

مترجم باللغة الهوسا
وقف لله لا يجوز بيعه

Littafin wakafi ne don Allah
baya halatta a sayar da shi

هذا هو الإسلام

"Wannan shine Musulunci"

TAMBAYOYIN KABARI

KA'IDODI GUDA HUDU

ABUBUWAN DA SUKE FITAR DA
MUSULMI DAGA MUSULUNCI

ABUBUWAN DA SUKE FITAR DA MUSULMI DAGA MUSULUNCI

KA'IDODI GUDA HUDU

TAMBAYOYIN KABARI

Sharhin:

Sheikh Haisam bn Muhammadu Jamil Sarhan

Tarjamar:

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الشيخ هيثم بن محمد جميل سرهان

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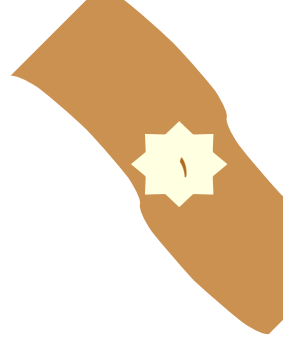


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SHARHIN TAMBAYOYIN KABARI UKU

Lallai yabo na Allah ne; muna gode maSa, muna neman taimakonSa, muna neman gafararSa, kuma muna neman tsarin Allah daga sharrin kayukanmu, da munanan ayyukanmu. Wanda Allah ya shiryyar, babu mai batar da shi, Wanda kuma ya batar, babu mai shiryyar da shi. Kuma ina shaidawa babu abin bautawa da gaskiya sai Allah; shi kadai ya ke, bashi da abokin tarayya. Ina kuma shaidawa lallai annabi Muhammadu bawanSa ne ManzonSa ne. Bayan haka;

MATASHIYA GABANIN SHARHI

ME YASA MUKE KARANTA TAUHIDI (ILIMIN KADAITA ALLAH)?

Saboda Allah ya halitta mu, domin kadaita shi.

Saboda Allah baya karbar aiki, sai idan an kadaita shi da shi.

Ba mai shiga Aljannah sai mai tauhidi.

Sababi ne na yawaitar lada.

Sababi ne na kankare laifuka.

Sababi ne na samun shiriya, da tabbatuwan zaman lafiya.

Sababi ne na samun natsuwa.

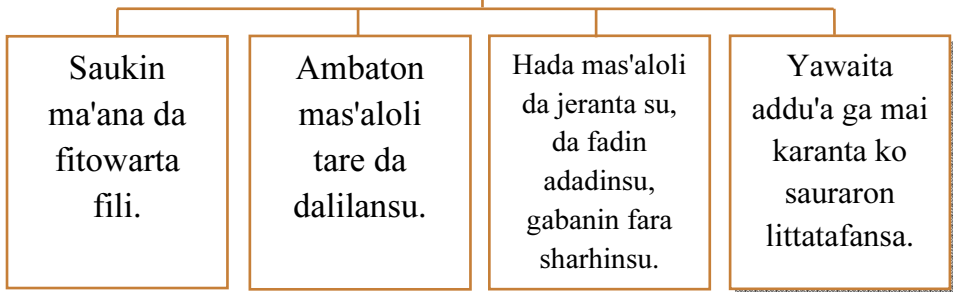
Sababi ne na samun ceton Annabi SAW

DALILAN DA SUKA SABBABA ZABAN LITTAFIN NAN, A FARKON NEMAN ILIMI

Yadda Magabatanmu na-kwarai, da Malumanmu; na Ahlus-Sunnah Wal Jama'ah su ka baiwa wannan littafi mai albarka kulawa; saboda abinda ke cikinsa na amfani da fa'idodi masu girma, wanda hakan ya mayar da shi, wani ginshikin da 'Dalibin ilimi zai fari tafiyarsa ta kan wannan littafi, ya kuma gina neman ilimin shari'a da ya ke yi akan wannan littafi, Wannan ya sanya mu –a wannan zamanin- mu ke koyi da su, kuma muke binsu sau-da-kafa, akan wannan manhaji.

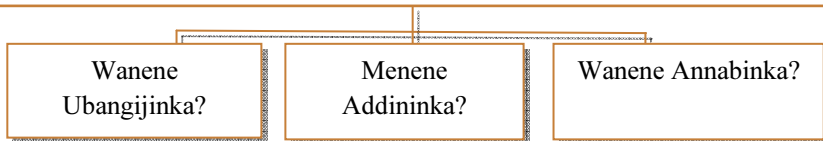
* Suma sauran mutane –wadanda ba daliban ilimi ba- ba za su dena bukatar wannan littafin ba, da kuma abinda littafin ya ginu akansu na-ginshikai, wadanda babu makawa, dole Mutum ya yi imani da su, irin imanin da baya karbar kokwanto da shakku.

WANNAN LITTAFIN –DA SAURAN LITTAFAN MAI USULUS SALASAرحمة الله- SUN YI FICE DA WADANNAN:



BAYANIN MENENE USULUS SALASA

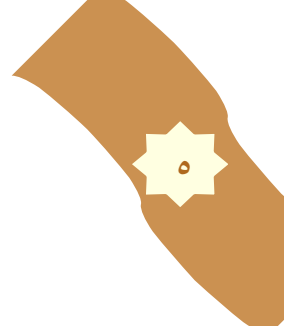
"Usulus Salasa", a takaice, sune: Tambayoyin kabari guda uku;



WACE FA'IDA ZA MU SAMU, IDAN MUKA KARANTA "USULUS SALASA"

Lallai idan ka karanci wadannan ginshikan uku, sai ka yi aiki da su, sa'annan ka yi da'awarka zuwa gare su, sannan ka yi hakuri kan, neman ilimi, da aiki da shi, da kuma da'awa zuwa ga hakan, to lallai –da izinin Allah- za ka iya amsa tambayoyin kabari.





ABINDA KE CIKIN LITTAFIN; "USULUS SALASA" Wannan littafin ana kasa abinda ke cikinsa zuwa kashi biyar;



1.MAS'AL OLI HUDU
(da suke cikin suratul Asr).

2.MAS'AL OLI GUDA UKU(da suke magana kan karkasuwar Tauhidi).

3.MUHIM MANCIN KARANTA TAUHIDI.

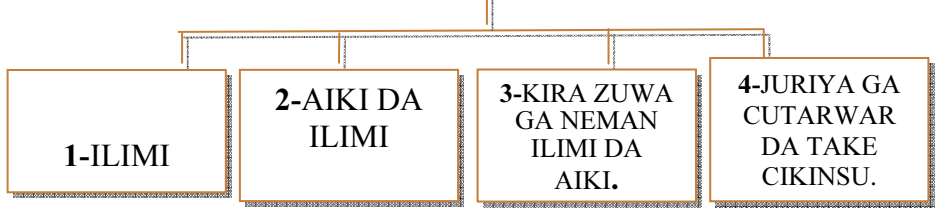
4."GINSHI KAI GUDA UKU"
(Tambayoyin kabari).

5. RUFEWA

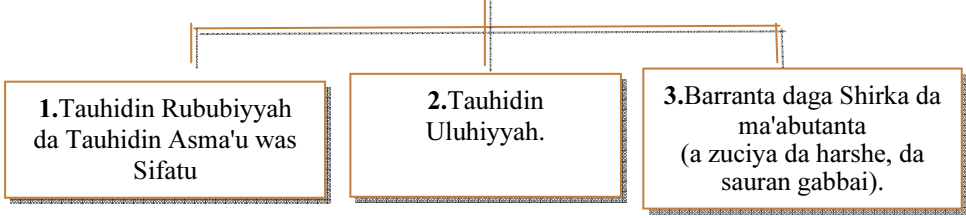




1. MAS'ALOLI GUDA HUDU



2. MAS'ALOLI UKU



3. MUHIMMANCIN KARANTA ILMIN TAUHIDI

(Shine abinda ya gabata, na amsar: Me ya samuke karanta ilimin Tauhidi?).

4. GINSHIKAI UKU "USULUS SALASA"

"Usulus Salasa", a takaice, sune: Tambayoyin kabari guda uku;



5. RUFUWA

Ya fara daga fadin Mawallafin "MUTANE IDA SUKA MUTU ZA A TAYAR DA SU" har zuwa karshen littafin.

NA FARKO: MAS'ALOLI HUDU

(1) SABABIN DA YA SANYA MAWALLAFINMU YA FARI LITTAFINSA DA "BISMILLAH"

1. Domin koyi da littafin Allah, da Annabawa A.S.

2. Domin koyi da Maluman da suka gabace shi, da magabatan kwarai; wadanda cikin al'adarsu akwai bude littatafansu da sunan Allah (Bismillah).

3. Domin neman albarkar farawa da sunan Allah Mai-karamci.

Bismil Lahir Rahmanir Rahim

- (1) Ka sani –Allah ya yi maka rahama–
- (2) (Lallai yana wajaba akanmu mu koyi mas'aloli guda hudu)

Mas'alar farko: ILIMI

(Shine ilimin sanin Allah, da sanin AnnbinSa SAW da sanin addinin Musulunci, tare da dalilai),

Mas'ala ta biyu: AIKI DA ILIMIN⁽³⁾.

(2) Kamar yadda muka yi nuni, a "MUKADDIMAH" cewa yana daga al'adar Malam cikin wallafe-wallafensa, ya kan fara addu'a ga 'Daliban ilimi, kuma ya roka musu rahamar Allah; kuma cikin aikata haka, akwai dalili akan:

Lallai addinin Musulunci ga asalinsa ya ginu ne akan jin-kai da rahama.

Rahamar Maluman Ahlus-Sunnah Wal Jama'a ga 'Dalibansu.

ILIMI: Shine: Sanin gaskiya, da dalilinsa. Kishiyan ilimi kuma shine Jahilci.

(3) Domin bayanin alakar da ke tsakanin "ILIMI" da "AIKI DA SHI" wani ke cewa: "ILIMI YANA HUKUNTA AIKI' IDAN HAR YA AMSA MASA SHI KENAN, IDAN KUMA BA HAKA BA, SAI ILIMIN YA YI KAURA"; Don haka, babu wata fa'ida ga ilimin da ba a yi aiki da shi ba, kuma idan mutum ya koyi ilimi, to wajibi ne ya yi aiki da shi, idan kuma ba haka ba, to ya yi koyi da Yahudawa; saboda Yahudu ne, suke da ilimi babu aiki, "**SUNA SANINSA KAMAR YADDA SUKE SANIN 'YA'YANSU**" [Bakara: 146]. Kuma farkon wadanda za a fara babbakawa a cikin wuta sune mutane uku; daga cikinsu, akwai wanda ya koyi ilimi, sai bai yi aiki da shi ba

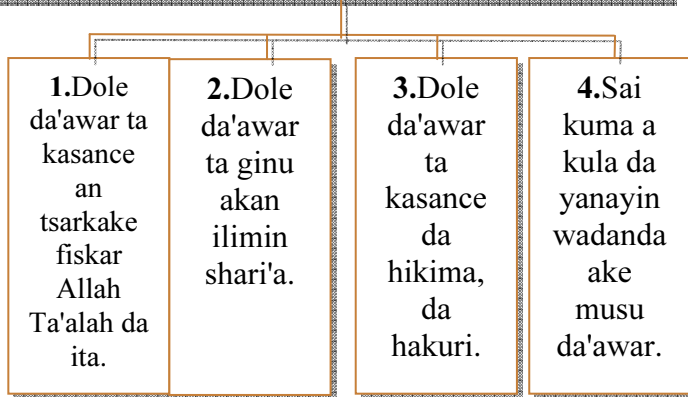
KUMA MALAMIN DA BAI YI AIKI DA ILIMINSA BA

ZA A AZABTAR DA SHI GABANIN MASU BAUTAR GUMAKA

(Mas'ala ta Uku:

YIN
DA'AWA
ZUWA GA
ILIMI DA
AIKI).

DA'AWA TANA DA SHARUDDA DA KA'IDODI, WANDA YA WAJABA TA GINU AKANSU, Daga cikinsu wadanda suka fi muhimmanci Sune:



DALILI AKAN WADANNAN SHARUDDAN

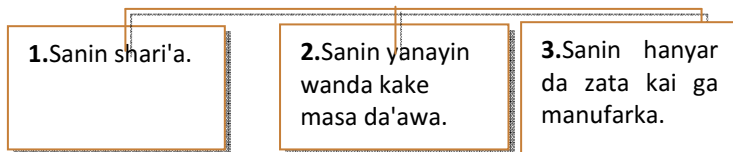
Fadin Allah Ta'alah: **"KA CE: WANNAN CE HANYATA; INA KIRA ZUWA GA ALLAH; AKAN BASIRA; NI DA WADANDA SUKA BI NI, KUMA TSARKI YA TABBATA GA ALLAH, KUMA NI BAN ZAMA DAGA CIKIN MASU SHIRKI BA"** [Yusuf: 108].

"WANNAN CE HANYATA": Abinda ake nuni shine abinda Manzon Allah S.A.W ya zo da shi; na shari'a.

"INA KIRA ZUWA GA ALLAH": Mai yin kira zuwa ga Allah, shine Mai tsarkin niyya wanda ke son isar da mutane zuwa ga Allah.

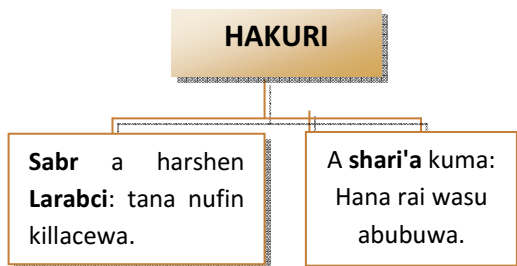
"AKAN BASIRA" Shine ilimi, kuma a nan ta kunshi sanin:

Kai ka ce, Mawallafin yana cewa: Idan ka nemi ilimi, sa'annan ka yi aiki da ilimin, to wajibi ne akanka ka kasance akan abinda Annabi S.A.W da Sahabbai da Magabatan kwarai suka kasance akansa, kamar yadda Allah yake cewa: **"KA CE: WANNAN ITACE HANYATA; INA KIRA ZUWA GA ALLAH; AKAN BASIRA NI DA WADANDA SUKA BI NI"**; Kenan babu makawa kan da'awa.



Mawallafin رحمه الله- kamar cewa ya yi: Idan har ka yi ilimi, sa'annan ka yi aiki da shi, to wajibi ne akanka ka tafi akan abinda Annabi -S.A.W- da Sahabbai da Magabatan kwarai suke kansa, saboda fadin Allah: **"KA CE: WANNAN ITA CE HANYATA; INA KIRA ZUWA GA ALLAH; AKAN BASIRA; NI DA WADANDA SUKA BI NI"**, Don babu makawa, sai anyi da'awa.

(1) Mawallafin –Allah ya yi masa rahama- bayan ya ambaci, da'awa, ya ambaci hakuri, wato kamar yana gaya maka, cewa: Lallai wanda ya bi wannan hanyar, wasu lamura masu cutarwa za su rika faruwa da shi, kamar yadda suka faru ga Annabawa da Manzanni –عليهم السلام-; don haka; sai an yi hakuri.



(Mas'ala ta hudu: Hakuri kan cutarwa a cikinsa)⁽¹⁾.

Dalili akan abinda ya gabata shine fadinsa Madaukaki:"**INA RANTSUWA DA ZAMANI * LALLAI MUTUM YANA CIKIN HASARA * FACE WADANDA SUKA YI IMANI, KUMA SUKA AIKATA AYYUKAN KWARAI, KUMA SUKA YI WA JUNA WASIYYA DA BIN GASKIYA, KUMA SUKA YI WASIYYA DA YIN HAKURI**"(2).

Ibnul-kayyim –رحمه الله- ya kasa hakuri zuwa kashi uku:

1.Yin hakuri wajen biyayya ga Allah; har a iya aikata bauta.

2.Hakuri kan sabo, har a nissance su.

3.Hakuri kan ababen da Allah ya kaddara masu radadi.

(2)Bayan ambato mas'alolin nan guda hudu, Sai Mawallafin –رحمه الله- ya koro musu dalili daga littafin Allah, wanda shine suratul Asr. Kuma lallai Mawallafin –رحمه الله- ga dabi'arsa ya kan ambaci mas'ala, tare da dalilinta, **Saboda me?**

Domin ya tarbiyyantar da 'Dalibi akan bin dalilai; ba makauniyar bi ko taklidi ga maluma ba.

Har ya zama akwai hujja a wurin 'dalibi, wanda zai iya mayar da martini ga wanda ya saba wa gaskiya.

Har 'Dalibi ya iya samun ciro hukunce-hukunce, daga dalilansu, akan lafiyayyun ka'idodi.

(1)Maksudin Mawallafin –رحمه الله- shine lallai wannan surar (wato, Asr) ita kadai, ta wadatar wajen tsayubar hujja akan halittu, kan su yi ilimi, su yi aiki da shi, su yi da'awa, su yi hakuri.

(2)Amirul-mu'uminina a ilimin hadisi; wato, Imamul Bukhariy ya kulla babi a cikin littafinsa (na Sahihul Bukhariy) ya ce: **BABIN DA KE BATU KAN YADDA ILIMI KE RIGAYAR ZANCE DA AIKI**, Sai ya ambaci dalilinsa; don haka, babu makawa, dole sai an samu ilimi a farko gabanin zance da aiki; Kuma lallai baya inganta bawa ya yi aiki ba tare da ilimi ba, idan kuma ya aikata hakan, to yay i kamantacceniya da Nasara.

(Shafi'iy –رحمه الله- ya ce: Da Allah bai saukar da wata hujja ga halittunsa ba, sai wannan sura, to da ta isar musu)(1).

(Kuma Bukhariy –رحمه الله- ya ce: **Babin da ya kunshi bayani kan: Ilimi shine gabanin zance da aiki**).

(Dalili akan haka shine fadin Allah Ta'alah: **SAI, KA SANI, LALLAI BABU ABIN BAUTAWA DA GASKIYA, FACE ALLAH, KUMA KA NEMI GAFARAR ZUNUBANKA**) [Muhammadu: 19]. Sai Allah ya fara da batun ilimi, gabanin zance da aiki) (2).



NA BIYU: MAS'ALOLI UKU

(Ka sani, Allah ya yi maka rahama; Lallai yana wajaba akan kowane musulmi namiji da mace, su koyi wadannan mas'alolin guda uku, kuma su yi aiki da su) (1).

(1) Mawallafin ya fara magana kan wannan bangaren ne, da yin addu'a ga 'Dalibi.

Kuma lallai Mawallafin - رحمه الله - a cikin littafin Usulus salasa, ya yi addu'a har a wurare uku ga 'dalibi, A farkon mas'aloli guda hudu, sai kuma a nan, inda ke magana kan mas'aloli uku, Wuri na ukun kuma shine inda ya ce: Ka sani, Allah ya shiryar da kai zuwa ga 'da'arsa, lallai mikakken addini wato tafarkin Annabi Ibrahima.

MATASHIYA GABANIN SHARHIN MAS'ALOLIN UKU

TAUHIDI

A harshen **larabci**, Tauhidi -kadaita Allah- tushen kalmar "ya kadaitu", yana kadaitawa, akan ce: ya kadaita abu, idan mutum ya kudurci kasancewarsa guda dava.

A **shari'a** kuma, Tauhidi, kadaita Allah ne -سبحانه وتعالى- cikin abinda ya kebantu da su, na Rububiyah, da Uluhiyyah, da Sunaye da Sifofi.

TAUHIDI YA KASU KASHI UKU

TAUHIDUR RUBUBIYAH
Shine kadaita Allah - سبحانه - و تعالى - cikin ayyukansa.
Ko a ce: Kadaita Allah - سبحانه - و تعالى - cikin halitta, da mulki, da juya lamari.

TAUHIDUL ULUHIYYAH
Shine kadaita Allah - سبحانه - و تعالى - da bauta.

TAUHIDUR RUBUBIYAH
Shine kadaita Allah - سبحانه - و تعالى - cikin ayyukansa.
Ko a ce: Kadaita Allah - سبحانه - و تعالى - cikin halitta, da mulki, da juya lamari.

Lamarin sunayen Allah da sifofinsa abu ne da ake tsayawa kawai ga abinda ya zo cikin littafin Allah, da sunnah; Wannan kuma ya kan kasance ta hanyar:

-Tabbatar wa Allah abinda ya tabbatar wa kansa, a cikin littafinsa, da kuma abinda, ManzonSa صلى الله عليه وسلم ya tabbatar masa.

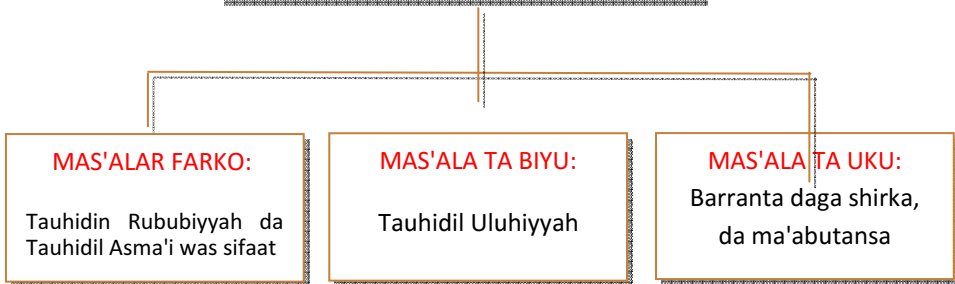
-Da kuma kore abinda Allah سبحانه وتعالى ya kore wa kansa, a cikin littafinsa, haka kuma ManzonSa صلى الله عليه وسلم ya kore masa, misalin fadinsa: "GYANGYADI BAYA KAMA SHI, KUMA BARCI BAYA KAMA SHI" [Bakara: 255]. "KUMA 'YAR WAHALA BATA SHAFE MU" [Kaf: 38].

Za a tabbatar masa da wadannan, ba tare da karkatar da su, ko wofintar da su ba, kuma ba tare da fadar yanayin sifofin ko misaltawa ba.

(MAS'ALAR FARKO: Lallai Allah ya halitta mu, kuma ya azurta mu, kuma bai bar mu kara zube ba, sai ya aiko mana da wani Manzo; wanda ya masa biyayya ya shiga Aljannah, wanda kuma ya saba masa ya shiga wuta) (1).

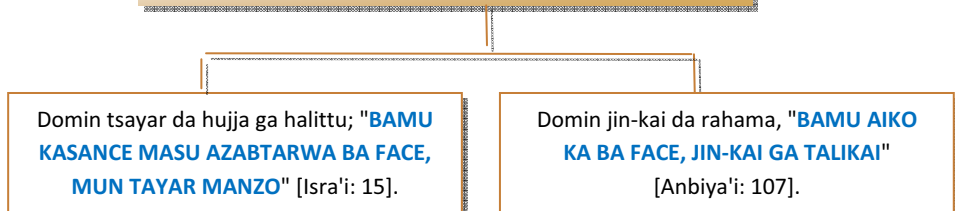
Dalili akan haka, shine fadinSa Madaukaki: "Lallai ne Mu, mun aiko wani Manzo zuwa gare ku, Mai shaida akanku, kamar yadda muka aika wani Manzo zuwa ga Fir'auna * Sai Fir'auna ya saba wa Manzon, saboda haka Muka kama shi, kamu mai tsanani" [Muzammil: 15-16].

MAS'ALOLI UKU, A TAKAICE



(1)Mas'alar farko: Mawallafin -رحمه الله- ya tabbatar wa Allah, tauhidin Rububiyah, da Tauhidil Asma'i was sifaat, cikin fadinsa: (Lallai Allah ya halitta mu), saboda shine Mahalicci, (Kuma ya azurta mu) saboda shine Mai azurtawa. (Kuma bai kyale mu kara-zube ba); babu umarni da hani ba, (Saidai ya turo mana da Manzo).

MANUFAR TURO MANZANNI -عليهم السلام-



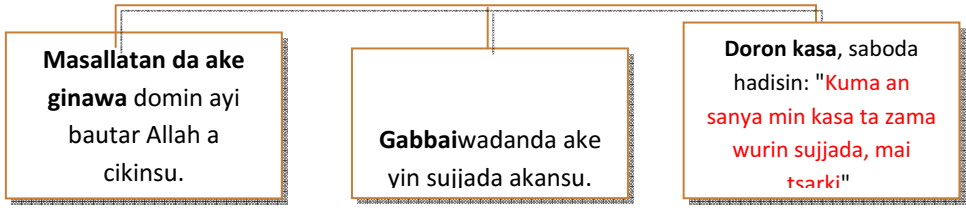
(MAS'ALA TA BIYU: Lallai ne Allah, baya yarda a hada shi da wani cikin bautarsa; Mala'ika ne makusanci, ko kuma Annabi Manzo).Dalili akan haka kuma shine fadinSa Madaukaki: **"KUMA LALLAI WURAREN SUJJADA NA ALLAH NE; SABODA HAKA, KADA KU ROKI WANI TARE DA ALLAH (A CIKINSU)".**

Mas'ala ta Biyu a cikinta akwai tabbatar da cancantar bauta ga Allah Ta'alah.

Mawallafin –Allah ya yi masa rahama- ya ce: (Lallai ne Allah, baya yarda a hada shi da wani); Wannan ya game kowa; Annabi ne ko waliyyi, ko Aljani, ko Mala'ika, ko Salihi, ko waninsa, ko-wanene shi.

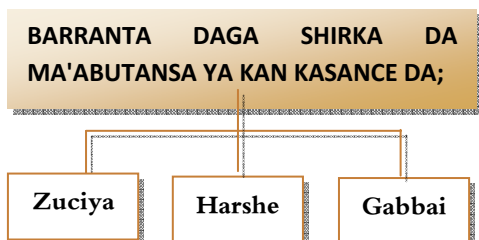
Dalili akan haka kuma shine fadinSa Madaukaki: **"KUMA LALLAI WURAREN SUJJADA NA ALLAH NE; SABODA HAKA, KADA KU ROKI WANI TARE DA ALLAH (A CIKINSU)"** [Jin: 18].

A kan ma'anar "MASAJID" akwai zantuka uku –kuma za a iya hada



fadinSa: **"NA ALLAH NE; SABODA HAKA, KADA KU ROKI WANI TARE DA ALLAH (A CIKINSU)"** kalmar, **"WANI"** tana game kowa-da-kowa, don haka ne Imam Muhammad bn Abdulwahhab –رحمه الله–, a farkon mas'alar ya ce: **"Lallai ne Allah baya yarda a hada shi ko a masa shirka da wani"**; wato: ko-wanene shi, Annabi ne, ko Waliyyi, ko Aljani, ko Salihi.

Mas'ala ta uku: **مأواه الله - رحمة الله -** cikinta ya bayyana wajabcin barranta daga shirka da ma'abutanta.



1-Da zuciya: Ta hanyar kin kafirai da idinsu, da bukukuwansu, musamman shirkoki da bidi'oin da suke wurinsu.

2-Da harshe: "LALLAI NE NI, NA BARRANTA DAGA ABABEN DA KUKU BAUTAWA" [Zukhruf: 26].

"KA CE: YA KU KAFIRAI * BA ZAN BAUTA WA ABINDA KUKU BAUTAWA BA * KUMA KU BAKU KASANCE MASU BAUTA WA ABINDA NAKE BAUTAWA BA * KUMA NIMA BAN ZAMA MAI BAUTA WA ABINDA KUKU BAUTAWA BA * KUMA BAKU ZAMA MASU BAUTA WA ABINDA NAKE BAUTAWA BA * SABODA ADDININKU NAKU NE, NIMA ADDININA NAWA NE".

3-Da gabbai: Ta hanyar kin tarayya da su cikin bukukuwansu da alamomin ibada, ko tufafi, ko abinda suke kansa na akida.

(**MAS'ALA TA UKU:** Lallai duk wanda ya yi da'a ga Manzo, kuma ya yi tauhidin Allah, baya halatta a gare shi, ya so ko ya jibinci wanda ya saba wa Allah da Manzonsa, koda kuwa dangin da yafi kusanci ney.

Dalili kan wannan mas'alar shine fadinSa madaukaki: "BAZA KA SAMU MUTANEN DA SUKA YI IMANI DA ALLAH, DA RANAR KARSHE SUNA YIN SOYAYYA DA WANDA YA SABA WA ALLAH DA MANZONSA BA; KODA KUWA SUN KASANCE UBANNINSU NE, KO 'YA'YANSU, KO 'YAN'UWANSU, KO DANGINSU, WADANNAN ALLAH YA RUBUTA IMANI A CIKIN ZUKATANSU, KUMA YA KARFAFA SU DA WANI RUHI DAGA WURINSU, KUMA ZAI SHIGAR DA SU ALJANNONI WADANDA KORAMU KE GUDANA KARKASHINSU, SUNA MASU DAWWAMA A CIKINSU, ALLAH YA YARDA DA SU, KUMA SUMA SUN YARDA DA SHI, WADANNAN SUNE KUNGIYAR ALLAH, KUMA LALLAI KUNGIYAR ALLAH SUNE MASU BABBAN RABO" [Mujadalah: 22].

NA UKU: MUHIMMANCIN KARANTA TAUHID

Ka sani –Allah ya shiryad da kai zuwa ga biyayya a gare shi–, Lallai mikakken addini; tafarkin annabi Ibrahima, shine: Ka bauta wa Allah, shi kadai, kana mai tsantsanta addinni a gare shi, kuma da aikata haka, Allah ya umarci dukkan mutane, kuma ya halitta su don haka, kamar yadda Allah Ta'alah ya ce: **"KUMA BAMU HALITTA MUTUM DA ALJANI BA, FACE SU BAUTA MIN"**.

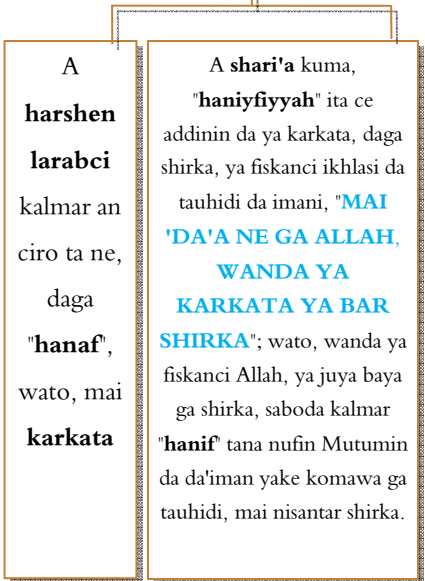
Ma'anar: **"SU BAUTA MIN"**, shine su min tauhidi (kadaita Allah).

Kuma mafi girman abinda Allah ya yi umarni da shi, shine, Tauhidi, wanda kuma shine: kadaita Allah a cikin bauta.

Kuma mafi girman abinda Allah ya yi hani akansa, shine shirka, wanda kuma ita ce: Rokon wanin Allah tare da Allah.

Dalili shine fadinSa Madaukaki: **"KU BAUTA WA ALLAH, KADA KU HADA SHI DA KOWA"**.

HANIYFIYYA –addinin annabi Ibrahim (A.S)



(3)A nan Mawallafin رحمة الله- da yake magana akan mafi girman abinda Allah yayi umarni da shi, shine tauhidi, yana gaya mana dalilin da ya sanya muke karanta Tauhidi ne, kuma a baya, mun yi bayanin muhimmancin Tauhidi.

BAYANI AKAN TAUHIDI –kamar yadda muka gabatar-

A harshen larabci, Tauhidi –kadaita Allah-tushen kalmar ya kadaita, yana kadaitawa, akan ce: ya kadaita abu, idan mutum ya kudurci kasancewarsa guda daya.

A shari'a kuma, Tauhidi, kadaita Allah ne –سبحانه وتعالى- cikin abinda ya kebantu da su, na Rububiyah, da Uluhiyyah, da Sunaye da Sifofi.

Mawallafin yace: Ma'anar: **"SU BAUTA MIN"**, shine su min tauhidi (kadaita Allah). Wannan maganar Abdullahi bn Abbas رضي الله عنهم- ne, a inda yake cewa: Lallai kowace ibada a cikin Alkur'ani, ma'anarta shine: Tauhidi. **"KU BAUTA WA ALLAH"**; Wato, ku yi tauhidin Allah. **"YA KU MUTANE, KU BAUTA WA UBANGIJINKU"**; Wato, Yaku Mutane, ku kadaita Ubangijinku.

NA HUDU: GINSHIKAI UKU (USULUS SALASA)

(1) Mawallafin -رحمه الله- ya fara da ambaton ginshikai guda uku, wadanda kuma sune tambayoyin kabari guda uku, kuma ya yi tambaya ne, domin ya waigo da fadakar makaranci, ko mai sauraro da tambayar da ya jefo, Sai kuma ya masar tambayar.

(2) Mawallafin -رحمه الله- ya bada haske kan ginshikin farko, a inda ya bayyana cewa, Lallai Ubangiji kuma wanda ya cancanci a masa bauta shine Allah -سبحانه وتعالى-, sai kuma ya ambaci dalili, wanda kuma shine fadin Allah Ta'alah: "**GODIYA TA TABBATA GA ALLAH UBANGIJIN TALIKAI**"; saboda Ubangiji shine abin bauta.

"GODIYA TA TABBATA GA ALLAH UBANGIJIN TALIKAI"

Wannan ayar ta hada nau'ukan tauhidi guda uku

"ALHAMDU"

"cikinsa akwai tabbatar wa Allah Tauhidin Asma'u was-sifaat

"LILLAHI"

cikinsa akwai tabbatar masa da Tauhidin Uluhiyyah.

"RABB" cikinsa akwai tabbatar masa da Tauhidin Rububiyah

Idan aka ce maka: Menene ginshikai uku, wadanda ya zama wajibi mutum ya sansu?

Sai ka ce: Bawa, ya san UbangijinSa, da addininSa, da AnnabinSa; Muhammadu -صلى الله عليه وسلم- (1).

Idan aka ce maka: Wanene Ubangijinka?

Sai ka ce: Ubangijina, shine Allah, wanda ya ke rainona, kuma ya reni dukkan talikai, da ni'imominSa, kuma shine abin bautata, bani da wani abin bauta, idan ba shi ba.

Dalili akan haka shine fadinSa Madaukaki:

"GODIYA TA TABBATA GA ALLAH UBANGIJIN TALIKAI"(2).

Kuma dukkan abinda ba Allah ba halitta ne, Ni kuma daya ne daga cikin wadannan halittun(3).

(3) Yana nufin dukkan abinda Allah ba, halittarsa aka yi, Idan kuwa na kasance, halitta, to dole ne na tsayu wajen godiya ga Mai halitta, Mai ni'ima, Mai falala -سبحانه وتعالى-.

Idan kuma aka ce maka: Da me ka san Ubangijinka?

Ka ce: Da ayoyinSa da halittunSa, Kuma daga cikin ayoyinsa, akwai dare da yini, da rana da wata, Daga cikin halittunsa, akwai sammai bakwai, da kassai bakwai, da abinda suke cikinsu da abinda suke cikinsu.

Kuma dalili shine fadinSa Madaukaki: **"DAGA AYOYINSA AKWAI DARE DA YINI DA RANA DA WATA, KADA KU YI SUJJADA GA WATA KO RANA, KU YI SUJJADA GA ALLAN DA YA HALITTA SU, IDAN KUN KASANCE GA SHI KADAI KUKE YIN BAUTA"**.

Da fadinSa: **"LALLAI NE UBANGIJINKU SHINE ALLAN DA YA HALITTA SAMMAI DA KASA, A CIKIN YINI GUDA SHIDA, SA'ANNAN YA DAIDAITA A SAMAN AL'ARSHI, YANA SHIGAR DA DARE YA RUFA YINI, YANA NEMANSA DA GAGGAWA, KUMA RANA DA WATA DA TAURARI HORARRU NE DA UMARNINSA, KUMA HALITTA TASA CE, UMARNI NASA NE, ALBARKAR ALLAH UBANGIJIN HALITTU TA BAYYANA"(1).**

Kuma Ubangiji shine abin bauta, dalili kuma shine fadinSa Madaukaki: **"YA KU MUTANE KU BAUTA WA UBANGIJINKU DA YA HALITTA KU, DA WADANDA SUKE GABANINKU, DOMIN KU SAMU KARIYA * WANDA YA SANYA MUKU KASA SHIMFIDA, SAMA KUMA GINI, KUMA YA SAUKAR DA RUWA DAGA SAMA, SA'ANNAN YA FITAR DA ABINCI DAGA 'YA'YAN ITACE, DA SHI, SABODA KU, DON HAKA, KADA KU SANYA WA ALLAH KISHIYOYI, ALHALI KUNA SANE"(2).**

Ibnu-kasir –رحمه الله– ya ce: "Wanda ya halicci wadannan ababen shine ya cancanci bauta"(3).

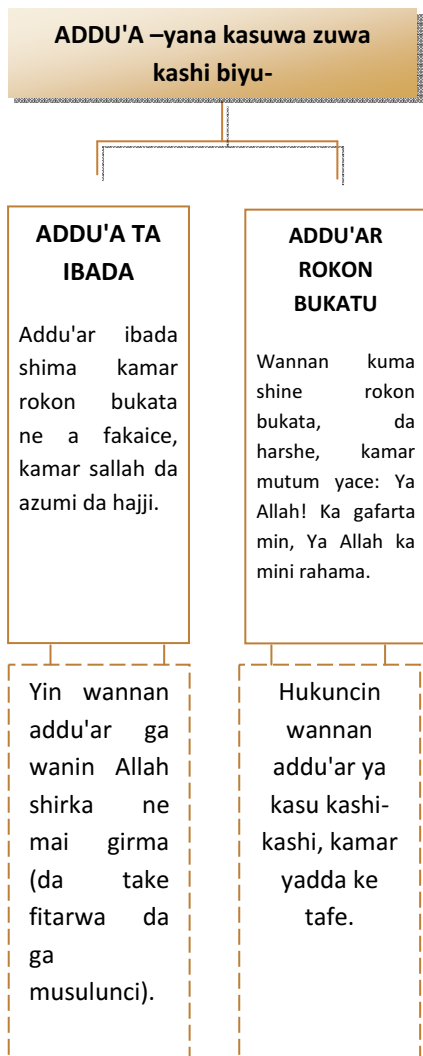
(1)Mawallafin ya ambato tarin ayoyi cikin duniya da halittu, wadanda suke nuni kan samuwar Allah, kuma suke tabbatar da cewa, babu Ubangiji kuma babu Mahallicci, babu abin bauta, da gaskiya face Allah, sai kuma ya kawo dalilai daga Alkur'ani, kamar yadda suka zo cikin maganarsa.

*Kowace halitta aya ce da take nuna samuwar Allah –سبحانه وتعالى–, Saidai Sheikhu Islma Muhammadu bn Abdulwahhab –رحمه الله– ya banbance tsakanin aya, da halitta, saboda aya tana caccanzawa, misalin dare da yini, kuma wanda ke caccanza yanayi yafi karfin dalili, akan halittar da bata canzawa.

(2)Wanan ayar, da take cikin suratul Bakarah, Wasu daga cikin Maluma, suka ce, a cikinta akwai kira na farko a cikin Alkur'ani **"YA KU MUTANE..."**, Kuma a cikinta, akwai umarni na farko **"KU YI BAUTA"**; Ma'ana: Ku yi Tauhidi. Kuma a cikinta akwai, farkon hani a cikin Alkur'ani, **"KADA KU SANYA KISHIYOYI GA ALLAH, ALHALIN KUNA SANE"**; Wannan kuma hani ne kan shirki.

(3)Yana nufin, Wanda ya kadaitu cikin Rububiyyah, ya zama wajibi a kadaita shi cikin Uluhiyyah.

Mawallafin ya yi ta'aliki ga maganar Ibnu-Kasir (da ta gabata) ta hanyar ambato wani adadi (mai yawa) na ibadodin zuciyar, da ibadodin gabbai, tare da ambato dalilinsu daga littafin Allah, ga kowane aikin, kamar yadda bayaninsu zai zo:



Kuma nau'ukan ibada wadanda Allah ya yi umarni da su(1), Misalinsu shine: Musulunci, da Imani, da Ihsani, kuma daga cikin ibada akwai, addu'a, tsoro, fata, tawakkali, bayyana kwadayi, da tsoro, da khushu'i, da khashyah, da maida lamari ga Allah, da neman taimako, da neman tsari, da neman agaji, da yanka, da bakance, da abinda wannan ba daga cikin nau'ukan ibada, wadanda Allah ya yi umarni da su, dukkansu ana yinsu ga Allah Ta'alah.

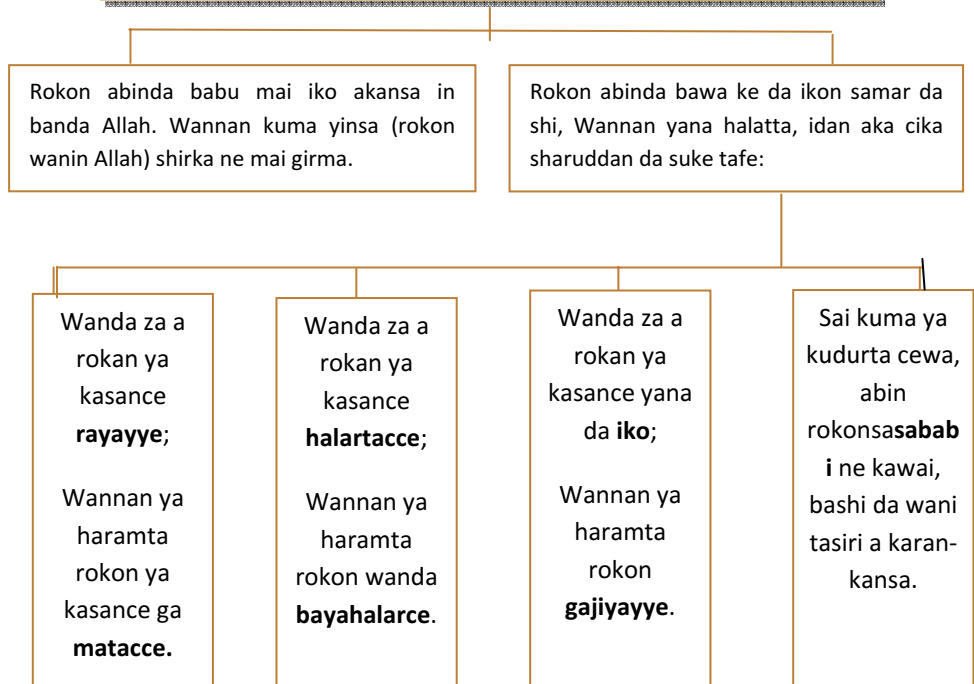
Dalili kuma shine: FadinSa Madaukaki: **"KUMA LALLAI WURAREN SUJJADA NA ALLAH NE; SABODA HAKA, KADA KU ROKI WANI TARE DA ALLAH (A CIKINSU)".**

Kuma duk wanda ya aiwatar da wani abu na ibada ga wanin Allah shi mushriki kafiri, dalili kuma shine fadinSa Madaukaki: **"KUMA DUK WANDA YA ROKI WANI ABIN BAUTAR TARE DA, BASHI DA HUJJA AKAN HAKA, TO LALLAI HISABINSA YANA WURIN UBANGIJINSA, KUMA LALLAI SHA'ANIN, KAFIRAI BASA SAMUN RABO".**

Ya zo a cikin hadisi, "Addu'a itace ibada".

Dalili kuma shine fadinSa Madaukaki: **"KUMA UBANGIJINKU YACE, KU ROKE NI, ZAN AMSA MUKU, LALLAI WADANDA SUKE GIRMAN KAI, BASA MIN BAUTA ZASU SHIGA JANNAMA, SUNA KASKANTATTU".**

ADDU'AR ROKON BUKATU TA KASU KASHI BIYU:



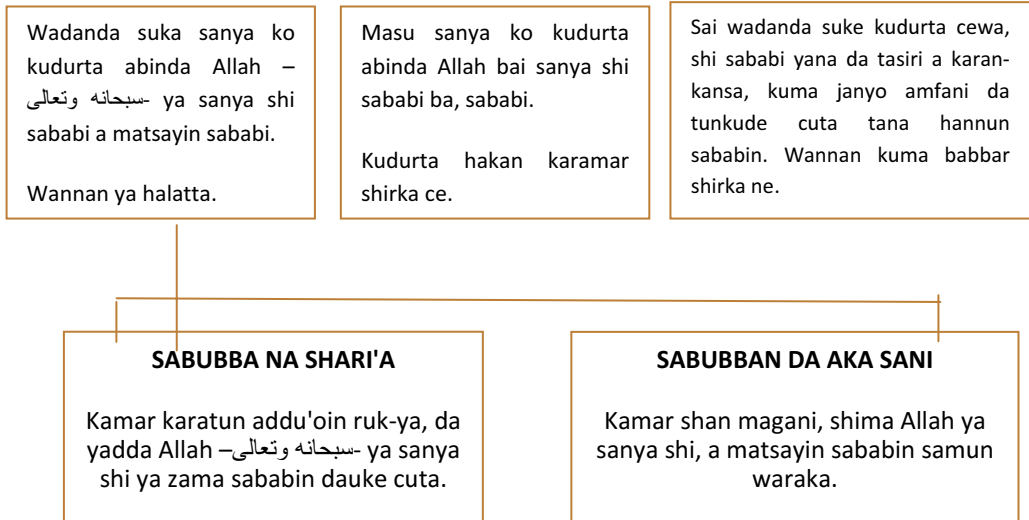
Amma idan ya kudurta cewa wanda yake rokon, yana da wani ikon juya abu a dukiya a boye, ko ya ji cewa, akwai wani ion janyo amfani ko tunkude cuta a hannunsa, to wannan shirka ne.

- **Abin lura a nan:**

Muna bayanin hukunci ne akan aiki (muka ce hakan kafirci ne shirka), amma hukunci ga Mutumin da yayi aikin, shi kam yana bukatar tsayar masa da hujja, tare da kawar masa shubuha, gabanin a kafirta shi.

Kuma Maluma sune wadanda suke yin hukunci ga wanda ya yi aikin, suce, wannan Mumini ne, ko kafiri (ba gama-garin Mutane ba).

MUTANE SUN KASU KAN AKIDARSU DANGANE DA SABABI ZUWA KASHI UKU



Hadisin "Addu'a itace bargon ibada" hadisi ne mai rauni, Wanda ya inganta shine fadin Annabi - صلى الله عليه وسلم - "Addu'a itace bauta".

Yaya addu'a zata zama itace ibada?

Aya tana nuna wannan, "**UBANGIJINKU YACE: KU ROKE NI ZAN AMSA MUKU, LALLAI NE WADANDA SUKE GIRMAN KAN BAUTA A GARE NI ZASU SHIGA JAHANNAMA SUNA KASKANTATTU**".

A nan Allah – سبحانه وتعالى - ya ce: "**YIN BAUTA A GARE NI**", wannan sai ya nuna cewa lallai addu'a ibada ce.

Dalili kan **ibadar tsoro** shine, fadinSa Madaukaki: "**KUMA KADA KU JI TSORONSU, KU JI TSORONA IDAN KUN KASANCE MUMINAI**"(1).

Dalilin **ibadar fata** kuma shine fadinSa Madaukaki: "**DUK WANDA YA KASANCE YANA FATAN HADUWAR UBANGIJINSA, TO YA AIKATA AIKI NAGARI, KUMA KADA YA HADA WANI CIKIN BAUTAR UBANGIJINSA**"(2).

(1)TSORO: Ji ne a jika, wanda ke kasancewa a lokacin tsammanin aukuwar abinda zai kawo halaka, ko cuta, ko cutarwa. Kuma hakika Allah -سبحانه وتعالى- ya yi hani, kan jin tosron majibintan Shedanu, sai kuma ya yi umarnin a ji tsoronsa shi kadai.

TSORO KASHI UKU NE:



(2)FATA: Mutum ya yi kwadayin wani lamarin da samunsa a kusa yake, kuma zai iya kasancewa samunsa a nesa yake; amma sai ya ajiye shi a matsayin abinda samunsa yake kusa.

Fatan da ya kunshi kan-kan-dakai da tawali'u, baya kasancewa, sai ga Allah -سبحانه وتعالى-.

Kuma kautar da shi ga wanin Allah -سبحانه وتعالى- shirka ne babba.

Kuma ibadar fata abar yabo, bata kasancewa sai ga wanda ya yi aikin biyayya ga Allah, sai ya yi fatan samun ladanta, ko kuma ya tuba daga sabo, sai ya yi fatan karbar tubansa.

Amma fatan da aka yi ba tare da aiki ba, to rudu ne, da guri, abin zargi.

(1) Hakikanin Tawakkali

A shari'a kuma:
Tawakkali, shine
gaskiyar dogaro ga
Allah, tare da
amintuwa da Allah,
da riko da sabubba
na shari'a.

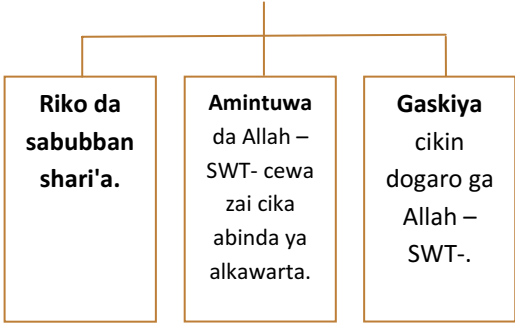
A harshen **larabci**:
Tawakkali ga abu
na nufin, dogaro
akansa.

Dalilin **Tawakkali** shine fadinSa Madaukaki: "**GA ALLAH NE, ZA KU DOGARA, IDAN KUN KASANCE MUMINAI**".

Da fadinSa: "**KUMA DUK WANDA YA DOGARA GA ALLAH, TO YA ISAR MASA**"(1).

Dalilin **ibadar kwadayi da fargaba da khushu'i**, shine fadinSa Madaukaki: "**LALLAI NE, SU, SUN KASANCE SUNA YIN SAURIN AIKATA ALKHAIRORI, KUMA SUNA ROKONMU CIKIN KWADAYI DA FARGABA, KUMA SUN**".

BABU MAKAWA SAI LAMURA UKU SUN TABBATU GA TAWAKKALI



(2)Ibadar **kwadayi**: Son isa zuwa ga abinda kake so.
Ibadar **fargaba**: ita ce, nau'in tsoron da ke haifar da gujewa abinda kake tsoro, don haka "Rahbah" tsoro ne da ke hade da aiki.

Ibadar **khushu'i**: Kan-kan-da kai ne da ke cakude da jin girman Allah, ta yadda mutum zai mika-wuya ga abinda Allah ya hukunta na kaddara, da shari'a.

- Mai tafiya zuwa ga Allah –سبحانه وتعالى- babu makawa, sai ya hada tsakanin ibadar tsoro da fata, kuma ba zai rinjayar da sashe akan sashe ba; tsoron kada ya samu zamiya sai ya halaka; don haka babu makawa sai an samu ibadar tsoro da fata a wurinsa, kuma kamar fukafikan tsuntsu biyu suke a gare shi.

Dalilin **ibadar tsoro**: shine fadinSa Madaukaki: "**KADA KU JI TSORONSU, KU JI TSORONA**" (1).

Dalilin **ibadar maida lamari ga Allah**: shine fadinSa Madaukaki: "**KUMA KU MAYAR DA LAMARI ZUWA GA ALLAH, KU MIKA WUYA A GARE SHI**"(2).

Dalilin **ibadar neman taimako**: shine fadinSa Madaukaki: "**A GARE KA MUKE YIN BAUTA, KUMA DAGA GARE KA MUKE NEMAN TAIMAKO**".

Ya zo cikin hadisi: "**Idan zaka nemi taimako, ka nemi taimakon Allah**"(3).

Dalilin **ibadar neman tsari**: shine fadinSa Madaukaki: "**KA CE: INA NEMAN TSARIN UBANGIJIN SAFIYA**".

Da "**KA CE: INA NEMAN TSARIN UBANGIJIN MUTANE**"(4).

Dalilin **ibadar neman agaji**: shine fadinSa Madaukaki: "**A YAYIN DA KUKE NEMAN AGAJIN UBANGIJINKU, SAI YA AMSA MUKU**"(5).

Dalilin **ibadar bakance**: shine fadinSa Madaukaki: "**KA CE: LALLAI NE SALLATA DA YANKANA, DA RAYUWATA, DA MUTUWATA, NA ALLAH NE UBANGIJIN TALIKAI * BASHI DA ABOKIN TARAYYA**".

Ya zo cikin sunnah: "Allah ya tsine wa wanda ya yi yanka, ga wanin Allah"(6).

(1)Ibadar **khashyah**: Shine tsoron da ya ginu akan ilimi ko sanin girman wanda ake tsoronsa da sanin cikakken ikonsa.

(2)Ibadar **inabah**: Shine komawa ga Allah Ta'alah; ta hanyar yin da'a a gare shi, da nisantar saba masa, saboda ma'anar "Wa aniybuw" shine, ku koma "zuwa ga Ubangijinku"; ta hanyar sallama lamarinka ga Allah -سبحانه وتعالى-; saboda kai bawansa ne, shi kuma bawa babu makawa dole ya sallamawa shugabansa, shugaban kuma shine Allah, kamar yadda Annabi -صلى الله عليه وسلم- ya ce: "**Shugaba shine Allah**".

(3)Ibadar **isti'anah**: tana nufin, neman taimako, "**A KAI KADAI MUKE BAUTAWA, KUMA A GARE KA MUKE NEMAN TAIMAKO**". A cikin wannan ayar an gabatar da abinda hakkinsa shine a jinkirta shi, wannan kuma yana nuni kan takaicewa, wato, Baza mu yi bauta ba, sai a gare ka, kuma baza mu nemi taimako ba, sai a wurinka.

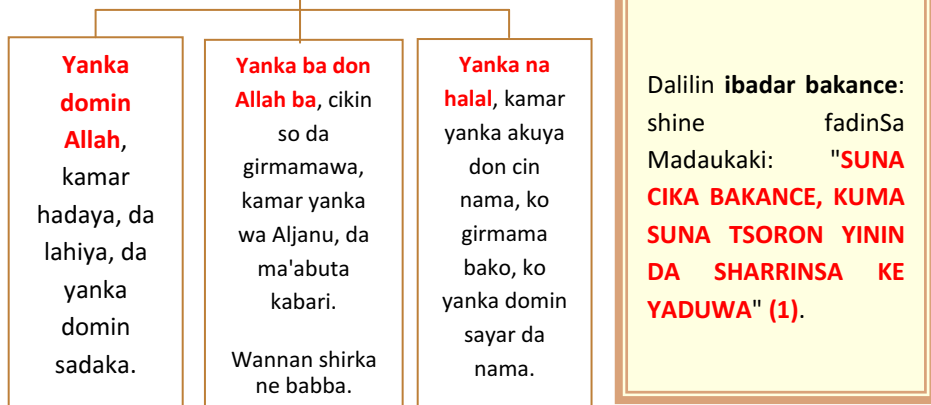
(4)Ibadar **isti'azah**: tana nufin, neman tsari, daga abin ki, saboda kalmar "A'uzu" tana nufin, ina neman mafaka, ina neman kariya.

(5)Ibadar **istigasah**: tana nufin, neman agazawa, wanda kuma shine tsamar da mutum daga tsanani da halaka.

- Ibadodin neman taimako, da neman tsari da neman agaji da ceto, ya halatta a neme su daga halitta cikin abinda ke da iko akansa, da sharudda guda hudu; wato ya zama rayayye, halartacce, mai iko, kuma kudurta shi sababi ne.

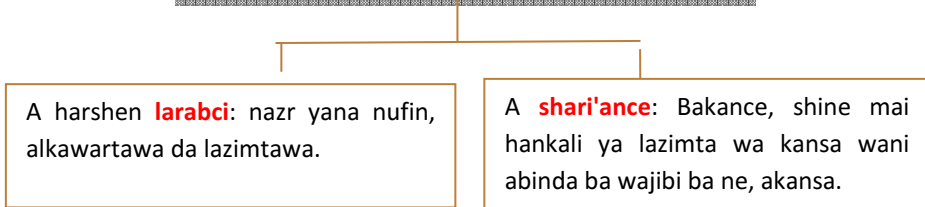
(6)Ibadar **yanka**: Fitar da rai, ta hanyar zubar da jinin dabba, a wani yanayi kebantacce.

YANKA YA KASU KASHI UKU



- **Abin lura:** Akwai karin bayani kan mas'alar yanka, wanda zai zo a littafin Tauhid, da izinin Allah.

(1) HAKIKANIN BAKANCE (ALWASHI)



- ❖ **Abin lura:** Bakance yana da kashe-kashe, da sharudda, da kaffara, wanda karin bayani akansu zai zo a littafin Tauhid, da izinin Allah.

NAU'UKAN BAKANCE



- ❖ Ambaton Mawallafin, ga wadannan ibadodin, ba wai a matsayin sune kadai ibadodi ba, saidai a matsayin misali, domin akwai dinbin ibadodin da ba a ambace su ba. Saidai kuma darasin a nan shine, duk wanda ya kautar da wani abu na wadannan ibadodin ko wasunsu ga wanin Allah, to lallai ya yi shirka.

ASALI NA BIYU: SANIN ADDININ MUSULUNCI, DA DALILAI.

SHINE, Mika wuya ga Allah, da tauhidi, da jawuwa gare shi da da'a, da barranta daga shirka da ma'abutansa.

Kuma addini martabobi uku ne, musulunci, da imani, da ihsani. Kuma kowace martaba tana da rukunnai.

Martabar farko: Musulunci(1).

Kuma rukunnan Musulunci guda biyar ne:

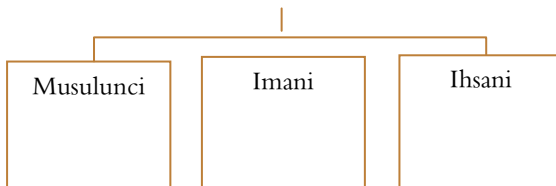
Shaidawa babu anin bautawa da gaskiya sai Allah(2), kuma annabi Muhammadu manzon Allah ne, da tsayar da sallah, da bayar da zakkah, da azumin ramadhana, da hajjin dakin Allah mai alfarma.

(1) Mawallafin ya shiga magana kan **ginshiki na biyu**, wanda shine, bawa ya san addininsa, sai kuma ya fara bayanin hakikanin Musulunci, a inda ya ce:

MARTABAR FARKO: MUSULUNCI

Mika wuya ga Allah, da tauhidi, da jawuwa gare shi da da'a, da barranta daga shirka da ma'abutansa.

Wannan shine hakikanin musulunci; wato, ka sallama lamarinka ga Allah –سبحانه وتعالى– saboda kai bawa ne, kuma bawa dole ne ya sallama ga shugabansa, shugaban kuma shine Allah, kamar yadda Annabi –صلى الله عليه وسلم–.Sa'annan sai ya kasa addini izuwa ga martabobi guda uku:

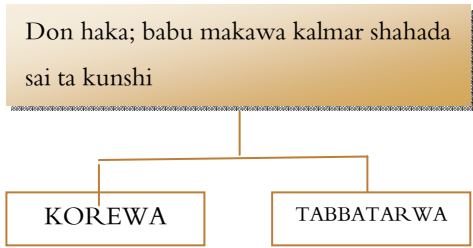


(2)Rukunnan musulunci guda biyar ne, Na farkonsu:

Kalmar shahada

A wannan wuri, Sai Mawallafin –رحمه الله– ya ambaci dalilin kalmar shahada (LA ILAHA ILLAL LAHU), ya kuma bayyana hakikanin ma'anarta, a inda yace:

BABU ABIN BAUTAWA DA GASKIYA SAI ALLAH



Korewa da ya zo cikin "LA ILAHA".

Tabbatarwa, wanda ya zo cikin fadin "ILLAL LAHU".

Kuma wannan sigar, tana nuna takaicewa, da tabbatarwa; ta yadda ta takaice, kuma ta tabbatar da cancantar bauta ga Allah; shi kadai, kuma take kore ta ga wanin Allah, don haka ne, Mawallafin –رحمه الله– ya ce: Kuma tafsirin (LA ILAHA ILLAL LAHU) wanda ke fito da ma'anarta a sarari shine, fadinSa Madaukaki: **"KA AMBATA, LOKACIN DA IBRAHIMU YA CE GA BABANSA DA MUTANENSA, LALLAI NE NI NA BARRANTA DAGA ABINDA KUKE BAUTAWA * FACE WANDA YA KAGI HALITTA TA"**.

"NA BARRANTA DAGA ABINDA KUKE BAUTAWA" wannan shine ma'anar "LA ILAHA".

"FACE WANDA YA KAGI HALITTA TA" Wannan shine ma'anar "ILLAL LAHU".

Dalilin **Kalmar shahada** shine fadinSa Madaukaki: **"ALLAH YA SHAIDA CEWA: LALLAI NE BABU ABIN BAUTAWA DA CANTANTA FACE SHI, KUMA MALA'IKU DA MA'ABUTA ILIMI SUN SHAIDA, YANA TSAYE DA ADALCI, BABU ABIN BAUTAWA DA GASKIYA FACE SHI, MABUWAYI MAI HIKIMA"**.

Kuma ma'anar kalmar (LA ILA ILLAL LAHU) shine babu abin bautawa da cancanta, face Allah, saboda "LA ILAHA" tana kore cancanta ne ga dukkan ababen da ake bauta musu, koma bayan Allah. "ILLAL LAHU" kuma, yana tabbatar da cancelantar bautan ne ga Allah shi kadai; bashi da abokin tarayya cikin bautarsa, kamar yadda bashi da abokin tarayya cikin mulkinsa.

Kuma tafsirin (LA ILAHA ILLAL LAHU) wanda yake fito da ma'anarta a sarari shine, fadinSa Madaukaki: **"KA AMBATA, LOKACIN DA IBRAHIMU YA CE GA BABANSA DA MUTANENSA, LALLAI NE NI NA BARRANTA DAGA ABINDA KUKE BAUTAWA * FACE WANDA YA KAGI HALITTA TA, LALLAI SHINE ZAI SHIRYAR DA NI * KUMA YA SANYA (WANNAN MAGANAR), KALMA MAI WANZUWA, A CIKIN ZURIYARSA TSAMMANINSU SU KOMA DAGA BATA"**.

Da fadinSa: **"KA CE, YA KU MA'ABUTA LITTAFI, KU TAFO, ZUWA GA KALMA MAI DAIDAITAWA, A TSAKANINMU DA KU, KADA MU BAUTA WA KOWA, FACE ALLAH, KUMA KADA MU HADA KOME DA SHI, KUMA KADA SASHENMU YA RIKI SASHE, UBANGIJI, BAICIN ALLAH, IDAN KUMA SUKA BIJIRE, SAI KACE: KU YI SHAIDA CEWA, LALLAI NE MU MASU SALLAMAWA NE"**(1).

*Da mai yin magana zai ce: Hakikanin shaidawa babu abin bautawa, da gaskiya sai Allah, shine babu wanda ake bauta masa face Allah?

Sai mu ce, wannan maganar kuskure ce, saboda idan yace duk abinda ake bauta masa Allah ne, kenan yana halatta yin bauta ga dukkan ababen bautawa. Saidai idan ya ce, abin bautawa da cancanta, to wannan dalili ne na cewa, ya kafirce kuma baya tare da dukkan ababen bautawa wadanda wasu suke bauta musu, koma bayan Allah, kuma yana jin cewa babu wanda ake masa bauta da gaskiya ko cancanta face Allah.

*Da mai magana zai ce: ma'anar LA ILAHA ILLAL LAHU, shine babu Ubangiji Mahalici na gaskiya face Allah?

Sai muce: Wannan maganar gaskiya ce, saidai kuma ba itace ma'ana ko tafsirin LA ILAHA ILLAL LAHU ba, domin babu Mahalici sai Allah, tauhidin Rububiyah ne, wanda kafiran da aka tayar da Annabi -صلى الله عليه وسلم- a cikinsu, suka yarda da shi, saidai hakan bai shigar da su cikin musulunci ba.

(1)"KA CE, YA KU MA'ABUTA LITTAFI, KU TAFO, ZUWA GA KALMA MAI DAIDAITAWA, A TSAKANINMU DA KU" Wannan ayar ta nuna cewa, akidar masu kawo kusanci tsakanin addinai kuskure ce.

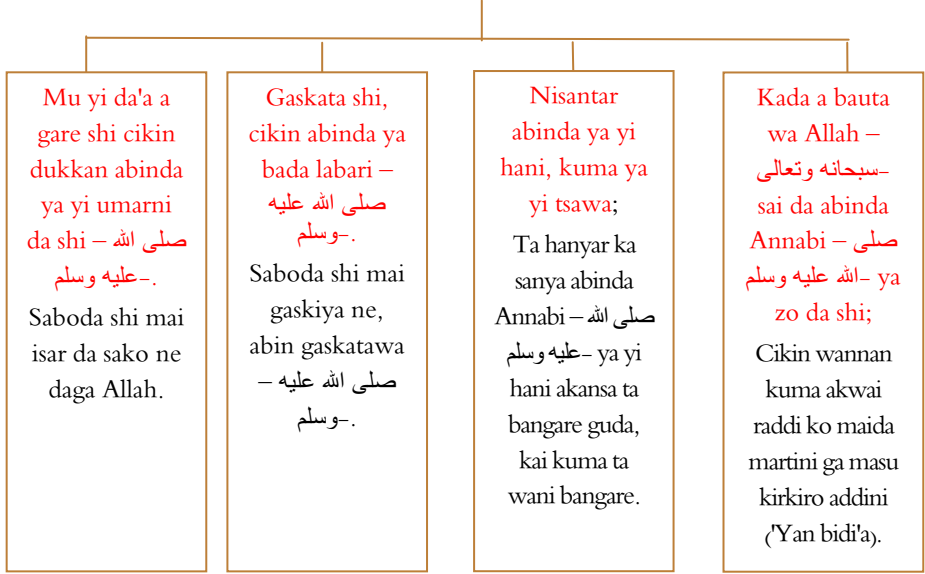
(1) Mawallafin -رحمه الله- ya ambaci wannan ayar a matsayin dalili kan shaidawa lallai annabi Muhammadu -صلى الله عليه وسلم- Manzon Allah ne, kuma lallai Allah ya karfafa wannan shaidar a cikin ayar da abubuwa uku na karfafa zance, sune: rantsuwar da ake kaddara ta, harafin, da kalmar "kad; wato lallai hakika".

(2) Mawallafin -رحمه الله- ya bayyana, hakikanin ma'anar shaidawa lallai Annabi Muhammadu -صلى الله عليه وسلم- manzon Allah ne, da cewar lallai yana wajaba, ga kowane musulmi namiji da mace, domin tabbatar da wannan kalma; Yin da'a a gare shi cikin abinda yayi umarni, da gaskata shi cikin abinda ya bada labari, da nisantar abinda ya yi hani akansa; ya tsawatar, da cewar kada a bauta wa Allah sai da abinda wannan annabin ya kawo na shari'a, kuma ya bayyana, salatun Allah da sallamarSa, su kara tabbata a gare shi.

Dalili akan **shaidawa lallai annabi Muhammadu manzon Allah ne**, shine fadinSa Madaukaki: **"HAKIKA WANI IRIN MANZO DAGA CIKIN KAYUKANKU YA ZO MUKU, ABINDA KE WAHALAR DA KU YANA BUWAYARSA, KUMA MAI KWADAYI NE A GARE KU, GA MUMINAI KUMA MAI TAUSHI NE, MAIJIN KAI"**(1).

Ma'anar shaidawa lallai annabi Muhammadu manzon Allah ne, shine: Yin da'a a gare shi cikin abinda yayi umarni, da gaskata shi cikin abinda ya bada labari, da nisantar abinda ya yi hani akansa; ya tsawatar, da cewar kada a bauta wa Allah sai da abinda wannan annabin ya kawo na shari'a (2).

Abinda shaidawa lallai Annabi Muhammadu -صلى الله عليه وسلم- manzon Allah ne ke hukuntawa, shine lallai shi, bawa ne da ba za a bauta masa ba, kuma manzo ne da ba za a karyata shi ba, Wannan kuma yana hukunta:



Kuma dalili kan **sallah da zakkah da kuma fassarar tauhidi** shine fadinSa Madaukaki: "**BA A UMARCE SU DA KOMAI BA, FACE BAUTA WA ALLAH SUNA MASU TSARKAKE ADDININSU A GARE SHI KUMA MASU KARKATA ZUWA ADDINI GASKIYA, KUMA SU TSAYAR DA SALLAH, SU BADA ZAKKAH, KUMA WANNAN SHINE ADDINI MIKAKKE**"(1).

Kuma dalilin **azumi** shine fadinSa Madaukaki: "**YA KU WADANDA SUKA YI IMANI, AN WAJABTA MUKU AZUMI KAMAR YADDA AKA WAJABTA SHI GA WADANDA KE GABANINKU, LA'ALLA KO ZA KU SAMU TAKAWA**"(2).

Kuma dalilin **hajji** shine fadinSa Madaukaki: "**KUMA ALLAH YA WAJABTA WA MUTANE HAJJIN DAKINSA GA WANDA YA SAMU HANYAR ZUWA GARE SHI, KUMA WANDA YA KAFIRCE, TO LALLAI ALLAH YA WADATA DAGA TALIKAI**"(3).

(1) RUKUNI NA BIYU: SHINE SALLAH:

Sallah itace, Bauta wa Allah ta hanyar aikata ayyuka da zantuka ke bantattu, wadanda ake fara su da kabbara, a gama su da yin sallama, kuma itace kashin bayan wannan addinin, kuma hakika an farlanta ta, daga Allah –kai tsaye– zuwa ga AnnabinSa –صلى الله عليه وسلم–, a lokacin da aka yi mi'iraji aka tafi sama da shi.

RUKUNI NA UKU: ZAKKAH:

A harshen larabci, zakkah tana nufin, bunkasa abu da tsarkake shi.

Kuma zakka nau'uka biyu ce, zakkar jiki, da zakkar cikin dukiya.

(2) RUKUNI NA HUDU: AZUMI:

Azumi, a harshen larabci, na nufin kamewa.

A shari'a kuma, ana wani bauta ne ga Allah, ta hanyar kamewa daga ababen da suke karya azumi, tare da niyya, daga ketowar alfijir, zuwa ga faduwar rana.

Kuma azumi yana daga cikin mafi falalar na'ukan ibadodi; domin tattaruwan nau'ukan hakuri guda uku, kuma saboda girman sha'anin azumi ne, ya sanya Allah –سبحانه وتعالى– ya nasabta wa kansa, bada sakamako ga mai azumi.

(3) RUKUNI NA BIYAR: HAJJI:

Hajji, a harshen larabci, yana nufin, ka nufi wani wuri.

A shari'a kuma, Hajji bauta ne ga Allah, ta hanyar zartar da wasu ayyukan harama, daidai da yadda sunnar Annabi –صلى الله عليه وسلم– ta zo da shi.

Kuma hajji, farilla ne aka kowane musulmi, ya yi shi sau daya a tsawon rayuwarsa.

Martaba ta biyu: Imani

Imani a harshen **larabci**: Sakankancewa cikin gaskatawa.

A **shari'**akuma: Imani zance ne na harsha, da kudurin zuci, da aikin gabbai –har da zuciya–, yana karuwa da aikin da'a, kuma yana tawaya da sabo.

Shi imani na **shari'a** babu makawa, sai ya hada lamura guda biyar.

Ta yadda idan daya daga cikinsu ya samu tasgaro, to an fita daga hakikanin imani, a wurin Ahlus-Sunnah wal Jama'ah.

Menene dalili akan wadannan lamuran guda biyar?

Manzon Allah –صلى الله عليه وسلم– ya ce: "mafi kololuwarsu shine, fadin LA ILAHA ILLAL LAHU", wannan dalili ne, akan zancen baka.

"mafi kankantarsu itace, kautar da abu mai cutarwa daga hanya", wannan kuma aikin gabbai.

"Kunya kuma...", wannan aikin zuciya ne.

Da fadinSa Madaukaki: **"WANENE DAGA CIKINKU WANNAN SURAR TA KARA MASA IMANI?"** Wannan dalili ne akan mas'alar karuwar imani, to kuma idan ya zama yana karuwa, to babu makawa zai samu tawaya, kuma batun tawayar addini ya zo karara, cikin fadinSa –صلى الله عليه وسلم–: "Ban ga masu tawayar hankali da addini ba,...", wannan ya nuna addini yana samu tawaya, ko nakasa.

MARTABA TA BIYU: ITACE; IMANI;

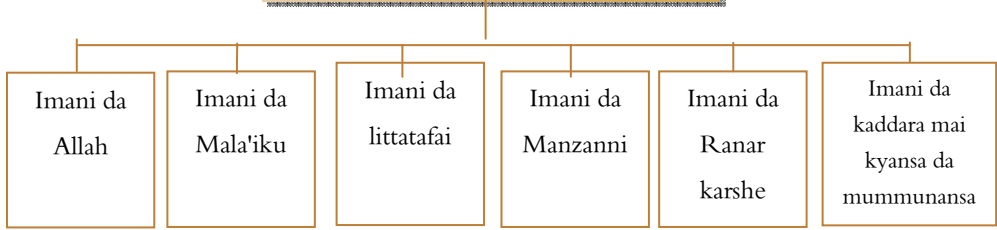
Kuma imani sifofi ko rassa saba'in da wani abu ne, mafi kololuwarsu shine, fadin LA ILAHA ILLAL LAHU, Kuma mafi kankantarsu itace, kautar da abu mai cutarwa daga hanya, Kuma kunya reshe ne na imani.

Kuma **rukunнан imani guda shida** ne, kamar yadda ya zo cikin hadisi, "Ka yi imani da Allah, da Mala'ikunSa, da LittatafanSa, da ManzanninSa, da Ranar karshe, kuma ka yi imani da kaddara na alkhairinsa da sharrinsa".

Kuma dalili akan wadannan rukunнан guda shida, fadinSa Madaukaki: **"BA KAWAI SHINE ADDINI BA, KU JUYAR DA FISKOKINKU, WAJEN GABAS KO YAMMA BA, AMMA ADDINI SHINE GA WANDA YA YI IMANI DA ALLAH, DA RANAR KARSHE, DA MALA'IKU, DA LITTATAFAI, DA ANNABAWA"**.

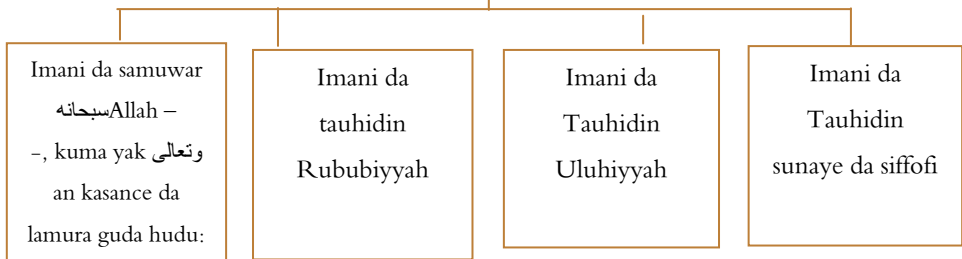
Kuma dalilin **kaddara** FadinSa Madaukaki: **"LALLAI NE MU, KOWANE ABU MUN HALICCE SHI DA KADDARA"**.

RUKUNNAN IMANI SHIDA



RUKUNIN FARKO: IMANI DA ALLAH, yana hukunta

lamura hudu:



<p>Da dalilan hankula</p> <p>Saboda ahankalce ba zai yiwu ayi tunanin samun halitta ba tare da samuwar wanda ya halicce shi ba, "KO AN HALITTA SU BA DA WANI ABU BA NE, KO KUMA SUNE MASU HALITTAR?".</p>	<p>Da dalilai da ake iya ji ko gani,</p> <p>saboda mutum yakan iya kasancewa cikin bakin ciki da tsanani, sai ya daga hannayensa sama yana cewa, Ya Ubangijina, sai wannan bacin ran yak au, da izinin Allah –SWT–.</p>	<p>Da dalilai na halitta;</p> <p>saboda "kowane halitta aka haifuwarsa akan akidar musulunci, iyayensa biyu suke mayar da shi bayahude ko banasare, ko bamajuse".</p>	<p>Da dalilai na shari'a;</p> <p>Ibnul kayyim – رحمه الله – ya ambata cewa, lallai babu wata aya a cikin littafin Allah, face a cikinta akwai dalili akan tauhidi.</p>
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RUKUNI NA BIYU: IMANI DA MALA'IKU

Mala'iku: Halittu ne da suke boye, Allah ya halitta su daga haske, suna yin da'a wa Allah basa saba masa, suna da rayuka "**RUHI MAI TSARKI**", da gangan jiki "**YA SANYA MALA'IKU JAKADODI, MA'ABUTA FUKA-FUKAI, BIBBIYU, DA UKU-UKU, DA HUDU-HUDU, YANA YIN KARI CIKIN HALITTA, DA ABINDA YA YI NUFI**", Suna da hankula da zukata, "**HAR IDAN AKA JIJIGA ZUKATANSU SAI SUCE, MENENE UBANGIJINKU YA FADA?**". Muna yin imani da Mala'iku, da kuma abinda Allah ya sanar da mu na sunayensu, (kamar Jibrilu, da Mika'ilu, da Isra'ila), da sifofinsu (**BASU SABA WA ALLAH CIKIN ABINDA YA UMARCE SU, KUMA SUNA AIKATA DUKKAN ABINDA AKA UMARCE SU**), da ayyukansu (misalin, daukar al'arshi), da dukkan labarum da suka zo, a kansu, a dunkule, da labaru na dalla-dalla.

RUKUNI NA UKU: IMANI DA LITTATAFAI:

Ya wajaba muyi imani da cewa, littatafan maganar Allah ne, hakikatan, kuma lallai littatafan saukakku ne ba halitta ba, kuma lallai Allah ya saukar da littafi ga kowani manzo, sai mu yi imani da littatafan, da dukkan abinda Allah ya bamu labara na sunayensu da labarum littatafan da hukunce-hukuncen da suka kunsu, a dunkule, da na dalla-dalla, matukar ba a soke yin aiki da su ba. Kuma sai mu yi imani cewa, Alkur'ani ya soke dukkan abinda ke gabaninsa na littatafai, wadanda sune, Attaurah, Injila, Zabura, da Takardun annabi Ibrahim, da takardun annabi Musa -عليهما السلام-.

RUKUNI NA HUDU: IMANI DA MANZANNI

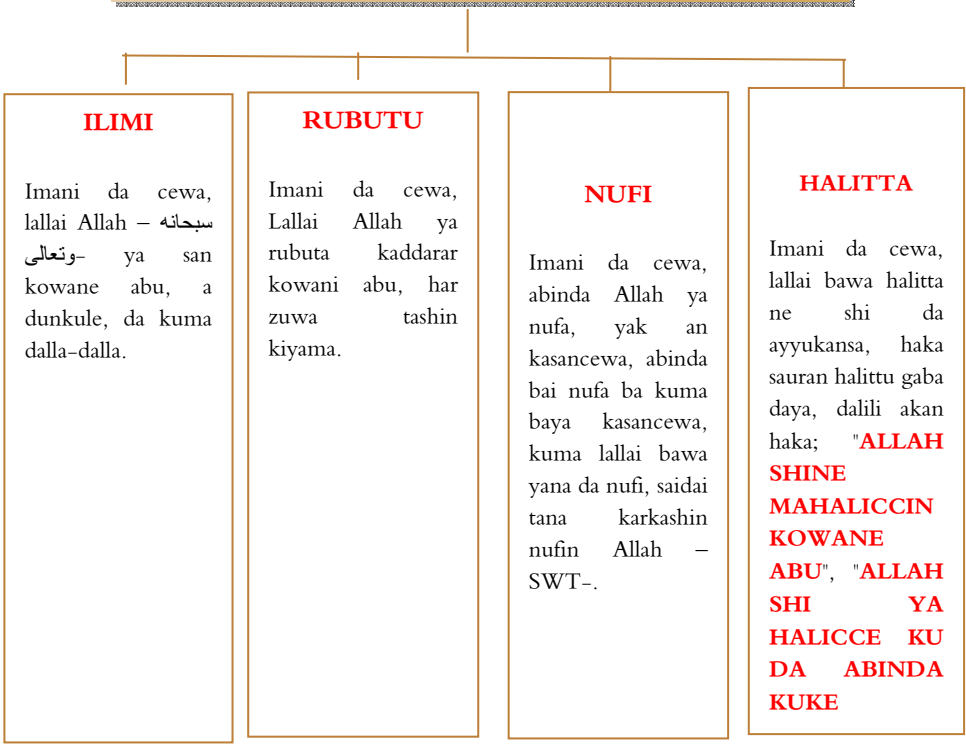
Wajibi ne, mu yi imani da cewar Manzanni mutane ne, basu da wani komai daga cikin sifofin Ubangiji, kuma lallai su bayi ne na Allah, ba a yin bauta a gare su, kuma lallai Allah ya turo su, ya kuma yi wahayi zuwa gare su, ya karfafe su da ayoyi, kuma lallai su, sun isar da amana, sun yi nasiha ga al'umma, kuma sun isar da sakonsa, suka yi jihadi domin Allah iyakar jihadi, muna yi imani da su, da kuma dukkan abinda Allah ya ilmantar da mu shi; na sunayensu da sifofinsu da labarunsu, a dunkule, da na dalla-dalla. Kuma lallai farkon annabawa shine Adam -عليه السلام-, kuma farkon Manzo shine annabi Nuhu -عليه السلام-, Na karshen ko cikamakon annabawa da manzanni kuma shine annabi Muhammadu -صلى الله عليه وسلم-, kuma lallai shari'oin da suka gabata dukkansu an soke yin aiki da su, da zuwan shari'ar annabi Muhammadu -صلى الله عليه وسلم-. Kuma manzannin da ake musu lakabi da ulul azmi, su biyar ne, an ambace su, a cikin surori guda biyu; wato: Sutatush Shurah, da Ahzab, sune, (annabi Muhammadu -صلى الله عليه وسلم-, da annabi Nuh -عليه السلام-, da annabi Ibrahimu -عليه السلام-, da annabi Musa -عليه السلام-, da annabi Isah -عليه السلام-).

RUKUNI NA BIYAR: IMANI DA RANAR KARSHE

Imani da ranar karshe, yana kunsar yin imani da dukkan abinda Annabi -صلى الله عليه وسلم- ya bada labarin aukuwarsa bayan mutuwa, misalign fitinan kabari (yin tambaya a cikinsa), da busa a cikin kaho, da tashin mutane daga kabarinsu, da ma'aunanan auna ayyuka, da siradi, da dausayin annabawa da tafkin alkausara, da ceto, da aljannah, da wuta, da ganin mumina ga Ubangijinsu a yinin kiyama, da kuma a cikin aljannah, da wassunsu na lamuran gaibu.

RUKUNI NA SHIDA: IMANI DA KADDARA NA ALHERINSA DA SHARRINSA

Imani da wannan rukunin wajibi ne ya kunshi al'amura guda huɗu:



Wadannan martabobin guda huɗu, mai wake ya tattara cikin fadinsa:

Ilimi, da rubutun majibincinmu (Allah), da nufinsa

Da halittarsa, wanda shine samarwa da kasantarwa.

Martaba ta uku: Kyautata bauta,

Shine mafi kololuwar martabobin addini, kuma rukuni ne guda daya, saidai a karkashinsa akwai martabobi biyu:

Ibada kamar ta mai gani (mushahadah)

Wannan itace ibada cikin kauna, da kwadayi, da begen abinda yake wurin Allah.

Misalinta: ibadar Annabawa da Manzanni – عليهم السلام-, kuma waninsu zai iya kaiwa zuwa ga wannan martabar.

Ibadar mai kiyayar Allah (murakabah)

Wannan itace ibada cikin tsoro, da gujewa wuta,

Wannan martabar babu wani musulmin da ke fita daga cikinta.

MARTABA TA UKU: IHSANI (KYAUTATA BAUTA)

Rukunnansa, Yana da rukuni daya ne, kuma shine ka kyautata bautar Allah, kamar kana ganinsa, domin idan kai baka ganinsa, ai shi yana ganinka; dalili kuma shine fadinSa Madaukaki: **"LALLAI NE ALLAH YANA TARE DA MASU TAKAWA, WADANNAN DA SUNE MASU KYAUTATA BAUTA"**.

Da fadinSa: **"SAI KA YI TAWAKKALI GA MABUWAYI MAI RAHAMA * WANDA KE GANINKA A LOKACINDA KAKE TSAYUWAR SALLAH * DA JUJJUYAWARKA A CIKIN MASU SUJJADA * LALLAI NE SHI, SHINE MAI JI MASANI"**.

Da fadinSa: **"BA ZA KA KASANCE CIKIN WANI SHA'ANI BA, KO KA KARANTA KUR'ANI, KO KU AIKATA WANI AIKI, FACE MUN KASANCE MUNA HALARCE, A LOKACIN DA KUKE KUKKUTSAWA A CIKINSA"**.

KARIN BAYANI: Wannan baya nuni kan cewa, lallai ma'abucin wannan martabar kawai yana da so ko begen Allah ne, banda tsoron Allah –سبحانه وتعالى-, saidai a wannan martabar, babban abinda ke tunkuda bawa ya tayar da shi zuwa ga bautar Allah shine: son Allah –SWT -, kuma daga cikin dalilan wannan akwai fain Annabi –صلى الله عليه وسلم-: **"Shin b azan kasance bawa mai yawan godiya ba"**!

Dalili kuma daga cikin sunnah, shine shahararren hadisin mala'ika Jibrila, wanda aka ruwaito shi daga Umar رضي الله عنه -ya ce: Wata rana muna zaune a wurin Manzon Allah صلى الله عليه وسلم, Sai wani mutum ya bullo mana, mai tsananin farin tufafi, mai tsananin bakin gashi, babu wata alamar tafiya a tattare da shi, kuma babu wani daga cikinmu da ya sanshi, har ya zauna kusa da Annabi - صلى الله عليه وسلم; Sai ya jingina guwoyinsa zuwa guwoyinsa, ya kuma dora tafukansa akan cinoyinsa, yace: Ya Muhammadu! Bani labari akan Musulunci? Yace: **Ka shaida babu abin bautawa da gaskiya sai Allah, kuma annabi Muhammadu manzon Allah ne, kuma ka tsayar da salla, ka bada zakka, ka yi azumin watan ramadana, ka yi hajjin daki; idan ka samu hanyar zuwa gare shi.** Sai yace: ka yi gaskiya, Sai muka yi mamakinsa; yana tambayarsa kuma yana gaskata shi.

Sai yace: ka bani labari akan imani? Yace: **Ka yi Imani da Allah, da Mala'ikunsa, da littatafansa, da Manzanninsa, kuma ka yi imani da kaddara; na alkhairinsa dana sharrinsa.**

Yace: To ka bani labari akan "ihsani"? Sai yace: **Shine ka bauta wa Allah kamar kana ganinsa, idan kai baka ganinsa, to shi yana ganinka.**

Yace: To ka bani labari akan kiyamah? Sai yace: **Wanda ake tambayarsa akanta bai fi wanda yayi tambayar sanin lokacinta ba.** Sai yace: To ka bani labari akan alamominta? Sai yace: **Baiwa zata haifi uwar gijiyarta, kuma zaku ga marasa takalma, tsiraru, masu kiyon dabbobi suna yin gini masu tsayi.**

Yace: Sannan sai ya tafi, sai na zauna na wani lokaci, Sa'annan sai yace: **Ya kai Umar, shin ka san wanene mai yin wannan tambayar?** Sai yace: Allah ne da manzonsa suka sani.

Yace: **Lallai shi mala'ika Jibrilu ne, ya zo muku, domin ya karantar da ku addininku".**

Wannan hadisin dalili ne da ya yi bayanin rukunna musulunci, da rukunna imani, da rukunin ihsani.

Cikin fadinSa - صلى الله عليه وسلم: "Wanda aka tambaya akan lamarin bai fi mai tambayar ilimi akansa ba" dalili ne, akan babu wanda ya san lokacin tsayuwar kiyama, in banda Allah.

fadinSa - صلى الله عليه وسلم - **"Kuyanga ta haifi uwargijiyanta".**

Yana nuna, yawaitar cutar da iyaye.

Yana nuna yawaitar bautar da mutane.

Yana nuna, jujjuyawa ko caje-canjen yanayi.

Yana nuna, mai mulki zai auri kuyanga; sai ta Haifa masa yaro, sai wannan dan nasa ya dawo bayan rasuwar ubansa ya zama sarki ko mai mulki, sai ya shugabanci uwarsa.

"Kuma za ku ga funtaye marasa takalma da tufafi, talakawa"

"Talakawa, masu kiyoyi awaki, suna gasar gina dogayen gine-gine"; wannan yana nuna caccanzawar yanayi da hali, ta yadda wannan talaucin zai rikide zuwa ga kazami ko mahaukatar dukiya.

1. Lallai akwai **hakkoki guda shida** akan dalibi, Hakkin kansa, da hakkin shehunansa, da hakkin wurin da yake koyan ilimi, da hakkin abokan karatunsa, da hakkin littafin dalibi, da kuma hakkin ilimin da ya ke koyansa.

- **Hakkin dalibi na-karan kansa:** Ilimi ibada ne (dole ayi ikhlasi, da koyi da Annabi SAW a cikinsa), ka zama akan tafarkin magabatan kwari, tsoron Allah, da kulawa da dokokinsa, tawali'u da nisantar girman kai.

Wadatuwa da kadan da zuhud ko gujewa duniya, da sifantuwa ko tasirantuwa da ilimi, da kula da mutuntaka, da aiki da halin mazan kirki, da kauracewa rayuwar kasaita.

Kauracewa wuraren wargi, da sifantuwa da taushi, da tabbatuwa da bin diddigi.

Himma, da nacin neman ilimi, da yin balaguro dominsa, da rubuce ilimi, da kiyayewa da haddacewa, da muraja'ar abinda aka haddace.

Fik-hu ta hanyar mayar da kananan mas'aloli cikin ginshikansu da manyansu, da sanya mafaka zuwa ga Allah, da amanar ilimi, da gaskiya.

Garkuwar dalibin ilimi itace, fadin Ban sani ba, kiyaye da rashin tozarta uwar jari, wato lokaci, da baiwa rai damar hutawa, da samun wayewa ta hanyar sanin muhimman lamura cikin kowane fanni na ilimi, da karatun gyaran kura-kurai, ko don harda, da karatun bin manyan littatafa.

Kyautata tambaya, da kyakkyawan sauraro, sai fahimta, da aiki, tattaunawa ba da jayayya ba, muraja'ar ilimi, ka kasance tsakanin littafin Allah da sunnah da ilmominu, da kokarin samar ko neman kammala kayan aikin kowane fanni na ilimi.

Yin aiki, da gujewa son shugabanci, da son shahara, da son duniya.

Munana zato ga rai, da kyautata shi ga mutane.

Bada zakkar ilimi (da nufin bayyanar da gaskiya, yana mai yawaita umarni da kyakkyawa, mai yawaita hani ga munkari, yana mai auna tsakanin maslaha da ababe masu cutarwa, yana mai yada ilimi, da son amfanar da mutane, da tsayuwu wajen bada mutunci, ko yin ceto mai kyau ga musulmai, a lokacin musibu na gaskiya, sanannu).

Buwaya, kiyaye ilimi, da boye abu don kubuta daga sharri (mudaraat), ba da nufin boye gaskiya ba (mudahana), da nisantar daukar kai malami, ko bayyanar da kai gabanin zuwan lokacin kaiwa ga hakan.

Matsayarka idan malami ya yi kuskure, ko ga mas'alolin da maluma suka yi sabani.

Kawar da shubuhohi, da nisantar kungiyancin da ake gina soyayya da kiyayya akanta.

- **Hakkin shehinsa:** A wannan lamarin mutane suna kasuwa bangarori biyu, da matsakaita. Kuma da sannu bayanin zai zo mana cewa lallai shirkar farko da ta auku a duniya, ta auku ne da sababin wuce iyaka kan salihai, don haka babu makawa, sai mun kasance masu akidar tsakaitawa dangane da salihan bayi; babu wuce iyaka ko gajartawa.
- **Hakkin wurin da yake koyan ilimi a cikinsa.**
- **Hakkin abokin karatunsa:** Allah -سبحانه وتعالى- yace: "**KUN KASANCE MAFI ALHERIN AL'UMMAN DA AKA FITAR WA MUTANE**", Kuma Annabi -صلى الله عليه وسلم- ya ce: "Dayanku b aza yi imani ba, face ya so ma kansa abinda yake so ma kansa".
- **Hakkin littafi:** Ta hanyar ya kiyaye littafin, saboda Allah -سبحانه وتعالى- ya mana ni'amar wadannan littatafan, kuma dole ne a kanmu mu kiyaye su.
- **Hakkin ilimi:** Ta hanyar haddace ilimin, da muaraja'arsa da'imani; koyaushe, da yin aiki da shi; saboda wajibi ne ga mutumin da ya koya yayi aiki, sa'annan bayan haka, sai ya yi da'awa zuwa ga a nemi wannan ilimin, domin wannan ni'imar babu makawa, sai anyi godiya a gar ta.

2. Daga cikin ladduban tambayar malami, dalibin ya kawo tambayar da yake fatan idan an amsata za a samu amfani da fa'idah.
3. Wajibi ne akan dalibin ilimi ya kiyaye zuwansa cikin yanayi mai kyau.
4. Bayan wafatin Annabi -صلى الله عليه وسلم- ba a cewa, Allah da Manzonsa ne, suka fi sani, saidai kawai a ce: Allah ne mafi sani.

ASALI NA UKU: SANIN ANNABINKU MUHAMMADU

–صلى الله عليه وسلم–

Shine annabi: Muhammadu dan Abdullahi bn Abdumuddalib, dan Hashim, Hashim kuma daga kabilar Kuraishawa ne, su kuma Kuraishawa daga al'ummar larabawa suke, larabawa kuma daga zurriyar annabi Isma'il dan Ibrahimul Khalil, Allah ya yi karin mafificin salati da sallama akansa, da kuma Annabinmu.

Ya rasu, yana da shekaru sittin da uku, shekaru arba'in gabanin annabta, shekaru ashirin da uku yana annabi manzo.

An bashi annabta ne da saukar "Ikra'a", an kuma turo shi da manzanci da saukar "Ya, ayyuhal muddasir".

Garinsa (na haifuwa) shine Makkah, ya kuma yi hijira zuwa ga Madina.

Wannan sakin layi, ya kunshi tarihin Annabi – صلى الله عليه وسلم – ta fiskar sunansa, da nasabarsa, da shekarunsa, da wani abu na da'awarsa – صلى الله عليه وسلم –.

DOLE MU SAN WASU LAMURA DANGANE DA ANNABI – صلى الله عليه وسلم –

DAGA CIKINSU:

SUNANSA DA NASABARSA

Shine annabi: Muhammadu dan Abdullahi bn Abdumuddalib, dan Hashim, Hashim kuma daga kabilar Kuraishawa, su kuma Kuraishawa daga al'ummar larabawa, larabawa kuma daga zurriyar annabi Isma'il dan Ibrahimul Khalil – عليهم السلام –.

SHEKARUNSA

Annabi ya rasu, yana da shekaru sittin da uku, shekaru arba'in gabanin annabta, shekaru ashirin da uku bayan annabta.

SHEKARUN ANNABCINSA – صلى الله عليه وسلم – SUN KASU ZUWA:

Shekarun zama a garin Makkah

Wanda suka lankwame shekaru goma sha uku.

Shekarun zaman Madinah

Wanda ya lakume shekaru goma.

SHIN MANZON ALLAH – صلى الله عليه وسلم – ANNABI NE KO MANZO?

E, Manzon Allah – صلى الله عليه وسلم – Annabi ne, kuma Manzo, kuma lallai Manzon Allah – صلى الله عليه وسلم – ya zama Annabi ne, da saukar "ikra'a", sai kuma aka tura shi da Manzanci, da saukar "Ya ayyuhal Muddassir".

**KADAN DAGA TARIHIN
ANNABI –SAW–**

Da'awar Musulunci a rayuwar Manzon Allah ta Makkah ta fi bada karfi akan kira zuwa ga Tauhidi ko kadaita Allah, da yin watsi da shirka (hada Allah da wani), da ikhlasi ko tsantsance bauta ga Allah; shi kadai. Kuma wannan da'awar ta cigaba, har tsawon shekaru goma sha uku (13).

Sai aka yi umarnin hijira ga Annabi – صلى الله عليه وسلم – zuwa garin Madina, sai lamarin da'awa zuwa ga Tauhidi ya cigaba, a garin Madina, tare da saukan sauran shari'oin addini; na ibadodi, da mu'amaloli, da sauran lamuran rayuwa.

Don haka, mai yin nazari cikin rayuwar Manzon Allah – صلى الله عليه وسلم – da da'arsa, zai samu cewa: Lallai da'awa zuwa ga Tauhidi, ta wanzu tana lazimtar Annabi – صلى الله عليه وسلم – har Allah yay i masa wafati. Cikin wannan kuma akwai mai-da-martani, ga masu sace guiwar mutane kan koyan ilimin tauhidi, ko suke cewa, wai tauhidi 'yan wadansu dakikoki kadan mutum ke bukata wajen koyansa.

Allah ya turo shi da gargadi daga shirka, kuma domin ya yi kira zuwa ga Tauhidi;

Dalili kuma shine, fadinSa Madaukaki: **"YA WANDA YA LULLUBA DA MAYAFI * KA TASHI DOMIN KA YI GARGADI * KUMA UBANGIJINKA KA GIRMAMA SHI * KUMA TUFAFINKA KA TSARKAKE SU * GUMAKA KUMA KA KAURACE MUSU * KADA KA YI KYAUTA KANA NEMAN KARI * KUMA SABODA UBANGIJINKA, SAI KA YI HAKURI"**.

Ma'anar: **"KA TASHI DOMIN KA YI GARGADI"** wato yayi gargadi akan shirka, ya kuma kira zuwa ga tauhidi.

"KUMA UBANGIJINKA KA GIRMAMA SHI", Ma'ana: ka gimama shi da tauhidi.

"KUMA TUFAFINKA KA TSARKAKE SU", ma'ana: ka tsarkake ayyukanka daga shirka.

"GUMAKA KUMA KA KAURACE MUSU", Rujiz: gumaka, kwaurace musu: shine barinsu da barranta daga gare su, da ma'abutansu.

Ya dauki shekaru goma yana yin da'awa akan tauhidi. Kuma bayan shekaru goma sai aka yi mi'iraji da shi zuwa sama, sai aka farlanta masa salloli biyar, kuma ya yi salla a garin Makkah tsawon shekaru uku, bayansu kuma aka umarce shi da yin hijira, zuwa garin Madina.

Fadinsa – رحمه الله –: "sai aka yi mi'iraji da shi zuwa sama" za mu fa'dantu da:

1. Lallai abinda Annabi – صلى الله عليه وسلم – ya bada labarinsa, na lamuran gaibu, wajibi ne mu ce: Mun yi imani, mun gaskata, mun sallama.
2. Muhimmancin sallolin farillai, ta yadda Allah bai farlanta su ba, sai da ya hawar da AnnabinSa sama.

Hijira: ita ce: kaura daga garin shirka, zuwa garin musulunci.

Kuma hijira farilla ne, ga wannan al'ummar, daga garin shirka, zuwa garin musulunci, kuma aiki da ita yana nan, har zuwa tashin kiyama.

Dalili kuma shine fadinSa Madaukaki: **"LALLAI WADANNAN DA MALA'IKU SUKA KARBI RAYUKANSU, ALHALIN SUNA MASU ZALUNTAR KANSU, SU KAN CE MUSU: A CIKIN ME KUKE? SAI SUKA CE: MUN KASANCE WADANDA AKA RAUNANA A CIKIN KASA, SUKA CE: ASHE KASAR ALLAH BATA KASANCE MAYALWACIYA BA? DOMIN KU YI HIJIRA GARE TA, TO WADANNAN MAKOMARSU JAHANNA CE, KUMA TA MUNANA TA ZAMA MAKOMA * IN BANDA MASU RAUNI DAGA MAZA DA MATA DA YARA, WADANDA BASU IYA YIN WATA DABARA, KUMA BASU SHIRYUWA GA HANYA * TO WADANNAN AKWAI TSAMMANIN ALLAH YA YAFE LAIFI DAGA GARE SU, KUMA ALLAH YA KASANCE MAI YAFEWA NE MAI GAFARA"**.

Da kuma fainSa Madaukaki: **"YA BAYINA, WADANDA SUKA YI IMANI, LALLAI NE KASATA MAI YALWA CE, SABODA HAKA KU BAUTA MINI"**.

Bagawiy –رحمه الله– ya ce: "Sababin saukar wannan ayar akan musulmin da suke garin Makkah ne, wadanda basu yi hijira ba ne, sai Allah ya kira su da sunan imani".

Dalili kuma akan hijira daga cikin hadisai, akwai fadinSa –صلى الله عليه وسلم–: "Hijira bata yankewa har sai karban tuba ya yanke, kuma tuba bata yankewa har sai rana ta fudo daga mafadarta".

HIJIRA TA KASU ZUWA KASHI KASHI UKU

**Kaura daga
garin
kafirci,
zuwa garin
Musulunci.**

Hukuncinta
wajibi ne.

**Kaura daga
garin
Makkah
zuwa
Madina.**

Wannan
kuma ta
yanke, da
bude garin
Makkah, ta
hanyar shigar
da Musulunci.

**Kaurace wa
dukkan
abinda Allah
ya wajabta
kaurace**

masa, na aiki
da mai aiki,
da zamani da
wuri.

Aiki: Shine dukkan abinda Allah –سبحانه وتعالى– ya haramta, daga cikin manyan ayyukan da ake kaurace musu, shirka.

Ma'aikacin da ake kaurace masa kuma, shine: Kafirai, da munafikai da wasunsu.

Zamani ko lokaci da ake kaurace masa kuma, shine kaurace wa dukkan lokutan da kafirai suke yin bukukuwa a cikinsu.

Wuri kuma, shine kauracewa dukkan wuraren da kafirai suke yin bukukuwa a cikinsu.

Karbar tuba yana yankewa ne da 'dayan abubuwa biyu:

1. Fudowar rana daga mafadarta.

2. Ko ta hanyar zuwa mutuwa: **"BA TUBA BA CE, GA WADANDA SUKE AIKATA MUNANAN AYYUKA, HAR IDAN MUTUWA TA HALARCI DAYANSU YA CE: LALLAI NE NI NA TUBA YANZU, KUMA BA TUBA BA CE, GA WADANDA SUKE MUTUWA ALHALI KUWA SUNA KAFIRAI"**.

Fadinsa: "Babu hijira bayan fat-hu Makkah (wato, shigar da musulunci garin Makka)", Wannan ishara ce daga Annabi –صلى الله عليه وسلم– wanda ta nuna cewa lallai garin Makkah ba zai yiwu ta koma garin kafirci ba.

(1) Sheikh Muhammadu bn Salih Al-usaimin -رحمه الله- yana cewa: "Zakka a farkon lamari an farlanta, a garin Makkah, sai dai ba a bayyanar da nisabinta, ko abinda ke wajaba a cikinta ba, da aka yi hijira Madina sai aka sanya mata nisabobi, kuma aka fadi abinda ke wajaba daga cikinta.

(2) Annabi -صلى الله عليه وسلم- ya rasu bayan hijira da shekaru goma, kuma an bunne shi a dakin A'ishah -رضي الله عنها-.

(3) Babu wani alheri face Annabi ya nuna shi ga wannan al'ummar, kuma babu wani sharri face ya tsawatar mata", Don haka, bau makawa, sai mun shaida cewa lallai Annabi -صلى الله عليه وسلم- ya sauke amana, kuma ya isar da manzanci, yay i nasiha ga al'umma, ya yi jihadi don Allah iyakar jihadi, kuma ya bar mu akan farar turba, darenta kamar yininta; babu mai karkace mata, sai halakakke.

Yayin da ya zauna a garin Madina sai aka umarce shi da yin aiki da sauran shari'oi, misalin zakkah(1), da azumi, da hajji, da jihadi, da kiran salla, da umarni da kyakkyawa, da hani ga mummuna, da wasun wadannan daga cikin shari'oin musulunci.

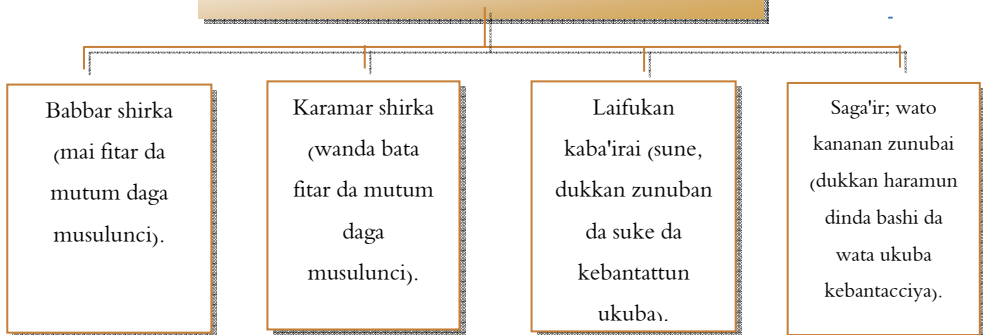
Ya dauki shekaru goma akan haka, bayan haka kuma sai ya rasu, salatin Allah da sallamarsa su kara tabbata a gare shi(2).

Addininsa kuma mai wanzuwa ne, wannan shine addininsa, babu wani alkhairi face ya nusar da al'umma a gare shi, kuma babu wani sharri face ya tsawatar mata akansa.

Kuma alkhairin da ya nuna wa al'umma, shine Tauhidi da dukkan abinda Allah yake sonsa, kuma ya yarda da shi.

Sharrin kuma da ya tsawatar akansa, shine: Shirka da dukkan abinda Allah baya sonsa, kuma ya ke kinsa(3).

MAFI GIRMAN HARAMUN



Allah ya aike shi da Manzanci zuwa ga mutane gaba daya, kuma ya farlanta yin da'a a gare shi, akan dukkan Aljanu da Mutane; Dalili kuma shine FadinSa Madaukaki: **"KA CE: YA KU MUTANE, LALLAI NE NI 'DAN AIKAN ALLAH NE ZUWA GARE KU GABA DAYA"**(1).

Kuma Allah ya cika addini, da shi, Dalili kuma shine fadinSa Madaukaki: **"A YAU NA CIKA MUKU ADDININKU, KUMA NA CIKE NI'IMATA AKANKU, KUMA NA YARJE MUKU MUSULNCI A MATSAYIN ADDINI"**(2).

Kuma dalili akan mutuwarsa – صلى الله عليه – وسلم: **"LALLAI NE KAI MAI MUTUWA NE, KUMA LALLAI SU MASU MUTUWA NE * SA'ANNAN KU, A RANAR KIYAMA, A WURIN UBANGIJINKU, MASU YIN HUSUMA NE"**.

(1)An aiki Annabi – صلى الله عليه وسلم– zuwa ga Mutane gaba daya, kuma an soke amfani da dukkar shari'ar da ta zo gabaninsa, saboda haka, Yahudawa da Nasara, a zamanin Annabi – صلى الله عليه وسلم – da zamaninmu wannan, idan har musulunci ya kai gare su, sai suka ki shiga wannan addinin, to su kafirai ne, koda kuwa sun kasance akan irin abinda annabi Musa da Isa – عليهما السلام – suka kasance akansa.

Daga cikin dalilan haka akwai:

- 1- fadinSa – سبحانه وتعالى –: **"KA CE: YA KU MA'ABUTA LITTAFI, KU ZO GA WATA KALMA, DA ZATA DAIDAITA TSAKANINMU DA TSAKANINKU; KADA MU YI BAUTA GA KOWA SAI ALLAH, BA ZA MU HADA SHI DA KOWA BA"**.
- 2- Da fadinSa – سبحانه وتعالى –: **"KU YAKI WADANDA BASU YI IMANI DA ALLAH, KUMA BASU YI IMANI DA RANAR KARSHE BA, KUMA BASU HARAMTA ABINDA ALLAH DA MANZONSA SUKA HARAMTA, BASU YIN ADDININ GASKIYA, DAGA CIKIN MA'ABUTA LITTAFI"**.

3- Fadin Annabi – صلى الله عليه وسلم –: "Ina rantsuwa da wanda raina ke hannunsa; babu wanda zai ji labarin annabcina; bayahude ne ko banasare, sai yak i yin imani da ni, face ya kasance daga ma'abuta wuta".

(2) Wannan ayar tana yin raddi ga 'yan bidi'a.

NA BIYAR: KAMMALAWA

(1)Dukkan mutane za su dandani mutuwa, babu shakka akan haka, kuma za a tayar da su ga wani yini mai girma, wanda shine yinin kiyama, sa'annan za a yi musu hisabi, kuma za a musu sakayya; kowanne gwargwadon aikinsa.

(2)Duk wanda ya karyata sake tayar da mutune bayan mutuwa, da yin hisabi, ya kafirce; saboda ya musanta rukuni daya daga cikin rukunnan imani.

(3)Annabi Nuhu -عليه السلام- shine farkon manzanni, dalili kuma shine fadinSa Madaukaki: **"LALLAI NE MUN YI WAHAYI ZUWA GARE KA, KAMAR YADDA MUKA YI WAHAYI GA NUHU DA ANNABAWAN DA KE BAYANSA"**.

Amma farkon Annabawa, shine annabi Adamu -عليه السلام-, dalili kuma shine saboda an tambayi Annabi -صلى الله عليه وسلم- akan annabi Adamu; shin Annabi ne, sai ya ce: "Annabi ne da Allah yay i zance da shi".

Kuma karshen Annabawa da Manzanni shine annabi Muhammadu -صلى سبحانه-، dalili kuma shine fadinSa -الله عليه وسلم-: **"MUHAMMADU BAI ZAMA UBA GA WANI DAGA CIKIN MAZAJENKU BA, SAIDAI DAN AIKE DAGA ALLAH, KUMA CIKA-MAKON ANNABAWA"**.

Don haka, Duk wanda ya yi da'awar annabci ko manzanci a bayan annabi Muhammadu -صلى الله عليه وسلم- to wannan makaryaci ne, kafiri, Kuma duk wanda ya gaskata wannan makaryacin to shima kafiri ne kwatankwacinsa.

Kuma Mutane idan suka mutu za a tayar su, dalili kuma shine fadinSa Madaukaki: **"DAGA KASA MUKA HALITTA KU, KUMA ZUWA CIKINTA ZA MU MAYAR DA KU, KUMA DAGA GARE TA ZA MU FITAR DA KU, A KARO NA GABA"**.

Da fadinSa Madaukaki: **"KUMA ALLAH YA TSIRAR DA KU DAGA KASA TSIRARWA, SA'ANNAN ZAI MAYAR DA KU CIKINTA, YA KUMA SAKE FITAR DA KU FITARWA"**.

Kuma bayan an tayar da su za a musu hisabi, kuma za a sakanta musu da ayyukansu, Dalili kuma akan haka shine fadinSa Madaukaki: **"NA ALLAH NE, DUKKAN ABINDA KE CIKIN SAMMAI DA KASSAI, ZAI SAKANTA GA WADANDA SUKA MUNANA AIKI DA ABINDA SUKA AIKATA, KUMA YA SAKANTA WA WADANDA SUKA KYAUTATA DA ALJANNAH"**(1).

Duk kuma wanda ya karyata lamarin sake tayar da mutane, to ya kafirta, Dalili kuma shine fadinSa Madaukaki: **"WADANDA SUKA KAFIRTA SUN RIYA CEWA, BA ZA A TAYAR DA SU BA, KA CE, A'A, INA RANTSUWA DA UBANGJINA, LALLAI NE ZA A TAYAR DA KU, SA'ANNAN A BAKU LABARIN ABINDA KUKA AIKATA, KUMA WANNAN GA ALLAH ABU NE MAI SAUKI"**(2).

Kuma Allah ya turo Manzanni gaba dayansu, suna yin albishir, suna gargadi, Dalili akan haka, shine fadinSa Madaukaki: **"MANZANNI MASU ALBISHIR DA GARGADI"**.

Na farkonsu shine annabi Nuhu -عليه السلام-, Na karshensu kuma, annabi Muhammadu -صلى الله عليه وسلم-, kuma shine cika-makin annabawa.

Dalili akan farkon manzanni shine annabi Nuhu -عليه السلام- shine fadinSa Madaukaki: **"LALLAI NE MUN YI WAHAYI ZUWA GARE KA, KAMAR YADDA MUKA YI WAHAYI GA NUHU DA ANNABAWAN DA KE BAYANSA"**(3).

Kuma Allah ya farlanta wa dukkan bayi su kafirce wa dagutu, da kuma yin imani da Allah, Ibnul-kayyim -رحمه الله- ya ce: Dagutu, shine dukkan wanda bawa ya wuce iyakarsa, na ababen bauta, ko wadanda ake bi, ko wadanda ake musu da'a.

Kuma kowace al'ummar da Allah ya tura mata manzo, tun daga lokacin annabi Nuhu har zuwa annabi Muhammadu -صلى الله عليه وسلم- yana umartarsu ne da ibadar Allah; shi kadai, kuma yana hana su bauta wa dagutu, dalili kuma shine fadinSa Madaukaki: **"KUMA HAKIKA MUN TAYAR MANZO GA KOWACE AL'UMMA; DA CEWAR; KU YI BAUTAR ALLAH, KU NISANCI DAGUTU"**.

Dagutu suna da yawa, amma manyansu guda biyar ne; Iblisu -Allah ya la'ance shi-, da wanda aka masa bauta alhalin ya yarda, da wanda ya kira mutane zuwa ga bauta a gare shi, da wanda ya riya sanin wani abu na ilimin gaibu, da wanda yay i hukunci ba da abinda Allah ya saukar ba, Dalili kuma shine fadinSa Madaukaki: **"BABU TILASTAWA A CIKIN ADDINI, HAKIKA SHIRIYA TA BAYYANA DAGA BATA, DON HAKA, WANDA YA KAFIRTA DA 'DAGUTU, KUMA YA YI IMANI DA ALLAH, TO HAKIKA, YA YI RIKO DA IGAYA AMINTACCIYA"**.

Wannan kuma shine ma'anar (LA ILAHA ILLAL LAHU).

Kuma ya zo a cikin hadisi "Kan wannan lamari, shine Musulunci, kuma kashin bayansa shine salla, kuma tozon kololuwarsa shine jihadi fiysabillahi".

Allah ya turo Manzanni da Annabawa domin yin bushara da gargadi, kuma dukkansu sun hadu ne akan kira zuwa ga Tauhidi, da yakar dagutai, da shirka da dukkan kalolinsa, Dalili kuma shine fadinSa Madaukaki: **"KUMA HAKIKA MUN TAYAR MANZO GA KOWACE AL'UMMA"**, ma'ana: ga kowane bangare na mutane, **"DA CEWAR; KU YI BAUTAR ALLAH"**; wato, ku kadaita Allah da Tauhidi, **"KUMA KU NISANCI DAGUTU"**; wato ku sanya 'dagutai a bangare, sai ku kasance a daya bangaren, Fadin haka, yafi nuna fasaha da kaiwa makura wajen jan kunne, ku umarnin a nisanci 'dagutai; Wannan kuma, domin ya tabbatar da a barranta daga shirka, da ma'abutansa.

Kuma Allah ya farlanta wa dukkan bayi, kafirce wa dagutai, da kuma imani da Allah, kuma babu makawa, a farkon fari sai an kafirce da 'dagutu gabanin yin imani da Allah; **"KUMA DUK WANDA YA KAFIRTA DA 'DAGUTU, YA KUMA YI IMANI DA ALLAH"**.

Shi kuma 'Dagutu: shine duk abinda bawa ya ketare iyakarsa; na ababen bauta (kamar duwatsu da bishiyoyi), ko ababen bi (kamar maluman banza), ko wanda ake musu 'da'a (kamar shugabannin da suka fice daga biyayya ga Allah).

Su kuma 'Dagutai suna dayawa, amma manya-manyansu guda biyar ne, Iblisu wanda Allah ya la'ance shi (A nan Mawallafin, ya tsine masa ne, a matsayin bada labari), da kuma wanda aka masa bauta, koma bayan Allah, alhalin ya yarda da hakan, da wanda ya kirayi mutane zuwa ga bauta ma kansa, da wanda ya riya sanin wani abu na ilimin gaibu, da wanda ya yi hukunci ba da abinda Allah ya saukar ba.

MAS'ALAR YIN HUKUNCI BA DA ABINDA ALLAH YA SAUKAR BA TANA KASUWA

BABBAN KAFIRCI

Idan ya kudurce cewa, hukuncin mutane yana daidai da hukuncin Allah, ko kuma ya fi na Allah.

KAFIRCIN DA BAI KAI GA MAI FITARWA BA

Wanda kuma ya kudurta cewa lallai hukunci ba da abinda Allah ya saukar ba, barna ne, saidai kuma yana yin hukunci da hakan, saboda bin son zuciya, ko saboda son mulki, ko saboda wani sababin na daban.

RUFEWA

WAJIBI NE GA KOWANE MAI HANKALI YA YI TUNTUNI CIKIN WANNAN LITTAFI MAI GIRMA, YA BASHI KULAWA TA MUSAMMAN, MATUKA; SABODA ABINDA LITTAFIN YA KUNSA, NA GINSHIKAI MASU GIRMA, WANDA KOWANE MUTUM KE BUKATARSU A CIKIN KABARINSA.

Allah ne mafi sani, Salatin Allah da sallamarsa su kara tabbata ga annabi Muhammadu da iyalansa da sahabbansa.

Sanin Allah, Sanin Annabin Allah -صلى الله عليه وسلم-، Sanin addinin Allah, da dalilai (wato, Usulus salasa).	ILIMI	Mas'aloli hudu da dalilinsu (suratul Asr)	USULUL SALASA (sune, a takaice, Tambayoyin kabari), dalilansu, Me ya sa muke karanta Tauhidi? Me yasa muke karanta Usulus Salasa? Menene fa'idar karanta ta?
"ILIMI YANA HUKUNTA AIKI' IDAN HAR YA AMSA MASA SHI KENAN, IDAN KUMA BA HAKA BA, SAI ILIMIN YA KAURA KUMA MALAMIN DA BAI YI AIKI DA ILIMINSA BA ZA A AZABTA SHI GABANIN MASU BAUTAR GUMAKA"	AIKI DA SHI		
SHARUDDAN DA'AWA: Ikhlas, ilimin shari'a, sanin halin wanda wanda ake masa da'awa, hikima, hakuri.	DA'AWA ZUWA GARE SHI		
Farkon abinda ake da'awa zuwa gare shi, shine Tauhidi, kuma wannan ita ce da'awar Annabawa da Manzanni. Kuma mafi girman martabobin da'awa shine tauhidi, da kore shirka.			
Hakuri kan biyayya ga Allah kamar (salla), da hakuri kan barin sabo, kamar riya, da hakuri kan kaddarar Allah masu daci, kamar talauci. Wato, Hakuri kan ilimi, sa'annan sai hakuri akan aiki, sa'annan hakuri akan da'awa.	HAKURI KAN CUTARWAR DA KE CIKINSA		
TAUHIDIN RUBUBIYYA (Wanda ya kadaitu da aikin rububiyya, ba makawa, shine za a kadaita shi da ayyukan ULUHIYYAH), da Tauhidul ASMA'U WAS-SIFAAT.	Mas'aloli uku		
TAUHIDIN ULUHIYYAH (Ikhlas), da cewa: Lallai ne Allah baya yarda kan a hada shi da wani cikin bautarsa, Mala'ika ne makusanci, ko Annabi Manzo.			
BARRANTA DAGA SHIRKA DA MA'ABUTANSA: Da zuciya (ta hanyar kin kafirai), da kuma harshe (LALLAI NE NI NA BARRANTA DAGA ABINDA KUKE BAUTAWA) , Da kuma gabbai (Kin tarayya da su, cikin idinsu da bukukuwansu, da rashin kamantacceniya da su).			

<p>HANIYFIYYA: Shine Addinin da karkata daga shirka, ya kuma ginu akan ikhlasi da kadaita Allah.</p> <p>A harshen larabci, Tauhidi –kadaita Allah- tushen kalmar ya kadaita, yana kadaitawa, akan ce: ya kadaita abu, idan mutum ya kudurci kasancewarsa guda daya</p> <p>A shari'a kuma, Tauhidi, kadaita Allah ne cikin abinda ya kebantu da su, na Rububiyah, da Uluhiyyah, da Sunaye da Sifofi.</p> <p>Kuma nau'ukansa uku ne.</p> <p>TAUHIDIN RUBUBIYYA: Shine kadaita Allah, cikin ayyukansa; wato kadaita Allah cikin aikin samar da halittu, da mallaka, da juya lamura.</p> <p>TAUHIDIN ULUHIYYAH: Shine kadaita Allah, cikin bauta, ko a ce: kadaita shi da ayyukan bayi.</p> <p>TAUHIDIN SUNAYE DA SIFO: Shine kadaita Allah da abinda ya sanya wa kansa na suna, da sifar da ya sifanta kansa da ita, a cikin littafinsa, ko a harshen Manzonsa – صلى الله عليه وسلم -, wannan kuma ta hanyar tabbatar masa abin da ya tabbatar ma kansa, da kore masa abinda ya kore wa kansa, ba tare da jirkitawa, da korewa ba, ba kuma tare da fadin yanayin sifa ko kuma misalta shi da halitta ba.</p> <p>SHIRKA: Itace, Rokon wanin Allah, tare da Allah سبحانه, kuma shine mafi girman zunibin da aka aikata a bayan kasa.</p>	<p>ME YASA MUKE KARANTA TAUHIDI (ILIMIN SANIN YADDA AKE KADAITA ALLAH)?</p>	<p>USULUL SALASA (sune, a takaice, Tambayoyin kabari), dalilansu, Me ya sa muke karanta Tauhidi? Me yasa muke karanta Usulus Salasa? Menene fa'idar karanta ta?</p>
<p>SANIN ALLAH –SWT-: Wanene Ubangijinka? Da me kake sanin Ubangijinka? Ubangiji shine abin bautawa, Nau'ukan bauta, hukuncin wanda ya aiwatar da wani abu daga cikin nau'ukan bauta ga wanin Allah, tare da dalili.</p> <p>SANIN ADDININ MUSULUNCI, DA DALILAI: Bayanin hakikanin musulunci, martabobin addini, rukunnan musulunci, bayanin akan kalmar shahada, rukunnan imani, ressan imani, kyautatawa, dalili kan martabobin addini, alamomin kiyama.</p> <p>SANIN ANNABI - صلى الله عليه وسلم - Ta fiskar nasabarsa, da haifuwarsa, da shekarunsa, da annabcinsa, da manzancinsa, da garinsa, hikimar turo shi, shekarun da ya dauka yana kira zuwa ga tauhidi, isra'i da mi'iraji, yausha kuma a ina aka farlanta salla, hijira da hukuncinta, da lokacin yankewarta, yausha aka farlanta sauran shari'oi? Tsawon shekarun da'awarsa, rasuwarsa, abinda ya zo da shin a addini, gamewar turo shi zuwa ga mutane da aljanu, kammaluwar addini da cikas ni'ama</p>	<p>USULUL SALASA</p>	

Tayar da halittu bayan mutuwa, da yin hisabi akan ayyuka, kafircin wanda ya karyata mas'alar tayar da mutane daga kabari, Ayyukan Manzanni da da'awarsu, Farkon Manzanni da na karshensu, Rukunnan tauhidi biyu; Kafircewa da imani da Allah, Bayanin menen dagutu, Manyan dagutai, Sifar kafircewa dagutu, Ma'anar LA ILAHA ILLAL LAHU, Islam tushen addini, Kashin bayan musulunci sallah, Jihadi tozon addini.

Yana kasancewa da abinda ya zo cikin suratul Asr (Ilimi, Aiki da shi, Yin da'awa zuwa gare shi, da hakuri)		JIHADIN RAI	NAU'UKAN JIHADI
Kaba'irai (Duk sabon da aka kebance musu ukuba kebantacciya)	TA BANGAREN SHA'AWOYI	YAKAR SHEDAN	
Kananan laifuka (Dukkan zunubin haramun da ba a iyakance masa kebantaccen horo ba)			
Babbar shirka (mai fitarwa daga musulunci) da karamar shirka	TA BANGAREN CUTUKAN SHUBUHOHI		
Bidi'oi			
Da zuciya da harshe da gabbai da dukiya		YAKAR KAFIRAI DA MUNAFIKAI	
Da hannu ko harshe ko zuciya		YAKAR MA'ABUTA ZALUNCI DA BIDI'OI DA AYYUKAN SABO	
<p>Abinda Bawa ya wuce iyakarsa, na ababen bauta (kamar duwatsu da bishiyoyi) ko ababen bi (kamar maluman banza), ko wadanda ake musu da'a (kamar shugabannin da suka fice daga biyayya ga Allah).</p> <p>Kuma 'Dagutan suna da yawa, Sai manyansu guda biyar ne: Iblisu –Wanda ya la'anta-, da wanda aka yi masa bauta, alhalin ya yarda, da wanda ya kira mutane zuwa ga ayi masa bauta, da wanda ya riya sanin wani abu na ilimin gaibu, da wanda ya yi hukunci ba da abinda Allah ya saukar ba.</p>		DAGUTU	
Allah ne Mafi sani, Kuma Salatin Allah da sallamarsa su kara tabbata ga annabi Muhammadu da iyalansa da sahabbansa.			

KAMMALAWA

USULUL SALASA (sune, a takaice, Tambayoyin kabari), dalliansu, Me ya sa muke karanta Tauhidi? Me yasa muke karanta Usulus Salasa? Menene fa'idar karanta ta?

JARABAWA KAN LITTAFIN USULUS SALASA DA DALILANSU

Zabi amsarka daga abinda ke tsakanin gwafanni biyu

- 1- MAWALLAFIN USULUL SALASA: (Muhammadu bn Salaiman Attamimiy – Muhammadu bn Abdulwahab –Duka biyu).
- 2- USULUS SALASA A TAKAICE SUNE TAMBAYOYIN KABARI (E A'A).
- 3- MAWALLAFIN YA YI ADDU'A CIKIN USULUS SALASA GA MAKARANCI (SAU BIYU - SAU UKU).
- 4- LITTATAFAN MAWALLAFIN SUN KEBANTU DA: (Saukin lafazi, -Dunkule magana sa'annan bude ta, -Kawo dalilai daga Kur'ani da hadisi, -Yin addu'a ga 'Dalibi, - Mai da martani ga shubuhohin 'yan zamani, -An yi sharhinsu dayawa, -Kawo muhimman tambayoyi da kuma basu amsa, -Allah ya basu karbuwa, -Duka ababen da suka gabata).
- 5- ZA A IYA KASA LITTAFIN USULUS SALASA ZUWA KASHI (5 6).
- 6- KARANTA TAUHIDI (Farilla ne wanda wani ka iya dauke ma wani, Farilla ne akan kowa).
- 7- DALILIN MAS'ALOLI HUDU: Shine (Suratul Asr -Suratul Ikhlas).
- 8- WANDA YA YI ILIMI, BAI YI AIKI BA, YAYI KAMA DA (Nasara, - Yahudu, Gaba daya).
- 9- HAKURI YANA KASUWA KASHI (Biyu, - Kashi uku).
- 10- MA'ANAR FADIN SHAFI'IY AKAN SURATUL ASR, (Ta isa tsayar da hujja - Ta isar ba sai an saukar da wasu surori ba).
- 11- WANDA YA YI IMANI DA NAU'IN TAUHIDI DAYA BANDA SAURAN, BAI ZAMA MAI TAUHIDI BA (E, - A'a).
- 12- BARRANTA DAGA SHIRKA DA MA'ABUTANSA (Zai kasance da zuci da harshe da kuma gabbai, - Ta hanyar barranta daga aikin da kuma mai aikin, -Gaba daya).
- 13- ABINDA AKE NUFI DA KALMAR MASAJID A CIKIN FADINSA MADAUKAKI: WA ANNAL MASAJIDA LILLAHI: (Masallatan da aka gina, -Gabban sujjada, - Kasar da ake sujada akanta, - Gaba daya).
- 14- HANYAR MAGABATA ITA CE: (Kafa hujja sai kuma kudurta, - Kudurce akida sa'annan sai nemo hujja).
- 15- WANDA YA BACE DAGA CIKIN MALAMANMU YA YI KAMA DA (Yahudu, - Nasara).
- 16- WANDA YA BACE DAGA CIKIN MASU BAUTA, TO YA YI KAMA DA (Yahudu, - Nasara).
- 17- MAS'ALOLI UKU SUNE USULUS SALASA: (E, - A'a).
- 18- ADDU'A TA KASU ZUWA (Addu'ar ibada da addu'ar mas'alah, -Addu'a da hali da addu'a da harshe).
- 19- ADDU'AR MAS'ALA TA KASU ZUWA KASHI (Biyu, - Kashi hudu).
- 20- MUTANE SUN KASU AKAN AKIDAR SABUBA ZUWA GA (Bangarori biyu da tsakiya, - Babbar shirka da karama da wanda ta halatta).
- 21- YA HALATTA A NEMI AGAJIN ISTIGASA A WAJEN HALITTA (Mudlakan ta kowace

- fiska, - Cikin abinda halittar zata iya, - Cikin abinda zai iya, da sharuda guda hudu).
- 22- MA'ANAR LA ILAHA ILLAL LAHU: (Mai ikon kirkirowa, - Babu abin bautawa sai Allah, - Babu abin bautawa da cancanta sai Allah, -Duka abinda ya gabata).
 - 23- KAWO KUSANCI TSAKANIN ADDINAI: (Halal ne, - Alkaba'ira, - Kafirci).
 - 24- DALILAI KAN SAMUWAR ALLAH, A DUNKULE: (Suna da yawa, - Guda hudu).
 - 25- SHIN MALA'IKU SUNA DA ZUKATA: (E, - A'a).
 - 26- ALAKAR TAUHIDI DA IMANI, LALLAI IMANI YANA DA GAMEWA, TAUHIDI KUMA BANGARE NE DAGA CIKIN IMANI (E, - A'a).
 - 27- RUKUNNAN IMANI (5, - 6, - 8).
 - 28- MUSHIRKAI SUNA DA WANI ABU NA BAUTAR ALLAH (E, - A'a).
 - 29- WANDA AKA BAUTA MASA KOMA BAYAN ALLAH, ALHALIN BAI YARDA DA HAKAN BA: (Dagutu ne, - Ba Dagutu ba ne).
 - 30- KADAITUWAR ALLAH WAJEN JUJUUYA HALITTA DA SAUKAR DA RUWAN SAMA SHINE TAUHIDIN (Uluhiyya, - Rububiyah, - Asma'u Wassifat).
 - 31- DAGA ABINDA KE WARWARE TUSHEN TAUHIDI AKWAI: (Babbar shirka, - Karama, - Bidi'oi).
 - 32- MAFI GIRMAN WAJIBAI SHINE, BIYAYYA GA IYAYE BIYU: (E, - A'a).
 - 33- MAFI GIRMAN HARAMUN SUNE ZINA DA KASHE RAN DA ALLAH YA HARAMTA KASHEWA: (E, - A'a).
 - 34- MI'IRAJI SHINE TAFIYARSA –SALLAL LAHU ALAIHI WA SALLAMA- DAGA GARIN MAKKAH ZUWA BAITUL MAKDIS: (E, - A'a).
 - 35- AN TURO ANNABI –SALLAL LAHU ALAIHI WA SALLAMA- ZUWA GA: (Mutanensa a kebe, - Zuwa ga Mutane da Aljanu).
 - 36- ANNABI –SALLAL LAHU ALAIHI WA SALLAMA-: (Ya rasu, - Annabawa basu mutuwa).
 - 37- DUK WANDA YA KARYATA BATUN TAYAR DA MUTANE, YA KAFIRCE KAFIRCI: (Babba, - Karamin kafirci).
 - 38- ADDININ ANNABAWA: (Guda daya ne, - Kowane Annabi yana da Addininsa).
 - 39- HIJIRA: (Ta yanke tun lokacin bude garin Makkah, - Tana nan har zuwa kiyama).
 - 40- HIJIRA ITA CE: (Kaura daga garin kafirci zuwa garin musulunci, - Kauracewa abinda Allah ya haramta).
 - 41- ADDININ MUSULUNCI YA CIKA, SAIDAI MAFARKIN MUTANE SALIHAI, (E, - A'a).
 - 42- YIN IBADA BA GA ALLAH BA SHIRKA NE (Babba , - Karama).
 - 43- BABU MAKAWA KAN RARRABEWA TSAKANIN HUKUNCI GA AIKI, DA HUKUNCI GA MAI AIKIN (E, - A'a).
 - 44- ANNABIN FARKO SHINE: (Nuhu –alaihis salam-, - Adamu -alaihis salam).
 - 45- ANNABINMU –SALLAL LAHU ALAIHI WA SALLAMA- SHI: (Annabi ne, - Manzo).

DAUKI DAGA layin farko abinda zai dace da layi na biyu:



LAYIN FARKO	LAMBA	LAMBA	LAYI NA BIYU
Tauhidi a harshen larabci		1	Fadin Ahmad: IDAN NA GA KAFIRI, SAI NA RUNTSE IDANUNA BIYU, tsoron kada naga makiyin Allah.
Tauhidi a shari'a		2	Ya kunshi yin imani da dukkan abinda zai kasance a bayan mutuwa.
Tauhidin Uluhiyyah		3	Shine, yin fadi da harshe, da kuma kuduri da akida a cikin zuciya, da yin aiki da gabbai, yana karuwa da aikin da'a, kuma yana samun tawaya da sabo.
Tauhidin Rububiyah		4	Islam da Imani da Ihsan
Tauhidin Asma'u wassifat		5	Ga Allah da kuma wanin Allah
Haniyfiyyah		6	Wajibi da ja'izi da abinda ya haramta.
Farkon umarnin da ya zo cikin Alkur'ani		7	Na shari'a ne da na zahiri
Kishiya		8	Tambayoyin kabari
Tsoro na khashyah		9	Ilimi da aiki da da'awa da hakuri.
Tawakkali		10	Tsarkake ibada ga Allah da koyi da Manzonsa.
Sharadi biyu na karbar ibada		11	Shine gaskiyar dogaro ga Allah, tare da amintuwa da shi, da yin riko da sabuba.
Mas'aloli hudu, a takaice		12	Shine tsoron da ya ginu akan ilimin sanin girman wanda yake tsoronsa, da jin cikas ikonsa
Mas'aloli uku, a takaice		13	Shine wanda kuka yi kama, tsara, kwatankwaci
Usulus salasa, a takaice		14	A suratul Bakara
Lamarin sabuba ya kasu		15	Ita ce addinin da ta karkace ta bar

LAYIN FARKO	LAMBA	LAMBA	LAYI NA BIYU
zuwa kashi			shirka, wanda ta ginu akan ikhlasi da tauhidi
Bakance ya kasu zuwa		16	Shine kadaita Allah da abinda ya kira kansa da su ko ya sifanta kansa da su, ba tare da jirkitawa ko wofintarwa ba, kuma ba tare da fadin yanayin sifa, ko misaltawa ba
Yanka ya kasu zuwa kashi		17	Shine kadaita Allah da bauta
Tsoro ya kasu zuwa kashi		18	Shine kadaita Allah cikin hakitta da mulki da jujjuya lamari
Musulunci		19	Shine kadaita Allah da abinda Allahn ya kebantu da shi
Martabobin addini		20	Tushe ko asalin kalmar ya kadaita abu, idan ya dauke shi a matsayin abu daya
Imani		21	Fudowar rana daga mafadarta, ko kuma halartowar mutuwa
Imani da ranar karshe yana kunsan		22	Abinda bawa ya ketare iyakarsa na abin bauta, ko abin bi, ko wanda ake musu da'a
Daga abinda zai tabbatar da barranta daga shirka		23	Tauhidin Rububiyah da Asma'u was sifat, da Tauhidin Uluhiyya da barranta daga shirka da ma'abutansa
Lokacin yankewan tuba		24	Shine mika-wuya ga Allah da tauhidi, da jayuwu gare shi da da'a da barranta daga shirka da mabutansa
Dagutu		25	Abinda aka bauta masa koma bayan Allah akan wani yanayi

ABINDA KE CIKIN LITTAFIN

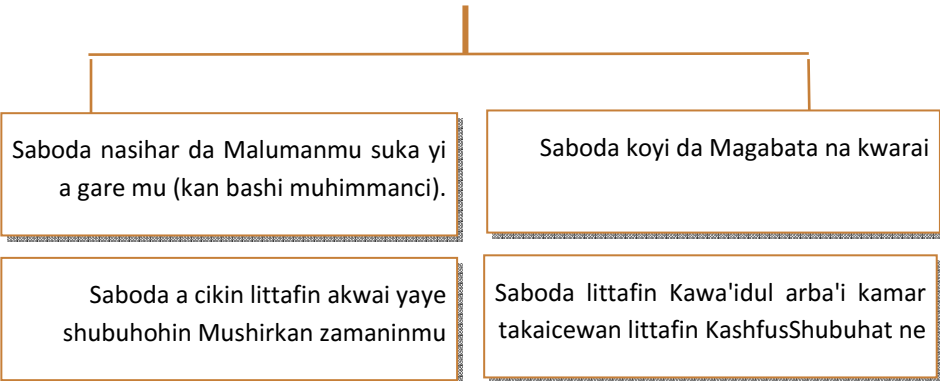
	Matashiya	
	Mas'aloli hudu	
	Mas'aloli uku	
	Muhimmancin karanta ilimin Tauhid	
	Ginshikai uku (Usulus salasa)	
	Rufewa	
	Mulhaki (Sharhin usulus salasa a cikin jadwala a takaice)	
	Jarrabawa kan littafin Usulus salasa da dalilansu	
	Abinda ke cikin littafin	

Bismillahir Rahmanir Rahim

Lallai yabo na Allah ne, muna gode masa, muna neman taimakonsa, kuma neman gafararsa, muna kuma neman Allah daga sharrin kayukanmu da munanan ayyukanmu, wanda Allah ya shiryar da shi babu mai batar da shi, wanda kuma ya batar babu mai shiryar da shi. Kuma ina shaidawa babu abin bautawa da gaskiya sai Allah; shi kadai ya ke bashi da abokin tarayya. Kuma ina shaidawa lallai annabi Muhammadu bawanSa ne ManzonSa. **Bayan haka:**

Matashiya a gabanin sharhi

LITTAFIN ALKAWA'IDUL ARBA'I shine littafi na biyu, da ake karantasu a cikin jerin littatafan da aka jeranta su ga dalibin ilimi (MUTUN DALIBIL ILMI).Yin sharhin wannan littafin ya ginu ne, akan sabbuba dayawa, daga cikinsu:



Za mu fara sharhin Kawa'idul Arba'i ne gabanin fara sharshin KashfusShubuhahat; domin kada wata shubuha ta makale a zuciyar Dalibin ilimi.





ABUBUWAN DA KE CIKIN LITTAFFIN KAWA'IDUL ARBA'I

Ana kasa wannan littafin zuwa kashi uku, kamar haka:

1. Gabatarwa
(sabuban jin
dadi da
walwala).

**2. Muhimmancin
karanta ilimin
Tauhidi**

**3. Sai ka'idodi
guda hudu (4)**



Na daya: Gabatarwa (sabuban jin dadi da walwala)

**Bismillahir
Rahmanir Rahim**

(1)Ina rokon Allah Mai karamci, Ubangijin Al'arshi mai girma, ya jibinci lamuranka, a nan duniya, da lahira (2). Kuma ya sanya ka zamo mai albarka a duk inda ka kasance (3).

(1)SABABIN DA YA SANYA MAWALLAFIN YA FARI LITAFINSA DA "BISMILLAH"

Domin koyi da littafin Allah, da Annabaw عليهم السلام.

Domin koyi da Maluman da suka gabace shi, da magabatan kwarai;wadan da cikin al'adarsu akwai bude littatafansu da sunan Allah.

Domin neman albarkar farawa da sunan Allah Mai-karamci.

(2)Bayan bismillah, sai Shehin –Allah ya yi masa gafara- ya fara littafinsa, da yin addu'a ga dalibin ilimi, kamar yadda ya saba. Wannan kuma dalili ne kauna da son da yake yi ga daliban ilimi, ta hanyar roka musu ya basu kowane alheri.

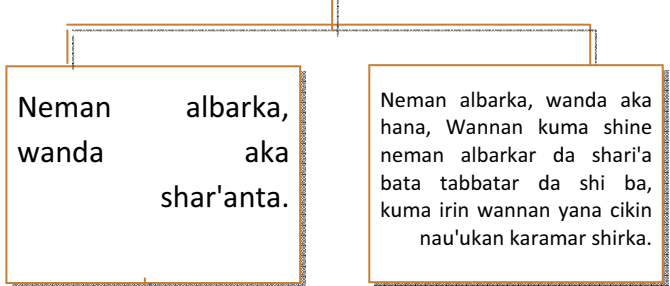
(3)Waliyyan Allah sune suka hada tsakanin imani da takawa, Sheikhul Islam Ibnu-Taimiyyah –Allah yay i rahama a gare shi- ya ce: "Wanda ya kasance mumini mai takawa, to shi waliyyin Allah ne". dalili kuma shine fadinSa Madaukaki: {**LALLAI NE MASOYAN ALLAH, BABU WANI TSORO AKANSU, KUMA BA ZA SU KASANCE CIKIN BAKIN CIKI BA**}. [Yunus:62-63].

ALBARKA: Ita ce, bunkasar abu, da karuwarsa.

NEMAN ALBARKA: Yana nufin, neman bunkasarsa, da karuwarsa.

MAI ALBARKA: Shine, wanda ake amfana da shi a duk inda ya safka.

NEMAN ALBARKA YANA KASUWA KASHI BIYU:



ALBARKAR DA AKA RISKU (DA HISSI), Misalin ilimi da addu'a, da makamantansu, saboda mutum ana iya samun albarkar iliminsa da da'awarsa zuwa ga alkhairi, sai a kira hakan da: albarka, saboda yadda muka samu alheri mai yawa daga wurinsa, kamar littafan Sheikhul Islam Ibnu-Taimiyyah da waninsa, daga cikin Maluman da Allah ya sanya albarka da alheri a cikinsu, kuma al'umma ta amfana da su.

ALBARKA TA SHARI'A: Misalin sallah a Masallaci Mai alfarma, ko Masallacin Annabi (SAW).

Kuma ya sanya ka daga wadanda idan aka basu, sai su yi godiya (1).

(1)Ni'ima jarabawa ce, saboda dalilai dayawa, daga cikinsu akwai fadinSa: "KUMA MUNA MUKU IBTILA'IN SHARRI DA ALHERI, A MATSAYIN JARRABAWA", Da fadinSa "YAYIN DA YA GANSHI A TABBACE A WURINSA, SAI YA CE: WANNAN YANA DAGA FALALAR UBANGIJINA, DOMIN YA JARRABE NI; SHIN ZAN BUTULCE NE, KO ZAN YI GODIYA, KUMA WANDA YA YI GODIYA TO HAKIKA YANA YIN GODIYAR NE AKANSA, WANDA KUMA YA BUTULCE, TO LALLAI UBANGIJINA MAWADACI NE MAI KARAMCI", Da fadinSa: "AMMA MUTUM, IDAN UBANGIJINSA YA JARRABE SHI, SAI YA KARRAMA SHI, YA MASA NI'IMA, TO SAI YA CE: UBANGIJINA YA KARRAMA NI".

Ya zo cikin hadisi: "Lallai wasu Mutane uku daga Banu-isra'ila, Allah ya yi nufin ya jarrabe su".

NI'IMA TANA RATAYA DA TAUHIDIN RUBUBIYYA (AIKIN ALLAH) DA KUMA TAUHIDIN ULUHIYYAH (AIKIN HALITTU) KUMA GODIYA A GARE TA YANA KASHI IWA KASHI RIVI.

Godiya wa Allah, bayan aukuwar ni'ima, Kuma wannan yana kasancewa, da dayan:

Rataya zuciyar ga Allah, gabanin samuwar ni'imah

GABBAI

HARSHE

ZUCIYA

Wannan kuma ta hanyar salwantar da ni'imar ta fiskar da zata yardar da Ubangijinmu Mabuwayi da daukaka akanmu. Tare da kara ayyukan da'a da nufin kusantarSa Mai tsarki da daukaka, da kuma nisantar ayyukan sabo, da nufin bin

Wannankuma, ta hanyar yin zance kan ni'imar Allah, da yin godiya a gare shi, da yabonSa, da yin jinjina a gare shi SWT, saboda fadinSa Madaukaki: "**KUMA AKAN NI'IMAR UBANGIJINKA, SAI KA BADA LABARI** (da nufin godiya)".

Wannan yana kasancewa, ta hanyar gaskiyar imani da akida, da cikakken sallamawa, cewa Mai azurtawa Mai bada ni'ima shine Allah subhanahu wa ta'alah, kuma lallai dukkan abinda ke tare da bawa na ni'ima, to daga wurin Allah ne SWT.

Wannan nau'in kuma, yana neman bawa ya samar da kuduri da imani na yakini cewa lallai Mai bada ni'ima shine Allah SWT, don haka, ba zai rataya zuciyarsa ga wanin Allah ba, kuma ba zai nemi wani alheri ba, face daga Allah.

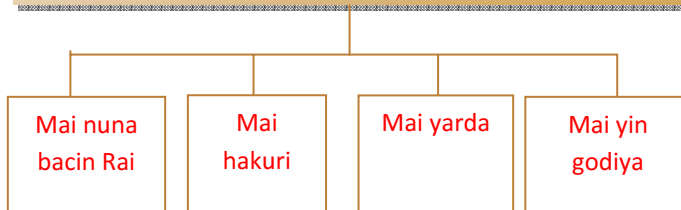
Kuma, kamar yadda Aljannah ana nemanta ne daga Allah SWT, saboda shine ya mallake ta, to haka arziki, ba zai yiwu a nemi shi ba, face daga Allah SWT.

"KUMA KAYI TAWAKKALI GA RAYAYYEN DA BAYA MUTUWA".

"LALLAI WADANDA KUKE BAUTA MUSU KOMA BAYAN ALLAH, BASU MALLAKA MUKU ARZIKI, SAI KU NEMI ARZIKI DAGA ALLAH" (Wato, ku nema daga Allah, ba daga waninsa zaku nemi arziki ba) **"KUMA KU BAUTA MASA, KU YI GODIYA A**

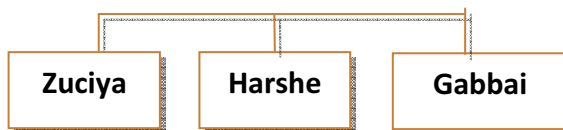
(1) Wannan kuma saboda hakuri wajibi ne, da ijma'in maluma.

Mutane a lokacin da musibun duniya suka sauka akansu suna kasuwa kashi hudu:



Kuma idan aka masa ibtila'i sai ya yi hakuri (1)

1. MAI NUNA BACIN RAI: a lokacin musiba wajibi ne, kuma zunubi ne babba daga cikin manyan zunubai, kuma hakan ya kan kasance ko da:



- **BACIN RAN ZUCIYA:** Imam Ibnu-Kayyimil Jauziyyah, ya fadi maganar da ma'anarta shine, Lallai wasu mutane harshensu ba zai yi azarbabiyar fadin maganar bacin rai, Sai dai kuma zuciyarsu da take cikin kirjinsu, tana shaidar da hakan, ta yadda yake mummunan zato ga UbangijinSa, har yake fada a cikin zuciyarsa cewa, Ubangijina ya zalunce ni, Ubangijina ya haramta mini, Ubangijina ya hana ni, ... da makamancin haka, kuma a cikinsu akwai mai yin hakan a cikin zuciyarsa dayawa, wani kuma kadan. Sai ka bincika Ranka, shin ka kubuta daga wannan; domin idan ka zama ka kubuta, to lallai ka kubuta daga musiba mai girma.
- **NUNA BACIN RAI DA HARSHE:** Wannan ya kan kasance ta hanyar ihu, shewan mutuwa, da kiran bone da bala'i da halaka, da tsinuwa da la'anta, da zage-zage.
- **NUNA BACIN RAI DA GABBAI:** Wannan kuma ya kan kasance ta hanyar marin fiska, da yaga wuyar riga, da tuzge gashi.

2. HAKURI: Hukuncinsa wajibi ne, da ijma'in Maluma. Kuma wajibi ne mutum ya yi hakurin musibar da ta auku masa da zuciyarsa, da harshensa, da kuma gabbansa. Imam Ahmad yana cewa: "Hakuri ambatonsa ya zo a cikin Alkur'ani, a kusan wurare casa'in, kuma shi wajibi ne, da ijma'in Maluman al'ummah. Kuma hakuri rabin imani ne, saboda imani ya rabu gida biyu, rabinsa hakuri, rabinsa godiya" [Iittafin MadarjisSalihina na Ibnul-Kayyim].

3. MATSAYIN YARDA: Hukuncin kaiwa matsayin yarda da musiba mustahabbi ne, kuma wannan martaba ce da tafi girma akan matsayin hakurtar da kai.

4. GODIYA: Hukuncin kaiwa matakin gode wa Allah ga musibu mustahabbi ne, kuma shine matakin da yafi sauran girma da cikas kamala.



Na biyu: Ka'idodi guda hudu

Bismillahir Rahmanir Rahim

Ka sani –Allah ya shiryar da kai ga aikin biyayya a gare shi-: Lallai Mikakken addini irin na annabi Ibrahima shine, ka bauta wa Allah, kana mai tsantsanta nufin addini a gare shi, kamar yadda Allah Ta'alah ya fada: **"KUMA BAMU HALITTA MUTUM DA ALJAN BA SAI DON SU KADAICE NI DA BAUTA"** [Zariyat: 56]. (1).

Kuma idan ka san cewa, Allah ya halitta ka ne, domin bauta, to ka sani:

Lallai bauta bata zama bauta, sai an kadaita Allah da ita (Tauhidi), kamar yadda salla bata cin sunan sallah sai idan an yi ta da tsarki. Kuma idan shirka (nufin wani da ibada tare da Allah) ta shiga cikin bauta, sai ibadar ta lalace, kamar yadda hadasi idan ya shigar ma tsarki.

Kuma idan ka san cewa, lallai shirka idan ya cakuda da ibada, yak an lalata ta, ya rushe dukkan aiki, sai ma'abucinsa ya kasance daga masu dawwama a cikin wuta, a nan za ka san cewa lallai abinda yafi muhimmanci a gare ka, shine: Sanin hakan, da fatan Allah ya tsamar da kai daga wannan tarko, wanda shine shirka ga Allah, wanda yake magana akansa: **"LALLAI ALLAH BAYA GAFARAR AYI MASA SHIRKA, AMMA YANA GAFARTA ABINDA BAI KAI HAKA BA, GA WANDA YA YI NUFI"**, [Nisa'i: 116].

Wannan kuma zai kasance ta hanyar sanin ka'idodi guda hudu, wadanda Allah Ta'alah ya ambace a cikin littafinSa:

KA'IDAR FARKO: Ka sani, lallai kafiran da Manzon Allah –sallal lahu alaihi wa sallama- ya yake su, suna masu tabbatar da cewa lallai Allah Ta'alah shine Mahalicci Mai jujjuya lamura, amma hakan bai shigar da su cikin musulunci ba, Dalili kuma akan wannan shine fadinSa Madaukaki: **"KA CE: WANENE KE AZURTA KU DAGA SAMA DA KASA, KUMA WANENE YA MALLAKI JI DA GANI, KUMA WANENE KE FITAR DA RAYAYYE DAGA MATAACCE, KUMA YAKE FITAR DA MATAACCE DAGA RAYAYYE, KUMA YAKE**

**JUJUYA LAMARI, LALLAI ZA SU CE, ALLAH NE, KA CE: SHIN BA ZA KU YI
TAKAWA BA" [Yunus: 31], (2).**

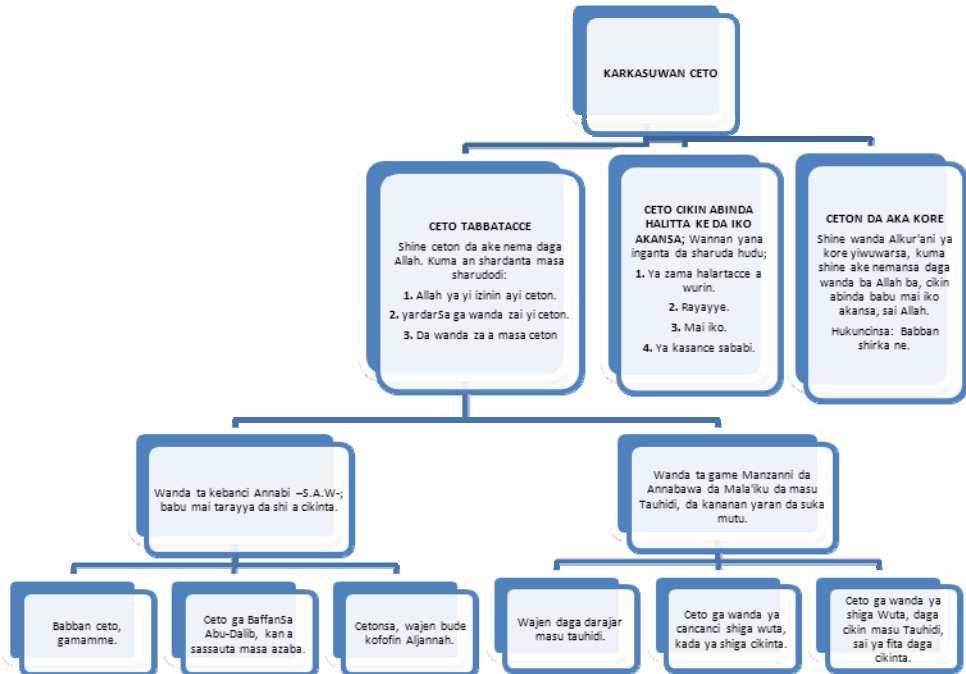
- (1) Mawallafin –Allah ya yi masa rahama- ya gaya mana, dalilin da ya sanya muke karanta Tauhidi.
- (2) Kafiran da aka turo Annabi –sallal lahu alaihi wa sallama- a cikinsu, sun kasance basu jayayya, ko in ce, suna tabbatar da Tauhidin Rububiyya (wato, kadaituwar Allah cikin ayyukansa), Amma tare da haka, Sai Manzon Allah –sallal lahu alaihi wa sallama- ya yake su; wannan kuma saboda husumar da take tsakaninsu da tsakanin Annabi –sallal lahu alaihi wa sallama- ta kasance ne, cikin Tauhidin Uluhiyyah (Kadaita Allah da ayyukan bayi); Don haka,

KA'IDA TA BIYU: Lallai ne kafiran da Manzon Allah –sallal Lahu alaihi wa sallama- ya yake su suna cewa: **Bamu roki ababen bautarmu muka fiskance suba, sai domin neman kusanci, da kuma ceto. Shi kuma dalilin neman kusanci shine fadinSa** Madaukaki: **"WADANDA KUKA RIKA BAICINSA A MATSAYIN MAJIBINTA; SUNA CEWA: BA MU BAUTA MUSU, SAI DON SU KUSANTAR DA MU ZUWA GA ALLAH, KUSANCIN DARAJA, LALLAI ALLAH ZAI YI HUKUNCI A TSAKANINSU GA ABINDA SUKA KASANCE SUNA SABAWA A CIKINSA, LALLAI ALLAH BAYA SHIRYAR DA WANDA YAKE ME KARYA, MAI KAFIRCI"** [Zumar: 3]. (1).

Dalilin neman ceton ababen bautarsu kuma shine, FadinSa Madaukaki: **"KUMA SUNA BAUTA WA BAICIN ALLAH, ABINDA BAYA CUTAR SU, KUMA BAYA AMFANINSU, KUMA SUNA CEWA: WADANNAN MACETANMU NE A WURIN ALLAH"** [Yunus: 18].

Kuma ceto, nau'i biyu ne, ceton da aka kore, da ceton da aka tabbatar. (2).

- (1) Ma'abuta shirki da kafirci suna kafa hujja, da cewar su basu roki ababen bautarsu na banza ba, koma bayan Allah, kuma basu fiskance su ba, sai don su kusantar da su, ga Allah, su cece su. Kuma da aikata hakan sun cancanci Annabi –sallal Lahu alaihi wa sallama- ya kafirta su, sa'annan ya yake su.
- (2) Kalmar **shafa'a**: A harshen **larabci**, ta samu ne daga Tarawa, ko sanya abu daya ya zama biyu (shafa'i).
A **shari'a** kuma: Shafa'ah, tana nufin zamowa tsani ga wani, wajen janyo masa amfani, ko tunkude masa wata cuta.



CETON DA AKA KORE: Shine ceton da ake nemansa daga wanin Allah, cikin abinda babu wanda ke iya yinsa sai Allah, Dalili kuma shine fadinSa Madaukaki: "**YA KU WADANDA SUKA YI IMANI, KU CIYAR DAGA ABINDA MUKA AZURTA KU, GABANI WANI YINI YA ZO WANDA BABU CINIKI A CIKINSA, KUMA BABU ABUTA, KUMA BABU CETO, KUMA KAFIRAI SUNE AZZALUMAI**" [Bakara: 254].

Shi kuma **CETON DA AKA TABBATAR:** Shine ake nemansa daga Allah, Shi kuma wanda aka karbi cetonsa an karfafa shi da karbar cetonsa, Wanda kuma za a karbi ceto akansa shine wanda Allah ya yarda da zancensa da ayyukansa –bayan ya bada izini-, kamar yadda Allah Ta'alah ya ce: "**BABU WANDA ZAI YI CETO A WURINSA, FACE DA IZININSA**" [Bakara: 255].

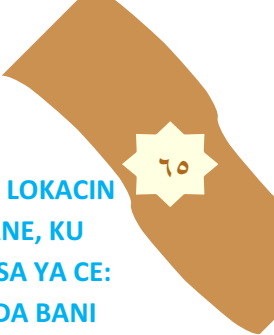
KA'IDA TA UKU (1): Lallai Annabi –sallal lahu alaihi wa sallama- ya bayyana ne, ga mutanen da suke a rarrabe cikin ibadodinsu; daga cikinsu akwai wanda ke bautar Mala'iku, daga cikinsu akwai wanda ke bautawa Annabawa da Salihai, daga cikinsu akwai ke bautawa bishiyoyi da duwatsu, daga cikinsu akwai wanda ke bautawa rana da wata, sai Manzon Allah –sallal lahu alaihi wa sallama- ya yake su, bai rabe wani daga cikinsu ba.

Dalili kuma shine fadinSa Madaukaki: "**KUMA KU YAKE SU HAR WATA SHIRKA BAZA TA KASANCE BA, KUMA ADDINI DUKANSA YA KASANCE NA ALLAH**" [Anfal: 39].

Kuma dalilin suna bautar rana shine fadinSa Madaukaki: "**KUMA YANA DAGA AYOYINSA; DARE DA YINI, DA RANA DA WATA, KADA KU YI SUJADA GA RANA, KADA KU YI GA WATA, SAI KU YI SUJADA GA ALLAHN DA YA HALITTA SU, IDAN KUN KASANCE A GARE SHI KAWAI KUKE YIN BAUTA**" [Fussilat: 37].

Kuma dalilin suna bautar Mala'iku shine fadinSa Madaukaki: "**KUMA BAYA UMARTARKU, DA KU RIKI MALA'IKU DA ANNABAWA ABABEN BAUTAWA ...**" har zuwa karshen ayar [Ali-imrana: 80].

- (1) Wannan ka'idar dalili ne, karara, a fili, wanda ke raddi ga wanda ke cewa: Lallai shirka, kawai tana kasancewa ne, cikin bautar sassaken gumaka. saboda, Dalilan shari'a sun zo akan gumakan, da sauran lalatattun ababen da ake bauta musu koma bayan Allah, a wancan zamanin, saboda Manzon Allah –sallal lahu alaihi wa sallama- bai rabe tsakaninsu ba, hasalima ya kirga su gaba dayansu a matsayin Dagutun da ake bauta musu koma bayan Allah, sai ya yake su ba tare da ya toge wasu ba; wannan kuma domin addini gaba dayansa ya kasance ya kebantu da Allah.



Kuma dalilin suna bautar Annabawa shine fadinSa Madaukaki: "**KUMA A LOKACIN DA ALLAH YA CE: YA ISA 'DAN MARYAM! SHIN KAI NE KA CE WA MUTANE, KU RIKE NI, NI DA UWATA, ABUBUWAN BAUTAWA BIYU, BAICIN ALLAH? ISA YA CE: TSARKINKA YA TABBATA, BA YA KASANCEWA A GARE NI IN FADI ABINDA BANI DA WANI HAKKI A CIKINSA, IDAN NA KASANCE NA FADE SHI, TO LALLAI KA SAN SHI, DOMIN KA SAN ABINDA KE CIKIN RAINA, KUMA BANI SANIN ABINDA KE CIKIN RANKA, LALLAI NE KAI MASANIN ABUBUWAN DA SUKE FAKE NE**" [Ma'ida: 116].

Kuma dalilin suna bautar Salihai shine fadinSa Madaukaki: "**SUNE WADANCAN DA SUKE ROKO, SUKE NEMAN KUSANCI, WANENE A CIKINSU YAFI KUSANCI, KUMA SUNA FATAN RAHAMARSA, KUMA SUNA TSORON AZABARSA**" [Isra'i: 57].

Kuma dalilin suna bautar bishiyoyi da duwatsu shine fadinSa Madaukak: "**SHIN BAKU GANIN GUNKIN LATA DA UZZAH *DA WANI GUNKIN WAI SHI MANATA NA UKUNSU**" [Najm: 19-20].

Da hadisin Abu-Wakid Allaisiy –Allah ya kara yarda a gare shi-, ya ce: Mun fita tare da Annabi –sallal lahu alaihi wa sallama- zuwa Hunain, alhalin muna sabin ficewa daga kafirci. Alhalin mushirkai suna da bishiyar magarya wanda suke lazimtartra, kuma suke rataya makamansu, suna kiran bishiyar da suna, ma'abuciya takkuban da ake ratayawa, sai muka shige ta jikin wannan bishiyar, sai muka ce: Ya Ma'aikin Allah! Muma ka sanya mana bishiyar ratayawa, kamar yadda mushirkai suke da bishiyar rataye tokobai... har karshen hadisin.

KA'IDA TA HUDU: Lallai mushirkan zamaninmu sun fi munin shirka, akan mushirkan farko, saboda na farkon sukan yi shirki ne a halin walwala, sai su yi ikhlasi ga Allah a lokacin tsanani. Su kuma mushirkan zamaninmu shirkarsu a dawwame take; a halin wadaci da tsanani, Dalili kuma shine fadinSa Madaukaki: **"KUMA IDAN SUKA SHIGA JIRGIN RUWA, SAI SU KIRAYI ALLAH, SUNA MASU TSARKAKE ADDINI A GARE SHI, TO A LOKACIN DA YA TSIRATAR DA SU ZUWA GA TUDUN KASA, SAI GASU SUNA SHIRKI"** [Ankabut: 65]. (1).

Allah shine Mafi sani.

Salatin Allah su kara tabbata ga annabi Muhammadu, da iyalanSa, da sahabbanSa, tare da sallama.

- (1) Mawallafin –Allah ya yi masa rahama- a cikin wannan ka'idar, ya bayyana girman hatsarin mushirkan zamaninmu; saboda sun fi tsananin shirki, akan mushirkan farko; saboda mushirkan zamaninmu suna yin shirka ne ga Allah a cikin tsanani da yanayin walwala, yayin da su kuma mushirkan farko su ke yin shirka a lokutan walwala, suke tuna Allah da kadaitakarSa, a lokacin tsanani.

Don haka; Idan har kafiran da aka turo Manzon Allah – صلى الله عليه وسلم - sun fi karancin shirka, sai kuma Allah ya kafirta su, To yaya lamarin zai kasance, kan wadanda shirkansu dawwamamme ne; a cikin halin lafiya da cuta; Kenan sune su ka fi cancantar zamowa kafirai.

LITTAFIN KAWA'IDUL ARBA'I ; Wanda kamar takaicewa ne ga littafin KASHFUS-SHUBUHAT					
MATASHIYA ; a cikinta an kawo sabuban samun walwala					
SABUBAN SAMUN WALWALA					
Idan aka bashi sai ya yi godiya			Idan aka masaibtila'isai ya yi hakuri		
NI'IMA IBTILA'I CE , Dalili kuma shine fadinSa Madaukaki: " KUMA MUNA JARABTARKU DA SHARRI DA KUMA ALHERI A MATSAYIN JARABAWA ".			YANAYIN MUTANE LOKACIN SAUKAR MUSIBA		
GODIYAR NI'IMAH					
GODIYAR DA TA RATAYA DA TAUHIDIN RUBUBIYYA	WANDA TA RATAYA DA TAUHIDIN ULUHIYYAH				
Neman Aljannah baya kasancewa sai daga Allah, saboda shine SWT ya mallake ta, to haka arziki shima, ba a nemansa, face daga Allah; don haka Babu makawa kan rataya zuciya ga Allah, ba ga waninsa ba.	YA YI GODIYA DA ZUCIYARSA: Ta hanyar tabbatarwa cewa duk wani abinda ke tattare da shi na ni'ima, to daga Allah ne; ba daga waninsa ba.	YA YI GODIYA DA HARSHENSA: Ya ce: " WANNAN DAGAFALALAR UBANGIJINA NE, DOMIN YA JARRABE NI; ZAN YI GODIYA NE, KO ZAN BUTULCE ".	YA YI GODIYA DA GABBANSA: Ta hanyar sarrafa wannan ni'imomin cikin godiya wa mai bada ni'imomi. Kuma kowace ni'ima da yanayin yadda ake mata godiya; don haka godiyar ni'imar dukiya ita ce, shine ya ciyar da ita cikin biyayya ga Allah, godiyar ni'imar ilimi kuma ya rika bayar da shi, ga wanda ya yi tambaya da harshensa, ko kuma yake bukata.	MAI NUNA BACIN RAI: Hukuncinsa haramun ne, kuma daya daga manyan zunubai, har ma zai iya kaiwa zuwa ga karamar shirka, kuma lallai nuna bacin rai kan kasance, ko dai da; zuciya, ko da harshe, ko da gabbai.	MAI HAKURI: Hukuncin hakuri a yanayin musiba wajibi ne, da ijma'in Maluman al'ummah. Kuma zai yi hakurin ne da zuciyarsa, da harshensa, da kuma gabbansa. Kuma hakuri ya ci sunansa; domin dandana shi akwai daci, sai dai abinda ke haifarwa zakinsa yafi na zuma.

		KA'IDODI GUDA HUDU (القواعد الأربع)					
		Idan kuma ya yi zunubi sai ya tuba	Don me, muke karanta ilimin Tauhidi? Da bayanin hatsarin shirka	KA'IDAR FARKO: Lallai kafiran da Manzon Allah –sallal lahu alaihi wa sallama- ya yake su, sun kasance suna tabbatar da Tauhidin Rububiyah, sai dai basu kasance suna tabbatar da Tauhidin Uluhiyyah ba, sai ya zama hakan bai shigar da su cikin Musulunci ba.	KA'IDA TA BIYU: Lallai kafirai sun kasance suna bautar gumaka ne, domin su kusan tar da su ga Allah, su cece su.	KA'IDA TA UKU: Lallai Annabi –sallal lahu alaihi wa sallama- ya bayyana ne ga mutanen da suke a rarrabe cikin yanayin bautarsu, sai bai ware wani shirkan akan wani ba (duka ya yi fatali da su).	KA'IDA TA HUDU: Lallai Mushirkan zamaninmu sun fi girman shirka akan mushirkan farko.
MAI YARDA: Hukuncin samun yarda ga musiba mustahabbi ne, kuma idan yardar bawa ga UbangijinSa ta cika, zai san cewa, Dukkan abinda ya same shi, to daga Allah ne, Duk kuma abinda Allah ya kaddara shi ga bawa to alheri ne.	MAI GODIYA: Gode wa Allah ga musibu shine matakin da yafi sauran girmar martaba, kuma shine abinda yafi soyuwa. Mai yinsa kuma yana kasancewa ne daga cikin bayin Allah masu godiya.		MIKAKKEN ADDINI (Haniyyiyah): Addinin Annabi Ibrahim, Lallai Allah ya halitta ka, domin yin bauta a gare shi, ita kuma bauta ba a kiranta da suna ibada, sai tare da tauhidi, saboda shirka idan ta cakudu da ibada, sai ta lalata ta, ta kuma rushe dukkan ayyuka, sai ma'abucinta ya wayi gari daga masu dawwama a cikin wuta; don haka shirka ita ce mafi muhimmancin abinda ya wajaba ka sanshi.				

(اختبار القواعد الأربع) JARABAWAR LITTAFIN KA'IDODI HUDU

SUNANKA

YAWAN ABINDA KA HARDACE DAGA LITTAFIN "kitabut Tauhid".....

)SHIN KA HADDACE LITTAFIN: KA'IDODI HUDU (

AIKI	DALILINSA DAGA ALKUR'ANI KO HADISI
Ni'ima ibtila'i ne	
Kafirai sun tabbatar wa Allah Rububiyya	
Bautar alloli don neman su kusantar da mai yinsu ga Allah	
Nau'in ceton da aka kore	
Dalilin cewa kafirai suna bautar Rana da Wata	
Dalilin suna yin bautar Mala'iku	
Dalilin suna yin bautar Annabawa	
Dalilin suna yin bautar Salihan Bayi	
Dalilin sunabautar duwatsu da bishiyoyi	
Mushirkan farko suna tsarkake tauhipi a lokacin tsanani, sai kuma su yi shirka a lokacin wadaci	
Dalilin da ke kaiwa ga shirka	

RUBUTA ABINDA KA SANI KAN ABUBUWAN DA SUKE TAFE:

Me ya sa muke karanta ilimin Tauhidi?	1.	2.	
	3.	4.	
5.	6.	7.	
	8.	9.	
Me ya sa muke karanta littafin ka'idodi hudu (القواعد الأربع)?	1.	2.	
LITTAFIN KA'IDODI HUDU ANA KASA SHI ZUWA KASHI	1.	2.	3.
Littafin Ka'idodi hudu, kamar takaicewa ne ga littafin			
Me ya sa ba za mu fara da karatun littafin Kashfus Shubuhat ba?			
Alamomin samun walwala da jin dadi	1.	2.	3.
Mikakken addini (Hnaiyfiyyah) shine:			
Fa'idan karanta littafin ka'idodi hudu			
Waliyyan Allah, sune	Sheikhul Islam Ibnu-Taimiyyah ya ce:		
Dalili akan haka		Don me:	

<p>Godiya akan ni'ima tana kasancewa, da, tare da misali</p>	<p>1.</p>
	<p>2.</p>
	<p>3.</p>
<p>Ta yaya bawa zai rataya ga Ubangiji wajen neman ni'ima?</p>	
<p>Halayen Mutane a lokacin saukar musiba, da hukuncinsu:</p>	<p>1., hukuncinsa, kuma yana kasancewa ta da da</p> <p>2., hukuncinsa, kuma yana kasancewa ta da da</p>
<p>3.</p>	<p>4.</p>
<p>Ceto (shafa'ah) a harshen larabci:</p>	
<p>Shafa'a a shari'ah:</p>	
<p>Ceto yana kasuwa zuwa kashi:</p>	<p>1.</p> <p>2.</p>
<p>Sharuddan ceto tabbatacce:</p>	<p>1.</p> <p>2.</p> <p>3.</p>
<p>Kuma tana kasuwa zuwa:</p>	<p>1.</p> <p>2.</p>
<p>1- Shi kuma ya kasu zuwa: da da</p>	<p>1. Shi kuma ya kasu zuwa: da da</p> <p>2. Shi kuma ya kasu zuwa: da da</p>

KA'IDAR FARKO:	
KA'IDA TA BIYU:	
KA'IDA TA UKU:	
KA'IDA TA HUDU:	
Hukuncin aikin da shirka ta shiga cikinsa	Dalili:

1	Matashiya kan sabubban samun walwala	
2	Ka'idar Farko	
3	Ka'ida ta Biyu	
4	Ka'ida ta Uku	
5	Ka'ida ta Huɗu	
6	Sharhin littafin a takaice a cikin jadwala	
7	Jarabawa kan littafin ALKAWA'IDUL ARBA'I	
8	Fihirisa (abinda ke cikin littafin).	
9		

TSAWATAR DA MUSULMAI

KAN ABUBUWAN DA AKE FITA DA SU DAGA ADDINI

تَحْذِيرُ الْمُسْلِمِينَ بِأَشْيَاءَ يُخْرَجُ بِهَا مِنَ الدِّينِ

SHARHIN

SHEHIN MALAMI

HASAM BN MUHAMMADU JAMIL SARHAN

Tsohon Malami a Sakandaren Masallacin Annabi -SAW-,

kuma shugaban shafin intanet

<http://attasseel-alelmi.com>

TARJAMAR

ABUBAKAR HAMZA ZAKARIYYA

Littafin wakafi ne domin Allah, baya halatta a sayar da shi

الكتاب وقف لله تعالى و لا يجوز بيعه

Abubuwa masu warware Musulunci

Bismillahir-Rahmanir-Rahim!
Ka sani! Lallai abubuwan da suke warware Musulunci goma ne:

1) Shirka cikin bautar Allah Madaukaki. Allah Ta'alah yana cewa: *“Lallai ne Allah ba ya gafarta ayi shirka da shi, kuma yana gafarta koma bayan haka, ga wanda yake so”* (Nisa, 116). Kuma ya ce: *“Lallai, wanda ya yi shirka da Allah, to lallai Allah ya haramta masa Aljanna, kuma makomarsa Wuta ce, kuma azzalumai basu da masu taimakawa”* (Ma'ida, 72).
Daga cikin shirka akwai: Yin yanka ga wanda ba Allah ba, kamar yin yanka ga Aljani ko kabari.

2) Wanda ya riki tsani tsakaninsa da tsakanin Allah; yana rokonsu yana neman ceto daga gare su, yana dogaro akansu, ya kafirta, da ijma'i.

3) Wanda bai kafirta Mushirkai ba, ko ya yi shakka kan kafircinsu, ko yake inganta addininsu da suke tafiya akai, ya kafirta.

4) Wanda ya kudurta cewa, lallai shiriyar waninsa –sallal Lahu alaihi wa sallama- wai tafi ta Annabi kamala, ko kuma hukuncin wanin Annabi yafi hukuncin Annabi kyau, kamar wadanda suke fifita hukuncin 'Dagutai akan hukuncinsa, to wannan kafiri ne.

5) Wanda ya kyamaci wani abu, daga abubuwan da Manzon Allah –sallal Lahu alaihi wa sallama- ya zo da su, koda ya yi aiki da shi, to ya kafirta.

6) Wanda ya yi izgili da wani abu na addinin Manzon Allah, ko yayi izgili da ladan Allah, ko ukubarsa, ya kafirta, Dalili kuma shine fadinsa Madaukaki: ***“Ka ce: Shin da Allah da kuma ayoyinsa da Manzonsa kuka kasance kuke izgili * kada ku kawo wani uzuri, hakika kun kafirta bayan imaninku”***, (Tauba, 65-66).

7) Sihiri. Daga cikinsa akwai: sihirin raba masoya, dana kulla su, Duk wanda ya aikata shi, ko ya yarda da shi, ya kafirta, Dalili akan haka shine fadinsa Madaukaki: ***“Kuma basu ilmantar da wani Mutum, face sun ce: Mu jarrabawa ce kawai, saboda haka kada ka kafirta”*** (Bakara, 102).

8) Agazawa Mushirkai da basu taimako akan Musulmai. Dalili akansa shine fadinsa Madaukaki: ***“Wanda ya jibince su daga gare ku, to, lallai shi yana daga gare su, Lallai Allah ba ya shiryar da Mutane azzalumi”***, (Ma'ida, 51).

9) Wanda ya kudurta cewa, wasu Mutane ya halatta a gare su, su fice daga shari'ar annabi Muhammadu –sallal Lahu alaihi wa sallama-. Kamar yadda Alkhadir ya fita daga shari'ar annabi Musa –sallal Lahu alaihi wa sallama-, to lallai ya kafirta.

10) Bijire wa addinin Allah Ta'alah; Baya koyansa kuma baya aiki da shi, Dalili kuma shine fadinsa Madaukaki: ***“Babu wanda yafi zalunci, bisa ga wanda aka tunatar da ayoyin Ubangijinsa, sa'annan ya bijire daga barinsu, Lallai Mu masu yin azabar ramuwa ne ga masu laifi”*** (Sajada, 22).

Ba banbanci cikin ababen nan masu warware Musulunci, tsakanin Mai wargi da Mai yi da gaske, da Matsoraci, saidai wanda aka tilasta. Kuma dukkansu suna da girman hatsari, kuma suna yawan aukuwa; don haka, ya dace Musulmi ya kiyaye su, kuma ya ji tsoronsu ga kansa. Muna neman tsarin Allah daga ababen da suke hukunta fushinSa da ukubarSa mai radadi.

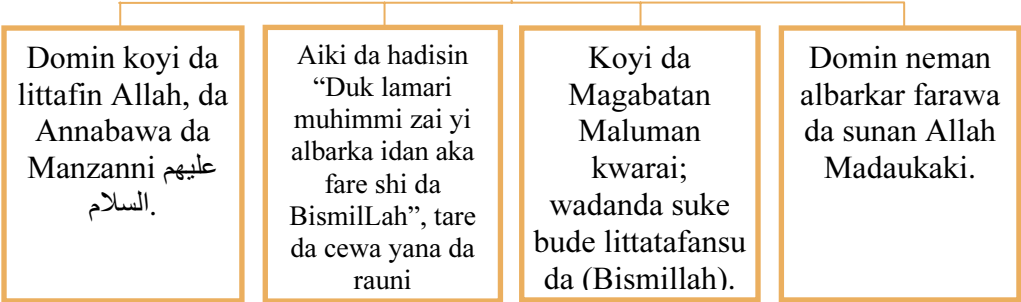
Allah ya yi dadin salati ga fiyayyen halittarSa; Muhammadu, da iyalansa da sahabbansa, da sallamar amintarwa.

Sharhi

Mukaddimar Mawallafin

Bismillahir-Rahmanir-Rahim!
Ka sani! Lallai abubuwan da suke warware Musulunci guda goma ne:

Me yasa Maluma ke fara wallafe-wallafensu da "Bismillah"?



Idan aka ambaci wani adadi a cikin Alkur'ani da hadisi

Idan a cikin nassosin Alkur'ani da hadisi bamu samu kari akan wannan adadin ba, to wannan adadin an nufe shi, Ma'ana: Babu kari akansa, misalin: adadin rukunna Musulunci (5), dana Imani (6), kamar yadda suka zo cikin hadisin Jibrilu -عليه السلام-.

Idan kuma a cikin Alkur'ani da hadisi muka samu wani kari akan wannan adadin, to wannan adadin ba a nuface shi ba, Ma'ana, za a masa kari da wani adadin da ya zo cikin wata aya ko hadisi, misalinsa fadin Annabi -صلى الله عليه وسلم-: "Ku nisanci abubuwa bakwai masu halakarwa ...".

Abubuwa Masu Warware Musulunci

Me ya sa a wasu lokutan ake ambaton adadi, amma ba a nufinsa?

Wannan yanadaga kyan koyarwar Annabi -صلى الله عليه وسلم-; ta yadda zai nufi wadanda suka saurare shi su hardace abinda za a ambata na adadi a wannan majalisar, har ya musu saukin su iya halarto da wadannan mas'alolin koda bayan lokaci ne, kamar fadinsa SAW: “**Abu uku ina rantsuwa akansu, kuma ina baku hadisi; sai ku haddace shi; Lallai sadaka bata tauye dukiyar bawa...**”. Shima wannan Mawallafin akan wannan tsarin ya tafi -رحمه الله-.

Me yasa muke karantar ababen da suke warware Musulunci?

Domin mu nisance su, kada mu auka cikinsu, kuma domin karanta su yana da fa'ida mai girma, ko wadda tafi girma; domin kamar yadda muke sanin ababen da suke warware alwala, domin kada alwalarmu ta warware, muke kokarin sanin abubuwan da suke bata salla domin kada sallarmu ta baci, to haka shima. Kuma an ruwaito daga Huzaifah bn Alyaman -R.A- ya ce: “**Mutane sun kasance suna tambayar Manzon Allah -S.A.W- akan alheri, Ni kuma nakasance ina tambayarsa akan sharri; tsoron kada ya riske ni**”.

Menene abubuwan da suke warware Musulunci?

Sune masu lalata Musuluncin Mutum, sai ya fita daga Musulunci zuwa ga babban kafirci idan ya aikata su. Shi kuma Musulunci shine: SALLAMAWA ALLAH DA TAUHIDI, DA MIKA WUYA GARE SHI DA YIN BIYAYYA, DA BARRANTA DAGA SHIRKA DA MA'ABUTANSA.

Shin suna da adadi ayyanan ne?

A'a, Basu da shi.

To, me ya sa, ya ce: Su goma?

Saboda, sune suka fi hatsari, kuma ya ce, **goma** ne, domin a haddace.

Shin Maluma sun yi ittifaki akan ababen nan (10) da suke warware Musulunci?

E.

Me yasa Maluma a wasu lokutan suke kiransu da (masu warware Musulunci), ko (masu bata shi), ko (masu lalata shi)?

Saboda nau'intawa ne, domin kada 'Dalibin ilimi ya kosa da suna daya, amma ma'anarsu daya ne; Sai a ce: Masu warware Musulunci, Alwala, Masu bata sallah, Masu lalata azumi.

Ma'anansu:

Abubuwan da idan aka aikata su Musulmi zai fita daga Musulunci zuwa babban kafirci. Allah ya kiyaye mu, ya kare.

Abubuwa Masu Warware Musulunci

Shin, zamu iya kididdige ababen da suke warware Musulunci, a dunkule?

Akwai na zance. Kamar zagin Allah Ta'alah, ko Manzonsa S.A.W, ko addini.

Na aiki. Daga cikinsa akwai: Yin sihiri.

Na kudurin zuci. Kamar kudurta cewa, Wani wanda ba Allah ba, zai kawo wani amfani.

Shakka kan kafircin Yahudu da Nasara, wadanda Da'awar Annabi ta kai gare su, sai basu yi imani da ita ba.

Shin Annabi S.A.W ya ambaci **abubuwan nan guda goma? Kuma ina dalili?**

E, wadannan ababen masu warware Musulunci, dukansu Annabi –S.A.W- ya ambace su, hasalima, kowanne yana da dalilinsa daga Alkur'ani da Hadisi, Allah Ta'alah ya ce: “**Kamar wannan ne, muke bayyana ayoyi daki-daki, domin hanyar masu barna ta bayyana**” [An'am: 55].

Wanda ya aikata daya daga cikinsu, Shin kowane Mutum ne, zai iya kafirta shi?

A'a. Saboda dole ne a koma ga Maluma na Allah, da kotunan shari'a, wajen kafirta Mutum ayyananne, Annabi S.A.W ya ce: “Idan Mutum yace wa 'dan'uwansa, Kafiri, to lallai dayansu ya koma da ita”.

Wa ya wallafa littafi kan ababen da suke warware Musulunci?

Duk wanda ya wallafa littafin fik-hu, ya ambaci ababe masu warware Musulunci a babin hukuncin Wanda ya yi ridda. Saidai Mawallafin nan, shine farkon wanda ya ware littafi a kebe domin ambaton ababen da suke warware Musulunci.

Shin, a lamarin abubuwan da suke warware Musulunci ana banbance tsakanin aiki, da wanda ya yi aikin?

E, dole ne; saboda ba duk wanda ya aikata kafirci ba ne, ya ke zama kafiri. Kuma dangane da kafirta Mutum ayyananne, dole sai an tsayar da hujja, shubuha kuma ta koru. Kuma wannan Mawallafin -رحمه الله- ba wai manufarsa ita ce, kafirta Mutane ayyanannu ba, A'a, manufar ita ce, tsawatarwa daga aikata ababen da suke warware Musulunci. Wannan kuma yana daga nasiha ga Al'ummah.

Me ya wajaba ga wanda ya karanci ababen da suke warware Musulunci?

Ya wajaba Musulmi ya kiyaye su, ya ji tsoronsu ga kansa, sannan ya tsawatar akansu.

Amma yin hukunci ga Mutane kuma, sai a koma ga Manyan Maluma, da kotunan shari'a. Allah Ta'alah ya ce: "*Hakika, lallai Manzo daga cikinku ya je muku, Abinda kuke wahala da shi mai nauyi ne akansa, Mai kwadayi ne saboda ku, Ga Muminai Mai tausayi ne Mai jin kai * Idan suka juya baya, sai ka ce: Ma'ishina Allah ne, Babu abin bautawa da cancanta face shi. A gare shi nake dogaro. Kuma shine Ubangijin Al'arshi mai girma*".,[Tauba: 128-129].

Mai warware Musulunci Na farko

1) **Shirka cikin bautar Allah Madaukaki.** Allah Ta'alah yana cewa: *“Lallai ne Allah ba ya gafarta ayi shirka da shi, kuma yana gafarta koma bayan haka, ga wanda yake so”* (Nisa, 116). Kuma ya ce: *“Lallai, wanda ya yi shirka da Allah, to lallai Allah ya haramta masa Aljanna, kuma makomarsa Wuta ce, kuma azzalumi basu da masu taimakawa”* (Ma'ida, 72.)

Daga cikin shirka akwai: Yin yanka ga wanda ba Allah ba, kamar mai yin yanka ga Aljani ko ga kabari.

Nau'ukan shirka

Babbar shirka (itace Mawallafin – رحمه الله - ya nufa a nan): Hakikaninta shine ya kudurta cewa, lallai wanin Allah yana da tasarrufi a boye a lamarin Duniya, ko a hannunsa janyo amfani ya ke, ko tunkude cuta..

- Yana fitarwa daga Musulunci.
- Yana lalata dukkan ayyuka.
- **Yana halatta jini da dukiya ga Shugaba.**
- Yana hukunta dawwama har abada a cikin Jahannama.
- **Idan a shari'a aka kira shi da babban shirka.**
- Idan kalmar "shirka" ko "kafirci" suka zo da "كفر" a cikin nassoshin shari'a, to babban shirka ake nufi.

Karamarshirka: Hakikaninta: shine ya sanya abinda Allah bai sanya shi sababi ba, a matsayin sababi, kuma dukkan abinda ya kasance hanyar kaiwa ga babban shirka, to shirka ne karama.

- Baya fitarwa daga Musulunci.
- Yana lalata aikin da ya shiga cikinsa ne kawai.
- Baya halatta jini da dukiya.
- Baya hukunta dawwama ta har abada a cikin wuta.
- **Idan a shari'a aka kira shi da karamar shirka.**
- Duk abinda a shari'a aka kira shi da "shirka" ko "kafirci", amma ba a sanya masa harafin "كفر" ta bayani ba.

Shin ana gafarta babbar shirka?

Ba a yin gafara, idan har ya mutu akanta, saboda fadinsa Madaukaki: *“Lallai Allah baya gafarta ayi shirka a gare shi”*, Idan kuma ya tuba daga gare shi ana gafarta masa, saboda fadinsa Madaukaki: *“Ka ce: (Allah ya ce) Ya ku bayina, wadanda suka yi barna akan rayukansu, kada ku yanke kauna daga rahamar Allah, Lallai Allah yana gafarta zunubai gaba daya, lallai shi Mai gafara ne Mai jin kai”*, matukar rana bata fudo ta mafadarta ba, saboda fadinsa –S.A.W-: *“Hijira bata yankewa sai karbar tuba ya yanke, kuma ba za a yanke karbar tuba ba, har sai rana ta fudo daga mafadarta”*, ko mutuwa ta halarto masa, wato ya zo gargara, Allah Ta'alah ya ce: *“Ba tuba ba ce ga wadanda suke aikta munanan ayyuka, har idan mutuwa ta je wa dayansu, sai ya ce: Lallai ni na tuba yanzu”*.

**Kashe-kashen laifukan
haramun**

**Kananan
laifuka:**

Sune
Dukkan
abinda
shari'a ta
haramta,
saidai bata
rataya musu
kebantacciya
r ukuba ba.

Laifukan kaba'irai:

Su ne Duk abinda aka rataya
masu ukuba kebantacciya,
na tsinuwa da korewa daga
rahama, ko barranta daga
mai aikata shi, ko ace yana
daga kafirai, ko mushirkai,
ko baya cikin muminai, ko a
kamanta shi da dabbobi
masu muni. ...

**Karamar
shirka:**

Bai kai
babbar
shirka ba,
amma yafi
sauran
laifukan
kaba'irai
girma.

**Babbar
shirka:**

Kuma
shine mafi
girman
haram.

**Adadin
kaba'irai:**

Ba a san iyakan
adadinsu ba,
saidai an yi
bayaninsu da
ka'idar da ta
gabata a sama.

**Matsayin
kaba'irai**

:
Wani yafi
wani,
saboda
fadin
Annabi
S.A.W:
“**Mafi
girman
kaba'irai.**
...”.

**Hukuncin mai aikata
kaba'ira:**

- Mumini ne mai
tauyayen imani, ko a
ce, Mumini ne
gwargwadon
imaninsa, Fasiki ne
saboda aikata
laifinsa.
- Za a so shi
gwargwadon abinda
yake da shi na imani,
kuma a ki shi,
gwargwadon laifinsa.
- Ba za a zauna da shi
a lokacin da yake
aikata laifin ba.

**Hukuncin
su:**

Dole wanda
ya aikata su
ya tuba,
saboda fadin
Annabi –
S.A.W:-
“Mai ihun
mutuwa idan
bata tuba
ba...” kuma a
wani hadisin
na dabanya
fada: “...Idan
aka nisanci
kaba'irai...”.

Kashe-kashen yanka

Yanka don Allah:
Shine wanda aka shar'anta, Daga cikinsa akwai hadaya da layya da sadakoki.

Yanka ga wanin Allah, cikin so da girmamawa(Wannan shine Mawallafin ya nufa):
Kuma babban shirka ne, kamar yanka ga Aljanu, da Ma'abuta kabari.

Yanka na halal:
Kamar akuyar nama, da yankan da ake karrama bako da shi, ko yanka domin kasuwanci, da makamancin haka.

Mai warware Musulunci Na biyu:

2) Wanda ya riki wasu tsani tsakaninsa da tsakanin Allah; yana rokonsu yana neman ceto daga gare su, yana dogaro akansu, ya kafirta, da ijma'i.

Kashe-kashen neman ceto

Ga abinda Halitta ke da iko akansa:

Yana halatta da sharudda hudu:

1. Ya kasance halartacce a wurin.
2. Rayayye.
3. Mai iko.
4. Ya kudurta cewa shi sababi ne kawai.

Ga abinda babu mai iko akansa face Allah

Ceto tabbatacce:

Shine wanda Allah ya tabbatar da shi ga kansa, kuma ba a nemansa face daga gare shi, Kuma ana shardanta masa:

1. Izzin Allah ga ceton.
2. Yardarsa ga mai ceton.
3. Yardarsa ga wanda za a ceta.

Ceto wanda aka kore: (Shine Mawallafin ya nufa)

Shine wanda Alkur'ani ya kore, kuma shine wanda ake nema daga wanin Allah, cikin abinda babu mai iko akansa sai Allah, kuma babban shirka ne.

Kebantacce ga Annabi –S.A.W-

1. Babban ceto.
2. Cetonsa –S.A.W- ga Baffansa; wato Abu-dalib, don a sassauta masa azaba.
3. Cetonsa –S.A.W- don a bude kofofin shiga Aljanna.

Ceton da ya game Manzanni da Annabawa da Mala'iku da ma'abuta tauhidi, da yaran da suka riga iyayensu mutuwa:

1. Ceto domin daukaka darajar masu tauhidi.
2. Da ceton wanda ya cancanci shigan wuta daga masu tauhidi; sai ya kasance ba za su shige ta ba.
3. Da ceton wanda ya shiga wuta daga masu tauhidi, sai a fitar da su daga cikinta.

Shin fadin Mutum ga da'uwansa: “Ka roka min Allah” ya halatta?

Idan a cikin neman addu'ar akwai wani nau'i na bayyanar da bukata (ga Mutum), to wannan nau'i ne na karamar shirka. Amma idan neman addu'ar ta kasance daga/ rayayye ne, halartacce, mai iko (ga yin addu'ar), kuma ya kudurta cewa, addu'arsa kawai sababi ce, to wannan ya halatta, saidai abu mafi a'alah shine barin neman addu'ar.

Tawakkali:

Shine gaskiyar dogaro ga Allah, tare da aminta da shi, da yin riko da sabubba na shari'a.

Na halal:

Shine dogaro ga rayayye, cikin abinda aka fawwala masa aiki cikinsa, ba tare da nuna bukatuwa ba, kamar ka wakilta wani mutum sayar da wani abu.

Karamar shirka:

Shine dogaro ga rayayye, tare da nuna bukatuwa a gare shi, kamar mai dogaro ga wani rayayye wajen neman arzikinsa, tare da sanya shi yana da wani tasiri, fiye da sababi.

Babbar shirka ne, idan ya yi shi ga wanin Allah (shine Mawallafin ya nufa)

Tawakkalin ibada da kankan-da-kai. Kuma shine cikakken dogaro ga wanda aka yi tawakkalin akansa, ta yadda zai kudurta cewa, lallai a hannunsa akwai janyo amfani da tunkude cuta, tare da nuna bukatuwa, kamar dogaro ga matattu.

Shin ya halatta Mutum ya ce: “Ina dogara ga Wane” ko “Na dogara ga Allah, sa'annan wane”? Wanene ingantacce?

Bai halatta ya ce ba: “Ina dogara ko tawakkali ga wane” ba, kuma bai halatta ka ce: “Ina tawakkali ga Allah, sa'annan Wane”; saboda tawakkali aiki ne na zuciya, wanda ba a yinsa ga wanin Allah. Saidai ka ce: Na wakilta wane, ai na fawwala masa, saboda Annabi – S.A.W- ya wakilta wasu Sahabbai, cikin sha'anoni gamammu da kebantattu.

Mai warware Musulunci Na uku

3) Wanda bai kafirta Mushirkai ba, ko ya yi shakka kan kafircinsu, ko yake inganta addinin da suke tafiya akai, lallai ya kafirta.

Hukuncin Mushirkai a cikin Musulunci

Duk wanda da'awar Annabi –S.A.W- ta iske shi, sai bai yi imani da shi ba, to kafiri ne, babban kafirci, saboda fadinsa Madaukaki: **“Kuma wanda ya nemi wanin Musulunci ya zamo addini, to ba za a karba daga gare shi ba. Kuma shi a Lahira yana daga cikin masu hasara”**.

Shin Ma'abuta littafi suna shiga cikin Mushirkai?

Na'am, Ma'abuta littafi (Yahudu, Nasara) wadanda basu yi imani da Annabi – S.A.W- suna shiga cikin Mushirkai, saboda fadinsa Madaukaki: **“Ku yaki wadanda ba su yin imani da Allah, kuma ba su imani da Ranar Lahira, kuma ba su haramta abin da Allah da Manzoni Sa suka haramta, kuma ba su yin addinin gaskiya, daga wadanda aka baiwa Littafi, har sai sun bayar da jizya daga hannu, kuma suna kaskantattu”**, da fadin Annabi –S.A.W-: **“Ina rantsuwa da wanda Ran Muhammadu ke hannunsa, Wani daga cikin wannan al'ummar; Bayahude ne ko Banasare, ba zai ji batun annabci ba, sai ya mutu bai yi imani da abinda aka turo ni da shi ba, face ya kasance daga Ma'abuta Wuta”**.

Shin ma'anar wannan shine ba za mu cika musu alkawali ba?

Wanda yake da wani alkawali, lallai babu makawa dole mu cika masa alkawalin, domin mu samu soyayyar Allah, Allah Ta'alah ya ce: **“kuma matukar sun tsayu sosai gare ku, sai ku tsayu sosai gare su, lallai ne Allah yana son masu takawa”**. Mutane dangane da mu'amalantar Mushirkai, sun kasu kashi uku:

Akwai bangaren da ke tarayya da kafirai cikin idinsu da bukukuwansu da kade-kadensu.

Akwai kuma bangaren da ke yin ta'addanci a gare su, ta hanyar kisa, da kwace, da wayo, da duka.

Amma tsakaitawar da Ahlus Sunnati Waljama'ah suke kansa, shine, kin tarayya da su cikin idinsu da bukukuwansu. kuma za mu cika musu alkawulan da aka yi da su, kuma ba za mu yi ta'addanci a gare su ba, kuma za mu yi mu'amalar saye da sayarwa da su, sai kuma mu yi musu da'awa zuwa ga Tauhidi.

Mai warware Musulunci Na hudu

4) Wanda ya kudurta cewa, wai shiriyar waninsa –sallal Lahu alaihi wa sallama- tafi ta Annabi kamala, ko kuma hukuncin wanin Annabi yafi kyau akan hukuncin Annabi, kamar wadanda suke fifita hukuncin 'Dagutai akan hukuncinsa, to wannan kafiri ne.

Kashe-kashen yin hukunci ba da abinda Allah ya saukar ba

Ya fifita hukuncin dagutai da konsutushin akan hukuncin Allah, yana mai gudurta cewa, hukuncin Allah bai dace ba, Idan ya kudurta wannan to lallai ya yi babban kafirci, wanda ke fitarwa daga Musulunci, Allah Ta'alah ya ce: ***“Sun riki Malumansu da Masu bautan cikinsu ababen bauta koma bayan Allah”***.

Idan kuma, ya kudurta cewa, lallai hukuncin Allah S.W.T wajibi ne a dabbaka shi, kuma shine yafi maslaha ga kasa da bayi gaba daya, sai dai kuma a aikace ya fifita yin hukunci da 'Dagutu, saboda son zuciya, ko son shugabanci da makamancin haka, to wannan **kafirci** ne karami, kuma **fasikanci**. Idan kuma da wannan hukuncin nasa ya cinye wani hakki na Musulmi to ya zama **azzalumi**. Kuma kusa yake da ya auka cikin babban kafirci mai fitarwa daga Addini.

Mai warware Musulunci Na biyar

5) Wanda ya kyamaci wani abu, daga abubuwan da Manzon Allah –sallal Lahu alaihi wa sallama- ya zo da su, koda ya yi aiki da shi, to ya kafirta.

Dalili akan wannan Mai warwarewan shine
Fadinsa Madaukaki: *“Wannan, saboda lallai su, sun ki abinda Allah ya saukar, sai ya bata ayyukansu”*. Da fadinsa: *“To, a'aha, Ina rantsuwa da Ubangijinka, ba za su yi imani ba, sai sun yarda da hukuncinka ga abinda ya auku a tsakaninsu, sa'annan kuma ba su samu kunci a cikin zukatansu ba, da abinda ka hukunta, kuma su sallama maka sallamawa”*. Da fadinsa: *“Don haka, Wanda Allah ya yi nufin ya shiryar da shi sai ya buda kirjinsa domin Musulunci, Wanda kuma ya yi nufin ya batar da shi, sai ya sanya kirjinsa mai kunci matsattse, kamar dai yana taka wa a cikin sama, Kamar wannan ne Allah yake sanya kazanta a kan wadanda ba su yi imani ba”*.

Soyayya da kiyayya don Allah
Soyayya da kiyayya don Allah, suna cikin wajibai, hasali ma hakan yana daga igiyoyin Musulunci wadanda suka fi karfi.

Menene ya wajaba a so shi domin Allah



Menene ya wajaba a ki shi domin Allah

Aikin da Allah ke kinsa, kuma yake kyamatarsa, shine dukkan abinda Allah ya yi hani akansa, kamar Shirka.

Mai aikata shi,kamar Mushirkai da Munafikai da Shedanu.

Zamannai wadanda Allah Ta'alah yake kinsu,kamar lokutan da ake bautar rana a cikinsu.

Wuraren da Allah Ta'alah yake kinsu,sune kamar wuraren da ake shirka.

Shin mace zata kafirta, idan ta ki lamarin karin aure?

Yadda lamarin yake, shine lallai mace bata musa hukuncin shari'a (na halaccin karin aure), saidai itace bata son mijinta ya karo mata wata mata, wannan kuma lamari ne da ba za a zarge ta akansa ba.

Mai warware Musulunci Na shida

6) Wanda ya yi izgili da wani abu na addinin Manzon Allah, ko ladan Allah, ko ukubarsa, ya kafirta, Dalili kuma shine fadinsa Madaukaki: “*Ka ce: Shin da Allah da kuma ayoyinsa da Manzonsa kuka kasance kuke izgili * kada ku kawo wani uzuri, hakika kun kafirta bayan imaninku*”, (Tauba, 65-66)

Mai yin izgili

Ma'anarsa da hukuncinsa:

Is-tihza'i: shine: izgilanci. Kuma hukuncin mai izgili, ko zagi, shine lallai shi kafiri ne, irin kafircin juya baya (mu'arada), kuma kafirci ne babba wanda yake fitarwa daga Addini, Ma'abucinsa za a dawwamar da shi a wutar Jahannama. Allah ya tsare. Amma wanda ya ji zagi, to wajibi ne ya yi inkari, ko ya tashi daga wannan majlisiin, haka wanda ya ganshi, ko yake hakaitowa ba tare da inkari ba, saboda fadinsa Madaukaki: “*Kuma lallai Ya saukar muku a cikin littafi, cewa Idan kun ji ayoyin Allah, ana kafirta da su, kuma ana izgili da su, to kada ku zauna tare da su, sai sun shiga cikin wani labari, Lallai ne ku, a lokacin nan misalinsu kuke*” (Nis'a'i, 140)

Ana karbar tuban mai izgili, da sharudda:

- Ya yabi Allah Ta'alah da abinda ya dace.
- Ya barranta daga abinda ya fada na izgilanci.
- Sannan alamar tuba ta bayyana a gare shi, kuma a san gaskiyarsa.

Amma wanda ya zagi Manzon Allah –S.A.W- to lallai Allah Ta'alah zai karbi tubansa, idan har yayi gaskiya a cikinta, saidai Shugaba dole ya kashe shi, saboda aikinsa.

Shin zai kafirta, idan maganarsa ta zama zata fassaru da zagi?

Za a bayyana masa, idan ya tuba sai a kyale shi, Idan ba haka ba, sai a daukaka lamarinsa zuwa ga Alkalai da manyan Maluma.

Mai warware Musulunci Na bakwai

7) Sihiri. Daga cikinsa akwai: sihirin raba masoya, dana kulla su, Duk wanda ya aikata shi, ko ya yarda da shi, ya kafirta, Dalili akan haka shine fadinsa Madaukaki: *“Kuma basu ilmantar da wani Mutum, face sun ce: Mu jarrabawa ce kawai, saboda haka kada, ka kafirta”* (Bakara, 102).

Sihiri

Hukuncin sihiri:

Sihiri kafirci ne babba,
saboda fadinsa
Madaukaki:

“Kuma basu ilmantar da wani Mutum, face sun ce: Mu jarrabawa ce kawai, saboda haka, kada ka kafirta!”(Bakara, 102).

Alamomin Mai sihiri:

- Sabawa sharuɗɗan halaccin rukiyar shari'a.
- Rubuta harrufa a yayyanke, ko maganar da ba a fahimtar ma'anarta.
- Nazarin taurari (ilimin tasiri), karanta tafukan hannu, da kofi.
- Kulle-kulle da tofe-tofe.
- Raba masoya da kulla su.
- Ya umurci maras lafiya da sabawa shari'a, kamar aikata haramun, ko barin salla, ko barin ambaton Allah a lokacin yanka.
- Ya tambayi sunan Mahaifiyar Mutum.
- Ya riya ilimin sanin gaibu.

Zuwa ga Mai sihiri da hukuncinsa:

Zuwa wajensa yana nufin: Ya zauna da shi, ko ya tura masa wani, ko wasika, haka, kallon tv da safukan intanet, da majalloli masu buruji-buruji, da karatun tafukan hannu, da kofuna

Hukuncin zuwa ga Mai yin sihiri, Lallai wanda ya je masa ba za a karba masa sallar kwanaki arba'in ba, kamar yadda ya zo cikin hadisi.

Amma idan ya gaskata shi kan abinda ya fada, to hakika Annabi S.A.W ya ce: *“wanda ya je ga Mai duba, sai ya gaskata shi, to lallai ya kafirce da abinda aka saukar wa annabi Muhammadu S.A.W”*. Saidai an togance zuwa wurinsa don masa inkari da wa'azi, idan mai zuwan ya kasance ya cancanci hakan.

Nushrah
Aikin warware sihiri

Wanda aka shar'anta:
Shine wanda ya kasance da rukiyya ta shari'a, da magani na halal, da addu'oi.

Wanda aka hana:
Idan a cikin hakan akwai wani nau'i daga nau'ukan sihiri, Annabi S.A.W ya ce: *“Yin hakan yana daga aikin Shedan”*.

- Raddi ga wanda ya halatta warware sihiri da wani sihirin:**
1. Warware sihiri da sihiri ya saba wa Alkur'ani da Sunnah, da abinda Sahabbai da Magabatan kwarai suke a kansa –Allah ya yarda da su-.
 2. Yana raunata yin magani da Alkur'ani da kuma addu'oin da suka zo cikin Sunnar Annabi S.A.W.
 3. Cikinsa akwai karfafa sihiri da masu sihiri, da buda musu fili a wajen gamagarin Mutane.
 4. Akwai karkace wa Yakini, wanda shine yin magani da Alkur'ani da addu'oin da aka ruwaito, da tafiya ga zato, wanda shine yin magani da sihiri.
 5. Ba makawa, kafin su iya warware sihiri ta hanyar nushrah, sai mai warwarewar ko wanda ake warware masa ya yi bauta ga Shedan da abinda ya ke so, gabanin ya lalata wannan sihirin.
 6. Idan wanda aka masa sihiri ya yi hakuri, to lallai yana da Aljannah. Kamar yadda ya zo daga Annabi S.A.W.
 7. Warware sihiri da wani sihirin yana kara wa mutumin da aka masa sihiri, wani sihirin (da cutuka).
 8. An yi sihiri ga Annabi S.A.W saidai bai yi maganinsa ta hanyar wani sihirin ba, sai ta hanyar rukiyya ta shari'a.

Mai warware Musulunci Na takwas

8) Agazawa Mushirkai da basu taimako akan Musulmai.
Dalili akansa shine fadinsa Madaukaki: *“Wanda ya jibince su daga gare ku, to, lallai ne shi yana daga gare su, Lallai Allah ba ya shiryar da Mutane azzalumi”*, (Ma'ida, 51).

Taimakon Mushirkai akan Musulmai:

Ya wajaba Musulmi ya barranta daga Mushirkai da addininsu, kuma ya kafirce da haka, da jibintar Ma'abuta tauhidi da son addinisu. Kuma duk wanda ya so kafirci ko ya yarda da shi, ko ya taimaka akansa ko wa Mushirkai, lallai ya kafirta babban kafirci mai fitarwa daga addini.

Don haka, Lallai taimakawa Mushirkai, ya kasu zuwa kashi biyu:

Kafirci da ridda

Taimakon Mushirkai akan Musulmai, cikin sonsu da kin Musulmai, da kwadayin daukankansu akan Musulmai.

Wanda ba kafircin dake fitarwa daga addini ba

Idan ya kasance ya taimaki kafirai akan Musulmai, ba wai domin son Mushirkan ko kin Musulman ba, kawai sai don maslahohin Duniya.

Mai warware Musulunci Na tara

9) Wanda ya kudurta cewa, lallai wasu Mutane yana halatta su fice daga shari'ar annabi Muhammadu –sallal Lahu alaihi wa sallama-. Kamar yadda Alkhadir ya fita daga shari'ar annabi Musa –sallal Lahu alaihi wa sallama-, to lallai ya kafirta.

Wanda ya kudurta cewa lallai wasu Mutane ya halatta su fice daga addinin annabi Muhammadu S.A.W

To, lallai kafiri ne kafirci mai fitarwa daga addini, da ijma'in Ma'abuta ilimi, kuma za a nemi ya tuba, a bayyana masa dalilai, idan ya tuba (shi kenan), idan kuma bai tuba ba, sai a kashe shi, Allah Ta'alah ya ce: **“Ka ce: Ya ku Mutane, lallai ne Ni Manzon Allah ne, zuwa gare ku gaba daya”**.

Kuma Annabi S.A.W ya ce: “da 'Dan'uwa; annabi Musa ya kasance a raye, to babu abinda zai isar masa face bina”.

Kuma zai shiga cikin haka, Ma'abuta littafi (Yahudu da Nasara) wadanda kiran Musulunci ta kai gare su, saboda su Mushirkai ne, kamar yadda ya gabata.

Shin Alkhadir ya fice daga addinin annabi Musa –A.S-?

Ficewar Alkhadir daga addinin annabi Musa, bai tabbata a wurinmu ba, Idan kuma ya tabbata, to la'alla Alkhadir baya cikin al'ummar annabi Musa –A.S-, Kuma Annabi ya kasance ana turo shi ne zuwa ga Mutanensa a kebanca, Sai aka tayar da Annabinmu –S.A.W- zuwa ga Mutane gaba daya; Don haka, **babu wani da zai fice daga shari'arsa.**

Mai warware Musulunci Na goma

10) Bijire wa addinin Allah Ta'alah; Baya koyansa kuma baya aiki da shi, Dalili kuma shine fadinsa Madaukaki: *“Babu wanda yafi zalunci, bisa ga wanda aka tunatar da ayoyin Ubangijinsa, sa'annan ya bijire daga barinsu, Lallai Mu masu yin azabar ramuwa ne ga masu laifi”* (Sajada, 22).

Bijire wa addinin Allah Ta'alah:
Annabi –S.A.W- ya ce: “Wanda Allah ya nufe shi da alheri ya kan fahimtar da shi addini”. Wanda kuma bai nufe shi da alheri ba, sai ya bijire ya gafala ga barin koyan addini, Allah Ta'alah ya ce: *“Babu wanda yafi zalunci, bisa ga wanda aka tunatar da ayoyin Ubangijinsa, sa'annan ya bijire daga barinsu, Lallai Mu masu yin azabar ramuwa ne ga masu laifi”*, Mujirmai kuma sune Ma'abuta Wuta, Muna neman tsarin Allah.

Hukuncin bijirewa:
Idan har ya bijire da jinsa, da zuciyarsa ga barin Manzon Allah – S.A.W- ya zama baya gaskata shi baya karyata shi, baya sonsa baya kiyayya da shi, kuma kwata-kwata baya karkata zuwa ga abinda ya zo da shi, to wannan kafiri ne kafircin da ke fitarwa daga addini. Allah Ta'alah ya ce: *“Idan aka ce musu: Ku zo zuwa ga abinda Allah ya saukar, da kuma wannan Annabin, sai ka ga Munafikai suna kange Mutane daga gare ka, kangewa”*, [Nisa'i: 61].
“kuma wanda ya kau da kai daga tuna Ubangijinsa, Allah zai shigar da shi azaba mai hauhawa”, [Jin: 17].

Rufewar Mawallafin

Ba banbanci cikin wadannan ababe masu warware Musulunci, tsakanin Mai wargi da Mai yi da gaske, da Mai tsoro, saidai wanda aka yi wa tilasci. Kuma dukkansu (10) suna da girman hatsari, kuma suna yawan aukuwa; don haka ya dace Musulmi ya kiyaye su, kuma ya ji tsoronsu ga kansa. Muna neman tsarin Allah daga ababen da suke hukunta fushinSa da ukubarSa mai radadi. Allah ya yi dadin salati ga fiyayyen halittarSa; Muhammadu, da iyalansa da sahabbansa, da sallamar amintarwa.

Babu banbanci tsakanin ababen nan da suke warware Musulunci tsakanin:

Matsoraci:	Mai yi da gaske:	Mai wargi:
Shine wanda zai riya, da karya cewa lallai sababin aikinsa na kafirci, shine tsoron wata cutuwa, da zata kasance masa cikin dukiyarsa ko matsayinsa, Amma ba a tilasta masa aikata hakan ba, Allah Ta'alah ya ce: <i>“Kuma daga cikin Mutane akwai mai cewa, Mun yi imani da Allah, sa'an nan idan aka cutar da shi wajen aikin Allah, sai ya sanya fitinar Mutane kamar azabar Allah, kuma lallai idan taimakon Ubangijinka ya zo, ya kan ce: lallai mu mun kasance tare da ku, Shin Allah bai zama Mafi sani ga abinda ke cikin kirazar halittunsa ba?”</i> [Ankabut: 10].	Shine wanda ya nufi aikata abinda ke fitarwa daga addini, kuma bashi da wani uzuri.	Shine wanda zai aikata abinda ke lalata Musulunci, sai ya riya cewa, yana wasa ne.

Tilasci:

Wanda aka tilasta shi; ya aikata daya daga cikin abubuwan da suke warware addini, ba zai kafirta ba. Kuma sharuɗɗan tilascin da ake yin uzuri da shi, su ne:

1. **Ya kasance tilasta masan aka yi**, don ba a uzuri ga wanda ba a tilasta shi ba, kamar Matsoraci, ko Mai son burgewa.
2. **Kar ya tsallake tilascin**, ga misali, idan aka tilasta masa zagin daya daga cikin wadanda za a iya kafirta idan aka zage su, sai shi kuma ya ketare fiye da Mutum daya, to wannan kafirci ne, saboda an masa tilasci ne akan zagin daya.
3. **Ya yi sakaye, matukar ya samu ikon hakan**, kar ya yi kafircin a sarari.
4. **Zuciyarsa ta kasance a natse da imani**, wato ya fadi kalmar kafircin tare da wanzuwar imani a cikin zuciyarsa.
5. **Kar abinda aka masa tilascin ya kasance a cikinsa akwai ta'addaci ga wani da barna**, haka kada ya kasance a cikinsa akwai bacewan Mutane.

Fadakarwa masu muhimmanci:

Na Farko: Mawallafin bai yi nufin kafirta al'umma ba, da wannan littafin, Kawai manufarsa itace, Mutane su san ababen da suke warware Musulunci domin su nissance su, kuma su tsorace su, saboda idan suka tsorace su, sai imaninsu ya ingantu, kuma su tsira daga aukawa cikin azaba mai radadi. Kamar yadda ya wajaba, su tsawatar da wasunsu kan aikata su; saboda kasancewarsu hatsari mai girma, wanda ya wajaba a sansu, domin a nissance su

Na Biyu: Tsoron Musulmi ga shirka, ya kan kasance ne ta hanyar koyan ilimin shari'a, Annabi –S.A.W- ya ce: *“Wanda Allah ya nufe shi da alheri ya kan fahimtar da shi addini”*; saboda haka, Fahimtar addini yana daga wajiban da suka fi girma da daukaka, saboda da shi Mutum ke tsare kansa daga aukawa cikin shirka da bidi'oi da sabo. Kuma duk lokacin da sanin Mutum ga Ubangijinsa ya karu, to sai tsoron bawa a gare shi, cikin ayyukansa da halayensa su karu. Kuma duk lokacin da Mutum ya kara samun daukaka a cikin ilimi, duk lokacin da tsarkake aikinsa ga Allah ya ke karuwa, sai imaninsa ya cika; Wani daga cikin Ma'abuta ilimi ya ce: *Mun nemi ilimi ba domin Allah, sai ya ki ya kasance, sai domin Allah.*

Na Uku: Kafirta ayyanannen Mutum baya halatta, sai bayan ya tabbata cewa ya auka cikin abinda ke warware Musulunci, kuma hujja ta tsayu akansa, sai kuma abubuwan da za su hana a kafirta shi sun koru. Kuma wanda zai yi aikin kafirtawan shine Majibincin lamuran Musulmai, ko wanda ke na'ibtansa daga cikin Alkalai, da wadanda suke tsayawa a matsayinsu. Amma gamagarin Mutane, to lallai baya halatta su rika kutsawa cikin irin wadannan lamurran.

Na Hudu: Mawallafin –Allah ya yi rahama a gare shi- ya rufe littafinsa da addu'a yana mai cewa: **Muna neman tsarin Allah daga abubuwan da suke hukunta fushinSa, da azabarSa mai radadi,** Wannan kuma yana daga kyakkyawan nufinsa da tausasawarsa ga Mai karatu. Kuma wannan ita ce al'adarsa, cikin dukkan wallafe-wallafensa –Allah ya yi masa rahama, ya gafarta masa, ya yawaita masa lada-.

Ka yi jarabawa ga kanka

Amsa tambayoyin da suke tafe, a wuraren da aka keɓance musu:

1. Me yasa Maluma suke farawa da Bismillah?

- 1)
- 2)
- 3)
- 4)

2. Me ye ma'anani: **ababen da suke warware Musulunci (Nawakid)?**

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3. Me yasa Maluma, wani lokaci suke cewa: Masu warware Musulunci, ko Masu lalata shi, ko Masu bata shi?

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— { Abubuwa Masu Warware Musulunci } —

4. Shin wadannan ababen da suke warware Musulunci (guda 10) an samu ittifakin Maluma akansu?

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5. Shin ababen da suke warware Musulunci an iyakance su, da wani adadi?

- a. Iyakantattu ne.
- b. Ba iyakantattu ba ne.
- c. Ba iyakance su da adadi ba, saidai za a iyakantacce su a dunkule.

6. Me yasa Mawallafin –Allah ya yi masa rahama- ya ce: Su goma ne?

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7. Idan aka ambaci wani adadi a cikin Alkur'ani da Hadisi, Shin ma'anansa haka za ta kasance (ba za a masa kari ba), ko A'a?

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8. Me ya sa a wasu lokutan ake ambaton adadi, amma ba a nufansa (za a iya kari akansa)?

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— { Abubuwa Masu Warware Musulunci } —

9. Bada misalin adadin da ake nufansa (babu damar kari akansa)?

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10. Bada misalin adadin da ba a nufansa (za a iya kara wani abu akansa)?

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11. Shin Mawallafin, yana ganin kari akan ababe goma da suke warware Musulunci (ko kuma adadinsu kenan)?

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12. Daga ina za a fahimci hakan daga maganarsa?

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13. Shin zai yiwu a iyakance ababen da suke warware Musulunci?

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14. Ta yaya za a iyakance, abubuwan da suke warware Musulunci?

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— { Abubuwa Masu Warware Musulunci } —

15. Me yasa muke nazari ko karantar ababen da suke warware Musulunci?

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16. Shin wani Malamin na daban; ba Mawallafinmu ba, ya yi rubutu kan abubuwan da suke warware Musulunci?

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17. Shin a lamarin abubuwan da suke warware Musulunci, ana rarrabewa tsakanin aiki, da kuma mai yin aikin?

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18. Menene sababin banbancewan?

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19. Shin manufar Mawallafin nan a rubutunsa kan abubuwan da suke warware Musulunci, ita ce, kafirta Mutane?

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— { Abubuwa Masu Warware Musulunci } —

20. Me ya dace, ga wanda ya karanta abinda suke warware Musulunci?

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21. Wane nau'in shirka Mawallafin -Allah ya yi masa rahama- ya nufa?

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22. Yaya za mu rarrabe tsakanin babbar shirka, da karama?

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23. Shin za a karbi tuban wanda ya yi babbar shirka, kuma yausha?

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24. Shin karamar shirka itace tafi girma, ko manyan laifukan Alkaba'irai?

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25. Mecece ka'idar gane laifukan kaba'irai?

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{ Abubuwa Masu Warware Musulunci }

26. Shin laifukan kaba'irai an iyakance su da wani adadi sananne?

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27. Menene hukuncin mai aikata laifin kaba'irai, kuma shin za a so shi, ko za a ki shi?

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28. Shin za a zauna da Mutumin da ke aikata laifi (alkaba'ira)?

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29. Shin laifukan kaba'irai wani yafi wani? Kuma menene dalili?

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30. Shin ana gafarta laifukan kaba'irai, idan aka yi ayyuka nagari, ko kuma dole sai an tuba daga gare su?

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31. Nawa ne kashe-kashen abubuwan haramun?

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{ Abubuwa Masu Warware Musulunci }

32. Menene kashe-kashen babbar shirka?

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33. Menene kashe-kashen yanka?

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34. Yaushe yanka take kasancewa babbar shirka?

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35. Menene kashe-kashen ceto?

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36. Menene tawakkali?

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37. Zuwa kashi nawa tawakkali ya kasu?

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— { Abubuwa Masu Warware Musulunci } —

38. Shin ya halatta ya ce: Na dogara (tawakkali) akan wane, ko ya ce: “na yi tawakkali ga Allah, sa’annan wane“:

- a. Ya halatta.
- b. Bai halatta ba.

39. To, me ya dace ya ce?

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40. Menene dalili kan kafircin Mushirkai? Kuma shin ma’abuta littafi (Yahudu, Nasara) suma Mushirkai ne?

41. Shin ma’anar wannan, shine kada mu cika musu alkawali?

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42. Menene kashe-kashen Mutane dangane da kafiran amana?

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43. Menene kashe-kashen yin hukunci ba da abinda Allah ya saukar ba?

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44. Menene hukuncin kauna don Allah?

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{ Abubuwa Masu Warware Musulunci }

45. Wa za mu so domin Allah? Kuma wanene za mu ki domin Allah?

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46. Mai izgili a wane nau'in kafirci yake kasancewa?

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47. Shin Mai izgili yana da tuba? Kuma menene sharuddanta?

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48. Menene hukuncin Mai zagin Annabi –sallal Lahu alaihi wa sallama?

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49. Menene hukuncin wanda yake ji ko sauraron zagin?

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50. Menene dalili kan kafircin Mai sihiri?

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51. Menene alamomin Mai sihiri?

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52. Menene hukuncin zuwa wurin Mai yin sihiri (Boka)?

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53. Kuma yaya ake zuwa wurin Mai yin sihirin?

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54. Menene kashe-kashen Nushrah (aikin warware sihiri)?

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55. Yaya za mu yi raddi ga Mai cewa, Ya halatta a warware sihiri da sihiri?

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56. Menene hukuncin taimakon Mushirkai?

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— { Abubuwa Masu Warware Musulunci } —

57. Shin zai yiwu ga wani ya fice daga shari'ar annabi Muhammadu S.A.W?

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58. Shin Alkhadir ya fita daga shari'ar annabi Musa (A.S)?

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59. Menene hukuncin bijire wa addini?

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60. Menene ma'anan Matsoraci a cikin maganar Mawallafin? Shin shine wanda aka tilasta masa?

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61. Menene sharuddan tilasci?

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62. Menene hikimar rufe littafin da addu'ah?

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63. Yaya Musulmi zai tsorace wa kansa aukawa ga shirka?

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