WASIYOYIN MANZAN ALLAH (S A W) ACIKIN SHA ANIN YAQI ﷺ

H

SANAD

TSORA TARWA GABARIN KISA BATARE DA HAKKIBA

An karbo daga Abdullhi Dan Abbas cewa wani mutum ya zo masa ya cace dashi: yanzu kana gani idan mumtum ya kasha wani mumtum da gan gan shin menene hukuncinsa?

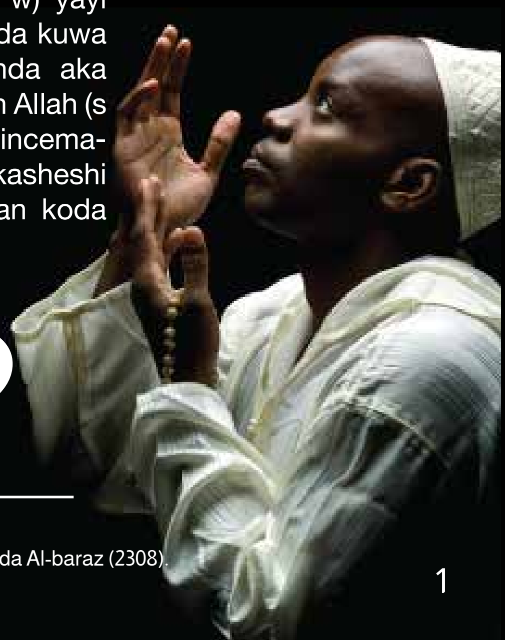
Sai Abdullahi yace:"sakamakonsa wutar jahannama zai dawwamma acikinta kuma allah zaiyyi fushi dashi kuma ya tsinemasa sannan kuma ya tanadar masa azaba mai girma"sanann abdullahi ya ci gaba da cewa : wannan aya tana daga cikin ayoyin da aka saukar akarshen rayuwar manzan Allah (s a w) kuma har manzan allah (s a w) yayi wafati ba a shafetaba kuma bayan wafaty manzan Allah (s a w)babu wahayin daya sake sauka sai wananan mutumin yace:yanzu kana gani da mutum zai tuba ya jaddada imaninsa yayi aiki na gari sanan yazama shiryayye?

Sai Abdullahi yace Ai taya ya tuba zai amfaneshi bayan naji manzan Allah (s a w) yace:(mahai fiyarsa tai wabinsa duk mtumin daya kasha wani mutum da gan gan hakika shi wanda aka kashe zai zo ranar alqiyama yana me iqe da wanda ya kasheshi ahannun damansa ko ahannun hagunsa sanan yana riqe da kansa ahannun damansa ko ahannun hagunsa majinaciyarsa tana me feshin jinni yana me fuskantar al arshi yana cewa: ya ubangiji ka tuhumi bawanka don me ya kasheni?"[1].

KIYAYE AL QAWARIN WANDA AKE YAQA

Haqiqa haka yana da muhimmanci awajan manzan allaah (s a w) wada saboda mahimmancinsa sai da yazamana manzan Allah (s a w) yayi hannun riga ga dukkan masu yaudara koda kuwa sun kasance musulmaine shikuma wanda aka yaudara koda kuwa kafirine hakika manzan Allah (s a w) yace:(wanda duk wani mutum ya Amincemasa akan jininsa shikuma ya yaudareshi ya kasheshi ni babu ni babu wanda yayi wanan kisan koda kuwa wanda aka kasha kafirine)[2]

YA UBANGIJI KA TUHUMI BAWANKA AKAN WANE DALILI YA KASHENI?



1- Musnad Imam Ahmad .

2- Al-tarikhulkabir na Imam Al-bukhari 3/322 da Ibn Hibban (5982) da Al-baraz (2308).

KADA KU KASHE DAN JARIRI KADA KU KASHE MACE KADA KU KASHE TSOHO

KIYAYE TSATSON ABOKIN GABA

Manzan Allah (s a w) yace ayayin dayakewa rundunar yaki wasiyya ayayin yaqin (mu uta) :
(inai muku wasiyya da tsoron Allah sanann inai muku wasiyya da wayanda suke tare daku na daga musulmi akan ku nufacesu da Alkhairi kada ku kashe dan jariri kada ku kashe mace kada ku kasha tsoho babba)”[3].

3- Imam Muslim

KADA KU KASHE MAI BAUTA KADA KU RUSA MASA INDA YAKE BAUTA

KIYAYE YANCIN ADDININ ABOKIN GABA

Manzan Allah (s a w) yace:(kada ku kashe wanda ya kebance kansa Acikin wajan bauta kada ku kasha mai bauta kada ku ru samasa wajan bautarsa)[4]

(4) Imam Muslim

KADA KU RUSHE KOWANE IRIN GINI

KADA A RUSHE GINI DA BENAYE KADA AI TA ADDA AKANSU

Manzan Allah (s a w) yace(kada ku kusanci bishiyar dabino kada ku yanke kowace irin bishiya kada kuma ku rushe kowane irin gini)[5]
Manzan Allah (s a w) yace: (kada ku yanka rakumi kada ku yanka saniya sai dai idan ci zakuyi kada ku dulmiyar da qudan zuma kada ku qonashi)[6]

5- Albaihaki a sunan
6- Sunan na Baihaki (17904)

JINQAI DA TAUSAYI GA DABBOBI

Yayin da manzan Allah (s a w) ya tafi izuwa wani waje da ake cemasa “Al araji “sai da ya kasance atsakankanin “Al araji “din dakuma wani waje da ake cemasa “Al dulabi” sai ya hango wata karya tana haushi wa ya yanta sukuma sun kewayeta suna so ta shayar dasu sai manzan Allah (s a w) ya umarci wani mutum daga cikin sahabbansa wanda ake cemasa “Ju auilu dan saraqa-ta”Akan ya tsaya akusa da wannan karyar wato ya bata kariya saboda kada wani daga cikin rindinar sahabbai ya cutar da ita ko ya cutar da ya yanta)[7]

7- Almagazi na Waqidi (804)

HANI ABISA KISAN WULAKANCI

Ankarbo daga imrana dan husaini yace:(manzan Allah (s a w) bait aba yimana hudubaba face sai yayi mana umarni da sadaqa yakuma yi man hanemu da kisan wulakanci)[8] ·

KYAUTATAWA RIBATATTUN YAQI

Allah madaukakin sarki yace:(sune wayanda suke ciyar da Abinci Al hali suna son wanan Abinci suke bayar dashi ga miskinai dakuma marayu dakuma ribat-attun yaqi)[9]
manzan Allah (s a w) yace: (kuyi nufin Al khairi ga waynda suke ribatattun yaqine)[10]

8- Imam Ahmad da Abu-dawoud suka ruwaito
9- Suratul insan
10-Imam Tabari

YIN AFUWA DAKUMA HAKURI DA RANG-WAMI DA RASHIN QULLATAR MUTUM

Haka zalika manzan Allah (s a w) ba wai iya dai dai kun mutane kawai yake yiwa afuwa darangwamiba kawai baridai ya kasance (s a w) yana yiwa gari gaba dayansa afuwa yana daga cikin mafi shaharar tarihinsa acikin irin wanan hali abinda ya fada ranar bude makkah ga wayan-da suka yi shekara 20 suna yaqarsa (yaku taran quraisha-wa me kuke tunanin zai aikata agareku?) sai sukace:
Al khairi saboda kai dan uwane mai girma kuma da ga wanda yake mai girma sai manzan Allah (s a w) yace:
(ku tafi nan a yafe muku) [11]

KU TAFI NA YAFE MUKU

11- Sira ta Ibn Hisham 2/411 da Ibn Hajar a fathulbari 8/18

ATA QAICE

Hakika mun ga wasu daga cikin wasiyypyin manzan Allah (s a w) acikin Abinda ya gabata wanda munfima bukatarsu acikin hali na rashin yaqi wato cikin raywarmu ta yau da gobe kafin filin yaqi wayanda wyaannan wasiyyoyi da muka karanta zamu same su sun sha ban ban da abinda muke gani acikin wanan zamani namu musamman awajan wayanda suke iqirarin su suna riqo da addinin Allah ta yanda zaka ga suna kisa saki ba qaidi su kasha yara su kasha tsofaffi su kasha mata su rushe bine gine suyi ta addanci akan gari ga ba daya wanda yin hakan sauy-awane azahiri daga koyarwa manzan Allah (s a w) dakuma nasihohinsa da shawarwary=insa wanda yake yiwa rindinr yaqi hakika manzan Allah (s a w) yace Ayayin yaqin mu uta:(inayi muku wasiyya da tsoron Allah sannan inai muku ga wayanda suke tare daku daga yan uwanku musul-mi akan ku nufesu da Alkhairi kuyi yaqi da sunan Allah ku yaqi wanda ya kafircewa Allah domin daukaka kalmal Allah kada kuyi yaudara kada ku qe tare iyaka kada kumkashe karamin yaro kada ku kashe mace kada ku kasha tsoho tu kuf kada ku kasha wanda ya kebance kansa awajan bauta kada ku kusanci dabino kada ku yanke bishiya kada ku rushe gini)

Manzan Allah (s a w) yace :(kada ku kasha yaro kada ku kasha mace kada ku kasha tsoho babba kada ku kasha mara lafiya kada ku kasha mai bauta kada ku yanke yay an itaciya kada ku rushe gini kada ku yanka rakumi ko saniya sai dai idan ci zakuyi kada ku dilmiyar da zuma kada ku kodata)[12]

KADA KU KASHE YARO DA DAN JARIRI KADA KU KASHE MACE KADA KU KASHE TSOHO BABBA KADA KU KASHE MARA LAFIYA KADA KU KASHE WANDA YA KEBANCENSA KANSA SABODA BAUTA KADA KU KASHE MAI BAUTA KADA KU RUSHE WAJAN BAUTA KADA KU KUSANCI DABINO KADA KU YANKE BISHIYA KADA KU YANKE YA YAN ITACI-YA KADA KU RUSHE KOWANE IRIN GINI KADA KU YANKA RAKUMI KO SANIYA SAI DAIN IDAN CI ZAKUYI KADA KU DULMIYAR DA ZUMA KADA KU QONATA KADA KUYI YAUDARA KADA KUYI KISAN WULAKANCI KADA KU KE TARE IYAKA

KU NUFACI RIBATATTUN YAQI DA ALKHAIRI

12- Albaihaqi a sunan alkubra 9/69 da sublulhuda warrashad 6/146

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)[13]

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

13- Hadisi ne mashahuri Ibn Abdulbar ya ingantashi kuma an ruwaito daga Imam Ahmad cewa hadisi ne ingantacce

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