SANAD

BAYANI GAME DA CANJI DA KAGE

KAI KAFIRI NE !

INGANTACCEN BAYANI GAME DA KAFIRTA MUSULMAI AKAN SABANIN FAHIMTAR SHARIA, MUSULMI YACEMA MUSULMI . KAI KAFIRI NE !!!

LITTAFI NA BIYU 2

مبادرات طابة
TABAH INITIATIVES

مسلسل رقم (١١١) ٢٠١٩ الطبعة الثانية | مطوية رقم (٧)

Godiya ta tabbata ga Allah ubangijin talikai, tsira da aminci sun tabbata bisa mafificin annabawa da manzanni shugabanmu annabinmu Muhammad amintacce tare da iyalansa da aminansa baki daya.

Bayani a gaggauce : karkacewan fahimta

Kafirta musulmai abune da ya watsu a karshen zamani tsakanin musulmai,har ya zamo al'amari ne me sauki awajen dayawa daga cikin mutane, wanda har hakan ya jawo jin kalman "kai kafiri ne" dabi'ace ta yada fitina da kokarin zubar da jini da cin mutunci da azabtar da iyaye ko saba masu da yanke zumunta,har aka wayi gari wasu musulmi suna yakar musulmi da sunan gyara akidar muslunci a farko, ba wani abu ya jawo wannan mummunar fahimta ba face jahiltan addini da karancin sanin hakikanin muslunci .

Shin ya halasta musulmi yace ma musulmi, kai kafiri ne ?

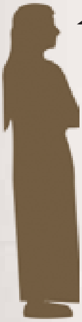
Hakan be halasta ba, sabida fadin manzon Allah tsira da amincin Allah su tabbata gareshi :(duk mutumin dayace ma dan uwansa kai kafiri ne,to hakika kafircin sai ya tabbata akan dayansu, ko dai ya kasance abinda ya fada gaskiya ne, ko kuma kafircin ya dawo kansa)

Da fadinsa tsira da amincin Allah su kara tabbata agareshi, cikin abinda Abu zarri ya ruwaito(Allah ya yadda dashi) daga gareshi.
(duk wanda yace mawani kafiri ko yace masa kai makiyin Allah ne ! akan karya to sai abinda ya fada ya dawo kansa)

Da fadinsa tsira da amincin Allah su kara tabbata agareshi , cikin abinda Abu Sa'id alkhudiri Allah ya yarda dashi ya ruwaito cewa (babu wani mutum dazai kafirta wani mutum, face kafircin ya hau kan dayansu kodai ya kasance kafiri ne, idan kuma bahaka ba to wanda ya fada ya kafirta da kafirta shi)

1- Imam Muslim
2- Imam Bukhari da Muslim

KUSKUREN FAHIMTA



AMMA ACIKIN MUSULMAI BA AKWAI WADANDA SUKE KAFIRTA DA YANAYIN AIYUKANSU BA ?

Duk wanda ya shaida babu abin bautawa da gaskiya sai Allah sannan ya shaida cewa annabi Muhammad manzan Allah ne yayi farin ciki da kyawawan ayyuka yayi bakin ciki da munanansu wannan mumini ne .

An karbo daga sarkin muminai Umar dan khaddab Allah ya kara masa yarda, yace : manzan Allah tsira da aminci su kara tabbata agareshi yace : (duk wanda kyawawan aikinsa yasa shi farin ciki, mummunansa tasa shi bakin ciki to mumini ne) dama ace wanda yake kafirta dan uwansa ! yana cikin wadanda kyawawan ayyukansu ke sasu farin ciki munanansu ke sashi bakin ciki, da taya zai fifita yima wani sheda da kafirci a memakon shedansa da imani ?![1]

Yazo acikin hadisin daga A'amash ya karbo daga Abi Sufyan, yace : nacema Jabir " shin kuna kafirta wani daga cikin ma'abota alkibla ? yace : a'a , nace : mushrikai fa ?
yace : a'uzubillah ! ya firgita hankalinshi ya hatashi"[2]

AMMA ALLAH MADAUKAKIN SARKI FA YACE (DUK WADANDA BASUYI HUKUNCI DA ABINDA ALLAH YA SAUKAR BA WADANNAN SUNE KAFIRAI) KENAN DUK MAHUKUNTAN DA BASA AIKI DA SHARI'A KAFIRAI NE, HAKAMA DUK WANDA YA YARDA DA HUKUNCINSU, KO BA HAKA BANE

A'a

A'a, wannan bahaka yake ba, domin sahabbai da tabi'ai da mafi yawan malamai sun fassara ma'anan kafirci anan cewa kafirci ne da bekai hakikanin kafirci ba, ma'ana shi zunubi ne me girma, amma baya fitar da wanda yayi shi daga muslunci .

WA YACE KAFIRCI NE DA BE KAI HAKIKANIN KAFIRCI BA ?

Haka Ibn Abbas ya fada da Huzaifa da Dawus da Mujahid da Ahmad Ibn Hanbal da Ibn Abdulbar da gaba dayan malaman tafsiri kamar su Ibn Jarir da Fakhru Alrazi da Albagwi da alkhazin da Alkurdubi da kuma wasunsu .[3]

Duk wanda yake fadan hakan akidarsa tayi daidai data khawarijawa, ba akidar Ahlussunna bace .

TAYA DAYAWA WASU DAGA CIKIN SHEHUNNAI DA MASU DA'AWA SUKE TA KAFIRTA WANDA BASA HUKUNCI DA ABINDA ALLAH YA SAUKAR ?

Imam Alkurdubi ya fada acikin littafinsa Almufham : fadin Allah madaukakin sarki cewa (duk wadanda basuyi hukunci da abinda Allah ya saukar ba wadannan sune kafirai) khawarijawa suna kafa hujja da zahirin wanna aya suna kafirta mutane akan zunuban da suke aikatawa, alhali ayan bata nuni akan haka.[4]

Imam Alsam'ani yace acikin tafsirinsa " ka sani cewa khawarijawa suna kafa hujja da wannan aya cewa duk wanda beyi hukunci da abinda Allah ya saukar ba kafiri ne, Ahlussunna sunce be kafirta ba dan yabar hukunci da ita"[5]

1- Ibn Hibban
2- Ibn Abdulbar acikin Altamhid juzu'I na bakwai
3- Ibn Abdulbar acikin Altamhid juzu'I na bakwai
4- Nayi gasasshen bayani acikin
5- Alkurdubi acikin Almufham lima ashkala

MUNANTA ZATO DA DIMAUCEWA A WAJEN WASU MASU DA'AWA ?

SHIN ACIKIN MUSULMAI AKWAI WANDA YAKEYIN SHIRKA MAI GIRMA WACCA ZATA FIDDASHI DAGA MUSLUNCI ?

Babu wani musulmi da yake shirka mai girma da zata fiddashi daga muslunci .

Maye dalili akan hakan ?

Dalili akan haka shine, abinda Uqbatu dan Amir ya ruwaito, fadin manzon Allah tsira da amincin Allah su tabbata agareshi da iyalansa (cewa Ni wallahi bana tsoron kuyi shirka bayana, sai dai ina tsoron kuyi jayayya akanta)[6]

Malamai sun tabbatar cewa tsoron da ake nufi, shine tsoro ne akan al'umma bisa gasa akan al'amuran duniya wanda zai iya janyo halakarsu, sun kore cewa tsoro ne akan al'umma , bisa shirka mafi girma, kamar yadda manzon Allah tsira da aminci sukara tabba agareshi da iyalansa ya fada. Saboda haka imam ibn Abdulbar ya fada acikin littafinsa Al-tamhid (duk wanda yajiwa al'ummar annabi Muhammad tsoro akan abinda be ji mata ba, lallai yazo da abinda yake kuskure ne a bayyane)[7]

Mene ne fahimtar malamai a wannan zance na manzon Allah ?

Eh, hadisin ingantacce ne,saidai akwai cikonsa wanda masu kafa hujja dashi wajen jifan musulmi da shirka suke boyewa, abin bakin ciki wannan cin amanar ilmi ne .

Amma shin ba manzon Allah tsira da amincin Allah su kara tabbata agareshi ya fada acikin hadisin da Muslim ya ruwaito cewa (dare da yini basa gushewa face sai anbautama Latah da Uzzah ba)?

Shin wannan ya dace da hankali ? me nene cikon hadisin ?

An karbo daga A'isha Allah ya kara mata yarda tace , naji manzon Allah tsira da amincin Allah su kara tabbata agareshi yana cewa (dare da yini basa gushewa face sai anbautama Latah da Uzzah) nace ya manzon Allah, na zacci lokacin da Allah ya saukar da ayar (Allah shine wanda ya aiko manzonsa da shiriya da addini na gaskiya domin ya tabbatar dashi ya gusar da dukkanin addinai koda mushrikai sun ki)[8] cewa addini ya cika baza'a sami wani canji ba, sai manzon Allah yace mata :(eh hakan zai tabbata , sai daga baya Allah zai karbi rayukan duk wanda yake da imani ko da miskala zarra ne, sai ya kasance babu wanda zasu rage a duniya sai wanda babu alkhairi tattare dasu, sai su koma bautan gumaka.)[9]

6- Imam Bukhari da muslim
7- Ibn Abdulbar Altamhid lima fil muwadda
8- Suratul taubah
9- Imam muslim

Wannan ya tabbatar mana baza'a koma bautama gumaka ba sai bayan Allah ya karbi rayukan dakanin muminai a karshen zamani, lokacin bayyanan manyan alamomin tashin alkiyama. Hakan bazai tabbata acikin zamanin da muke ciki ba, sabida haryanzu akwai imani .

WANI KUSKUREN FAHIMTA ACIKI MUSULMI .

SHIN BA ZAMU IYA KIRAN MASU DAWAFI AKAN KABURBURA TARE DA GIRMAMA SU MUSHRIKAI BA ?

Yin dawafi akan kaburbura haramun ne, amma ba shirka bane, sabida shirka shine meyin dawafin yayi niyyar bautama wanda ke cikin kabarin, wannan ba shine halin masu yin dawafin ba, sunayin dawafin domin neman kusanci zuwa ga Allah wannan kuma haramun ne, sabida bautan da Allah ya sanya mana itace dawafi a ka'aba ba dawafi a kabari ba,

Kko kadan sabida akwai banbanci mai girma tsakaninsu , su mushrikai sun tabbatar da cewa su bautar gumakan sukeyi domin neman kusanci zuwa ga Allah, amma jahilan musulmai basa kudurta bautama kaburburan , (banbancin a bayyane yake tsakaninsu) .

Dawafi akan abu bazai kasance bauta masa ba, sabida muma muna dawafi a ka'aba amma bama bauta mata, sai dai muna bautama Allah ne.
Haka suma masu dawafi akan kabarurruka basa bauta masu , sai dai suna aikata zunubi ne na bidi'an da suka kirkiro na dawafi akan kabari .

SHIN SUMA MUSHRIKAI BA CEWA SUKE YI BA (BAMA BAUTAMA GUMAKA SAI DOMIN NEMAN KUSANCI ZUWA ALLAH)BA ALZUMR 3 SUMA MASU DAWAFI A KABURBURA SUNA NEMAN KUSANCI NE ZUWA GA ALLAH , KAMAR YADDA MUSHRIKAI SUKEYI ?

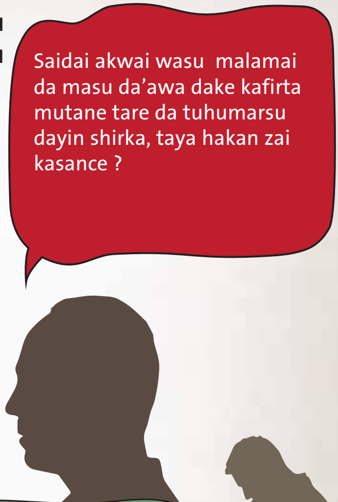
Shin akwai wani dalili da yake nuna musulmai ba zasu koma bautan wanin Allah ba?

Eh, akwai dalilai masu yawa daga ciki akwai hadisin da aka ruwaito daga Jabir Ibn Abdullah yace naji manzon Allah tsira da amincin Allah su tabbata gare shi yace (shaidan ya debe hason masu sallah su bauta masa acikin yankin larabawa sai dai wajen kulla fitina tsakaninsu)[10] .

Da kuma wanda aka ruwaito daga Abdullah Ibn Mas'ud manzon Allah tsira da amincin Allah su tabbata gare shi yace (lallai Iblis ya debe haso kan bautan gumaka a kasashen larabawa sai dai zai sanya ku kuna aikata munanan aiyuka masu halakarwa)[11]

10- Imam muslim
11- Alhakim acikin mustadrak

Wadannan mutanen suna akan bata da kuskure , hakika manzon Allah tsira da amincin Allah su tabbata gare shi ya fadakar damu akan wannan aika aikan tun shekaru dubu daya da dari hudu 1400 da suka wuce kai kace yanzu yana nan abubuwan ke faruwa!



an karbo daga Huzaifa yace : manzon Allah tsira da amincin Allah su tabbata gare shi yace { abinda nake ji maku tsoro shine : mutum ne makaranci Alkur'ani wanda ya suffanta dashi ya kasance wata suturace ga musulunci , sai daga baya ya canza ya fita daga cikin suturan da yake, yayi watsi da koyarwan Alku'ani, sai ya nufi makocinsa da takobi zai kashe shi, sabida yana tuhumarsa da shirka) sai na tambayi manzon Allah nace : acikinsu wane ne yafi cancanta da kasancewa mushriki ; wanda aka kashe ko wanda yayi kisan ? yace : (wanda yayi kisan)[12] .

Eh, duk wanda ya aikata haka hakika ya aikata laifi mai girma da zunubin-sa kamar wanda ya kashe mutane ne gabaki daya.
Allah madaukakin sarki yace
(sabida irin wannan kashe-kashe da tashin hankali, Allah ya wajabtama Banu isra'ila cewa duk wanda ya kashe rai ba tare data kashe wata rai ba, tamkar ya kashe mutane ne baki daya, sannan duk wanda ya raya wata rai kamar ya raya mutane ne baki daya)[13]

manzon Allah tsira da amincin Allah su tabbata gare shi yace
(zagin musulmi fasikanci ne yakarsa kafirci ne) [14]

Muna rokon Allah ya karemu da kafirta musulmai da jifansu da shirka, kamar yadda muke rokonsa yakare jinin musulmai, ya shiryatar da yan uwanmu da suka bace wajen kafirta musulmai, har hakan ya kaisu ga kashe musulmai da tayar da bama- bamai, muna rokonsa madaukakin sarki ya kubutar da al'umma daga fitintinu na fili dana boye .

12- Ibn hibban da Bukhari acikin altarikh da albazar
13- Suratul ma'idat 32
14- Imam Bukhari

Yadda ya kamata a mu'alanci masu kuskure daga cikin musulmai

> Idan mun sallama bisa dalilan da kuka kawo cewa hadarin jifan musulmai da shirka shine ya jawo wannan mummunan aiki, daidai ne , shin haka na nufin malamai da masu da'awa su kame bakinsu akan sabama shari'a da munanan bidio'i dake yaduwa acikin al'umman musulmi kenan ?

A'a , dole ne malamai da masu da'awa su tashi tsaye wajen gyara abubuwan da suka sabama shari'a, tare da kiyaye abubuwa masu zuwa :

** Su gyara kura-kuren cikin saukin kai da tausasa zance , wannan shine koyarwan shugabanmu annabi Muhammad tsira da amincin Allah su tabbata a gareshi .

**Al'ummar musulmai ba zasu zama kafirai ko mushrikai ba, har zuwa lokacin da Allah zai karbi rayuwar masu imani baki daya.

**Wajibi ne ga masu gyara kura-kuren al'umma su gusar da duk wani mummunan zato a zukatansu ga musulmai wajen aiyukansu da akidunsu, su sani cewa aikata zunubi ba zai kasance dalilin kafirta mutane ko shirkantar dasu ba, idan ba haka ba nasiharsu bazatai amfani ba kuma ba zai samu kyakkyawan sakamako ba

** Wajibi ne ga malamai su rika girmama kowa a fagen da yafi kwarewa a Ilmin shari'a , bai dace ga malamin hadisi yayi fatawa ba indai bai san fiqhu ba, be kamata ga wanda be zurfi acikin karatun fiqhu ba yayi ijtihadi .

**Ya kamata ga masu da'awan da basu kware acikin fiqhu ba, su mayar da hankalinsu wurin kusanto da matasa zuwa ga Allah ba wajen kokarin yin fatawa ba.

** Kafirtarwa hukunci ne na shari'a da ya dace musulmi ya kiyaye kansa daga fadawa cikinsa.

BAYANI GAME DA CANJI DA KAGE

Manzon Allah tsira da amincin Allah su tabbata agareshi yace:(akoda yaushe akwai malamai adilai da suke dakon wannan ilmin, suna kore masa canjawar masu wuce gona da iri, da kuma kagen mabannata da tawilin marasa ilmi[15]

Wasu masu gurbatacciyar fahimta sun fahimci maganar Allah madaukakin sarki ta mahanga wacca batayi daidai da hanya ta ilmi da aka gada daga magabata na kwarai ba, kuma beyi daidai da manufofi da dabi'u masu girma na maganar Ubangiji ba

Sun fassara wasu ayoyin Alqur'ani mai girma da suka sauka akan wanda ba musulmai suka saukesu akan musulmi

Sun dauki ayoyin da suke magana akan wasu kebantattun mutane, suka maida hukunce hukuncenta akan gaba dayan al'umma , suka canja ma'anonin zancen Allah ta wata fuska wacca ta gadar da mummunar fahimta a kwakwalen al 'ummar musulmi, wanda hakan ta haifar da gurbatattun dabi'u da ayyukan da basu da alaka da addinin musulunci

acikin wannan shiri zamu fahimci canji da masu wannan gurbatacciyar fahimta sukayiwa ayoyin Alkur'ani mai girma, da nisantarsa ga fahimtar annabi tsira da amincin Allah sun tabbata gareshi, da magabata na kwarai da kuma shariar musulunci

15 - Sahih Ibn Abdulbar

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