵².

Wajibi akan dukkannin musulmai – maza da mata - shine tafiya akan wannan hanyar, da fahimtar Addini a cikin Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -, daga hanyar malaman gaskiya, misalin abinda Malik dan Anas – Allah Yayi masa rahama – limamin gidan hijira a zamaninsa ya fadi wata kalmar da ya fadeta kunjita, kuma ma’abota ilimi suka bishi, sai ma’abota ilimi suka fadeta a bayansa itace: (Babu abinda zai gyara karshen wannan al’ummar sai abinda ya gyara na farkonta), abinda ya gyara na farkonta: Shine rikonsu da Littafin Allah, da sunnar Manzon Allah – tsira da aminci su tabbata agare shi -, da kuma tafiyarsu akan haka, da wasicci da hakan, da taimakekeniya a cikin hakan, wannan shine abinda sukayi tafiya a kansa, kuma shine abinda Allah Ya gyarasu da shi, kuma babu abinda zai gyara na karshensu sai hakan.

A cikin hadisin Huzaifa – Allah Ya yarda da shi – wanda mai lacca sheikh Saleh yayi nuni zuwa gareshi ya tambayi Manzon Allah – tsira da amincin Allah su tabbata agare shi – game da shi, Allah Ya yarda da shi ya ce: Mutane sun kasance suna tambayarsa game da alheri, ni kuma na kasance ina tambayarsa game da

⁵⁰ - Surat al-Nisa’i: Aya ta 69.

⁵¹ - Surat al-Infidar: Aya ta 13.

⁵² - Surat al-Bakara: Aya ta 177.

sharri; dan tsoron kar ya riskeni, na ce: Ya Manzon Allah, mu mun kasance a cikin Jahiliyya da sharri, sai Allah Yazo mana da wannan alherin, shin a bayan wannan alherin akwai wani sharrin? Ya ce: “Eh” sai na ce: Shin kuma a bayan wannan sharrin akwai wani alherin? Ya ce: “Eh, kuma a cikinsa akwai kura” na ce: Menene kurar? Ya ce: “Wasu mutanene da suke sunnantuwa ba tare da sunnata ba, kuma suke shiriya ba tare da shiriyata ba zaka sani daga garesu kuma zakayi inkari”, zaka san wasu abubuwa kuma zakayi inkarin wasu abubuwa, sai na ce: Shin bayan wannan sharrin akwai wani alheri? Ya ce: “Eh, wasu masu kira ne akan kofofin Jahannama, wanda ya amsa musu zasu jefashi a cikinta”, na ce: Ya Manzon Allah, ka siffanta mana su, ya ce: “Wasu mutanene daga mu suke, kuma suna magana da yarukanmu”, sune masu kira akan kofofin jahannama, yaruka na larabci, kuma wasu daban suna fassarasu zuwa wasu yarukan daban, na ce: Ya Manzon Allah, me zaka umarceni idan hakan ya riskeni? Ya ce: “Ka lazimci jama’ar musulmai da shugabansu”, jama’ar musulmai: Wadanda sukayi tafiya akan hanyar sahabbai, sune wadanda (Annabi) tsira da amincin Allah su tabbata agare shi ya siffanta su da abinda ya gabata, ya ce: Nace: Idan basu da jama’ar kuma babu shugaba fa? Ya ce: “Ka nisanci wadancan kungiyoyin gaba dayansu, koda zakayi cizo akan tushen bishiya har mutuwa ta riskeka alhali kai kana akan haka” Bukahri da Muslim ne suka ruwaito shi a cikin ingantattun litattafai biyu. Kuma Amr dan Maimun – babban tabi’i - ya tambayi Abdullahi dan Mas’ud – Allah Ya yarda da shi – game da jama’a, sai Abdullahi ya ce masa: (Jama’a: Abinda ya dace da gaskiya, koda kai kadai ne), idan ka dace da gaskiya koda kai kadaine to kaine jama’a, jama’a: Abinda ya dace da gaskiya koda kai kadai ne, jama’a: Sune masu riko da Littafin Allah da sunnar ManzonSa, kuma suna tafiya akan hanyar magabata na gari; daga sahabban Annabi – tsira da amincin Allah su tabbata agare shi – da mabiyansu da kyautatwa, sune kungiya abar taimako, kuma sune kungiyar data tsira wacce Annabi – tsira da amincin Allah su tabbata agare shi – ya ce a cikin sha’aninta: “Al’ummata zata rabu kungiya saba’in da uku dukkansu ‘yan wuta ne sai daya” akace: Waccece ya Manzon Allah? Ya ce: “Abinda nake a kansa da sahabbaina”, a cikin wata riwayar daban ya ce: “Sune jama’a”, itace jama’a, kungiyar da ta tsira; domin cewa itace wacce ta hadu akan gaskiya kuma tayi tafiya a kanta, tun daga zamaninsa - tsira da amincin Allah su tabbata agare shi – da kuma bayansa, wadannan sune kungiyar da ta tsira, kuma abin nufi a cikin fadinsa – Mai girma da

daukaka -: *{W annan shine tafarkina mikakke to sai kubishi, kuma kada kubi wasu hanyoyi daban sai su rabaku da hanyarSa}*⁵³, kuma yazo a cikin hadisi ingantacce daga Ibnu Mas’ud – Allah Ya yarda da shi – ya ce: Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya zana mana wani zane madaidaici, kuma ya ce: “Wannan shine tafarkin Allah”, sannan ya zana wasu zane-zane daga damansa da kuma hagunsa ya ce: “Wadannan hanyoyi ne, kuma akan kowace hanya daga cikinsu akwai Shaidanin da yake kira zuwa gareta” sannan ya karanta wannan ayar: *{Wannan shine tafarkina mikakke to sai kubishi, kuma kada kubi wasu hanyoyi daban}*. Kungiyar da ta tsira: Sune Ahlus Sunna wal jama’a, sune kungiya abar taimako, abu daya ne, mazansu da matansu, malumansu da gamagarinsu, sune kungiyar da ta tsira, masu tafiya akan Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -; daga aljanu da mutane, daga larabawa da baubayi, daga maza da mata daga dukkanin mataakai, sune Ahlus Sunnah wal jama’a, sune kungiyar da ta tsira koda sun banbanta a ilimi da falala, fadin wasu daga magabata: (Sune ma’abota hadisi), da fadin waninsu: (Idan basu zama ma’abota hadisi ba to bansan suwaye su ba?!), da fadin wani daga magabata: (Sune malamai), bawai cewa su wata kungiya daban bace. Malamai sune shugabanninsu, ma’abota hadisi sune shugabanninsu, kuma limamansu, shugabanninsu: Sahabbai. Sahabban Annabi – tsira da amincin Allah su tabbata agare shi – sune shugabanni, sannan ma’abota hadisi suna biye musu, fakihan al’umma da malumansu sune shugabanni, sune ababen koyi, sune suke bayyanar da hanya ga mutane. Da fadin sashinsu: (Sune ma’abota hadisi), da fadinsu: (Sune malamai) ma’anarsa bai zama: Sune wata kungiyar daban ba. Sune ma’abota hadisi, kuma sune malamai, kuma sune masu riko da Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – da wanda yayi tafiya akan hanyarsu, da wanda ya bisu kuma yayi tafiya akan hanyarsu. Sune kungiyar da ta tsira, sai dai mafi kebantarsu kuma mafificinsu kuma shugabanninsu: Sune limaman hadisi, wadanda suka sanar da mutane alheri, kuma suka shiryyar da su gareshi, kuma sukayi musu nuni zuwa gareshi, sahabban Annabi – tsira da amincin Allah su tabbata agare shi – da mabiyansu daga magabata, sune malamai: Malaman gaskiya wadanda suka san gaskiya kuma sukayi aiki da ita kuma sukayi kira zuwa gareta, sune jagororin kungiyar, sune shugabanninta, sune jagororinta, kuma mabiyansu gamegari suna shiga cikinsu masu binsu ne, daga matansu, da iyayensu,

⁵³ - Surat al-An’am: Aya ta 153.

da ‘ya’yansu, da ‘yan uwansu, da ragowar mata ma’abota hanyarsu daga musulmai, koda sun kasance gamagari ne, koda sun kasance ba malamai bane, to sun shiga cikin wannan kungiyar idan sunyi tafiya akan hanyarsu, kuma sun bisu da gaskiya, sun tsaya akan Addinin Allah, amma masu sabawa to su wasu kungiyoyi ne wadanda bazasu kirgu ba, su saba’in da biyu ne, dukkansu zasu koma zuwa kungiya saba’in da biyu tsakanin kafirai da ‘yan bidi’a da batattu, rabe-rabe ne: A cikinsu akwai kafirai, a cikinsu akwai wadanda ba kafiari ba, sai dai cewa su anyi musu alkawari da wuta; saboda cewa su sun baude daga hanya madaidaiciya; domin cewa su sun sabawa gaskiya a cikin abubuwa, daga cikinsu akwai wanda ya fita daga Musulunci, daga cikinsu akwai wanda bai fita ba, sai dai saboda bidi’arsa ya zama akan hadari babba, ko saboda sabonsa ya zama akan hadari babba, hakika tsira da aminci su tabbata agare shi ya ce: “Wanda Yake nufinsa da alheri zai fahimtar da shi Addini” An hadu a kan ingancinsa daga hadisin Mu’awiya – Allah Ya yarda da shi -, daga alamomin alheri kuma cewa Allah Yayi nufin alheri ga bawa, namijine ko mace, balarabene ko baubawa – daga cikin alamomin cewa Allah Yayi nufinsa da alheri: Ya fahimci Addini ta hanyar al-Qur’ani da sunnah, wannan fahimtar Addinin, da kuma ta hanyar ma’abota sanin Littafi da sunnah, ba ta hanyar ‘yan bidi’a da jahilai ba, ta hanyar ma’abota ilimi da Littafin Allah da sunnar ManzonSa – tsira da aminci su tabbata agare shi -, idan kaga namiji da mace – balarabe ko baubauwa – idan ka ganshi yana neman fahimyar Addini, yana tambaya game da abinda Allah da ManzonSa suka fada, kuma yana kwadayi akan wannan abun yana kokari, to kasan cewa Allah Yayi nufin alheri da shi, kuma daga alamomion alheri, idan kuwa ka ganshi yana mai bijirewa baya kwadayi a cikin Littafin Allah da sunnah, ba mai tafiya ba akan abinda Littafi da sunnah suka kunsheshi ba; to wannan nunine mai girma mabayyani akan cewa Allah baYa nufinsa da alheri. Muna rokon Allah lafiya.

Kuma Annabi – tsira da amincin Allah su tabbata agare shi – yana cewa: “Wanda ya shiga wata hanyar da yake neman wani ilimi a cikinta Allah Zai sawwake wata hanya da ita zuwa aljanna”, kuma yana cewa: “Malamai magada Annabawa ne, Annabawa basu gadar da zinare ko azirfa ba, kadai sun gadar da ilimi ne”, ilimi da Littafin Allah da sunnar ManzonSa, wanda ya rikeshi to yayi riko da rabo mai yawa.

To wajibi akan mai neman ilimi kuma akan kowane musulmi da kowace musulma neman fahimtar Addini, kuma yasan abinda baya yiwuwa ya jahilceshi, daga abinda Allah Ya wajabta a kansa da kuma abinda Ya haramta a kansa.

Allah – Mai girma da daukaka – Yana cewa: *{Kuyi riko da igiyar Allah gaba daya kada ku rarraba}*⁵⁴, yana nufin: Da Addinin Allah, kuma Madaukaki Yana cewa: *{Abinda kukayi sabani a cikinsa daga wani abu to hukuncinsa yana ga Allah}*⁵⁵, ba zuwa ga Zaid ko zuwa ga Amr ba *{To hukuncinsa yana ga Allah}* zuwa ga Littafi da sunnah, kamar yanda yake a cikin wata ayar daban *{Idan kukayi jayayya a cikin wani abu to ku maida shi zuwa ga Allah da Manzo idan kun kasance kunyi imani da Allah da ranar lahira hakan shine mafi alheri kuma mafi kyan makoma}*⁵⁶.

Yana wajaba komawa zuwa ga al-Qur’ani, zuwa abinda ke cikinsa daga ayoyi masu girma, kamar yanda Allah Ya bayyanashi a cikinsu, kuma a cikinsa akwai shiriya da haske, kuma a cikinsa a kwai nuni akan kowane alheri, kamar yanda tsarki ya tabbatar maSa Ya ce: *{Lallai wannan al-Qur’ani yana shiryarwa ga (hanya) mafi mikewa}*⁵⁷, *{Kace shi shiriya ne da waraka ga wadanda sukayi imani}*⁵⁸, *{Wannan Littafine Mun saukar da shi mai albarkane to sai ku bishi kuma kukiya dokokin Allah}*⁵⁹, Yasa a koma zuwa gareshi; domin cewa shi bayyananne ne, da badan cewa a cikinsa akwai ilimi da shiriya ba da (Allah) tsarki ya tabbatar maSa Ya daukaka – bai sa a koma zuwa gareshi ba, a cikinsa akwai shiriya da haske, Madaukakin sarki Ya ce: *{Wannan Littafine Mun saukar da shi mai albarkane to sai ku bishi kuma kuyi takawa watakila za’aji kanku}*, kuma Madaukakin sarki Ya ce: *{Lallai wannan al-Qur’ani yana shiryarwa ga (hanya) mafi mikewa}* ga hanyar da itace mafi daidaituwar hanyoyi kuma mafi shiriyarsu, kuma Madaukakin sarki Ya ce: *{Littafine Mun saukar da shi mai albarka dan suyi tuntuntuni game da ayoyinsa}*⁶⁰, musifa itace bijirewa da rafkana da rashin jujjuyawa, inba haka ba fa to a cikin al-Qur’ani a kwai shiriya da haske, a cikin sunnah kuma akwai bayyanar da abinda ya rikitar, sunnah ingantacciya daga

⁵⁴ - Surat al-Imran: Aya ta 103.

⁵⁵ - Surat al-Shura: Aya ta 10.

⁵⁶ - Surat al-Nisa’i: Aya ta 59.

⁵⁷ - Surat al-Isra’i: Aya ta 9.

⁵⁸ - Surat Fussilat: Aya ta 44.

⁵⁹ - Surat al-An’am: Aya ta 155.

⁶⁰ - Surat Saad: Aya ta 29.

Annabi – tsira da amincin Allah su tabbata agare shi – akwai bayyanar da abinda ya rikitar, da bayanin abinda zai iya boyuwa, kamar yanda Mai girma da daukaka Ya ce: *{Mun saukar maka da Alkur’ani dan ka bayyanawa mutane abinda aka saukar musu}*⁶¹, kuma (Annabi) tsira da amincin Allah su tabbata agare shi ya ce: “Idan kukaga wadanda suke bin abinda ya rikitar daga gareshi to wadanannan sune wadanda Allah Ya ambata to kukiyaye su”.

Daga alamomin ma’abota alheri da ma’abota gaskiya, bibiyar al-Qur’ani da sunnah, da shiryuwa da al-Qur’ani da sunnah, da kuma yin riko da umarni bayyananne, da yin riko da hakan da kuma tafiya a kansa, da tambayar ma’abota ilimi: Malamai ma’abota sunnah, (Annabi) tsira da amincin Allah su tabbata a gare shi yana cewa: **“Lallai Allah baYa karbar ilimi karbewa da zai karbeshi daga mutane, sai dai yana karbar ilimi ne da karbar malamai, har idan bai bar wani malami ba sai mutane su riki jahilai shugabanni, sai a tambayesu, sai su bada fatawa ba tare da ilimi ba, sun bata kuma sun batar”**⁶², wannan ne karshe, muna rokon Allah lafiya, kamar yanda ya fada a cikin hadisinsu Huzaifa: Ya ce: “Idan basu da jama’a ko shugaba, to ka nisanci wadancan kungiyoyin gaba dayansu”.

Mai neman ilimi yana neman fahimtar Addini ta hanyar laittafi da sunnah, kuma yana tambayar ma’abota sanin Littafi da sunnah game da abinda ya rikice masa da gaskiya da kuma ikhlasi, da nufi na gari, da tsarkakkiyar niyya; har a shiriyar da shi, har a datar da shi, Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce: “Wanda Allah Yake nufinsa da alheri Zai fahimtar da shi Addini”. Wanda ya nemi gaskiya da niyya ta gari Allah Zai datar da shi, Madaukakin sarki Ya ce: *{Wadanda sukayi jihadi saboda Mu Zamu shiriyar da su hanyoyinMu, kuma lallai Allah Yana tare da masu kyautatawa}*⁶³, sai dai wanda ya bijire, Allah Zai bijira daga gareshi, Madaukakin sarki Ya ce: *{Lokacin da suka karkace sai Allah Ya karkatar da zukatansu}*⁶⁴, kuma Madaukakin sarki Ya ce: *{Kuma wanene mafi zalinci daga wanda aka tinatar game da ayoyin Ubangijinsa, sai ya bijire daga barinsu, kuma ya manta abinda hannayensa suka gabatar}*⁶⁵ idan ya bijire kuma ya rafkana bai kula ba to yana daga adalcin Allah

⁶¹ - Surat al-Nahl: Aya ta 44.

⁶² - Imam Muslim ne ya ruwaitoshi.

⁶³ - Surat al-Ankabut: Aya ta 69.

⁶⁴ - Surat al-Saaf: Aya ta 5.

⁶⁵ - Surat al-Kahf: Aya ta 57.

Ya batar da shi, kuma Ya jibintar masa da abinda ya jibinta; saboda zalincinsa da jahilcinsa da kuma bijirewarsa, amma wanda ya fuskanto ga Allah ya nemi shiriya daga gareShi kuma yayi gaskiya a cikin hakan to Allah Zai shiryyar da shi kuma Zai datar da shi. Kayi kokari yakai bawan Allah a cikin kankar da kai gareShi da gaskiya sai Ya datar da kai dacewa, kuma Ya shiryyar da kai hanyarSa madaidaiciya, kuma Ya sanar da kai abinda zai amfaneka, kuma Ya kareka sharrin kanka da son ranka, Madaukaki Ya ce: **{Ku rokeNi in amsa muku}**⁶⁶, kuma tsarki ya tabbatar maSa Ya ce: **{Idan bayiNa suka tambayeka game da Ni to Ni Makusanci ne, iNa amsa addu'ar mai kira idan yayi kira}**⁶⁷, kuma a cikin ingantaccen hadisi tsira da a mincin Allah su tabbata agare shi yana cewa: “Ba wani bawan da zai roki Allah addu'ar da babu zunubi ko yanke zumunci a cikinta sai Allah Ya bashi dayan abu uku: Kodai a gaggauto masa da addu'arsa a duniya, ko kuma ayi masa tanadinta a lahira, ko kuma a juyar masa da sharri kwatankwacin hakan”, a kace: Ya Manzon Allah, sai mu yawaita, ya ce: *“Allah ne Mafi yawa”*.

Ya kintaci lokutan da suka dace wadanda ake kwadayin amsa addu'a a cikinsu, kamar yanda kukaji a cikin laccar, kamar misalin karshen dare lokacin saukowar Allah, tsakiyar dare na karshe, da karshen sallah kafin sallama, Annabi – tsira da amincin Allah su tabbata agare shi – yana cewa a cikinsa: “Sannan ya zabi abinda yake kayatar da shi a cikin addu'a sai ya roka da shi”, a cikin karshen sallah, a cikin sujjada, tsira da amincin Allah su tabbata agare shi yana cewa: “...Amma ruku'u to ku girmama Ubangiji a cikinsa, amma sujjada to kuyi kokari a cikin addu'a, ya cancanta a amsa muku”, yana nufin: Ya cancanta a amsa muku, Muslim ne ya ruwaito shi a cikin ingantaccen (littafinsa), kuma tsira da amincin Allah su tabbata agare shi yana cewa: “Mafi kusancin abinda bawa yake kasancewa daga Ubangijinsa alhali shi yana mai sujjada, to ku yawaita addu'a” Muslim ne ya ruwaito shi kuma.

Ya kamata yin addu'a a cikin sujjada, musamman ma dai a cikin sallar dare, da kuma farilla, ka roki Ubangijinka a cikin farilla da nafila, a cikin sujjadarka, da karshen sallah, ka roki alherin duniya da lahira, kuma mafi muhimmancin abu a binda yake a cikinsa akwai gyaran zuciyarka, da kuma abinda yake a cikinsa akwai shiriyarka, da cikin sallar dare, da karshen dare, in dai zaiyiwa gareka to ka tsawaita sujjada inzai yiwu gareka to ka tsawaita addu'a. Haka nan a karshen yinin

⁶⁶ - Surat Gafir: Aya ta 60.

⁶⁷ - Surat al-Bakara: Aya ta 186.

Juma'a bayan La'asar, haka nan lokacin huduba ranar Juma'a daga lokacin da liman ya zauna akan minbari har a gama sallah, dukkansu lokutan amsawa ne, tsakanin kiran sallah da iqama ma lokacin amsawa ne. Mumini yayi kintace sannan yayi kwadayi akan cin halal, abincin halal, tufafin halal, ya kintaci kasuwancin halal; domin cewa kasuwancin haram suna daga sabubban hana amsa addu'a, babu wata dabara babu wani karfi sai ga Allah. Ayyukan sabo suna daga sabubban hana amsawa. Bijirewa Allah da rafkana da rashin kulawa suna daga sabubban hana amsawa.

Mumini ya fuskanci Allah yana mai gaskiya mai ikhlasi, yana mai kwadayin gaskiya, Allah Yana sanin kwadayin gaskiya a cikin zuciyarsa da gaskiya a cikin neman gaskiya, kada ya yanke kauna, kai yayi naci a cikin addu'a yayi kokari a cikin addu'a a dukkananin lokuta, ya kintaci lokutan amsawa da gaskiya da kuma kwadayi, ya kiyayi sabubban haramtawa daga ayyukan sabo, da cin haram, da rafkana daga Allah, da yin addu'a da zuciya mai bijirewa rafkananniya, ya fuskanci Allah yana mai gaskiya yana mai kokari, yana mai neman gaskiya, kuma ya abokanci mutanen kirki, yayi abota da mutanen kirki kuma yayi kokari a cikin abokantakarsu, ya kasance tare da su, ya kiyayi abokantaka da mutanen banza, tir da abokan zama, yayi kwadayi akan abokantakar mutanen kirki, ma'abota ilimi da aiki, ma'abota tsoron Allah, ma'abota Addini, yayi kwadayi akan abokantakarsu, da cakuduwa da su, da fa'idantuwa daga garesu.

Muna rokon Allah Ya datar da kowa da kowa ga abinda Ya yarda da shi, kuma Ya azirta mu da ku ilimi mai anfani da aiki na gari da fahimtar Addini, kuma Ya tsaremu gaba daya da musulmai gaba daya daga sharrikan rayukanmu, da munanan ayyukanmu, da kuma fitintinu masu batarwa abinda ya bayyana daga garesu da kuma abinda ya boyu.

Kamar yanda ina rokonSa Ya datar da majibinta al'amuranmu ga dukkanin alheri, Ya taimakesu akan dukkanin alheri, Ya gyara zukatansu da ayyukansu da abokanan ayyukansu, kuma Ya datar da su ga dukkan abinda yake a cikinsa akwai gyaran bayi da garuruwa, kuma Ya taimakesu akan kawar da abinda ya sabawa shari'ar Allah a cikin kasar Allah, kuma Ya datar da jagororin musulmai a kowane guri.

Muna rokon Allah Ya datar da jagororin musulmai a kowane guri ga abinda Zai yardar maSa, kuma Ya taimakesu akan hukunci da shari'arSa da kai kara zuwa gareta, da tsayuwa a kanta, da tilasta talakawa da ita, kamar yanda nake rokonSa – tsarki ya tabbatar maSa – Ya gyara halayen musulmai a kowane guri, kuma Yayi musu baiwar fahimtar Addini, kuma Ya taimakesu akan biyayyarSa da biyayyar ManzonSa – tsira da aminci su tabbata agare shi -, Ya tsaresu daga bin son rai da Shaidan, lallai cewa Shi Mai yawan ji ne kuma Makusanci ne.

Allah Yayi dadin tsira yayi aminci ga Annabinmu Muhammad, da alayensa da sahabbansa da mabiyansa da kyautatawa.

**TAMBAYOYIN DA AKAYIWA BABBAN MALAMI SHEIKH
ABDUL'AZIZ BN BAAZ BAYAN YAYI TA'ALIKI AKAN
LACCAR (FAHIMTAR ADDINI)**

Tambaya 1: Me ake nufi da biyayya ga majibinta al'amari a cikin ayar, shin sune malamai ko kuma shugabanni, ko da sun kasance masu zalintar kawunansu da kuma talakawansu ne?

Amsa 1: Allah – Mai girma da daukaka – Yana cewa: *{Yaku wadanda sukayi imani kubi Allah kubi Manzo da majibinta al'amari daga cikinku, idan kukayi jayayya a cikin wani abu to ku maidoshi zuwa ga Allah da Manzoni idan kun kasance kunyi imani da Allah da ranar lahira wancananka shine mafi alheri kuma mafi kyan makoma}*⁶⁸. Majibinta al'amari: Sune malamai da sarakuna, sarakunan musulmai da malamansu, sune majibinta al'amari, anayi musu biyayya a cikin biyayya ga Allah idan sunyi umarni da biyayya ga Allah kuma abinda yake ba sabon Allah ba.

Malami da sarki anayi musu biyayya; domin da wannan ne halaye zasu daidaita kuma aminci ya tabbata, kuma a zartar da umarni, ayiwa wanda aka zalinta adalci, kuma a tsawatarwa azzalumi, amma idan ba'ayi musu biyayya ba to al'amura zasu baci kuma al'amura zasu lalace, mai karfi zai zalinci mai rauni.

To wajibi shine ayi musu biyayya a cikin biyayya ga Allah a cikin aikin alheri, daidai ne sun kasance sarakuna ne ko malamai; malami zai bayyanar da hukuncin Allah sarki kuma zai zartar da hukuncin Allah, wannan shine daidai a majibinta al'amari, sune masana Allah da shari'arSa, kuma sune sarakunan musulmai, wajibi ne a kansu su zartar da umarnin Allah, kuma wajibine akan talakawa su saurari malamansu akan gaskiya, kuma su saurari sarakunansu a aikin alheri; amma idan sukayi umarni da sabo, daidai ne ya kasance sarki ne ko malami yayi umarni da sabo to baza'ayi masa biyayya ba, idan sarki yace maka: Kasha giya, to kada ka bishi, idan yace maka: Ka sabawa mahaifinka, to kada ka sabawa mahaifinka, idan ya ce: Kaci riba, kada ka ci riba.. haka nan tare da malami idan ya fada maka sabo, kuma masanin shari'a bazai fada maka haka ba, sai dai zai iya zama malami kuma fasiki.

⁶⁸ - Surat al-Nisai: Aya ta 59.

Abin nufi: Malami idan ya umarceka da wani abu na sabon Allah to kada ka bishi a cikin sabon Allah; kadai biyayya a aikin alheri ne, Annabi – tsira da amincin Allah su tabbata agare shi – yana cewa: “Babu biyayya ga wani abin halitta a cikin sabon Mahalicci”, sai dai tawaye ga sugabanni baya halatta koda sunyi sabo, ji da bi yana wajaba a cikin aikin alheri, sai dai kada ka bishi a cikin sabo, lallai kada ka cire wani hannu na biyayya, Annabi – tsira da amincin Allah su tabbata agare shi – yana cewa: “Ji da bi ya wajaba akan mutum a lokacin farin ciki da abin ki, da a abinda ya so kuma ya ki, muddin dai baiyi umarni da sabon Allah ba, idan akayi umarni da sabon Allah to babu ji kuma babu bi”, kuma tsira da amincin Allah su tabbata agare shi yana cewa: “Wanda ya fita daga biyayya kuma ya rabu da jama’a kuma ya mutu to ya mutu irin mutuwar Jahiliyya”, kuma tsira da amincin Allah su tabbata agare shi yana cewa “Wanda yaga wani abu daga sarkinsa na sabon Allah to yaki abinda yake zuwa (da shi) na sabon Allah, kada ya sake ya cire hannu daga biyayya, domin cewa wanda ya rabu da jama’a to ya mutu irin mutuwar Jahiliyya”, kuma tsira da amincin Allah su tabbata agare shi ya ce: “Duk wanda yazo muku alhali al’amarinku yana hade yana son ya raba jama’arku, kuma ya tsaga sandarku to ku kasheshi, duk yanda yake kuwa”.

Abin nufi: Cewa wajibi shine ji da bi a aikin alheri ga majibinta al’amura daga sarakuna da malamai, da haka ne al’amura zasu tsaru, kuma halaye zasuyi kyau, mutane zasu amintu, kuma ayiwa wanda aka zalinta adalci, a tsawatarwa azzalimi, hanyoyi su amintu, kuma tawaye ga majibinta al’amura baya halatta da tsaga sanda (rarrabuwa), sai dai idan an samu kafirci a bayyane daga garesu a wajen ‘yan tawayen daga Allah wanda a cikinsa akwai dalili, kuma suna da iko ta hanyar tawayensu zasu iya anfanar da musulmai, kuma su kawar da zalinci, su tsaida daula ta gari. Amma idan sun kasance bazasu iya ba to bai halatta suyi tawaye ba ko da sunga kafirci a bayyane; domin cewa tawayensu zai cutar da mutane, kuma zai bata al’umma, zai wajabta fitina da kisa ba tare da wani hakki ba, sai dai idan suna da iko, kuma suna da karfi akan kawar da wannan azzalimin, wannan shugaban kafiri to su kawar da shi, su dora wani shugaban a bigirensa wanda zai zartar da umarnin Allah, to ya wajaba a kansu suyi hakan idan sun samu kafirci a bayyane a wajensu wanda akwai dalili daga Allah a cikinsa, kuma suna da iko akan samar da gaskiya, da samar da canji na gari da zartar da gaskiya.

Tambaya ta 2: Menene hukuncin sunnanta dokokin da ba na Allah ba?

Amsa ta 2: Idan dokar ta kasance ta dace da shari'a to babu laifi, idan an sunnanta wata doka a hanya, ko a tituna, da wanin hakan daga abubuwan da zasu amfanar da su a gurare, baya sabawa shari'a sai dai zai zartar da al'amura to babu laifi, amma dokokin da suke sabawa shari'a to a'a, idan ya sunnanta wata doka ma'anarta: Cewa babu haddi akan mazinaci, kuma babu haddi akan barawo, kuma babu haddi akan mashayin giya – to wannan batacce ne, wadanannan dokokin batattu ne, kuma idan shugaba ya halatta su to ya kafirta, idan ya ce: Lallai su halal ne, kuma babu laifi da su, wannan zai zama kafirci, wanda ya halatta abin da Allah Ya haramta to ya kafirta.

Tambaya ta 3: Ta yaya za'ayi mu'amala da shi?

Amsa ta 3: Za'ayi mu'amala da shi a aikin alheri, za'a bishi a aikin alheri, ba'a sabo ba har sai Allah Ya kawo canji.

Tambaya ta 4: Ya babban malami kasan abinda ya sauka a farfajiya na fitintinu sai aka samu wasu kungiyoyi misali: Jama'at al-Tablig, da Jama'at al-Ikhwan, da Salafiyya da wasunsu daga kungiyoyi kowace kungiya tana cewa: Lallai ita akan daidai take a cikin bin sunnah. Allah – Ya kiyayeka -, ina tambayarka ka sanar da mu shin wadannene akan daidai daga wadannan kungiyoyin, kuma suwa zamu bi daga cikinsu, kuma ka ambacesu da sunansu? Allah Ya saka maka da mafificin sakamako.

Amsa ta 4: Kaji a cikin lacca da kuma cikin ta'aliki, suwaye kungiyar da za'a bi, kungiyar da ya wajaba a bita, da tafiya akan hanyarta, sune: Ma'abota hanya madaidaciya, sune mabiya Annabi – tsira da amincin Allah su tabbata agare shi -, sune mabiya Littafi da sunnah wadanda suke kira zuwa Littafin Allah da sunnar Manzoni – tsira da aminci su tabbata agare shi -, amma wasu kungiyoyin daban bazamu ji daga garesu ba sai dai idan sun dace da gaskiya, daidai ne sun kasance (Jama'at al-Ikhwan), ko (Jama'at al-Tablig), ko (Ansarul Sunnah), ko wadanda suke cewa: Sune (Salafiyya) ko wasunsu, ko kuma (al-Jama'at al-Islamiyya), ko wata kungiyar da ta ambaci kanta wani abu, ko suka ambaci kansu, koma suka ambaci kansu Ahlul Hadis, za'ayi musu biyayya kuma za'a bisu a cikin gaskiya, muddin dai akwai dalilin da suka dace a kansa, abinda kuma ya sabawa dalili za'a mayar musu da shi, za'ace: A'a wannan galadi ne daga gareku, ko kunyi

kuskure a wannan, kunyi kuskure yaku ‘yan uwa, kunyi kuskure a cikin wannan al’amarin, muna dacewa akan wannan al’amarin da ya dace da aya mai girma da hadisi madaukaki, ya dace da Ijma’in ma’abota ilimi, ya dace da Ahlus Sunnah wal jama’a, wannan zamu yarda da shi; amma fadinku: Kaza, ko fadinku: Kaza, ko aikinku kaza, to wannan sabanin gaskiya ne, wannan ma’abota ilimine zasu fada musu shi, babu wadanda zasu san hakan sai ma’abota ilimi, sune zasu nunawa kungiyoyin Musulunci: Jama’at al-Tablig, Jama’at al-Ikhwan, Jama’at Ansar al-Sunnah, al-Jama’at a-Salafiyya, kadai malamaine zasu san wannan rabe-raben: Ma’abota sanin al-Qur’ani da sunnah, wadanda suka fahimci Addini ta hanyar littafi da sunnah sune wadanda suke sanin rabe-raben wadannan kungiyoyin, kuma wadannan kungiyoyin a tare da su akwai gaskiya da bata, a tare da su akwai gaskiya, su ba ma’asumai bane, kowane daya ba ma’asumi bane, sai dai gaskiya shine abinda dalili ya tsayu a kansa, abinda dalili ya tsayu a kansa na Littafi da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – daga wadannan kungiyoyin, ko daga Mazahabar Hanbaliyya, ko Shafi’iyya, ko Malikiyya, ko Zahiriyya, ko Hanafiyya ko wasunsu – sune gaskiya, abinda kuma ya sabawa dalili – na Littafi da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – yana kasancewa kuskure, kuma mai shi idan ya kasance daga ma’abota gaskiya mai ijthadi kuma mai neman gaskiya zai zama yana da lada idan ya dace, idan ma yayi kuskure zai zama yana da lada.

Amma wadanda suke kira zuwa wanin sunnah, suna kira zuwa wanin Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi -, to wadannan baza’a bisu ba, kuma baza’ayi koyi da suba, kuma baza’a saurara musu ba kuma za’ayi adawa da su, kamar masu kira zuwa Rafidanci (Shi’anci), makiya Ahlus Sunnah wal jama’a makiya sahabbai, suna zagin sahabbai, suna kirkirar karya da shaidar zur dan riyawarsu ga bin Ahlul baiti, to wannan batacce ne; domin cewa Ahlul baiti su daga Ahlus Sunnah wal jama’a suke; (Sayyadina) Aliyu – Allah Ya yarda da shi -, da Hassan da Hussain da Ahlul bait wadanda aka sani da alheri to su daga Ahlus Sunnah ne akan hanyar sahabbai suke, su suna kan jinsin abinda (sayyadina) Abubakar da Umar suke a kansa, wanda ya sabawa Ahlul bait, kuma yake riya cewa su suna sanin gaibu ko cewa su ana bauta musu koma bayan Allah, da kira koma bayan Allah, ko kuma ya kamata a gina masallatai akan kaburburansu ko kubbobi, to wannan galadi ne, wannan batacce ne, baza’ayi koyi

da su ba kuma baza'a bisu ba, wadannan ana daukarsu ma'abota bata babu wani kokwanto: Muna rokon Allah lafiya.

Hakanan Almaniyyun wadanda suke kira zuwa ga ra'ayi zuwa ga abinda ya sabawa shari'ar Allah, suna kira zuwa ga soye-soyen rayukansu da barin Littaffi da sunnah, kadai yana bin abinda mutane suke so ne da kuma abinda suke nufinsa, da abinda zai gyara musu duniyarsu, wadannan ya wajaba a yakesu, kada a bisu, kawai ana yin biyayya ne kuma ana bin wanda yayi kira ne zuwa ga Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – kuma ya dace da gaskiya: Ya dace da gaskiya, idan ya kuskure to a'a, za'ace masa: Ka kyautata idan ya kyautata, kuma kayi kuskure idan kayi kuskure, kuma a bishi a daidai kuma ayi masa addu'a da dacewa. Idan yayi kuskure za'ace masa: Kayi kuskure a abu kaza, kuma ka sabawa dalili kaza, wajibine a kanka ka tuba zuwa ga Allah da komawa gaskiya, wanann ma'abota ilime ne zasu fada masa, ma'abota basira, amma gamagari to ya tambayi ma'abota sanin Allah, ma'abota sanin Littafi da sunnah wadanda aka sani wadanda suke bin Littafi da sunnah, basa kira zuwa Ilhadi ko zuwa Shi'anci, ko misalin ma'abota zance (Ilmul kalam) daga Jahamiyya da wasunsu, ko zuwa wanin wannan daga mazahabobi ma'abota karya, kadai ya bi wanda yake kira zuwa Littafin Allah da sunnar ManzonSa – tsira da amincin Allah su tabbata agare shi – da dalili, da basira, kuma ya tambayi ma'abota ilimi game da su, wadanda aka sansu da Littafi da sunnah, ya tambayesu: Shin me kuke cewa ne a cikin da'awar wane zuwa kaza, zaice: Kaza, zaice: Kaza; har ya gane, Allah – Madaukakin sarki – Ya ce: *{Ku tambayi ma'abota zikiri in kun kasance bakwa sani}*⁶⁹, Allah Yana cewa: *{Ku tambayi ma'abota zikiri}*, ma'abota sanin Littafin Allah da sunnar ManzonSa sune ma'abota zikiri, amma 'yan bidi'o'i to su basa daga ma'abota zikiri, masu kira zuwa bidi'a basu ne ma'abota zikiri ba.

Tambaya ta 5: Mu muna cikin wata kasa wacce babu wani malami na Allah a cikinta da za'a karbi ilimi daga gareshi, sai dai muna dogara ne da littattafai da kasussukan Musulunci, hakika kun anbaici: Cewa ilimi ba'a samunsa sai da bita, to me zamuyi alhali mu muna cikin wannan yanayin?

Amsa ta 5: Wajibi ne a kanku ku nemi ilimi a cikin kasussuka masu tsarki daga maluman gaskiya sanannu: A cikin (Nurun alad Darb (Haske akan hanya)) a cikinsa akwai alheri mai yawa, shirin Nurun alad Darb ana yinsa ne tsakanin

⁶⁹ - Surat al-Nahl; Aya ta 43, da Surat al-Anbiya: Aya ta 7.

Magariba da Issha'a daga rediyon Nida'ul Islam (kiran Musulunci), kuma anayinsa karfe tara da rabi na dare daga Iza'atul Qur'anil kareem (Rediyon al-Qur'ani mai girma) a kowane dare, a cikinsa akwai malaman da suke tace gaskiya da dalili, haka nan a cikin kasussuka masu tsafta daga malaman da aka anfana da su; kamar cewa ku kun tambayesu ne. Kuyi kokari a wajen tafiya zuwa guraren da a cikinsu akwai malamai, ku kintaci tsangayun ilimi koda tsakanin wani lokacine da wani daban, magabata sun kasance suna tafiya tafiya mai tsawo kamar haka dan samun ilimi da tabbatar da ilimi, ku shiga cikin tsangayoyi da cibiyoyi masu anfani, ku nemi hakan; har ku anfana. Haka nan mai neman ilimi mai kwadayi yake kasancewa, yana neman kasussuka masu tsafta, yana sauraren kasidu masu tsafta, da tsarftatattun laccoci, ya saurari Nurun alad Darb, yayi tafiya zuwa tsangayun ilimi, koda a wuri mai nisa ne kai koda a masallaci mai nisa ne, zuwa ga malaman sunnah, ya dinga halartar tsangayoyinsu, kuma ya anfana da su, magabata sun kasance suna tafiya daga Yammacin (duniya) zuwa Makka, daga yammaci mai nisa zuwa Makka da Madina, dan neman ilimi, kuma daga Gabashin (duniya) daga Indiya da Fakistan da wanin haka zuwa Makka da Madina, dan neman ilimi, kuma zuwa Syria, to kuyi koyi idan kunyi tafiya zuwa ga wani malamin da kuka sanshi cewa shi yana daga Ahlus Sunnah, ku halacci tsangayoyin ilimi a wurinsa kuma ku anfana. Wannan dukkaninsa yana da kyau, wannan yana daga neman ilimi.

Muna rokon Allah Ya datar da kowa da kowa, kuma Ya azirta mu da ku ilimi mai anfani da aiki na gari.

Allah Ya datar da kowa da kowa, Allah Yayi dadin tsira Yayi aminci ga Annabinmu Muhammad, da alayensa da sahabbansa.

**TATTAUNAWA TARE DA BABBAN MALAMI SHEIKH
ABDUL'AZI BN BAAZ
GAME DA (FAHIMTAR ADDINI)
JARIDAR NAN TA AL-SHARKUL AUSAD (GABAS TA
TSAKIYA) CE TA GUDAR DA ITA⁷⁰**

Tambaya ta 1: Daga mas'alolin da aka tattauna akwai mas'alar alakar da ke tsakanin shugaba da wanda ake shugabanta da ka'idoji na shari'a ga wadannan alakokin.

Ya Sheikh: A kwai wanda yake ganin cewa aikata sabo da manyan laifuka daga wasu daga shugabanni yana wajabta yi musu tawaye da kokarin canji koda cutarwa ga musulmai a cikin gari zai biyo baya a kansa. Abubuwan da duniyarmu ta Musulunci take fama da shi suna da yawa, to menene ra'ayinku a cikin wannan?

Amsa ta 1: Da sunan Allah Mai rahama Mai jin kai, dukkan godiya ta tabbata ga Allah Ubangijin talikai, Allah Yayi dadin tsira Yayi aminci ga Manzon Allah, da alayensa da sahabbansa, da wanda ya shiriya da shiriyarsa. Bayan haka:

Hakika Allah – Mai girma da daukaka – Ya ce: *{Yaku wadanda sukayi imani ku bi Allah ku bi Manzo da majibinta al'amari daga cikinku, idan kukayi jayayya a cikin wani abu to ku dawo da shi zuwa ga Allah da ManzonS in kun kasance kunyi imani da Allah da ranar Lahira, hakan shine mafi alheri kuma mafi kyan makoma}*⁷¹, wannan ayar nassi ne a cikin wajabcin biyayya ga majibinta al'amari, sune: Sarakuna, da malamai, hakika sunnah ingantacciya tazo daga Manzon Allah – tsira da amincin Allah su tabbata agare shi – tana bayyana cewa wannan da'ar lazima ce, kuma ita farilla ce a aikin alheri.

Nassosi daga sunnah suna bayyana ma'ana, kuma suna fa'idantar da wawaitar ayar cewa abin nufi: Yi musu biyayya a aikin alheri, kuma yana wajaba akan musulmai biyayya ga majibinta al'amura a aikin alheri ba'a sabo ba, idan

⁷⁰ - An yada wannan tattaunawar ne a cikin jaridar al-Sharkul Ausad (Gabas ta tsakiya) a cikin adadi na (5289) a kwanan watan 1/12/1413H wanda yayi daidai da 22/5/1993 M, karkashin taken (Babban malami al-Sheikh Abdul'aziz bn Abdallah bn Baaz a cikin tattaunawa ta musamman tare da al-Sharkul Ausad), dangane da abinda laccar (Fahimtar Addini) ta tayar da shi ta babban malami al-Seikh Dr. Saleh bn Fauzan al-Fauzan, da ta'alikin babban malami al-Sheikh Abdul'aziz bn Abdallah bn Baaz – na tambayoyi da neman karin bayni ga makaranta jaridar.

⁷¹ - Surat al-Naisa'i: Aya ta 59.

sukayi umarni da sabo to baza'a bisu a cikin sabo ba, sai dai baya halatta ayi musu tawaye da sabubbansa; saboda fadinsa – tsira da amincin Allah su tabbata agare shi – “Ku saurara wanda wani shugaba ya shugabance shi sai ya ganshi yana zuwa da wani abu na sabo to yaki abinda yake zuwa (da shi) na sabon Allah, kada ya cire wani hannu daga biyayya”, da kuma fadinsa – tsira da amincin Allah su tabbata agare shi -: “Wanda ya fita daga biyayya kuma ya rabu da jama'a sai ya mutu, to ya mutu irin mutuwar Jahiliyya”, kuma tsira da aminci su tabbata agare shi ya ce: “Ji da bi ya wajaba akan mutum a abinda ya so da abinda yaki, sai dai idan an umarceshi da sabo, idan aka umarce shi da sabo to babu ji babu biyayya”, kuma sahabbai – Allah Ya yarda da su - sun tambaye shi lokacin da aka ambaci cewa za'a samu wasu sarakuna zaku sani (aikin alheri) daga garesu kuma zakuyi inkari – suka ce: To me zaka umarce mu? Ya ce: “Ku basu hakkinsu, kuma ku roki Allah hakkinku”, Ubadah bn Samit – Allah Ya yarda da shi - ya ce: Muniyiwa Manzon Allah – tsira da amincin Allah su tabbata agare shi – caffa akan ji da biyayya a lokacin farin cikinmu da lokacin bakin cikinmu, da talaucinmu da wadatarmu da babakere a kanmu, kuma kada muyi jayayyar al'amari da ma'abotansa, ya ce: “Sai dai idan kunga kafirci a bayyane, wanda akwai wani dalili gareku a wajen Allah”.

To wannan yana nuni akan cewa baya halatta garesu suyi jayayya da majibinta al'amura, ko yi musu tawaye, sai dai idan sunga kafirci a bayyane a wurinsu wanda akwai wani dalili garesu a wajen Allah; hakan bai zama ba sai dan cewa tawaye ga majibinta al'amura yana sabbaba barna mai yawa da sharri mai girma, sai aminci ya baci, kuma hakkoki su tozarta, kuma tsawatarwa azzalimi bazai sawwaka ba, ko taimakon wanda aka zalinta, kuma hanyoyi su baci bazasu amintu ba, sai a samu barna mai yawa da sharri mai girma akan tawaye ga majibinta al'amura, sai dai idan musulmai sunga kafirci a bayyane wanda suke da wata hujja a wurin Allah a cikinsa, to babu laifi suyiwa wannan shugaban tawaye dan kawar da shi idan suna da iko, amma idan basu da iko to kada suyi tawaye, ko cewa tawayen zai sabbaba sharri mafi yawa to baya halatta suyi tawayen; dan kulawa ga maslahar kowa da kowa.

Ka'ida ta shari'a wacce aka hadu a kanta: (Cewa baya halatta kawar da sharri da sharrin da ya fishi, kai yana wajaba kare sharri da abinda zai gusar da shi ko ya sawwakeshi), amma kare sharri da sharrin da ya fishi yawa to baya halatta da ijma'in musulmai, idan wannan kungiyar ta kasance wacce take son kawar da wannan sarkin wanda ya aikata kafirci a bayyane tana da ikon da zata kawar da shi

da ita, kuma ta dora wani shugaban na gari mai hali na gari ba tare da an samu wata barna mai girma akan musulmai da wannan ba, da sharri mafi girma daga wannan sarkin to babu laifi. Amma idan tawayen ya kasance zai jawo barna babba, da bacin aminci, da zalintar mutane, da garkuwa da wanda bai cancanci garkuwa (da shi ba)... zuwa wanin wannan daga zalinci mai girma; to wannan baya halatta, kai wajibine ma ayi hakuri, da ji da biyayya a aikin laheri, da yiwa majibinta al'amura nasiha, da yi musu da'awa ta alheri, da kokari a sawwaka sharri, da karantashi, da yawaita alheri.

Wannan itace hanya madaidaiciya wacce yake wajaba a shigeta; domin cewa a hakan akwai maslahohin musulmai gaba daya; kuma domin cewa a hakan akwai karanta sharri da yawaita alheri; kuma domin cewa a hakan akwai kiyaye aminci da kubutar musulmai daga sharrin da yafi yawa.

Muna rokon Allah dacewa da shiriya ga kowa da kowa.

Tambaya ta 2: Ya babanmu Sheikh: Munsan cewa wannan zancen tushene daga tushen Ahlus Sunnah wal jama'a, sai dai a nan – kaico – daga 'yan Ahlus Sunnah wal jama'a wanda yake ganin cewa wannan wani tinanin mara kyau, kuma a cikinsa akwai wani abu na rauni, kuma hakika ya karbi wannan zancen; saboda haka suke kiran samari zuwa gina tsauri a cikin canji?

Amsa ta 2: Wannan galadine daga mai fadarsa, da karancin fahimta; domin cewa su basu fahimci sunnah ba basuma santa ba kamar yanda ya kamata, kawai hamasa ce kawai ta dauke su da kishi dan kawar da munkari akan fadawarsu a cikin abinda yake sabawa shari'a, kamar yanda Kawarijawa da Mu'utazilawa suka fada, son gaskiya ne ya dauke su ko kuma kishin gaskiya, hakan ya daukesu akan fadawarsu cikin karya har suka kafirta musulmai da sabo kamar yanda Kawarijawa suka aikata, ko suka dawwamar da su a cikin wuta sabo da sabo kamar yanda Mu'atalizawa suke aikatawa.

Kawarijawa sun kafirta (mutane) da sabo, kuma sun dawwamar da masu sabo a cikin wuta, Mu'utazilawa kuma sun dace da su a karshe, kuma cewa su ababen dawwamarwa ne a cikinta, sai dai suncen: Lallai su a duniya suna (Manzila bainal manzilataini) wani matsayi tsakanin matsayi biyu, kuma dukkansu bata ne.

Abinda Ahlus Sunnah suke a kansa – shine gaskiya – cewa mai sabo baya kafirta da sabonsa muddin dai bai halattashi ba, idan yayi zina to baya kafirta, idan yayi sata baya kafirta, idan yasha giya baya kafirta, sai dai yana kasancewa mai sabo mai raunin imani fasiki za’a tsayar masa da haddodi, kuma baya kafirta da hakan sai dai idan ya halatta sabon ya ce: Shi halal ne, abinda Kawarijawa suka fada a wannan batacce ne, kuma kafirtawarsu ga mutane ma batacce ne; saboda haka Annabi – tsira da amincin Allah su tabbata agare shi - ya ce a cikin sha’aninsu: Lallai cewa su zasu fice daga Addini irin ficewar kibiya daga abin da aka harba sannan bazasu dawo ba zuwa gareshi, zasu yaki ma’abota Musulunci zasu bar ma’abota (bautar) gumaka, wannan shine halin Kawarijawa saboda wuce gona da irinsu da jahilcinsu da kuma batansu, dan haka baya dacewa da samari ko wanin samari su kwaikwayi Kawarijawa da Mu’utazilawa, kai yana wajaba suyi tafiya akan mazahabar Ahlus Sunnah wal jama’a akan mahukuntar dalilai na shari’a, sai su tsaya tare da nassosi kamar yanda suka zo, bai halatta suyiwa sarki tawaye ba saboda wani sabo ko wasu laifukan da suka faru daga gareshi, kai wajibi ne a kansu suyi masa nasiha ta hanyar rubutu da kuma baki da baki, ta hanya mai kyau ta hikima, da kuma jayayyar da take itace mafi kyau; har sai sunyi nasara, kuma har sai sharri ya karanta ko ya gushe kuma alheri ya yawaita.

Hakanan nassosi sukazo daga Manzon Allah – tsira da amincin Allah su tabbata agare shi -, Allah – Mai girma da buwaya – Yana cewa: *{Saboda rahamata musamman daga Allah sai ka zamo mai tausasawa garesu, kuma da ka kasance mai kaushin mu’amala mai kekasasshiyar zuciya da sun watse sun barka}*⁷².

To wajibi ne akan masu kishin Allah da masu kira zuwa shiriya su lazimci iyakokin shari’a, kuma suyiwa wadanda Allah Ya jibinta musu al’amura nasiha, da zance mai dadi, da hikima, da usulubi mai kyau, har alheri ya yawaita, kuma sharri ya karanta, kuma har masu kira zuwa ga Allah su yawaita, kuma har suyi nishadi a cikin da’awarsu da wacce take itace mafi kyau, bada tsauri ba da kuma tsanani, suyiwa wadanda Allah Ya jibintawa al’amuransu nasiha da mabanbantan hanyoyi mai dadi kubutattu, tare da yi musu addu’a a boye: Cewa Allah Ya shiriyar da su kuma Ya datar da su Ya taimake su akan alheri, kuma cewa Allah Ya taimakesu akan barin laifukan da suke aikata su, da kuma tsaida gaskiya.

⁷² - Surat al-Imran: Aya ta 159.

Haka mumini zai roki Allah yana mai kankar da kai gareShi: Cewa Allah Ya shiryar da majibinta al'amura, kuma Ya taimakesu akan: Barin barna, da tsaida gaskiya da usulubi mai kyau, da kuma abinda yake shine mafi kyau, haka nan tare da 'yan uwansa masu kishi yayi musu nasiha yayi musu wa'azi ya gargadar da su, har suyi nishadi a cikin da'awa da abinda yake mafi kyau, bada tsauri da tsanani ba, da haka ne alheri zai yawaita, sharri ya karanta, kuma Allah Ya shiryar da majibinta al'amura ga alheri da tabbata a kansa, kuma karshe ya zama abin yabo ga kowa da kowa.

Tambaya ta 3: Da mun kaddara cewa a nan akwai tawaye na shari'a daga wata kungiya daga kungiyoyi, shin wannan zai iya kubutar da kashe mataimakan wannan shugaban da dukkan wanda yake aiki a cikin hukumarsa misali: 'Yan sanda da jami'an tsaro da wasunsu?

Amsa ta 3: Ya gabata na fada maka: Cewa yiwa sarki tawaye baya halatta sai da sharudda biyu:

Na farkonsu: Samun kafirci baro-baro, wanda suke da wani dalili a wurin Allah.

Sharadi na biyu: Iko akan hanbarar da shugaban hanbararwar da wani sharri mafi girma bazai biyo baya daga gareshi ba, da wanin hakan to baya halatta.

Tambaya ta 4: Wasu daga matasa – Allah Ya kiyayeka – suna zatan cewa kausasawa kafirai – daga wadanda suke zaune a kasashen Musulunci ko daga masu zuwa garesu – hakan yana daga shari'a; saboda haka ne wasu daga ciki suka halatta kashesu da kwace musu (dukiyoyi) idan sunga abinda suke inkari daga garesu.

Amsa ta 4: Kashe kafirin dake zaune a garin Musulunci baya halatta, ko wanda yake zuwa wanda aka amintar wanda kasa ta shigo da shi a cikin aminci, ko kashe masu sabo ko yin ta'addanci a kansu, kai su sukai karar abinda yake faruwa daga garesu na ayyukan munkari ga kotun shari'a, kuma abinda kotunan shari'a suka gani ma ya isa.

Tambaya ta 5: Idan kuma babu kotunan shari'a fa?

Amsa ta 5: Idan babu kotunan sharia', to sai dai nasiha kawai, nasiha ga majibinta al'amura, da fuskantar da su ga alheri, da taimakekeniya tare da su, har sai sunyi hukunci da shari'ar Allah. Amma idan mai umarnin da mai hanawar yana mika hannunsa yayi kisa ko yayi duka to baya halatta, sai dai yayi taimakekeniya tare da majibinta al'amura da abinda yake shine mafi kyau; har sai sunyi hukunci da shari'ar Allah a cikin bayin Allah, inba haka ba fa to wajibinsa shine nasiha, kuma wajibinsa shine fuskantarwa zuwa ga alheri, kuma wajibinsa shine inkarin abin ki da abinda yake shine mafi kyau, wannan shine wajibinsa, Allah – Madaukakin sarki – Ya ce: **{Kuji tsoron Allah iya iyawarku}**⁷³; domin cewa inkarin abin ki da hannu ta hanyar kisa ko duka sharri mafi yawa yana biyo bayansa da kuma barna mai girma ba tare da kokwanto ba, kuma babu kokwanto ga dukkan wanda ya jarraba wadannan al'amuran kuma ya sansu.

Tambaya ta 6: Shin horo da aikin alheri da hani daga abin ki musamman ma canjawa da hannu hakki ne ga kowa da kowa, ko cewa shi hakki ne wanda aka shardantawa shugaba ne ko wanda shugaban ya ayyana shi?

Amsa ta 6: Canjawa ga kowa da kowa ne gwargwadan ikonsa; domin cewa Manzon Allah – tsira da amincin Allah su tabbata agare shi – yana cewa: “Wanda yaga wani abin ki daga cikinku to ya canja shi da hannunsa, idan bazai iya ba to da harshensa, idan bazai iya ba to da zuciyarsa, hakan shine mafi raunin imani”, sai dai canjawa da hannu ba makawa ta zama da ikon da wata barna mai girma da sharri mai yawa bazasu biyo baya ba, to sai ya canja shi da hannu a cikin gidansa: A kan 'ya'yansa, da matarsa, da ma'aikatan gida, haka nan ma'aikacin gwamnati a hukumarsa wacce yake da alhakin kula da ita, sai ya canja da hannunsa, gwargwadan bayanana da ke gareshi, inba haka ba fa to kada ya canja komai wanda babu alhakin kula da ita gareshi a cikinsa; domin cewa shi idan ya canja da hannunsa a abinda baya shiga karkashin ikonsa to sharri mafi yawa da bala'i mai girma da sharri mai girma zasu biyo baya tsakaninsa da tsakanin mutane, da kuma tsakaninsa da kasar. Sai dai ya wajaba a kansa ya canja da harshe kamar ya ce: (Kai wane kaji tsoron Allah, wannan baya halatta), (wannan haramun ne a kanka), (wannan wajibi ne a kanka), ya bayyana masa da dalilai na shari'a da harshe, amma da hannu sai ya zama bigiren iko, a cikin gidansa, ko ga wanda ke karkashin

⁷³ - Surat al-tagabun: Aya ta 16.

hannunsa, ko ga wanda akayi masa izini a cikinsa ta hanyar sarki cewa yayi horo da aikin alheri, kamar bangarorin da sarki yake umartarsu kuma yake basu dama, suyi canji gwargwadan yanda aka basu damar da aka basu ta fuskar shari'ar da Allah Ya shara'anta, kada suyi kari a kansa, haka nan sarkin gari ya canja da hannunsa gwargwadan bayanan da ke gareshi.

Tambaya ta 7: Allah Ya kiyayeka a nan akwai wanda yake ganin cewa yana da hakki ayiwa tsariika na gamagari wadanda shugaba yake sanyasu kamar tsarin tafiya akan tituna da kula da iyakoki da fasfot... har zuwa karshe da wasunsu, lura da cewa su ba'a ginasu akan ginshiki na shari'a ba, to me zaku ce – Allah Ya kiyayeku -?

Amsa ta 7: Wannan batacce ne kuma abin ki ne, hakika ya gabata: Cewa tawaye baya halatta ko canjawa da hannu, kai ji da biyayya yana wajaba a cikin wadannan al'amuran wadanda babu wani abin ki a cikinsu, kai shugaba ne ma ya tsarasu dan maslahohin musulmai, to biyayya ga hakan yana wajaba, da ji da bi a cikin hakan; domin cewa wannan yana daga aikin alherin da yake anfanar musulmai, amma abin da yake shi abin ki ne; kamar harajin da shugaba yake ganin halaccinsa to za'a komawa shugaba a cikinsa dan yi masa nasiha da kira zuwa ga Allah, da kuma fuskantar da shi zuwa alheri, bada hannunsa ba ya daki wannan ko ya zubar da jinin wannan ko yayiwa wannan ukuba ba tare da wata hujja ko wani dalili ba, kai babu makawa ya kasance yana da wata hujja daga shugaba da zai dinga tasarrufi da ita gwargwadan umarce-umarcen da ke gare shi, to inba haka bafa to ya isheshi yin nasiha da fuskantarwa, sai dai ga wanda yake a karkashin ikonsa daga 'ya'ya da mata da makancin hakan daga wadanda yake da iko a kansu.

Tambaya ta 8: Shin Allah – Ya kiyayeka - abinda caffa take hukutawa shine addu'a ga shugaba?

Amsa ta 8: Daga abinda caffa take hukuntawa yin nasiha ga shugaba, daga cikin nasiha: Yi masa addu'a da dacewa, da shiriya da gyaruwar niyya da aiki da gyaruwar abokanan aiki; domin daga cikin sabubban gyaruwar shugaba, da kuma sabubban Allah Yayi masa muwafaka: Ya zama yana da waziri na gaskiya, da zai taimake shi akan alheri, kuma ya tinatar da shi idan ya manta, ya taimakeshi idan ya tina, wadannan suna daga sabubban taufikin Allah ga shugaba.

To wajibi akan talakawa da kuma daidaikun talakawa taimakekeniya tare da shugaba a cikin gyara da kashe sharri da gamawa da shi, da tsaida alheri da daddadan zance, da usulubi mai kyau da fuskantarwa madaidaiciya wacce ake kwadayin alheri a bayanta banda sharri, kuma dukkan aikin da sharri zai biyo bayansa sama da maslaha to baya halatta; domin abin nufi daga shugabanci gaba dayansa shine tabbatar da maslahohi na shari'a, da tunkude barnce-barnace, dukkan aikin da mutum zai aikatashi wanda yake nufin alheri da shi kuma abinda yake mafi sharri zai biyo baya daga abinda yayi nufin kawar da shi da abinda yake abin ki to baya halatta gareshi.

Hakika babban malamin Musulunci Ibnu Taimiyya – Allah Yayi masa rahama - ya bayyanar da wannan ma'anar bayyanarwa cikakkiya a cikin littafin (al-Hisbah) sai a koma masa; saboda fa'ida mai girma.

Tambaya ta 9: Shin wanda yake kin yiwa shugaba addu'a fa - Allah Ya kiyaye ka -?

Amsa ta 9: Wanann yana daga jahilcinsa da rashin basirarsa; domin cewa addu'a ga shugaba yana daga mafi girman kusanci, kuma yana daga mafi girman ayyukan biyayya, kuma yana daga nasiha ga Allah da bayinSa, Annabi – tsira da amincin Allah su tabbata agare shi – lokacin da akace da shi: Lallai cewa (kabilar) Daus sunyi sabo alhali su kafirai ne, ya ce: “Ya Allah Ka shiryyar da Daus kuma Kazo da su” sai Allah Ya shiryyar da su kuma sukazo masa alhali suna musulmai.

Mumini ya dinga yiwa mutane addu'ar alheri, sarki kuwa shine wanda yafi cancanta ayi masa addu'a; domin cewa gyaruwarsa gyaruwar al'umma ce, yi masa addu'a yana daga mafi muhimmancin addu'o'i, kuma daga mafi muhimmancin nasihohi: A datar da shi akan gaskiya, kuma Allah Ya kareshi sharrin kansa, da sharrin munanan abokanan zama, yi masa addu'a da dacewa da shiriya da gyaruwar zuciya da aiki da gyaruwar abokanan aiki yana daga mafi muhimmancin abubuwa masu muhimmanci, kuma yana daga mafifitan ayyukan kusanci, hakika an ruwaito daga Imam Ahmad cewa shi yace: (Da ace ni nasan ina da addu'ar da za'a karbeta da na juyar da ita ga sarki), kuma an ruwaito hakan daga Fudail dan Iyad – Allah Yayi masa rahama -. Allah Shine Mai datarwa.

Allah Yayi dadin tsira Yayi aminci ga Annabinmu Muhammad, da alayensa da sahabbansa baki daya.

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