Sauki da Rangwamen addinin musulunci

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GABATARWA:

Ina farawa da sunan Allah me rahma mejin kai

Dukkanin yabo da godiya sun tabbata ga Allah madaukaki, tsira da amincin Allah su kara tabbata ga annabi Muhammad s.a.w da iyalan gidansa da sahabbansa baki daya.

A daidai lokacin da zargin da akema musulunci da aikin ta'addanci ya yawaitu, da kuma jingina masa wasu siffofi wanda akeyi da niyyar sa mutane su guje sa, hakan ya faru ne saboda amsuwar da mutane sukayi ma musulunci suke na shiga cikin sa, sannan shubuhohi na karya wanda basu da asali suka yawaita akan wannan addinin ta bangaren makiya wannan addini da mutanen sa, Sheikh Muhammad Saifudden shugaban cibiyar koyarwan addinin musulunci da ci gabansa wanda yake burawan shiwan na kasar Jamus (Germany) ya nemi da in rubata wani takaicaccen littafi wanda zai bayyana sauki da rangwame na addinin musulunci, hakika ya kasance wanda yayi tsayin daka wurin fitar da wannan littafi, kuma hakika nayi matukar mamakin ganin irin wanan hali musamman a kasar almaniya saboda lallai zan fadi cewa mutanen Jamus mutanen ne na kwarai, sanin hakan ya karumun ne wanda yasa nayi masu wannan hukunci sakamakon mu'amalantar wasu daga cikin mutanen Jamus wanda suke zuwa kasata dan kasuwanci ko aiki, kasancewar mutanen kasar na kwarai ne mahukuntansu zasu kasance da wannan siffa na kwarai, saboda mutanen kwarai basa zaban shugaba sai na kwarai kamar, sannan kuma sanin haka ya kara fitowa fili ne sakamon matsayar mahukuntan almaniya madaidai ci cikin dayawa na abubuwan da suke faruwa a fadin duniya, ina yima mahukuntar wannan kasa ta Jamus jinjina da barka na samun irin wannan yan kasa na gari, lallai zan fadi abunda yake raina inason kasar Jamus

sannan kuma ina masu fatan dacewa a dukkanin alheri da ci gaba me dorewa, sannan kuma inason na kwantar masu da hankali da cewa babu wani sakamako na addinin musulunci na kwarai sai soyayya da aminci ga kowa, wannan bishara itace zasu sani cikin wannan littafi, sannan ina fatan mutanen wannan kasa da mahukuntansu zasuyi tunani me kyau cikin zabin addinin musulunci na kwarai da kuma taimaka masa da dukkanin abun dayake bukata wurin bayyanar ma mutanen su, saboda da wannan aiki ne zasu gyara dayawa daga cikin matsalolin zaman takewan su wanda suke rayuwa acikinta saboda ci gaban zamani wanda shaye shayen miyagun kwayoyi da dabi'u marasa kyau, da cutar da wasu mutane da daidaitan iyalai suka yawaita acikinsa…. Kuma dashi wannan addinin usulunci zasu gyara tattalin arzikinsu ta hanyar bin tsarin kasuwanci wanda baya kasawa a hanya ko kuma canji wanda yake daidaita tattalin arziki wanda ayau duniyarmu take ganin irinsa, ya ishemu hujja akan haka kirare kirayen kasashen duniya dayawa na gina tsarin tattalin arziki na musulunci da koma masa, sannan kuma ta bangaren siyasa zasu rabauta da samun mabiya sama da biliyan daya da digo hamsin da bakwai na musulmai wanda suka kai kwatan yawan mutanen duniya, sannan kuma zasu samu hakin kai da yarjejiniyoyi na kwarai wanda zai amfanar da kasar amlamiya tare da kasashe sama da kasha casa'in cikin dari na kasashen musulmai, lallai bama inkarin cewa akwai wasu daga cikin musulmai wanda suke batama addinin musulunci suna ta hanyar ayyukansu munana saboda wani manufa tasu ko kuma haka kawai ba tare da wani manufa ba sai dai yana daga cikin adalci rashin yima musulunci hukunci na kura kurai da munanan ayyukan da wasu daga cikin mabiyansa suke aikatawa wanda suka sabawa koyarwan musulunci na kwarai, a karshe ina kara maimaitawa har zuci cewa lallai inason kasar almaniya da mutanenta, kuma dalili akan haka shine amsawa bukatar sheikh Muhammad Saifudden danayi cikin gaggawa wanda kuma nakeyima kasar almaniya

murna na samun irinsa a matsayin dan kasa saboda kasancewar sa mutum matsakaici cikin da'awarsa kuma me gaskiya cikin tunaninsa da tafarkinsa me bayyana manufarsa da son kasarsa da mutanen kasar, da kuma haka ne muke kyautata mashi zato Allah shine mafiyin me kyautata zato.

Da sunan Allah me rahma mejin kai

Dukkanin yabo da godiya sun tabbata ga Allah madaukaki tsira da amincin Allah su kara tabbata ga Annabi Muhammad da iyalansa da sahabbansa baki daya. Yana daga cikin dalilai wanda suka taimaka wurin yadu da karbuwar muslunci wurin mutanen da ba musulmai ba abunda ya banbanta dashi na sauki wurin fahimtar sa da sauki cikin karantar sa da kuma saukin sa cikin mu'amala da kuma rashin cin karonsa da fidiran dan adam na gari wanda Allah ya halicci mutane akansa, da kuma kasancewar da'awar sa a fili wurin yarda da ita da kuma kin bijire mata, kamar yadda Allah madaukaki ya bayyana haka da fadinsa cewa: "ka tsayar da fuskar ka ga Addini mikakke, fidirar Allah wanda ya halicci mutane akansa, babu canji ga halittan Allah, wancan shine addinin tabbatacce amma dayawa daga cikin mutane basusan haka ba" suratul rum ayata 30.

Bari mu dau misali daya wanda zai bayyana haka wannan misali kuma shine sha'awar dan adam na fidira wanda musulunci be kyamace ta ba ko kuma haramtata hasalima umurni yayi dayin gaggawa wurin biyan wannan bukata yadda Allah madaukaki yace: " ku aurar da yayan ku mata da salihai cikin bayinku maza da mata, idan sun kasance talakawa Allah zai azurta su daga cikin falalar sa, Allah ya kasance mayalwaci kuma masani".

Sannan kuma manzon Allah s.a.w ya kwadaitar dayin gaggawa wurin gamsar da wannan sha'awa ta dan adam da cewa: "yaku taron samari duk wanda ya samu dama da ikon aure to yayi aure, saboda kasancewar kariya wurin kame idon mutum daga kallace kallacen banza da kuma kiyaye farjin mutum daga aikata zina, duk kuma wanda bai samu iko da damar yin haka ba to ya rika azumi domin zata kasance masa

kariya da magani wurin afkawa cikin zina". Buhari ne ya rawaito hadisin

Sannan kuma ta akasan haka bai sanya hakan ya zama halal ba ba tare da gindaya masa wasu sharudda ba da dokoki, hakika ya tsara da kuma yin bayanin hanya ingantacce wacce za'abi wurin biyan wannan bukata, sai ya sanya aure ya kasance hanya ta biyan wannan bukata, da aure ne ake samun natsuwa ta rayuwa wanda ko wanne cikin mu yake burin samu da kuma haifar da soyayya wacce take taimakawa wurin dorewar rayuwan aure da zamanta kewar ma'aurata sannan a samu zuri'ar a tsakanin su wanda kowanne cikin su zai samu kwanciyan hankali da wannan sakamako wanda ya samu ta hanyar da sharia ta yarda dashi kamar yadda Allah ya bayya haka cikin fadin sa cewa: " daga cikin ayoyin sa ya halitta maku mataye daga jikinku domin ku samu nastuwa zuwa garesu sannan kuma yasanya soyayya da rahama a tsakanin ku, lallai cikin haka akwai ayoyi ga mutane masu tunani"

Sannan kuma musulunci ya sanya dukkanin wata hanya da za'abi wurin biyan wannan bukatar wacce ba hanyar aure ba ta zama haramtacciyar hanya da kuma tsawatar wa daga bin wannan hanyoyi saboda abun da zai kasan ce sakamakon haka na yaduwar cututtuka da kuma yankewan dangantaka da yaduwar yaran zina wanda ba'a natsuwa da ganinsu sannan su zama annoba ga al'umma sai Allah madaukaki yace: **"kada ku kusanci zina domin ta kasance alfasha da kuma hanya mummuna (32)"**

Da kuma sanin cewa musulunci bai sanya wannan aure ba ya zama abu har abada cikin halin da aka samu rashin son daya daga cikin ma'aurata ga abokin aurensa, sai musulunci ya shar'anta saki a tsakinsu domin su rabu karkashin wasu ka'idoji wanda zai kiyaye hakkin ko wanne daga cikin ma'aurata da kuma kiyaye kima na auren domin musulunci yanason samar

da iyalai ne na gari wanda zasu haifar da al'umma masu nasara wanda mutum zai samu damar yin rayuwansa ta duniya da lahira a cikinta cikin yanci da sauki sai ya zama mutum me amfani ga al'umma, irin haka abun yake cikin sauran al'amuran mutum na fidira musulunci ya tsaramai hanya wanda zaibi cikin sauki ba tare da daura ma mutum abun da bazai iya dauka ban a maganganu ko aiki sai yakasance da irin wannan siffofi addini na gaskiya wanda shine cikamakon addinai wanda Allah madaukaki ya yarda da ya zama addinin duniya da mutanen cikinta baki daya, duk wanda ya yarda dashi ya amshe shi har zuci hakika zai rabautu da rayuwa ta gari na samun kwanciyar hankali da natsuwa wanda babu wanda yake samun haka sai wanda ya dandani zakin imani sannan kuma tsira na lahira nanan na jiransa da yardan Allah madaukaki wanda zata haifar masa da dawwama cikin aljanna wacce fadinsa take kamar fadin sammai da kassai, wacce aka tanada domin masu takawa, ta haramta ga duk wanda aka haramta masa shiganta da hikimar Allah da adalcinsa sai wannan mutumi yayi rayuwan kunci da wahala anan duniya koda kuwa a zahirinta rabauta ce sannan kuma abunda yake jiransa a lahira tafi wannan tsanani da dawwama, muna rokon Allah yafiya da kariya daga hakan.

A lokacin daya kasance nakasa da tawaya suka zama siffa na dan adam sai musulunci ya kasance mafi saukin addini musamman ma cikin abubuwan da ya alakantu da takaita aiki cikin hakkin Allah madaukaki saboda kasancewar hakkokinsa an ginasu ne akan sauki da yafiya da gafara, wanda wannan sauki da yafiya da gafara sun kunshi dukkanin hakkokin Allah baki daya sai hakki guda daya kawai wanda shine hakkin kadaita Allah da kuma bauta wanda Allah madaukaki bai yarda da ayi masa tarayya ba da wani cikin hakan ko kuma ayima wani bauta da wani daga cikin ayyukan bauta wand aba Allah ba kamar yadda Allah madaukaki ya bayyana haka cikin fadin sa cewa: " Lallai Allah baya gafartawa laifin da akayi masa

tarayya da wani cikin bauta (laifin shirka) amma kuma yana gafartawa duk wani laifin da ba shirka ba ga wanda yaso"

Sai musulunci ya samar da hanya da mafita ga duk wanda ya aikata laifi ko zunubi ta hanyar magana da hankalin sa da kuma yimasa maganin rashin lafiyar sa ta hanyar bude masa hanyar tuba a gabansa domin ya dawo da nisantar zunubansa, sannan kuma yasanya nadamar sa akan laifin da ya aikata ya zama abubuwan kankare wannan zunubi nasa, sannan Allah cikin karamcin say a sanya masa wannan neman gafarar nasa ya zama lada a gareshi daga Allah saboda barin wannan aiki dayayi na zunubi dan tsoron Allah da kuma kwadayin abunda yake wurin sa na, wani irin kyautatawa ce tafi wannan? Allah madaukaki yana cewa: " kace yaku bayi na wanda suka zunubai ga kawunan su kada ku yanke kauna daga samun rahamar Allah, lallai Allah yana gafarta zunubai baki dayan su"[1]

Sannan musulunci ya sawwake hanyar tuba ga bayi yasanya shi ya zama hanya mai matukar sauki wanda babu kunci acikinta ko gajiya, Allah madaukaki yana cewa: "duk wanda ya aikin sabo kuma ya zalumci kansa sa'annan ya nemi gafarar Allah zai samu Allah me yawan gafara kuma me jin kai (110)"[2]

Allah madaukaki yana cewa har wayau: " shine wanda yake karban tuban bayinsa sannan kuma yana yafe laifuka kuma yana sanin abunda kuke aikatawa (25)"

Addinin musulunci yana la'akari da rayuwar dan adam wanda yake yawaita aikata zunubai da laifuka sai ya sanya mata gafararsa a karkashin tuba duk yadda yakai da aikata wannan

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[1] Suratul zumar ayata 53
[2] Suratun nisa'i ayata 110-111

zunubai kamar yadda manzon Allah s.a.w ya fada cewa shaidan yace: ina rantsuwa da buwayar ka ya ubangiji bazan gushe ba ina batar da bayinka ba mutukar rayukansu na jikinsu, sai Allah yace: " ina rantsuwa da buwayata da daukaka ta ni kuma bazan gushe ba ina gafarta masu matukar sun nemi gafarata" imamu Ahmad ne ya rawaito hadisin, albani kuma ya ingantashi cikin littafinsa sahiha 104.

Sa'anna kuma ya gafartawa dan adam duk wani laifin daya aikata a bisa kuskure ko wanda aka tilasta masa aikatawa ko mantuwa ba tare dason ransa ba da dorewa akansa, Manzon Allah s.a.w yana cewa: " lallai Allah ya yafewa al'ummata laifin da suka aikata a bisa kuskure ko mantuwa ko kuma wanda aka tilasta masu aikatawa ". Ibn Hibban ne ya rawaito hadisin sannan kuma albani ya ingantashi, cikin littafin al mishkat (6284), da kuma littafin al irawa'I (82).

Kofar gafara a musulunci a bude take a cikin ko wani lokaci da yanayi hatta lokacin karshe na rayuwan dan adam, ba'a kebance gafara ba da wani lokaci ko wani wuri, Allah madaukaki yana cewa: " lallai tuba a wurin Allah tana ga mutanen da suke aikata laifuka cikin jahilci sa'annan suna masu tuba cikin kankanin lokaci lallai wa'innan Allah zai yafe masu kuma Allah ya kasance masani kuma me hikima, babu tuba ga mutanen da suke aikata laifuka har sai dayansu yazo mutuwa sa'annan yace na tuba yanzu ko kuma mutanen da suke mutuwa suna kafirai, lallai wa'innan mun tanadar masu da azaba me radadi"

Manzon Allah s.a.w ya kara cewa:" lallai Allah madaukakin sarki yana karban tuban bawansa matukar bezo ga gargaran mutuwar sa ba" imamu Ahmad da ibn hibban da tirmizi ne suka rawaito hadisin sannan kuma albani ya ingantashi cikin littafinsa sahihul jami'u 1903

Babu yanke kauna ko cire rai cikin musulunci daga rahamar Allah da gafarasa ta yadda musulunci ya rufe wannan kofar kuma yayi bayanin cewa lallai wannan aiki ne na kafirai masu jayayya, Allah madaukaki yana cewa: " lallai babu me yanke kauna daga rahamar Allah sai mutane kafirai (87)" (suratu Yusuf)

Domin gafara tana samuwa da falalar Allah tare da tuba da neman gafara kamar yadda manzon Allah s.a.w ya bayyana haka cikin fadinsa: " ina rantsuwa da wanda raina ke hannunsa da'ace baku zunubi da Allah ya halaka ku yazo da wasu mutane wanda zasu rika yin zunubi suan neman gafarar say a gafarta masu" muslim ne ya rawaito hadisin

Kuma har wayau musulunci ya bude kofar kwadayi da fata, yasanya dawowar bawa daga zunubinsa da tuban sa cikin abubuwan da Allah yakeso kuma ya yarda dasu kuma yana farin ciki da hakan wannan shine abunda yasa bawa yake saurin yin tuba, manzon Allah s.a.w yana cewa: " lallai Allah yana matukar farin ciki da tuban bawan sa mumini sama da mutumin da yake cikin tafiya a sararin sahara yana tare da dabbarsa dauke da abincin sa da ruwansa, sai yayi bacci ya farka yaga baiga wannan dabbata tasa ba, ya tashi ya neme ta har kishi ya kamashi be ganta ba sai sai yace bari na koma wurin danayi bacci dazu na kwanta a wurin har na mutu sai yasanya kansa akan hannunsa yana jiran mutuwa farkawansa keda wuya sai yaga dabbarnan tashi kusa dashi dauke da abincin sa da ruwan sa, lallai Allah yafi wannan mutumi farin ciki da tubar bawan sa." Muslim ne ya rawaito hadisin

Cikin karanta wannan dan karamin littafi zai bayyana maka sannan kuma zakasan abubuwa dayawa na sauki da rangwame na wannan addini na musulunci wanda ya samar ga mutanen duniya baki daya cikin rayuwan su ta duniya dana lahira ta bai daya ba tare da banbance wani mutum ba da barin wani.

Kadan bada wani bangare na cikin lokacinka wurin karantawa da neman sani game da addinin musulunci kada ka fassara musulunci akan hukuncin da kayi masa duba ga ayyukan wasu jahilai da wawaye cikin wannan addini suke aikatawa, idan har ka gamsu dashi wannan littafi lallai hakan alheri ne wanda Allah ya koro maka, gashinan na kara maka ilimomi akan wanda kake dashi da siffan musulunci na kwarai wanda ya bayyana maka aciki wanda yake nesa ga siffofi wanda masu bata sunan musulunci da adawa dashi suke siffatashi dashi domin bata masa suna su cusa kiyayyarsa ga zukatan mutane, kasani cewa dukanin wani abu wanda ya sabawa hankalin dan adam na kwarai to baya cikin musulunci, yana daga cikin abun mamaki matuka ace wasu mutane suna tafiya dama da hagu wurin nemo addinai wanda zai tabbatar masu da tsira sai su tafi wurin addinai wanda hankalin dan adam na kwarai yake kyamata da kin haka sannan kuma zuciya me kyau take kin amsan wannan addinai bayan sun bar addini na gaskiya sababin haka yana komawa ne zuwa ga shedan wanda yakeson batar dasu da kuwa yada fasadi a tsakanin yan adam da kuma kangesu daga addini na gaskiya wanda yasan cewa a karkashinsa zasu samu tsira da rabauta anan duniya da lahira, wannan shine abunda shedan yayi alkawari dashi ranan da aka fitar dashi da koransa daga rahamar Allah, Allah madaukaki yace: " sai yace ina rantsuwada buwayarka sai ya batar dasu baki dayansu sai dai bayinka daga cikinsu masu tsarkake ayyukansu" (suratu sad ayata 82)

Kuma a sani cewa shiga addinin musulunci wata baiwa ce da ni'ima wadda Allah yake azurta bawansa da ita da kuma dacewarsa ga bawa wanda yake ba wanda yaso cikin bayinsa, duk wanda Allah yasan gaskiyar sa cikin niyyar sa da son nemnan gaskiya da kwadayinsa na gaskiya wurin gane gaskiya da niyyar binta, da sannu Allah zai sawake masa hanya wacce zata isar dashi zuwa gareta, kayi kokari ka zama daga cikin

wanda ada Dakar da hakan, Allah madaukaki yana cewa: "suna maka gori dan sun musulunta, kace kada ku rika mun gori game da musuluncin ku, lallai Allah shine wanda zai maku gori saboda ya shiryar daku zuwa ga imani in kun kasan ce masu gaskiya (17) " (suratul hujurat)

Dakta Abdurrahman dan Abdulkarim Al shaihah

Lallai addini a wurin Allah shine musulunci

Lallai musulunci shine addini wanda allah ya aiko manzanni baki dayansu dashi tun daga Annabi Adam amincin Allah ya kara tabbata agareshi, shine kuma addini daya tilo wanda Allah ya yardan ma mutanen duniya baki dayansu shi mutanen su da aljanunsu, har zuwa lokacin da Allah zai gaje duniya da abunda ke cikinta baki daya, Allah madaukaki yana cewa: " lallai Addini a wurin Allah shine musulunci" (suratu al Imran ayata 19)

Yazo da da'awar kadaita Allah cikin bauta, shi kadai babu abokin tarayya, wannan shi ne abun da Annabawa da manzanni baki dayansu suka zo dashi, Allah madaukaki yana cewa: "ya shar'anta maku cikin addini cikin abunda akayi ma Nuhu wasiyya dashi da abunda muka maka wahayi dashi da kuma abunda mukayi ma Ibrahim da Musa da Isa wasiyya dashi cewa su tsayar da addini kuma kada ku rarrabu a cikinsa…"

Hakika annabawa gabanin Annabi Muhammad sun kasance ana aikosu zuwa ga mutanen su kadai da kuma zamani takaitacce idan wani annabi ya mutu daga cikisu aka dauki tsawon lokaci sai a caccanza karantarwan addini ta hanyar bayyanar shirka da kuma nisantar dabbaka karantarwan shari'ar da kuma yaduwar zalunci da barna sai Allah ya aiko da wani Annabi na daban dan ya jaddada masu abunda da ya bace cikin tsohuwar sharia kuma ya jaddada masu kira zuwa ga bautawa Allah shi kadai ba tare da masa tarayya ba da wani, Allah madaukai yana cewa: " hakika mun aiko cikin ko wace al'umma da manzo cewa su bautawa Allah sannan kuma su nisanci dagutai"

Sannan ya kasance cika makon wannan Annabawa da manzanni shine annabi Muhammad s.a.w wanda Allah ya

aikoshi bayan shudewan wani zamani na manzanni domin ya kasance cikamakon annabawa da manzanni kuma shari'ar sa ta kasance shari'a ta karshe ga mutane baki daya me bushara da gargadi a garesu, mutanen su da aljanunsu, fararensu da bakakensu, larabawansu da wand aba larabawa ba bai daya, Allah madaukakin sarki yace: " bamu aikoka ba face ga mutane baki daya kana mai bushara da gargadi a garesu"

Sai ya kasance wajibi ga wannan manzanci da sharia'ar su samu wasu siffofi wanda zai kebance su da sauran shari'o'in da suka gabace su wanda zai sanya shi yayi dai dai da canjin zamani cikin al'umma ya kuma zama mai Magana da mutane baki daya dukda banbance banbancen asalinsu da jinsosin su, ya kasance daga cikin wannan siffofi na wannan addini wanda ya kebanta dashi daga sauran manzon ci shine ya kasance mamzonci ne zuwa ga mutane baki daya wanda ya kunshi rahama ga mutane kamar yadda Allah madaukaki yabada labara game da haka dacewa: "bamu aikoka ba face rahama ga mutane baki daya (107) "

Sannan kuma ya kasance shari'a ce cikakkiya wacce ta kunshi dukkanin hukunce hukunce wacce take tsara ruyuwan mutun da jama'a baki daya da kuma alaka tsakanin al'umma wanda suke kewaye dashi domin ta kasance wanzajjiya da kuma dorewa wanda Allah ya rubuta mata hakan, ta kuma kasance tayi dai dai da ko wani zamani da lokaci har zuwa lokacin da Allah zai gaje kasa da abunda ke cikinta, Allah madaukaki yana cewa: "ayau ne nake cika maku addinin ku sannan kuma nake cika maku ni'imar ku a gareni na kuma yardar maku da musulunci daya kasance addini a gareku"

A lokacin da sauki da rangwame suka kasance hanya wanda suke sanyawa rai ruko da kafuwar aqida acikinta, sauki ya kasance wani kebantaccen abu wanda addinin musulunci yake tafiya akai, sauki wanda yake sawwake hukunce hukance

da saukake ibadun cikinta domin ya kasance gwargwadon ikon kowa wurin dabbaka shi da kuma aiki gwargwadon ikonsa da iyawansa cikin dukkanin zamani da wurare cikin fadin duniya karkashin abunda Allah ya umurci Annabinsa dashi, tafarkin wannan addini na sauki wanda yake tafiya akansa shine fadin Allah madaukaki cewa: " Allah bai daurama wata raiba face abunda zata iya dauka"

Da kuma fadar manzon Allah s.a.w cewa: "kuyi shiru akan abun da na kyale banyi Magana ba akansa domin abunda ya halaka mutanen da suka gabace ku shine yawan tambayoyin su akan abubuwa da kuma sabawa ga Annabawansu, saboda haka idan na hanaku aikata wani abu to ku nesance shi, sannan kuma idan na umurce ku da aikata wani abu to ku aikatashi gwargwadon abunda zaku iya" buhari ne ya rawaito hadisin

Lallai saukin addinin musulunci wata ka'ida ce ta asali wanda shari'u da hukunce hukunce na musulunci ya ginu akansu farawa daga manyan abubuwa na addini wanda shine Aqidah (kadaita Allah) zuwa ga kananan abubuwa na addini ba tare da kunci ba kuma ba tare da tsanantawa yana mai haramta halal, ko kuma sakaci yana mai halatta haram, hakan bai faru ba face kasancewar sa shari'a ce wacce aka saukar ga dan Adam wanda yake da rauni da nakasu wurin wurin halittansa da yanayin sa, shari'ar musulunci ta kasance tayi la'akari da wannan bangare na siffan dan adam na nakasa saboda kasancewar sa addini ce wacce tayi daidai da fidiran mutum wacce batacin karo da shi ko kuma tubka da warwara dashi ya kasance yana tafiya ne da fidira domin ya kasance cewa kowa zai iya aiwatar da ibadu gwargwadon ikonsa da yanayin sa, Allah madaukaki yana cewa: " be sanya maku wani kunci da wahala a cikin addinin ku ba "[3]

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[3] Suratul hajj, ayata 33

Saboda haka ne hukunce hukuncen shari'a ta musulunci suka kasance masu sauki da rangwame domin abunda ya kunsa na dauke wahala da kuma sauke kunci ga mabiyansa wanda hakan yasan shi yazama abunso cikin zukatan musulmai baki dayansu tattare da banbance banbancen su na halitta da kuma gun tunanin su, suna masu jin dadi wurin dabbaka shi dayin aiki dashi, wanda masu adalci cikin wanda ba musulmai ba sun shaida da hakan, ta kasance hukunce hukunce wacce take la'akari da me kudi da talaka, da kuma la'akari da me lafiya da mara lafiya, tsoho da yaro, namiji da mace, haka kuma take la'akari da shuwagabanni da wanda ake shuwagabanta, da kuma la'akari da uzururruka na zamani da wuri, lallai dan adam bait aba gani ba ko jin wani addini wanda ya kunshi dukkanin ginshikai ba na dokoki da tafarki wanda ya ginu akan daidaito da sauki da rangwame kamar addinin musulunci, sannan kuma saboda kasance warta ta dace da dabi'ar dan adam wanda Allah ya halicce sa dashi na rauni, Allah madaukaki yana cewa: " Allah yana son ya rangwanta maku, sai ya halicci dan adam da rauni"[4]

Lallai sauki da rangwame na musulunci na dauke wahala da kunci ya kasance game gari bai takaita ba ga mabiyansa kawai ba hakika zuwan musulunci da aiko manzon Allah s.a.w ya kasance da'awa da karfafa gwiwa da kwadaitar wa da alheri ga mabiya addinai gabanin sa da kuma abubuwan da suka kasance akansa na kunci da wahalhalu cikin addinin su wanda musulunci yazo domin ya rangwanta masu akai, Allah madaukaki yana cewa: "wanda suke bin wannan manzon kuma annabi wanda bai iya rubutu ba da karatu wanda suke riske shi rubuce a wurinsu cikin attaura da Injila, yana umurtansu da aikata kyakyawan aiki da kuma hanasu aikata mummunan aiki kuma yana halatta masu dadadan abubuwa da kuma haramta

[4] Suratun nisa'I ayata 28

masu abubuwa masu datti kuma yana sauke masu nauyi da kuncin da suka kasance akai, lallai wanda sukayi imani dashi suka kuma karfafashi kuma suka taimakeshi suka kuma bi hasken abunda da aka saukar tare dashi lallai wannan sune masu rabauta (157)" suratul a'araf, ayata, 157

Ya kasance cikin wannan sauki bude kofar ijtihadi da yayi wanda manzon Allah ya tabbatar da haka lokacin da ya aiki Mu'azu zuwa ga kasar yeman yace masa: "dame zakayi masu hukunci? Sai yace: da littafin Allah. Sai yace idan baka samu hukuncin hakan ba cikin littafin Allah dame zakayi masu hukunci? Sai yace: da sunnar manzon Allah s.a.w. sai yace idan shima baka samu bafa acikinsa dame zakayi masu hukunci sai yace: zanyi ijtihadi da ra'ayi na. sai yace: sai manzon Allah s.a.w ya bugi kirjinsa yace: godiya ta tabbata ga Allah wanda ya datar da dan sokon manzon Allah da abunda manzon Allah ya yarda dashi" Ahmad shakir ya inganta hadisin

Sannan kuma ya kasance addini wanda ya dace da dukkanin wani canji na zamani kuma ya dace da dukkanin wani zamani da wuri, addinin musulunci yazo da ginshikai da ka'idoji da asali wanda ya kunshi komai kuma wanda yake tabbatacce baya canjawa da canzawan zamani ko wuri cikin akida da ibadu kamar imani da salla da yawan raka'o'in ta da lokutanta da kuma zakka da adadinta da yawan da yake wajaba a fitar da zakka acikin dukiya da azumi da lokacinsa da hajji da siffofinta da lokacinsa da iyakokinta …. Da dai sauran su, duk wani abu sabo da ya bayyana zaka nufi cikin alkur'ani ne kai tsaye idan kasamu hukuncin hakan sai ka dauka kai tsaye da barin dukkanin abunda ba alkur'anin ba sannan idan baka samu hukuncin hakan ba cikin alkur'ani sai ka nufi hadisan manzon Allah s.a.w wanda suka inganta daga gareshi idan baka samu ba acikin hadisai sai kuma ka duba cikin ijtihadin malamai nagari bayin Allah cikin kowani zamani da wurin wanda zai tabbatar

da maslahar mutane baki daya kuma ya dace da zamanin su da yanayin zamanta kewar su wanda hakan yake samuwa ta hanyar bincike cikin alkur'ani da hadisan manzon Allah s.a.w da kuma bijiro da sababbin matsaloli akan ka'idoji na shari'a wanda suke game gari wanda aka samo su cikin alkur'ani da hadisai misali ka'idar da take cewa (asali cikin abubuwa shine halal ne) da kuma ka'idar (kiyaye maslahohi) da ka'idar (sauki da kuma kawar da kunci cikin addini) da ka'iadar (kawar da lalura da cuta) da ka'idar (lulara yana halatta haramun) da ka'idar (lalura ana kaddarata ne iyakacin gwargwadonta na bukatan haka) da ka'idar (ana gabatar da kawar da cutawa akan jawo amfani) da ka'idar (aikata haramun da yafi dama dama wurin gujewa aikata babban haramun) da ka'idar (ba'a kawar da zalumci da zalumci) da ka'idar (mutum yana hakuri da bukatar sa wurin kawar ga cuta ga mutane baki daya) zuwa karshen makamatan ka'idojin, ba ana nufin ijtihadi shine son zuciya ba da biyema abunda zuciya take bukata, abunda ake nufi da ijtihadi shine kokarin riske abunda zai zaman ma mutane alheri da amfani wanda beci karo ba ko kuma share wani nassi na shari'a, hakan ya kasance ne saboda musulunci ya zama addini wanda zai tafi dai dai da dukkanin zamani na rayuwan mutane da kuma bukatun ko wani al'umma cikin ko wani zamani, wannan bamagana bace wanda akeyinka hakanan kara zube batare da tunanin nagaba ba ko kuma sani da fahimta, duk wanda ya bibiyi nassoshi na alkur'ani da hadisan manzon Allah s.a.w sauki da rangwamen dake cikin da'awa ta musulunci zasu bayyanar masa.

Musulunci da tafarkin sa na sauki:

Lallai idan ana Magana akan sauki na addinin musulunci ba Magana bace wacce ta kebanci wani bangare cikin musulunci ba tare da barin wani bangare a'a Magana ce wacce ta shafi dukkanin bangarori na addinin musulunci baki daya saboda kasancewar sauki ya shafi dukkanin wani bangare na cikinsa, taya bazai kasance haka ba bayan manzon Allah s.a.w yana cewa: " mafi alheerin addinin ku shine abunda yafi sauki acikinsa" imamu Ahmad ne ya rawaito hadisin snanan albani ya ingantashi cikin littafinsa na sahihul jami'u 3309

Sannan manzon Allah s.a.w ya kara cewa: " mafi soyuwan addini a wurin Allah shine wanda yakasance mikakke me sauki" buhari ne ya rawaito hadisin.

Musulunci tafarki ne na sauki baki dayansa, addini ne tsaka tsaki, inda Allah madaukaki yake cewa: " kuma munsanya ku kusance al'umma matsakaita domin ku kasance masu sheda akan mutane kuma manzon Allah ya kasance me sheda akanku"[5]

1- Musulunci ya kasance addini ne me sauki cikin al'amuran da suka shafi siyasa da mu'amala da sauran mutane, Allah madaukaki yana cewa: " Allah baya hanaku mu'amala da mutanen da basu yake ku ba sannan basu fitar daku ba daga cikin gidanjenku da kuma ku kasance masu masu kyautatawa a garesu da kuma adalci, Allah yana son mutane masu adalci (8)" suratul mumtahana ayata 8.

2- Musulunci addini ne me sauki cikin al'amuran da suka shafi zamantakewa, Allah madaukaki yana cewa: " yaku mutane lallai mun halicce ku daga namiji da mace sannan muka sanya ku kuka zama al'umma da kabilu mabanbanta domin ku

[5] Suratul bakara ayata 143

samu sanayya na zamantakewa a tsakanin ku, lallai mafificinku agun Allah shine wanda yafi ku tsoron Allah lallai Allah ya kasance masani kuma me bada labarin ayyukan ku (13)" suratul hujurat ayata 13

3- Musulunci addini ne me sauki cikin al'amuran da suka shafi kyawawan halaye, Allah madaukaki yana cewa: " ka riki yin yafiya da kuma umurni da kyawawan abubuwa kuma ka kawar da kanka daga jahilai (199)" suratul a'araf ayata 199.

- Sannan kuma Allah ya kara fada cewa: " wanda suke ciyar da dukiyoyin su cikin hali na yalwa da kunci da kuma masu hadiye fushin da masu yafiya ga mutane, Allah yana son mutane masu kyautatawa (134)" suratu al'imran ayata 134.

- sannan Allah yakara cewa har ila yau: " kyakyawan aiki bazai taba zama daidai ba da da mummunan aiki, ka rama da aikin da yafi kyau ga wanda yayi maka mummunan aiki sai kaga yazama tsakanin ka da wanda kiyayya take a tsakanin ku ya zama abokinka makusanci (34)"

4- Musulunci addinine me sauki ta bangaren ibadu, Allah madaukai yana cewa: " wa'inda sukayi imani sannan suka aikata ayyuka na kwarai bama daurama rai sai abunda zata iya dauka wa'innan sune ma'abota aljanna suna masu dawwama acikinta (42)" suratul a'araf ayata 42

5- Musulunci addini ne me sauki ta bangaren tattalin arziki da kasuwanci, Allah madaukaki yana cewa: " wa'inda suke cin riba bazasu tashi ba sai kamar yadda mutumin da shedanu suka shafa haka kuwa ya faru dasu ne saboda suna cewa lallai kasuwanci fa kamar riba ce, Allah ya halatta kasuwanci sannan kuma ya haramta riba, duk wanda wa'azi yazo masa daga ubangijinsa ya hanu to abunda ya samu baya nashi ne sannan kuma al'amarin sa yana ga Allah, duk kuma wanda ya doge yakara komawa cikin mu'amala da riba to wa'innan sune ma'abota wuta zasu dawwama acikinta (275)" suratul bakara ayata 275.

6- Musulunci addini ne me sauki ta bangaren mu'amala, Allah madaukaki yana cewa: " kacema bayina su rika fadin abubuwa masu kyawu, lallai shedan yana zuga atsakanin su, lallai shaidan ya kasance me adawa ga dan adam bayyananne (53)" suratul isra'I ayta 53

7- Musulunci addini ne me sauki ta bangaren tarbiya da karantarwa, manzon Allah s.a.w yana cewa: " ku rika sauki kada ku zama masu tsanantawa sannan kuma ku zama masu bishara ba masu Koran mutane ba ta hanyar tsawatarwa da Ambato azaba" buhari da muslim ne suka rawaito hadisin.

Hakika nassoshin shari'ar addinin musulunci sun kasance masu kira da tabbatar da tafarkin sauki da rangwame ta hanyar kwadaitar wa ga aiwatar da haka cikin zamantakewar al'ummar musulmai baki daya da fadin sa cewa: " lallai tausayi baya kasance cikin wani abu face ya ingantashi da kawata ci sannan kuma ba'a rasa tausayi cikin wani abu face ya aibantashi da nakasa shi" muslim ne ya rawaito hadisin. Da kuma fadin sa s.a.w cewa: " ka tausaya za'a tausaya maka". Imamu Ahmad ne ya rawaito hadisin cikin littafin sahihul jami'u 982.

Manzo Allah s.a.w ya kara fadin cewa: " lallai Allah yanason tausayawa cikin dukkanin al'amura" buhari da muslim ne suka rawaito hadisin

Ta fuskar shugabantar mutane kuma shima dai kamar sauran ne domin lallai manzon Allah s.a.w yayi kira ga duk wanda ya riki tafarki na tausayin al'umman sa da rangwanta masu ta zama hanyar tafiyar da mulkinsa cikin fadinsa cewa: " ya Allah duk wanda ka bashi shugabancin wani abu cikin al'ummata sai ya tsananta masu shine ka tsananta mashi, duk kuma wanda kaba shugabancin wani abu cikin al'umma ta ya tausaya masu shima ka tausaya mashi" Muslim ne ya rawaito hadisin.

Sannan musulunci ya sanya abubuwan da zasu rika karawa mutane kwarin gwiwa wanda zai rika sawa su kasance masu saukakawa ta yadda yasanyata ta zama cikin wajibobi aljanna wanda suke nesanta mutum daga shiga wuta, manzon Allah s.a.w yace: " duk wanda ya kasance me saukin hali da tausayi Allah zai haramta shi daga shiga wuta" hakim ne ya rawaito hadisin sannan kuma albani ya ingantashi cikin littafin sa na sahihul targib wattarhib.

Yakai makaranci kasani cewa fa wannan sauki da rangwame na musulunci ya kebantu ne ga al'aumuran da suka shafi ibadu bawai ana nufin sabawa manufofi bane na shari'a da addini, ba yana nufin haramta halal bane ko kuma halalta haramun ba ko kuma sakaci wurin aiwatar da hukunce hukunce na addini da zartar dasu, ko kuma sabawa fahimta da musulunci da dabi'unsa baki daya, saukin da ake nufi shine saukin da yake nesa da kunci da tsanani sannan kuma nesa da sabo da zunubi, Aisha matar manzon Allah s.a.w Allah ya kara mata yarda tana cewa: " ba'a taba ba manzon Allah s.a.w zabi ba tsakanin abubuwa biyu face ya zabi mafi saukin cikin su matukar ba sabo bane, idan kuma ya kasance sabo ne to yafi kowa yin nesa dashi, sannan kuma manzon Allah s.a.w baitaba daukan fans aba ga karan kansa sai dai idan an kata iyakoki da dokokin Allah madaukaki sai yadau fansa domin Allah madaukaki akan haka" Buhari da muslim ne suka rawaito hadisin, amma kuma lafazin na buhari ne.

an kebance yanayi na lalura cikin wannan halaye domin kuwa yana da hukunce hukunce nasa na daban, kamar yadda zamu kawo maku wasu daga cikin misalai akan saukin musulunci cikin yanayi na lalura Kaman haka:

Saukin musulunci ta bangaren Akida:

Lallai akida acikin musulunci shine ginshiki na farko wanda addinin baki dayan sa ya ginu akanta kuma shine abu daya tilo wanda bashi da makamanci kasancewar babu addini batare da akida ba saboda haka ne Allah madaukai ya bada labara cewa: " lallai allah baya yafewa akan laifin da aka masa tarayya da wani cikin bauta amma yana gafartawa duk wani lefin da bawannan ba ga wanda yaso"

Kadan daga cikin misalan saukin musulunci cikin bangaren akida akwai misalai Kaman haka:

1- Daga cikin saukin musulunci a bangaren akida shine sanya akida da yayi ta zama a bayyane a fili wanda ba wani kwana kwana acikinta, ta kasance me saukin fahimta ga jahili kafin malami da karami kafin babba ta yadda yakeyin umurni dayin imani ga Allah da bautansa shi kadai babu wanu abokin tarayya ba tare da sanya wani me shiga tsakiya ba, kowa yana sanin wannan akidar bawai an kebance ba bane ga wasu daga cikin mutane na musamman ba, sannan kuma wannan akidar bata kasance ba yana sakaci da hankalin dan adam ta yadda zai rage masa kimarsa da darajarsa ta yadda zai sanya shi ya koma yana bautan dutse ko bishiya ko wani dabba ba, daga cikin saukinta kasancewar mutumin kauye jahili wanda yake rayuwa cikin sahara yake fahimtar ta lokacin da aka masa tambaya cewa dame kake gane ubangijin ka? Sai yace ta harshensa da dabi'arta: kashin rakumi alama ne wanda yake nuna samuwar rakumin, sannan kuma sahun kafa tana nuni ne akan matafiyi, dare me duhu da kasa ma'abocin hanyoyi da sama ma'abociya rufi shin bazasu zama masu nuni ba ga samun Allah me tausayi kuma me bada labara?

2- Daga cikin sauki na musulunci cikin bangaren akida shine ya wajabtawa dukkanin mabiyansa yin imani da dukkanin

annabawa wanda suka gabace mu da littattafain da aka saukar masu, allah madaukai yana cewa: " Monzon Allah yayi imani da abunda aka saukar masa daga ubangijinsa da muminai suma dukkanin su sunyi imani da Allah da mala'ikunsa da littattafansa da manzannin sa da, bama banbance manzo daya tsakanin tsakanin manzannin sa suna fadin cewa munji kuma munyi biyayya, muna neman gafararka ubangijin mu kuma gareka makoma take (285)" suratul bakara.

3- Daga cikin saukin musulunci a bangaren akida shine baya tilastawa wani mahaluki kasance wa me akida da karfi da kuma shigar sa musulunci ba tare dason ransa ba, Allah madaukaki yana cewa: " babu tilastawa cikin addini hakika hanyar shiriya ta bayyana daga hanyar bata duk wanda ya kafurce ma dagutai kuma yayi imani da Allah to hakika yayi riko da wami irin igiya me kwari wacce bata kashewa Allah ya kasance me ji kuma masani (256)" suratul bakara

Sannan kuma saboda kasancewar sabanin mutane akan addini abu ne wanda dole ne ya faru da yardan Allah baya halatta da wani ya tilastama mutane zama musulmai da karfi, Allah madaukaki yana cewa: " da Allah yaso da dukkanin mutanen duniya sunyi imani baki dayansu, yanzu shin zaka rika tilastawa mutane har sai sun zama muminai? (99)" suratu Yunus

Duk mutumin da da'awar musulunci ta riske shi kuma ya ganeta yana da kuma yanci bayan haka na zabin amincewa da yin imani da musulunci ko kuma kin amincewa da musulunci a karkashin yancinsa na dan adam na abunda aka bijoro masa dashi, inda Allah madaukaki yake cewa: "kace gaskiya tazo daga ubangijin ku, duk wanda yaso yayi imani wanda kuma yaso ya kafurce, lallai mun tanadarwa azzalumai wata irin wuta wacce zata shanye gabobinsu baki daya, idan kuma suka nemi taimako na abun sha za'a kawo masu wani irin ruwa kamar

ruwan dalma wunda yake kwaranye fatar fuska, tir da wannan abun sha kuma makoma ta munana (29)"[6]

4- Daga cikin saukin musulunci a bangaren akida shine kasancewar hukunci a cikinta yana kasancewa ne akan zahirin ayyukan bawa da maganganun sa ba tare d lura da abunda ke boye cikin zuciyarsa ba na niyyarsa, ba'a kama mutum da laifi ko kuma zarginsa da niyyarsa saboda kasancewarta abuce wacce take tsakanin bawa da ubangijin sa wanda babu wani mahalukin daya isa ya leka hakan.

5- Daga cikin saukin musulunci a bangaren akida shine saukin daya ba mutum cewa babu laifi a cikin yanayin da aka tilasta masa dayayi nuni da akasin abunda yake kudurce cikin zuciyarsa saboda ya samu tsira daga halin da yake ciki na gana masa azaba d akeyi, Allah madaukaki yana cewa: " duk wanda ya kafurce da Allah bayan imanin sa sai mutumin da aka tilasta masa haka zuciyarsa tana cike da imani amma wanda zuciyar sa ta gamsu da kafurci to lallai fushin Allah ya tabbata akansa sannan kuma yanada azaba me girma (106)" suratun nahli ayata 106

Hakan ya faru ne saboda gudun kada musulmi ya fada cikin azaba me tsanani, ga Ammar dan dan Yasir Allah ya kara masa yarda wanda mushirikai suka kamashi suka tilasta masa dolen sai ya zagi annabi s.a.w sannan kuma ya ambaci allolin su da alheri kafin suka sakeshi, yayin dayazo gun manzon Allah s.a.w sai manzon Allah s.a.w yace masa me ka aikata? Sai yace: sharri na aikata ya manzin Allah! Domin basu sakeni ba sai da na zageka sannan na ambaci allolinsu da alheri, sai manzon Allah s.a.w yace masa: " to ya kaji aranka lokacin da kake fadin haka?" sai yace: ina fadin hakane amma lokacin zuciyata tana cike da imani, sai yace masa: " idan suka kara kamaka suka nemi ka kara fadin haka ko kuma su gana maka azaba to ka

[6] Suratul kahafi ayata 29

kara fadi" Hakim ne ya rawaito hadisin sannan kuma hadisi ne ingntacce wanda yake kan sharudda na buhari da muslim amma basu rawaito shi ba.

Kuma kamar yadda ya faru da Bilal Allah yakara masa yarda, hadisi yazo daga Abdullahi dan Mas'ud Allah yakara masa yarda yace: ya kasance mutanen da suka fara bayyana musuluncin su afili mutum bakwai ne, Manzon Allah s.a.w da Abubakar da Ammar da mahaifiyarsa Sumayya da Suhaib da Bilal da Mikdad, shi manzon Allah s.a.w Allah ya karashi ne da baffansa Abi Dalib, shi kuma Abubakar Allah ya kiyayeshi ne da mutunen sa, su kuma sauran mutum biyar din mushirikai suka rika azabtar dasu ta nana masu karfe me zafi da kuma shanya su cikin zafin rana, babu daya daga cikin su face ya masu biyayya da abinda suke so saboda tsananin azaba sai Bilal kadai wanda ya sadaukar da ransa fisabilillahi sannan kuma mutanen sa suka rinka wulakantashi suka dauke shi suka ba yaransu suka rika yawo dashi suna kewayi garin makka dashi amma yana cewa Allah daya ne, Allah daya ne bashi da abokin tarayya. Albani ya inganta hadisin cikin littafin sahihul siratun nabawiyya".

6- Daga cikin saukin musulunci a bangaren akida shine yantar da dan adam dayayi daga bautan ko wani irin mutum Kaman sa koda kuwa manzo ne wanda aka aiko ko mala'ika makusanci, hakan ya farune ta hanyar cusa imani cikin zuciyar musulmi wanda bazai rika tsoron kowa ba sai Allah sannan kuma dasanin cewa babu wani me amfanar wa ko kuma cutarwa sai Allah, babu wani mahaluki wanda ya isa ya cutar dakai ko kuma ya amfanar dakai ko ya hanaka wani wani ko kuma ya baka wani amfani sai da yardan Allah ka kaddarawan sa, Allah madaukaki yace: "sun riki wasu Alloli koma bayan Allah wanda basa iya halittan komai sune ake halittansu sannan kuma basa iya amfanarwa kansu wani cutarwa ko koma

amfanarwa sanan basu mallaki mutuwa ba ko rayuwa ko tayar da mamata (3)"[7]
Dukkanin Al'amura a hannun Allah suke mamallakin komai da kowa, Allah madaukaki yana cewa: " Idan Allah ya shafeka da wata cuta babu wanda zai yaye maka ita sai shi, haka kuma in ya nufeka da wani alheri babu wanda ya isa ya hana aikuwar alherin sa, yana bawa duk wanda yaso cikin bayin sa haka, kuma ya kasance me yawan gafara ne da jin kai (107)"[8]

Saboda musulunci ya katse dukkanin wani hanya wanda zai kai mutum ga alakantuwa da bautan zuwa ga wasu matane yayi bayanin cewa lallai manon Allah Muhammad s.a.w wanda shine ma'abocin matsayi da daraja kololuwa a wurin Allah duk da haka shine duk wani hukuncin daya rataya ga wani mutum na hana abauta masa shima ya rataya akansa da kada a bauta masa, to ya kake tsammani da wanda bai kais hi matsayi ba ko kadan cikin wannan hukunci, Allah madaukaki yace: " kace masu ya manzon Allah cewa bana mallakar wata cutarwa ko amfanarwa ga kaina sai abunda Allah yaga dama ya yarda dashi, da ace kuma nasan gaibu da ban yawaita aikin alheri ba kuma da wata cutarwa bata sameni, nib a kowa bane face me gargadi da bishara ga mutane muminai (188)"[9]

7- Daga cikin saukin musulunci a bangaren akida shine kudurcewan musulmi cewa Allah yana umurni da adalci a tsakanin mutane baki daya batare da duba zuwa ga banbancin launin fatar su ba ko kuma banbancin addinan su ko jinsin su ko matsayin su, Allah madaukaki yana cewa: " lallai Allah yana umurni da tsai da adalci da kyautatawa da kuma kyautatawa makusanta sannan kuma yana hani ga alfasha da munanan

[7] Suratul furkan ayata 3
[8] Suratu yunus ayata 17
[9] Suratul a'araf ayata 188

abubuwa da zalumci yana maku wa'azi koda zaku rika tunawa (90)"[10]

Anason yin adalci ga kowa na kusa dakai da wanda yake nesa dakai a musulunci kamar yadda Allah madaukaki ya fadi cewa: "idan zakuyi Magana to kuyi adalci koda kuwa akan makusanci ne agareku, ku rika ciki alkawurin Allah, da wannan ne yayi maku wasiyya koda zaku rika tunawa da hakan (152)"[11].

Adalci wajibi ne a cikin yanayi na fushi ko yanayin rashin fushi ga mutum musulmi ko wanda ba musulmi ba, Allah madaukaki yana cewa: " kada kiyayyar da kukeyi da mutane ya hanaku yi masu adalci, kuyi adalci domin itace tafi zama kusa ga tsoron Allah… (8)"

8- Daga cikin saukin musulunci a bangaren akida shine kudurce wan musulmi cewa lallai Allah ya karrama dan Adam baki dayan su tattare da banbance banbancen su da launin fata da addinai da jinsin su da kuma matsayin su akan dayawa daga cikin halittun sa, Allah madaukaki yana cewa: " kuma hakika mun karrama dan Adam sannan muka sanya su a doron kasa da kogi sannan kuma muka azurta su daga dadadan abubuwa kuma muka daukakasu akan halittun mu masu yawa daukakawa (70)"

Jabir dan Abdullahi Allah yakara masu yarda yana cewa: wata rana an wuce da wata gawa ta gaban mu sai manzon Allah s.a.w ya mike muma sai muka mike mata, sai mukace ya manzon Allah: gawace fa ta bayahude! Sai yace: " idan kukaga gawa anzo wuce da ita ta gabanku to ku mike" buhari da muslim ne suka rawaito hadisin.

Suratun nahli ayata 90 [10]
Suratul al'am ayata 152 [11]

Saukin musulunci ta bangaren hukunce hukuncen shari'a:

Hukunce hukuncen shari'a na musulunci sune tafarkin da mutum yake bi wurin cimma burinsa ko kuma kaiwa ga samun sakamakon abun da yakeson kaiwa gareshi, mutum baya samun cimma bukatunsa har sai ya kasance akan tafarki bayyananne a fili me sauki wanda zayyi daidai ga ikon dan adam wurin aiwatar dashi, wannan shine tafarkin musulunci wurin shar'anta hukunce hukunce kamar yadda zamu kawo maku wasu daga cikin wannan sauki da rangwame na musulunci a wannan bangare Kaman haka:

1- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine nassoshin sa masu saukin bi ne, Allah madaukaki yana cewa: " hakika mun sawwake alkur'ani domin ayi zikiri dashi shin ko akwai me tunawa da hakan (17)"

Nassoshi bayyanannu afili ba boye boye acikin su, sannan kuma hakkin ne wanda ya rataya akan duk wanda ya alakantu dashi dayayi tambaya akan dukkanin wani abu daya shigan mai duhu be fahimce sa ba batare da wani kunci ba, amma sai dai kada yarika tambayar kowa abubuwan da suka shafi gudanar da addini sai malamai na gaskiya wanda suka kebantu da sanin ilimin addini wanda sunsan nassoshin sa sannan sun fahimci abubuwan da suka kunsa na ciki da waje, Allah madaukaki yace: " ku tambayi ma'abota ilimi idan kun kasance bakusan abu ba (43)"[12]

Wannan abu gaskiya saboda duk wanda bashi da lafiya ai gun likita zashi ba gun injiniya ko kuma manomi ba, hakika musulunci ya lissafa Magana cikin al'amuran addini ba tare da sani ba ko ilimi cikin manyan laifuka saboda duk wanda ya fadi

[12] Suratun nahli ayata 43

abu cikin addini ba tare da ilimi ba ko sani hakika zai iya halatta haramun ko kuma ya haramta halal ko kuma ya shafe wasu hakkoki wanda zai fada cikin kunci da damuwa, Allah madaukaki yace: "kace lalai ubangijina ya haramta alfasha na fili da badini da kuma aikata zunubi da zalumci ba akan hakki ba da kuma yin shirka ga Allah cikin abunda be sarka dashi ba ko kuma fadin abunda baku sani ba akan Allah (33)"[13]

Hakika manzon Allah s.a.w ya bayyana illar neman hukuncin wani abu cikin addini agun mutum jahili wanda bashi da ilimi ko kuma be kai hakan ba yadda yace:" lallai Allah bazai dauke ilimi ba a lokaci daya cikin bayin sa, zai dauke ilimi ne da dauke malamai daya bayan daya har idan y agama dauke su ya zama bau wani sauran malami cikin mutane sai mutane su koma wurin manyan jahilai suna tambayan su game da al'amuran addini sais u basu fatawa akan jahilci su batar dasu suma sub ace" [14] buhari da muslim ne suka rawaito hadisin.

Babu wata mas'ala cikin musulunci wadda take aboye wanda akeyin imani da ita kuma ba'a tambaya akanta sai abunda kwakwalwar mutum bazai iya riskan hakan ba cikin al'amuran da suka shafi gaibu wanda Allah bai bayyana mana su ba kuma hakan ya kasance ne saboda babu wata maslaha ga dan adam wurin sanin su kuma kwakwalwan dan adam me rauni bata da ikon riskan su, Allah madaukaki yana cewa: " suna tamabayanka game da rai, kace masu al'amarin rai yana cikin al'amuran ubanngiji na, ba'a baku komai ba daga ilimi face abubuwa yan kadan (85)".

Sannan kuma Allah madaukaki yakara cewa: " suna tambayanka akan tashin alkiyama yaushe ne zata kasance? (42) baka da masaniya akan haka (43) sanin haka yana ga

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[13] Suratul a'araf ayata 33

[14] Sahihul buhari, mujalladi na 1, shafi na 50, hadisi lamba na 100

ubangijinka (44) kai ba ka kasance ba face me gargadi ga wanda yake tsoronta (45) a ranan da zasu ganta zai kasance kamar basu zauna ba a duniya sai na tsawon safiya kawai ko maraice (46)"

Amma kuma dukkanin wani abu da yakasance akwai wata maslaha acikin ta ga dan adam cikin sanin haka daga cikin al'amuran gaibu to lallai Allah ya bayyana mana haka ta harshen manzon sa s.a.w, kamar aljanna da wuta da hisabi da labarukan al'ummar da suka gabace mu su da annabawan su domin mu dau izina da wa'azi acikin hakan da kuma shirin aikin alheri, Allah madaukaki yana cewa: " ina maku gargadi game da wuta me ragargaza (14) babu wanda zai shige ta sai shakiyyi (15) wanda ya karyata kuma ya juya baya (16) da sannu me tsoron Allah zai nisance ta (17) shine wanda ya bayar da dukiyar sa dan ya tsarkaku (18) baya neman sakayyar haka da wata ni'ima agun wani mutum (19) ya bayar ne yana me neman yardan ubangijin sa madaukaki (20) da sannu zai yardan masa (21)".

2- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine kasancewar nassoshin sa daga wurin ubangiji suke wanda Allah madaukai shiya shirya su, wanda duk wani mutum shugaba ne ko wanda ake shugabanta ne, me kudi ne ko talaka, me daraja da wulakantacce, farin fata da bakin fata abun dake gabanshi kawai shine ya bi wannan hukunce hukunce komai matsayin sa da daukakansa bai isa ya saba masu b, Allah madaukaki yana cewa: " bai halatta ba ga mumini ko mumina idan Allah da manzon sa suka hukunta wani abu yakasance sunada zabinsu akan hukuncin Allah, duk wanda yake sabawa Allah da manzon sa hakika ya bace bata bayyananna (36)"[15]

Suratul ahzab ayata 36[15]

Sannan Allah ya wajabtawa kowa bin wannan hukunce hukunce nasa da kuma darajasu da aiwatar dasu shuwagabanni da wanda ake shugabantar su, Allah madaukaki yace: " maganar mumini ya kasance ne kadai idan aka masu kira zuwa ga Allah da manzon sa don ayi masu hukunci da su atsakin su da suce munji kuma munyi biyayya, wa'innan sune masu rabauta (51)"[16]

Babu wani mutum a musulunci wanda yake da shugabanci mara iyaka wanda musulunci bai iyakance masa shi ba, wannan yana daga cikin sauki na musulunci cikin shar'anta hukunce hukunce babu zalunci da fin karfi ga shugaba ga mabiyansa idan hakan kuwa ya faru to baza'ayi masa biyayya ba a karkashin zalumci ko fin karfi saboda fadin manzon Allah s.a.w cewa: "wajibi ne akan kowani mutum musulmi yin biyayya ga shugaba cikin abun da yakeso da wanda bayaso sai dai idan ya umurce shi da aikata sabo to babu biyayya cikin aikata sabo"[17]

Mulunci ya kiyaye da wannan aikin yanci da hakkokin mutane baki daya da kuma yanci ko hakkin mutum sannan kuma musulnci ya nisantar da mutane game da bin dokoki na son rai wanda suke takaitattu na mutane saboda dokokin su yana kasancewa ne akan son zuciya, amma cikin hukunce hukunce na kananan abubuwa musulunci beyi duba zuwa garesu ba domin ya budema mutane kofa na samar da wasu dokoki na tsare tsare wanda zai dace dasu karkashin maslaha game gari wacce ta kunshi dukkanin zami ko wuri da sharadin wannan dokoki da tsare tsare kada suci karo da ginshikai na musulunci da kuma dokokinsa na asali.

Suratun nur ayata 51[16]

[17] Sahihul buhari, mujalladi na 3, shafi na 1469, lambar hadisi na 1839

3- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine kasancewar sa daga wurin Allah kuma tabbatacce wanda baya canzawa ko kuma amsan gyara, ba dokoki bane na dan adam wanda yake cike da gazawa da kura kurai da kuma alakantuwa da wasu abubuwa gwargwadon wayewarsa da iliminsa ko kuma yanayin wurin da yake rayuwa acikinta, wanda ya samar dashi shine wanda ya halicci halittu baki dayansu wanda yaksance masani kuma me bada labara da abunda zayyi daidai da yanayin su kuma ya gina masu al'amuransu, babu wani mahaluka duk inda yakai na matsayi daya isa ya canza wani abu daga cikin dokokin da Allah ya shar'anta ta hanyar ragewa ko kuma kara wani abu acikin saboda kasancewar sa yana kiyaye hakkokin mutane baki daya da kuma samar da tafarki me sauki, Allah madaukaki yana cewa: " yanzu shin hukuncin jahilai suke so? Shin wanenen yafi Allah yin hukunci me kyau ga mutanen da suka kasance masu sakankancewa da Allah (50)"[18]

4- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine kasancewar babu wani rai da aka bashi iko ta musamman wanda kamar yadda wasu daga cikin addinai suke kebance wasu mutane da wani daraja ta daban saboda kasancewar musulunci ya zo ne domin ruguje dukkanin wani abu da aka gina shi akan samar da dan tsakiya tsakanin mutum da Allah ta yadda ya aibata mushrikai domin rikon waliyya wanda suke tsaka tsaki tsakanin su da Allah cikin ibada, Allah madaukaki yace yana me bada labara game da aikin su: " ku sani ga Allah kadai ake tsarkakewa addini, wa'inda suka riki wasu majibinta al'amuransu koma bayan Allah suna cewa bama bauta masu sai don su kusantar damu zuwa ga Allah …"[19]

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[18] Suratul ma'ida ayata 50

[19] Suratul zumar ayata 3

Sannan kuma Allah madaukaki ya bayyani hakikanin wannan shamakon da cewa lallai basa amfanar da komai ko kuma cutar wa da komai sannan basa iya tsinata masu wani abu su din halittu ne irin su, Allah madaukaki yace: "lallai wa'innan da kuke kira koma bayan Allah suma bayi ne irin ku, ku kirasu mugani su amsa maku in kun kasance masu gaskiya (194)"[20]

Sai musulunci ya tabbatar da fikiran alakanta mutum da Allah kai tsaye wacce take ginuwa akan imani kai tsaye da Allah da komuwa gareshi shi kadai cikin neman biyan bukatu na bawa da neman gafara da taimako daga gareshi kai tsaye ba tare da wani dan shamako ba, duk wanda yayi zunubi zai daga hannun sa ne kawai yana me Kankan dakai ga Allah shi kadai ya nemi gafaran haka cikin ko wani lokaci da yanayi, Allah madaukaki yana cewa: " duk wanda ya aikata mummunan aiki ko kuma ya zalumci kansa sai ya nemi gafaran Allah daga wannan aiki zai gamu da Allah me yawan gafara me jin kai (110)"[21]

Sannan kuma Allah madaukaki ya kara cewa: "kuma ubangijin ku yace ku rokeni zan amsa maku" suratul gafir ayata 60.

Babu wasu mutane a musulunci masu suna mutanen addini wanda sune suke halattawa ko kuma haramtawa ko gafartawa wasu wanda suke daukan kawunan su a matsayin wakilan Allah akan bayinsa wanda zasu rika shar'anta masu abubuwa sannan kuma suna masu bauta da kuma nema masu gafara da shigar da wanda suke so aljanna da kuma haramtawa ga wanda sukaga dama saboda hakkin shar'anta abu a musulunci na Allah shi kadai, manzon Allah s.a.w yana cewa cikin tafsirin fadin Allah madaukaki: " sun riki malamansu da fada fadansu sun mayar dasu abun bauta koma bayan Allah"[22]

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[20] Suratul ahzab ayata 194

[21] Suratun nisa'I ayata 110

[22] Suratu taubah ayata 31

sai yace: basun kasance bane suna bauta masu kai tsaye, a'a sun kasance idan sun halatta masu wani abu cikin abunda Allah ya haramta sai su halatta shi suma haka idan suka haramta masu wani abu cikin abunda Allah ya halatta sai su haramta shi suma[23] imamut tirmizi ne ya rawaito haisin cikin littafin san a sihihul tirmizi.

5- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine kasancewar sa tsarin shawara, ta yadda yasanya al'amuran da suka shafi maslaha na mutane yakasance hadin gyiwa tsakanin mutane ta yadda bazai zama an rinjayar da maslahar wani mutum ba akan maslahar mutane, kamar kuma yadda ake cewa tunanin kwakwale dayawa yafi tunanin kwakwalwa daya, Allah madaukaki yana cewa: " ba dan rahamar Allah da kake nuna masu ba da basu kewayeka ba, da ka kasance me tsaurin hali da basu rika zama ba a gefenka koda yaushe, ka rika nema masu yafiya da nema masu gafara kuma karika neman shawaran su cikin al'amura.."[24]

6- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine bude kofar ijtihadin da yayi cikin abubuwan da nassi bezo akansu ba daga cikin alkur'ani ko hadisi saboda kasancewar musulunci addini ne wanda ya dace da ko wani ci gaba na zamani kuma ya dace da kowani zamani da wuri, addinin musulunci yazo da dokoki da ka'idoji da asali wanda ya shafi komai da ginshikai wanda suka tarra komai wanda kuma basa canzawa da canzawar zamani ko kuma wuri na abunda ya shafi akida da ibadu kamar imani da sallah da yawan raka'o'insa da lokutanta da zakka da yawan kudin yay a kamata a fitar da zakkan aciki da kuma yawan abunda za'a fitar da azumi da lokacin yin sa da aikin hajji da siffofinsa da lokacin gudanar dashi da kuma iyakokin sa…. Da sauransu, duk lokacin da aka

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[23] Sunan al tirmizi, mujalladi na 5, sahafi na 278, lambar hadisi na 3095

[24] Suratu al'imram ayata 159

samu wani sabon abu wanda ba'asan hukuncin sa ba sai aduba cikin alkur'ani idan ansamu sai adauka bai halatta abar hukuncin da aka samu cikin alkur'ani a fati zuwa wani abu, sannnan idan ba'a samu ba cikin alkur'ani sai a tafi cikin hadisan manzon Allah s.a.w idan ansamu adauka idan ba'a samu ba sai malamai bayin Allah suyi duba da ijtihadinsu wurin nemo hukuncin sa karkashin ka'idoji na shariya gamammu da kuma la'akari da maslaha ta mutane baki daya, ba ana nufin ijtihadi bane dason zuciya da bin burin zuciya da abunta take kwadayi, a'a ana nufin ijtihadi shine neman isa ga hukuncin abunda da zai jawo amfani ga mutum da alheri wanda basuci karo ba ko kuma rushe nassi cikin nassoshin shari'a, hakan bai kasance ba sai musulunci ya zama ya dace da ko wani zamani cikin duniya tare da tafiya da dukkanin abunda suke bukata

7- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine toshe kofar wuce gona da iri da tsanani cikin addini da kuma hani da wuce gona da iri cikin aiki cikin fadin Allah madaukaki: " Allah yana son saukaka muku kuma baya son tsananta maku"[25]

Sannan kuma manzon Allah s.a.w yana cewa: " kashedin ku da wuce gona da irin cikin addini, domin abunda ya halaka mtanen da suka gabace ku shine wuce gona da irin cikin addini". Imamu Ahmad da Nasa'I ne suka rawaito hadisin sannan Albani ya inganta shi.

Kuma hakika manzon Allah s.a.w ya kirga tsanani da wuce gona da iri a addini cikin fita daga sunnar sa da karantarwan sa, Anas dan malik Allah yakara masa yarda yana cewa: " wasu mutane sunzo gidan matayen manzon Allah s.a.w suna tambayarsu game da ibadun manzon Allah s.a.w, bayan

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[25] Suratul bakara ayata 185

sun fada masu irin ibadun sa sai sukace tab mufa ina muke daga irin wannan aiki na annabin da Allah tuni ya gafarta masa abun da ya aikata da wanda zai aikata nana gaba na zunuban sa, sai daya daga cikin su yace ni daga yau sallar dare zantaye har Abadan, dayansu kuma yace ni daga yau azumin shekara zan rikayi bah utu, sai daya shima yace ni daga yau ba ruwana da kusantar mace bazan yi aure ba har Abadan, sai labara yazoma manzon Allah s.a.w yace masu kune kukace kaza da kaza, ku sani ina rantsuwa da Allah na da cewa nafiku jin tsoronsa da gujema saba masa amma dukda haka ina azumi wata rana nasha ruwa wata rana sannan ina sallar dare kuma ina bacci sannan kuma ina auren mata saboda haka duk wanda ya kyamace sunna ta to baya tare dani"[26]

Hakika manzon Allah ya kasance yaba wannan bangare muhimmance sosai domin ya nisantar da sahabbansa daga wannan tafarki na wuce gona da iri da tsanantawa cikin addini, hadisi yazo daga Abdullahi dan Amru dan Aas Allah ya kara masu yarda cewa, manzon Allah s.a.w yace mun:" ya Abdullahi anbani labarin cewa kana aikata kaza da kaza cewa kana azumi kullum da rana sannan da daddare kayi sallar baki dayan daren, sai nace haka ne ya manzon Allah s.a.w, sai yace: ka daina aikata hakan ka rika azumi wata rana sannan kana hutawa wata rana sannan kuma ka rika bacci na wani lokaci cikin dare kafin kayi salli cikin sauran lokacin domin jikinka yana da hakki akanka, idanuwan ka ma suna da hakki akanka, sannan kuma matarka ma tanada hakki akanka, sannan bakonka shima yanada hakki akanka, ya isheka kayi azumin kwana uku cikin ko wani wata domin ko wani aiki daya kanada yunkin lada goma na irinsa, ka kasance ina azumtar shekara baki dayan sa dana tsawwalama kai na sai aka tsawwalamun, sai nace ya manzon Allah ina da karfi ajikina fa sai yace masa to ka rikayin

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[26] Sahihul buhari, mujalladi na 5, shafi na 1949, lambar hadisi na 4776

azumi irin na annabi dawud amincin Allah su tabbata a gareshi watan azumin rabin shekara idan yayi yau gobe sai ya huta, Abdullahi ya kasance yana cewa bayan ya manyanta danasan zan manyanta irin haka da na amshi saukin da manzon Allah s.a.w yamun na azumtar kwana uku kawai cikin kowani wata" buhari ne ya rawaito hadisin.

Wannan baya nufin cewa musulunci addini ne wanda yasa rayuwan duniya a gaba da damuwa da ita cikin neman biyan sha'awar mu da jin dadin mu, ba tare da ka'ida ba, musulunci ya kasance addini ne na tsaka tsaki wanda ya tattara tsakanin duniya da lahira ba tare da rinjayar da wani bangare ba akan wani bangare ba, hakika musulunci yayi umurni dayin adalci tsakanin ruhin mutum da gangar jikin sa, sai ya umurci musulmi a halin shagaltuwa da rayuwan duniya ya rika tuna bukatar ruhinsa ta hanyar sauki wajibobin da Allah ya daura masa na ibadu, Allah madaukaki yana cewa: " yaku wanda sukayi imani idan anyi kiran sallar jumma'a to ku tafi zuwa ga ambaton Allah ku bar harkokin kasuwancin ku, hakin yafi maku alheri da kun kasance masu sani (9)"[27]

Sannan kuma a halin da mutum ya shagaltu da ibadu, sai ya tuna bukatunsa na duniya na neman arziki, Allah madaukaki yace: " idan angama sallar ku bazu cikin kasa ku nema daga falalar Allah"[28].

Sanann kuma musulunci yashiryawa mutum yadda zai tafiyar da jin dadin rayuwan duniya ta hanyar hanashi almubazaranci wacce take cutar da jiki, Allah madaukaki yace:

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[27] Suratul jumu'a ayata 9
Suratul jumu'a ayata 10 [28]

"kuci ku sha kada kuyi almubazaranci domin lallai Allah bayason masu almubazaranci (31)"[29].

Domin Allah ya bayyana cewa babu cin karo tsakanin neman rayuwan duniya dana lahira sai yace: " babu laifi akan ku da ku nemi falala daga ubangijin ku, idan kun baro filin Arafat ku ambaci Allah a wurin mash'aril haram, ku ambace shi kamar yadda ya shiryar daku bayan kun kasance batattu kafin haka (198)".

8- Daga cikin saukin muslunci ta bangaren hukunce hukunce shine cewa duk lokacin da musulmi yaji tsoron halaka kansa ya bashi damar yayi yadda zai iya gwargwadon ikonsa na ganin ya tsiratar da kansa ta hanyar ci ko shan abinda Allah ya haramta na naman mushe ko jini ko naman alade ko giya ko kuma aikata wani abunda Allah ya haramta, Allah madaukaki yana cewa: " kawai dai ya haramta maku cin naman mushi da jinni dacin naman alade da abunda aka yanka shi dan wanin Allah, to duk wanda ya shiga cikin kunci sai yaci daga cikin wannan abubuwa ba tare da wuce gona da iri ba babu laifi akansa, Allah me yawan gafara ne kuma mejin kai (173)"[30].

Sayyid Kudub Allah yayi masa rahama yana cewa cikin tafsirin wannan ayar: itace ikidar da take tabbatar da mutum cewa lallai mutum ne ba dabba ba, ko mala'ika ko kuma shedani wadda take tabbatar dashi kamar yadda yakasance cikin hali na rauni da dukkanin halin dayake ciki na karfi sannan take tafiyar dashi a matsayin mutum ma'aboci gangan jiki da hankali wanda yake tabbatar wa tare da ruhi me shauki sannan kuma take wajabta masa wasu nauyi na ibada gwargwadon abunda zai iya dauka sannan kuma tana me la'akari wurin rubuta ayyukan da aka wajabta dan tabbatar da babu tsanani ko kunci aciki.

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[29] Suratul a'araf ayata 31
[30] Suratul bakara ayata 172

Daga cikin saukin addinin muslunci shine kasancewar ladan ayyuka kyawawan da mutum ya aikata ana nunnunka masa ladansu zuwa nunki me yawa amma kuma aikin sabo zunubi daya ake rubuta ma mutum idan ya aikata, Allah madaukaki yana cewa: " duk wanda yazo da kyakyawan aiki to yanada kwatankwacin lada goma akanta, sannan kuma duk wanda yazo da aikin sabo baza'a sakanya mas aba sai da kwatankwacin ta"[31].

[31] Suratul an'am ayata 160

Saukin musulunci wurin kira zuwa gareshi:

Kasancewar musulunci addini ne wanda ya shafi duniya baki daya wanda yazo zuwa ga mutane baki daya cikin kowani zamani da wuri cikin fadin duniya saboda haka ya ksance ya zama wajibi ya siffatu da wasu siffofi wurin kiran mutane zuwa gareshi wanda suka kunshi sauki da tausayi da kuma amfani da hanya ta hikima da nuna soyayya da son alheri ga kowa saboda kasancewar haka suna taimakawa wurin jawo hankalin mutanen da ake kira zuwa gareshi wurin saurin karban musulunci, wannann shine tsarin musulunci wurin kira zuwa gareshi, ya kwadaitar da mabiyansa da yin amfani da hikima da dabara da tausasawa wurin kira zuwa gareshi, Allah madaukaki yace: "kayi kira zuwa ga tafarkin ubangijin ka da hikima da amfani da kalamai masu kyau sannan kuma kayi jayayya dasu da abunda yafi kyau"

Zamu kawo wasu daga cikin misalai na saukin musulunci cikin wannan bangare na da'awa kamar haka:

1- Saukin musulunci wurin bude kofa ga wanda ba musulmai ba wurin shiga musulunci sannan kuma yana nuna farin ciki da haka da kuma masu bishara, manzon Allah s.a.w yana cewa: " Allah yafi farin ciki da tuban dayan ku a lokacin daya tuba zuwa gareshi fiye da farin cikin dayan ku wanda yakasance matafiyi akan dabbarsa cikin sahara, sai wannan dabba tashi ta bace masa kuma tana dauke da kayan abincin sa da ruwan shan sa, bayan y agama yawon nemanta be ganta bay a hakura ya zo karkashin wata bishiya ya kwanta ya cire tsammani da rayuwa bude idonsa keda wuya kawai sai yaga wannan dabba tashi kusa dashi saboda tsananin farin ciki yasashi yin kuskure cewa: ya Allah kai ne bawana nine ubangijin ka" muslim ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine ya umurci mabiyansa da suyi amfani da salo na nuna soyayya da kuma bishara da alheri ya kasance hanyar su ta kira zuwa gareshi, manzon Allah s.a.w yana cewa ga gwamnonin sa guda biyu Mu'azu da Abi Musa al-ash'ari lokacin daya turasu zuwa yamen domin kira zuwa ga musulunci: " ku rika bishara kada ku zama masu tsoratarwa kuma ku zama masu saukakewa mutane ba masu tsananta ma mutane ba ku zama masu son junan ku da biyayya kada ku rarrabu" (buhari da muslim da Ahmad ne suka rawaito hadisin.

3- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine ya umurci mabiyansa da suyi amfani da kalamai masu dadi wurin Magana ga wanda suka saba masa wacce zata dace da hankalin su da kuma la'akari da yanayin su da kuma nesantar wulakanta su da wofantar dasu, Allah madaukaki yace: "kada kuyi jayya da ma'abota littafi sai da abunda yake makyau sai dai ga wanda sukayi zalumci daga cikin su, kuce munyi imani da abunda aka saukar mana kuma munyi imani da abunda aka saukar maku sannan kuma Allahn mu da Allan ku daya ne kuma lallai mu musulmai ne (46)" suratul ankabut ayata 46.

Babu tilastawa abokin Magana wurin amsa abunda kake kiransa gareshi ka isar masa da hujjoji gamsarsu wanda zai amsa abunda kake kiransa gareshi da hakan, kuma hakikan hanyar gamsarwa da hujjoji da buga misali da abubuwan hanakali wanda ya dace da tunanin wanda ake kira ya kasance hanya me kyau na da'awa, bari mudau maganar tayar da mamata akan misali a wannan bangare, Abdullahi dan Abbas Allah ya kara masu yarda yana cewa: Aas dan wa'il wanda ba musulmi bane yazo wurin manzon Allah s.a.w da wani kashi tsoho wanda ya canza kamannin sa sai ya karya shi yace: ya Muhammad yanzu Allah zai tayar da wannan bayan ya kagargaje? Sai manzon Allah s.aw yace masa: "eh Allah zai

tayarda wannan zai kasha ka sannan ya tayar dakai ya kuma sanya ka cikin wutan jahannama" sai Abdullahi dan Abbas yace sai Allah yasaukar da aya cewa: "yanzu shin mutum baiga cewa ba mu muka halicce sa daga gudan jinni sai gashi ya zama mai jayayya mabayyani* yana buga mana misali bayan ya manta halittarsa cewa wanene zai tayar da kasha bayan ya dagargaje* kace wanda ya samar dashi da farko bayan bashi shine zai tayar dashi kuma ya sance masala dukkanin wani halitta* shine wanda yasanya maku wuta daga bishiya koriya sai gashi kuna kunna wuta daga gareshi* yanzu shin bashi bane wanda ya halicci sama da kassai sannan kuma yanada cikakken ikon halittan wasun irinsu, hakika shine ya halicce su sannan kuma ya kasance me halitta masani" (Hakim ne ya rawaito hadisin kuma yace wannan hadisi ne ingantacce akan sharadin muhari da muslim amma basu rawaito shi ba).

Irin wanan salo na amfani da hujjoji na hankali masu saukin fahimta ga abokin Magana wanda babu wata kofar shakka acikinta ga duk wani me hankali me neman gaskiya yana tabbatar masa dacewa lallai wannan addinine na gaskiya wanda ya dace abishi, itace take da nasara a karshe, Allah madaukaki yana cewa cikin labarin annabi Ibrahim na muhawaransa da sarki Namrud dan Kan'an……:" shin baka ga wanda yake jayayya da Annabi Ibrahim ba cikin al'amarin ubangijin sa domin Allah yabashi mulki lokacin da Ibrahim yace masa Ubangijina shine yake rayawa ya kuma kashe shima sai yace nima ina rayawa na kuma kashe, sai Ibrahim yace masa Allah na fito da rana daga mahudar ta kai kuma idan ka isa ka fito da ita daga mafadarta nan take kafiri ya dimauce, Allah baya shiryar da mutanen da suka zama azzalumai (258)" suratul bakara ayata 258.

4- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi, shine raba jiha da yayi da salo na zagi da izgilanci da

jarraha mutane da kuddani wasu irin salo wanda zasu ingiza mutane dacin mutuncin su, Allah madaukaki yana cewa: " kace ma bayina su rika fadin dadadan maganu, lallai shaidan yana masu zuga kuma shaidan yakasance makiyi ga dan adam bayyananne (53)" suratul isra'I ayata 53.

5- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine yin amfani da salo na na soyayya da dadadan maganganu da tausayi ga mutanen da ake kiran su zuwa ga musulunci tayadda za'a kirasu da salo me sauki wanda zayyi tasiri ga zukatan su wurin amsar da'awa, Allah madaukaki yana cewa: "yaku ma'abota littafi me yasa kuke jayayya da Ibrahim alhali ba'a saukar da attaura ba da injla sai a bayan sa, shin bazaku hankalta ba".

6- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine tausasa Magana da barin amfani da kalamai masu zafi wurin kira zuwa gareshi, Allah madaukaki yana cewa Annabi Musa da dan uwan sa Harun lokacin daya aikesu zuwa ga fir'auna su kirashi zuwa ga muslunci wanda wannan fir'aunan shine mutumin dayayi ikirarin allantaka sannan kuma ya kira mutane zuwa ga bautan sa,: " ku tafi zuwa ga fir'auna lallai yayi dagawa * ku fada masa Magana mai sauki da taushi la'alla zai tuna ko kuma yaji tsoron Allah".

7- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine yayi umurni da arika bayyanar wa mutane da dalilai a fili lokacin muhara dasu da kuma basu damar fadin abunda suke dashi dan tattauna wa dasu, Allah madaukaki yana cewa: "kace masu kuna ganin wannan abubuwan da kuke bautawa koma bayan Allah to ku nuna mun abunda suka halitta a doron kasa ko suna da hannu ne wurin halittar sammai, ku zo mun da wani littafi a gabanin wannnan ko kuma wani dalili akan haka na ilimi idan kun kasance masu gaskiya".

8- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine yayi kira ga mabiyansu da su rika amfani da wani manufa wurin muhara da mutane wacce zata hada kansu da

Kalmar su akarkashin tafarkin ubangiji da kuma nesantasu daga rarrabuwar kawuna, da kuma son alheri ga kowa, Allah madaukaki yana cewa: "kace yaku ma'abota littafi kuzo zuwa ga wata kalma a tsakanin mu cewa bazamu bautawa kowa ba sai Allah sannan kuma bazamu masa tarayya ba da komai cikin bauta kuma wasun mu bazasu rike wasunsu ba abun bauta koma bayan Allah, idan sun juya bayansu to kuce ku shaida lallai mu musulmai ne (64)"[32]

9- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine bude kofar da yayi na shiga cikin sa da hadewa da mabiyansa ba tare da wani kunci ba ko kuma wajabta wani aiki wanda baza'a iya ba ko kuma daura wasu ayyuka na daban na addini ga wani bangare na daban ga wasu mutane na daban saboda kasancewar sa addini ne me alakar kai tsaye tsakanin Allah da bayin sa babu wani mashamaki me shiga tsakiya a tsakanin su, kalmomi ne masu saukin furtawa wanda suka kunshi ma'ana masu girma wanda duk me so da niyyar shiga musulunci zai furta su watan furta kalman shahada cewa (nashaida babu abun bautawa da gaskiya bisa cancanta sai Allah sannan kuma nashai da annabi Muhammad bawansa ne kuma manzon sa) wannan kalmomi guda biyu sune mukullin shiga musulunci duk wanda ya fadesu to ya bar dukkanin wani addinin da ba musulunci ba da kudurce duk wani abu wanda ya sabama musulunci nan take ya zama daya da musulmai yanada duk abunda suke dashi na hakkoki da abunda ya wajaba agaresu na aiki.

10- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine cewa duk wanda ya shiga musulunci wanda da ba musulmi bane ya gafarta masa zunuban sa baki dayansu wanda ya aikata kafin musuluntar sa, Allah madaukaki yana cwa:" kace ma wadanda suka kafurta in sun hanu suka bar kafurci to za'a gafarta musu abunda ya gabata na laifuffukan su", kuma

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[32] Suratu al'imran ayata 64

manzan Allah s.a.w yana cewa: " musulunci yana shafe dukkanin abunda mutum ya aikata gabanin sa sannan kuma tuba daga zunubi yana shafe dukkanin abunda ya gudana gabanin sa" **Imamu Ahmad ne ya rawaito hadisin kuma sahihi ne**

11- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine cewa duk mutumin daya shiga musulunci Allah zai mayar masa da ayyukansa na zunubi su koma ayyukan lada wanda ya aikatasu gabanin musuluntar sa, Hakin dan Hizam Allah yakara masa yarda yace: nace ya manzon Allah: shin ayyukan dana aikata a gabanin musulunta ta na sadaka da bauta da sada zumunta inada lada akansu? Sai manzon Allah s.a.w yace: " ka musulunta akan abunda ka aikata gabanin sa na alherai" buhari ne ya rawaito hadisin.

12- Daga cikin saukin musulunci ta bangaren kira zuwa gareshi shine duk mutumin daya shige sa wanda yake bin wani addini wanda ya gabata za'a bashi lada biyu ladan wancan addinin da yayi imani dashi da kum aladan imanin da yayi da manzon Allah s.a.w, Allah madaukaki yace: " wanda muka basu littafi a gabanin sa suna masu imani dashi (52) idan ana karanta masu shi sai suce munyi imani dashi lallai shi gaskiya ne daga ubangijin mu, lallai mun kasance musulmai gabanin sa (53) wa'innan sune wanda za'aba lada sau biyu na hakurin da sukayi sannan kuma za'a sakanya masu munanan ayyukan su da ayyukan lada sannan kuma sun kasance masu ciyarwa daga arzikin da muka basu (54)"[33].

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[33] Suratul kasas ayata 52-54

Saukin musulunci wurin mu'amala da mutanen da ba musulmai ba:

gabanin fara Magana a wannan fage bari mu kafa hujja da maganan wani bature wanda ba musulmi ba me suna Liwis Yung domin ta zaman mana shinfida wurin bude wannan babi na saukin musulunci ta bangaren mu'amala da mutanen da ba musulmai ba, wannan mutumi yana cewa: lallai abubuwa dayawa na kasashen turawa daga ci gaban musulunci suka koyo shi daga cikinsa akwai halin larabawa na sauki da rangwame[34]

1- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta dukkanin mu'amala ta bangaren kudi dasu na hudar kasuwanci da kamfanoni a karkashin dokoki da sharudda na musulunci wanda ya kunshi rashin cutarwa da kiyaye hakki wanda hakan ya samu ne ta hanyar kasancewar yarda tsakanin masu kasuwanci da sanin abunda zasuyi kasuwanci akansa da sharuddan sa, an karbo hadisi daga Aisha Allah ya kara mata yarda cewa: Annabi s.a.w ya siya abinci agun wani bayahude akan zai biyashi kudin wani lokaci sannan ya bashi jinginar rigar yakinsa akan haka" buhari ne ya rawaito hadisin.

Musulunci be haramta wannan hulda ba sai dai huldan daya kasance akwai cutarwa acikinsa da zalumci na riba ko kuma caca, wannan nau'I na kasuwanci haramun ne ga musulmai suma su rikayin sa a tsakanin su, Allah madaukai yana cewa: " yaku wanda sukayi imani kada ku rika cin riba a tsakanin ku ninki baninki kuji tsoron Allah tabbas zaku rabauta (130)" suratu al'imran ayata 130.

[34] Duba cikin al'arab wa urubba, shafi na 10, naklan an kalu anil islam, shafi na 327

Sannan Allah madaukaki ya kara cewa: " yaku wanda sukayi imani lallai giya da caca da rantsuwa da gumaka datti ne daga cikin aikin shedan ku nisance su tabbas zaku rabauta (90) shaidan yanason ya sanya kiyayya ne da gaba a tsakaninku ta hanyar shan giya da caca ya kuma hanaku ambaton Allah da sallah dasu, shin ko kun hanu daga garesu? (91)"[35].

2- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine halaccin yin salla cikin wuraren ibadun su, an rawaito cewa Abu musa yayi salla cikin coci a garin dimashk wanda ake kira da suna cocin Nahya. Hadisin yazo ne cikin littafin musannaf na abi shaibah.

Amma an kyamaci aikata hakan idan akwai hotuna da gumaka a cikin cocin idan mutum bai samu wani wuri ba sai nan din.

3- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine halaccin shigan wanda ba musulmai ba cikin masallatan musulmai idan ya kasance da laluran hakan ko kuma dan wata maslaha amma banda masallacin ka'aba na garin makka, manzon Allah ya kasance ya amshi tawagar baki wand aba musulmai ba cikin masallacin san a madina sannan kuma bai hanasu shiga ba, ya taba daure samama dan Assal acikin masallacin madina kafin ya musulunta Allah ya kara masa yarda.

4- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta zuwa duba mara lafiyan su da kuma yi masa addu'an samun lafiya, an karbo hadisi daga Anas dan malik Allah ya kara masu yarda yace: wani yaron bayahude wanda yake yima manzon Allah s.a.w hidima yayi rashin lafiya sai manzon Allah s.a.w yaje gaishe shi ya zauna kusa da kansa yace masa: " ka musulunta" sai yaron nan ya kalli mahaifin sa yana kusa dashi a lokacin sai mahaifin nasa yace masa: kayima baban Kasim s.a.w biyayya

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Suratul ma'ida ayata 90-91[35]

sai manzon Allah ya fito daga wurin yaron bayan ya masa biyayya ya musulunta ya rasu yana cewa: " godiya ya tabbata ga Allah wanda ya tsamar dashi daga wuta" buhari ne ya rawaito hadisin.

5- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine halaccin masu jaje idan wani dan uwansu ya mutu, an karbo hadisi daga Abi huraira cewa manzon Allah s.a.w yace: " ya nemi izinin ubangiji na dana nemawa mahaifiya ta gafara sai be mun izinin haka ba, sai na nemi izinin sa dana rika ziyartar kabarinta sai yamun izinin hakan" muslim ne ya rawaito hadisin.

6- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya hallata basu sadaka da masu kyauta idan dai ba wanda ake yaki dasu bane, ga Abdullahi dan Amr nan wanda matansa suka yanka masa akuya na tarbansa daga tafiya daya zo sai yace ku kaima makwabci na bayahude kautan sa domin naji manzon Allah s.a.w yana cewa: " mala'ika Jibrilu be gushe ba yana mun wasiyya da kyautata ma makwabci har saida nayi zaton za'a bashi gado"[36]. Buhari da muslim ne suka rawaito hadisin.

Al'amarin ya ma wuce kyauta dan ya halatta bayar da zakkah ga mutanen da ake lallashin su daga cikin kafirai wanda wannan zakka hakki ce ta mabukata cikin musulmai matukan an tabbatar da wata maslaha cikin basu wannan zakka ko kuma dan kare wata cutarwa daga garesu ko kuma zai shigar dasu musulunci ko kuma kare musuluncin daga garesu, Allah madaukaki yana cewa: " lallai ita zakka an aba fakirai ne da miskinai da ma'aikatan da suke tattara ta da mutanen da ake lallashin zukatansu da bawanda zai yanci kansa dashi da mutumin daya yayi alkawarin biyan kudi domin raba rigima kuma yazo be samu ba da masu jihadi dan daukaka Kalmar

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[36] Tirmizi, mujalladi na 4, shafi na 333, lambar hadisi na 1943

Allah da matafiyi, wajibace daga Allah kuma Allah ya kasance masani kuma me hikima (60)" suratul taubah ayata 60.

An karbo daga Umar dan Abdul aziz cewa: ya isa zuwa gareni cewa Umar dan kaddab yaga wani mutum cikin mutanen da akayi alkawarin zaman lafiya dasu yane neman taimako a kofar musulmai sai yace: ina adalci akan wanda kake amsar fansa a wurin sa matukar yana cikin kuruciyar sa sannan kuma yau mu wulakantashi, sai yayimumurni da abashi abinci cikin baitil mali. [duba cikin littafin alkashfu wal bayan] annaisaburi sannan kuma (Abu Ubaid ibn Zanjuwiyya sun rawaito shi)

7- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta sadar da zumunta tsakanin musulmi da yan uwansa wand aba musulmai ba, an karbo hadisi daga Asma'u diyar Abubakar allah ya kara masu yarda cewa mahaifiyarta tazo wurinta tana mushrika a zamanin manzon Allah s.a.w sai ta tambayi manzon Allah s.a.w cewa mahaifiyar ta tazo tanason na rika ziyartan ta zan iya ziyartan nata? Sai yace eh ki rika ziyartan ta" buhari ne ya rawaito hadisin.

8- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta cin abinci cikin kwanon su matukar basa amfani dashi wurin girkawa ko kuma wurin cin abincin da aka haramta acikin sa kamar alade ko kuma shan giya a cikin sa, da kuma sanya kayan su matukar badaga abunda aka haramta bane akayi shi kamar zinari da azurfa ko kuma fatan alade da kare wa'innan baya halatta ayi amfani dasu koda kuwa kwano ne ko kayan musulmai ne, saboda hadisin Abi sa'alaba al kushaniy yace: ya manzon Allah mun kasance a kasa ta ma'abota littafi shin zamu iya cin abinci cikin kwanon su? Sai manzon Allah s.a.w yace: " idan kun samu wani kada kuci acikinta, idan kuma baku samu ba to ku wanke shi sai kuci aciki" buhari ne ya rawaito hadisin.

9- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta auren ma'abociya

littafi, kamar yadda ya halatta cin abincin su wanda yake halal, saboda fadin allah madaukaki cewa: " a yau ne nake halatta maku dadadan abubuwa, abincin mutanen da aka basu littafi halal ne agare ku kuma kuma abincin ku halal ne a gare su, kuma mataye daga muminai masu kama kai tsarkakakku daga aikata alfasha da matayen wanda muka basu littafi gabanin ku masu kama kai tsarkakakku daga aikata alfasha halal ne agare ku idan kun basu sadakin su, masu kama kai ba ballagazzu ba masu datti" suratul ma'ida ayata 5.

10- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine tabbatar wa mutumin da ya musulunta da matar sa wanda ya aureta kafin musuluntar sa kamar yadda manzon Allah s.a.w ya aikata ga wanda ya musulunta, ga Gailan nan dan Salimata al sakafiy wanda ya musulunta yanada mataye goma sai annabi s.a.w yace masa: "ka zabi hudu daga cikin su sai ka rabu da sauran shidan" Tirmizi ne ya rawaito hadisin kuma albani ya inganta shi cikin littafin al irwa'i nambar hadisi na 1885.

11- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta cin yankan ma'abota littafi kawai na babbobin ni'ima idan sun ambaci sunan Allah wurin yanka su, Allah madaukaki yana cewa: " kada kuci abunda ba'a ambaci sunan Allah ba a gun yankashi domin hakan fasikanci ne".

12- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya halatta basu mafaka da kuma basu kariya da aminci, Allah madaukaki yana cewa: " idan wani daga cikin mushrikai ya nemi ka bashi mafaka to bashi mafaka domin ya rikajin maganar Allah sannan kabashi kariya da aminci" (suratul taubah ayata 6).

13- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine yin haddi ga duk wanda ya zubar da jinnin wani daga cikin musulmi a garin musulunci bayan masu hakkin jinin an basu zabi akan ko a biyasu diyya

ko kuma ayi masa kisasi sun zabi kisasi, Allah madaukaki yana cewa: " kuma mun rubuta akan su cewa wanda ya kasha akashe shi wanda kuma ya cire ido a cire masa wanda ya yanke hanci shima ayanke masa wanda kuma ya yanke kunne shima ayanke masa wanda ya cire hakori shima acire masa wanda kuma yajima wani rauni shima ajima masa rauni, wanda kuma yayi sadaka da hakan ya yafe to hakan kaffara ce a gareshi" suratul ma'ida ayata 45.

14- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya hana muslumi zagin addinin su ko kuma aibantashi, Allah madaukaki yana cewa: " kada ka zagi abunda suke bautawa koma bayan Allah sai su zagi Allah suma saboda kiyayya da rashin ilimi"[37].

15- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya wajabta ciki masu alkawari idan an dauka dasu, Allah madaukaki yana cewa: " yaku wanda sukayi imani ku rika cika alkawuran ku" suratul ma'ida ayata 1.

Sannan kuma kuma ya wajabta cika masu alkawura da kuma haramta yaudaransu Allah madaukai yana cewa: "ku cika alkawari domin lallai alkawari za'ayi tambaya akansa".

16- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya haramta cin dokiyoyin su da mutuncin su da kuma rayukansu, sannan kuma ya haramta zalumtar su ko kuma toye masu hakki ko kuma munana masu wurin mu'amala, Allah madaukaki yana cewa: " Allah bai hanaku ba ga mutanen da basu yake ku ba kuma basu fitar daku ba daga gidajen ku da kuyi zamantakewa dasu kuma kuyi masu adalci domin lallai Allah yanason mutane masu adalci (8)"[38]

[37] Suratul an'am ayata 108
[38] Suratul mumtahana ayata 8

Manzon Allah s.a.w yana cewa: " ku saurara kuji duk wanda ya zalumci dan amana ko kuma ya tauye masa hakki ko ya sanya shi aikin da bazai iya ba ko ya kwace masa wani abu batare da yardan sa ba to lallai zan yi jayayya dashi agaban Allah ranan alkiyama"[39] albani ya inganta hadisin cikin littafin san a sahihi 445.

Manzon s.a.w ya kara fadi cewa: " duk wanda ya kasha dan amana bazaiji kamshin aljanna ba, anajin kamshin aljanna ne daga tazaran tafiyar shekara arba'in" buhari ne ya rawaito hadisin.

17- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine ya ba mutanen da suke karkashin kula a garin musulmai kariya matukar suna garin musulunci, saboda aikin Umar shugaban muminai kuma halifa na biyu dan kaddab Allah ya kara mashi yarda a lokacin daya ga wani tsoho bayahude yana tambayan mutane sadaka, lokacin dayayi tambaya akansa ya tabbatar masa dacewa yana cikin wanda suke zaune a karkashin kulawar musulmai sai yace: babu adalci ace mun amshi jiziya a gareka lokacin da kake matashi mu wulakanta ka bayan ka tsuba sai ya kama hannun sa zuwa gidan say a bashi abinci da kaya, sa'annan yayi aike zuwa ga baitil malin musulmai dacewa: ku duba zuwa ga wannan mutumi da makamantan sa ku basu abunda zai ishe su su da iyalan su daya daga cikin dukiyar baitil mali saboda Allah madaukaki yana cewa: " ita zakka ana bayar da ita ne ga fakirai da miskinai" su kuma fakirai sune mabukata cikin musulmai su kuma miskinai sune mabukata cikin ma'abota littafi[40].

18- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine umurni da yin afuwa da yafiya ga makiya a halin da ka samu iko akan su saboda

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Sunan abu dawud, mujalladi na 3, shafi na 170, lambar hadisi na 3052 [39]

[40] Al kharaj li abi yusuf 126

lallashin zuciyarsu da bayyanar da tausayi da yafiya na musulunci da cewa lallai shi addini ne na rahama da soyayya, ba addini bane na neman daman domin azabtar wa ko kuma daukan fans aba da zalumci, Allah madaukaki yana cewa ga annabinsa: " saboda aikinsu na saba alkawari yasa muka la'ancesu kuma muka sanya zukatansu suka bushe, suna caccanza kalmomi daga ma'anonin su sannan sun mance da rabon da muka tunatar dasu dashi bazaka gushe ba kana ganin ha'inci daga garesu ba sai yan kadan daga cikin su, ka yafe masu kuma ka kyautata masu domin Allah yana son masu kyautatawa (13)" suratul ma'ida ayata 13

Sannan Allah ya kara cewa: " sau dayawa mafiya yawan mutanen da muka basu littafi suna fatan su mayar daku kafirai bayan imanin ku saboda hassada bayan gaskiya ya bayyanan masu, ku masu afuwa kuma ku kyautata har Allah yazo da al'amarin sa, lallai Allah ya kasance me iko ne akan komai (109)" suratul bakara ayata 109.

Allah kuma ya kara fadin cewa: " kacema wanda sukayi imani su rika yafema wanda basu fatan ganin ranan haduwa da Allah domin sakawa kowa da abunda ya aikata (14)" suratul jasiya ayata 14.

19- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine yin umurni da yin amfani da Maganganu masu dadi wurin kiransu zuwa ga muslunci da kuma bude kofar nuna masu kwadayi da tunatar dasu gafarar Allah akansu da kuma rashi yanke masu kauna daga rahamar Allah da gafarar sa, Allah madaukaki yana cewa: " kace ma wanda suka kafurta idan suka daina abunda sukeyi za'a gafarta masu zunuban da suka aikata a baya amma kuma idan suka dawo suka ci gaba to hakika tafarkin mutanen farko ya shude (38)" suratul anfal ayata 38.

20- Daga cikin saukin musulunci ta bangaren hurda da mutanen da ba musulmai ba shine yasanya son alheri ga mutane ya zama alaman imanin mutum saobda kasancewar musulunci addini ne na zaman lafiya da soyayya, manzon Allah s.a.w yana cewa: " ya Abu huraira ka kasance me Kankan dakai zaka zama wanda yafi mutane bauta, ka kuma zama me kana'a zaka kasance wanda yafi mutane godiya, ka kuma rika soma mutane abunda kake soma kanka zaka kasance mumini, ka kuma zama me kyautatawa makwabtan ka zaka kasance musulmi, ka kuma takaita dariyan ka domin yawaita dariya yana kasha zuciya" (hadisi ne sahihi) cikin littafin sahihul jami'i 4580.

Saukin musulunci ta bangaren Ibadu:

Lallai dukkanin ibadu na musulunci wanda suke wajibai da nafila an gina su ne akan sauki da rangwame kuma da hakan yana cikin abunda Allah ya kebance addinin musulunci dashi, saboda kowani musulmi ikon aikatashi gwargwadon halinsa ta yadda zai samu dadin da ake samu na aikata ibadu domin kada a hana masa jin dadin kebanta da Allah da samun natsuwa da jin dadi wurin riko da aikata ibadu, Allah madaukaki yana cewa: " wanda sukayi imani kuma zukatansu suka natsu da ambaton Allah, ku sani da ambatun Allah ne zukata ke samun natsuwa (28)" suratu ra'ad ayata 28.

Ba'a daurawa bawa ba aikin da bazai iyaba cikin musulunci, manzon Allah s.a.w yana cewa: "ku rika aikata abunda zaku iya saboda Allah baya kosawa har sai kun kosa" buhari ne ya rawaito hadisin.

1- Daga cikin saukin musulunci kasancewar dukkanin umurnin sa da ibadunsa sunzo ne dai dai da fidiran da ikon dan adam wanda bata daura masa abunda bazai iya ba, sannan kuma bata umurce shu ba da aikata abunda yaci karo da fidarar sa ba, musulunci baya tabbatar da mutum da ya doge akan aikin da bazai iyaba koda kuwa hakan bautan Allah ne, an karbo hadisi daga Anas dan Malik Allah ya kara masa yarda cewa annabi s.a.w yaga wani tsoho yana tafiya daddafe tsakanin yaransa sai yace: "meya same shi?" sai sukace yayi bauko ne na tafiya sai manzon Allah s.a.w yae: " lallai Allah ya wadatu daga azabtar da irin wannan rai". Sai ya umurcesa daya hau abun hawa ya tafi. Buhari ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta bangaren ibadu shi ne cewa lallai Allah madaukaki yana rubuta ma musulmi lada a halin uzuri na rashin lafiya ko kuma tafiya da makamantan su irin ladar da yake samu in yayi aikin kwarai lokacin yana da

lafiya kuma mazauni ba matafiyi ba, Annabi (SAW) yana cewa:" idan bawa yayi rashin lafiya ko kuma yayi tafi za'a rubuta masa ladsa kamar irin ladan da yake samu in yayi aiki yana me lafiya kuma ba'a halin tafiya ba" Buhari ne ya ruwaito hadisin.

Daga cikin saukin musulunci ta bangaren ibadu shine sanya sauki wanda ya dace musulmi yayi amfani dashi domin samun lada daga Allah, saboda fadin manzon Allah s.a.w cewa: " lallai Allah yanason arika amfani da saukin da yayi cikin ibadu kamar yadda yakeson ayi masa bauta kamar yadda ya wajabta" sahihul jami'u:1885, da littafin al irwa'i: 564.

3- Daga cikin saukin musulunci ta bangaren ibadu shine umurnun sa da ibadun sa da rukununin sa suna raguwa ko kuma suna fadi baki daya a cikin wasu yanayi.

Saukin musulunci ta bangaren tsarki:

Lallai tsarki a musulunci wajiba ce wacce sai da ita dayawa daga cikin wasu ibadu suke inganta, duba da cewa ruwa yana cikin abunda musulmi ke bukata wurin yin tsarki dashi dan yin salloli biyar cikin dare da rana da sauran sallolin nafila da wankan janaba da wanka domin wasu abubuwa dayawa wanda suka shafi addini kamar sallar jumma'a da sallar idin guda biyu, saboda haka lallai tsanantawa cikin tsarki zai haifar da kunci me yawa da sanya rai ta gaji daga aikin ibada kanta bama maganar tsarkin ba, daga cikin misali na saukin musulunci ta bangaren tsarki kamar haka:

1- Daga cikin saukin musulunci ta bangaren tsarki shine sanya ruwa ya kasance me tsarki a asalinsa makutar kalansa ko warin sa ko dandanonsa be canza ba saboda bawa kada yafada cikin kunci da tsanani, manzon Allah s.a.w yace: " lallai ruwa babu wani abunda yake batashi".

2- Daga cikin saukin musulunci ta bangaren tsarki shine sanya sauran ruwan da dabbobi basu tsarki sukasha suka rage ya zama me tsarki wanda ya halatta musulmi yasha dayin tsarki dashi, an karbo hadisi daga kabashatu yar ka'ab dan malik takasance matar dan abi katada cewa abu katada ya shigo wurinta sai ta bashi ruwan alola sai ga mage nan tazo ta neman ruwan sha sai abu katada ya mika mata kwaryan ruwan tasha, sai kabashatu tace: sai natsaya ina kallonsa dayaga ina kallon sa sai yacemun kina mamaki ne yake yar dan uwana? Sai nace: eh sai yace: lallai manzon Allah s.a.w yace:' mage ba najasa bace ta kasance dabbace wacce take rayuwa a tsakaninku" sahihu abi dawud.

3- Daga cikin saukin musulunci ta bangaren tsarki shine ya halattama mara lafiya ko kuma wanda be samu ruwa ba ko wanda bazai iya tabashi ba ko kuma sauran ruwan daya rage masa bazai isheshi shaba ba kuma yayi alula dashi dayayi

taimama, an halatta masa yin taimama ne da kasa saboda sauki daga Allah ya zama amadadin ruwa, Allah madaukaki yana cewa: " idan kun kasance marasa lahiya ko kuma matafiya ko kuma kunyi bayan gida ko kun kusanci matayen sai baku samu ruwa ba to kuyi taimama da kasa me tsarki, ku shafi kuskokin ku da hannayen ku da ita, Allah baya son ya sanya maku wani kunci cikin addini sai dai yanason ya tsarkake ku ne sannan kuma ya cika maku ni'imar sa agareku koda zaku gode masa".

4- Daga cikin saukin musulunci ta bangaren tsarki shine ya halatta shafa akan kuffi (safan kafa) amma hakan yanada sharudda, da kuma shafa akan rawani da karan da ake daure karaya dashi ko kyalle ba tare da ancire su ba, saboda kada musulmi ya shiga kunci wurin ciresu musamman ma lokacin tsananin sanyi, an karbo hadisi daga jafar dan Amru dan Umayya aldamriy daga babansa yace naga manzon Allah s.a.w yayi alola yayi shafa akan safan kafarsa da kuma rawanin sa" muslim ne da abu dawu suka rawaito hadisin.

Hakika musulunci ya kausasa da tsawatarwa kan tsanantawa mutane da sanya su cikin kunci da kuma rashin tausaya masu, Jabir yana cewa: mun fita wata tafiya sai dutse ya fada kan wani mutum acikin su yaji masa rauni daya kwanta sai yayi mafarkin jima'i sai ya tambayi mutanen da suke tare dashi cewa: baku sama mun wani sauki ba wanda bazanyi amfani da ruwa ba, sai sukace masa: bamu da wani sauki da muka sama maka matukar zaka iya taba ruwa!!! Sai ya taba ruwa yawanke ciwon da ruwa ya mutu saboda hakan, bayan mun dawo wurin manzon Allah s.a.w sai aka bashi labarin abunda yafaru sai yace: " sun kasha shi Allah ya masu abunda suka masa, dan me yasa bazasuyi tambaya ba akan abunda basu sani ba, domin kuwa maganin jahilcii yana cikin tambaya ne, taimama ya isar masa ko kuma yasa abu ya rufe cewon sai ya shafi saman abun daya rufe cikin dashi ya wanke sauran jikin sa da ruwa" abu

dawud ne ya rawaito hadisin kuma sahihi ne cikin sahihul jami'u: 4363.

5- Daga cikin saukin musulunci ta bangaren tsarki shine yasanya kasa ya zama me tsarki a asalinsa saboda musulmi ya samu daman yin ibadursa cikin ko wani wuri adoron kasa banda kabari kawai da bayi matukar wurin najasa be bayyana ba akansa, musulunci be kebance salloli a wani wuri ban a daban kamar wurin ibada da da kasuwa saboda kada musulmi ya fada cikin kunci da tsanani wurin aiwatar da ibadunsa, saboda ffadin manzon Allah s.a.w cewa: " an sanyamun kasa ta zama me tsarki da masallaci, duk wanda sallah ya riskeshi cikinku yayita a ko ina yake" buhari da muslim ne suka rawaito hadisin.

6- Daga cikin saukin musulunci ta bangaren tsarki shine cewa duk lokacin da aka samu najasa a wuri babu tsanantawa kai ko kunci wurin tsarkake shi kamar yadda bayanin haka yazo cikin hadisn wani mutumin kauye wanda yazo masallaci ya tsaya yayi fitsari acikin sai mutane suka masa ca, sai manzon Allah s.a.w yace masu:" ku kyaleshi yagama sai ku zuba bokitin ruwa akan fitsarin nasa, ku sani addinin ku yazo ne dan ya saukake abubuwa ba tsanantawa ba" buhari ne ya rawaito hadisin.

7- Daga cikin saukin musulunci ta bangaren tsarki shine sanya fitsari da bayan gida da jinin dabbobin da ake cin naman su matukan dai ba jinni ba me tsartuwa ya zama me tsarki baya bata tufafi da wuri sai wurin da ake daure rakuma kawai, an karbo hadisi daga Jabir dan samurata cewa wani mutum ya tambayi manzon Allah s.a.w cewa zanyi alwala idan naci naman rakumi? Sai yace: idan kaso zaka iya yin alwala idan kuma kaso bazaka yi ba" sai yace: to zan iyayin salla a wurin da ake daure awakai? Sai yace: "eh zaka iya" sai yace: zan iyayin salla a wurin da ake daure rakumi? Sai yace: " a'a bazaka iya ba" muslim ne ya rawaito hadisin.

Saukin musulunci ta bangaren (Sallah):

Daga cikin wajabta sallah shine ta zama wata sila tsakanin Allah da bawansa wanda musulmi yake kebanta cikinta domin munajati da ubangijin sa da Kankan dakai zuwa gareshi, duk lokacin da musulmi yayi nisa cikin shagaltuwa da abubuwan duniya sannan imanin dake zuciyar sa ta fara rauni da zaran ladani ya kira sallah sai kaga wannan ma'aunin imanin nasa ya karu to da hakane zai kasance yanada sila tsakanin sa da ubangijin sa cikin lokutan sa baki daya saboda salloli biyar na ko wani rana wanda musulmai suke yinta a masallatai sai dai idan mutum nada uziri, sai su rika sanin halin junan sa da kuma karama junansu tsoron Allah da Karin soyayya a tsakanin su da hakin kai, da sallane ake mantawa da dukkanin banbance banbance na al'umma saboda haduwan da musulmai sukeyi a masallatai suna gogayya da junan su da bin liman daya masu kudin su da talakawan su, yaransu da manyan su, me mukamin cikin su da wanda bashi da komai duk daya suke babu wani banbanci wurin Kankan dakai ga Allah da tsayawa a gabansa zuna masu kallon alkibila daya dayin aiki irin daya a tare, sallah tana cikin manya manyan ginshikin addinin muslunci bayan furta Kalmar shahada guda biyu, an karbo hadisi daga Anas dan Malik Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " lallai farkon abunda za'a fara yima bawa hisabi dashi ranan kiyama shine sallar sa idan tayi kyau to sauran ayyukansa zasu karbu idan kuma batayi kyau ba sauran ayyukan sa bazasu karbu ba" Imamu Ahmad da ibn majjah ne suka rawaito hadisin sannan kuma albani ya ingantashi.

Saboda ganin cewa sallah tana maimaituwa a wuni kullum sau biyar sai ya kasance sauki da rangwame acikin ta a bayyane yake don musulmi ya iya yinta yana me nishadi dajin dadi a ransa ba cikin kunci ba da damuwa ko takura, zamu

kawo wasu daga cikin saukin muslunci ta bangaren sallah Kamar haka:

1- Daga cikin saukin musulunci ta bangaren sallah shine musulmi zai yita ne gwargwadon halin sa yadda zai iya daga cikin ginshikinta shine yinta a tsaye idan mutum zai iya tsayuwan amma idan bazai iya yinta a tsaye ba sai yayita a zaune ko bazai iyayin ta ba a zaune sai yayita a kwance idan hakan yaci tura sai yayita da ishara, manzon Allah s.a.w yana cewa: "kayi salla a tsaye idan bazaka iya ba kayita a kishingide" buhari ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta bangaren sallah shine ya sanya yanayinta mabanbanta da dama gwargwadon yanayin da musulmi ke ciki na tsoro ne ko kuma aminci, Allah madaukaki yana cewa: " ku kiyaye salloli biyar da kuma sallar tsakiya sannan ku tsaya kuna masu mika wuya ga Allah (238) idan kuna cikin halin tsoro to kuyita a tsaye kuna tafiya ko akan abin hawan ku".

3- Daga cikin saukin musulunci ta bangaren sallah shine ya halatta rage salla me raka'a hudu zuwa biyu da kuma hadasu ayisu a lokacin daya daga cikinsu ga matafiyi, ko yayi su a farkon lokacin nafarko ko kuma yayisu a lokacin ta biyun ya danganta da wanda yaga zai dace, an karbo hadisi daga Ya'ala dan Umayya yace: yacema Umar dan Kaddab: fadin Allah cewa " babu laifi agareku da kuyi yanke sallah (kasaru) idan kunji tsoro kada kafirai su far maku" (suratun nisa'I ayata 101) to yanzu mun samu zaman lafiya babu wannan tsoron a tattare da mutane, sai Umar yace: nima nayi irin wannan tunani da mamakin haka sai na tambayi manzon Allah s.a.w akan haka sai yacemun: " wata irin kyuta ce Allah yayi maku saboda haka ku amshi wannan kyuta" muslim ne ya rawaito hadisin.

4- Daga cikin saukin musulunci ta bangaren sallah shine ya halatta hadawa salloli biyu ayita a lokaci daya ga mara lafiya ko kuma saboda lalura na ruwa ko matsanancin sanyi ko kuma

me uziri ko be kasance a halin tafiya ba, an karbo hadisi daga Ibn Abbas yace: manzon Allah s.a.w ya hada mana sallar azahar da la'asar da magriba da isha'I acikin garin madina ba tare da wani tsoro ba ko halin tafiya, sai Abu Zubair yace: ya tambayi Sa'id cewa me yasa manzon Allah s.a.w ya aikat haka? Sai yace: nima na tambayi Ibn Abbas haka kamar yadda ka tambayeni sai yace mun: manzon Allah bayason ya kuntatama wani ne cikinal'umman sa" muslim ne ya rawaito hadisin.

5- Daga cikin saukin musulunci ta bangaren sallah shine ya yalwata cikin al'amuran lokutan sallah be takaita ba domin kada musulmi ya fada cikin kunci, an karbo hadisi daga Jabir dan Abdullahi yace: mala'ika Jibril yazo ma manzon Allah s.a.w lokacin da rana tadan karkata tabar tsakiyar sama sai yace masa: " tashi ya Muhammad kayi sallar azahar idan rana ta karkata daga tsakiyar sama daga nan har zuwa loakacin da inuwar mutum zayyi dai dai dashi sannan ya kara dawo masa yace: "tashi ya Muhammad kayi sallar la'asar haka har zuwa faduwar rana bayan ta fadi ta bace sai ya kara zuwa masa yace: " tashi ya Muhammad kayi sallar magriba haka har zuwa lokacin da shafaki ya bace sai yakara ce masa: " tashi ya Muhammad kayi sallar isha'i sa'annan yazo masa lokacin da alfijir ya fito yace masa: " ya Muhammad tashi kayi sallar asuba" washe gari kuma sai yazo masa bayan inuwar mutum yayi dai dai dashi yace masa: " tashi ya Muhammad kayi sallar azahar" haka har zuwa lokacin da inuwar mutum ta nunka shi sau biyu sai yazo masa yace: " tashi ya Muhammad kayi sallar la'asar" sa'annan yazo masa lokacin magriba bayan rana ya fadi kamar jiya yace masa: " kayi kayi sallar magriba sa'annan yazo masa bayan daya bisa ukun dare ya wuce yace masa: " tashi kayi isha'i, sa'annan ya zo masa da asuba bayan alfijir ya fito sosai gari yayi haske sai yace masa: " tashi kayi sallar asuba" sai yace masa bayan haka: " sallah tsakanin wannan lokuta dukanin su" Nasa'i ne ya rawaito hadisin da tirmizi cikin littafin san a sahihi (150).

6- Daga cikin saukin musulunci ta bangaren sallah shine idan musulmi yayi mantuwa yayi kari acikin sallah ko kuma yayi ragi baya sake sallar baki dayan ta sai yayi sujjada na rabkannuwa saboda sauki da rangwame a gareshi da kuma kunyarwa da kaskantar da shedan saboda ya kasance me son lallatawa musulmi Ibadan su da bata yardan Allah a garesu, an karbo hadisi daga Abi Sa'id al kudri Allah kara masa yarda yace: manzon Allah s.a.w yace idan dayan ku yayi kokwanto cikin sallar sa besan raka'a uku yayi ba ko hudu to ya wurgar da wannan kokwanton nasa sai ya gina sallar sa akan abunda yake da tabbas sannan idan ya gama sai yayi sujjada biyu kafin yayi sallama, idan raka'a biyar yayi to wannan sujjada biyun dayayi sais u mayar masa sallar sa shafa'i watan raka'a shida kenan idan kuma wannan raka'ar daya kara itace cikin raka'arsa ta hudu a zahiri to hakan ya kasance kuzartawa ce da kunyatarwa ga shedan " muslim ne ya rawaito hadisin.

7- Daga cikin saukin musulunci ta bangaren sallah shine idan musulmi besan ina ne alkibla ba sannan kuma ya rasa wanda ze tambaya ya nuna mashi alkibla sai yayi kokarin kansa wurin gano alkibla yayi sallar sa, Allah madaukaki yana cewa: " mahudan rana da mafadarta duk na Allah ne, duk inda kuka kalla to kuyi sallar ku, lallai Allah ya kasance yalwatacce kuma masani (115)" suratul bakara ayata 115.

8- Daga cikin saukin musulunci ta bangaren sallah shine ya hana limami ya rika tsawaitama mutane sallar jam'i, an karbo hadisi daga abu huraira Allah yakara masa yarda yace lallai manzon Allah s.a.w yace:" idan kayanku yana jan mutane salla to ya gajarta domin acikin su akwai me rauni da mara lafiya da kuma me yawancin shekaru, amma idan yana sallah shi kadai ya tsawaita yadda yaso" buhari ne ya rawaito hadisin.

Saukin musulunci ta bangaren ibadar (zakkah):

Daga cikin hikiman wajabta zakkah shine yanke talauci ga talaka cikin al'umma da kuma magance haduran sa na sace-sace ko kisa ko kuma kwace ga hakkokin mutane da mutuncin su, da kuma yarar da ruhi na taimakekeniya tsakanin al'ummar musulmai ta hanyar tushema mabukata bukatar su da wanda ake binsu bashi daga cikin talakawa da miskinai da kuma azurta su daga barin kaskancin roko, daga cikin saukin musulunci ta bangaren zakkah Kaman haka:

1- Daga cikin saukin musulunci ta bangaren zakkah shine ana karbanta ne daga cikin matsakaicin dukiyan mutane ba'a karbanta daga cikin dokiyar da sukafi so ko kuma mafi daraja a wurin su, acikin hadisin mu'azu Allah yakara masa yarda wanda ya gabata manzon Allah s.a.w yace masa: " ka shedinka da ta ba mafi darajan dukiyoyin mutane" buhari ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta bangaren zakkah shine kwatankwacin abunda ake karba na zakka cikin dukiyan musulmi dan kadan ne idan aka kwatantasu da yawan kudin sa wanda zakka ta wajaba acikin sa, sannan kuma bata wajaba akan mutum har sai wannan dukiya nashi yakai shekara na musulunci yana habaka ko kuma be ragu ba daga yawan da ya wajaba a fitar da zakkah aciki, manzon Allah s.a.w yana cewa: " babu komai akanka idan kanada zinari har sai yakai dinari ashirin da biyar, idan kanada dinari ashirin da biyar na zinari sannan kuma yakai shekara a haka ko ya karu akan haka to zaka fitar da rabin dinari a cikin ashirin da biyar din, duk abunda ya karu akan haka to yana cikin lissafin zakkar da ka fitar, babu komai kan kudi na zakka har sai yakai shekara tana yadda take ko kuma ta habaka tafi haka" hadisi ne ingantacce, Imamu Ahmad da abu dawud ne suka rawaito hadisin.

3- Daga cikin saukin musulunci ta bangaren zakkah shine musulunci yayi la'akari da yadda ake shayar da gona wurin fitar da zakkar amfaninta, ta yadda ya wajabta daya bisa goma ga wanda ruwan saman Allah ya shayar masa da shukan sa, sannan kuma ya wajabta rabin daya bisa goma ga wanda yayi amfani da inji ko rijiya wurin shayar da shukan sa, saboda fadin manzon Allah s.a.w cewa: " cikin amfanin da ruwan sama ya shayar dashi daya bisa goma za'a fitar na zakka a cikin sa, sannan kuma amfanin da aka shayar dashi da wahalar mutum rabin daya bisa goma za'a fitar na zakka daga cikin sa" buhari ne ya rawaito hadisin.

4- Daga cikin saukin musulunci ta bangaren zakkah shine faduwar sa akan mutumin da bashi da ikon bayarwa saboda talaucin sa ko kuma wasu abubuwa da suke kansa kamar bashi, manzon Allah s.a.w yace: " babu zakka sai ga me kudi" imamu ahmad ne yarawaito hadisin sannan kuma buhari ya rawaito shi mu'allikan da ibn majjah hadisi ne ingantacce.

Ba wannan kadai ba, a'a shima yanada hakkin a bashi zakkah saboda yana cikin wadanda suka cancantci zakkar, Ubangijinmu madaukaki yana cewa:" lallai zakkah ta talakawace da miskinai da masu aikin akan ta da wadanda ake lallashin zukatan su da kuma wajen fansan bayi da masu bashi da kuma wajen daukaka kalmar Allah da kuma matafiyi wannan farilla ne daga Allah kuma Allah masani ne me hikima (60)" suratut taubah.

5- Daga cikin saukin musulunci ta bangaren zakkah shine ya sanya zakka ta zama hanya na tsarkake wanda ya fitar da ita bawai haraji aka amsa ba daga gareshi, wanda hakan zatasa shi yayi saurin fitar da zakkan da son zuciyar sa, Allah madaukaki yana cewa: " ka amshi zakka daga dukyoyin su wacce zata tsarkakesu ka kuma zakkasu da ita sannan kuma kayi masu addu'a domin addu'arka natsuwa ce a garesu, Allah ya kasance meji kuma masani (103)" suratu taubah ayata 103.

Saukin musulunci ta bangaren Azumi:

Daga cikin hikamar wajabta azumi shine domin musulmai su rika jin halin da iyan uwansu talakawa suke sai suyi gaggawan basu hakkokin su da kuma tambayansu halin da suke ciki domin kautata masu da magance masu ita, kamar yadda kuma har wayau azumi tana koyar da yadda mutum zai yaki son zuciyar sa game da aikata aikin alfasha da abun da take so da kuma ne santar fadin maganganu na batsa da mumanan ayyuka, zamu kawo wasu daga cikin saukin musulunci ta bangaren ibadar azumi kamar haka:

1- Daga cikin saukin musulunci ta bangaren azumi shine be wajabta azumi ba sai wata daya kawai a shekara watan watan Ramadan, saboda fadin Allah madaukaki: " watan Ramadan wanda aka saukar da alkur'ani acikin sa domin shiriya ga mutune da kuma bayanin abubuwan shiriya da rarrabewa, duk wanda ya rayu zuwa watan to ya azumce ta, wanda kuma ya kasance mara lafiya acikin ku ko matafiyi to ya rama azumin sa a wasu kwanaki na daban, Allah yanason sauki agare ku sannan kuma bayason ya tsananta maku kuma dan ku cika lissafi da kuma girmama Allah akan abunda ya shiryar daku zuwa gareshi kuma koda zak gode masa (185)" suratul bakara ayata 185.

2- Daga cikin saukin musulunci ta bangaren azumi shine ya sanya lokacin yin azumi kididdigagge daga wani lokaci zuwa wani lokaci sananne domin kada musulmi ya fada cikin munci ta fuskar lokacin farashi da lokacin kareshe wanda baya halatta yin kari akan haka ko kuma yin ragi akai, ya iayakance shi ne da daga fitowar alfijir zuwa faduwar rana, Allah madaukaki yana cewa: " an halatta maku daren azumi dan saduwa da iyalanku, su Katanga ne a gareku sannan kuma kuma Katanga ne agare su, Allah yasani cewa kun kasane kuna ha'inta kawunan ku akan haka sai ya yafe maku, to yanzu ku rika

kusantar su ku nemi jin dadin da Allah ya rubuta maku dasu, kuma kuci kusha har sai farin layi ya bayyanar maku daga bakin layi na alfijir, sa'annan ku cika azumin ku har zuwa faduwar ranan, kada kuma ku kusance matayen ku kuna hali na ittikafi a cikin masallatai, wancan iya koki ne na Allah kada ku kusance su, da kamar haka ne Allah yake bayyana maku ayoyin sa koda zaku zama masu takawa (187)" suratul bakara.

3- Daga cikin saukin musulunci ta bangaren azumi shine ya haramta wucewa da azumi watan hada azumi biyu ko sama da haka ba tare da cin komai ba saboda kunci da wahalar dake cikin yin hakan da kuma dorama rai abunda Allah be dora mata ba, manzon Allah s.a.w yana cewa: " babu tazarce cikin azumi" ibn Hibban ne ya rawaito hadisin cikin litttafin san a sahihi 2894.

4- Daga cikin saukin musulunci ta bangaren azumi shine ya sanya ladan me azumi lada me yawa wanda bashi da iyaka saboda kasancewar sa aiki ne me wahala, manzn Allah s.a.w yane cewa: Allah yace: " dukkanin aikin dan adam nashi ne sai azumi kawai wannan nawa ne kuma ni zan saka masa akansa, sannan azumi kariya ce idan dayanku ya wayi gari yana azumi kada yayi maganar batsa ko zagi, idan wani ya zageshi ko kuma ya nemi fada dashi yace masa kayi hakuri ni ina azumi, na rantse da wanda ran Muhammad ke hannun sa warin bakin me azumi yafi kamshin turaren miski a wurin Allah, me azumi yanada farin ciki guda biyu, alokacin bude bakin sa da kuma idan ya hadu da ubangijin sa zayyi farin ciki da azumin sa" buhari da muslim ne suka rawaito hadisin.

5- Daga cikin saukin musulunci ta bangaren azumi shine ya halatta ma mara lafiya da matafiyi shan azumi idan yin azumin zai bashi wahala sannan ya biyasu lokacin daya samu dama bayan wucewan watan azumin, Allah madaukaki yana cewa: " duk wanda ya riski watan acikinku to ya azumce shi, wanda babu bashi da lafiya acikin ku ko kuma yakasance matafiya to ya ajiye azumin sai ya rama a wasa ranaku na daban, Allah

yana saukaka maku bayason tsananta maku kuma dan ku cika lissafin ku da rama wannan azumi kuma ko girmama Allah akan shiryar daku dayayi sannan kuma ko zaku gode masa (185)" suratul bakara ayata 185.

Kuma hakika Allah ya hana mutum ya daurama kansa abunda bazai iya ba na ibada, Jabir dan Abdullahi Allah yakara masu yarda yana cewa: manzon Allah s.a.w ya kasance a cikin wata tafiya sai yaga wani mutum mutane su taru akansa suna mata fifita da inuwa sai yace: " me ya same shi?" sai sukace: Azumi yakeyi ya manzon Allah, sai manzon Allah s.a.w yace: " baya cikin biyayya da aikin alheri ku rika yin azumi kuna matafiya" hadisi ne ingantacce cikin littafin al irwa'i (59/4). A cikin wani lafazi kuma a wurin muslim: " ku rika bin saukin da Allah yayi maku" muslim ne ya rawaito shi.

6- Daga cikin saukin musulunci ta bangaren azumi shine yayi sauki ga me shayarwa ko kuma me ciki da su sha azumi idan sukayi tsoron halaka kansu ko jaririn su sannan su rama bayan sun samu dama bayan azumi, haka shima tsoho wanda azumi ke wahalar dashi sai ya sha azumi shima ya ciyar, Allah madaukaki yana cewa: " Allah baya daurama rai abunda bazata iya ba" (suratul bakara ayata 286).

7- Daga cikin saukin musulunci ta bangaren azumi shine duk mutumin da yaci ko yasha da mantuwa ko kuma wanka aka tilasta masa dole yaci ko yasha cikin azumi cewa azuminsa yananan be lalace ba, saboda fadin manzon Allah s.a.w: " duk wanda ya manta yana azumi sai yaci abu ko kuma yasha wani abu to yaci gaba da azumin sa Allah ne yaciyar da shi ya kuma shayar dashi wannan abu" buhari da muslim sun rawaito hadisin da kuma mjtane dayawa.

Saukin musulunci ta bangaren ibadar (aikin Hajji):

Daga cikin burin wajabta aikin hajji shine kadaita Allah da kuma yawaita ambaton sa, alamar aikin hajji wanda ake yawan nanatawa shine" na amsa kiranka ya Allah, na amsa kiranka kai kadai kake baka da abokin tarayya, lallai dukkanin yabo da godiya da ni'ima da mulki naka ne kai kadai baka da abokin tarayya" watan kana cewa ya Allah mun zo wannan wurin ne domin amsa umurnin ka da kuma kwadayin samun yardan ka da kuma tabbatar da kai kadai ne abun bauta wanda ya cancanta abautamawa babu wani abun bauta koma bayan ka", babu banbanci tsakanin me mulki da mara mulki, da farin fata da bakin fata, da balarabe da wand aba balarabe ba dukkanin su daya suke a gaban Allah babu wanda yafi wani sai wanda yafi tsoron sa, hakan ya faru ne saboda a tabbatar da yan uwantaka tsakanin musulmai da kuma dunkule su kan abu daya da kuma makomar su, zamu Ambato wasu daga cikin saukin musulunci wurin aikin haji hakar haka:

1- Daga cikin saukin musulunci ta bangaren aiki haji shine be wajabta aikin hajin ba sai sau daya a rayuwan mutum, saboda kuncin dake cikin duk wani da aka yawaita aikata shi ga dan adam, hakan yana nuna gaskiyar manzon Annabi s.a.w saboda da ance wajibi ne ko wani shekara da maka bata iya kwashe yawan mutanen musulman wanan zamanin ba a lokaci guda, Abu huraira Allah ya kara masa yarda yana cewa: manzon Allah s.a.w yayi mana kuduba yace: " yaku mutane Allah ya wajabta maku aikin haji saboda haka kuje kuyi aikin haji" sai wani mutum yace: ko wani shekara ne zamu rika aikin hajin ya manzon Allah? Sai manzon Allah yayi mashi shiru har sai da ya maimaita tambayar sau uku kafin yace masa: " da nace maka eh da ya zama wajibi akan ku duk shekara kuma da bazaku iya ba", sa'annan yace: ku kyale ne kudaina tambaya

akan abunda kukaji nayi maku shiru akai ban fada ba saboda yawan tambaya shine ya halaka mutanen da suka gabace ku da kuma yawan sabawa annabawan su, saboda haka idan na umurce ku da aikata wani abu ku aikata gwargwadon iyawar ku sannan idan na hanaku abu to ku barshi baki dayan sa" muslim ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta bangaren hajji shine duk wanda bashi da kudi ko kuma iko ta lafiyan jiki wanda bazai iya aikin hajin ba to aikin haji ya fadi akansa ba wajiba bace akansa, idan kuma ya kasance me kudi amma bashi da cikakken lafiyar da zai gudananr da aikin hajin sai ya wakilta wani yayi masa, haka kuma wanda ya kasance bashi da kudin guziri ko kuma kudin da zai barma iyalansa koda kuwa yana da kudin aikin hajin da lafiya shima aikin haji ya fadi akan sa cikin bayanin fadin Allah madaukaki cewa: " Allah ya wajabta ma mutane aikin haji ga wanda ya samu ikon haka, duk kuma wanda ya kafurce to lallai Allah ya kasance mawadaci ne daga mutane baki daya (97)"[41].

3- Daga cikin saukin musulunci ta bangaren azumi shine ya sanya aikin haji nau'i uku domin mutum ya zabi wanda yaga ya dace dashi gwargwadon guzirin sa da lokacin sa.

4- Daga cikin saukin musulunci ta bangaren azumi shine sanya abubuwan da mutum zayyi kaffara dasu idan ya aikata wani laifi wanda ba'a yarda me aikin haji ya aikata ba domin ya cike nakasu da barakan da ya samu cikin aikin sa, Allah madaukaki yanacewa: " ku cika aikin hajin ku da umrah ga Allah, idan aka tsareku a hanya aka hanaku shiga garin makka to ku yanka abun da ya sawaka agareku na hadaya, kada ku aske gashin kanku har sai hadaya ya isa zuwa wurinta, duk wanda ya kasance mara lafiya a cikin ku ko kuma yanada wata cuta akan sa sai yayi aski to yayi fadansa na azumi ko sadaka ko kuma yanka, idan kuka samu dama nayin aikin hajin to duk

[41] Suratu al'imran ayata 97

wanda yayi umra tare da aikin haji (tamattu'i) to ya yanka abunda ya sawaka daga gareshi na hadaya duk wanda kumabai samu abun yankawa ba to yayi azumin kwana uku agarin makka sannan idan ya koma gida yayi azumi bakwai, ya zama azumi goma kenan dai dai, hakan ya kasance ce ne da duk mutumin da ba mazunin garin maka bane da iyalansa, kuji tsoron Allah kuma kusani cewa lallai Allah me tsananin ukuba ne (196)" suratul bakara.

5- Daga cikin saukin musulunci ta bangaren aikin haji shine ya halatta mutum yayi sharadin ajiye aikin hajin aduk inda aka tareshi ko kuma wata lalura ta hanashi karasawa, saboda abubuwan da yake bijiroma musulma na gaibu wanda basu sanin zai faru dasu ba, an karbo hadisi daga Aisha cewa: manzon Allah s.a.w ya shiga wurin Duba'atu yar Zubair sai yace mata: " kamar kinason yin aikin hajji ko?" sai tace: eh inason yin amma naji banajin dadin jiki nane, sai yace mata: " kayi harama sai kiyi sharadin cewa zaki ajiye wa idan kin gaza kice: ya Allah zan ajiye a inda na gaza" buhari da muslim ne suka rawaito hadisin.

6- Daga cikin saukin musulunci ta bangaren azumi shine yasanya aikin haji ya zama hanyar gafarta zunubai da kuma kankare su, an karbo hadisi daga abi huraira Allah yakara mashi yarda yace: manzon Allah s.a.w yace: " duk wanda yayi aikin haji be yi batsa ba ko aikata aikin zunubi ba zai koma gida kamar ranar da mahaifiyar sa ta haifeshi bashi da laifi ko guda daya" buhari ne ya rawaito hadisin.

Saukin musulunci ga mace:

Hakika mace tanada mutukar dajarma da matsayi me girma a musulunci, sannan kuma musulunci ya kiyaye mata hakkokinta kuma ya daukaka matsayinta sannan kuma yasanya karramata alace ta mutumin kirki me alheri a musulunci, manzon Allah s.a.w yana cewa: " wanda yafi muminai cikar imani shine wanda yafisu kyawawan halaye sannan kuma mafificin ku shine wanda ya kasance mafifici a wurin matansa" [42] hadisi ne in gantacce.

Sannan musulunci ya gabatar da hakkin mace akan hakkin namiji wurin biyayya da kuma kyautatawa, manzon Allah s.a.w yana cewa: " ina maku wasiyya da ku tausayawa mata…" hadisi ne ingantacce.

Daga cikin saukin musulunci ga mace kamar haka:

1- Daga cikin saukin musulunci ga mace shine ya tabbatar mata da sadaki cewa hakkinta ne wajibi ne abata kayanta, Allah madaukaki yana cewa: " kuba mata sadakin su kyauta a gare su, idan sun tsakuran maku wani abu daga ciki to kuci hankalin ku a kwance (4)" suratun nisa'i ayata 4.

2- Daga cikin saukin musulunci ga mace shine ya tabbatar mata da sadaki idan aka saketa kafin a kwanta da ita bayan daura aure, Allah madaukaki yace: " idan kuka sake su kafin ku kwanta dasu bayan kun yanke masu sadaki to kubasu rabin abunda kuka yanke masu na sadaki sai dai idan sun yafe maku ko kuma waliyyan su sun yafe maku, idan kuka yafe hakan yafi kusa da takawa, kada ku manta falalar dake tsakanin ku, Allah ya kasance me ganin duk abunda kuka kasance kuna aikatawa (237)" suratul bakara ayata 237.

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[42] Sahihu ibn Hibban, mujalladi na 9, shafi na 483, lambar hadisi na 4176

3- Daga cikin saukin musulunci ga mace shine cewa idan aka sake ta sakin kome to be halatta ba a fitar dasu daga cikin gidan ta saboda hakan zai iya zama sababin da zai ja kowa yaji yana kaunar juna sai amayar da ita, Allah madaukaki yana cewa: " yakai wannan annabi idan zaku saki matayanku ku sake su cikin tsarkin su kuma ku kiyaye lokacin tsarkin nasu, kuji tsoron Allah ubangijin ku, kada ku fitar dasu daga gidajen su kada kuma su fita sai idan sun zo da alfasha bayyananne, wa'innan iyakokin Allah ne, duk wanda ya ketare iyakokin Allah hakika ya zalunci kansa, baku saniba meyuwa Allah ya haifar da wani abu bayan haka (1)" suratul dalak ayata 1.

4- Daga cikin saukin musulunci ga mace shine ya umurci namiji da ciyar da ita da bata hakkokinta bayan ya saketa da kuma kyautata mata da kuma rashin kuntata mata matukar tana cikin iddarta, Allah madaukaki yana cewa: " ku ajiyesu a inda kuke zama gwargwadon karfin ku, kada ku kyalesu dan ku sanya su cikin kunci da rashin ciyar wa, idan sun kasance masu ciki to ku ciyar dasu har sai sun haihu, idan kuma sun shayar maku da yara to ku biyasu ladan su dai kamar ake biya a al'adarku, ku rika umurtan junan ku da abu sananne, sannan kuma idan sun maku tsada yafi karfin aljihun ku gto ku nemo masu shayarwa na badan wanda basu ba (6)" suratul dalak ayata 6.

5- Daga cikin saukin musulunci ga mace shine ya sance hakkin rano da shayarwa ga mace bayan an rabu idan tanason haka, Allah madaukaki yana cewa: " iyaye mata suna shayar da yaran su shekara niyu cikakku ga wanda ake so a cika shayar dashi, ciyar dasu mata da tufatar dasu yana kan maza, ba'a daurama kai abunda bazata iyaba, kada a cutar da mahaifiya da yaronta (a nemi kwace shi a hannunta bat agama shayar dashi ba) ko kuma a cutar da mahaifi da yaronsa (a kawomai shi kafin a yayeshi daga nonon mahaifiyarsa), shima marikin yaro haka abun yake akansa, idan suka so rabuwa dan karon kansu bayan shawara a tsakanin su hakan babu laifi a agaresu, idan

kunason kunason ku shayar da yaran ku babu laifi a gareku ku amshi abunda kuka basu akan haka da adalci, kuji tsoron Allah kuma ku sani cewa lallai Allah yana ganin abunda kuke aikatawa (233)" suratul bakara ayata 233.

6- Daga cikin saukin musulunci ga mace shine ya wajabta ciyar dasu a matsayin mata ko bayan ansakesu makutar suna da yara, Allah madaukaki yace: " me yalwa ta kudi ya ciyar daga yalwansa, sannan kuma duk wanda aka kuntata masa samun sa to shima ya ciyar gwargwadon halinsa, Allah baya daura ma rai face abunda ya yassare mata da sannu Allah zai sanya sauki bayan wuya (7)" suratl dalak ayata 7.

7- Daga cikin saukin musulunci ga mace shine ya sanya mace tana da nata kason a gado bayan da ba'a bata komai kafin zuwan musulunci, Allah madaukaki yana cewa: " maza suna da nasu rabon daga abunda iyaye suka bari da yan uwa makusanta haka suma mata sunada nasu rabon daga abunda iyaye suka bari da yan uwa makusanta, komai kankantan sa ko yawansa, hakki ne na wajibi (7)" suratun nisa'i ayata 7.

8- Daga cikin saukin musulunci ga mace shine ya dauke ma mace wasu ibadu a lokacin al'adarta da lokacin jinin haihuwarta har zuwa daukewar sa, a tsawon wannan lokaci bazatayi sallah ba sannan kuma bazata rama ba haka kuma bazatayi azumi ba shima a wannan lokaci amma zata rama azumin bayan haka a lokacin da ya sawwakan mata, an karbo hadisi daga Mu'azata tace: na tambayi Aisha nace: me yasa mace me al'ada bata rama sallar da batayi ba a lokacin al'adrta amma take rama azumi? Sai tace: ke kawarija ce masu tsanantawa? Sai tace: a'a ni ba kawarija bace kawai ina tambaya ne, sai Aisha tace mata: mun kasance munayin al'ada azamanin manzon Allah s.a.w sai ya umurce mu da rama azumi amma baya umurtan mu da rama salla. (hadisi ne ingantacce).

Hakan ya shafi dauke masu dawafi akan mace me al'ada a lokacin aikin haji, hadisi yazo dag dan Abbas Allah yakara

masu yarda cewa an umurci mutane daya zama cewa dawafi ne aikin sun a karshe a makka sai mata masu al'ada wanda aka masu rangwame akansa aka dauke masu shi, buhari da muslim ne suka rawaito hadisin.

9- Daga cikin saukin musulunci ga mace shine ya halatta ma mace jin dadi da mijinta dukkanin abunda suka so aikata sai dai saduwa kawai da ita a lokacin al'adar ta ne aka haramta, an karbo hadisi daga Anas cewa yahudawa sun kasance idan mace na al'ada basa cin abinci da ita sannan kuma basa zama dasu a gida daya sai sahabban manzon Allah sukayi tamabaya akan haka sai Allah ya saukar da aya cewa: suna tambayanka game da mace me al'ada, kace masu jinin al'ada cuta ne dan haka ku nesanci mata a lokacin al'adar su…. Har zuwa karshen ayar sai manzon Allah s.a.w yace: " ku aikata duk abunda kukeso dasu a wannan lokaci sai saduwa ce kawai bazakuyi dasu ba" muslim ne ya rawaito hadisin.

10- Daga cikin saukin musulunci ga mace shine ya dauke ma mata wajabcin yaki idan an kawoma musulmai hari, an karbo hadisi daga Aisha Allah ya kara mata yarda tace: ya manzon Allah muma mata jihadi ya wajaba akan mu? sai manzon Allah s.a.w yace: " eh jihadi ya wajaba akan ku amma bawanda ake fada ba acikin sa jihadin su shine hajji da umura" hadisi ne ingantacce Ahmad ne ya rawaiti hadisin.

11- Daga cikin saukin musulunci ga mace shine be daura mata ciyar da gida ba da zuwa aiki.

Saukin musulunci ta bangaren mu'amala ta kudi:

Kudi abu ne me matukar muhimmanci ga rayuwa, sannan mu'amala ta kudi tsakanin mutane ha'inci da zalunci yana shiganta da cin hakkokin mutane ta karfin tuwo, da kuma gabatar da maslahar mutum da rufe da duk wani abunda zai samu abokin mu'amalar sa akan haka, saboda haka ya zama akwai bukatuwar yin sauki da rangwame a tsakanin mutane, daga cikin saukin musuluci ta cikin wannan bangare zamu Ambato abubuwa Kaman haka:

1- Daga cikin saukin musulunci ta bangaren siya da siyar wa shine ya kwataidar da a rika sauki da rangwame a cikin sa, manzon Allah s.a.w yana cewa: " Allah yayi rahama ga mutumin da yake sauki idan zai siyar da kaya sannan kuma yake sauki idan zai siya kaya" buhari ne ya rawaito hadisin.

2- Daga cikin saukin musulunci ta wannan bangare shine yayi kira da ajira talakan da ake binsa bashi har sai ya samu damar biyar ko kuma ayafe masa bashin baki daya wanda yafewan shi yafi agun Allah, Allah madaukaki yace: "idan ya kasance me kuncin yalwa to a jirasa har sai ya samu, ku yafe masa yafi alheri a gareku"

Manzon Allah s.a.w yace cikin kwadaitar wa game da haka: "duk wanda ya jira takala wanda yake bin sa bashi yana da ladan sadaka akan ko wani lara da ta wuce cikin jiran nasa, sannan kuma wanda ya jirashi bayan lokain biya yayi shima yana da ladan sadaka akan ko wace rana" Ibn Majjah ne ya rawaito hadisin sannan albani ya ingantashi.

3- Daga cikin saukin muslunci shine ya koyar da kawar da kai wurin bin bashi, manzon Allah s.a.w yana cewa: "anyima wani mutum hisabi cikin mutanen da suka gabace ku sai ba'a samu wani aikin alheri ba a wurin sa sai dai ya kasance me yalwa saboda haka yana ba yaronsa umurnin cewa duk

mutumin da yake binsa bashi wanda bashi dashi to ya rika kawar dakai akansa har sai yasamu sai Allah madaukaki yace: " mu yafi cancanta da mu rika kawar dakai sai aka yafe masa" muslim ne ya rawaito hadisin.

4- Daga cikin saukin musulunci shine yayi umurni da arika kautatawa da saukakawa wurin biyan bashi, an karbo hadisi daga abi huraira Allah ya kara masa yarda yace: wani mutum yazo wurin manzon Allah s.a.w yana neman ya biyashi bashin sa na rakumi sai ya kausasa masa wurin tambaya sai sahabbai suka masa ca saboda irin kalmomin dayayi amfani dasu, sai manzon Allah s.a.w yace ku kyaleshi domin me hakki yanada daman fadin duk wata Magana da zai tabbatar da hakkin sa, sai yace abashi rakuma irin rakumar sa da yake bin bashi sai sukace ya manzon Allah s.a.w bamu samu irinta ba sai wanda yafishi girma da shekara daya sai manzon Allah yace ku bashi domin mafi alherin ku shine wanda ya fiku kautatawa wurin biyan bashi" buhari da muslim ne suka rawaito hadisin.

5- Daga cikin saukin musulunci shine yayi umurni da kwadaitar wa ga amsar kayan da mutum ya dawo dashi bayan yasiyasa yayi nadama yaga bayason cinikin, manzon Allah s.a.w yace: " duk wanda ya amshi kayan da wani musulmi ya siya ya dawo masa dashi to shima Allah zai yafe masa kura kuransa ranan kiyama" hadisi ne sahihi, abu dawud da ibn Hibban da baihaki duk sun rawaito hadisin.

6- Daga cikin saukin musulunci shine ya tabbatar wa me siyan kaya zabi na wasu kwanaki, manzon Allah s.a.w yana cewa: " me saye da siyarwa suna da zabi matukar basu rabo a wurin ba idan sukayi gaskiya kuma suka yarda da cinikin za'a masu albarka cikin cinikin nasu, idan kuma suka boye wani wani sukayi ma junan su karya za'a cire albarkan cinikin" buhari ne ya rawaito hadisin.

7- Daga cikin saukin musulunci ta bangaren mu'amala ta kudi shine tsarin magada wanda akan jarin da mamacin yake dashi a kamfani manyan su da yaransu, mazan su da matan su

na ba kowa kason san a gado wanda masu hankali zasu shaida da adalcin wannan rabo wanda ake ba kowa kason sa gwargwadon kusancin sa da mamaci da kuma amfanuwar da yake yi da mamacin, babu wanda ya isa ya raba gado dason zuciyar sa yadda yakeso, dada cikin kyawun wannan tsari kuwa shine yin umurni da a wakilta dukiyar yaro karami cikin magada ga wasu mutane masu hankali dan su rika jujjayawa ya amfani kowa, hakika Allah madaukaki yayi bayani dalla dalla game da rabon kowa cikin yaran da iyaye da ma'aurata da kuma yan uwa magada, Allah madaukaki yana cewa: " Allah yana maku wasiyya ga yaranku, namiji yanada kaso ninki biyu na mace, idan sun kasance yara mata sama da biyu suna da biyu bisa uku na dukiyar da kuka bari, idan ta kasance kuma ita kadai tilo tana da rabin dukiyar da kuka bari, su kuma iyaye baba da mama kowa cikin su yanada daya bia shida na kudiyar da kuka bari idan kuna da yara, idan kuma baku da yara ya zama cewa iyayen ku ne kawai magada to mahaifiya tanada daya bisa uku na dukiyar da kuka bari, idan kuma kunada yan uwa to mahaifiya tana da daya busa shida na dukiyar da kuka bari, bayan wasiyyar da kuka bari na byar da wani abu cikin dukiyar ko kuma bayan biyan bashin da kuka tafi kuka bari akan ku, iyayenku da yaranku bakusan wanene ba cikin zakufi amfanuwa dashi, wannan wajibi ne daga Allah, lallai Allah ha kasance masani kuma me hikima (11)" suratun nisa'i ayata 11.
Wannan ayar kenan ta yadda ake rabon gado bayan an tattaro dukkanin sauran ayoyin da Allah yayi bayani dalla dalla akan yadda za'a raba gado wanda nan ba wurin bayanin haka bane me son haka sai ya koma littattafan rabon gado sun kawo bayani dalla dalla isashe ga wanda yakeson sanin hakan.

8- Daga cikin saukin musulunci shine yayi umurni da kautatawa mutanen da suka halacci wurin rabon gado dacewa kada amanta dasu abasu kyauta suma daga cikin dukiyar, Allah madaukaki yana cewa: " idan iyan uwan mamaci da marayu da miskinai suka halarci wurin rabon gado to ku basu daga cikin

dukiyar sannan kuma ku fada masu Magana me dadi sananne (8)" suratun nisa'i ayata 8.

9- Daga cikin saukin musulunci shine ya shar'anta tsarin yin wasiyya, musulmi yanada hakkin yin wasiyya da wasu daga cikin dukiyar sag a aikin lada wanda zai kasance masa sadaka me gudana bayana mutuwar sa, amma wannan wasiyyan yada da sharadi da iyaka cewa kada ya wuce daya bisa ukun dukiya, an karbo hadisi daga Amir dan Sa'ad Allah yakara masa yarda yace manzon Allah yazo dubani ina kwance bani da lafiya a garin makka sai nace masa inada dukiya zan iyayin wasiyya nayi kauta da ita baki dayanta? Sai yacemun a'a bazaka iya ba sai nace masa to rabin dukiyar f azan iya? Sai yace a'a shima bazaka iya ba sai nace masa to daya bisa ukun dukiyar fa? Sai yace daya bisa uku dayawa, domin kabar magadan ka da wata yafi ka tafi ka barsu babu komai su zama nauyi ga mutane duk abunda ka ciyar dasu dashi na dukiya sadaka ne a gareka hatta loman abinci da matarka take kaiwa baki kuma yiwuwa sanadiyyar wannan loma Allah ya daga darajar ka da makomar ka, wasu mutane muminai yan uwanka zasu amfanu dakai sannan wasu kuma zasu cucu dakai watan kafirai"[43]. Daga cikin sharadin wasiyya da wani abu cikin dukiya shine ba'a yima wanda yake da kaso nag ado cikin dukiyar wasiyya da wani abu cikin dukiyar saboda kada sauran magadan su cucu ko kuma ya haifar da kiyayya da gaba a tsakanin magada, manzon Allah s.a.w yana cewa: " lallai Allah yaba kowani me hakkin cikin magada hakkin sa, saboda haka babu wasiyya ga wani daga cikin magada"[44].

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[43] Sahihul buhari, mujalladi na 1, shafi na 435, lambar hadisi na 1233

[44] Sunan abi dawud, mujalladi na 3, shafi na 114, lambar hadisi na 2870

Sauki da rangwamen musulunci ta bangaren haddi (iyakoki):

Musulunci ya shar'anta kamatr sauran addinai tsarin hukunce hukunce na ukuba (haddi ko kuma tsawatar wa) wanda yin amfani da wannan tsari ta hanyar aiwatar dashi yake tabbatar ma mutane tsaro da zaman lafiya da kuma kiyaye aikata ta'addanci da yaduwanta a tsakanin su, sai su kiyaye jinin su da mutuncin su da hakkokin su da wannan tsari, da kuma kiyaye dukiyoyin da kuma hana mutane ta'addanci akan shashin su, saboda haka ne muke ganin cewa musulunci ya tanadarwa ko wani aikin ta'addanci hukuncin sa wanda ya dace dashi ya sanya hukuncin kisa ga mutumin da yayi kisa da gangan Allah madaukaki yace: " yak u wanda sukayi imani an wajabta maku ramako na kisa ga wanda ya kasha"[45]. Sai dai idan yan uwan wannan wanda aka kasha sun yafe kamar yadda Allah yace: " duk wanda aka yafe masa kisan daya aikata…."[46].

Sannan ya hukunta ma laifin sata sakamakon yanke hannu, Allah madaukaki yace: " barawo da barauniya ku yanke masu hannu sakamakon abunda suka aikata daga Allah, Allah yakasance mabuwayi me hikima (38)"[47]. Idan marawo yasan cewa yanke masa hannu fa za'ayi idan yayi sata zai hanu daga yin sata domin ya kiyaye yanke masa hannuda haka sai dukiyan mutane ya tsira.

Sanan yasanya hukuncin laifin ta'addanci ga mutuncin mutane da aikata zina yin bulala ga mutumin da yayi zina be taba aure ba, Allah madaukaki yace: " mazinaci da mazinaciya kuyima ko wanne cikin su bulala dari dari"[48]. Anyi haka ne

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[45] Suratul bakara ayata 178
[46] Suratul bakara ayata 178
[47] Suratul ma'ida ayata 38
[48] Suratn nur ayata 2

saboda akiyaye dangantakan mutane kada ya cudanya da kuma kiyaya dukiyan mutane kada aba wanda bai canca ba gado.

Sannan yasanya hukuncin ga aikata ta'addanci ga mutuncin mutane na masu kazafi da abunda basu aikata ba shima hukuncin bulala Allah madaukaki yana cewa: " wa'ainda suke jifan mumina kamulallu sa'annan suka kasa zuwa da shaidu guda hudu akan abun da suka fada to kuyi masu bulala tamanin " suratun nur ayata 4.

Da makamantan haka na laifuffuka na ta'addanci wanda musulunci ya ya yanke masu hukunce hukuncen su daidai hadarin wannan laifi ga al'umma, sa'annan musulunci yasanya wata ka'ida ta shari'a game gari wacce za'a rika kaddara hukunce hukuncen laifukan ta'addanci akanta, Allah madaukaki yace: "sakamon mummunan aiki shine mummunan aiki irin sa"[49].

Da kuma fadin sa madaukaki cewa: " idan an maku laifi ku rama da irin laifin da aka maku"[50].

Wannan hukunce hukuncen suna da sharudda da kuma ka'idoji wurin aiki da ita.

1- Daga cikin saukin musulunci ta bangaren haddi wanda ya shafi hakkin mutane shine ya sanya aiwatar da hakan wajibi sannan kuma hanya budadde domin yafiya da afuwa da amsan fansa akan haka, Allah madaukaki yana cewa: " sakamakon mummunan aiki shine mummunan aikin irin sa, amma duk wanda ya yafe yayi gyara to ladansa yana ga Allah, lallai Allah bayason mutane azzalumai (40)"[51].

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[49] Suratu shura ayata 21
[50] Suratun nahli ayata 126
[51] Suratu shura ayata 40

2- Daga cikin saukin musulunci ta bangaren haddi wanda ya shafi hakkin Allah cikin abuda dan adam ya jahilci haka shine ba'a yanke hukuncin ukuba akan haka, hukuncin wannan laifi yana tsakanin ubangiji ne da bawan sa, an karbo hadisi dag abi huraira yace: manzon Allah s.a.w yace: " dukkanin al'umma ta ana yafe masu laifukan su sai masu bayyanar da laifin su a fili, lallai karshen ta'addanci da rashin mutunci shine mutum ya aikata laifi da da daddare Allah ya rufa masa asiri sai yazo da rana yana fallasa kansa yana cewa ni wane dan wane na aikita abu kaza jiya da daddare bayan ya kwana cikin rufin asirin ubangijin sai ya wayi gari yana fallasa asirin da Allah ya rafa masa" buhari da muslim ne suka rawaito hadisin.

Lallai lokacin da musulunci ya hukunta irin wannan ukubar ga masu aikata laifuka na ta'addanci yayi domin kiyaye hakkokin mutane da kuma haifar da zaman lafiya da tsaron al'umma da kuma hana duk wanda ransa ke kitsa masa lalata tsoron al'umma da kwanciyar hankalin su, idan mutumin yasan cewa idan fay a kasha shima kasha shi za'ayi bazayyi kisan ba, haka idan barawo yasan cewa yanke masa hannu fa za'ayi idan yayi sata bazayyi satan ba, haka shima mazinaci idan yasan cewa zai sha bulalu bazayyi ba da me kazafi shima idan yasan zai sha bulala sai yafasa aikata hakan sai ya kubuta da sauran musulmai daga wannan hukunci, lallai Allah yayi gaskiya cikin fadin sa cewa: " kunada rayuwa cikin hukunci kisasi yaku ma'abota hankula koda zakuji tsoron Allah (179)"[52].

Wani zai iya fadi cewa wannan hukuncin da muslunci ga wasu laifuka na ta'addanci babu tausayi acikin su sunyi tsanani, sai muce masa lallai dukkanin wani mutum me hankali yana ikirarin cewa lallai wannan aiki ne na ta'addanci wacce take da cutarwa dayawa a fili saboda haka ya zama dole ayi maganinta

[52] Suratul bakara ayata 179

da sa mata hukunci me tsanani, amma ta fuskan banbancin sa da hukunce hukuncen dan adam sai kowa ya tambayi kansa cewa shin wannan ukubar da musulunci ya sanya akan ayyukan ta'addanci irin haka yaci nasara wurin hana aikatashi da kuma hanashi yaduwa? Kodai hukuncin dan adam wanda baya hana aikata irin wannan ta'addanci sai dai kara masa yaduwa kai da dama ma zakaga cewa ta hanyan yin amfani da hukuncin dan adam zakaga an kyale me laifi a yima wanda aka zalumta hukunci, lallai duk wata gaba gurbatacciya wacce ta lalace wajibi ce a kawar da ita domin sauran gangan jiki ya tsira.

Sauki da rangwamen musulunci ta bangaren yaki da bayin da aka kamo agun yaki:

Daga cikin dabi'ar zaman takewar mutum shine dole a samu sabani tsakanin su da yaki saboda banbance banbancen su na kibala ko kuma addini ko kuma a samu yaki a tsakanin su saboda kwadayin su sama Karin yawa ko kuma dan abunda ya shafi tattalin arziki, Allah madaukaki yana cewa: "badaban kariyan Allah ba akan mutane na kiyaye sharrin shashun su akan shashi ta dukiya ta kare ta lallace sai dai Allah ya kasance me yawan falala ga mutane (251)"

Lallai yaki a musulunci shine a lamba ta daya wurin kula da yancin mutum, Allah madaukaki yana cewa: " kada ku zama kamar mutanen da suke fita yaki domin nuna jarumtar su da nuna ma mutane sun je yaki (riya) suna kange mutane daga bin tafarkin Allah" suratul anfal ayata 48.

Cikin dalilai da suke sa yaki a musulunci shine domin hana zalumci da kuma taimakon wanda aka zalumta, Allah madaukaki yana cewa: " don me yasa bazakuyi yaki ba domin daukaka Kalmar Allah alhali masu raunin daga cikinku na maza da mata da yara kanana wanda suke cewa ya Allah ubangijin mu ka fitar damu daga cikin wannan gari wanda suke zalumtar mutanen cikin su ka sanya mana mataimaki daga gareka kuma kasanya mana majibincin al'amura daga gareka (75)" suratun nisa'i ayata 75.

Kasancewar yaki a muslunci don kare muradun dan adam ne ya zama wajibi bangaren sauki da rangwamen dake cikinta yazama a fili, daga cikin saukin muslunci ta bangaren yaki abubuwa kamar haka:

1- Daga cikin saukin muslunci shine kasance war babu aikin ta'addanci a cikinsa na tarwatsa kai da bom ko kuma fadawa mutane ko zalumci da kiyayya da keta cikin yaki kamar yadda wasu makiya musulunci suke siffata shi da haka wanda yawan mabiyan su da masu shiga cikin su ke rudan su, taya hakan zai kasance musulunci bayan Allah yayi ya haramta ta'addanci yana me cewa: " kuyi yaki wanda suke yakar ku domin daukaka Kalmar Allah amma kada kuyi ta'addanci, domin lallai Allah mayason masu ta'addanci (190)".

2- Daga cikin saukin muslunci a cikin yaki shine ya umurci mabiyan sa a lokacin yaki da abokan gaba da su yi sulhu na zaman lafiya idan sun nemi hakan, saboda ya nuna maka cewa musulunci ba addinin yaki da kisa bane dajin dadin zubar da jinin mutane, Allah madaukaki yana cewa: "idan suka nemi da kuyi sulhun zaman lafiya dasu to kayi sulhun dasu ka dogara ga Allah, domin lallai ya kasance me ji ne kuma masani (61)" suratul anfal.

3- Daga cikin saukin muslunci cikin yaki shine ya hana kasha mutumin da bai shiga cikin filin yaki ba.

4- Daga cikin saukin muslunci cikin yaki shine ya sanya sharudda da dokiki da laduba na yaki wanda zai sa kada kaci karo da hakkin dan adam, ba'a kashewa cikin makiya sai wanda ya cikin mayaka kuma yake taimaka masu, amma tsofaffi da yara da mata da marasa lafiya da likitoci da masu rauni da masu ibada wanda suka shagaltu da ibadarsu ba'a kasha su, kamar yadda ba'a karasa mutumin da akayi masa rauni a wurin yaki ko kuma yin gunduwa gunduwa da gawa, haka kuma ba'a kasha dabbobi da rusa gidaje ko kuma lallata rijiyoyin ruwa, sannan kuma ba'abin wanda ya juya ya gudu daga fagen daga, hakika hakan shine karantarwan manzon Allah me karamci s.a.w da khalifofin sa da sukayi mulki bayan sa ga dan jagorar sojojin su, hakika anga misali na siyasar musulunci na sauki da rangwame a cikin yaki ga mutanen makka a lokacin yakin da aka kama garin makka dashi duk da cewa sune suka fitar dashi

daga cikinta sannan kuma suka kasha sahabban sa kuma suka bada umurnin akashe shi lokacin dacewa: duk wanda ya shiga gidan abu sufyan ya tsira, sannan duk wanda ya rufe kofar sa shima ya tsira, haka kuma duk wanda ya hurgar da makamin sa shima ya tsira[53].

Haka suma khalifofin sa sukayi aiki da irin wannan siyasa nashi cikin yaki bayansa, Abubakar siddiq Allah ya kara masa yarda khalifar manzon Allah s.a.w na farko yana cewa ga jagororin sojojin yakin daya turasu yaki: ku tsaya kuyi zan maku wasiyya da abubuwa guda goma: " kada kuyi ha'inci, kada kuyi satan kayan da aka samo na ganima, kada kuma kuyi yaudara, kada kuma kuyi gunguwa gunduwa da gawarwaki, kuma kda ku kasha kananan yara, kada kuma ku kasha tsofaffi ko mace, kada kuma ku sare bishiyan dabino ko kuma ku konata, kada kuma ku sare wata bishiya me yaya, kada kuma ku yanka awakai ko shanaye ko rakumai sai dai idanci zakuyi, sannan kuma zaku wuce wasu mutane wanda suka shagaltu da bauta cikin wuraren bautan su ku wuce su ku kyalesu da bautan da suka shagaltu dashi"[54].

5- Daga cikin saukin muslunci cikin yaki shine mutunta hakkin sa na dan adam a matsayin sa na fursinan yaki, baya halatta a azabtar dashi ko kuma wulakantashi ko masu ta'addanci ta hanyar tarwatsatsu da bom ko kuma yi masu gunduwa gunduwa ko kuma kasheshi da yunwa ko kishin ruwa, musulunci yayi umurni da a kyautata masu mu'amala, Allah madaukaki yana cewa: " suna ciyar da abincin da suke da butakar sag a miskinai da maraya da kuma fursinan yaki (8) suna cewa muna ciyar daku ne mana masu nemar yardan Allah

[53] Sahihu muslim- kitabul jihad- babu fathu makkah 178
[54] Addabari, mujalladi na 3, shafi na 226

da hakan ba masu neman wani sakamako ba ko godiya daga gare ku (9)"[55].

Hakika musulunci yayi gaggawar koyar da mabiyansa aiwatar da karantarwan sa na kula da hakkin dan adam ga fursinonin yaki, wannan shine baban Uzairu dan Umair dan uwan Mus'ab dan Umair yace: " na kasance cikin fursinonin yakin da aka kama a yakin badar sai manzon Allah s.a.w yace: ina baku wasiyya da ku kyautatawa fursinonin yakin ku, nakasance cikin wasu mutane yan madina sai ya kasance idan lokacin cin abincin ranan su yayi dana dare sai suci dabino ni kuma su bani abincin gangariya na bur saboda kiyaye wasiyyar da manzon Allah s.a.w yayi masu"[56]

6- Daga cikin saukin muslunci cikin yaki shine sakin fursinonin yaki dayi masu afuwa ba tare da sun biya komai ba ko kuma musanya da wasu daga cikin fursinoni musulmai da suke wurin sub a gwargwadon abunda zai jawo maslaha ga mutane, saboda fadin Allah madaukaki: " idan kuka hadu da kafirai a fagen yaki ku sare masu kawuna idan yaki yayi sauki ku kama sauran su zama fursinonin yaki, kodai ku saki wasunsu hakanan ko kuma su fanshi kawunan su har sai yaki ya kare"[57].

7- Daga cikin saukin muslunci cikin yaki shine yayi umurni dayima mutanen garin da musulmai suka bude shi mu'amala ta gari, hakika manzon Allah s.a.w yayi wasiyya da a kyautatawa mutanen misra da gonakinsu yadda yace: " idan kun bude garin misra ku kyautata musu saboda suna zariya da dangantaka damu na aure" hadisin yana cikin sahihu muslim.

Ya hana mu'amalantar wanda akaci nasara akansu da mu'amala ta mutumin da akaci nasara akansa ta hanyar keta masu mutunci da satan dukiyoyin su da wulakanta su da rusa

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[55] Suratul insan ayata 8-9

Na kubra(18410) [56] Dabari ne ya rawaito hadisin cikin mu'ujam din sa

[57] Suratu Muhammad ayata 4

gidajensu ko kuma daukan fansa akansu, musulunci yayi umurni da umurtansu da kyakyawan aiki da kuma hanasu aikata mummunan aiki da tsayar masu da adalci, kuma hakika musulmai sunyi aiki da wannan karantarwan da annabin su bayan barin sa duniya, mafiyin misali me kyau na zama akan hakan shine abunda Umar dan kaddab yaba mutanen kudus a lokacin da ya shigeta bayan ya budeta sai yace: (da sunan Allah me rahma mejin kai wannan shine abunda bawan Allah umar dan kaddab shugaban muminai ya bayar ga mutanen kudus na aminci: yabasu aminci akan rayukansu da kudiyoyin da kuma cocin su da malamansu…… kuma bazai tilasta maku ba akan dole sai kunbi addinin musulunci sannan kuma bazai cutar da wani ba acikin ku…..) shin tarihin duniya ya taba ganin irin wannan adalci da sauki da rangwame daga mutanen da suka samu nasara da galaba akan mutanen da akaci galaba akansu?! Dukda cewa fa Umar Allah ya kara masa yarda yana da iko da damar kin gindaya masu duk sharadin da yakeso amma beyi hakan ba sabo adalci da sauki nasa, wannan yana daga cikin abunda zai nuna cewa lallai yaki a musulunci yana lura da yanci da hakkin dan adam bawai dan son duniya bane yasa ake yaki a musulunci.

Saukin musulnci na gafarta zunubai:

Kasancewar dan Adam mutum ne me yawan sabo da aikata laifuka tsakaninsa da ubangijin sa ne ko tsakanin sa da mutanen da yake cudanya dasu cikin al'aumma, wannan shine abun da manzon Allah s.a.w ya bamu labara akansa cewa: " dukkanin dan adam me kuskure ne sannan mafi alherin me kuskure shine me tuba" Tirmizi da Ibn majjah ne suka rawaito hadisin kuma albani ya inganta shi.

Wannan zunuban da sabon wanda dan adam yake aikatawa saboda tsohon yakin dake tsakanin shi da shedan wanda yayi alkawarin batar dashi, Allah madaukaki yana cewa game da alkawarin da shedan yayi akan dan adam: " yace ubangijina tunda ka batar dani to zan rika kawata masu mumanan ayyuka a doron kasa kuma sai na fadar dasu baki dayan su (39)" suratul Hijri ayata 39.

1- Daga cikin saukin musulunci shine Allah yana gafartawa zunubi komai maimaituwar sa matukar bawa zai nemi gafara daga haka, hakan ya faru ne saboda kasancewar dan adam me yawan aikata lafuka ne a dabi'ar sa, an karbo hadisi daga sa'id al kudri Allah yakara masa yarda yace manzon Allah s.a.w yace: " shedan yace ya ubangiji bazan gushe ba ina batar da bayin ka matukar sunada rai ajikin su, sai ubangiji mabuwayi yace: " bazan gushe ba ina gafarta masu bag a duk zunubin da suka nemi gafarata" musnad na imamu Ahmad cikin sahihul jami'u 1650.
Manzon Allah s.aw ya kara cewa: " ina rantsuwa da wanda raina ke hannun sa da ace baku zunubi da Allah ya tafiyar daku yazo da mutanen da zasu rika zunubi suna neman gafaran Allah sai ya gafarta masu" (muslim da Ahmad ne suka rawaito hadisin).

2- Daga cikin saukin musulunci shune Allah ya sanya kofar tuba bude agaban kowani musulmi cikin ko wani lokaci da yanayi, Allah madaukaki yana cewa: " duk wanda ya tuba bayan ya aikata zunubi ya kuma gyara to lallai Allah zai yafe masa, lallai Allah ya kasance me gafara da rahama (39)" suratul ma'ida ayata 39.
Manzon Allah s.a.w yana cewa: " lallai Allah yana shinfida hannunsa cikin dare domin ya yafe ma wanda sukayi sabo da rana, sannan kuma yana shinfida hannun sa da rana domin ya yafema wanda sukayi sabo da daddare har zuwa lokacin da rana ta hudo daga mafadanta" muslim ne ya rawaito hadisin.
Sai a wani yanayi ne takaitaccen gaske wanda anan ne kawai musulunci ya rufe kofar tuba, Allah madaukaki yana cewa: " tuba a gun Allah tana karbuwa ga mutanen da suke aikata laifi da rashin sani sa'annan su tuba bada jimawa ba, to wa'innan sune Allah yake gafarta mawa, Allah ya kasance masani kuma me hikima (17) babu tuba da gafara ga mutanen da suke aikata laifi har sai dayan su yazo gargaran mutuwa sannan yace na tuba a yanzu ko kuma wa'inda suke mutuwa suna kafira…."

Kofar tuba yana bude ga bawa a koda yaushe sai a hali guda biyu kacal wanda manzon Allah s.a.w ya bayyana su da cewa: " lallai Allah yana amsar tuban bawansa matukar ransa bezo ga makogaro ba watan zai mutu kenan" hadisin ne sahihi Tirmizi ne ya rawaito shi.

Da kuma fadin sa s.a.w cewa: "duk wanda ta tuba gabanin ranan tafito daga mafadar ta to Allah zai amshi tubar sa" muslim ne ya rawaito hadisin.

3- Daga cikin saukin muslunci shine ya saukake al'amarin tuba ya sanya cewa babu wani shamako ko dan tsakayi tsakanin bawa ga ubangijin sa acikinta sannan kuma bata da wani wahala ko wani aiki babba kawai bawa zai daga hannun sa ne zuwa ga Allah yayi tabbatar da ya aikata wannan laifi ya nemi

gafara akan sa, Allah madaukaki yana cewa: " duk wanda ya aikata mummunan aiki ko ya zalumci kansa sai ya nemi gafaran Allah daga haka zai sami Allah me yawan gafara me rahama (110)"[58].

4- Daga cikin saukin muslunci shine cewa duk zunubin mutum da ya aikata idan ya nemi gafara akan haka sannan ya tuba daga aikiata hakan tuba na gaskiya wanda yake da niyyar bazai kara komawa bag a wannan aikin laifin to za'a canza masa wannan ayyukan laifin su koma aikin lada, Alla madaukaki yana cewa: "wa'inda basa kiran wani abin bauta koma bayan Allah sannan kuma basa kasha ran da Allah ya haramta kashe ta sai da hakkin haka sannan kuma basa aikata zina, duk wanda ya aikata haka zai dandani kudar sa (68) za'a ninka masa azaba ranan alkiyama sannan kuma zai dawwama acikinta yana wulakantacce (69) sia dai wanda ya tuba daga hakan kuma yayi aiki na kwarai to wa'innan Allah zai canza masu ayyukan su na sabo su koma aikin lada, Allah ya kasance me yawan gafara me rahama (70)"[59].

Hakika musulunci yayi Magana da kwakwalwan me laifi sannan kuma tayi masa maganin ciwon zuciya me zafin da yake fama da ita saboda bude masa kofar tuba da tayi domin ya dawo daga ayyukan da yake aikatawa na sabo, kuma kada daya daga cikin halittan Allah ya cire rai daga samun gafaran Allah madaukaki daga zunubin daya aikata da saman lafiyar sa da kankare masa zunufan sa komai girman su da yawan su, Allah madaukaki yanan cewa: " kace yaku bayi na wanda suka aikata laifuka ga kawunan su kada su debe kauna daga rahamar Allah, lallai Allah yana gafarta zunubai baki dayan su, kuma lallai shi me yawan gafara ne me rahama (53)"[60]

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[58] Suratun nisa'I ayata 110
[59] Suratul furkan ayata 70
[60] Suratul zumar ayata 53

Wannan aya tana Magana ne akan laifukan da suka shafi hakkokin Allah ne kawai banda laifukan da suka shafi hakkokin mutane, idan laifin da suka shafi hakkokin mutane ne baya gafartawa mutum su sai dole ya mayar masu da hakkokin nasu ya kuma nemi su yafe masa laifin dayayi masu.

5- Daga cikin saukin muslunci shine yana sakawa mutum akan niyyar da yayi na aikata wani aikin alheri koda kuwa be aikata ba, da ace mutum zayyi niyyar aikata wani aiki na lada sai be aikata ba zai samu lada akan wannan niyya tashi haka da zayyi niyyar aikata wani wani aikin laifi sai ya bari dan Allah to shima za'a bashi lada akan wannan saboda yabar aikata abunda yayi himman aikata shi saboda tsoron Allah, manzon Allah s.a.w yana cewa cikin hadisi kudusi cewa Allah madaukaki yana cewa: " idan bawana yayi niyyar aikata aikin laifi ba'a rubuta masa zunubi akan wannan niyyar tasa har sai ya aikata haka, idan ya aikata hakan to ku rubuta masa zunubi daya haka idan kuma ya fasa aikatata sabo dani ku rubuta masa lada akan haka, sannan kuma idan yayi niyyar aikata wani aikin lada sai be aikataba ku rubuta masa lada daya idan kuma ya aikata ku rubuta masa lada goma akanta zuwa ninki dari bakwai na lada akan aiki daya kacal"[61].

6- Daga cikin saukin muslunci shine be sanya zunuban musulmi bay a zama abunda zai hana masa samun rahamar Allah ba, har akwai lokacin da mutum zayyi fatan da yawaita aikin zunubi saboda rahamar Allah daya gani da gafarar sa akai a lokacin da za'a bijora masa da katardan san a aikin zunubai, manzon Allah s.a.w yana cewa: " lallai nasan mutumin karshe da zai shiga aljanna kuma nasan mutumin karshe da zai fita daga wuta za'a zo da wani mutum rana alkiyama sai ace ku kawo masa takardan sa na kananan laifuka ku nuna masa ku kuma dauke masa manyan laifukan sa da suke ciki, sai a nuna masa ayyukansa na kananan zunubai ace masa ka aikata kaza

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[61] Sahihul byhari, mujalladi na 6, shafi na 2724, lambar hadisi na 7062

da kaza ranan kaza da kaza sai yace kwarai kuwa ya Allah na aikata hakan bazai iya inkarin hakan ba saboda tsoron da yakeyi na manyan laifukan sa daya aikata kada nuna mashi su, sai ace masa to ko wani aikin laifin da kayi an mayar maka dasu na lada ko wanne za'a baka lada akan sa, sai yace y a Ubangiji na nasan wasu ayyukan dana aikata na zunubi amma bangansu ba " sahabin daya rawaito hadisin yace hakika naga manzon Allah yana dariya akan haka har saida hakorin say a bayyana. Muslim ne ya rawaito hadisin.

7- Daga cikin saukin muslunci shine kasancewa lallai Allah me hakuri ne akan bawansa da ya saba masa ko kuma ya kafurce masa, Allah madaukaki yana cewa: " da ace Allah yana kama mutane da laifin abunda suka aikata na zunubi da babu wata dabba da zata saura a bayan kasa, amma yana jinkirta masa zuwa ga wani lokaci sananne wanda idan lokacin su yazo to lallai Allah yakasance me kallon bayin sa (45)" suratu fadir ayata 45.

Saukin musulunci na sanya ayyukan da suke kankare zunubai:

Daga cikin saukin musulunci ya sanya wasu daga cikin ayyukan bayi bayan ladan da za'a basu akan su su zama masu kankare masu zunuban da suka aikata saboda rahamar Allah ga bayin sa, da kuma tsarkake rai da samun natsuwar ta daga zunuban ta masu yawa, daga cikin irin wannan ayyuka tafe kamar haka:

1- Daga cikin saukin musulunci ya sanya gudanar da ayyukan bauta na wajibai bayan ladar da za'a basu akan hakan su zama ayyukan da suke kankare masu zunuban su kuma, manzon Allah s.a.w yana cewa: " salloli guda biyar da kuma sallar jumma'a zuwa wata jumma'ar da Ramadan zuwa wata Ramadan din suna kankare zunuban da aka aikata a tsakanin su matukar mutum ya nisanci aikata manyan laifuka" muslim ne ya rawaito hadisin.

2- Manzon Allah s.a.w ya kara da cewa: " ku rika bibiyar tsakanin aikin hajinku da umrah domin kuwa suna kankare zunubai da kuma Koran ma bawa talauci kamar yadda wuta take kankare dattin jikin karfi da zinari da azurfa, hajjur mabrur (hajjin da aka karbe ta wacce akayita yadda akace) bashi da wani sakamako sai aljanna" hadisi ne sahihi cikin littafin al sahiha (1200).

3- Daga cikin saukin muslunci ya sanya nisantar aikata manyan laifuka ya zama hanyar samun gafara daga kananan zunubai, Allah madaukaki yana cewa: " idan kuka nesanci aikata manyan laifukar da muka hanaku aikatawa zamu kankare maku zunubanku kuma zamu shigar daku gida na karamci (31)" suratun nisa'i.

4- Daga cikin saukin muslunci ya sanya yada sallama da mika hannu a gaisa a tsakanin musulmai ya zama daga cikin ayyukan da suke kankare zunubai, an karbo hadisi daga

Huzaifa yace: manzon Allah s.a.w yace: " lallai idan musulmi ya mikama dan uwansa hannu suka gaisa zunuban su zai fadi kamar yadda ganyen bishiya yake fadi daga cikin bishiya" Bazzar ne ya rawaito hadisin kuma albani ya ingantashi.

5- Daga cikin saukin muslunci ya sanya abubuwan da suke samun bawa na rashin lafiya da musifu da bakin cikin sun zama daga cikin ayyukan da Allah yake kankare zunuban bayin sa dasu da kuma goge masu zunuban dashi, an karbo hadisi daga Abu sa'id al kudri Allah yakara masa yarda yace manzon Allah s.a.w yace: " babu wani abun da zai sami mumini na gajiya da ciwo koda kuwa wani damuwa ne dayake damunsa face Allah ya kankare masa zunubansa dashi" muslim ne ya rawaito hadisin.

Manzon Allah s.a.w ya kara cewa: " babu wata musiba da zata sami musulmi face Allah ya kankare masa zunubansa da ita harta kayan da zai taka a hanya" buhari da muslim ne suka rawaito hadisin.

6- Daga cikin saukin muslunci ya sanya tsarki ya zama daga cikin abubuwan da suke kankare zunubai, an karbo hadisi daga Abu sa'id alkudri yace: manzon Allah s.a.w yace: shin na nuna maku abubuwan da Allah yake kankarema bawa zunuban sa dasu suka kara masa yawan aikin ladan sa? " sai sukace eh ya manzon Allah, sai yace: " inganta alola a lokacin sanyi da kuma jiran sallah bayan gama wata sallar, babu wani daga cikin ku da zai fita daga gidansa yayi salla tare da liman sa'annan ya zauna ya jira sallar gaba face mala'iku suna masa addu'a suna cewa: ya Allah ka gafarta masa kayi masa rahama" Ibn majjah da Ibn kuzaima da Ibn Hibban ne suka rawaito hadisin amma lafazin na darimi ne cikin musnadin shi kuma albani ya inganta hadisin.

7- Daga cikin saukin muslunci ya sanya aiki kadan na ambaton Allah ya zama daidai da ciyarwa da dukiya domin Allah cikin dukkanin ayyukan lada, an karbo hadisi daga abu huraira Allah ya kara masa yarda yace talakawa sunzo gun

manzon Allah s.a.w sai sukace: ma'abota dukiya sun kwashe lada da darajojin duka, suna sallah yadda mukeyi kuma suna azumi yadda muke amma kuma sunada dukiya wanda sukeyin hajji da ita da umrah dayin jihadi dan daukaka Kalmar Allah da kuma yin sadaka da ita, sai manzon Allah s.a.w yace shin bazan fada maku wani aikin da idan kuma rike sa zaku kamo wanda suka maku fincinkai ba dashi, sannan kuma babu wani wanda zai kamo kuma kun kasancewar ku mafificiyar al'ummar da suka gabace ku sai dai mutumin da ya aikata irin sa, ku rika tasbihi (fadin subhanalla) da tahmidi (fadin alhamdulilla) da takbiri (fadin Allahu akbar) bayan ko wace sallah sau talatin da uku sai muka samu sabani bayan haka a junan mu wasu suna sukace zamu rika tasbihi sau talatin da uku ne da tahmidi sau talatin da uku da yin takbiri sau talatin da hudu ne ko kuma ya zamuyi, sai ya dawo wurin manzon Allah s.a.w sai yace mun karika cewa subhanallah, Alhamdulillah, wallahu akbar sau talatin da uku a tare ko wannen su zai zama talatin da uku uku kenan" muslim ne ya rawaito hadisin.

8- Daga cikin saukin muslunci ya sanya yawaita aikata aikin lada cikin ayyukan da suke share zunubai, an karbo hadisi daga Mu'az yace: ya manzon Allah kamun wasiyya sai yace masa: " kaji tsoron Allah duk inda kake" sai yace: ka karamun to, sai yace masa: "ka rika bin aikin saboda da aikin lada zai shafe maka zunubanka" sai yace: ka karamun, sai yace masa: " kayima mutane mu'amala me kyau" Ahmad ne ya rawaito hadisin kuma hadisi ne ingantacce.

9- Daga cikin saukin muslunci ya sanya aikata ayyukan ibada cikin ayyukan da suke kankare kananan zunubai, da dalilin hadisin da ya tabbata daga manzon Allah s.a.w daga Abu Umamata Allah ya kara masa yarda yace wani mutum yazo gun manzon Allah s.a.w sai yace masa: ya manzon Allah na aikata sabo kamun hukunci akansa!!! Sai manzon Allah yace masa kanayi alola lokacin da zaka taho?" sai yace: eh nayi, sai yace masa: " to kayi salla damu kuma?" sai yace: eh nayi, sai

yace masa: " ka tafi lallai Allah ya yafe maka" buhari da muslim ne suka rawaito hadisin.

Saukin musulunci wurin yin kaffara:

Daga cikin saukin musulunci ya sanya yin kaffara ga mutum idan ya aikata laifuka wanda aka hana cikin hakkokin Allah ko kuma hakkokin dan adam domin hakan ya zama hanyar samun gafara da yafe masa wannan zunubi da ya aikata, wannan kaffarar kuwa tana hana musulmi kara aikata irin wannan laifi bayan y agama kaffarar nashi saboda kada ya sa kansa cikin rayuwa me kunci sakamakon aikata wannan zunubi, zamu koro wasu daga cikin saukin musulunci ta wannan bangaren na kaffara kamar haka:

1- Daga cikin saukin musulunci ta bangaren kisa a bisa kuskure ya sanya kaffara kamar yadda Allah madaukaki ya bayyana haka cikin fadin sa cewa: " be kamata mumini ya kasha mumini ba sai a bisa kuskure, duk wanda ya kashe mumini a bisa kuskure to ya yanta wuyan wani bawa ko baiwa mumini da kuma bayar da diyya ga iyalansa sai dai idan sun yafe masa, idan ya kasance cikin mutanen da akwai adawa a tsakanin ku amma kuma mumini ne shima sai yay anta bawa mumini, idan kuma ya kasance acikin mutanen da kuke da alkawarin zaman lafiya ne dasu sai ya biya diyyar ga iyalansa da kuma yanta bawa mumini, duk wanda kuma be samu bawa ba sai yayi azumin wata biyu ajere a matsayin tuba ga Allah, Allah ya kasance masani me hikima (92)" suratun nisa'i ayata 92.

2- Daga cikin saukin musulunci cikin yin zihari ya sanya masa kaffara wanda Allah madaukaki ya bayyana haka da cewa: " wa'inda sukeyin zihari ga matayen su sa'annan su dawo daga abunda suka fada to zasu yanta bawa kafin su kwanta dasu, da wannan ne Allah yake maku wa'azi dashi Allah me bada labarin abunda kuke aikatawa ne (3)" suratul mujadala.

3- Daga cikin saukin musulunci ta bangaren rantsuwa shima ya sanya masa kaffara kamar yadda Allah madaukaki ya

bayyana haka da cewa: " Allah baya kamaku da maganar subutan baki amma yana kamaku akan maganar da kuka fada daga baki har zuci, to kaffaran rin wannan Magana itace ciyar da miskinai goma daga abinci matsakaici wanda kuke ciyar da iyalan ku shi ko kuma ku tufatar dasu ko kuma ku yanta bawa, duk wanda be samu daya daga cikin wannan ba sai yayi azumin kwana uku, wannan shine kaffarar rantsuwar da kukayi akan Maganar ku, da kamar haka ne Allah yake bayyana maku ayoyin sa koda zaku zama masu godiya (89)" suratul ma'ida ayata 89.

4- Daga cikin saukin musulunci shine cewa yin kaffara yana fadi akan mutum a cikin yanayin da baida iko akan aikatata, mafi kyawun dalili kuwa akan haka shine kissar sahabin da yazo wurin manzon Allah s.a.w yace masa ya manzon Allah: na halaka, sai yace masa: " meya halaka ka?" sai yace ya afakawa matata watan yayi jima'ai da ita cikin azumi, sai manzon Allah s.a.w yace masa: " kanada bawa ka yantata?" sai yace: a'a bani dashi, sai yace masa: " to zaka iya azumin wata biyu a jere?" sai yace bazan iya ba, sai yace: " to kanada abunda zaka ciyar da mutum sitti?" sai yace: a'a banida shi, sai manzon Allah yace jirani anan wurin sai da aka kawo ma manzon Allah da wata kwarya ta dabino sai yace: " ina wannan mutumi me tambaya dazu?" sai yace ganinan, sai yace masa: " amshi wannan dabino kaje kayi sadaka dashi" sai wannan mutumi yace: yanzu har akwai mutumin daya fini talauci kafaf fadin kagin nan? Na rantse duk fadin duwatsu biyun nan nagarin madina babu wanda yafini talauci, sai manzon Allah s.a.w yayi dariya har hakoran sa suka bayyana yace masa: " jeka ka ciyar da iyalanka to dashi"[62]

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[62] Sahihul buhari, mujalladi na 2, shafi na 684, lambar hadisi na 1834

Saukin musulunci cikin yalwata ayyukan lada:

1- Daga cikin saukin musulunci ya sanya bawa musulmi ana bashi lada akan ayyukan da be aikata ba na lada amma ya nuna ma wanin sa ya aikata, manzon Allah s.a.w yana cewa:" duk wanda ya kira wani zuwa ga shiriya yanada ladan aikin sa batare da an rage ma me aikin ba komai cikin ladan aikinsa, haka kuma duk wanda yayi kira zuwa ga bata yanada zunubi na wannan aikin zunubi ba tare an ragema me wannan aikin ba wani abu cikin zunubin sa"[63].

Wannan shine yake sanya musulmi ya rika kwadayin shiryar da al'ummar sa ta hanyar nuna masu aikin alheri da taimakon su akan haka da kuma yin yakar aikin barna da tsawatar masu akan sa da kuma rashin bayyanar da yaduwar wannan aikin barna cikin al'umma domin takardan laifukan say a zama babu komai acikin sa, da wannan aikin ne mutu yake gyara kansa ya kuma gyara wanin sa.

2- Daga cikin saukin musulunci ya sanya yin tarbiyyar al'umma da kuma basu ilimi na kwarai cikin ayyukan ladar da ake sakama mutum akansa a duniya da kuma dunar masa da lada bayan mutuwar sa, manzon Allah s.a.w yana cewa: " idan dan adam yam utu ayyukansu baki dayan su sun yanke sai guda uku kacal, sadakar dayayi wanda akecin gajiyarta har illa masha Allah, ko kuma ilimin da yakarantar wanda ake amfana dashi ko kuma yaro nagari da ya bari wanda zai rika masa addu'a"[64].

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[63] Sahihu muslim, mujalladi na 4, shafi na 2060, lambar hadisi na 2674

[64] Sahihu muslim mujalladi na3, shafi na 1255, lambar hadisi na 1631

Saukin musulunci ta bangaren sha'awar dan adam:

Daga cikin saukin musulunci dason sa da alheri ga mabiyansa ya canza al'adar su da sha'awar su ya koma aikin lada idan suka kyautata niyyar su akan haka, daga cikin haka akwai abubuwa masu zuwa kamar haka:

1- Daga cikin saukin musulunci ya sanya biyan bukatar mutum na sha'awar da iyalansa ya kasance aikin ibada wanda ake bashi lada akai matukar ya kautata niyyar sa akan haka da cewa yanason biyama iyalansa bukatar su da kare kansa da iyalan sa daga aikata haramun, abu zarri Allah yakara masa yarda yace wasu mutane daga cikin sahabban manzon Allah s.a.w sunce ya manzon Allah: ma'abota dukiya sun tafi da lada suna salla kamar yadda mukeyi, kuma suna azumi kamar yadda mukeyi sannan kuma suna dakada da dukiyoyin su damu bamu dashi bamayin hakan, sai yace masu: " shin Allah be sanya maku ayyukan da zaku rika sadaka dashi bane kuma, lallai dukkanin tasbihin dayan ku sadaka ce, da dukkanin tahmidi sadakace da dukkanin tahlili (cewa la'ailaha illah) sadaka ce, kuma dukkanin takbirin dayan ku sadaka ce, sannan umurnin dayanku da aikin alheri shima sadaka ne, da kuma hanin daya daga aikin sabo shima sadaka ne, kuma cikin biyan bukatar dayanku da zayyi da matar shi shima sadaka ne, sai sukace yanzu ya manzon Allah dayan mu zai biyama kansa bukata kuma abashi lada akan haka? Sai yace: " ku bani labara idan yaje ya kiya bukatar shi ta hanyar da aka haramta zai samu zunubi to Kaman hakane idan ya biya bukatar sa ta hanyar halal zai samu lada akan haka"[65].

2- Daga cikin saukin musulunci ya sanya biyan bukatar rai na mutum na al'adarshi na harkokin yau da gobe ya zama aikin

[65] Sahihu muslim, mujalladi na 2, shafi na 697, lambar hadisi na 1006

lada wanda ake bashi lada akan haka idan ya kyautata niyyarsa akan haka kamar cin abinci ko shan ruwa idan mutum nayi niyyar haka domin ya samu karfi a jikinsa na aikata aikin ibadar da aka umurce shi dashi ko kuma ciyarwan da Allah ya wajabta masa na iyalan sa da yaransa dukkanin wannan abu ana ba mutum lada akansu, manzon Allah s.a.w yana cewa: " idan mutum ya ciyar da iyalinsa yana me niyyar ibada da haka sadaka ce agareshi"[66].

Da kunnanin wani aikin da musulmi zai aikata idan ya kyautata niyyar sa akan haka zai saman masa sadaka, manzon Allah s.a.w yana cewa: " sadaka wajibi ne akan kowani musulmi sai sukace ya manzon Allah idan bai samu abun sadakar ba fa sai yace yayi wani aiki da hannun sa wanda zai amfani yayi sadaka kuma dashi, sai sukace idan bai samu ba fa, sai yace sai ya taimakawa wani me neman taimako, sai sukace idan be samu ba fa, sai yace sai yayi umurni da kyakyawan aiki ya kuma kame daga aikata sharri hakan sadaka ce agareshi" buhari ne ya rawaito hadisin.

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[66] Sahihul buhari, mujalladi na 1, shafi na 30, lambar hadisi na 55

Saukin muslunci cikin tarbiyya:

Lallai tafarkin da salo na koyi cikin tarbiyya da ilimi shine tafarkin sauki da tausayi da rangwame wanda ya nisanta daga mugunta da tsawwalawa, manzon Allah s.a.w yace: " lallai Allah be aiko ni ba dan tsanantawa wani daga cikin ku ya aiko ni dan sauki da karantarwa"[67].

1- Daga cikin saukin musulunci ta bangaren nasiha shine salo da tafarki irin na manzon Allah s.a.w na sauki da tausasa Magana dayin amfani da salo me sauki lokacin da yake yima wani saurayi nasiha wanda yakeson yin zina lokacin da ya nemi izinin manzon Allah s.a.w akan yin zina sai yace masa: "yanzu kanason a aikata haka da mahaifiyar ka? Yace a'a banaso yace ta yarinyar ka fa? Yace a'a wallahi banaso yace to yar uwanka fa? Yace a'a wallahi banaso sai yace masa haka suma mutane basaso a aikata haka da mahaifiyar su ko yarinyar su ko kuma yar uwarsu, sai yasanya hannun sa akan kirjin sa yace: " ya Allah ka gafarta masa zunubin s aka kuma tsarkake masa zuciyar sa ka kare masa farjin sa" sahihul al sahihah 370, Arnut yace isnadin hadisin ingantacce ne.

2- Daga cikin saukin musulunci ta bangaren karantarwa yin amfanin da salo me sauki wurin karantar da mabiyan sa, hakika manzon Allah ya koyar da tafarkin sauki cikin karantarwa ga mutanen da suke bayan sa cikin labarin dan kauyen da ya shigo cikin masallaci yayi fitsari sai sahabbai sukayi masa ca akai sai manzon Allah s.a.w yace masu: ku kyaleshi kada ku yanke shi, bayan ya gama sai manzon Allah ya kirashi yace masa: " nan masallaci ne baya halatta yin wani abu acikin san a kazanta kamar bayan gida da fitsari an gina shi ne dan karatun alkur'ani da ambaton Allah" sai yace azo da ruwa cikin bokiti azuba akan fitsarin nasa. Buhari da muslim ne suka rawaito hadisin.

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[67] Sahihu muslim, mujalladi na 2, shafi na 1104, lambar hadisi na 1478

Lallai wannan sauki na tafarkin manzon Allah s.a.w wanda me hukunta wannan saurayi ba be kuma yi masa zafi ba duk da cewa yanason aikata babban zunubi ne cikin manyan zunubai a musulunci, sannan kuma be tsawatar wa wannan dan kauye ba dayayi fitsari a cikin masallacin sa dukda cewa masallacin nasa shine wuri mafi daraja a doron kasa beyi hakan ba sai dan ya nuna ma mutanen bayan sa tafarkin da yakeson su rika amfani dashi wurin karantarwa da tarbiyya da nuna ma mutane abu me kyau.

Jawabin karshe:

A karkashin karatunka da wannan zai bayyanar maka a fili kwadayin muslunci game da sauki da rangwame da kuma yadda yake kira zuwa ga hakan ta hanyar kyautatawa mutane da kuma kiran da yakeyi na sakin fuska ga mutane, shin ba manzon Allah bane yake cewa: " kada ku raina kankantar aikin lada koda ka hadu da dan uwanka ne kayi masa murmushi" muslim ne ya rawaito hadisin.

Da kuma yadda yake kira zuwa ga son alheri ga mutane, shin ba manzon Allah bane yake cewa: "kasoma mutane abunda kake soma kanka" Tirmizi da Ibn Majjah ne suka rawaito hadisin, sahihah 72.

Da kuma yadda yake kira ga barin shiga abunda bai shafi mutum ba, da cewa musulmi ya rika barin abunda babu ruwan sa, shin ba manzon Allah bane yake cewa: " yana daga cikin kyawun musuluncin mutum ya bara abunda babu ruwansa" (Tirmizi ne ya rawaito hadisin kuma yace hadisi ne hasan sannan albani kuma ya ingantashi cikin littafin almishkat.

Da kuma yadda yake kira domin jawoma mutane amfani da kuma cusa masu farin ciki, shin ba manzon Allah bane yake cewa: " mafi soyuwan mutane agun Allah shine wanda mutane sukafi amfanuwa dashi, sannan kuma mafi soyuwan aiki ga Allah shine cusa farin cikin ga musulmi ko kuma ka yaye masa wani damuwar sa ko ka biya masa bashin sa ko ka kore masa yunwa, kuma naje wurin biyawa dan uwana wata bukata tashi tafi soyuwa a gareni da nayi ittakafin wata daya acikin wannan masallaci nawa, duk wanda ya hadiye fushin sa Allah zai rufa masa asiri, duk wanda kuma hadiya fushin sa wanda da yaso zai aiwatar dashi Allah zai cika masa zuciyar sa a ranan kiyama, duk wanda ya tafi biyama dan uwansa bukata har hakan ya tabbata Allah zai tabbatar masa da diga digansa ranan

da diga diga suke girgiza" albani ya inganta shi cikin littafin sahihul jami'u.

Wannan maganar ba maganar mutum bane magane cikin nassoshin asharia'ar musulunci daga alkur'ani da sunna, shin irin wannan addini be kamata arika taimaka mas aba wurin yada shi saboda kasancewar sa me ba mutum yanci da zabin yabishi ko kuma kada yabi shi?, lallai rabo yaga mutumin da ya shiryu zuwa ga wannan addini domin samun wannan falala na sauki cikin al'amuran sa, lallai dalilin da yasa wasu wand aba musulmai ba a yau suke gudun wannan addini na musulmi saboda abunda suke gani da idanuwan su na mu'amalar wasu mutane wanda suke ikirarin musulunci a baki amma musulunci ya barranta daga aikin su da suke aikatawa na rashin imani da tausayi, ina fatan cewa mu'amalar wasu daga cikin musulmai da sukeyi me muni bazai zaman maka Katanga ba da zai hanaka sanin hakikanin wannan addini ba me girma na gaskiya, kira da bbabn murya dan neman Karin sani ingantacce game da wannan addini amma da sharadin tattara bayanai ta hanya ingantacce nagaskiya masu tarin yawa, Allah nake rook daya amfanar da mutane da wannan littafi ya kuma sa ya biya bukatar da aka rubuta littafin domin sa, ga soyayyata nayi kautarta ga duk wanda ya karanta wannan littafi kuma ina fatar zaman lafiya ya karade ko ina cikin duniya, kirana ga mutane shine su san gaskiya, ku kasance cikin kula ta Allah da kiyayewar sa.

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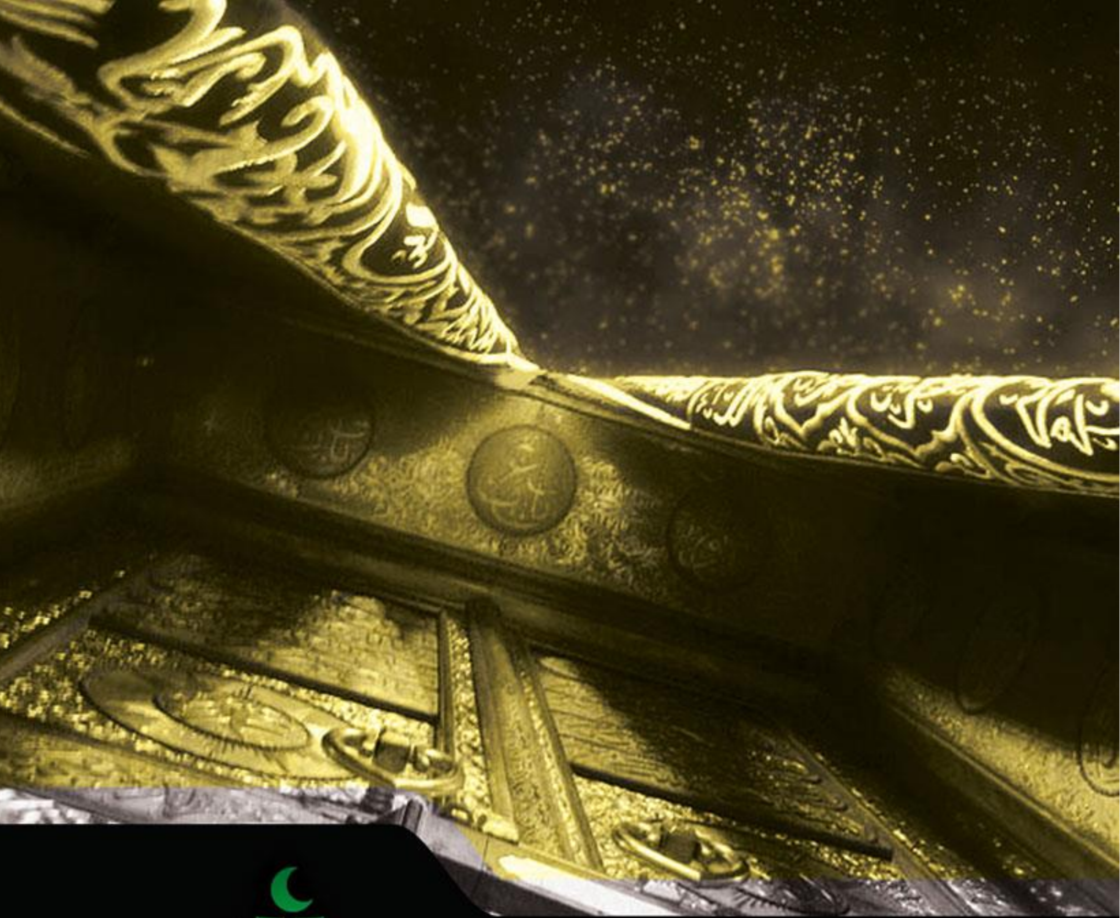

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