MAYAR DA ALFASHA TAZAMA KAMAR ABAR SO ACIKIN SHARIA

MUSULUNCI YA KUBUTA DA IRIN WANNAN DABIA

yana daga cikin abinda ma abota batattan tunani suke yadawa wajan halarta al fasha dakuma sakim baki can ja ma anar fadin allah (s w t):(ubangiji baya son bayyanar da abinqi sai dai wanda aka zalunta allah mai jini ne kuma masani)

Da sunan Allah mai rahma mai jinkai

Godiya ta tabbata ga Allah ubangijin talikai , tsira da aminci su tabbata ga mafificin annabawa da manzanni shugabanmu annabi Muhammad wanda aka aikosa rahma ga talikai tare da iyalansa da sahabbansa baki daya.

KYAKKYAWAN ADDINI

WASU MASU SON ZUCIYA AWANAN ZAMANI SUNA YADA CEWA RASHIN KUNYA DA MUMMUNAN MUNANAN ZANTUKA DA ZAGI SUNA DA DALILAI ACIKIN ALKUR'ANI DA SUNNAH.

Abune sananne cewa addinin muslunci ya kira muminai zuwa ga kyautata zance da kyawawan ayyuka , ya kwadaitar dasu bisa kyautatawa da mu'amala mai kyawu, ya horesu da nisantan munanan ayyuka na fili dana boye Sai dai kila wani zai iya tambaya : shin ba muslunci ya halasta ma wanda aka zalunta ya bayyanar da mummuna akan wanda ya zalunceshi ba? kamar yadda Allah madaukakin sarki yace (Allah baya son a bayyana mummunan zance sai dai wanda aka zalunta Allah mai ji ne kuma masani ne).?[1]
Hakika wasu masu son zuciya a wannan zamani suna yada da'awan wani al'amari mai banmamaki , wai cewa rashin kunya da mummunan zance da zagi suna da dalilai acikin Alkur'an da sunnah !

Shin hankali zai dauka ace shiryatarwan Allah da manzansa tsira da amincin Allah su tabbata gareshi ta zamto ta hanyar rashin kunya da munanan zantuka wajan mayar da martanin wanda aka zalunta bisa azzalumi?

1 - Suratu nisa'l 148

Allah ya rufe sakonninsa da shugabanmu Annabi Muhammad tsira da amincin Allah su kara tabbata Agareshi,ya kare addini bayansa da malamai wadanda suka dakko addini da cikakken isnadi, kyakkyawan fahimta ta wanzu ta wannan hanya , babu mai kaucewa ga barinta sai dai wanda yayi kutse cikin addini ta wata hanyar daba wannan ba.

TAYA MASU GURBATACCEN FAHIMTA SUKA FAHIMCI AYAR DAKE MAGANA GAME DA WANDA AKA ZALUNTA ?

1- yana da hakkin ya zageshi ya kuma jefeshi da munanan kalamai
2- zagi da tozartarwa ginshiki ne na maida martani game da mummuna

Sai dai rashin fahimtar wannan hakki ya jawo sun saki baki ta hanyar dabata dace da dabi'a ba.

YANKE ISNADI GURBATA FAHIMTA RASHIN TUNANI MAI KYAU.

Sannan sun jinginama Allah madaukakin sarki munanan zantuka, sukace manzon Allah ne ya shar'antasu, sabida biyewa zuciyar da bata yadda da gaskiya sai ta kirkiri mafaka a shariance wanda zai taimaka mata wajen fanshe fushi da bacin rai da mummunar dabi'a da mummunan zance, sanna su rika cewa hakan ya halasta a shariance , bama haka ba dole ne ayi aiki dashi .!

SHUBUHA TA FARKO

Shahidi : Fadan Allah madaukakin sarki sarki (masharraci sannan kuma dan zina)2

KUSKUREN FAHIMTA

Cewa ayar tana bayani ne akan kausasa kalamai da munanan zantuka suna da asali a sharia ba tare da togaciya ba

INGANTACCIYAR FAHIMTA

Ayar tana bayani ne akan wani hali kebantacce sabida bayyana abinda ya buya ga mutane [3]" wanda ake nufi anan shine Walidu dan Mugira ko duk wanda yayi fice a aikata sharri" [4]

SHUBUHA TA BIYU

Shahidi : fadin Allah madaukakin sarki : (sai dai cewa ya kangare a bayan kasa ya biyewa son zuciyarsa wannan misalinsa kamar kare ne mai haushi idan ka toneshi yayi haushi idanma baka toneshi ba haushin zaiyi, wannan shine misalin wadanda suka karyata ayoyin ubangiji) [5]

Da fadin Allah mai tsarki (misalin wadanda suka haddace Attaura sannan basuyi aiki da ita ba kamar jaki ne dauke da kayan littafai tir da mutanen da suka karyata ayoyin ubangiji) 6

KUSKUREN FAHIMTA

Jingina suffan tauyaya ta abar aibatawa ta rashin dacewa ga Allah madaukakin sarki, mafarin wannan matsala shine rashin fahimtar ka'idojin yaren larabci wajan siffanta abu, na kwatance da siffatau

INGATACCIYAR FAHIMTA

Komawa Yaren labarabci shine zai yanke hanzari sabida shine hanyan fahimtar zancensu, a kissan wani mawaki na adabin larabci wanda ya yabi wani khalifa da cewa :"kai kamar kare kake wajan kiyaye soyayya kamar bunsuru wajen raba gaddama", abin nufi anan shine suffanta khalifar ta hanya buga misali bawai yana zagin shi bane ko wargi .

Allah ya buga masu misali da halin jaki ne wanda yake dauke da kayan littafai masu cike da ilmi amma bai anfana da komai ba sai dai wahalar daukansu .[7]

2-Suratu alqalam
3-Mafatihulgaibi na fahruddeen alrazy tafsir suratu kalam 30/ 607
4-Jami'ul bayan na Dabri 23/164 Ibn Kathir 8/212 Ibn Adiyya 5/347 Kurtubi 18/231
5-A'araf 176
6-Juma'a 5
7-Tafsirin Tabri

To haka batacce yake koda kayi masa wa'azi a bace yake hakama idan kabarshi bazai canza ba, yinka da barinka duk daya, kamar kare idan ka kadashi yayi haushi hakama idan ka kyaleshi sai yayi, makamancinsa fadin Allah madaukakin sarki (idan ka kira su zuwa ga shiriya ba zasu biku ba duk dayane ku kirasu ko kuyi masu shiru) (suratul a'araf 193)[8]

Abin nufi shine munana halinsu da batata da kuma Koran mutane ga barinta, da kiransu zuwa ga kamala wacca ta kunshi bin hukuncin sharia da biyayya ga Allah da manzansa .[9]

AIBINE JINGINA RASHIN KUNYA GA ALLAH MADAUKAKIN SARKI, WANDA HAKAN YA SAMO ASALI NE DAGA RASHIN FAHIMTAR KA'IDOJIN LARABCI WAJAN BUGA MISALI DA SIFFA, DA RASHIN SANIN BANBANCIN DAKE TSAKANINSU.

SHUBUHA TA UKU

SHAHIDI : fadin sayyiduna Abubakar Allah ya kara masa yadda "tsotsi nonon lata" kalamar zagice a wajan larabawa, hakanan fadin sayyiduna Hamza bn Abdulmudallib " kai dan gidan mai yanke farji"

KUSKUREN FAHIMTA

Matukar wannan zance ya fito daga wurin sahabbai masu girma to ya halasta .

INGANTACCIYAR FAHIMTA

Ababen da suka faru ba daga manzon Allah ba, sun banbanta da wadanda manzon Allah ya tabbatar dasu, baya halasta a kafa hujja da abinda manzon Allah bai tabbatar dashi ba.

Ba daidai bane mantawa da tarihin mutumin daya rayu bisa kyawawan dabi'u da mu'amala , sannan ayi masa hukunci da wani mu'amala kwara daya wanda bai kara maimaita irinta ba, a maida ta asalin dabi'un sa.

Amma fadin sayyiduna Abubakar , in ya inganta ya fada, hakan ta faruwa a mubalaga lokacin da yake dakawa Urwatu bn Mas'ud tsawa, sanda yayi fushi game da abinda ya fadawa manzon Allah tsira da amincin Allah su kara tabbata gareshi " lallai na tabbata ya cancanta mutane su watse subaka wuri"

Amma Fadain sayyiduna Hamza " hakan ta faru ne a yakin Uhdu ne , lokacin da sukayi karo da Saba,u bn Abdul'uzza, yaki yayi yaki a filin daga ya fusata kwarai matuka , shi kuma sab'u mahaifiyarsa wanzamiya ce maiyiwa mata kaciya a makka. Anan zamu fahimci banbanci baro-baro tsakanin sakin zantukan a wurin da basu dace ba a lokacin fushi, da kokarin maida zagi asali da watsa shi akan cewa yin hakan sunna ne .

MANZON ALLAH TSIRA DA AMINCIN ALLAH SU TABBATA GARESHI YACE " MUMINI BAYA ZAGI BAYA LA'ANTA BAYA MUMMUNAR ZANCE DA RASHIN KUNYA "

8-Tafsirin bagwi

9- Aduba tafsirin Ibn Ashur 28/213 kurtubi 18/94

YADDA KOYARWAN ANNABI TAKE

Hadisai masu inganci sun bayyana yadda dabi'un muslim suke wajen mu'amalantan mai kuskure , kadan daga ciki .

An karbo daga A'isha Allah ya kara mata yarda : wasu yahudawa sunzo wurin manzon Allah tsira da aminci su kara tabbata gareshi sukace : cuta ta tabbata gareku, sai A'isha tace : cuta ta tabbata gareku , tare da tsinuwar ubangiji da fushinsa . manzon Allah yace : saurara A'isha , ya kamata ki rika tausasawa ki daina fushi da zagi, tace : shin bakaji abinda sukace bane ? sai yace : shin bakiji abinda nace ba ? nayi masu martini, sai Allah ya karbi addu'ata akansu be karbi addu'arsu gareni ba"[10]

An karbo Daga Abdullahi bn Mas'ud Allah ya kara masa yarda yace : manzon Allah tsira da amincin Allah su tabbata gareshi yace : " mumini baya zagi baya la'anta baya mummunar zance da rashin kunya"[11]

An karbo daga Jabir bn Sumrata Allah ya yadda dashi : yace " na kasance a wani majalisi wanda manzon Allah na cikinsa : yace Abi Sumrata yana gabana , sai manzon Allah tsira da amincin Allah su tabbata agareshi yace " rashin kunya da munanan zance basa daga cikin muslunci kwata-kwata, wanda yafi mutane iya muslunci, shine wanda yafisu kyawan halaye" [12]

CIKAKKEN ISNADI DA INGANTACCIYAR FAHIMTA

Fahimtar malamai ingantacciyar fahimta ce da sukayi cikakken bayani mai gamsarwa, ga wasu maganganu na wasu sahabbai da tabi'ai da malaman tafsiri :

ABDULLAHI BN ABBAS ALLAH YA KARA MASU YARDA (17 H)

Yacec: Allah bayaso wani yayima wani mummunar addu'a sai dai in anzalunceshi, wannan anbashi dama yayi ma wanda ya zalunceshi addu'a mai muni , kamar yadda Allah ya fada (sai dai wanda aka zalunta) amma idan yayi hakuri hakan yafi masa alkhairi .[13]

IMAM ALHASSANUL BASRI (110 H)

Yace : shine mutum ya zalunci wani amma kuma kada yayi masa mummunar addu'a , sai dai yayi masa addu'a yace :" ya Allah ka bani nasara akansa ka fitar mani da hakkina a wurinsa " a wata ruwayar kuma yace " lallai an bashi dama yayi addu'a akan wanda ya zalunce shi ba tare daya zarce iyaka ba [14]"

10- Albukhari 2030
11- Altirmidhi 1977
12-Musnad na Imam Ahmad 20831
13- Tasfsirin Ibn Katir 2/442
14-Ibn katir

IMAM MUJAHID BN JABAR (104)

Yace : shine mutum bako ya nemi masauki ba'a sauke shi ba , hakika an bashi izni ya fadi abinda akayi masa , cewa bai saukeni ba be kuma yi mani garan bako ba. [15].

CIKAKKEN ISNADI DA INGANTACCIYAR FAHIMTA GAMI DA HANYAR ISNADI

Mafi yawan malamai sun tsaya bisa wannan ingantacciyar fahimta bisa cewa rangwame shi yafi , wanda sunyi hannun rriga da zagi da mummunan zancem , zaka samu wannan fahimta acikin liffan tafsiri , daga cikinsu akwai :

MALAMAMN DA SUKA FASSARA AYAR BISA INGANTACCIYAR FAHIMTA DA CIKAKKEN ISNADI

- TAFSRIN IBN JARIRI ALDABRI 310 H
- Ma'anil qur'an da li'irabinsa na Zajjaj 311
- Tafsirin sa'alabi 427
- Tafsirin bagwi 510 h
- Tafsirul bahrul muhid 745
- Tafsirin razi 606 h
- Tafsirin nasfi 710
- Tafsirin qurdubi 671 h
- Tafsirin Abu sa'ud 982 h
- Tafsirin Almaragi 1371 h

- Tafsirin muqatil ibn Sulaiman 150 h
- Tafsirin Abdulrazak bn Humam alsun'ani 311 h
- Tafsirin Ibn Abi hatim 327 h
- Tafsirin Abu Muzfar Alsam'ani 489 h
- Tafsirin Ibn Atiyya 542 h
- Tafsirin Abi alfaraj Aljauzi 597 h
- Tafsirin Al'izu Ibn Abdulsalam 660 h
- Tafsirin alkhazin 741 h
- Tafsirin jalaini 864 h
- Tafsirin fathul bayan 1307 h

15 - Imam Ahmad 20831

YANKE ISNADI DA MURDA FAHIMTA GAMI DA MUMMUNAN TUNANI ANNOBA NE

karkacewar fahimta tana farawa ne kadan-kadan har ta fadada idan ba'ai sauri andawo da ita zuwa fahimtar jamhurin malamai masu cikakken isnadi ba, wanda watsuwan karkacewan fahimta ita ke haifar da cukada abubuwa da annobar da take bata addini da mabiyansa.

MENE NE DALILAN DA SUKA JAWO KETA SHARIA DA WATSA GURBATACCIYAR FAHIMTA ?

1- Watsuwar munanan kalamai na rashin kunya da hujjan cewa suna da asali a addini .
2-Cirewa mutane yadda da kyawawan dabi'un muslunci acikin zukatansu.
3-Siffanta muslunci a fuskan makiyansa dama wadanda suke jingina dashi , cewa addini ne da yake yada munanan dabi'u da kalamai na rashin kunya.
4-Da yawa musulmai suna zato cewa zagin azzalumi da jifansa da munanan kalamai ba laifi bane ta fuskan shari'a

IMAM HASANUL BASRI YACE
Kada yayi masa mummunar addu'a, sai dai yace
" ya Allah ka dorani akansa ka fitar mani da hakkina a wurinsa "

ATAQAICE :

1 -Muslunci yana umurni da kyawawan zantuka da kwadaitarwa akanta ako wana yanayi na mu'amalar mutum da mutane

2- tun asali addini yayi hani game da kausasa harshe da mummunan zance

3 - abune mai matukar hadari sosai game da yada da'awan wasu kungiyoyin 'yan ta'adda masu jingina kansu da muslunci, cewa jifan azzalumi da mumunanan kalamai

4-abune da yake da asali a shari'a , yana daga cikin zunubai masu girma yada munanan zantuka da kausasa harshe wanda suke wasa dashi sosai

5- Dolene a rika komawa maganganun malaman da aka yadda da cewa sun fahimci nassoshin sharia, sabida kada muslumai su fada tarkon batan masu kirkiran zance da san zuciya gami da rashin zurfin tunani

6- Yana da matukar mahimmanci kiyaye al'ummar musulmai daga sharrin masu wasa da hankali da bata addinin muslunci da jingina masa munanan zantuka da kausasawa wajan maidawa azzalumai martani, sabida kada zuciyar musulmi ta rabu tsakani nassoshin da suke kwadaitarwa bisa kyawawan dabi'u da masu yin da'awan addini da munanan dabi'u.

7- Babu wani dalili daga cikin wannan aya mai girma " Allah bayason bayyana munanan zantuka saidai wanda aka zalunta Allah mai ji da sani ne " cewa tana nufin maidawa azzalumi martani da munanan zantuka ne, ko jifansa da munanan kalamai masu kaushi wanda addinin muslunci yayi hani da ita kamar yadda ya gabata .

" shin mutane zasu turmusa fuskokinsu a wuta ne face abinda harshensu ya girba ba? [16]"

Hadisi ne ingantacce

16 - Altirmidhi

JERIN MAGANGANU AKAN CANJA MA ANAR ADDINI

Manzan Allah (s a w) yace:(Akowane zamani wayanda zasu dunga jibintar lamarin iliminnan sune mafiya adalcin wannan zamani zasu dinga koemasa canje canjen masu wuce gona da iri dakuma shishshigin masu batarwa dakuma fassarar jahilai)

Hakika masu wayannan suffofi sun fahimci zancen Allah da zancen manzan Allah (s a w) da fahimta wacce take ta kuskure suna fassarasu da hanyar da bata dace da yadda magabata na kwarai sukayiba kuma batai daidai da manufofin wahayiba Zaka ga sun dauki ayoyin da aka saukar akan wayanda ba musulmiba sun jinginawa musulmi ita sanan su dauki ayoyin da akai to gaciya acikinsu su fassarata da ga mammen hukunci suna canja ma anonin ayoyi da hadisai su kawo su a yanayin da gama garin mutane zasuce addinine ta yadda zasu qirqiri wasu dabi u su dinga iqirarin cewa na musulunci Alhali basu da Alaqa ta kusa ko ta nesa da addini

Zamu qaru acikin wanan jawabin da abubuwa da yawa daga ciki akwai sanin yadda irin wayannan mutane suka fada cikin bata ta hanyar canja ma a nonin Al qur ani dakuma hadisi dakuma fadawa cikin bata acikin wasu hukunce hukuncen shari ah suka fito da fahimtarsu wacce take kar ka tacciya wacce ta nuna cewa basa tare da manufar Allah da kuma manzan Allah (s a w) kuma basa tare da fahimtar magabata na kwarai.

17 - Ibn Abdulbar daga Imam Ahmad yace hadisi ne ingantacce.