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DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI GABATARWA

Godiya ta tabbata ga Allah mai fadin: Ya kai mutum menene ya rudeka kabar ubangijinka mai karamci? alhali shi ne wanda ya halicceka kuma ya daidaita ka sannan ya shiryaka .. suratul infi'dar aya ta 6-7.

Dukkan tsira da amincin Allah su tabbata ga annabi Muhammaad wanda ya ke cewa: dukkan ku 'ya'yan annabi Adam ne, shi kuma annabi Adam daga tir'baya yake, da kuma alayansa da sahabbansa tsarkakakku, bayan haka:

Lallai lamarin halittar duniya da farawarshi da gamashi da hadashi yana daga cikin lamarin da ya shagaltar da dan adam tin farkon duniya har zuwa yau, musamman wadanda ba musulai ba, hakan ya faru ne saboda shi lamarin bayyananne ne agun musulmai, musulunci tin farkon fitowarshi yayi bayaninsu kuma ya rarrabesu ga abinda su mutane suke da buqatarshi wajen bayaninshi ko rarrabeshi wajen bayanin abinda yake shine maslaha ga bayi, saboda hakane bazaka samu irin wannan rudanin wajen musulmai ba, amman waninsu yana rayuwa cikin shadi fadi da wasu nazarori, duk sanda wani nazari ko tinani ya fito sai an samu wanda zai ci karo dashi yana warwareshi, hakane mu kuma muna kan yarda da natsuwar cewa duk abinda yazo acikin qurani da ingantattun hadisan annabi har zuwa ranar qiyama ba zaa taba samun abinda zaizo da wani abinda ya fishi ba, domin duk abinda ya saba musu zai rushe kuma zai fadi agaban allah madaukaki.

Allah madaukakin sarki shine wanda ya halicci wannan duniyar da abunda muke gani da wanda bama iya gani, kuma ya wadatu da wani abu daga bayinshi saidai ma su bayinshi sune suke da buqata daga gareshi, allah yana cewa: yaku

mutane kune masu neman buqata agun allah, shi kuma allah shine mai arziki kuma abin godiya, idan yazo saiya tafiyar daku yazo da wata halittar sabuwa, kuma hakan ba gagarau bane agun Allah [1]*.*

Imanin ka da aikink a na kwarai ya zama ginanne ne akan abinda manzannin Allah sukazo da shi domin abin kai zai amfana, Allah yana cewa: idan kuka kafircema Allah ku sani lallai Allah ya wadatu daga neman wani abu gunku, kuma baya yarda ga bayinshi su kafirce mai, idan kuma kuka godemai sai ya yarda da hakan daga gare shi [2]*.*

Allah madaukakin sarki yana cewa cikin wani hadisin qudsi: "yaa ku bayi na, ku sani lallai na haramtawa kaina zalunci kuma na sanyashi haramtacce a tsaainku saboda haka kada kuyi zalinci, yaku bayina dukkansu batattau ne sai wanda na shiryar dashi, ku neme shiriyata zan shiryar daku, yau bayina dukkanku masu yunwa ne sai wanda na ciyar dashi, ku nemi abinci a gurina zan ciyar daku, yaku bayina dukkanku a tsirara kuke sai wanda na tifatar dashi, ku nemi tifatarwata za tifatar daku, yaku bayin, lallai kuna yin kutra-kurai dare da rana kua ni ina gafarta dukkan zunubai, ku nemi gafarata zan gafarta muku, yaku bayina lallai ku sani bazaku iya isa ga cutar danai ba, balle ku cutar dani din, kuma bazaku iya isa ga amfanar dani ba, balle ku amfane ni, yaku bayina da zaa ce dukkanku dana farko dana karshe, mutananku da aljaninku, sun kasance a bisa zuciya mafi tsoron allah daga cikinku to wannan bazai karamin komai ba acikin mulkina, yaku bayina da ace na farkonku dana karshenku, da mutananku da aljaninku sun kasance mafi fajirci a bisa zuciyar wani mutum, to hakan bazai ragemun komai ba cikin mulkina, yaku bayina inama ace dana farkonku dana karshenku, da mutananku da aljaninku su tsaya

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[1]suratul fa'dir aya ta 15-17
[2]suratuz zumar aya ta 7

a wajen wani guri guda daya, sannan suka tambayeni, sai naba kowa daga cikinku abina ya roka, wannan bazai rage abinda yake guna ba, saidai kamman yadda kaman allura take rage abinda ke cikin teku in an stomata, yaku bayina lallai aikinda kuka aikata ne nake qidaya muku, sannan na cika muku ita, duk wanda ya samu alkhairi, sai ya gode ma Allah, wanda kuma ya samu sabanin hakan kada ya zargi kowa face kan shi". imam Muslim ne ya ruwaito shi.

Musulunci shi ne addinin da Allah ya yarda dashi ga bayin shi, kuma ya shar'anta musu shi, menene yakai buqatuwa agun mutane gaba daya wajen tsara musu al'amuransu da rayuwarsu ta kebe da kuwa ta gaba daya, da ta ciki data waje, shine addinin da yae kula da asali kuma bai jefar da rassan shi ba, kuma yayi ma'auni tsakanin rai da gangan jiki, Allah yana cewa: a yau ne na cika muku addinin ku kuma na cika muku ni'imata a gare ku sannan na yarje muku da musulunci shi ne addini [(3)].

Kuma acikin aikata shi akwai samun natsuwa ga bayi, anan duniya wajen samun kwanciyar hankali na zuciya da sararawa na rai, Allah yana cewa: bamu aike ka ba (yakai Manzan Alla) h face rahma ga talikai [(4)].

A lahira kuma zasu samu babban rabo da dacewa da yardarm Allah madaukaki sarki acikin aljannar ni'imomi, Allah yana cewa: lallai wadanda sukayi imani da Allah kuma sukayi aiki na garisuna cikin gidajenaljannah Firdausi, zasu dawwama acikinta basu neman canji daga gareta, [(5)]*kuma shi ne addinin da aka kareshi da kariyar allah har zuwa tashi qiyama, allah*

[(3)]suratul ma'idah aya ta 3
[(4)]suratul anbiya'I aya ta 107
[(5)]suratul kahfi aya ta 108

yaa cewa: lallai mu ne muka saukar da qurani kuma mu ne zamu bashi kariya [6].

Kuma duk yadda ‘yan adawa suka so suyi wani taaddanci ko kawo cikas ko tuhuma acikin shi to hakan bazai yuwu ba Allah yana cewa: ‘barna bata zuwa ma qurani to ka gabanshi ko ta bayanshi domi shi saukakke ne daga wajen mai hikima kuma abin godiya [7].

Kuma a karshe lamarin Allah ne zai tabbata kuma ya daukaka, Kaman yadda Allah yake cewa: lallai wadanda suke sabawa Allah da manzansa an halakar dasu Kaman yadda aka halakar da wadanda suka gaba cesu kuma hakika mun saukar ayoyi bayyanannu kuma kafirai sunada wulakantacciyar azaba. [8].

Duk da abinda makiyan Allah suke yi domin toshe hanyoyin addinin Allah kuma tabbas a karsshe zasu kaance cikin wulakanci da asara mai yawan gaske, Allah madaukakin sarki yana cewa: lallai wadanda suka kafirce ma Allah suna kokarin ciyar da dukiyarsu domin su toshe hanyoyin addinin Allah, to zasu ciyar din amman kuma hakan zai kasance musu asara kuma a a karshe aci galaba akansu, wadanda suka kafirce ana tashinsu ne ranan qiyama zuwa ga jahannama [9].

Addinin Allah da umarninshi masu dorewa ne kuma zasu kasance masu wanzuwa, Allah yana cewa: suna son kashe hasken Allah da bakinsu shi kuma Allah sai ya cika haskenshi koda kuwa kafirai sun ki. [10]kuma sannan Allah yayi alkawarin taimakon addininshi da bayyanar dashi yake cewa: shine wanda ya aiko manzanshi da shiriya da kuma addinin gaskiya

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[6]suratul hijr aya ta 9
[7] suratu fussilat aya ta 42
[8]suratul mujadala aya ta 5
[9]suraul anfaal aya ta 36
[10]suratus saffi aya ta 8

domin ya bayyanar dashi gaba daya koda kuwa kafirai sun ki. [11]

Manzan Allah tsira da amincin Allah su tabbata a gareshi yana cewa: wannan alamarin zai kai duk inda dare da rana suka kai, kuma Allah bazai bar wani gida ba na birni ko kauye face sai wannan addinin ya shiga ciki da karfin Allah mai iko akan komai sai ya daukaka wanda yabi wannan addinin kuma ya kaskantar da wanda ya kafirce, imam ahmad ya ruwaitoshi acikin musnad da kuma 'dabarani acikin littafin mu'ujamul kabir.

Hakikanin wannan addinin shine wanda asalin halittar dan adam sukayi ittifaqi dashi wajen tabbatar da abin da yakeso da kuma samun amincin tabbatuwa akan addini tare da banbance banbancen zukata na zamantakewa da tattalin arziki da shugabanci, da kuma abinda Allah ya bayar na karfi tabbatacce wanda ake mayar dashi ga Allah madaukakin sarki, duk sa karancin wadatuwa da mutum zai iya sau da kuma kaalancin wasu daga cikin masu jingina kansu ga musulunci domin watsashi cikin alummai da isar dashi ga mutane, a dayan bangaren kuma ta wajen makiyanshi da dukka abinda Allah ya basu na qarfi koda kuwa ta bangaren dukiya ne ko bangaren tsaro domin yaki da abubuwa uquba da wahalhalu acikin hanyar isar da wannan addinin zuwa ga mutane, ta hanyar surantashi da cewa addinine na sabani da ta'addanci da koma baya, hakan bai faru ba sai da ya kasance cewa addinin musulunci da tsare-tsarenshi zasu hana abubuwan ba tare da tabbatar da maslahohinsu ba wajen ribatar samarinsu majiya karfi, ko kuma samarin duniya baki daya, domin musulunci ya haramta gaba da zalunci da shagatuwa da dukkan abinda ya shafi hakan, kumma ya haramta yin biki cikin abinda Allah bai halatta shi ba, kuma shi laifin yana

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[11] suratul fathi aya ta 28

karuwa gwargwadon raunin mutum, addinin musulunci kuma addini ne da bai yarda da 'dagawar wani sashi na mutane akan wani sashi, ko wani mutumi akan wani mutumi, Allah yana cewa: yaku mutane lallai mun halicceku daga mace da namiji kuma muka sanyaku qabilu daban-daban domin kuyi sanayya, lallai wanda ya fiku karamci agun Allah shine wand aya fiku jin tsoranshi. [12]*.*

Acikin wannan dan littafin abinda zai zama madogara shine qurani wanda ya kore faruwar halittu na farko daya zama cewa shine abinda mutum ya sani da kanshi, Allah yana cewa: ban nuna musu halittar sammai da kassai ba balle kuma halittar kawunansu ba, kuma ban riki batattu abubuwan so ba. [13]

Bayan qurani kuma sai abinda ya tabbata daga manza Allah tsirsa da amincin Allah su tabbata a gareshi, kuma zan nisanci hada qurani da hadisi da abubuwan da suke nuna tinanine da sanin hadisin da kuma abubuwan da yake warwarewa, domi abinda ya inganta na daga tinaninnika acikin wannan zamanin zai iya zuwa da wani abun da zai warware ko kuma ya sabama wanda yake binshi, wannan shine abinda muka samu a wanna zamanin na daga tinaninnika sun kasance a zamanin da daga cikin abubuwan da aka sallama musu wajen ta yadda ilimi ya tabbatar dasu cewa su kuskure ne, Allah yayi gaskiya inda yake cewa: kuma baa baku komai ba daga ilimi sai 'dan kadan.[14]

Dr. Abd Ar-Rahman bin Abd Al-Kareem Ash-Sheha

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[12]suratul hujurat aya ta 13
[13]suratul kahfi aya ta 51
[14]suratul isra'I aya ta 85

IMANI DA ALLAH

Lallai imani da Allah da gasgata cewa lallai akwai Allah da kua tsarkakeshi da bautas shi kadai shine asalin shari'ar musulunci, domin kasancewarshi imani zai bibiyeshi da sauran rukuna imani wanda manza Allah tsira da amincin Allah su tabbata agareshi ya fada acikin hadisin da malaika jibril yake tambayanshi: ka bani labara game da imani, sai annabi yace: imani shine kayi imani da Allah da malaikunshi da littafanshi da manzanninshi da ranar sakamako, da kuma imani da qaddara alkhairinta da sharrinta. Imam muslim ne ya ruwaitoshi [15]*.*

SHIN WANENE ALLAH???

Allah yana cewa: shine na farko kuma shine na karshe, sannan shine na bayyane kuma shine na 'boye, sannan shine masani akan komai.[16]*, kuma Allah yake cewa: shine Allah wanda baida abokin tarayya kuma mai mulki, sannan madaukaki kuma mai aminci, mai amintarwa, mai rinjaye, mai buwaya, mai karfi, mai girmankai, tsarki ya tabbata gareshi daga abinda suke siffabtashi dashi, kuma shine Allah mai halitta, mai kubutarwa, mai surantawa, shine mai kyawawan suna, komai dake sammai da kassai yana tsarkakeshi, kuma shine mai buwaya kuma mai hikima.*[17]

Allah madaukakin sarki yake cewa: Allah shine wanda babu abin bautawa da gaskiya saishi, kuma shine rayayye kuma tsayayye akan bayinshi, gyangyadi ko bacci baya daukanshi, duk abinda ke sammai da kassai nashi ne, wanene zai yi ceto a

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[15] sahih muslim hadisi na 1 shafi na 36

[16] suratul hadid aya ta 3

[17] suratul hashr aya ta 23-24

wurinshi dole saida izininshi, yana sane da abinda ke faruwa a gabansu ko bayansu, babu wani da zaa iya sani na iliminshi sai wanda yaso, kuma kujerarshi tafi girman sammai da kassai, kuma lura dasu baya kawo mai cikas, shine madaukaki kuma mai girma [18]

Allah sananne ne acikin addinin musulunci ba abinda aka jahilta bane, kuma addinin musulunci yayi bayanin shin wanene Allah kuma mecece siffofinshi kuma hanyar da zaabi wajen isa ga wannan waje, Allah madaukakin sarki shine:

1 – mahaliccin da ya samar da dukkan komai, kuma abinda mutum ke iya gani a wannan duniyar zai nuna mai haka na abubuwan halitta, allah yana cewa: yakai annabi Muhammad; kuyi dubi menene acikin sammai da kassai, da ayoyi da abubuwan gargadi basa amfani ga wadanda basuyi imani ba. [19]

2 – shi kadai ne kuma abin kadaitawa, bashi da abokin tarayya cikin mulkinsa, kuma bawida mahaifi sanann baida 'da, kuma bashi da majibincin lamarinshi sannan bashi da mai kama dashi, kuma bashi da mata, Allah yana cewa: kace allah shine guda 'daya, allah shine wanda ake neman buqata agunshi, bai Haifa ba kumabaa haifeshi ba, sannan baida wani mai taimakonshi. [20]

3 – shine mai ilimin da iliminshi ya mamaye ko ina da ina, allah yana cewa: babu wani abunda yake guduwa daga ilimin allah daidai da kwayar zarra acikin kassai ko sammai, ko mai kankanta ko mai girma face yana cikin littafi bayyananne [21].

[18] suratul baqara aya ta 255
[19] suratu yunus aya ta 101
[20] suratul ikhlas aya ta 1-4
[21] suratu yunus aya ta 61

4 – shine rayayye na koda yaushe baya mutuwa, allah yana cewa: shine rayayyen da ba abin bautawa da gaskiya saishi, ku rokeshi kuna masu tsarkake niyya zuwa gareshi godiya ta tabbata ga Allah ubangijin talikai.[22]

5 – shine mai adalcin da bay azure kuma baya zalinci, allah yana cewa: zamu 'daura ma'aunin adalci a ranar qiyama kuma babu wata rai da zaa zalinta da komai, koda ya kasance Kaman kwayar zarra zaa zo dashi, hakan ya isa ya zama shine cikakken mai hisabi[23]*.*

6 – bashi da abokin tarayya acikin zatinshi ko siffofinshi ko kuma acikin ayyukanshi, cikar kamala ta gaba daya ta tabbata gareshi, kammalalle ne acikin zatinshi da ayyukanshi da siffofinshi, duk abinda yaso shine yake kasancewa wanda kuma bai so ba bazai taba kasancewa ba, allah yana cewa: allah babu abin bautawa da gaskiya saishi lallai kuma gareshi kyawawan sunaye suke[24]*.*

Allah madaukakin sarki kuma yana cewa: shine wanda ya kirkiri halittar sammai d kassai, kuma ya sanya muku mataye daga kawunanku haka kuma ya sanya mataye daga cikin dabbobi yana halittarku daga garesu, babu abinda yayi kama dashi, Allah shine mai ji kuma masani[25]*.*

Allah madaukakin sarki yana da sunaye da siffofi madaukaka wadda suke nuni akan cikar kamalarshi, babu damar fadada bayani a wannan littafin, domin akwai littafan da aka fa'da'da bayanansu, wanda yakeson kara bincike sai ya koma garesu,

[22]suratul gafir aya ta 65
[23]suratul anbiya'I aya ta 47
[24]suratu 'Daha aya ta 8
[25]suratush shura aya ta 11

domin asan sunayan Allah da siffofinshi basu da adadi kuma baasan yawansu ba, domin manzan Allah tsira da amicin Allah su tabbata agreshi a gareshi: ba wani bawan da abin bakin ciki zai sameshi ko abin bakin ciki sannan yace: ya Allah lallai ni bawanka ne kuma dan bawanka kuma dan baiwarka, dukalamurana suna hannunka, kuma hukuncinka abin yarda ne a gareni, kuma hukuncinka shine na adalci, ina rokonka da dukkan wani suna naka, wanda kai ka sanyama kanka, ko ka saukar dashi acikin littafinka, ko ka sanar da wani bawa daga cikin bayinka, ko kuma ka boyeshi acikin iliminka, da ka sanya qurani ya zama sanyin zuciyata, da hasken kirjina, kuma mai gusar da bakin cikina, da tafiyar da damuwata, face sai Allah ya gusar mai da bakin cikinshi kuma ya canzamai damuwarshi zuwa farin ciki .sahih ibn hibban mujalladi na 3 shafi 253 numban hadisi na 972.

Allah madaukakin sarki yana da siffofi amman ba irin siffofin bayinshi ba, Allah shine mahalicci shi kadai wanda ya samar da dukkan komai kuma bai da mai kama dashi, kuma shine mai ji amman ba irin jin halittunsu ba, kuma shine mai gani amman ba irin ganin halittunshi ba, hakane ya kasance acikin dukkan siffofinshi da sunayanshi, kuma shine dai Kaman yadda yace: ba wanda zai iya kewaye iliminshi, shine madaukakin sarki wnada ya wuce duk tinanin mai tinani, Allah yana cewa: idanuwa basa iya riskarshi amman shi yana risker idanuwan bayinshi, shine mai tausayi kuma mai bayarda labari[26]*.*

Duk da cewa ita rai ta mutum tana kana salin yadda Allah ya halicceta akan tambaya ya wajaba bincike da kokarin sanin hakikanin komai da komai domin yin nazari akan niimomin Allah da ayoyinshi da suke nuna girmanshi da kuma wadanda suke nuna akwai samuwar Allah, amman dai yin nazari acikin

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(26)suratul an’am aya ta 103

zatin Allah baya halatta, domin hankalin dan adam baya iya isa zuwa ga hakan domin hakan yana cin karo da imani, an karbo hadisi daga abu hurairah cewa: wasu mutane daga cikin sahabban annabi tsira da amincin Allah su tabbata a gareshi suka tambayeshi cewa: lallai mu muna savmu akaran kan mu wani abu da wanin mu zai iya Magana acikinshi, sai annabi yace: hakika kun samu hakan ?? sai suka ce eh kwarai, sai yace: lallai wannan shine imani kai tsaye, sahihin hadisi ne imam muslim, da abu dawud, da nasa'I suka ruwaitoshi.[27]

Duka wadannan tinane-tinane suna komawa ne ga haidan wanda yake kokarin bin dukkan wasu hanyoyi domi ganin ya gusar da mutane daga bin addininsu kuma yayi alkawarin hakan, Allah yana cewa: shaidan yace: kaga wannan da ka fifitashi kuma ka karramashi akaina idan ka barni har zuwa ranan qiyama saina halakar da zurriyyarshi sai dai 'dan ka'dan.[28]

Duka wadannan ru'di ne irin na shaidan wanda manzan Allah ya bayyana acikin hadisi, ibn abbas ya ruwaito hadisi yace: wani mutumi yazo wajen annabi tsira da amincin Allah su tabbata a gareshi yace: ya manzan Allah lallai ina raya wani abu acikin raina wanda gwanda ace na fado daga sama da in furtashi, sai annabi yace: Allah shine mai girma, Allah shine mai girma, godiya ta tabbata ga Allah wanda ya mayarma da shaidan wasiwasinshi, imam ahmad da abu dawud ne suka ruwaitoshi kuma ingantacce ne *musnad na imam ahmad mujalladi na 1 shafi na 23.*

Idan shaidan yaso yam aka wasiwasi acikin abubuwan da hankalin mutum bazai iya isa zuwa garesu ba saboda kasawarshi, to kayi aiki da wasiyyar manzan Allah inda yake

[27]sahihu muslim mujalladi na 1 shafi na 119 hadisi na 132
[28]suratul isra'i aya ta 62

cewa: mutane bazasu gushe ba suna tambayoyi har sai sun ce, wannan shine Allah wanda ya halicci komai, to shi Allah waye ya halicceshi, duk wanda ya samu hakan sai yace lallai ni nayi imani da Allah .[29] bukhari da muslim ne suka riwaitoshi.

Kuma manzan Allah yayi bayanin mafita acikin irin haka yace: lallai shaidan yana zuwa wajen dayanku yana cemai, waye ya halicci kaza da kaza, waye ya halicci kaza da kaza, har sai yace: waye ya halicci ubangijinka ?? to duk wanda yaga hakan saiya nemi tsarin Allah kuma ya daina yin hakan, bukhari da muslim ne suka ruwaitoshi[30], kuma Allah yana cewa: duk lokacin da wani abin fizga ya fizgeka daga shaidan saika nemi tsarin Allah.[31]

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[29]sahih muslim mujalladi na 1 shafi na 119 hadisi kuma na 134
[30]sahihul bukhari mujalladi na 3 shafi na 1194 hadisi na 3102
[31]suratul a'araf aya ta 200

DALILAI AKAN SAMUWAR ALLAH

Lallai duk abinda yake cikin wannan halittar ta duniya yana nuni mai karfi sosai akan samuwar Allah madaukakin sarki, ta yadda babu wani yanayi da mutum zai iya shakkah acikinsu cewa akwai samuwar Allah, maabota lafiyayyen hankali da tinani tsaftatacce suna isa zuwa ga wannan dukkan wani isa, amman masu musun samuwar Allah suna neman wani dalili wanda suke ga zasu gani ko ji da kansu, kuma suna yima kansu tifka da warwara wajen domin su suna neman abubuwan zahiri kafin suyi imani da Allah, domin su sun yarda ne da abubuwan da suke iya gani a zahiri, kuma sunyi imani da magan'disu duk da cewa basu taba ganinshi ba, amman sunga alamunshi ta yadda yake jawo karfe zuwa karfe amman kuma basa ganin abinda ke jawosu din, haka kuma sunyi imani da samuwar hankali da tinani amman kuma basu taba ganinsu ba, saidai sunga alamunshi domin su wadannan abubuwan suna bayarda natija mara kyau wani lokaci wadda muke sanin hakikaninta ta hanyar hankali, misali shine muna ganin sanda acikin ruwa tana bayyana ne Kaman karyayya acikin ruwa, idan mutum ya hangota daga nesa, amman tinanin mu kodayaushe yana tafiya ne a sama ko munkasance a bangaren kudu, ko arewa ko kuma a tsakiya, duka wadannan surorin suna nuna cewa lallai da badan hankali ba da mun samu sakamako wand aba daidai ba maimakon mu samu sakamako na daidai, kuma da badan hankali ba da babu da masaniya akan komai, shin masu wannan tinanin sunyi daidai wajen da suka sanya cewa komai sai abinda mutum yake iya gani ko yake ji ?? kuma shin sunyi gaskiya yayinda suka ki yin imani da Allah akan dalilin cewa baa ganinshi ?? duk da cewa suma akwai abubuwan da sukayi imani dasu kuma basu taba ganinsu ba ??lallai neman dalilin yin imani da Allah ya nisantar da mutane da yawa daga sanin Allah ta hanyar yin tinani acikin halittunshi, Allah yana cewa: fir'auna yace yakai hamana ka ginamin gadoji domin naje

sama, saman sammai domin naga ubangijin annabi musa domin ni lallai ina zatonshi ne daga cikin makaryata, hakane kuma aka kawata ma firauna munanan ayyukanshi kuma aka kareshi daga bin hanyar Allah, kaidin firauna bai kasance cikin komai ba sai 'bata[32]*.*

Kuma hakan bai takaitu kawai akan wani zamani banda wani ba, ah ah lallai hakan dai al'ada ce ta wadanda basu yarda da Allah ba tin farkon duniya saboda jahilcinsu, Allah yana cewa: lallai wadanda basu da ilimi suna cewa me zai hana Allah ya musu Magana ko kuma wata aya tazo musu, hakan din ne wanda suka gabacesu suka ce, zuciyoyinsu sunyi kama da juna, hakika muna bayyanar da ayoyi ga mutane masu yaqini[33]*, ko ta sanadiyyar girman kai, Allah yana cewa: wadanda basa son haduwa damu suna cewa inama asaukar musu da mala'iku ko kuma anuna musu ubangijinsu, hakika sunyi girman kai kuma sunyi bijirewa iya bijirewa, a ranar da zasuga mala'iku babu wata bishara a ranan ga masu laifi saidai suce musu lallai hanuwar rahamar Allah a gareku*[34]*.*

To ta sanadiyyar zalinci, wannan kuma shine abinda yahudawa sukayi tin a zamanin da, Allah yana cewa: a lokacin da kuka ce yakai annabi musa bazamu taba yin imani dakai ba har sai munga Allah a zahiri, sai tsawa ta kamasu alhali suna masu kallo.[35]

DAGA CIKIN DALILAI GAME DA SAMUWAR ALLAH:

= SAMUWAR INGANTACCE HANKALI: *lallai mutum mai lafiyayyen hankali kuma kubutacce daga dukkan wani*

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[32]suratu gafir aya ta 36-37
[33]suratul baqara aya ta118
[34] suratul furqan aya ta 22
[35]suratul baqara aya ta 55

gurbataccen abu yana da masaniya sosai akan cewa lallai babu wani abu a duniyar nan face yana da wanda ya yishi, kuma ba abinda zai faru face sai an samu dalilin faruwarshi, Kaman kaine ka shiga wani daki sai ka samu wata kujera, to lallai abinda hankalinka zai fadamaka shine wannan kujerar tabbas akwai wanda ya shigar da ita dakin ba ita ta shigar da kanta ba, akwai wani balaraben kauye daya fahimci hakan shi kadai acikin dokar dajin sahara, lokacin da aka tambayeshi cewa da menene kasan ubangijinka ?? sai ya fada kai tsaye daga cikin abinda Allah ya bashi ya lafiyayyen hankali, kashin dabba yana nuni zuwa ga wannan dabbar, sahun mutum kuma yana nuni ga tafiyarshi, da dare mai duhu, da rana mai haske, da sama mai hanyoyi, da kasa mai tsage-tsage da rafika masu igiyoyin ruwa, shin duk wadannan bazasuyi nuni ga Allah mai tausayi kuma mai bada labara ba ?? lallai ina rantsuwa da ubangijina cewa wadannan abubuwan suna nuni game da Allah da iyahalittarshi.

= ***AYOYIN QUR'ANI MAI GIRMA:*** *lallai ayoyin qurani suna kwadaitar damu sosai wajen dubi zuwa ga wannan duniyar da kuma tinani acikinsu da abubuwan dake cikinsu na halittun Allah, kuma hakan baya barin damar mutum yayi shakkar samuwar Allah da kula da jujjuya al'amuranshi, Allah yaa cewa: ka fadamusu cewa kuyi dubi zuwa ga abinda sammai da kassai da abubuwan dake cikinsu, ayoyi da gaurgadi bazai amfani wadanda basuyi imani ba*[36]

1 – duka wannan duniyar da abinda ke cikinta na gwaninta da kuma iya halitta daga cikin taurari asu tafiya, da hanyoyin sama wadanda da ace zasu hade da juna da ansamu mummunan hatsari a wannan duniyar wanda Allah ne kadai yasan ya abun zai kasance, to waye ya sanyasu akan tsari tin

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[36] suratu yunus aya ta 101

daga randa aka haliccesu har zuwa wannan lokacin da muke ciki yanzun, Allah yana cewa: lallai ya halicci sammai ba tare da wani ginshiqi d ake iya gani ba, kuma ya sanya duwatsu acikin qasa domin su riketa, kuma Allah yana cewa: tsarki ya tabbata ga Allah a lokacin safiya da lokacin maraice, kuma dukkan godiya nashi ne acikin samman da kassai, da safiya da kuma lokaci azahar, yana fitar da rayayye daga matacce kuma yana fitar da matacce daga rayayye, kuma ya rayar da kasa bayan mutuwarta, a misalign hakan ne zaku fito wataran, daga cikin alamomin Allah shine ya halicceku daga tirbaya sai gaku mutane kuna warwatsuwa, daga cikin ayoyinshi kuma ya halitta muku mataye daka kawunanku domin ku samu natsuwa dasu kuma ya sanya soyayya da tausayi a tsakaninku, lallai acikin hakan akwai abin lura ga masu hankali, daga cikin alamominshi kuma ya halicci sammai da kassai da kuma sabanin yarikanku da launinku, lallai acikin hakan akwai alamomi ga masu ilimi, daga cikin alamomin Allah kuma baccin da kukeyi da daddare da kuma safiya da kuma neman da kukeyi acikin falalar Allah, lallai acikin hakan akwai alamomi ga mutane masu sauraro, daga cikin alamomin Allah akwai nuna muku tsawa da yakeyi domin kuji tsoronshi kuma yana saukar muku da ruwan sama domin ya rayar muku da kasa bayan mutuwarta lallai acikin hakan akwai abubuwan lura ga mutane masu hankali, daga cikin alamominshi kuma yake nuna muku tsayuwar sammai da kassai da umarninshi sannan kuma da zaran an kiraku kira daga qasa sai ku kasance masu fitowa, da abinda ke sama da wanda ke qasa duk na Allah ne, kowa da kowa suna masu kaskantar dakai zuwa gareshi, kuma shine wanda ya fara kirkiran halitta kuma shine zai maimaita ta, kuma hakan abune mafi sauki a gareshi, kuma misali mai kyau gareshi yake a cikin sammai da kassai, shin mabuwayi kuma mai hikimah[37].

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[37] suratur rum aya ta 17-27

Kuma Allah madaukakin sarki yana cewa: da rana da wata da taurari suna gudana ne da umarnin Allah, ku saurara domin halitta da umarni duk gareshi suke, albarkatun Allah ubangijin talikai sun tabbata gareshi[38].

2 – lallai mutum ma akwai abin mamaki cikin halittarshi da yadda aka tsarashi da kuma abinda Allah ya sanyamai na abubuwan da zai iya yi, Allah yana cewa: acikin qasa ma akwai abubuwan lura ga masu yaqini, acikin karankanku ma akwai abin lura, shin ko bakwa nazari ne ??[39].

3 – duka wadannan dabbobin da dan adam yake amfanuwa daga garesu acikin abin da yake ci, da wanda yakesha, da wanda yake sanya wa, da wanda yake hawa, Allah yana cewa: lallai gareku acikin dabbobi akwai abin lura, muna shayar daku daga abinda ke fitowa daga cukunansu na daga jinni da nono tatacce kuma mai dadin dandano ga masu shanshi, daga cikin yayan itatuwa na dabino da inabobi kuna rikan abin maye da kuma arziki mai kyau, lallai acikin hakan akwai abubuwan lura ga masu hankali, kuma ubangijinka yayi wahayi ga kudan zuma cewa ki riki gida daga duwatsu da kuma bishiyoyi da kuma inda suke kwana, sannan kici daga dukkan wani 'ya'yan ice kuma ki riki hanyar uabngijinki, akwai abun da ke fitowa daga cikinta abin sha mai mabanbancin launi akwai warakar mutane acikinshi, lallai acikin hakan akwai abubuwan lura ga masu tinani[40].

4 – duka wadannan abubuwan da suke tsirowa da bishiyoyi da shukoki akan mabanbancin launinsu da yanayinsu kuma wadda mutu ke amfanuwa daga garesu ta bangaren cinshi ko shanshi ko mazauninshi ko maganinshi, Allah yana cewa: kuma shine wanda ya shinfida kasa kuma ya sanya duwatsu da koramu,

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[38]suratul a'araf aya ta 54
[39]suratuz zariyat aya ta 21
[40]suratun nahl aya ta 69

kuma ya sanya muku daga dukkan kayan marmari kasha biyu mace da namiji. Dare yana lillibe ran, lallai acikin hakan akwai abubuwan lura ga mutanee masu tinani, kuma acikin kasa akwai yanki-yankin makusantan juna da gonaki na inabi da shukoki da dabino wanda yake shi kadai da wanda kuma suke da yawa kuma ana shayar dasu da ruwa guda daya amman muna banbantasu a wajen dandano, lallai acikin hakan akwai abubuwan lura ga masu hankalta[41].

5 – duka wadannan halittun mabanbantan wadanda suke tafiya a bisa doron kasa da dukkan nau'ukansu da siffofinsu da abubuwan da suka kebanta dasu, Allah yana cewa: Allah shine ya halicci dukka sammai ba tare da wani ginshikin da yake karesu ba, kuma ya jefa turaku acikin kasa domin su riketa kuma ya watsa ko wace irin halitta acikinta, kuma ya saukar da ruwa daga sama sai ya itar da tsirrai daga ko wace jinsi guda biyu mai karamci, wannan itace halittar Allah ku nuna min halittar wani koma bayanshi, su dai azzalumai suna cikin bata bayyananniya[42]

6- wannan tsarin mai ban mamaki wanda ya faru acikin haihuwar da watsuwa tsakanin rayayyun halittu wanda kuma yake boye ci gaban rayuwa da auna komai acikin wanna rayuwar, Allah madaukakin sarki yana cewa: Allah ya halicci ko wace dabba ne daga ruwa, acikinsu akwai masu tafiya akan cikinsu, sannan kuma akwai masu tafiya akan kafafuwa biyu, sannan da masu tafiya akan kafafuwa hudu, Allah yana halittan abin da yake so, kuma lallai Allah shine mai iko akan komai[43]

7- wannan karkasuwan na halittun Allah ta bangaren arzikinsu, Allah yana cewa: babu wata halitta a doron kasa face arzikinta yana gun Allah kuma yasan matabbatarta da

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(41) suratur ra'ad aya ta 3-4

(42)suratu luqman aya ta 10-11

(43)suratun nur aya ta 45

kuma inda take zuwa, duka wannan yana cikin littafi mabayyani[44]

Kuma Allah yana cewa: sau nawa nawa daga cikin dabbobin da basu iya daukan arzikinsu amman ubangiji shike azurtasu da ku mutane, lallai Allah shine mai ji kuma masani[45]

Allah madaukakin sarki ya bayyana mana cewa duk abinda ke cikin wannan halittar ta duniya wadanda suke jinsi biyu ne maza da mata Kaman sama da kasa, dare da rana, rayuwa da mutuwa, jin dadi da bakin ciki, rana da wata, mazauni da mai motsi, zafi da sanyi, alkhairi da sharri, kafirci da imani, wannan kuma duka ana samu cikin dabbobi da abubuwan tsirrai da wasunsu, cikin abubuwan da muka sani da wanda bamu sani ba, Allah yana cewa: acikin komai da komai mun halicci jinsi biyu namiji da mace ko zakuyi tinani, suratuz zariyaat aya ta 49.

Lallai yin tinani cikin wadannan halittun yana daga cikin abubuwan dake kara ma mutum sanin Allah madaukakin sarki, kuma wannan tinanin da abin luran yana daga cikin siffofin masu hankali, Allah yana cewa: shin baka gani ba Allah ya saukar da ruwa daga sama sai ya fitar da tsirrai mabanbantan launika kuma daga cikin duwatsu akwai jajaye da farare mabanbantan launi da wasu kuma bakake, daga cikin mutane da dabbobi da dabbobin niima akwai mabanbantan launika lallai masu jin tsoron Allah kawai cikin bayinshi sune mallamai lallai Allah mabuwayi ne mai gafara, suratu fadir aya ta 27-28.

Duk abinda ke cikin wannan duniyar daga halittun Allah, Allah shine wanda ya kirkiresu kuma ya san ko wani sashensu, shine Allah ke cewa: tsarki ya tabbata ga Allah wanda ya halicci dukkan maaurata daga cikin abinda kasa ke fitarwa da kuma

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(44)suratu hood aya ta 6

(45)suratul ankabut aya ta 60

su kansu mutane sannan kuma daga cikin abin da basu ma sani ba duk yayi halitta, suratu yasin aya ta 36.

Kada ka bar wani bangare da shakku wajen neman wani karfi daka samu ko kuma kake kula dashi wajen tafiyar dashi, zai zama dayan abubuwa uku ne:

1- Kodai ya zama wannan duniyar itace ta samar da kanta, wannan tinanin kuma abune wanda bazai taba yuwuwa ba kuma bata ne tin daga asalinshi domin lallai duk wani abu yanada abinda ya samar dashi.
2- Ya kasance wannan duniyar akwai wanda ya samar da ita, kuma wannan abun ko dai ya zama shima acikin duniyar yake, wannan maganar kuma ko a hankalce baa bin yuwuwa bace, domin abu kafin a sameshi ba yadda zaayi ya halicci kanshi.
3- Ko dai ya zama wannan duniyar da abinda ke cikinta akwai wanda ya samar da ita kuma ba acikinta yake ba, kuma ya sabama ita duniyar, wanda wannan shine Allah madaukakin sarki, kuma wannan shine abind muminai sukai imani dashi, amman wasunsu daga cikin wadanda basu da addini suna shakkun hakan, Allah yana cewa: shin an haliccesu ne daga wani abu ko kuma sune sukai halittar, ko kuma sune suka halicci sammai da qassai, saidai basa samun yaqini, suratu door aya ta 37.

LAFIYAYYEN HANKALI: *lallai rai ta dan adam an halicceta ne akan sani da kuma jin wani abu a jiki domin cewa akwai Allah da kuma sanin cewa shine mahaliccin komai shine abinda mallamai suke kira asalin halittar addini, Allah yana cewa: ka tsayar da fuskarka akan addinin Allah da bin gaskiya, asalin halittar Allah wadda akanta yayi mutane, ba abinda zai canza wannan halitta ta Allah, wannan shine addini tsayayye*

amman wasu da yawa cikin mutane basu sani ba, suratur room aya ta 30.

Manzan Allah yana cewa: ba wani abinda haihuwa face ana haifanshine akan asalin addini saidai iyayanshi ya yahudantar dashi, ko su nasarantar dashi, ko su majusantar dashi, Kaman yadda dabba take haihuwar jariri mai cikakkiyar halitta, shin zakuyi tinanin yana da nakasa? sai abu hurairah ya karanta ayar ta 30 cikin suratu room, bukhari da muslim suka ruwaitoshi.

KALUBALANTAR DA QURANI YA MUSU: *shi qurani ya kalubalanci dukkan halittun duniya ko suna tare ko suna rarrabe da cewa suma suyi halitta wanda yake da rai, Allah yace: yaku mutane lallai an buga misali saiku saurara, lallai wadanda kuke kira koma bayan Allah bazasu taba iya halittar koda quad ba koda ace sun taru domi suyi haka, kuma idan kudan ya jajibo musu wani abun bazasu taba iya kubuta daga gareshi ba, lallai mai nema da wanda ake nema sunyi rauni, suratul hajji 73.*

Hakan ya farune saboda ita rai bazata iya halittan komai ba saidai Allah, Allah yana cewa: suna tambayanka game da ruhi, kace musu ruhi yana daga alamarin ubangijina kuma baa baku komai daga ilimi ba said an kadan, suratu israi aya ta 85.

Kuma su mutane sunyi rauni wajen halittan abu wanda baida rai, manzan Allah yana cewa: babu wanda yakaishi zalinci wanda yake halitta Kaman yadda nakeyi to in sun isa su halitta koda kudan tururuwa ne, ko kuma su halitta kwayar zarra, bukhari da muslim ne suka ruwaitoshi.

KASAWAR MUTUM WAJEN JUJJUYA WANNAN DUNIYAR: *shima wannan daliline akan samuwar Allah*

wanda ke jujjuya abubuwa, Allah yana cewa: shin bakaga wanda yayi jayayya da annabi Ibrahim acikin imani da ubangijin shi, dan yaga Allah ya bashi muli, shine annabi Ibrahim yake cemai ubangijina shine mai kashewa kuma mai rayawa, shima yace yana kashea kuma yana rayawa, sai annabi Ibrahim yace mai lallai ubangijina shine mai fito da rana daga gabas, kai kuma ka fito da ita daga yamma, sai wanda ya kafirta aka kureshi, lallai Allah baya shiryar da mutanen da suke azzalumai, suratul baqara aya ta 258.

Ba mamaki daga cikin dalilai akan samuwar Allah shine kure mutane da yayi akan cewa su kawo wani qurani Kaman wannan duk da cewa shine littafi na karshe da aka saukar daga sama, kuma wannan kuren yana nan har tashin kiyama, Allah yana cewa: kace musu da mutane da aljanu zasu taru domin suzo da kwatankwacin wannan quranin to bazasu taba iyawa ba koda kuwa sashinsu zai taimakwa sashi, suratul israi aya ta 88.

Duk mai shakkar smuwar Allah ko yake shakkar annabcin annabi to yazo da wannan kuren da akayi, ko yazo da irin qurani, duk da cewa akwai masu fasaha da balaga da sanin larabci cikin wadanda aka saukar da quranin da yarensu sunyi kokarin hakan amman sun kasa domin kwadayinsu da batar da qurani, kuma kuren da akayi a qurani ya taho ne daki-daki ga wadanda suka musa wannan abin kuma suna ganin cewa shi din maganar mutum ce, Allah yana cewa: ko suna tinanin ka kirkiroshi ne, kace musu suzo da surori guda goma kikirarrukuma ku kira wadanda suke tsaya muku koma bayan Allah indai kun kasance ku masu gaskiya ne, suratu hood aya ta 13.

Allah yana cewa: I kuna cikin shakku game da abinda muka saukar akan bawansu to kuzo da sura daya kumaku kira masu

muku shaidah indai kun kasance cikin masu gaskiya, suratu baqara aya ta 23.

Wannan quranin maganar Allah ce wadda ya saukar ga babu karya acikinshi, Allah yana cewa: kuma wannan quranin bai zama kirkirarre daga wanin Allah ba shidai ba komai bane face gasgatawa abinda ke hannunshi kuma ya bayyana abinda ke cikin littafin babu shakka kuma acikinshi kuma saukakkene daga wajen Allah, suratu yunus aya ta 37.

Da ace qurani maganar mutum ce da hakan ya bayyana zahiri cikin tifka da warwara da zaa samu a ayoyinshi, Allah yana cewa: shin basa kula da qurani ne, da ace daga wajen wanin Allah yake da an samu sabani da yawa acikinshi, suratun nisai aya ta 82.

Wannan me zai zama farkon abinda zamu fara tattaunawa akanshi cikin wannan littafin ta bangaren farkon halittar mutum da kuma karshanshi, Allah yana cewa: Allah shine mahaliccin komai da komai, kuma shine wakili akan komai, shine yake da mallakin komai na qasa da sammai, suratuz zumar aya ta 62.

FARKON ABIN HALITTA A DUNIYAR DA MUKE CIKI

*Matuqar dai sanin mutum da riskarsa bazasu qetare wannan duniya da yake rayuwa cikinta kuma yake ganinta ba, to babu buqatar sanin abindake baya ga wannan face abinda zai shiryar dashi ga sanin mahaliccinsa da girmansa, kuma ya isar dashi ga yardarsa aljannarsa, don hakane ma Allah ya aiko da Manzanni a tsawon lokuta, kuma ya sanar dasu wani abu daga al-amuran gaibu, wanda yake cikinsa akwai maslaha ga halittu cikin saninsa, idan har ya zamana hankalin mutum baya iya riskar abinda ke gudana a wurin da yake tsakaninsa dashi akwai shamaki, to gazawa raunin hankalinsa wajen riskar abinda ke wajen duniyar da yaje ciki yafi qarfi, Allah Madaukaki yace: "(Allah) shine wanda ya halicci sammai bakwai ajere, baka samun rashin daidaito a halittar mai rahmah, ka maida kallonka shin zaka ga wata kafa? * Kasake maida kallonka, kallonka zai dawo maka a qasqance yana mai hasara."*

HALITTAR SAMMAI DA QASSAI DA ABINDA KE TSAKANINSU:

Allah Madaukaki yace: "Kuma (Allah) shine ya halicci sammai da qasa bisa gaskiya, dakuma ranar da zai ce 'kasance' sai ya kasance, maganarsace gaskiya, kuma mulki gareshi yake a ranar da za'ai busa cikin qaho, shine masanin boye da baiyane, kuma shine mai hikima mai bada labari (73)

WANI YANKI NA ABABEN HALITTAR ALLAH CIKINSU AKWAI:

***Allah yace: "Kuma muka sanya sama tazamo rufi abin kiyayewa, amma su gameda ayoyinta suna masu juya baya (32) Kuma (Allah) shine ya halicci dare da yini da rana da wata, kowannensu yana jujjuyawa a cikin falaki (33).**

***Allah madaukaki yace: "Shin kune kukafi wahalar halitta kokuwa sama da muka ginata (27) ya daga gininta sannan ya daidaitata (28) kuma ya lullube darenta kuma ya fidda hantsinta (29) sannan bayan haka ya shimfida qasa (30) ya fidda ruwanta da makiyayanta daga gareta (31) sannan ya kakkafa duwatsu (32) (don) suzamo guziri gareku da dabbobinku (33)**

Allah madaukaki yace: "Sai muka aiko da iska ----**--- sai muka saukar da ruwa daga sama, sai muka shayar daku shi kuma bakune ke taskanceshi ba (22)*

Ita (Iska) kala kala ce kamar Yanda Allah madaukaki yayi bayani, daga ciki akwai wacce take Rahmah ce, Allah na cewa: "Kuma shine wanda yake aiko da iska tana mai bushara gaba ga rahmarsa, har ta janyo girgije mai nauyi, sai mu jashi ga mayaccen gari sai mu saukar da ruwa dashi, sai mu fitar da dukkan nau'in yayan itatuwa, da haka ne muke rayar da matattu (munyi hakan ne don) kozakuyi tunani (57)

Daga ciki kuma akwai wanda Azabane da uquba, Allah madaukaki yace: "Kokuwa kun amince ya maidaku cikinta wani lokaci na daban sai ya aiko muku da iska mai qarfi sai ya dilmiyar daku da bisa abinda abinda kuka kafirce masa, sannan bazaku samu wni mai taimako akanmu ba (69)

Kuma Madaukaki yace: "Sai iska mai qarfi ta afka mata cikinta (iskar) akwai wuta sai (gonar) ta qone"…

*Kuma s.w.a yace: "Sai muka aike musu da iska mai qarfi cikin kwanaki"******

Kuma ya hukunta Halittarsu ta zama Sammai Bakwai da Qassai Bakwai, Allah s.w.a yace: "Allah ne ya halicci sammai bakwai da kuma qasa kwatankwacinsu, yana saukar da Umarni a tsakaninsu, don kusan cewa lallai Allah mai ikone bisa komai kuma ya tattara sani ga dukkan komai (12)

Haqiqa sammai da qassai a farko sun kasance a manne suke sashe ahade da sashe, Allah yace: "Ashe wadanda suka kafirta basuga cewar sama da qasa sun kasance a hade bane sai muka rabasu, kuma muka sanya duk wani abu mai rai ya zamo daga ruwa, ashe bazasuyi Imani ba(30)

Kuma Allah ya baiyana tsawon kwanakin halittar sammai da qasa da abindake cikinsu, sai s.w.a yace: "Kace dasu, yanzu ku zaku kafirta da wanda ya halicci qasa cikin kwanaki biyu, kuma ku sanya masa kiahiyoyi, lallai wannan (da yayi halittar nan) shine Ubangijin talikai (9) kuma ya sanya duwatsu a samanta kuma yayi albarka cikinta kuma ya qaddara lokutanta cikin kwana hudu daidai ga masu tambaya (10) sannan ya daidaitu zuwa ga sama asannan tana hayaqi sai yace da ita da qasa kuzo kuna masu biyayya ko bisa dole, sai suka ce munzo muna masu biyayya (11) sai ya hukuntasu sammai bakwai cikin kwanaki biyu kuma yayiwa kowace sama wahayin umarninta, kuma muka qawata saman duniya da fitilu da tsaro, wannan shine hukuncin mabuwayi masani (12)

HALITTAR MALA'IKU:

Halittu ne daga Halittun Allah, ya haliccesu daga Haske, Manzon Allah s.a.w yace: "An halicci mala'iku daga Haske, kuma an halicci aljanu daga harshen wuta, kuma an halicci Adamu daga abinda aka sifanta muku ((wato daga tabo/laaka) Muslim ne ya rawaitoshi.

Al-Maarij: na nufin harshen wuta wandake chakude da baqinta.

Allah ya haliccesu don wasu ayyuka da aka jingina masu su, Allah yace: "Babu wani daga cikinmu face yanada wani matsayi sananne (164) kuma lallai mune masu sahu sahu (165) kuma lallai mune masu tasbihi (166)

Allah madaukaki ya ambaci wasu daga cikinsu, kamar Jibril da Mika'il da Israfil, Allah madaukaki yace: "Duk wansa ya zama maqiyi ga ga Allah da Manzonsa da jibril da mika'il, to lallai Allah mai qiyayya ne ga kafirai (98.(

Jibril a.s shine ke sauko da wahayi ga Manzanni don su isar da shari'ar Allah ga Al-ummominsu, Allah madaukaki yace: "Kuma lallai shi (Qur'ani) saukar war Ubangijin talikaine (192) ruhi amkntacce ne ya saukar dashi (193) a zucoyarka don kazo daga cikin masu gargadi (194).

Shi kuma Mika'il a.s shine aka wakiltawa tairrai da ruwa, Israfil kuma busa cikin qaho, busa uku, busan firgici, Allah yace: "Kuma sai akai busa cikin qaho, sai wadanda ke sammai da qassai suka firgita…" da Kuma busar sumewa da ta mutuwa, Allah Madaukaki yace: "Kuma sai akai busa cikin qaho, sai wadanda ke sammai da qassai suka face wadanda Allah ya nufa, sannan aka sake busa ta daban sai gasu suna miqe suna masu kallo (68)

Daga cikinsu akwai Mala'ikan Mutuwa da mataimakansa, Allah yace: "Kuma shine marinjayi akan bayinsa, kuma yana aiko da masu kiyayewa gareku har al'amarinmu yazo, sai Manzanninmu su kasheshi kuma su basu sabawa (61) sannan sai a maidasu ga Allah majibincinsu na gaskiya, ku saurara, gareshi hukunci yake kuma shine mafi saurin masu hisabi (62).

Daga cikinsu akwai masu riqe da Al-arshi, daga cikinsu akwai mala'iku makusanta, Allah yace: "Masihu dan Maryam bazai qi ga zamowa bawan Allah ba hakama Mala'iku Makusanta"…

Daga cikinsu akwai wadanda aka wakilta ga Aljannah, daga ciki kuma akwai wadanda aka wakilta ga wuta, Allah yace: "Yaku wadanda sukai Imani, ku tsamar da kanku da iyalanku daga wuta, itatuwanta sune mutane da duwatsu, akanta akwai Mala'iku masu tsanani masu qarfi, basu sabawa Allah abinda ya umarcesu, kuma suna aikata duk abinda aka umarcesu."

Daga cikinsu akwai wadanda aka wakilta ga kiyaye bayi, Allah madaukaki yace: "Yanada masu kula dashi agabansa da bayansa suna kiyayeshi daga Umarnin Allah"..

Daga cikinsu kuma akwai wadanda aka wakilta bisa kiyaye ayyukan bayi, Allah madaukaki yace: "Kuma lallai gareku akwai masu kiyayewa (10) Masu karamcine marubuta (11) Suna sanin abinda kuka aikata"

Allah ya haliccesu ne don bautarsa, Allah yace: "Kuma wadanda ke sammai da qassai nasa ne, kuma wadanda ke wajensa basa girman kai bisa ga bautarsa kuma basa gazawa (19) Suna Tasbihi safiya da maraice basa dainawa"

Babu wansa yasan adadinsu sai Allah, Allah yace: "Babu wanda yasan rundunonin Ubangijinka face shi"

Wanda keson qarin bayani sai ya koma ga kebantattun littafai da sukai bayani akan Mala'iku da ayyukansu, ta hanyar Qur'ani da ingantacciyar Sunnah.

HALITTAR ALJANU:

Daga cikin halittun Allah boyayyu da ya haliccesu don bautarsa akwai Aljanu, Allah yace: "Ban halicci Aljanu da mutane ba face don su bautamin (56) bana buqatar arziqi daga

garesu kuma bana buqatar su ciyar dani (57) Lallai Allah shine mai azurtawa kuma ma'abocin qarfi mai tsanani'

Dukkan hukancindake hawa kan Yan-Adam yana hawa kansu, Allah yace: (Ka tuna sanda muka juyo maka da wani yanki na Aljanu, suna saurαron Qur'ani, a yayinda sukazo wajen sai sukace -ga yan'uwansu- kuyi shiru, bayanda aka gama sai suka juya ga jama'arsu suna masu gargadi garesu (29) sukace ya jama'armu lallai mun saurari wani littafi da aka saukar bayan Musa, yana shiryarwa zuwaga gaskiya kuma ga hanya madaidaiciya (30)

Allah ya haliccesu daga wuta, Allah yace: "Ya halicci mutum daga busashiyar qasa (14) Kuma Aljanu ya haliccesu daga yunbun wuta (15)

Kuma Allah madaukaki yace: "kuma haqiqa mun halicci mutum daga baqar qasa mai wari (26) Kuma Aljanj mun haliccesu gabanin haka daga wuta mai ruruwa (27)

HALITTAR ADAM AMINCIN ALLAH YA TABBATA A GARESHI:

Uban Halittu kuma tushensu, Allah yace: "Ka tuna asanda Ubangijinka yace ga Mala'iku: "Lallai ni zan sanya wakili a bayan qasa", sai sukace: "Yanzu zaka sanya wanda zai barna *cikinta kuma ya zubda jini cikinta, Alhali mu muna tsarkake sunanka kuma muna Girmamaka", Sai Yace: "lallai ni nasan abinda baku saniba (30).*

Daga gareshine Mutane suka tsatso, kuma gareshi auke komawa kamar Yanda Allah madaukaki ya bada labarin hakan a fadinsa: "Yaku mutane kuji tsoron Ubangijinku da ya halicceku daga rai guda"…

Kuma mai tsira da Amincin Allah yanacewa yana mai baiyana wannan haqiqa: "Ya ku muytane lallai Ubangijinku daya ne, kuma Ubanku dayane, Dukanku daga Adam kuke, Kuma Adam daga Qasa yake, lallai mafi karamcinku wajen Allah shine mafi jin tsoron Allah cikinku, balarabe baida wata falala akan wanda ba balarabe ba, ko wanda ba balarabe ba akan balarabe, ko ja akan fari, ko fari akan ja, face da tsoron Allah"

YANAYIN HALITTAR ADAM A.S:

Allah madaukaki ya baiyana cewa ya halicci Adam ne daga asalin qasa, wanda ya baiyanata da Qasa, Allah madaukaki yace: "Lallai Misalin Isa wajen Allah kamar misalin Adam ne, Ya halicceshi daga qasa, sai yace masa 'kasance' sai ya kasance"

Ko daga Tabo bisa sabawar yanayinsa wajen laushi, Allah yace: "Shne wanda ya halicceku daga tabo sannan ya hukunta wa'adi, da kuma wa'adi na musamman a wajensa, amma sai gashi kuna tantama (2)

Ko bushewa, Allah yace: "Ka tambayesu, shin sune sukafi tsananin wahala wajen halitta ko kuma wadanda muka halitta? Lallai mun haliccesu daga tabo busashshse."

•Kokuwa biyarwa bisa lokuta, daga yunbu zuwa kasko, Allah yace: "Ya Halicci mutum daga yunbu kamar kasko (14)

Kokuma daga baqar qasa, Allah yace: "Kuma haqiqa mun halicci mutum daga baqar qasa….(26)

Duka dai a dukkan yanayin yanakomawane ga tushe daya, Allah madaukaki ya halicceshine daga tabo, daga nan yabi wasu matakai, sannan ya dauki lokacinda Allah yaso ya dauka, sannan sai ya hura masa ruhinsa, Allah madaukaki yana cewa: "Ka tuna sanda Ubangijinka yacewa Mala'iku: 'Lallai ni zan

halicci mutun daga yunbun baqar qasa (28) idan na daidaitashi kuma na hura masa ruhina sai ku fadi kuna masu sujada gareshi (29) sai Mala'iku sukai sujada dukansu (30) sai dai Iblis shine bai kasance cikin masu sujada ba (31)

Sannan sai ya sanya yaduwar mutane daga abinda yake fita daga gadon-bayansu, (wato) daga ruwa abin wulaqanci (maniyyi), bisa wannan haqiqar ne Allah ke cewa: "Shine wanda ya kyautata halittar kowane abu, kuma ya soma halittar mutum daga qasa (7) Sannan ya sanya yaduwarsa daga wani ruwa wulaqantacce (8) sannan ya daidaitashi kuma ya hura masa ruhinsa cikinsa, sannan yasanya maku ji da gani da zuciya, kadanne daga cikinku ke iya godewa (9)

Kuma kamar Yanda asalin mutum yake daga qasa, wanda shine baqar qasa, hakanan makomarsu gareshi ne, kuma mafitarsu daga garetane ranar qiyamah, Allah yace: "Daga cikinta muka halicceku, kuma cikinta zamu maisheku, kuma daga gareta zamu tasheku wani lokaci na daban (55)

KAMANNINSA A.S:

Annabi s.a.w ya baiyana kamannin Annabi Adam a.s, yace: "Allah ya halicci Annabi Adam tsawonsa zira'I 70 ne, sannan yace: tafi kayi sallama ga wadancan mala'ikun, ka saurara, abinda suka gaisheka dashi shine gaisuwarka da zuriyarka, sai yace: "Assalamu alaikum (aminci ya tabbata gareku) sai sukace: Assalamu alaikum warahmatullah (Aminci da Rahmar Allah su tabbata garku) sai suka qara masa 'da amincin Allah', duk wanda zai shiga Aljannah a bisa kamannin Adam zai shigeta, halittu basu gushe suna tauyewa ba har hanzu (daga kamannin Adam a.s)

GAISUWARKA

*Ai abinda zasu gaisheka dashi shine gaisuwarka da gaisuwar zuriyarka abayanka. (SUNA TAUYEWA) ta fuskar tsayi, har hakitta ta daidaita bisa wannan kamanni da aka sani yanzu.**

DALILIN SABANIN YA'YAN ADAM:

*Annabi s.a.w ya baiyana dalilin sabanin launukan yan-adam, da chudanyarsu da halayensu, sai yace: "Lallai Allah ya halicci Adam daga damqa da yayi daga kowace qasa *daga kowane yankinta*, sai Yan-Adam sukazo gwargwadon qasa, cikinsu akwai ja, baqi, fari, fatsi-fatsi dakuma tsakankanin hakan, da mai sauqi *mai taushi*, da mai baqin ciki *mai kaushin dabi'a*, da lalatacce *mai lalatacciyar dabi'a*, dakuma mai kyakykyawa.*

HALITTAR HAU'WA'U UWAR MUTANE :

Bayanda Allah ya halicci Adam a.s, sai aka halicci matarsa Hauwa'u daga gareshi, an halicceta daga qashin haqarqarinsa na hagu, don ha samu natsuwa gareta kuma don mutane su yadu daga gareta, Allah yace: "Yaku mutane kuji tsoron Ubangijinku da ya halicceku daga rai guda, sannan ya sanya matarsa daga gareshi, kuma ya watsa maza dayawa daga garesu da mataye, kuji tsoron Allah da kuke roqo dashi da kuma zumunci, Lallai Allah ya kasance mai bibiya gareku"

Kuma Annabi s.a.w na cewa: "Duk eanda yayi Imani da Allah da ranar qarshe, kada ya cutar da maqocinsa, kuma kuyi wasiyar Alkhairi ga mata, domin su an haliccesune daga haqarqari, kuma lallai mafi karkacewa a qashin haqarqari shine samansa, in katashi miqeshe ka karyashi, in ka barshi kuma bazai gushe a karkacensa ba, don haka kuyi wasiyat Alkhairi da mata"

MAZAUNIN ADAM DA HAUWA'U:

Mazauninsu ya kasance a Aljannah ne kafin a fitar dasu daga gareta, bayan sabon Adam a.s l, Allah madaukaki yace: "Ka tuna sanda mukacewa Mala'iku: 'kuyi sujada ga Adamu' sai sukayi sujada, face Iblis wanda yaqi (116) Sai mukace, Yaa kai Adamu lallai wannan maqiyinka ne da matarka, don haka kada ya fitar dakai daga Aljannah sai ka tabe (117) Lallai acikinta an baka bazakai yinwa ba kuma bazakai tsiraici ba (118) kuma bazakai qishirwa ba ba kuma zaka wahala ba (119) Sai shaidan yasanya masa waswasi yace yaa Adamu, shin in nuna maka bishiyar dauwama da mulkinda bai lalacewa (120) Sai sukaci daga gareta (bishiyar) sai tsiraicinsu ya baiyana garesu, sai suka gudu suna rufesu da ganyayyakin Aljannah, sai Adamu ya sabawa Ubangijinsa sai ya lalace (121) Sai Ubangijinsa ya zabeshi sai ya karbi tubarsa kuma ya shiryar dashi (122) Sai yace ku fita daga cikinta gaba dayanku, sashinku na qiyayya ga sashi, idan har shiriya tazo muku daga gareni, duk wanda yabi shiriyata bazai bata ba kuma bazai tabe ba (123) Wanda duk kuwa ya juya baya ga ambatona, to lallai yanada rayuwar qunci kuma zamu tasheshi ranar qiyamah yana makaho 124)

FARA AIKO DA MANZANNI

Bayan Adam a.s da qarnuka goma, sai sabani ya afku (tsakanin yan-adam), sai Allah ya aiko da Manzanni, an karbo daga Ibn Abbas r.a yace: "Yakasance tsakanin Nuhu da Adam akwai Qarnuka goma, dukansu sun kasance bisa shari'ah da gaskiya, sai Allah ya aiko da Manzanni suna masu bushara da gargadi"

Don haka farkon Manzanni bayan sabani shine Nuhu a.s, Allah madaukaki yace: "Lallai mu munyi wahayi gareka kamar yanda mukai wahayi ga Nuhu da Annabawa a bayansa" kuma Haqiqa Allah ya ambaci wadansu daga cikinsu a littafinsa, Allah madaukaki yace: "Kuma wannan itace Hujjarmu da muka bayarda ita ga Ibrahim akan mutanensa, muna daga darajar wanda mukaso, kuma lallai akwai mafi sani akan kowane masani (83) Kuma mun bashi Is-haqa da Yaquba, dukkansu mun shiryar dasu, da Kuma Nuhu wanda muka shiryar dashi gabanin su, kuma daga cikin zuriyarsa akwai Dawuda da Sulaimana da Ayyuba da Yusufa da Musa da Haruna, kuma da haka ne muke sakankawa masu kyautatawa (84) Da Zakariya da Yahya da Isa da Il-yaasu, dukkansu suna daga cikin salihai (85) Da Isma'ila da Al-yasa'u da Yunusa da Lutu, kuma dukkansu mun daukakasu akan talikai (86) Kuma daga cikin Ubanninsu da matayensu da zuriyarsu, haqiqa mun zabesu kuma mun shiryar dasu zuwaga hanya madaidaiciya (87)

Allah madaukaki yace: "Kuce munyi Imani da Allah da abinda aka saukar mana, da abinda aka saukar ga Ibrahima da Isma'ila da Is-haqa da Yaquba da jikokinsu, da abinda aka bawa Musa da Isa da Abinda aka bawa Annabawa daga Ubangijinsu, bamu rarrabewa tsakanin kowane daga cikinsu, kuma mu masu miqa miqa wuyane gareshi"

Allah yace: “Da Isma'ila da Idrisa da Zhal Kifl, dukkansu suna daga cikin masu haquri (85)

Dukda sanin cewa Akwai wasu da Qur'ani bai bada labarinsu ba, Allah madaukaki yace: “Da Manzannjn da muka baka labarinsu gabanin haka da Manzannin da bamu baka labarinsu ba, kuma Allah yayi Magana da Musa Magana”

Sai ya kasance Allah mai girma da daukaka yana aiko da Annabawa da Manzanni daga lokaci zuwa lokaci, suna masu mayar da mutane zuwa ga kadaita Ubangijinsu da bautarsa, Dukkansu Amincin Allah yatabbata garesu, daga na farkonsu zuwa na qarshensu, da'awarsu ta hadu bisa Tauhidi, wanda shine kadaita Allah madaukaki da bauta, a qudurce da baki da aikace, da kaficewa dukkan abinda ake bautawa koma bayan Allah, Allah madaukaki yace: “Kuma haqiqa mun aika Manzo cikin kowace Al-Umma, akan ku bautawa Allah kuma ku gujewa dagutu, daga cikinsu akwai wanda Allah ya shiryar, daga cikinsu akeai wanda bata ta tabbata akansa, kuyi tafiya aban qasa kuga yanda qarshen masu qaryatawa ya kasance (36)

Amma Shari'o'I da farillai da ake bauta dasu sun sassaba, domin akan farlantawa waninsu (Annabawa) abinda ba’a farlantawa wani ba (ga Al-ummaraa), wannan wani gwaji ne daga Allah, Allah yace: “Kowanne daga cikinku munsanya masa tsari da shari'a, da Allah yaso da sai yasanyaku Al-ummah da, saidai (ya rarrabaku ne) don ya gwadaku cikin abinda ya baku, don haka sai kuyi rgegeniya wajen Alkhairi” Har aka rufe Manzanci da Muhammad s.a.w, wanda aka aikoshi ga Mutane baki daya, Allah yace: “Muhammadu bai zama Uban daya daga mazajenku ba sai dai Manzon Allah ne kuma cika makin Annabawa”

WANENE MUTUM

Yakasance daga cikin abinda Manzannin Allah suke kira gareshi shine Imani da samuwar abin bauta guda daya, wanda shine mahalicci, mai jujjuya lamura, wanda za'a dinga bautarsa shi kadai, kuma adinga komawa gareshi, wannan na daga cikin abinda ke gaadar da rabauta ta ruhi da natsuwar rai da hutawar hankali, wannan shine abinda Ubangijinmu ya baiyana ga Manzonsa, da fadinsa: "Bamu aikoka ba face rahama ga talikai "

Dalili kuwa gameda samun dacewa ga masu Imani da Allah da abinda yazo daga gareshi shine abinda muke gani a yankunan da suke qaryata samuwar Mahalicci mai girma da daukaka, kuma take maqarqashiya ga shari'o'insa, da abinda take rayuwa ciki na daburcewa da damuwar rai, da raurawar ruhi mara tsari, wanda aqarshe take qarewa ga shan qwayoyi da kayan maye, don qoqarin cike gibin ruhi da take rayuwa dashi, kai har wasu ma abin kan kaisu ga Qunar baqin wake -muna neman Tsarin Allah-, abinda kuwa na sani, lallai wadannan duka ba abubuwanda ake neman dacewa dasu bane, domin dacewar da za'a samu cikin wadannan in ma an samu ta lokacice taqaitatta kuma tauyayya, kai misalinta tamkar wanda yasha ruwa mai gishiri ne (ruwan teku) baya qosar da qishi kuma zai qara masa qishine akan qishinsa, sai dai Imani da samuwar Allah, da qanqan da kai da miqa wuya gareshi, da qanqan da kai gabansa da bin karantarwarsa shine ke gaadar da tsallakewa wannan dukkansa, da samun dacewa ta haqiqa da hutawar rai.

ZANGON HALITTAR MUTUM

Mutum a farkonsa bai kasance wani abu ba da da ake ambatonsa ba, allah ma'daukakin sarki yana cewa "lallai ne wata mudda ta zamani tazo akan mutum, bai kasance komai ba wanda ake ambata. [46]"

*sannan sai akazo farkon halittarsa daga wani ruwa wulaqantacce (wanda mutune suke qyamatarsa) allah ma'daukakin sarki yana cewa :ashe bamu halittaku daga wani ruwa wulaqantacce ba. * sannan muka sanya shi acikin acikin wani wurin nutsuwa amintacce. * zuwa ga wani gorgodon qaddara sananna.* sannan muka nuna iyawar mu? madalla damu, masu nuna iyawa[47].*

alghazaly yana cewa: mutum ya kalli ni'imomin da allah ya masa yadda ya daga matsayinsa daga qasqanci da wulaqanci da tozartawa zuwa wannan girma da 'daukaka sai ya wayi gari akwai shi ya zama samamme ya zama rayayye bayan da matacce ne, ya zama mai iko bayan da gajiyayye ne, ya zama mai magana bayan da kurma ne, ya zama yana gani bayan da makaho ne, ya zama mai ilimi bayan da jahili ne bai san komai ba, ya zama shiryayye bayan da 'batacce ne, ya zama mai iko ne bayan da gajiyayye ne bashi da ikon komai, ya zama mawadaci bayan da matalauci ne sannan ya zama wani abu saboda allah, duk ya kamata ya duba wannan ni'imomi ko yasan irin falalar da allah ya masa, yasan cewa shi ba komai bane, inda allah yaga dama da baiyi shi haka ba, don haka sai ya qara 'daura 'damarar godewa ta hanyar godewa (allah) ta hanyar bauta masa da yi masa biyayya a abunda yayi umurni ayi ko a bari".

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[46]suratul insaan aya ta 1.

[47]." suratul mursalat aya ta20,21,22-23

DAME AKA HALICCI MUTUM:

allah ya bayyana cewa halittar bata ta'ba kasancewa ba sai ruwan namiji da mace sun ha'du (ma'ana ruwan namiji ya shiga qwan mace a mahaifarta) allah ma'daukakin sarki yana cewa

*"to mutum ya duba, daga me aka halitta shi? * an halittashi daga wani ruwa mai tuku'dar juna. * yana fita daga tsakanin bayan mutum da kuma qirji[48]. kuma allah ma'daukakin sarki ya bayyana cewa wannan ruwan ta hanyarsa ne ake samun hayayyafa tsakanin bil adam, allah ma'daukakin sarki yake cewa: kuma shine ya halitta mutum daga ruwa, sai ya sanya shi nasaba da surukuntaka, kuma ubangijinka ya kasance mai ikon yi[49]. -kuma allah ya bayyana cewa wannan sabuwar halittar tana kasancewa ne a ke'bantaccen wuri, kuma nesa daga duk wani abunda zai mata tasiri daga waje kamar iska ko qura ko wani abu makamancin haka har izuwa lokacin da allah zai yi izinin fitowarta, allah madaukakin sarki yana cewa: "ashe bamu halittaku daga wani ruwa wulaqantacce ba. * sannan muka sanya shi acikin acikin wani wurin nutsuwa amintacce. * zuwa ga wani gorgodon qaddara sananna.* sannan muka nuna iyawar mu? madalla damu, masu nuna iyawa." suratul mursalat aya ta20,21,22-23.*

-kuma allah madaukaki ya bayyana cewa wannan halittar tana faruwa ne acikin duffai guda 3 acikin yanayi daban daban har zuwa yanayin qarshe da allah yaga dama sannan ya fitar dashi duniya, allah madaukakin sarki yana cewa: "yana halittaku acikin cikukkunan uwayenku, halitta a bayan wata halitta acikin duffai uku[50].

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[48]suratul 'dariq aya ta 5,6-7
[49]suratul furqan aya ta 54
[50]suratul zumar aya ta 6

MATAKAN DA HALITTAR MUTUM KE BI

matakin farko: 'digon maniyi wanda sakamakon ha'duwan ruwan namiji da mace da caku'duwarsu, allah madaukakin sarki yana cewa:

*kuma lallai shine yayi halitta nau'i-nau'i, namiji da mace. * daga wani 'digon ruwa guda alokacin da ake jefa shi acikin mahaifa*[51]*.*

-kuma wannan mataki ko allah ya qaddara ha'duwa ruwan namiji da mace wanda daga nan ne ruwan namiji zai shiga qwan mace sai ya fara canjawa har ya koma mutum sai suyita caku'duwa daganan ko wani qwayar maniyyi zai mutu shida qwan mace, masana suna cewa a 'digon qwaya 'daya akwai cells sama da milyon goma kuma ko wani cell a matsayin mutum yake amma acikinsu 'daya ne yake cin nasarar shiga mahaifar mace in anci sa'a 2 su shiga daganan a samu tagwaye to wani lokaci babu ko 'daya da yake shiga, to inda bai shiga ba sai ya mutu, hakanan qwan da yake cikin mahaifar mace shima tunda aikinsa kar'ban maniyyi ne to idan bai shigo ba sai ya mutu tanan ne yake komawa jini haila (shiyasa in mace ta 'dau ciki sai jini ya 'dauke mata, allah madaukakin sarki yace: lallai mu mun halitta mutum daga ruwa garwayayye, muna jarraba shi, saboda haka muka sanya shi mai ji mai gani[52]

-kuma acikin wannan matakin ne idan maniyyi ya shiga mahaifa ake qaddara yadda halittarsa zata kasance da kuma jininsa da zai zama mace ce ko namiji ne kamar yadda allah madaukakin sarki yake cewa: an la'ani mutum (kafiri) me yayi kafircinsa. daga wane abu, (allah) ya halitta shi.* daga 'digon*

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[51]suratul najmi aya ta 45-46
[52]suratul inssa ayata 2

maniyyi, ya halitta shi, sannan ya qaddara shi (ga halaye[53] *- to idan 'digon ya shiga mahaifar a wannan matakin ne ake qaddara halittarsa zata zama da kuma jinsinsa da zai zama mace ce ko namiji kamar yadda allah madaukakin sarki ya fa'da: "mulkin sammai da qasa na allah ne kawai, yana halitta abunda yaso yana bayar da 'ya'ya mata ga wanda yaso, kuma yana bayarda 'yaya maza ga wanda yaso.* ko kuma ya ha'dasu maza da mata, kuma yana sanya wanda yaso bakarare (wanda baya haihuwa) lallai shi mai ilimi ne mai ikon yi*[54] *kuma allah madaukakin sarki yana cewa: "shine wanda yake suranta ku acikin mahaifai yadda yake so, babu abun bautawa face shi, mabuwayi mai hikima*[55]

idan kuma ruwan ya shiga sai ya maqale aciki daganan sai ya koma matakin gudan jini sai ya dasu ajikin mahaifar ya zamanto tanan zai ringa samun abincinsa, allah ma'daukakin sarki yake cewa: "allah yana sanin abunda ko wace mace take 'dauke dashi acikinta, da abunda mahaifai suke ragewa da abunda suke qarawa kuma dukkan komai awurinsa da gwargodo yake [56]*. kuma in allah mabuwayi mai girma ya tabbatar acikin mahaifai abunda yaga dama zuwa wani sanannen lokaci sannan ya fitar daku hanya kuma allah ma'daukaki yana cewa ":kuma muna tabbatar da abunda muke so acikin mahaifa zuwa ga wani ajali ambatacce sannan kuma muna fitar daku kuna jariri." suratul hajji aya ta 5.*

*mataki na biyu: shine gudan jini wannan gudan shike maqalewa ajikin mahaifa, kuma shi yake zamowa abincin da aka halitta acikin mahaifar, allah madaukaki yana cewa "kayi karatu da sunan ubangijinka wanda yayi halitta. * ya halitta*

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[53]suratu abasa
(54)suratul shuura aya ta 49-50.

[55]suratul ali-imran aya ta 6
[56]suratul ra'ad aya ta 8

mutum daga gudan jini[57]*. kuma allah madaukaki yana cewa: " shin mutum na zaton a barshi (wato babu nufin komai game dashi?) * bai kadance 'digo na maniyyi ba wanda ake jefarwa (acikin mahaifa) * sannan ya zama gudan jini sannan allah ya halitta shi sannan ya daidaita ga'bobinsa* sannan ya sanya daga gare shi nau'i biyu, namiji ko mace*[58]*.*

mataki na uku: (mudhgah) tsoka shine kamar abun tauna wannan tsokar kamar nama ne da aka tattauna, allah madaukaki yana cewa: sannan muka halitta gudan jinin tsoka sannan muka halitta tsokar ta zama qasusuwa [59]*.*

A wannan yanayin ne ake fara halittar dan adam da surantashi har ya isa ga asalin kirarshi allah madaukaki yace: " lallai allah babu wani abunda ke 'boyuwa gare shi acikin qasa kuma babu acikin sama. shine wanda yake suran taku acikin mahaifai yadda yake so, babu abun bautawa face shi mabuwayi mai hikima.*[60] *-acikin wannan matakin ne ake daidaita shi sai hura masa rai, allah madaukaki yana cewa "sannan ya daidaita shi kuma ya hura acikinsa, daga ruhinsa, kuma ya sanya muku ji da gani da zukata, godiyarku ka'dan ce*[61]*.*

Kuma hakikaa an kididdige tsawon zamani da ko wani tsari zai dauka daga cikin tsarukan halittar mutun, Kaman yadda yazoncikin hadisin ibn masud manzon allah (saw) ya bamu labari, shi mai gaskiya ne mai gaskatawa yace: lallai 'dayanku ana tara halittarsa acikin mahaifiyarsa da kwana arba'in, yana

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[57]suratul alaq aya ta 1
[58]suratul qiyama aya ta 336,37,38-39
[59]suratul sajada aya ta 9.
(60)suratul ali-imran aya ta 5-6.

maniyyi sannan ya kasance gudan jini misali kamar haka, sannan ya kasance tsoka misali kamar haka, sannan a turo mishi da mala'iku domin ya hura mishi rai kuma ya umurce shi da kalmomi guda hu'du: arzikinsa, da ajalinsa, da aikinsa, kuma shin mai rabo ne ko maras rabo[(62)]

MENENE RUHI

ruhi wani abune da mukai imani dashi saidai bama iya ganinshi amman dai muna shaidawa da akwai shi, kuma ruhi yana daga cikin manyan hujjojin da suke nuna akwai allah tare da raddi ga wadanda suke ganin lallai akwaishi domin suna ganin amfaninshi, shi wani sirri ne daga cikin sirrikan allah madaukakin sarki. Allah madaukaki yana cewa: kuma suna tambayarka game da ruhi, kace, ruhi daga al'amarin ubangijina ne, kuma ba a baku (komai) ba daga ilimi face ka'da [(63)]

imam raghibul asbahani yake cewa itace wadda ake siffanta gangan jiki da itadomin samun rayuwa, ko ilimi, koko banbance abubuwa masu kyau daga marasa kyau, kuma ya kasance ya kyautata, rashin wadannan abubuwa kuma zai hatfai da duhun kau, kuma itace matattarar duk wani abinda ya shafi ruhi dan adam -kuma yana kasancewa acikin wannan matakin ya zama qasusuwa, sannan a tufatar da nama akan qasusuwan, allah madaukaki yana cewa ":sannan muka halitta tsokar ta zama qasusuwa sannan muka tufatar da qasusuwan da wani nama

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(62) bukhari da muslim ne suka ruwaito

kuma allah madaukaki yana cewa cikin qissar uzairu: " kuma ka duba zuwa ga qasusuwa yadda [64] muke motsar dasu, sannan kuma mu tufatar su da [65] nama, to a lokacin da (abin) ya bayyana agare shi, [66] yace: ina sanin cewa lallai allah akan komai mai ikon yine [67]. jaririn yana ci gaba da girma har yakai lokacin da Allah ya qaddara mai fitowa duniya allah madaukaki yana cewa: " zuwa gare shi ake mayarda sanin sa'a, kuma wa'dansu 'ya'yan itace basu fita daga kwasfofinsu kuma wata mace bata yin ciki kuma bata haihuwa face da saninsa, kuma a ranar da yake qiran su (yace) ina abokan tarayyata? sai suce mun sanar da kai babu mai bayar da shaida da hakanan daga gare mu.

hakika Allah madaukakin sarki ya bayyana mana matakan da mutum ke wucewa ta cikinsu yayin halittarshi tin farkonta har zuwa karshe kuma ahakan yana bayyana mana buwayarshi ta alqurani wanda ya saukar dashi akan annabi muhamad tsira da aincin Allah su tabbata a gareshi tin kafin shekara dubu daya da dari hudu kuma hakan ya nuna gaskiyar manzancin da aka aikoshi dashi.

"kuma baya yin magana daga son zuciyarsa. (maganarsa) bata zamo ba face wahayi ne da ake aikowa[68]. allah madaukaki yace: " kuma lallai ne haqiqa mun halitta mutum daga wani tsantsa daga laka.* sannan muka sanya shi 'digon maniyyi acikin matabbata natsattsiya.* sannan muka halittashi gudan jini sannan muka halitta gudan jinin tsoka, sannan muka halitta tsokar ta zama qasusuwa, sannan muka tufatar da qasusuwan da wani nama, sannan muka qagashi wani halitta*

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[64]suratul najmi aya ta 3

dabam, saboda haka albarkun allah sun bayyana, shine mafi kyawun masu halitta. sannan kuma ku bayan wannan lallai ne masu mutuwa ne.* sannan kuma lallai ku a ranar qiyama za'a tayar da ku[(69)].*

kuma allah mai tsarki da daukaka acikin wani aya ta daban yake cewa: yaku mutane! idan kun kasance acikin shakka a tashin qiyama to lallai ne mu mun halitta ku daga tur'baya, sannan kuma daga gudan jini, sannan kuma daga tsoka wadda ake halittawa da wanda ba a halittawa domin mu baytana muku, kuma muna tabbatar da abunda muke so acikin mahaifa zuwa ga wani ajali ambatacce, sannan kuma muna fitar daku kuna jarirai sannan kuma domin ku kai ga cikar qarfinku, kuma daga gare ku akwai wanda ke mutuwa, kuma daga cikinku akwai wanda ake mayarwa daga mafi qasqancin rayuwa domin kada yasan komai a bayan sani, kuma kana ganin qasa shiru sannan idan muka sauqar da ruwa akanta, sai ta girgiza kuma ta kumbura kuma ta tsirar da tsiri daga ko wani nau'i mai ban sha'awa. wancan ne domin lallai allah shine gaskiya, kuma lallai shi yake rayar da matattu, kuma lallai shi mai ikon yine akan komai.* kuma lallai sa'ar tashin qiyama mai zuwa ce, babu shakka acikinta, kuma lallai allah yana tayar da wa'danda suke acikin kaburbura[(70)].*

kuma allah mai girma yayi gaskiya da yake cewa: " zamu nuna musu ayoyin mu acikin sansanni da kuma acikin rayukansu har ya bayyana agare su cewa lallai (aqur'ani) shine gaskiya, ashe kuma ubangijinka bai isa ba ga cewa lallai shi halartacce ne akan kowani abu ba[(71)].

Farfesa kis acikin littafinshi kuma mallamine na ilimin jarirai a wata jamia da take Canada alittafinshi; na ribaci annabi

[(69)]suratul muminun aya ta 12,13,14,15-16
[(70)]suratul hajji aya ta 5,6-7
[(71)]suratul fussilat aya ta 53

muhamad kuma ban asarar da almasihu ba, na dr abddul mudia addaalati; bana samun wata wahala wajen yadda da cewa lallai qurani maganan allah ne, domin siffofin jarirai da aka ambata cikin qurani baya yuwuwa wani ya sansu a qarni na bakwai, abin da zaa iya samowa mai kyau shine lallai wadannan abubuwan da annabi ya fada cikin qurani lallai wahayinsu aka yimai daga allah.

HAQIQANIN RAYUWAR DUNIYA:

Allah mabuwayi mai daukaka ya bayyana mana haqiqannin duniya kuma ya bamu labari lallai ita duhu ce: allah madaukaki yana cewa: " ku sani cewa rayuwa duniya wasa ce da shagala da qawa da alfahari a tsakanin ku da gasar wadata ta dukiya da 'diya, kamar misalin shuka wadda yabanyarta ya bayar da sha'awa ga manoma, sannan ta qeqashe, har ka ganta ta zama rawaya, sannan ta koma rauno, kuma a lahira akwai azaba mai tsanani da gafara daga allah da yarda, kuma rayuwar duniya bata zama ba face 'dan jin da'din ru'di kawai."[72]*، allah madaukaki yace: "saboda haka abunda aka baku ko menene to jindadin rayuwar duniya ne, kuma abunda ke wurin allah shine mafifici kuma shine mafi wanzuwa ga wadanda suka yi imani kuma suna dogaro da ubangijinsu (ka'dai)." suratul sura aya ta 36.*

*Allah madaukaki yana cewa: " ka buga musu misalin rayuwar duniya, kamar ruwa ne wanda muka sauqar dashi daga sama sannan tsirin qasa ya garwaya dashi sannan ya wayi gari dudduga, iska tana shiqarsa kuma allah ya kasance mai yawan ikon yine akan dukkan komai. * dukiya da 'diya sune qawar rayuwar duniya, kuma ayyuka masu wanzuwa na qwarai sun fi zama alkhairi awurin ubangijinka ga lada kuma sunfi alkhairi ga buri*[73] *.*

Kasancewar duniya wulakantacciya ce shiyasa allah yah ore ma mumini da kafiri ita.allah mai tsarki da daukaka yana cewa: "kuma alokacin da ibrahim yace, ya ubangijina! ka sanya wannan gari amintacce ka azurta mutanensa daga 'ya'yan itacen, wanda yayi imani daga gare su da allah da ranar lahira, allah yace, wanda ya kafirta ma ina jiyar dashi

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[72]suratul hadid aya ta 20
[73]suratul kahf aya ta 45-46

da'di ka'dan, sannan kuma ina tilasta shi zuwa ga azabar wuta kuma makomar ta munana[(74)]. kuma allah yana cewa: " dukkansu muna taimakon wa'dannan da wa'dancan daga kyautar ubangijinka, kuma kyautar ubangijinka bata kasance hananniya ba. ka duba yadda muka fifitar da sashensu akan sashe! kuma lallai lahira ce mafi girman darajoji kuma mafi girman darajoji kuma mafi girman fifitawa[(75)]*

kuma an kar'bo daga sahal (ra) yace: manzon allah (saw) ya wuce ta gaban wata mushen tunkiya sai yace: shin kuna ganin wannan tunkiyar wulaqantacciya ce ga ma'abotanta? sai sahabbai suka ce " ai saboda wulaqantacciya ce suka jefar da ita, sai manzon allah (saw) yace: na rantse da wanda numfashi na yake wajensa, duniya ita ce mafi wulaqantuwa a wurin allah akan wannan tunkiyar gs ma'abotanta, kai da ace duniya matsayinta ya kai kwatankwacin sauro da bai shayar da kafiri kur'bin ruwa 'daya ba[(76)].

*kuma allah madaukakin sarki yana kwadaitar da mu dan gane da ranar lahira da ni'imomin ta, yana cewa: ba haka ba! kuna za'bin rayuwa ta kusa (wato) duniya * alhali lahira ita ce mafi alkhairi kuma mafi wanzuwa[(77)]. kuma manzon allah (saw) yana cewa: " wallahi ita duniya ba komai bace akan lahira face kamar 'dayanku ya saka yatsarsa 'dinnan a kogi, sai ya duba da mai ta dawo?." muslim ne ya ruwaito.*

*lahira bata kasancewa (wato samun dacewa) sai dai wasu mafifita daga halitta wadanda allah ya yarda da su, allah madaukakin sarki ya fada: "to amma wanda yayi kyauta, kuma yayi taqawa * kuma ya gaskata kalma mai kyau * to zamu sauqaqe masa har ya kai ga sauqi * kuma amma wanda yayi*

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(74)suratul baqara aya ta 126
(75)suratul isra'i aya ta 20-21
(76)ibn majah da hakeem suka fitar dash
(77)suratul a'ala aya ta 16-17

*rowa kuma ya wadatu da kansa * kuma ya qaryatar da kalma mai kyau * kuma zamu saqaqe masa har ya kai ga tsanani*[78]*.*

wannan baya nufi "arrahbaniyyatu" (shine barin jin dadin duniya da gujewa mutanenta) da barin dadda'da da dadda'dan abubuwan da allah ya halatta mana na daga abubuwan ci da sha da tufafi da kuma aure, allah madaukakin sarki yana cewa: "kace, wanene ya haramta qawar allah, wanda ya fitar saboda bayinsa, da masu da'di daga (abunda) ya azurtasu[79]*. kuma manzon allah (saw) yace: "mumini mai qarfi yafi alkhairi da kuma soyuwa zuwaga allah akan mumini mairauni amma acikin kowanne akwai alkhairi، kayi kwa'dayin abinda ke amfaninka kuma kanemi taimakon allah kada ka gajiya, kuma idan wani abu yasame ka kada kace inda na aikata abu kaza-kaza da zai kasance kaza, sai dai kace allah ne ya qaddara haka, kuma abunda yaga dama ya aikata, saboda lallai ita tana bu'de aikin she'dan*[80]*.*

abinda shari'a take nema shine tsaka-tsakiya a rayuwa, allah madaukakin sarki na cewa: kuma ka sanya hannunka ququntacce zuwa ga wuyanka, kuma kada ka shimfi'da shi dukkan shimfi'dawa, har ka zama abun zargi wanda ake yankewa[81]

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[78]suratul laili aya ta 5,6,7,8,910
[79]suratul a'araf aya ta 32
(80)muslim ya ruwaito.

[81]suratul isra'i aya ta 29

ME AKE BUKATA DAGA HALITTU "ASSAQALAINI" (MUTUM DA ALJAN)

*abinda ya sa aka halicci mutum da aljan shine bautar allah shi kadai, allah madaukakin sarki yana cewa ":kuma ban halicci mutum da aljan ba sai domin su bauta min * bana nufin (samun) wani arziki daga gare su, bana nufin su (yi min hidimar) ciyar dani. * lallai allah shine mai azurtawa mai ikon yi mai cikakken qarfi*[82].

*domin ba a halicci mutum da wasa ba, allah madaukin sarki yana cewa: "shin to kun yi zaton cewa mun halitta ku ne da wasa, kuma lallai ku zuwa gare mu bazaku komo ba? * allah mamallaki, gaskiya, ya 'daukaka, babu abin bautawa face shi, shine ubangijin al'arshi mai daraja*[83].

sai allah madaukakin sarki ya aiko manzanni zuwa mutane a zamaninnika daban-daban domin su bayyana musu kuma su shiryar da su zuwa hanya madaidaiciya wadda zata isar da su ga yardar allah, allah madaukakin sarki yana cewa: "mutane sun kasance al'umma guda. sai allah ya aiki annabawa suna masu bayar da bushara kuma masu garga'di; kuma ya sauqar da littafi da gaskiya tare dasu domin (littafin) yayi hukunci a tsakanin mutanen, acikin abunda suka sa'ba wa juna acikinsa; kuma babu wanda ya sa'ba acikinsa face wa'danda aka baiwa shi daga bayan hujjoji bayyanannu sun je musu, domin zalunci a tsakanin su, sai allah ya shiryar da wa'danda suka yi imani ga abunda suka sa'ba acikinsa daga gaskiya da izininsa. kuma allah yana shiryar da wanda yake so zuwa ga hanya madaidaiciya[84]

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[82]suratul zariyat aya ta 56,57-58
[83]suratul mu'minun aya ta 116-117
[84]suratul baqara aya ta 213.

har zuwa lokacin da aka rufe manzanci da manzancin manzon allah s.a.w wanda allah ya aiko shi ga mutane baki 'daya, allah madaukakin sarki yana cewa: "kuma bamu aika ka ba face zuwa ga mutane gaba 'daya, kana mai bushara kuma mai garga'di kuma amma mafi yawan mutane basu sani ba[(85)].

*aikin da saboda shi ne aka halicci dan adam abu ne a fili kuma mai iyaka shine bautar allah wanda ya halicce shi, duk wanda yayi rayuwarsa akan abinda aka halicce sa saboda shi to ya dace ko da kuwa ababen jin dadinsa na rayuwa bashi da yawa, haka nan duk wanda yayi rayuwarsa cikin abinda ba don shi aka halicce sa ba to da sannu zai ha'du da wulaqanci da cututtuka na zuciya da kuma qunci da kuma rashin dacewa a rayuwa dukansu zasu lazimceshi ko da ace ya samu ababen dadi da morewa a rayuwa, allah madaukakin sarki na cewa: " wanda yabi shiryarwa ta to baya 'bacewa kuma ba ya wahala * kuma wanda ya bijire daga ambato na (alqur'ani) to lallai ne rayuwa mai qunci ta tabbata agare shi kuma muna tayar da shi ranar alqiyama yana makaho*, suratul 'daha aya ta 123-124.

bari dai dukkanin halittu a wannan duniyar ba'a halicce su ba sai saboda wata mas'laha duk 'dayane mun san mas'lahar ko bamu santa ba, allah madaukakin sarki yana cewa: "kuma bamu halitta sama da qasa da abunda ke a tsakaninsu ba akan qarya, wannan shine zaton [(86)] wa'danda suka kafirta, to bone ya tabbata ga wa'danda suka kafirta daga wuta[(87)].

ibada ga allah tana kasancewa ne dayin umarninsa da kuma nisantar abunda ya hana kuma babu makawa sai ya dace da abinda allah ya shar'anta, allah sarki yana cewa: "kuma lallai wannan ne tafarkina, yana madaidaici: sai kubi shi kuma kada kubi wasu hanyoyi su rarrabu da ku daga barin hanyata,

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(85)suratul saba'i aya ta 28
(86)suratul saa' aya ta 27.

wannan ne allah yayi muku wasiyya dashi, tsammaninku kuna yin taqaw. *suratul 'daha aya ta 123-124.*

kuma shari'ar allah babu makawa ta kasance ta nesanta ga barin son rai na 'dan adam wa'danda suke fa'da akan allah abinda bai shar'anta ba duk daya ne da nufi aka yi hakan ko ba da nufi ba, allah madaukakin sarki na cewa: "kace: abun sani kawai ubangijina ya hana abubuwan alfasha abunda ya bayyana daga gare su da abunda ya 'boyu da zunubi da rarraba jama'a, bada wani hakki ba, kuma kada kuyi shirka da allah ga abunda bai sauqar da wani dalili ba gare shi, kuma kada ku fa'di abunda baku sani ba ga allah[88]

KARSHE

*duk abunda yake cikin wannan duniya na kyawun rayuwa karshensa shine mutuwa wadda babu wata hanyar guje ma ta, allah madaukakin sarki yana cewa: dukkan wanda ke kanta mai qarewa ne * kuma abun yardar ubangiji, mai girma jalala da karamci shine yake wanzuwa*[89].

-duk yadda mutum ya kai ga yin 'ko'kari na guje ma wannan hakika (mutuwa) to babu wata mafaka a garesa (wani abu da yayi kariya da shi) allah madaukakin sarki yana cewa: kace, lallai mutuwar nan da kuke gudu daga gareta to lallai ita mai ha'duwa daku ce sannan kuma ana mayar daku zuwa ga masanin fake da bayyane, domin ya baku labari ga abunda kuka kasance kuna aikatawa[90].

-duk yadda mutum yayi aiki da kokari na daga sababai to ba za'a gabatar da mutuwarsa ba kafin lokacinsa haka nan kuma

(88)suratul a'araf aya ta 33.

(89)suratul rahman aya ta 26-27.

(90)suratul jumu'a aya ta 8.

*ba za'a jinkirta masa daga ajalinsa ba. allah madaukakin sarki na cewa: "sannan idan ajalinsu yaje baza'a yi musu jinqiri ba, sa'a guda, kuma baza su gaba ce shi ba[91] allah yana fa'da yana mai qure 'dan adam da aljan wanda ya kasance daga cikinsu a cikin shakka da 'ko'konto cikin samuwar allah mahaliccin su kuma wanda ya samar da su: "to don me idan rai ya kai ga maqoshi? (kusa da mutuwa) * alhali kuwa ku alokacin nan kuna kallo * kuma mune mafi kusanci gare shi daga gare ku to amma ku baku gani * to don me in dai kun kasance ba wa'danda za'ayiwa sakamako ba? * ku mayar dashi (cikin jikinsa) har idan kun kasance masu gaskiya[92].*

*a yayin da mutuwa ta zo kuma aka ganta quru-quru kowa zaka ga ya bada gaskiya kuma yayi imani sai dai kuma babu damar komawa duniya kuma babu damar yin aiki, allah madaukakin sarki yana cewa: "har idan mutuwa tajewa 'dayansu sai yace ya ubangijina ku mayar dani (duniya) * tsammanina in aikata aiki na qwarai cikin abunda na bari, kayya ! lallai ita kalma ce, shine mafa'dinta alhali kuwa baya gare su akwai wani shamaki har ranar da za'a tayar dasu[93] -lokacin mutuwa da kuma gurin da za'a mutu ashe na daga cikin abinda allah ya barma saninsa garesa shi ka'dai, allah yana cewa: "lallai allah awurinsa kawai sanin sa'a yake, kuma yana sauqar da girgije kuma yana sanin abunda yake acikin mahaifa kuma wani rai bai san abunda yake aikatawa a gobe ba kuma wani rai bai san awace qasa yake mutuwa ba, lallai allah masani ne mai qididdigewa (mai bada labari)[94].*

-mutuwa iri biyu ce qarama da babba, babbar mutuwa ita ce fitar rai daga jiki ba tare da dawowarsa ba, amma qaramar

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(91)suratul a'araf aya ta 34.

(92)suratul waqi'a aya ta 83,84,85,86,87
(93)suratul mu'minun aya ta 99-100
(94)suratul luqman aya ta 35

mutuwa ita ce bacci shine fitar shi tare da dawowarsa da umarnin allah a karo na biyu, allah yana cewa "allah ne yake kar'ban rayuwaka alokacin mutuwarsu, da wa'annan da basu mutu ba, acikin barcinsu, sannan ya riqe wanda ya hukunta mutuwa akansa kuma ya saki gudar har zuwa ga ajali ambatacce, lallai acikin wancan haqiqa akwai ayoyi ga mutane wa'danda ke yin tunani[95] *.*

(95)suratul zumar aya ta 42.

MENE NE SAKAMAKO BAYAN MUTUWA:

*sakamako bayan mutuwa shine tashi, allah yana cewa: " wancan ne domin lallai allah shine gaskiya kuma lallai ne shi yake rayar da matattu kuma lallai shi mai iko ne akan komai * kuma lallai lokacin tashin alqiyama mai zuwa ne babu qoqonto acikinta kuma lallai allah yana tayar da wa'danda suke acikin kaburbura[(96)].*

kuma haqiqa kafirai a kowane zamani sun kasance suna qaryata tashi bayan mutuwa, saboda haka qaryata tashi bayan mutuwa ba wani sabon abu bane, allah yana cewa: "wa'anda suka kafirta sun riya cewa baza'a tayar dasu ba, kace, ni ina rantsuwa da ubangijina lallai za a tayar daku haqiqatan sannan kuma lallai ana baku labari game da abunda kuka aikata kuma wannan ga allah mai sauqi ne[(97)] .

*kuma su na kai kawo wajen 'batar da mutane da kuma sanya musu ru'dani ta hanyar kore tashin su bayan mutuwar su, allah yana fa'da yana mai hakaitowa daga garesu... shin yana yi muku wa'adin (cewa) lallai ku idan kun mutu kuma kuka kasance tur'baya da qasusuwa, lallai ne ku wa'danda ake fitarwa ne * faufau faufau ga abunda ake yi muku wa'adi dashi * rayuwa bata zama face rayuwarmu ta duniya muna mutuwa kuma muna rayuwa kuma bamu zama wa'danda ake tayarwa ba[(98)].*

suna zagin rayuwar su da mutuwarsu zuwa ga 'dabi'arsu alhali kuwa basu halicci misalinsa ba, allah ma'daukakin sarki yana cewa: "kuma suka ce, babu komai face rayuwarmu ta duniya muna mutuwa kuma muna rayuwa (da haihuwa) kuma babu abunda ke halaka mu face zamani, alhali kuwa (koda suke

(96)suratul hajji aya ta 6-7

(97)suratul tagabun aya ta 7.

(98)suratul mu'minun aya ta 35,36-37.

fa'dar maganar) basu da wani ilimi game da wannan, basa bin komai face zato[99]*.*

bari dai wasu daga cikin su ma suna neman dalilai wadanda ba zasu yiwu ba saboda suyi imani, allah na cewa akan su: " lallai wa'dannan mutane haqiqa suna cewa babu wani abu sai mutuwarmu ta farko, kuma bamu zama wa'danda ake tayarwa ba,* sai kuzo da ubanninmu idan kun kasance masu gaskiya*[100]*.*

*allah ma'daukakin sarki ya mayar agare su da cewa: "kuma suka ce, shin idan mun kasance qasusuwa da niqaqqun ga'ba'buwa ashe lallai mu haqiqa wa'danda ake tayarwa ne awata halitta sabuwa? * kace, ku kasance duwatsu ko kuwa baqin qarfe * ko kuwa wata halitta daga abunda yake da girma cikin qirazanku, to zasu ce wanene zai mayar damu? kace wanda ya qaga halittarku a farkon lokaci, to zasu gya'da kansu zuwa gare ka kuma suna cewa a yaushe ne shi? kace akwai tsammaninsa ya kasance kusa * a ranar da yake* [101] *qiranku sannan ku rinqa kar'bawa game da gode masa kuma kuna zaton baku zauna ba face ka'dan*[102]*.*

*kuma suna qaryata ranar alqiyama da aukuwarsa, allah ma'daukakin sarki yana cewa: kuma wa'danda suka kafirta suka ce sa'a bazata zo mana ba kace, kayya! na rantse da ubangijina lallai zata zo muku masanin gaibi gorgodon zarra bata nisanta daga gare shi acikin sammai kuma bata nisanta acikin qasa kuma babu mafi qaranci daga wancan kuma babu mafi girma face yana cikin littafi bayyananne. * domin ya*

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(99)suratul jathiyah aya ta 24.

(100)suratul dukhan aya ta 34,35-36.

(101)suratul isra'i aya ta 49,50,51-52.

*sakawa wa'danda suka yi imani kuma suka aikata ayyukan qwarai, wa'dancan suna da wata gafara da wani arziki mai karamci. * kuma wa'danda suka yi makirci ga ayoyinmu suna masu gajiyarwa wa'dannan suna da wata azaba daga azaba mai ra'da'di*[103].

acikin wannan ranar ne allah zai tashi halittu baki 'dayan su, allah yana cewa: "halittarku bata zama ba, kuma tayar daku bai zama ba face kamar numfashi guda lallai allah mai jine mai gani[104].

*allah zai tara su ranar sakamako, allah ma'daukakin sarki yana cewa: "kace, lallai mutanen farko da na qarshe * tabbas wa'danda ake tarawa ne acikin wani yini sananne*[105].

wani mutum ba zai yi jin'kiri ba ko kuma yaqi zuwa tun farkon halitta zuwa qarshen halitta, allah ma'daukakin sarki yana cewa: "kuma haqiqa mun san masu gabata daga cikinku kuma mun san masu jinqiri[106].

allah zai yi wa halittu hisabi a wannan rana matum 'dinsu da aljanin su kowa da gwargwadon aikinsa, allah ma'daukakin sarki na cewa: "a ranar da ko wane rai yake samun abunda ya aikata daga alkhairi a halarce da kuma abunda ya aikata daga sharti alhali yana gurin, da dai lallai ace akwai fage mai nisa a tsakaninsa da abunda ya aikata na sharrin! kuma allah yana tsoratar daku kansa kuma allah mai tausayi ne ga bayinsa.

kuma allah ma'daukakin sarki yake cewa: "ranar da allah zai tayar da su gaba 'daya, sannan ya basu labari game da abunda

(103)suratul saba' aya ta 3,4-5

(104)suratul luqman aya ta 28

(105)suratul waqi'a aya ta 49-50.

(106)suratul hijri aya ta 24

suka aikata allah ya lissafa shi alhali kuwa su sun manta dashi kuma akan komai allah halartacce ne[107]*.*

*acikin wannan rana mai girma da kuma ru'dani mutum zaiyi bara'a da wanda ya fi kusanci da shi kuma wanda ya fi soyuwa garesa, allah yana cewa: "to idan mai tsawa (busa ta biyu) tazo * ranar da mutum yake gudu daga 'dan uwansa * da uwarsa da ubansa * da matarsa da 'diyansa * ga kowane mutum daga cikinsu a ranar nan akwai wani sha'ani da ya ishe shi*[108]*.*

*bari dai mujrimi (mai laifi) yayin da ya ga azaba da idonsa zai ji ina ma ya fanshi kansa da mafi kusancin mutane garesa kuma mafi soyuwa garesa, allah yana cewa: "mai laifi na burin da zai iya yin fansa daga azabar ranar nan da 'diyansa * da matarsa da 'dan uwansa * da danginsa masu tattara shi * da wanda ke acikin duniya duka gaba 'daya sannsn fansar ta tsirar dashi*[109]*.*

al'amari a wannan ranar warware sa za'a yi babu dama domin yin ciniki, allah yana cewa: "lallai ne wa'danda suka kafirta lallai da suna da abunda ke acikin qasa gaba 'daya da misalinsa tare da shi, domin suyi fansa dashi daga azabar ranar qiyama, ba a kar'barsa daga gare su, kuma suna da azaba mai ra'd'a'di[110]*.*

domin abunda ka'dai za'a kar'ba a wannan rana shine kyawawan ayyuka, allah ma'daukakin sarki yana cewa: "kuma dukiyarku bata zamo ba haka 'diyanku basu zamo ba abunda yake kusantar daku ba a wurinmu, kusantarwar muqami, face wanda yayi imani kuma kuma ya aikata aikin qwarai, to

(107)suratul mujadala aya ta 6.

(108)suratul abasa aya ta 33,34,35,36-37

(109)suratul ma'arij aya ta 11,12,13-14

(110)suratul ma'ida aya ta 36.

wa'dannan suna da sakamakon ninkawa saboda abunda suka aikata, kuma su amintattu ne acikin benaye(111).

a wannan matsaya mai bi a sannu: " imanin rai wanda bai kasance yayi imanin ba a gabanni, ko kuwa yayi tsammanin wani alkhairi baya amfaninsa." suratul an'am ".

yadda dukkanin kyawu na jiki wadda mutum yake neman taimako da ita a rayuwarsa, allah yana cewa kuma lallai haqiqa kun zo mana 'dai 'dai kamar yadda muka halitta ku a farkon lokaci kuma kun bar abunda muka mallaka muku a bayan bayanku(112) .

*abunda ya aikata a rayuwarsa ta duniya mai kyau ne ko mara kyau shine zai wanzu garesa, allah yana cewa: "to wanda ya aikata (wani aiki) gwargodon qwayar zarra na alkhairi zai ganshi. * kuma wanda ya aikata gwargodon qwayar zarra na sharri zai ganshi (suratul zalzala aya ta 7-8*

(111)suratul saba' aya ta 37

(112)suratul an-am aya ta 94

MENE NE SAKAMAKO BAYAN TASHI:

sakamakon mutum bayan an tashe sa ko dai ya tafi aljannah ko wuta ba za su qare ba kuma wa'danda suka shige su ba zasu qare ba, tsayuwar ranar lahira adalci za'ayi ba wanda zai zalunci mutane, allah yana cewa: kuma muna aza ma'aunan adalci ga ranar qiyama, saboda haka ba a zaluntar rai da kome, kuma ko da ya kasance nauyin qwaya daga komayya na munzo da ita, kuma mun isa zama masu hisabi." suratul anbiya' aya ta 47.

*za'ayi wa ko wace alumma hisabi akan abinda allah ya shar'anta ma ta ta hanyar manzon su, allah yana cewa: "a ranar da muke qiran kowane mutane da limaminsu to wanda aka baiwa littafinsa a damansa to wa'dannan suna karatun littafinsu kuma ba a zaluntar su da zaren bakin gurtsin dabino. * kuma wanda ya kasance makaho acikin wannan saboda haka shi a lahira makaho ne kuma mafi 'bata ga hanya(113).*

*musulmai kuma muminai wa'danda suka gaskata manzanninsu kuma suka cika lokutansu da biyyaya ga allah ta hanyar bin umarninsa da kuma nisantar haninsa to zasu shiga aljanna ma'abociyar ni'ima madaidaiciya da kuma dacewa ta har abada da kuma rayuwar da bata da qarshe kamar yadda aka bada labarin hakan ubangiji ma'daukakin sarki yake cewa: " lallai masu taqawa (tsoron allah) suna cikin matsayi amintacce * acikin gidajen aljannah da maremari * suna tufanta daga tufafin alhariri da mai kauri suna masu zaman fuskantar juna. * kamar haka, kuma mun aurar dasu da mata masu kyawun idanu masu girmansu. * suna qira acikinsu (gidajen) ga dukkan 'ya'yan itacen marmari suna amintattu (daga dukkan abun tsoro).* basa 'dan'danar mutuwa acikinsu face mutuwar farko kuma (allah) ya tsare musu azabar jahim. * saboda falala daga*

(113)suratul isra'i aya ta 71-72

ubangijinka, wancan shine babban rabo mai girma[114] *manzon allah (saw) yake cewa: "game da ni'imar 'yan aljanna"allah maigirma da buwaya yace: "nayi tattali ga bayina nakirki acikin aljanna, abunda ba idaniyar da ta ganshi kuma ba kunnen da ya ta'ba ganinsa, kuma bai ta'ba natsuwa ga zuciyar wani 'dan adam ba, abunda ke gaskata haka acikin littafin allah madaukaki "bawata rayuwa da take sanin abunda aka 'boye domin amfaninsu na natsuwar idanu (a aljannah) sakamako dangane da abunda suka kasance suna aikatawa (na alkhairi aduniya*[115]

manzon allah (saw) yace: "farkon jama'ar da zasu shiga aljannah akan surar wata daren sha hudu (haskensu kenan) sannan wa'danda kebiyarsu akan surar tauraruwa mai tsananin haske acikin sama basayin fitsari, basayin kashi, basa tofar da yawu,kuma basa fitadda majina mashatayensu na zinarine, zufansu almiskine, turarensu na wuta (na kara) maiqamshine, matansu hurun een ne (masu tsananin farin ido dakuma girmansu) halayensu kamar halin namiji 'dayane acikin dacewa dakuma soyayya (ba matsala a tsakaninsu) akan surar ubansu (annabi adam) zira'i sittin[116]*.*

daga jabir yace: naji annabi (saw) yana cew: " lallai ma'abota aljannah suna ci suna sha acikin aljannah, alhali babu yin wani bayan gari ko kaki ko bawali, cin abincin shine idan sun buqaci hakan sai suji sunyi gyatsa, sai 'dan wani gumi ya tsattsafo musu mai qamshin almiski, tasbihi da kabbara su suke shiga da fita a tsakanin su (wato yake kaiwa ya komo) kamar yadda rayuwarsu (ta duniya) numfashi yake kaiwa ya komo[117]*.*

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(114)suratul dukhan aya ta 51,52,53,54,55,56-57

(115)muttafaqun alaihi.

(116)ibn hibban ya ruwaito 7437

(117)muslim ne ya ruwato 2835

an karbo daga zaid b arqam yace: wani mutum yazo gun annabi daga cikin yahudawa si yace ya kai baban qasim, shin ba kaha zaton cewa mutanan aljannah zasu ci kuma su sha daga abinda ke cikinta ba, sai annabi yace, ya rantse da wanda ranshi ke hannunshi lallai zaa ba wa dayansu karfin mazaje dari ta bangaren abinci da kuma abinsha, da shaawa da jimai, sai bayahuden yace ma annabi to ai duk wanda yaci abinci ko abinsha yana da bukatar shiga bayi, sai annabi yace, abinda zasu dinga fitarwa wata zufa ce kawai mai kama da almiski shikenan sai cikin ya zama na babu komai acikinshi.(118)

Abu hurairah Allah ya kara yarda agareshi yace manzan Allah yana cewa: wani mai kira zaiyi kira yace, lallai a gareku zaku zama masu lafiya bazaku taba ciwo ba har abada, kuma lallai zakuyita rayuwa bazaku mutu ba har abada, kuma lallai zaku wanzu kuna samari bazaku taba tsufa ba har abada, kuma lallai zaku kasance cikin niima bazaku taba yanke tsammani ba har abada, shine fadin Allah: sai a kirasu ace wannan ce aljannar da aka gadar muku sakamakon abinda kuke aikatawa(119)*.*

Lallai ni nasan mutum na karshe da zai fito daga wuta, sannan kuma nasan mmutum na karshe da zai shiga aljannah, shine wanda zai fito daga wuta da rarrafe, sai Allah yace mai yaje ya shiga aljannah, yana zuwa sai a nuna mai ita Kaman ta cika, saiya dawo yace ya ubangijina lallai na sameta acike, sai Allah ya sake cemai kaje ka shiga aljannah, idan yaje saiya sameta a cike, sai ya sake dawowa y ace ya ubangiji lallai na sameta a cike, sai yacemai kaje ka shiga aljannah kuma kana da gwargwadonta Kaman sau goma, ko kuma kana da irinta guda

(118)sahihu ibn hibban 7424

goma Kaman girman duniya, sai yace ya ubangiji kana mun izgilanci ne ko kuma kana mun dariyane alhali kaine sarki, sai abdullahi bn abbas yace: lallai hakika naga annabi yayi dariya har saia tiramen hakoranshi suka bayyanah, sahihu muslim 6202.

*amma kafirai jahidina masu qaryata manzanci (saqo) alhali yaje musu suna shiga cikin wuta, fa'din allah ma'daukakin sarki yana cewa: kuma wa'danda suka kafirta suna da wutar jahannama, ba'ayin hukunci akansu balle su mutu kuma ba a sauqaqa musu daga azabarta, kamar haka muke sakawa ko wane mai yawan kafirci. * kuma su suna hargowar neman agaji acikinta. (suna cewa) ya ubangijinmu! ka fitar damu, mu aikata aiki mai kyau wanin wanda muka kasance muna aikatawa, ashe kuma bamu rayar da ku ba, abunda mai tunani zai iyayin tunani aciki, kuma mai garga'di yaje muku? to ku 'dan'dana, saboda haka babu wani mataimaki ga azzalumai." suratul fa'dir aya ta 36-37.*

manzon allah (saw) ya bayyana mafi qarancin azaba acikin 'yan wuta saiyace: "mafi sauqin azaba acikin 'yan wuta abu dalib, kuma shi za'ayi masa takalma, takalmi guda biyu (na wuta) kwanyarsa na tafasa dasu " muslim ne ya ruwato.

Kuma abinda zai karama yan aljannah niima sannan ya karama yan wuta bakin ciki da kunci akan kuncinsu shine abinda annabi ya bada labara cewa zaazo da mutuwa Kaman siffar rago, sai wani mai kira yayi kira sai yace musu yaku yan aljannah shin kunsan ko wannan meye sai suce mutuwa ce,kuma kowa cikinsu zai ganta, sannan mai kira zaiyi kira ga yan wuta, sannan yace menene wannan shin kun sanshi sai suce mutuwa ce, kuma kowa cikinsu zai ganta, sai ya yankata sannan yace ma yan aljannah ku dawwama acikinta babu mutuwa, kuma yan wuta ku dawwama acikinta babu mutuwa, ka gargadesu ranan asara bayan an gama hisabi alhali su

kuma sun rafkana, alhali kuma sub a masu imani bane. Sahihul bukhari 4453.

Sannan kuma annabi yace: babu wani mumini da zai shiga aljannah face sai an nuna mai makwancinshi acikin wuta da ya saba ma Allah, sannan babu wani dan wutan da zai shiga wuta face sai an nuna mai makwancinshi acikin aljannah da ace ya bautama Allah, sahihul bukhari 6200.

DALILAN TASHI BAYAN MUTUWA A CIKIN ALQUR'ANI:

*alqur'ani ya kwa'daitar da mutum a cikin ayoyi da yawa daga cikinsa akan yin tinani akan asalinsa, wanda ya samar da shi kafin ya kasance wani abu mai iko ne akan dawo da shi bayan ya kasance, allah yana cewa: "kuma mutum yana cewa, shin idan na mutu lallai ne haqiqa da sannu za a fitar dani ina mai rai? * shin kuma mutum bazai tuna ba cewa lallai ne mun halittashi a gabanni, alhali kuwa bai kasance komai ba." suratul maryam aya ta 66-67.*

- *yin tunani akan raya qasa bayan mutuwarta ta hanyar fitar da tsirrai a cikin ta, allah yana cewa: "kuma akwai daga ayoyinsa cewa lallai kai kana ganin qasa qeqasashshiya, to idan mun sauqar da ruwa akanta sai ta girgiza kuma ta kumbura, lallai wannan da ya raya ta haqiqa mai rayar da matattu ne, lallai shi mai ikon yine akan dukkan komai." suratul fussilat aya ta 39.*
- *tunani acikin halittar sammai da qassai wanda sun fi halittar mutum girma, allah yana cewa: shin kuma basu gani ba cewa lallai allah wanda ya halitta sammai da qasa, kuma bai kasa ga halittarsu ba, mai ikon yi ne a kan rayar da matattu?, na'am lallai shi, mai ikon yi ne akan kome." suratul ahqaf aya ta 33.*

•yin tunani a cikin baccin mutum da kuma farkawarsa wanda daidai yake da rayuwa bayan mutuwa, ana kiran wannan da qaramar mutuwa, allah yana cewa: "allah ne ke kar'bar rayuka a lokacin mutuwarsu, da wa'dannsn da basu mutu ba acikin barcinsu, sannan ya riqe wanda ya hukunta mutuwa akansa, kuma ya saki gudar, har zuwa ga ajali smbatacce, lallai acikin wancan, haqiqa akwai ga mutane wa'danda suke yin tunani." suratul zumar aya ta 44.

kuma wannan aas 'dan wa'il yazo wajen manzon allah (saw (sai yace: ya muhammadu shin allah zai tashi wannan bayan ya rididdige? sai yace: eh allah zai tashi wannan, zai kashe ka kuma ya tashe ka sannan ya shigar da kai wutar jahannama, sai aka saukar da ayoyi: "ashe, kuma mutum bai ga (cewa) lallai mu, mun halitta shi daga maniyyi ba, sai gashi mai yawan husuma, mai bayyanawar husuma. * kuma ya buga mana wani misali kuma ya manta da halittarsa, yace, wane ne ke rayar da qasusuwa alhali kuwa suna rududdugaggu? * kace, wanda ya qaga halittarsu tun farkon lokaci shike rayar dasu kuma shi game da kowace halitta mai ilimi ne. * wanda ya sanya muku wuta daga itace kore, sai gaku kuna kunnawa daga gare shi. * shin, kuma wanda ya halitta sammai da qasa bai zama mai ikon yi ba da ya halitta kwatankwacinsu? eh, zai iya! kuma shi mai yawan halittawa ne mai ilimi. * umurninsa, idan yayi nufin wani abu sai yace " ka kasance " sai yana kasancewa (kamar yadda yake nufi) * saboda haka, tsarki ya tabbata ga wanda mallakar ko wane abu take ga hannayensa, kuma zuwa gare shi ake mayar daku." suratul yasin aya ta 77,78,79,80,81.82-83. hakeem ne ya ruwaito kuma zahabi ya inganta shi.

TA YAYA MUTUM ZAI TSIRA

ta yaya yake dacewa: idan kana so ka san mene ne addini karbabe a wannan rana wanda zai isar da kai bayan rahamar allah zuwa dacewa ta haqiqa ta har abada kuma ya nisantar da kai da falalar allah daga rayuwar rashin dacewa da kuma wulaqanci na har abada to ka san cewa shine addinin musulunci wanda aka saukar ga annabi (saw).

MENE NE MUSULUNCI:

shine addinin da aka saukar akan annabi (saw) kuma ya shafe abinda ya gabace sa na addinai, allah yana cewa: "shine wanda ya aiko manzonsa da shiriya da addinin gaskiya, domin ya bayyans shi akan addini dukkansa, kuma koda mushirkai sunqi." suratul tauba aya ta 33.

shine addini kar'ba'b'be a gun allah sa'banin sa kuma na addinai bayan aiko sa to ba kar'ba'b'be bane a gun allah, allah yana cewa: "kuma wanda ya kafirta dashi da qungiyoyi to wuta ce makomarsa..." suratul hud aya ta 17.

ma'anar addinin musulunci shine miqa wuya ga allah da juyowa gareshi da yi masa biyayya da kuma tsarkake shi daga shirka. shi ne addinin da mutane suke rige-rige don shiga cikin sa jama'a-jama'a duk da rauni da ake samu na ya'da shi duk wanda ya shige sa 'yan ka'dan ne sosai ake samu suke fita daga cikin sa. babu wani addini kar'ba'b'be bayan aiko annabi (saw) sai shi, allah yana cewa: "kuma wanda ya nemi wanin musulunci ya zama addini to baza'a kar'ba daga gare shi ba, kuma shi a lahira yana daga cikin masu hasara." suratul ali-imran aya ta 85.

manzon allah (saw) yana cewa: " na rantse da wanda ran annabi muhammadu yake hannunsa wani ba zai ji kira na ba na wannan alummar bayahude ne ko banasare sannan ya mutu baiyi imani da abinda aka aiko ni da shi ba face sai ya kasance daga cikin yan wuta." muslim ya ruwaito.

RUKUNNAN SHARI'A NA ASALI:

musulunci ya zo da dukkanin ibadu na fadi da baki da kuma na aiki da kuma na qudircewa, ibadar fadi da baki da ta aiki ita ake cewa rukunan musulunci da su ne ake hukunta musulunci

akan mutum daga barinsa, musulunci ba ya nufin kallafawa mabiyansa da wadannan rukunai iyaka alamura na fili kawai kadai dai ana nufin tsarkake zuciyoyinsu da kuma dai-daituwarsu da tsarkaketa ta hanyar yin wadannan ibadu, musulunci yana son yin wa'danan rukunai ya zama wata hanya don gyara alumma da dai-daita su, allah ta'ala yana cewa dangane da sallah: "lallai sallah tana hana alfasha da munana".

allah yana cewa dangane da zakka: "ka riqi sadaka (zakka) daga dukiyoyinsu, da zaka tsarkake su, ka tsarkake su daidai da ita." suratul tauba.

allah yana cewa dangane da azumi: "ya ku wad'anda kuka yi imani an wajabta azumi agare ku kamar yadda aka wajabta shi ga wa'danda suke gabanninku, ko zaku ji tsoron allah." suratul baqara aya ta 183.

allah yana cewa dangane da hajji: "hajji watanni ne sanannu, toh wanda yayi niyyar hajji to babu jima'i kuma babu fasqanci kuma babu jayayya acikin hajji." suratul baqara aya ta 197.

ibadu a musulunci ta na taka rawa a wajen assasa halaye na gari da kuma habbaka su, kuma yana mai kariya akan hadin kan alummar musulmi da kuma lura da shi.

RUKUNAN MUSULUNCI:

KALMAR SHAHADA GUDA BIYU: *sune "shaidawa babu abin bautawa sai dai allah, da kuma shaidawa annabi muhammadu (saw) bawansa ne kuma manzon sa ne" wannan shine mubudin shiga musulunci wanda sauran rukunai suke ginuwa akansa, ma'anar "la ilaha illallah" -babu mahalicci ga wannan duniya sai allah. babu mamallaki da kuma mai juya alamura a wannan duniya sai allah.*

-babu abin bautawa wanda ya chanchanci ibaba da chanchanta sai dai allah. ma'anar "shaidawa annabi muhammad manzon allah ne" qudurcewa shi bawan allah ne da kuma manzonsa ne allah ya saukar masa da wahayi kuma ya umarcesa da isar da shi ga mutane baki daya da shi ne kuma aka rufe manzanci babu annabi kuma babu manzo bayansa wannan yana hukunta yin biyayya acikin abinda ya umarta da kuma gaskata shi acikin abinda ya umarata da kuma nisantar abinda ya hana.

***SALLAH**: shine gani tsakanin bawa da ubangijinsa, duk lokacin da musulmi ya tsunduma cikin dadin duniya hasken imani a zuciyarsa ya fara raunana sai ladan ya kira sallah sai hasken nan na imani ya kunnu sai ya kasance cikin ganawa da ubangijinsa ko wane lokacinsa, su ne salloli guda biyar a dare da wuni musulmai suna yin su cikin jama'a a masallaci sai dai in da wani uzuri, sai su san junansu kuma soyayya ta qarfafa a tsakaninsu da kuma hadin kai kuma suna tuntubar halayen sashensu, idan dayansu bai da lafiya sai su je duboshi, idan dayansu na cikin buqata sai su taimakeshi, wanda yake cikin baqin ciki a cikinsu sai su debe masa kewa, wanda yake cikin halin qasqanci sai su nusar da shi, acikin yin wannan abubuwan akai toshe rabuwar kai na alumma, musulmai za su taya bakidayansu ma su zabi ne sashe zuwa sashe babbansu da qaraminsu mai kudinsu da talakansu mai girma acikinsu da kuma marar girma za su zamto daya acikin qanqan da kai ga allah da kuma tsayuwa a gabansa, masu fuskantar alqibilarsa ita kaida kuma a lokaci daya.*

***ZAKKA**: shine wani adadi na dukiya da musulmi mai arziqi yake badawa cikin dadin rai ga yan uwansa talakawa da masakai da kuma masu buqata saboda toshe buqatunsu da*

kuma wadatarsu daga qasqancin roqo sabo da cika umarnin allah, wajibi ne akan dukkan musulmi da dukiyarsa ta kai adadin zakka ya bada ta, saboda fa'din allah: "kuma ba a umurce su da komai ba, face bautawa allah, suna masu tsarkake addinin gare shi, masu karkata zuwa ga addinin gaskiya, kuma su tsaida sallah kuma su bada zakkah, kuma wannan shine addinin wa'danda suke akan hanyar qwarai. suratul bayyinah aya ta 5.

Duk wanda ya musa su to hakika ya kafirce domin ya hana maabota buqata Kaman masu rauni da talakawa da miskina, kuma wannan ba zakkah bace. kamar yada wasu wadanda basu san musulunci ba suke riyawa cewa- ita zakka wani amfani ne ne da daular musulunci suke karba ga dukkanin wadanda suke qarqashin kulawarta, da haka abin yake to da an wajabtawa kowa da yake rayuwa qarqashin daular musulunci musulmi ne shi ko kuma ba musulmi ne ba ya bayar, kuma abu ne sananne cewa na daga sharadanta bata wajaba ba akan wanda ba musulmi ba.

DAGA CIKIN SHARUDDAN ZAKKAH:

1- mallakar nisabi, ya kasance yana da dukiyar ta kai iyakar da musulunci ya tabbatar na zakka kuma ya zarta akan amintar buqatuwansa na larura na abinci da tufafi da abin sha da muhalli.

2- cikar shekara, dukiyar ta shekara daya cif, idan bata cika shekara ba to ba za'a fitar da zakkar ba. shari'a ta iyakance wadanda suka chanchanta su ci zakka, acikin fadin allah: "abun sani kawai, dukiyoyin sadaka na talakawa ne da miskinai da masu aiki akansu, da wa'danda ake lallashin zukatansu, kuma acikin fansar wuyoyi da mabarta da acikin hanyar allah da 'dan hanya (matafiyi) farilla daga allah kuma allah ne masani mai hikima. suratul tauba aya ta 60.

Kuma ita wani abin gwaji ne da kamantashi da biyu cikin dari,manufar musulunci ta wajabta zakka shi ne yanke talauci daga alumma da kuma magance hadarinsa wadanda suke faruwa saboda shi kamar sata, da kisan kai, da kuma cin mutunci, da kuma raya daukar nauyi na alumma a tsakanin musulmai, ta hanyar toshe buqatun masu buqata kuma suke tambaya da masu baqata marasa tambaya, kamar yadda take tsarkake zuciyar mai arziki daga rowa da qauro da kuma cire kwadayi da son duniya da kuma kutsawa cikin sha'awowinta wanda hakan yake mantar da su yan uwansu talakawa da mabuqata.

kuma tana tsarkake zuciyar talakawa da masakai daga qiyayya da qulli da tsana ga mawadata yayin da suka gansu suna fitar da abinda allah ya wajabta musu akan dukiyoyinsu kuma suna musu alqawarin ciyarwa da kuma kyautatawa da kuma kulawa.

AZUMIN RAMADAN: *wata daya ne a cikin kowace shekara wanda musulmai suke azumtarsa ta hanyar kamewa ga barin wasu dabi'u da allah ya hallici mutum da buqatuwa garesu na daga ci da sha da kuma jima'i daga bullowar alfijir izuwa faduwar rana, ba kuma al'amari ne da a musulunci aka fara farlanta shi ba bari dai an farlantawa alummomin da suka gabata, saboda fadin allah: ya ku wad'anda kuka yi imani an wajabta azumi agare ku kamar yadda aka wajabta shi ga wa'danda suke gabanninku, ko zaku ji tsoron allah." suratul baqara aya ta 183.*

ba iyakar abinda ake nufi da azumi ba kamewa daga dabi'u na jiki kamar ci da sha kawai ba, bari dai dole ne kamewa ga dabi'u da buqatu na boye na barin qarya, da gulma (ambaton ka ga dan uwanka da abinda baya so), da annamimanci (yada gulma) da algus da yaudara da yasasshen zance da abinda yayi

kama da hakan na ayyuka ababen qi, sannan barin wandannan abubuwa marassa kyau wajibi ne ga musulmi a wajen ramadan ana qarfafa wajabcin barinsu sosai a ramadan saboda fadin annabi: (wanda bai bar fadin qarya ba da aiki da ita da wauta (alokacin azuminsa) to babu wata buqata ga allah acikin (wannan mutum) ya bar abincinsa da abun shansa." bukhari ya ruwaito 1804.

azumi yaqi ne tsakanin zuciya da sha'awarta da kwadayinta yana da fa'ida a alumma manzon allah (saw) ya bayyana ta acikin fadin sa: duk aikin da dan adam zaiyi yana gareshi ne saidai azumi kawai domin shi nawa ne kuma nine mai sakawa akanshi, lallai azumi kariya ne idan ya kasance ranar da dayanku yake azumi kada yayi abinda zai kusanci mace, kada yayi musu da daga murya, idan wani ya zageshi sai yace lallai ni mai azumi ne, na rantse da wanda raina ke hannunshi warin bakin mai azumi yafi tiraren almiski kanshi a wajan Allah, mai azumi yana da farin ciki guda 2, yayi farin ciki lokacin da zaiyi bude baki, da kuma farin ciki lokacin da zai koma ga ubangijinshi, sahihul bukhari 1805.

ta hanyar azumi ne musulmi yake sanin buqatun yan uwansa wadanda basa roqo idan suna buqata daga talakawa da masu buqata wadanda basa sa samun abincin da zai ishe su, da kuma abinda za suyi sutura, da kuma matsuguni, sai ya riqi lura bada haqqoqinsu, da kuma tambayar halayensu da kuma bibiya da bincikar buqatunsu.

HAJJI: *shine tafiya zuwa 'dakin allah mai alfarma domin yin wasu ayyuka ke'bantattu a wasu wurare ke'bantattu a wasu lokuta ke'bantattu, wannan wani rukuni ne da ya wajaba akan kowane musulmi mai hankali, baligi, namiji ne ko mace yinsa sau daya a rayuwa da sharadin iko na jiki da na dukiya, duk wanda ya kasance maras lafiya kuma rashin lafiyar tasa ba'a*

sa ran warkewarsa kuma rashin lafiyar tasa ta hana sa yin aikin hajji kuma alhalin yana da dukiya to sai ya wakilta wani yaje yayi masa, haka nan duk wanda yake talaka bai mallaki dukiyar da ta fi qarfin buqatunshi na yau da gobe ba da kuma buqatun wanda suke kansa ba to hajji ya fadi akansa, saboda fadin allah: "kuma akwai hajji 'daki domin allah akan mutane ga wanda ya samu ikon zuwa gare shi, kuma wanda ya kafirta, to lallai allah mawadaci ne daga barin talikai." suratul ali-imran aya ta 97.

ana fassara hajji a matsayin babban taron da yake tara musulmai a bigire daya, suna ambatan allah daya, suna maimata kira daya, "amsawarka ya allah amsawa gareka, amsawarka babu abokin tarayya gareka amsawarka, lallai godiya da ni'ima gareka suke da kuma mulki babu abokin tarayya gareka" ana nufin: ya allah mun zo wannan muhalli ne domin amsa kiranka da kwadayi cikin samun yardarka da kuma tabbata daga garemu da kadaituwarka kuma kai ka chanchanta da bauta ba tare da tambaya ba.

babu banbanci tsakaninin mai arziki da talaka da mai girma da maqasqanci da fari da baqi da balarabe da wanda ba balarabe ba dukkansu daya ne agun allah babu wanda ya fi sai wanda ya fi da tsoron allah, ba komai bane haka ba sai dai qarfafa yan uwantaka tsakanin musulmi da kuma hadinkai.

RUKUNAN IMANI:

IMANI DA ALLAH:

imani da allah yana hukunta samuwar allah kuma babu abin bautawa sai shi, shi kadai bai da abokin tarayya ko kuma abokin kira kuma shine mahaliccin wannan duniyar da abinda ke cikinta kuma shine mai juya alamuranta, babu abinda ke kasancewa sai wanda ya so kuma babu abinda ke samuwa sai

abinda yaso, allah yana cewa: "to shine da halittar kuma da umurnin, albarkar allah ubangijin halittu." suratul a'araf aya ta 54.

*babu abokin tarayya acikin rububiyya (tauhidin rububiyya): allah madaukakin sarki yace: "kace, lallai sallata da baikona da rayuwata da mutuwata, na allah ne ubangijin halittu. * babu abokin tarayya agare shi, kuma da wancan aka umurce ni kuma nine farkon masu sallamawa." suratul an-am aya ta 162-163.*

shine kadaita allah da ayyukansa kamar halitta da saukar da ruwan sama da sauransu), allah yana cewa: "kuma bamu aiki wani manzo ba a gabanninka face muna yin wahayi zuwa gare shi, cewa: lallai ne shi babu abun bautawa face ni sai ku bauta mini." suratul anbiya'i aya ta 25.

kuma ba shi da abokin tarayya a cikin sunayensa da sifofinsa, allah yana cewa: "kuma allah yana da sunaye masu kyau, sai ku roqe shi dasu, kuma kubar wadanda suke yin ilhadi acikin sunayensa, za'a saka musu abunda suka kasance suna aikatawa." suratul a'araf aya ta 180.

kuma shi ne wanda ya chanchanta da ibada ba waninsa ba, kada yayi dogaro sai ga allah, kada ya tambayi wani sai allah, kada ya kira wani don yaye wata cuta to samun wani abu sai allah, kada ka juya wata ibada daga allah zuwa waninsa shi ya chanchanta da ibada sabanin wanin sa. kuma allah yana da sunaye kyawawa da sifofi 'daukaka ba tare da chanza su ba. abin tsarkaka ne daga dukkanin aibi da kuma naqasa, allah yana cewa: "wani abu bai zama kamar tamkarsa ba, kuma shine mai ji mai gani." suratul shura aya ta 11.

IMANI DA MALA'IKU:

shine imani da cewa allah ya na da mala'iku masu yawa babu wanda ya san adadinsu sai allah allah ya halicce su don su bauta masa, allah yana cewa: "masihu baya qyamar ya kasance bawa ga allah, kuma haka mala'ikun nan makusanta." suratul nisa'i aya ta 172.

da kuma yin ayyukan da ya umarce su da yin su, allah yana cewa: "a gareta akwai wadansu mala'iku masu kauri masu qarfi, basa sa'bawa allah ga abunda ya umurce su kuma suna aikata abunda ake umurnin su." suratul tahrim aya ta 6.

wadannan mala'ikun ba alloli bane kuma ba 'yayan allah bane, allah yana cewa: "kuma suka ce, mai rahama ya riqi 'da !!! tsarki ya tabbata!!, a'a (su mala'iku) bayi ne masu daraja. basa gabatar da magana kuma su da umurninsa suke aiki." suratul anbiya'i aya ta 26-27.*

daga cikinsu da akwai wadanda allah ya bamu labarinsu kuma ya wajaba ayi imani da shi su duka.

IMANI DA LITATTAFAI:

*shine imani cewa allah ya saukar da litattafa daga sama daga wajensa akan manzanninsa don su isar da su ga mutane, daga cikin su: -suhufi ibrahim, alqur'ani ya zo yana mai bayyana wasu daga cikin abubuwan da suka zo acikin wannan littafi na annabi ibrahim, allah yana cewa: "ko kuwa ba a bashi labari ba ga abunda yake cikin littafan musa? * da ibrahim wanda ya cika alqawari * cewa wani rai mai kayan laifi baya 'daukar kayan laifin wani. * kuma mutum bashi da komai face abunda ya aikata.* kuma lallai aikinsa za'a ganshi* sannan a saka masa da sakamako wanda yake mafi cikar ma'auni?." suratul najmi aya ta 36-41.*

***ATTAURA**, shine littafi tsarkakke wanda aka saukar akan annabi musa alaihissalam, allah yana cewa: "lallai mu, mun*

sauqar da attaura, acikinta akwai shiriya da haske, annabawa wadanda suke sun sallama, suna yin hukunci da ita ga wadanda suka tuba (yahudu) da malaman tarbiyya da manyan malamai ga abunda aka neme su dasu tsare daga littafin allah, kuma sun kasance akansa masu bada shida, to kada kuji tsoron mutane kuma kuji tsorona, kuma kada ku sayi 'yan kudi kadan da ayoyina, wanda baiyi hukunci da abunda allah ya sauqarba, to wadannan sune kafirai." suratul ma'ida aya ta 44.

-**AZZABUR**, *shine littafin da aka saukar akan annabi dauda alaihissalam, allah yana cewa: "kuma mun bawa dawuda zabura." suratul nisa'i aya ta 163.*

-**AL-INJIL**, *shine littafi mai tsarki wanda aka saukar akan isa alaihissalam, allah yana cewa: "kuma muka biyar a kan gurabunsu da isah 'dan maryam yana mai gaskatawa ga abunda yake a gaba gare shi daga attaura, kuma muka bashi injila, acikinsa akwai shiriya da haske, yana mai gaskatawa ga abunda yake a gaba gare shi daga attaura, kuma shi shiriya ne da wa'azi masu taqawa." suratul ma'ida aya ta 46.*

musulmi an neme sa yayi imani da littatafan sama dukkansu kuma dukkansu daga allah suke sai dai ba wadanda muke gani a gun mutane ba sune haqiqanin wadanda allah ya saukar, idan ka samu littatafan ingantattu wadanda ba'a chanza ba to a wannan hali dole ne ga musulmi ya gaskata su, amma ba'a neme su ba da yin aiki da su ba ko kuma bin su ba, saboda su an saukar da su ne ga wata alumma ke'bantatta kuma a wani zamani ke'bantacce, annabi isa na cewa: "ba'a aiko ni ba sai zuwa ga wasu mutane 'batattu daga bani israeel."

alqur'ani ya bayyana wasu abubuwa da suka zo a injila daga cikinsu bushara da annabi (saw), allah yana cewa: "kuma rahamata ta yalwaci dukkan komai, sannan zan rubutata ga wadanda suke yin taqawa, kuma suna bayar da zakka, ga wadanda suke game da ayoyinmu muminai ne. wadanda suke*

bin manzo annabi ummiyyi wanda suke samunsa a rubuce a wurinsu acikin attaura da injila yana umurninsu da alkhairi kuma yana hanasu daga barin abunda ba a so kuma yana halatta musu abubuwa masu da'di kuma yana haramta munana akansu, kuma yana kayar da nauyinsu daga barinsu da quqummai wadannan da suka kasance akan su...." suratul a'araf aya ta 156-157.

*-**ALQUR'ANI ME GIRMA**, ya wajaba yin imani cewa shi zancen allah ne mala' ika jibril ne ya saukar da shi aka manzo (saw), shine cika makin litattafai wanda allah ya shafe addinan da suka gabata da shi, ya wajaba ga kowa yayi imani da shi da kuma wanda aka sau'karwa da shi da kuma addinnin da ya zo da shi.*

IMANI DA MANZANNI:

shine imani da cewa allah ma'daukakin sarki ya za'bi wasu daga cikin halitarsa a matsayin manzanni, ya saukar musu da littatafai da shari'o'i domin su isar dasu ga mutane, domin hakan ya zama hujja ga allah akan mutane bayan manzannin sun shude, kuma ya zabi wasu daga cikin halittarsa a matsayin annabawa allah ya aiko su domin suyi kira ga bautata masa, annabawan allah da manzanninsa su na da yawa babu wanda ya san adadinsu sai allah, allah yana cewa: "kuma lallai haqiqa mun aika wasu manzanni daga gabanninka, daga cikinsu akwai wanda nuka qissanta maka labarinsa, kuma daga cikinsu akwai wanda bamu qissanta labarinsa ba agareka." suratul ghafir aya ta 78.

kuma dukkanin annabawa da manzanni duk daga cikin 'dan adam suke, allah yana cewa: "kuma bamu aiko wasu mutune ba a gabanninka face muna yin wahayi zuwa zuwa gare su". allah yana cewa yana mai hakaitowa daga annabi isa amincin allah ya tabbata a gareshi: "masihu 'dan maryam bai zama ba

face manzo ne kawai, haqiqa manzanni sun shige daga gabanninsa, kuna uwarsa mai gaskiya ce, sun kasance suna cin abinci, ka duba yadda muke bayyana musu ayoyi, sannan kuma ka duba yadda ake karkatar dasu." suratul ma'idah aya ta 75.

ya wajaba ayi imani da su baki 'daya, idan mutum yayi imani da wasun su ya bar wasu to ya fita daga musulunci, saboda fadin allah: "lallai wa'danda suke kafirta da allah da manzonsa kuma suna nufin su rarrabe a tsakanin allah da manzanninsa, kuma suna cewa, muna imani da sashe kuma kafirta da sashe, kuma suna nufin su riqi hanya a tsakanin wannan. wa'dannan sune kafirai sosai kuma munyi tattali domin kafirai da azaba mai wulaqantarwa." suratul nisa'i aya ta 150-151.*

IMANI DA RANAR LAHIRA:

shine qudurcewa a zuciya cewa wannan duniyar tana da ranar qarewa, allah yana cewa: "dukkan wanda ke kanta mai qarewa ne kuma abun yarda ubangijinka mai girma jalala da karim shine yake wanzuwa." suratul rahman aya ta 26-27.*

da kuma imani da rayuwar barzahu (shine rayuwar da ake yi a qabari) da kuma ni'imtuwar muminai a cikinta da kuma azabtuwar kafirai masu musu da zuwanta. da kuma imani da tashi bayan mutuwa, allah zai tashi halittu baki 'daya domin yayi musu hisabi, sai a bawa mu su kyautatawa kyauta sobada chanchantar da suka yi sakamakon kyautatawarsu da imaninsu da biyayyarsu ga manzannin su, sannan kuma ayi wa ma su munanawa sakamakon abinda suka yi na munanawa da kafirci ko sa'bo ga manzanninsu, allah yana cewa: "wa'danda suka kafurta sun riya cewa baza'a tayar dasu ba, kace, ni ina rantsuwa da ubangijina, lallai za'a tayar daku haqiqatan, sannan kuma lallai ana baku labari game da abunda kuka

aikata, kuma wannan ga allah mai sauqi ne." suratul tagabun aya ta 7.

IMANI DA TARON ALQIYAMA *allah yana cewa: lallai ranar rarrabewa ta kasance abun qayyadewa lokaci." suratul naba'i aya ta 17.*

IMANI DA BIJIROWA *allah yana cewa: "kuma a gitta su ga ubangijinka, suna sahu guda (muce musu) lallai kunzo mana kamar yadda muka halitta ku a farkon lokaci, bari da kun riya cewa bazamu sanya muku wani lojacin ha'duwa ba." suratul kahfi aya ta 48.*

DA YIN IMANI DA TAMBAYA *allah yana cewa: "kuma ku tsayar dasu lallai su wa'danda ake yiwa tambaya ne.* me ya same ku, ku baku taimakon juna? * bari dai su yau masu sallamawa ne." suratul saffat aya ta 24,25-26.*

imani da shaidar da ga'bbai zasu bada, allah yana cewa: "har idan sunje mata, sai jinsu da ganinsu da fatunsu, suyi shaida akansu game da abunda suka kasance suna aikatawa. kuma suka cewa fatunsu, don me kuka yi shaida akanmu? suka ce, allah wanda ke sanya ko wani abu yayi furuci, shine ya sanya mu, muyi furuci kuma shine ya halitta ku,can da farko kuma zuwa gare shi ake mayar daku.* baku kasance kuna sani ba a 'boye cewa jinku zai yi shaida akanku, kuma ganinku zai yi kuma fatunku zaiyi, kuma amma kunyi zaton cewa allah bai san abubuwa masu yawa daga abunda kuke aikatawa ba." suratul fussilat aya ta 20,21-22.*

IMANI DA YIN HISABI *allah yana cewa: "to amma wanda aka bawa littafinsa da damansa. * to za'ayi masa hisabi, hisabi mai sauqi. * kuma ya juya zuwa ga iyalinsa (acikin aljanna) yana mai raha." suratul inshiqaq aya ta 7,8-9.*

da imani da sakamako imma da aljanna ko da wuta a rayuwa ta har abada, allah yana cewa: "lallai ne wa'danda suka

kafirta daga mutanen littafi da mushirkai suna cikin wutan jahannama, suna madawwama acikinta, wa'dannan sune mafi ashararancin (halitta). lallai ne wa'danda suka yi imani kuma suka aikata ayyukan qwarai wa'dannan sune mafififita alkhairin (halitta).* sakamakon su awajen ubangijinsu shine gidan aljannar zama qoramu suna gudana daga qarqashinsu suna madawwama acikinta har'abada, allah ya yarda dasu kuma su sun yarda dashi, wannan sakamako ne ga wanda yaji tsoron ubangijinsa." suratul bayyinah aya ta 6,7-8.*

IMANI DA HUKUNCI DA QADDARA

Shine imani tabbatacce da cewa lallai Allah madaukakin sarki shine mai ilimin tin asalin asali da dukkan komai tin kafin faruwar hakan da kuma sanin abinda zai faru nan gaba da kuma sanin komai akan iliminshi.. allah madaukaki yana cewa: " kuma ya halitta dukkan ko wane abu, sannan ya qaddarashi qaddarawa." suratul furqan aya ta 2.

duk abunda ya faru da abunda yake faruwa da abunda zai faru a wannan duniyar dukkaninsa allah ya sansu kafin faruwar sa sannan kuma allah ya farar da su cikin sonsa da qaddara warsa, annabi (s. a.w) ya ce: komai yana da hakikaninshi kuma babu wani baya da zai isa ga hakikanin imani har sai yasan cewa duk abinda ya sameshi bai zama mai kubucemai ba, haka abinda ya kubucemai bai zama mai samunshi ba, musnad na imam ahmad 27530.

wannan baya kore yin riqo da sababai da kuma aiki da su, misali: wanda yake son zuri'a to dole yayi aiki kuma yayi riqo da sababi wanda zai tabbatar masa da wannan abun da yake nema, wannan abu shine aure, sai dai wannan sababi zai iya bada wasu sakamako wanda ake fata -shine zuriya- kuma zai iya qin badawa da ikon allah, saboda sababan ba su ne masu badawa ba, baridai son allah da ganin damarsa shine sababin

wanda muke riqon sa kuma muke aiki saboda su na daga qaddarawar Allah, saboda hakane manzan Allah yake cewa lokacin da yakema sahabbanshi bayanin sanda suka tambayeshi sai suka ce ya manzan Allah: hakika mun kasance muna yin magani da ita da wasu magungunan mun kasance muna yin magani da ita shin itama tana cikin qaddarawan ubangiji?? sai annabi yace: lallai kuwa suna cikin qaddarawan ubangiji, mustadrak 87.

yunwa da qishin ruwa da sanyi na daga qaddara, mutane suna yunquri domin magance yunwa ta hanyar cin abinci da shan ruwa don magance qishin ruwa da kuma abin kariya don kawar da sanyi, sai su tunku'de abinda aka qaddara musu na yunwa da qishin ruwa da jin sanyi da abinda allah ya qaddara musu na cin abinci da shan ruwa da neman abin kariya daga sanyi. imani da hukunci da kuma qaddara bayan yin wasu sababai yana da wasu fa'idodi daga cikin su: -yarda da abunda mutum ya samu yana bada sakamakon natsuwar rai, ba zai samu wani bigire ba na baqin ciki dangane da abinda ya samu ko ya rasa, ba zai 'boyu akan wani ba cewa rashin nutsuwar rai yana daga cikin baqin ciki, allah yana cewa: "wata masifa ba zata auku ba acikin qasa ko acikin rayukanku face tana acikin littafi agabannin mu halitta ta, lallai wannan ga allah mai sauqi ne. domin kada kuyi baqin ciki akan abunda ya ku6u ce muku, kuma kada kuyi murnar alfahari da abunda ya baku, kuma allah baya son dukkan mai taqama mai alfahari." suratul hadid aya ta 22-23.*

-yin 'kira zuwa ga ilimi da kuma yaye abunda allah ya ajiye a wannan duniyar, hakan saboda abunda aka qaddarawa mutum na wasu abubuwa masu bijirowa kamar rashin lafiya, to qaddara ce da zai iya kawar da ita ta hanyar neman magani wanda zai ture qaddrar farko wannan ta hanyar neman magani acikin abunda allah ya halitta a wannan duniyar.

-tana sauqaqa abunda zai faru na masibu da kuma rashin nadama akan abunda ya kubuce, da mutum zai samu wata asara a dukiyarsa to samun asara a kasuwanci musifa ce, to da mutum zai biyar da wannan musibar da baqin ciki to da abin ya zama musifa biyu musifar asara da musifar baqin ciki, duk wanda yayi imani da hukunci da qaddara to zai yarda da asarar farko, domin ya san hakan qaddara ne a gare sa wadda babu makawa sai ta faru, manzon allah (s.a.w) yana cewa: "kayi kwa'dayin abunda ke amfaninka, kuma ka nemi taimakon allah kada ka gajiya, kuma idan wani abu ya same ka kace inda na aikata abu kaza da zai kasance kaza da kaza ne, sai dai kace allah ne ya qaddara haka, kuma abunda yaga dama ya aikata, domin lallai ita kalmar (lau) tana bu'de aikin shai'dan." muslim ya ruwaito.

-dogaron zuciya da allah da kuma rashin tsoron cutarwar dan adam, manzon allah (s.a.w) yana cewa: daga 'dan abbas (ra) yace: na kasance a bayan manzon allah (saw) sai tace: "ya kai yaro zan sanar da kai wa'dansu kalmomi: ka kiyaye allah zai kiyayeka, ka kiyaye allah zaka same shi a gabanka, kuma idan zaka yi tambaya ka tambayi allah, idan zaka nemi taimako ka nema wajen allah, kuma ka sani cewa da mutane zasu taru akan su amfane ka da wani abu, baza su amfaneka da komai ba face sai abunda allah ya rubuta maka, kuma da zasu taru akan su cutar da kai bazasu cuce ka da komai ba face sai abunda allah ya rubuta maka, an'dauke alqaluma, takardu sun bushe." tirmizi ya ruwaito 2516.

imani da qaddara ba kamar yadda wasu suke zato ba na cewa shi ne kira zuwa ga "attawakul" (attawakul shine mutum ya qi yin riqo da sababai, misali mutum ya ajiye machine dinsa a bakin titi bai bawa kowa ajiya ba kuma ya bar mukullin ajikinsa, to ba tawakul yayi ba saboda bai yi riqo da sababin da za'a qi sace babur din ba) da kuma rashin yin aiki da barin sababai, manzon allah yana cewa: ' "dayanku ya 'dauki

igiyarsa yaje yayiwo kirare ya sayar dasu, allah ya karesa ta dalilin wa'dannan kiraren kada mutuncin fuskarsa ya gushe kuma ya qasqantar da kansa ga tambayar mutane, hakan yafi alkhairi garesa akan ya tambayi mutane su bashi ko su hana shi." bukhari ya ruwaito 1401.

kuma yana cewa wani mutum da ya tambayesa, shin in saki taguwa ta in dogara ga allah, sai manzon allah (saw) yace masa: " ya 'daure taguwarsa kuma ya dogara ga allah." ibn majah ya ruwaito 731.

SUN CE DANGANE DA MUSULUNCI:

"varnard suu" yana cewa a cikin littafinsa mai suna "musulunci bayan shekara 'dari: "lallai duniya dukkanta zata amshi musulunci, amma baza ta kar'be sa ba da sunansa na bayyane sai ta kar'be sa da sunansa na sakayawa, wata rana zata zo mutanen gabas na duniya za su amshi musulunci, mutanen gabashin duniya sun 'dauki qarnika da yawa suna karanta littafi da aka cika sa da qarairayi akan musulunci, kuma hakika na wallafa littafina akan muhammad amman saidai an fitar dashi daga al'adun turawa.، yana kuma fada: musulunci shine addinin da muka samu duk wani abu mai kyau na ko wane addini acikinsa, amma ba mu samu wani addini ba da yake da kyawawan abubuwa na musulunci.

WANE NE MANZON MUSULUNCI:

shine muhammad 'dan abdullahi (s.a.w) na qarshen manzanni kuma cikamakinsu, allah yana cewa: " "muhammadu bai kasance uban kowa ba daga mazajenku sai dai shi ya kasance manzon ku kuma cikon annabawa." suratul ahzab aya ta 40.

allah ya aiko sa ga mutane duka ba iya larabawa ba kadai, allah yana cewa: "kuma bamu aiko ka ba face zuwa ga mutane gaba 'daya kana mai bushara da garga'di." suratul saba' aya ta 28.

allah ya aiko sa domin dacewa ga 'dan adam kuma don ya bayyana musu hanyar gaskiya da alkhairi kuma yayi musu gargadi da hanyar banza da sharri, allah yana cewa: bamu aiko ka ba face ka zama rahama ga halittu".

rayuwar sa (s.a.w) dukaninta gaskiya ce da amana, ba'ayi alqawari agareshi yayi yaudara ba balle qarya, ko ha'inci ko yaudara, an sanshi a tsakanin mutanensa da amintacce, sun

kasance suna basa amanarsu, kuma suna basa ajiyar kayansu idan za suyi tafiya, an sanshi kuma acikin su da gaskiya, saboda abunda aka sani na gaskiya cikin abunda yake fa'da kuma yake labarta shi, yayin da aka sau'kar masa da wahayi na farko sai ya sanar da matarsa khadija allah ya yarda da ita, ya ce ma ta: yana jin tsoro kada ransa ya tafi, sai tace masa: a'a wallahi allah bazai ta'ba cutar da kai ba saboda kana taimakon gajiyayye, kana girmama baqo, kana taimakon gaskiya." bukhari ya ruwaito 3.

shine mafi cikar hali da kuma kyau, allah yana cewa: " kuma lallai haqiqa kana akan halayen kirki manya." suratul qalam aya ta 4

.

ABINDA SUKA CE GAME DA ANNABI MUHAMMAD

sun fa'da dangane da annabi muhammad (saw) mawa'kin alman (gotih) yana cewa: " na duba cikin tarihi misalin wanda yafi kowa sai na ga ba kowa bane sai annabi balarabe muhammad (s.a.w).

wale diwanet yana cewa a cikin littafin sa mai suna tarihin wayewa juzu'i na sha 'daya: idan mukayi hukunci akan girma da abunda ke ga mai girma na tasiri acikin mutane to zamu ce manzon musulmai yafi dukkanin manya mutane a tarihi hakika an daureshi da son kai da kuma munanan abubuwa, kuma ya tsayar akan yahudawa da masu bautar annbai isa da kuma tsohon addininshi shine addini mai sauki kuma bayyananne kuma shine ya wanzu har zuwa rana irin ta yau tare da wani karfi sosai.

MENENE ALQURANI??

shine zancen allah mala'ika jibrilu ne ya sau'ko da shi zuwa ga annabi (s.a.w), ya sha ban-ban da sauran litattafan da aka sau'kar da abubuwa masu zuwa (wato dalilan da zamu lissafo:(shine na qarshen littafan sama, saboda haka ne allah yayi alqawarin karesa don ya wanzu ga mutane har zuwa tashin qiyama tun daga lokacin manzo (s.a.w) har zuwa lokacin mu, allah yana cewa: "lallai mune muka sauqar da ambato (alqur'ani) kuma lallai mu masu kiyayewa ne gare shi." suratul hijri aya ta 9.

kuma yana cikin abinda karanta sa ibada ne, wannan shi ne dalili babba na kiyayesa daga qari da ragi da chanzawa, manzon allah yana cewa: "wanda ya karanta harafi daga littafin allah yana mai kyautata shi yana da misalin lada goma, kada kuce aliflammim harafi ne, sai dai alifun harafi ne, lamun harafi ne, kuma mimun harafi ne." tirmizi ne ya ruwaito 2910.

kuma ana bautawa allah ta hanyar haddace sa a qirji, manzon (saw) yana cewa: lallai duk wanda babu wani acikinshi na daga qurani bai zama komai ba face kaman gida rusasshe. Imam ahmad da tirmizi suka ruwaitoshi kuma yace hadisi ne ingantacce kuma mai kyau.: ana bautawa allah ta hanyar karesa da kuma bada mahimmanci garesa, manzon allah (s.a.w) yana cewa: "mafi alkhairinku shine wanda yasan alqur'ani kuma ya sanar dashi." bukhari ya ruwaito 4739.

•ya qunshi dukkanin shari'o'i wanda suke daidaita alumma, wanda yin wannan shari'o'in ya qunshi dacewa ga alumma, allah yana cewa: kuma mun saukar maka da littafi domin bayanin komai da komai da komai……suratun nahli 35.

kuma an 'dauke sa a matsayin tarihi amintacce da yake bayyana yadda addanin annabawa suka sau'ka a layi, da kuma abin da ya faru a garesu tare da mutanensu tun daga adam

(a.s) har zuwa tiqewa da annabi (s.a.w): allah ya sau'kar da shi saboda 'dan adam baki 'daya ya samu dacewa, allah yana cewa: "littafi ne mun sauqar zuwa gare ka domin ka fitar da mutane daga duhu zuwa ga haske da izinin ubangijinsu zuwa ga tafarkin mabuwayi, abun godewa." suratul ibrahim aya ta 1

ABINDA SUKA FADA GAME DA QURANI

W. durrant yana cewa cikin littafinshi mai suna qissar wayewa: qurani mai girma ya wanzu tsawon shekaru qarni goma sha hudu daga zamin amman Allah ya kareshi acikin zukatan musulmai yana shiryar dasu kuma yana gyara musu tinaninsu, kuma yana koya musu halaye na gari, kuma yana gusar da bakin cikin miliyoyin mutane, kuma qurani yana tura aqida ta gaskiya da kadaita Allah cikin zukatan bayi, kuma itace tafi sauran aqidoji wahalan fahimta, kuma ta fita nesa da cakuduwa da gargajiyanci, kuma ta fita barranta daga bautar gumaka, da masu bautar bokaye, kuma shi qurani ya zama babban dalilin daukaka darajar musulmai ta bangaren halayyarsu da kuma wayewarsu, kuma shine wanda ya tsara musu yaya zaayi su gudanar da rayuwarsu ta alummarsu, kuma ya kwadaitar dasu wajen bin dokokin kiwon lafiya kuma ya bude musu hankuansu domin fahimtar abubuwa da yawa wanda basu dace ba, da kuma rudani sannan ya fitar dasu daga duhun kafirci da kuma kekashewar zuciya da kyawawan halayyar bayi, kuma ya aiko da daukaka acikin zukatan kaskantattu da karamci da karfi kuma ya samarma musulmai wata daraja ta adalci da kuma nisantar abubuwan shaawa na son rai, wanda baa taba samun wani mai kama da it aba aduk cikin duniya inda zaa iya samun duk wani mutum mai farar fata 246.

MATSAYAR MUSULUNCI GAME DA ILIMI

Addinin musulunci yayi kwadaitarwa akan neman ilimi da kuma kwadaituwa wajen zargin jahilci sannan kuma yayi tsawatarwa daga gareshi, Allah madaukakin sarki yana cewa: kace shin da mai ilimi da wanda baida ilimi zasu yi daidai ?? suratu zumar aya ta 9.

Sannan Allah madaukakin sarki yana cewa Allah yana daukaka masu imani acikin amman kuma masu ilimi suna da wasu darajoji, suratul mujadala aya ta 16, kuma Allah yayi kwadaitarwa wajen neman ilimi, Allah yana cewa: kace ya ubangijina ka karamin ilimi, suratu Daha aya ta 114.

Hakika musulunci ya girmama ilimi kuma ya bashi hakkinshi sannan ya bayyana matsayinshi alokacin da annabi Muhammad yace: bashi daga cikin alummata wanda baya girmama babba kuma baya tausayin karami, kuma ya bayar wa da duniya hakkinta, musnad na imam ahmad 22807.

Musulunci ya irga neman ilimi da kuma koyar dashi cewa wani sababi ne daya ke mutum ga shiga aljannah, manzan Allah tsira da amincin Allah yana cewa: wanda ya rike wata hanya yana neman ilimi acikinta to Allah zai sawwakemai hanyar zuwa aljannah, sannan malaiku suna shinfida mai fuka-fukansu domin yarda da dalibin ilimi, kuma lallai mai ilimi duk wani abinda yake sammai da kassai yana neman mai gafara har kifaye acikin ruwa, kuma falalar mai ilimi akan mai ibada Kaman falalar wata ne a ranar cikar haskenshi akan sauran taurari, lallai mallamai sune magada annabawa su kuma annabawa lallai basu bar zinari ba ko dirhami ba,sun bar ilimi ne, duk wanda ya daukeshi ya dauki rabo babba, sahihu ibn hibban hadisi mai lamba 88.

MATSAYAR MUSULUNCI AKAN DUKIYA

Dukiya acikin musulunci hakkin Allah ce kuma amana ce da Allah y aba bawanshi kuma abin tambaya ce akanshi, kuma ya wajaba ya ciyar da ita ta hanyar da ya dace a shariance, sannan kuma ya sarrafata acikin alamuran da suke sun halatta, manzan Allah yana cewa: kafafuwan wani bawa bazasu gushe ba ranar qiyama har sai an tambayeshi game da rayuwarshi me ya aikata, sannan iliminshi me yayi dashi, sannan dukiyarshi ta wace hanya ya sameta kuma ta wacce ya ciyar da ita, sannan a tambayeshi game da jikinshi ta yaya ya tafiyar dashi, sunan tirmizy 2417.

Musulunci ya kwadaitar da musulmai wajen neman kudin da zai rike kanshi kuma ya ciyar da kanshi da wanda suke karkashinshi, kuma ya nemi taimakonta akan alamuran rayuwarshi kuma ya zama sababin neman ayyukan lada a lokacin sarrafata, kuma ya watsa ta hanyar alkhairi, manzan Allah yana cewa: mumini mai karfi shine mafi alkhairi kuma mafi soyuwa a wajan Allah sama da mumini mai rauni, amman dukkansu suna da alkhairi, k adage wajen neman abinda zai amfaneka sannan ka nemi taimakon kuma kada ka gaza, idan wani abu ya sameka kada kace da ace na aikata abu kaza da kaza, amman abinda ya kamata kace shine lallai abinda Allah ya qaddara shine kuma abinda yaso shike aikatawa, domin fadin dama yana bude kofar shaidan, sahihu muslim 2052.

Akwai wasu hakkokin da ban banda zakkah, abinda yake wajibi akan musulmi shine ya sarrafa cikin abinda zai iya kawomai abin amfani acikin rayuwarshi ta duniyarshi da lahirarshi, Allah yana cewa: ka nema lahira acikin abinda Allah ya baka, amman kada ka manta rabonka na duniya, sannan ka kyautata ma mutane Kaman yadda Allah ya kyautata maka, kuma kada ka nemi yin taaddanci acikin qasa, lallai Allah baya san yan taadda, suratu qasas, sannan manzan Allah yana cewa:

madalla da dukiya mai kyau ga bawa na kwarai, sahihu ibn hibban 3210.

Musulunci ya haramta almubazzarancin dukiya, Allah yana cewa: kada kuyi almubazzanci, domin lallai masu yin hakan sun kasance abokan shaidanu ne, shi kuma shaidan ya kasance mai kafircewa ubangijinshi ne, suratul israi 26-27.

JAWABIN KARSHE

Acikin wannan dan littafin lallai nayi kokarin takaitawa domin tsoro tsawaitawa ga makaranci mai alfarma, sannan abinda aka rubuta dinnan ya zama Kaman gabatarwa ne da kuma mabudi ga wanda yake son sanin hakikanin musulunci musamman ga wadanda basu daukeshi addini ba, kuma suna daukanshi cewa kawai abune wanda aka ginashi akan sawwara a tinaninsu wanda hakan ya rinjayi hankalinsu da tinanins, wanda shine makiyin da ya kamata a yakeshi, da kuma fadakar da mutane daga garesu, kuma basu san cewa lallai samun rayuwa mai kyau da tsira suna ga daukan aiki da shi da kuma ira zuwa gareshi, maganata ga ire-iren wadannan mutanan itace ya kamata kada suyi amfani da hankulan wasu kuma kada ku rusa makomarku da bin son ran wasu mutane, Allah yana cewa: idan ka biyema da yawa cikin mutane zasu batar dakai daga tafarkin Allah.

Domin duk wanda kuke bi a yau sune na farkon da zasu bijire muku ranar gobe kiyama, Allah yana cewa: ka tina lokacin da wadanda aka bi da mabiyansu zasu bijire musu a lokacin da suka ga azaba kuma duk wani sababinsu na tsira ya yanke, suratul baqara aya ta 166.

Kuma ya kamata ku zama masu tsayayyan tinani akan wasu abubuwan da kuma samun iko akan auna dukkan wasu alamura da kokarin neman gaskiya da nisanta ta daga barna ta hanyar hankalinku da Allah ya baku ma hankali, kuma ku nisanci san rai da son kai wanda aka zarga da kuma makauniyar biyayya, Allah madaukakin sarki yana cewa: duk lokacin da aka ce musu kubi abinda Allah ya saukar da kuma abinda annabi yazo dashi sai suce mudai ba ruwan mu da wannan, abinda muka sami iyaye da akai shi zamu bi, shin basu san cewa iyayansu basu da wani ilimi kuma sub a kan shiriya suke ba, suratul maidah 104.

Kuma kofa a bude take ga wanda yake son hakan amman da sharadin ya kasance daga tashoshi sanannu wadanda aka san suna bayarda ingantacciyar koyarwar musulunci, domin ba ko wane bane daya kira kanshi musulmi yake zama musulmi, kuma ba ko wani littafi bane da aka dangantashi da musulunci yake zama na musuluncin, amman shi musulunci ana daukanshi ne daga wurare sanannu da kuma littafai ingantattu.

Manzan Allah tsira da amincin Allah yana cewa: yahudawa sun kasu kasha sabai da daya, su kuma nasara sun kasu kasha sabain da biyu, ita kuma alumma ta zata kasu kasha sabain a uku, dukkansu suna wuta sai guda daya kawai, sai sahabbai sukace wacce ya annabin Allah ?? itace wanda yake kan abinda nake kanshi nida sahabbaina ayau muke kanshi, ibn majah ne ya ruwaitoshi.

Kuma duk wanda yakeson ta saiya kira wayar daya daga cikin gurare da aka ambata karshen wannan littafin, Allah shine mafi sanikuma shine mafi iya hukunci, kuma Allah yayi Karin tsira ga manzan Allah tsira da amincin Allah su tabbata a gareshi.

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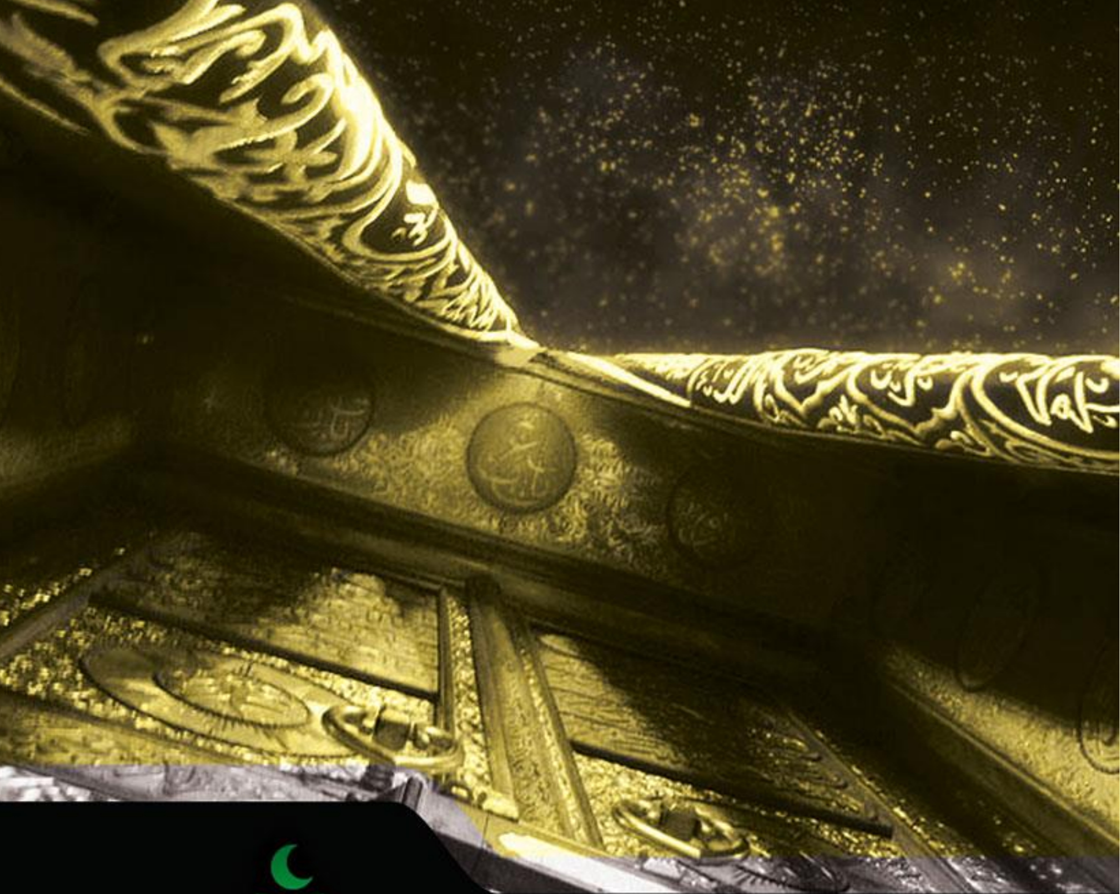

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