

# ***HANYAR TSIRA***

طريق السعادة بلغة الهوسا

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## *da sunan allah mai rahama mai jin kai*

### **GABATARWA**

*Godiya ta tabbata ga Allah sannan tsira da amincin Allah su tabbata ga annabi Muhammad da iyalan gidanshi da sahabbanshi baki daya, bayan nan .....*

*wasu yan mintoci ne zaka karar dasu wajen karanta abinda ke cikin littafin nan, wanda da hakan ne zaka iya samun dacewa tabbatacciya, saboda haka kada kayi saurin yanke hukunci haka acikin abinda yake karatu ne.*

*dafarko: Lallai wannan duniyar da muke cikinta, llallai duniya ce mai sauki ya da abubuwan na qawata hankali da tinani da kuma lura, domin acikinshi akwai halittu wadanda ana bayyanawa ga maabota hankali mai haske da tinati tare da lafiyayyen hankali game da samuwar mahalicci, wanda halittarshi ce mafi kyawun halitta, hakan ya zama ne ta hanyarcakuduwa mai karfin gaske da ake iya samu tsakanin sassan wadannan abubuwan da zaa iya ganinsu wanda suke manya ne kuma suna kamanceceniya da taurari masu gudana, ko kuma wata duniya da ban wadda ba iya nazarinta kuma tana da karshe wanda ta zama karama Kaman kwayar zarra, ta yadda zai zama da akwai wani kardin gaske da kuma kokari domin kula da duk wani abu da zai iya faduwa amman duk wadannan abubuwan suna tafiya ne tare da ikon Allah da kuma tsari Kaman yadda Allah yake cewa cikin qurani: " **baya halatta ga rana ta riski wata hakan kuma shima dare bayan yuwuwa ya riki safiya, amman dukkansu suna iyo ne acikin jirgin ruwa**". suratu yasin aya ta 40.*

*Haka kuma abubuwa a wannan duniyar zasu ci gaba da gudana har sai lokacin da Allah ya musu izini da gushewa ta bangaren abinda zai faru nan gaba ta bangaren tsarinta wanda Allah ya qaddara, domin fara wata sabuwar rayuwan da bata*

*karewa, Allah madaukaki yana cewa: " idan sama ta tsage (1) su kuma taurari suka warwatsu (2) shi kuma teku idan ya fashe (3) sannan su kuma qaburbura idan aka hake su (4)". suratul infidar.*

*Tambaya ce wadda take zuwa zuciyar mutum har kwakwalwarshi acikin wannan duniya, shine hikimar da tasa aka halicci wannan duniyar domin yabar wasa ?? kua ya zama akan haka mutum zai fita da wannan tambayar banda waninshi wanda yake shi kadai ne cikin zatinsi tare da yadda yake a waje inda Allah madaukaki ke cewa: "yakai mutum menene ya rudeka da ubangijinka mai karamci, wanda ya halicceka kuma ya daidaitaaka, sannan ya saita ka, acikin ko wani irin yanayi zai iya halittarka". suratul infidaar.*

*Ko kuma yadda Allah ya halicci mutum ta ciki, inda yake cewa: "akan kanku akwai abin kura" suratuz zariyaat aya ta 21,*

*daga cikin abubauwan da aka sani cewa lallai mutum akomai da alamurashi, bayayin abu sai wanda yasan tabbatar da abin anfani tare da sunan samun moriya, domin lallai Allah shine mafi daukakan misali, kuma Allah ya tsarkaka daga halittar abinda zai zama wasa ne ko kuma wargi, Allah madaukaki yana cewa: " shin kuna zaton cewa Allah ya halicceku ne kawai domin wasa kumakuna zaton bazaku koma gareshi ba(115) daukaka ta tabbata ga Allah wanda shine mai sarauta na gaskiya, babu abin bautawa face shim shine kuma ubangijin alarshi mai karamci (116)". suratul muuminun.*

*Wannan duniyar da muke ciki da abinda ke cikinta, da watanni da taurarin cikinta da sammai da kassai dukansu halittar Allah ce madaukakin sarki, domin yin tinani wanda zaikai mutum ga tambayar cewa ta ina aka samu wannan halittun duka, sai asalin ingantacciyar halittar mutum ta motsa da hankali mai risker abubuwan da Allah ya halitta, Allah madaukaki yana cewa: " wadanda suke ambaton Allah a tsaye, ko a zaune ko*

*a kwance kuma suna yin tinani a game da halittar sammai da kassai suna cewa ya ubangijinmu baka halicci wannan abun domin bata, tsarki ya tabbata gare muna rokonka ya tseratar damu daga azabar wuta (191)". suratun ali Imran aya ta 191.*

*Wannan duniya da muke ciki wanda halicceta zai gusar da ita wata rana domin a fara sabuwar rayuwar har abada, Allah madaukaki yana cewa: " ranar da zamu nannade sama Kaman yadda ake daure damin littafai, Kaman yadda muka fara farkon halitta haka zamu maimaita, wannan alkawari ne akanmu, lallai mu zamu aikata hakan". suratun anbiya'i aya ta 104.*

*Ya kai mutum lallai kaima kana cikin wadannan ababen halittar, kuma duk abinda zai samesu kaima zai sameka na daga karewa amman kai ka banbanta dasu domin kai zaa sake tashinka kuma ayi maka hisabi, kodai ka shiga aljannah ko kuma wuta, wanda ya samar dakai tin lokacin da babu kai yana da ikon da zai tayar dakai bayan ka mutu kuma hakan yafi sauki a gareshi, Allah madaukaki yana cewa: " shine Allah wanda ya fara halitta kuma yake maimaita ta kuma hakan yafi sauki a gareshi, misalai na kyau suna gareshi ne acikin sammai da qassai, kuma shine mabuwayi mai hikima". suratun rum aya ta 27.*

*Ka duba gefenka akwai kasashen da suke basu da komai, wata kasar a bushe take, wata kuma babu shukoki acikinta, lokaci zuwa lokaci ne ruwa yake sauka akanta sai ta zama tirbaya bayan kwanaki da watanni sun bi ta kanta babu wani alaman rayuwa da taje dashi, amman idan ruwan sama ya sauka sai ta fitar da duk wani nauyi na tsirrai, domin kasan wata hakikar da kila zata shige maka, ko kuma ya sa aranka cewa hakan bazai iya hana tashin kiyama ba, Allah madaukaki yace: " daga cikin alamominshi zakaga kasa a bushe amman idan muka saukar mata da ruwan sama saita tsage kuma ta yi danshi,*

*lallai wanda ya rayata shine mai raya mamata, kuma lallai shi mai iko ne akan komai''. suratu fussilat aya ta 39.*

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## **FARIN CIKI**

*Shin kasan meye saadah kuwa, itace farin ciki na murna wanda bai da alaka da wasu abubuwa na waje wadda ka iya bijirowa, kuma hakan yaa da alaka ne da yarda da aikin daya ginu da abinda ke cikin zukata, ko wani mutum babu makawa dole ya zama yana da tsari, kuma wannan tsarin nashi ya zama yana da alaka da farin cikinshi domin ya tabbatar da abubuwan da ya kudurta a ranshi, mallam tarbiyya suna bayanin saadah da cewa:” itace wannan yanayin jin dadin da natsuwa ke samun mutum da kuma kwalliya da qawata wanda ke tare dashi kuma hakan shine natijar kyautatawa dawwamammiya da alkhairi da kua rayuwa sannan kuma makoma”.*

*Akan wannan bayanin ne zaka iya sanin abinda ke saminka da kuma inda bayanin zaiyi aiki akanka,*

### **KARKASUWAR FARIN CIKI**

**1- FARIN CIKI NA FARKO:** *farin ciki takaitacce wanda baya dadewa, shine mutum ya dinga tinanin cewa abubuwan da zasu bashi kwanciyar hankali da natsuw wasu abubuwa ne na waje, Kaman shan kayan maye ga giya, su wadannan mutanen masu wannan tinanin suna tinanin shan wadannan abubuwa shine hanyar da zai tseratar dasu daga duk wani bakin cikin duniya, da matsalolinta, domin suna tinanin samun farin ciki shine manta damuwarsu, amman a karshe zasu fahimci cewa sub a komai bane face Kaman mai neman taimako ne amman a bakin wuta, bazasu samu komai ba face tabewa da halaka, domin su wadannan kayan mayen suna haifar da natsuwa ne ba mai dorewa ba, sun agama mayen shikenan zasu koma cikin damuwarsu, ahakan ma abin zai iya girmama a garesu har yakai hakan yana cutar dasu, a karshe*

*mutum ya samu kanshi ya zama maabocinsu ta yadda bazai iya rabuwa dasu ba, kuma su haifar mai da ciwon zuciya.*

2- **FARIN CIKI NA BIYU:** *farin ciki domin cikas burin mutum a rayuwa, wannan itace farincikin da ake nemanshi domin wani buri, itama ta zama Kaman wadda ta gaba ceta ta bangaren cewa farin cikin yana gushe da an samu bayan cikas burin, amman bata kai ta farkon sharri ba, domin ita bata da alaqa da wasu abubuwa na waje, Kaman kayan maye ko giya, sannan tambayar da take zuwa ma mutum bayan hakan itace, to sai me ya rage ?? wannan tambayar kuma itace farkon wahala.*

3- **FARIN CIKI NA UKU:** *farin ciki na haqiqa, shine dawwamammen farin ciki ga mutum acikin duka alamuranshi lokacin farin cikinshi, ko fishi, lokacin rashin lafiya ko lokacin lafiya, lokacin talauci ko arziki, yayin da mutum ya samu abinda yak enema a wannan duniyar ko yayin da ya rasashi, wannan itace farin ciki na haqiqa wanda yake samar da natija mai kyau wadda aka ginata akan tabbataccen imani wanda zaikai mutum ga imanin zuciya da ruhinsi.*



## ***SHIN KANA SON FARIN CIKI NA HAQIQA??***

*Tambaya ce wadda zata iya zama sabuwa amman kuma ansarta ta zama sananniya tin kafin mutum ya fada: “eh lallai ina nemanta kuma ina bibiyanta” amman kowayana da hanyar da yake bi wajen neman wannan farin cikin da kumw abinda zai iya jawoshi, akwai wanda yake ganin farin ciki shine mutum ya tara dukiya da kadarori, wani kua yana ganin ta acikin shugabanci da samun matsayi, wani kuma yana ganinta acikin shahara, wani kuma yana ganinta cikin yawan abokai, da wasunsu hakan da yawa, amman da zaka tambayi mutane da yawa cewa shin sun samu kwanciyar hankali kuwa, zasu ce maka: “ah ah”! amman me yasa basu samu ba ??*

*Zan fadamaka dalilin: domin ita kwanciyar hankali da samun nutsuwa na gaskiya shine samun nutsuwar rai da kuma kwanciyar hankali da samun na koda yausha, duka wadannan abubuwan bazasu samu ba kuma bazaka kai garesu ba koda ka mallaki kwatankwacin zinari cikin duniyar nan sai kabi hanyoyin samun hakan wanda zamu tattauna akansu nan gaba, masu Karin Magana suna cewa: Kanada halin siyan gado amman baka da halin siyan bacci!!*

*shin komai ya kare kenan? shin samun farin ciki yana tare ne da tara dukiya ko kuma samun matsayi ko shahara ko shugabanci? sannan kuma sai me? wannan tambayar itace wadda take sa ko wani mutum mai addini ko wanda ma bai damu dashi badomin ya zama sababin abinda zai ci karo da ingantaccen ilimi kuma yak ore asalin hankalin dan adam, kuma yayi rayuwa mara kyau kuma wadda babu dadi cikinta, domin duk wanda yayi tinanin cewa shi y agama komai kawai zaibi hanyar shaye shayen kayan maye domin ya samu kwanciyar hankali, amman ya sani wannan natsuwa ce ta dan wani lokaci kadan tana karewa ne da karewar wannan abin domin yana tinanin zasu sashi ya koma daga baya, saiya wayi*

*gari ya zama wani nauyi a cikin alummar da yake rayuwa dasu, amman ya manta cewa wannan abin da yake ji din ba abinda zai samar mai sai natsuwa cikin addininshi ta bangaren asalinshi.*

*lallai kuma samun kwanciyar hankali na gaske abune mai sauki akan wanda Allah ya sawwakemai kuma kowa zai iyayi duk da baanbancin launi ko qasa.*

### **SHIN KASAN INA ZAKA SAMETA?**

*Karka firgita daga ansan da zaka samu, kaba kanka daman gwadawa da shiga gwajin rayuwa tare da sharadin samun gamsuwa kan abinda ka gabatar kuma kasashi a ranka kuma ka aminta dashi, indai mutum bai gushe ba yana neman kwanciyar hankali na haqiqa, saiya zama yana baiwa komai lokacinshi domin samun canjin abinda yasa aranshi cewa shine mafi fifiko amman kuma ba tare da burnish ya cika ba,*

**LALLAI SHINE SHIGA CIKIN MUSULUNCI** *lallai nasan kafahimci Kaman an mamayeka!!! amman akwai jingina tsakanina dakai akan cewa zaka dauki musulunci daga asalin inda ake daukanshi kuma ingantacce ba tare da kasa raayinka acikinshi ba da kuma son rain a addini kuma tareda natsuwani cewa zaka samu cikakken farin ciki na hakika.*

### **SHIN KASAN ME YASA MUSULUNCI TABBATAR MAKA DA FARIN CIKINKA NA HAQIQA?**

*Ina cewa me yasa musulunci yake cika maka burinka na farin ciki na hakika, mun ambata a baya cewa lallai mallaman sanin halayen mutane suna cewa: "shine wannan yanayin da mutum yakejin natsuwa da samun kwanciyar hankali domin rayawa*

*dawwamammiya tare da alkhairi da kuma rayuwa tare da makoma."*

*Musulunci yana tabbatar da alamura dukansu amman alkhairin zuciya shine Allah madaukaki yake cewa akanshi: " lallai musulmai maza da musulmai mata, da muminai maza da muminai mata, da masu komawa ga Allah maza da masu komawa ga Allah mata, da masu gaskiya maza da masu gaskiya mata, da masu hakuri maza da masu hakuri mata, da masu tsoron Allah maza da masu tsoron Allah mata, da masu sadaqa maza da masu sadaqa mata, da masu azimi maza da masu azimi mata, da masu kiyaye alaurarsu maza da masu kiyayewa mata, da masu ambaton Allah da yawa maza da masu ambatonshi mata Allah ya tanadar musu da gafara da lada mai girma" suratul ahzab aya ta 35.*

*Amman alkhairin rayuwa shine a fadin Allah madaukakin sarki: " kun kasance mafi alkhairin alummar da aka fitar da ita ga mutane kuna umarni da kyakkyawan aiki sannan kuna hani daga mummunan aiki kuma kuma sannan kuna imani da Allah, da maabota littafi sunyi imani da Allah daya zama alkhairi a garesu, acikinsu akwai muminai amman mafi yawancinsu fasiqai ne". suratu ali Imran aya ta 110.*

*Amman alkhairin makoma kuma Allah madaukakin sarki yana cewa: " lallai wadanda sukai imani kuma sukayi aiki na gari zai zama a garesu akwai gidan aljannar Firdausi, zassu dawwama acikinta ba tare da suna buqatan canji ba". suratul kahfi aya ta 107.*

*Muddin dai akwai kwanciyar hankali da farin ciki tana smaun yarrda wanda yake jagorantarta zuwa ga tabbatuwar zuciya da kuma natsuwar rai sakamakon alkhairan nan guda uku wadanda muka ambata to bazata iya samunsu ba saida cikakken yarda da addinin wanda zai tace maka tsakanin abubuwa biyu.*

*Lallai dukkan wani tsari da dukiya da addinai wanda aka tsara su kuma ake gudanar dasu Kaman wani ramuwar gayya ne domin tosh hanyoyin addinin musulunci da hana mutane fahimtarshi tun lokacin da suka fara yaduwa cikin mutane daya bayan daya, amman Kaman karshensu shine abinda ya faru ga qungiyar sofeti wanda ya gab ata da kuma nizam din dukikoki wanda ake yi a zamanin yanzun wanda yake ganin kanshi cewa shike mulkin duniya Kaman yadda wanda ya gabaceshi shima yayi hakan, wadannan abubuwan sun bayyana ne ta hanyar wasu tsare tsare da aka ginasu akan raaayoyin wasu mutane wadda ta gaza wajen hada komai da komai, har ya cancanta afadmusu wannan Karin maganar:” kasan abu amman abubuwa da dama sun kubuce maka “.*

*Amman abu mafi rinjaye shine lallai wadannan abubuwan an sanya su ne domin haqiqantar hanyoyin samun kudi da kuma fifita wani jinsi akan wani, kodai ta zama wuce gona da iri da tsarkake kai akan sauran mutane ko kuma wuce gona da iri akan wasu jamaa ko kuma gabatrr da son zuciya ko akasin hakan, amman shi musulunci tsaka tsaki ne akan wannan, ka saurari fadin Allah madaukaki: " **kuma ahakan ne muka sanyaku alummah matsakaiciya domin ku zamanto masu bada shaidah akan mutane kuma annabinku ya zama mai bada shaidah akanku**". suratul baqara aya ta 143.*

*Ka saurara sosai domin fahimtar abinda manzon Allah s.a.w yace lokacin da yake sahabbanshi bayani yake cewa ga abdullahi dan umar Allah yayi yarda agareshi: " ya kai abdullahi, shin baa bani labarin cewa kana yin azumi da ran aba, sannan da daddare kuma kana tsayuwar dare ?? sai yace eh hakane inayi, sai annabi yace mai: ka daina yin hakan, amman kayi azumi sannan kaci abinci, kuma kayi tsayuwar dare sannan ka dinga bacci, domin jikinka yana da haqqi akanka, kuma idanuwwanka suna da haqqi suma akanka, itama matarka tana da haqqi akanka". buhari ya ruwaitoshi.*

*Ita rai wasi abune wanda yana rabuwa da it a tinaninta duk wani abu da baya ganin rayuwa sai wani abu dan kadan ga jiki da yadda ake ginashi kuma ake kosar dashi ta bangaren abinci ko abin sha da tifafi da auratayya da abin hawa dakuma neman magani yayin da cuta tazoa, da mantawa da ruhi da abubuwan da take buqata, shin wannan yana kawo natsuwa da farin ciki?? ansar itace lallai bah aka bane domin kuwa da ya zamanta hakan yana kawowa da dayawan mutane basu kasha kansu ba akan suk wanin abunda zasu smau awannan dduniyar mai gushewa na shugabanci ko matsayi.*

*Kiristina onasis, babban mai dukiya ne miloniya wana ya mallaki biliyoyin kudi akan hakan ne yake da damar samun duk wani abin duniya, yan jarida sun tambayeshi a wani taro da akayi a faransa: shin kaine mafi dukiyar acikin mutane ? sai tace eh, nice nafi kowa kudi amman duk da haka kuma na fisu shaqiyanci da kunci, ka tambayi kanka me yasa wannan matar ta bada wannan ansar? ni zan bada ansan cewa ta samu hakan ne saboda bata lura da ruhinta ta bashi abubuwan da yake buqata ba domin rayar dashi, domin maganain ta baida wahala idan aka hadashi da abin dukiya da kuma yadda ake saminshi in aka hadashi da kalubalantar canjin abinda ke cikin zuciya amman ba kowai abinda ke cikin zuciya ba sai ingantacce, kuma sannan lokacin a aka samu yawancin kisan kai a mutane ke yima kansu a daulolin da suka gabata wadanda suke rayuwar mai kyau da samun kudi mai yawa akasahen turai musamman qasashen iskafaniya wanda ake cewa itace qasa mafi arziki a duk duniya, abisa abinda mutum daya yake samu a kullun amman kuma duk da haka sune aka fi samun suna kasha kansu, qasar sweeden itace qasa mafi yawan arzikin da mutum daya zai iya samu, amman itama tana cikin qasashen da mutane sukafi kasha kansu, ta yadda zaka gas u kuma qasashen muslmia duk da talaucinsu amman baa samun irin wannan kasha kan in ma bai zama cewa baza'a samu ba!!!*

*(F.Filweas) yana cewa: akwai banbancin ruhi sosai a qasashen turai, ba wani abun tsari ko wani abin da aka sa a rai da yake da ikon cike buqatun mutum acan qasashen, amman duk da tattalin arziki... da kuma cिकar burin duk raayoyinsu da na mabiyansu, lallai shi mutum na wannan bangaren baya gushewa yana tambaya a rayuwarshi domin samun wasu ansoshi, sannan talaka baya ganin cewa lallai maganinshi acikin rayuwa shine tsayuwarshi akan abinda bai sani ba don gusar mai da rudani, amman farkon hasken ya fara shigowa, sannan gari ya kusa wayewa ta bangren shigan wasu mutane daga turawa cikin musulunci, sannan muatanan can sun fara gani da idanuwansu wasu mazaje da mata suna aikata musulunci a aikace kua suna rayuwarsu lafiya, kuma acikin ko wace rana sashinsu yana shigar da sashinsu cikin wannan addini...*

*Lallai ita ruhi ya wajabaa a kosar d aita duk wani abunda zaisa kosar da jikin dan adam, idan bata samu abinda zai kosar da it aba to zatai rashin lafiya ne kuma ciwanta shine kunci da debe tsmmani, da rashinyarda da kuma jin tabewa da kosar da ita da wani guziri daga imani da Allah da samuwarshi da kuma tashin qiyama da ranar qiyamar da yin hisabi da ansan sakamko da kuma tabbatar da faruwar hakan, da yin ibadojin da Allah yayi umarni dasu, da dabiantuwa da halaye masu kyau wadanda zasu daukaka ruhin mutum, domin hakan ne abin shi ruhin in aka hadashi da imani, sannan shi imani yana kubutar da ruhi da qunci wanda zai iya mata tasiri wajen rashin lafiyarta, Allah madaukaki yana cewa: "**wadanda sukai imani hakika zukatansu suna samun natsuwa ne da ambaton Allah, ku saurara, lallai da ambaton Allah ne zukata suke samun nutsuwa (28)<sup>1</sup>**".*

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<sup>1</sup> Suratul ra'ad ayata 28

*Wannan natsuwar da kuma ji a rai din shine muslman gaskiya suke yarda dashi, saurari abinda ibn taimiyya yake cewa, kuma shidin yana daga cikin manyan mallamai a musulunci bayan an daureshi an kulleshi a kurkuku kuma an azabtar dashi sannan an mai gargadi da kisa, amman yana tare da wannan farin cikin da natsuwa ta haqiqa wadda ba mai jinta sai mai imani na haqiqa a lokacin yana wani gida a Dimashq a kulle: " shin maqiyana me xasuyi ne dani? idan aljannata da gonata suna cikin qirjina ta yay azan tai amman su subarnui, ni kulleni Kaman wata ganawa ce nakeyi, kasheni kuma shahada ce, fitar dani kuma daga garina kamna yawan bude ido ne".*

*Mutumun da aka kamashi aka kulle amman shike wannan maganar ?? ka kalla yadda imanin gaskiya ke aiki atare dashi cikin dukkan yanayin da yake amman yana cikin natsuwa, lallai musulunci yana tabbatar da farin ciki da kwanciyar hankali na ruhi da kuma na rai, da wanda duk wanda yasa hakan a ranshi kuma yayi imani na gaskiya, zaka ga muslmi domin sakamon aqida ta musulunci ya zama mai kwanciyar hankali ko wani iri ne adukkan lamurashi nay au d akullun lokacin da yake ciwo, ko yana cikin lafiya, ko ahalin arziki da talauci, ko lokacin aminci ko kuma lokacin tsoro, Allah madaukaki yana cewa: " sune wdanda in musiba ta samesu sai suce lallai mu daga Allah muke kuma gareshi zamu koma(156), wadannan lallai a garesu akwai adduoi daga ubangijinsu da kuma \rahama, kuma sune masu shiriya (157)". sutaul baqara aya ta 156-157.*

*Manzon Allah s.a.w yana cewa: " abin mamaki ne lamarin mumini, lallai dukkan lamuranshi alkhairi ne, idan abin farin ciki ya sameshi yayi godiya saiya zaman mai alkhairi, idan na cuta ya sameshi yayi hakuri, saiya zama alkhairi a gareshi". muslim ne ya ruwaitoshi.*

*Koyarwar musulunci da wayar da kai dinshi yard ace da hakuri kuma zai manyar dakai duk wani bakin ciki naka, kuma ya fitar daai daga wajan debe tsammani da zaton alkhgairi, Allah yana cewa a wani hadisin qudusi: " lallai bawa na zai sameni a yadda yake zatona, to bawa na sai yayi zato yadda yake so". ibn hibban ya ruwaitoshi.*

*Wannan wata gab ace da ya kamata a lura da ita, domin musulunci baya umartan mabiyanshi da kaucema hanya da yankewa gaba daya daga duniya, amman shi yana bin duniya ne da abinda ke cikinta domin samun kwanciyar hankali na haqiqa, duk wanda ya zama mai mulki ne sai yayi ma shugabanshi biyayya tsakaninshi da Allah, kuma domin watsa addinin muusulunci da kuma tabbatar da natsuwar mabiyanshi, manzon Allah s.a.w yana cewa: "**dukkanku masu kiwo ne kuma zaa tambayeku game da abinda kuke kiwo, shugaba ma mai kiwo ne kuma zaa tambayeshii ainda aka bashi kiwo, mutum acikin iyalanshi mai kiawo ne kuma zaa tambayeshi abinda aka bashi kiwo, mace a gidanta itama mai kiwo ce kuma zaa tambayeta, bawa ma akan dukiya mai gidanshi mai kiwo ne shima kuma zaa tambayeshi". buhari da muslim ne suka ruwaitoshi.***

*Duk wani mai matsayi da mulki saiya bi addinin Allah da kuma watsa addinin da kuma biyama yanuwanshi musulmai buqatunsu, Allah madaukaki yana cewa: "**duk wanda yayi ceto, ceto mai kyau zai samu lada akanshi, sannan du wanda yayi ceto, ceto mummuna zai samu zunubi akan hakan, lallai ubangiji ya kasance mai iko ne akan komai". suratun Nisai aya ta 85.***

*Wanda kuma ya kasance ma'abocin dukiya sai yayi amfani dashi domin daukaka addinin Allah da hidimar yan uwan sa musulmai da biya masu bukatun su lallai wannan itace farin ciki na tara dukiya ciyarwa da sadaka bawai hanawa ba, Allah*



*madaukaki yana cewa: "kuma acikin dukiyoyin su akwai hakki ga me tambaya da kuma wanda baya tambaya (19)" suratul zariyat*

*Kuma manzon Allah s.a.w yana cewa akan bayyana makomar dukiya: "dan adam zai ce: dukiyata dukiyata, shin yakai dan adama har kana da wata dukiya banda wadda kaci ko kasanya tifafi da ita ko kuma kayi sadaqa". muslim ne ya ruwiatoshi.*

*Wannan shine manzon Allah s.a.w wanda shine abin koyin duka musulmai kuma wanda ya zama duk wani musulmai zaibi hanyar da yabi, sahabi abu zarrin yake bada labadari yake cewa: na kasance nida manzon Allah s.a.w muna tafiya acikin madina lokacin zafi, sai muka hadu da wani sai yace mai: yakai abu zarr" sai nace: na amsa maka ya manzon Allah s.a.w, abinda zai burgeni shine ya zama na inada kwatankwacin dutsen uhudu na zinari, har ace kwna uku ta wuce amman inada zinari face abinda ke gurina saina bayar dashi bisa addinin Allah, face sai nace abu kaza da kaza, a bangaren dama ko hagu ko baya na, sannan sai yace: lallai masu yawa a duniya sune mafi karanci ranar qiyama sai dai wanda kawai yace kaza da kaza, kadan daga cikinsu". buhari ya ruwaitoshi.*

*Lallai hanyar da muslunci ya shifidar mana ita ga wanda ya yarda cew adaga Allah take wannan zai haifar mai da kwanciyar hankali da nutsuwa, akan lokaci na kusa kona nesa, hakan yana faruwa ne akan wayar da kai da akeyi akan abubuwan da akayi mana umarni ko aka hanemu, kuma waddan abubuwan baa nufinsu cewa don su quntata ma mutumn neko ahanahsi sakewa saidai don tabbatar da farin ciki a garesgi a karkashin yadda yasanshi kanshi a wannan rayuwar da kuma yanayin muamalarshi da alakatrshi da abubuwan da suke cikin rayuwar, kuma a sanyasu a bayyane*

*ga wanda yake son tabbatar dasu sannan ya gani da kanshi shin maslaha ce a gareshi ko ah ah? mu dauki misali:*

- **RIBA:** wanda Allah ya fadi akanta cewa: "**yaku wadanda sukayi imani kuji tsoron Allah sannan kubar abinda ya rage daga cin riba indai kunsan ku masu imani ne**". suratul baqara aya ta 278.

*Baya boyuwa akan duk wani mai basira cewa lallai cin riba acikin dukiyoyin mutane ba tare da alkhairi ba, kuma hakan baida kyau domin samun dama ce don hawa dukiyoyin mutane da tattalin arzikinsu, ta bangaren tara dukiyoyinsu ahannun wasu mutane sanannu, da kuma watsa son rai cikin alummah wanda har wadanda ba musulmai ba suna hanuwa daga hakan.*

- **ZINA:** zamantakewar turawa ta kamu da zinace zinace kuma duk wata alummah da zina tayi yawa acikinta to mummunan sakamako ke samunta ta bangaren watsuwar muggan cututtuka, Allah madaukakin sarki yana cewa: "**kada ku kusanci zina, lallai shi alfasha ce kuma ya saba ma hanyan gaskiya**". suratul israi aya ta 32.

*Manzon Allah s.a.w yana cewa: " babu wasu mutane da alfasha zata bayyana acikinsu face an samu yawaitar annoba da yunwa wadda baa taba yin rinta ba a zamanin daya gabata". Ibn majah ne ya ruwaitoshi.*

- **SHAN GIYA:** likitancin zamani ya tabbatar da cewa shan giya yana haifar ma da lafiya matsala, balle kuma akan matsalar da yake haifarwa cikin alummah da kuma tattalin arziki, Allah madaukaki yana cewa: "**yaku wadanda sukai imani lallai giya da caca da dukkan saban Allah wani datti ne daga cikin dattin shaidan, ku nisancesu domin ku samau babban rabo (90) lallai shaidan yana so ne ya jefa qiyayya da tashin hankali acikin giya da caca sannan kuma ya hanaku**

*yin sAllah da ambaton Allah, shin wai bazaku hanu bane (91)". suratul maidah aya ta 91.*

- **CIN NAMAN ALADE:** likitancin zamani ya tabbatar da cewa cin alade yana da mummunan tasiri akan samuwar ciwuka masu yawan gaske, Allah madaukaki yana cewa: "**an haramta muk cin mushe, da jinni da naman alade da abinda aka nufaci wani Allah dashi, da dabbar data kasha wata, da wadda ta soki wata ta mutu, da wadda ta fado daga sama ta mutu, da abinda zakuna suka ci yam utu saidai wanda aka yankashi kafin yam utu, kuma haram ne a gareku abinda aka yanka ma gumaka, ko abinda aka rabashi akan gumaka, duka wannan aikin fasiqanci ne, lallai a yau dinnan na cika muku addininku kuma ya cika muku niimarku sannan na yardarm musu d musulunci cewa shine addini a gareku, amman duk wanda ya samu kanshi cikin yanayi na lalura ba tare da ya wuce gona da iri na, kuma bad an taadda ba lallai Allah shine mafi gafara kuma mafi rahama". suratul maidah aya ta 3.**

*Dr filib Thomas babban mallamine na cututtukan da suke shafan jinni a qasar London - kuma ba musulmi bane – amma yana cewa/ lallai alade duk mai cinshi zai dauki irin siffofinshi kuma ahankali yana sa ciwuka na hankali da kuma masu shafan jiki, kuma musamman ciwuka da suke jin zurriyya masu hatsarin gaske.*

- **HADDI:** sune laifukan zubar da jinni, Allah madaukaki yana cewa: "**lallai a gareku game da yin haddi akwai rayuwa yaku masu hankali ko zakuji tsoron Allah (179) ". suratul baqara**

*Allah madaukakin sarki lallai yayi gaskiya inda yake cewa lallai gudanar da haddi yana nuna rayuwa ne ga wanda baida hakki kuma hakan yana kare shugabanci da tattalin arziki,*

*dashi ne ake kare rayuwa da mutunci da dukiya, duk wani tsari in baa samu abinda zai taimaka mai ba to lalacewa ya keyi, mai wuce traffic da yasan bazaa mai komai ba to zai wuce ne, haka barawo da yawan ba zaa yanke hannunshi na to zaiyi sata, usman dan affan Allah ya kara yarda gareshi yana cewa: "lallai tsoron shugaba lokacin hukunci yana san mutum ya bar abu, sama da yadda za karanta haramcin wannan abun a qurani."*

*Saboda hakane ya zama dole assamu qarfi wajen aiwatar da abubuwa da tsari, wanda zai bada kariya akan hakan kuma zai tsaresu, idan baa samu qarfi ba wajen tsari zaa wwayi gari babu wani da ake iya gudanarwa kuma lalata zatai yawa cikin alummah.*

*Dole ne asani cewa lallai kwatanta daukan mataki akan hukunci bawai wani abu bane na cacanta, face dai koyarwa ce ta addinai wadanda suka gabata, Allah yana cewa cikin qurani game da wasu abubuwa na koyarwar attaura: " **kuma muka wajabta akansu cewa lallai duk wanda ya kasha rai shima a kasheshi, da wanda ya cire ido shima acire nashi, da hanci shima acire nashi, da kunne shima acire nashi, da hakori shima acire nashi, da sauran gabbai duka, amman duk wanda yayi yafiya akan hakan to ya zama kaffara a gareshi, duk wanda yayi hukunci da aba abinda Allah ya saukar ba to sunemutane azzalumai**". suratul maidah ya ta 45.*

*Kowa ya tambayi kanshi kuma yayi dubi zuwa ga uqubobin da akeyi anda musulunci ya sanyasu kuma suka zama sune masu tsayar da taadanci ko takaitar dasu ko kuma sakamakon da addinin musulunci yasa akan laifuka basa karama laifukan komai saidai yawaita?? kuma su wasu qaidojine da aka sanyasu domin wanda ake tuhuma da wanda ya tuhumeshi Kaman yadda basa rage faruwar laifi ko yaya yake, kasancewarsu uqubobi ne da mutane suke musu kallon wasa da*

*kuma guduwa saboda su, babu wani tsari ko na yanzun ko na da da yake tsayar da kaiƙi ko taqaitar da ita Kaman yadda musulunci yayi tsarin sakamakon yan taadda.*

## **TABBATAR DA KWANCIYAR HANKALI NA HAQIQA A MUSULUNCI**

*Kwanciyar hankali na gaskiya yana tabbatuwa ne ta hanyar wasu abubuwa na imani da musulunci ya sanyasu Kaman haka:*

### **RUKUNI NA FARKO: IMANI DA ALLAH DA KADAITUWARSHI:**

*Duk wanda yayi imani da Allah da kadaituwarshi zai zama shiryayye zuwa ga hanyar gaskiya wadda zata sa mai nutsuwa da kwanciyar hankali, Allah madaukaki yana cewa: "wadanda sukai imani zukatansu suna samun natsuwa ne da ambaton Allah". suratun raad aya ta 28.*

*Idan mutum yasan girman Allah wanda shine mamallakin komai da komai kuma mai iko akan komai kuma wanda baida abun da yayi kama dashi lallai zuciyarshi zata tabbatu kuma ruhinshi zai samu nutsuwa, Allah madaukaki yana cewa: "Allah shine babu abin bautawa da gaskiya saishi wanda yake rayayye kuma tsayayye, gyangyadi ko bacci basa daukanshi, shine wanda yake da abinda ke cikin sammai da qassai, wane zai iya yin ceto a wajanshi ba saida izininshi, Allah yasan abinda ke gaban mu da bayanmu, kuma babu mai iya kewaye iliminshi sai iya abinda yaso wani ya sani, kujerarshi ya cike sammai da qassai, kuma kula dasu baya gajiyar dashi, shine madaukaki kuma mai girma". suratun baqara aya ta 255.*

*Hakan ya faru ne saboda imani da Allah shi kadai yana tabbatar ma da dan adam nutsuwa acikinshi domin sanin wanda ya fi cancanta akoma gareshi lokacin neman buqata da kunci, sannan y adage da addua: Allah madaukaki yace: "idan bayi na suka tambayeka game dani to lallai ni makusancinsu ne, ina ansar adduwar ai addua lokacin da ya*

***kirani, to su nemi ansawa ta kuma suyi imani dani ko zasu shiryu". suratul baqara aya ta 186.***

*Kuma yana daga cikin tabewar mutum yak i yin imani da akwai Allah mai halitta kuma mai iko akan komai. Doin duk wanda baiyi imani da Allah ba zaiyi rayuwa ne da tashi hankali acikinshi kuma bbau shakkah shine ya samar ma kanshi hakan, kuma ranshi zatayi kunci domin itace ta nuna mai babu Allah, Allah madaukaki yana cewa cikin qurani: " **shin an haliccesu ne daga babu ko kuma sune masu halittar**". suratul dur aya ta 35.*

*Kowa ya sani lallai imani da Allah dole ya zama ya hadu da kadaitashi shi kadai ba tare da abokin tarayya ba, duk wanda yayi shirka da wani to imanin da yayi da Allah bazai mai amfanin komai ba, Allah madaukaki yace: " **lallai Allah baya yafe ma wanda yayi shirka dashi amman yana iya yafema wani koma bayan haka ga wanda yaso, duk wanda yayi shirka da Allah hakika ya kirkiro ma kanshi wannan zunubi mai girman gaske**". suratun nisai aya ta 48.*

*Hakan yana faruwa ne saboda shirka da Allah yana warware musuluncin mutum, mai tawaya kuma baya cancantar a bauta mai balle kuma mai neman ya kammalu, Allah madaukaki yana cewa: " **da ace akwai wani abin bauta koma bayan Allah da an samu barna, tsarkin Allah ya tabbata gareshi daga abinda suke siffantashi dashi**". suratul anbiyai aya ta 22.*

*Allah ashine mafi wadata akanshi kuma baya buqaan waninshi kuma shine mai halittar, kuma duk mutane suna buqata ne zuwa gareshi, Allah madaukaki yana cewa: " **Allah bai riki wani yaro ba kuma shima baida abin bauta, da ace ko wani abin halitta ya tafi da abinda ya halitta da wani sashinsu ya daukaka akan sashi, tsarki ya tabbata ga Allah game da abinda suke siffantashi dashi**". suratul muminun aya ta 91.*

## **DAGA CIKIN AMFANIN IMANI DA ALLAH:**

▪ *yantar da dan adam daga shugabancin wani: duk lokacin da mutum yasan komai a hannun Allah yake kuma yasan cewa lallai babu wani mutumi da yake da wannan ikon duk yadda ya zama yana da mukami ko girma, wajen ya hana abinda Allah ya bayar ko kuma ya bayar da abinda Allah ya hana, zuciyarshi zata samu yancin rashin bautama koma bayan Allah, sai ranshi ta raya mai bauta ma Allah shi kadai kuma mai neman yardarm ubangijinshi ba tare da ya damu da wani koma bayan Allah ba, Allah madaukaki yana cewa: " **kace musu shin waye ubangijin sammai da qassai, kace musu na Allah ne, sannan kace musu me yasa zaku rik wasu waliyyai koma bayan Allah wadanda basu da damar mallakar anfanarwa ko cutarwa, kace musu shin makaho da mai gani zasuyi daidai ko kuma duhu da haske zasuyi daidai, ko sun sanya ma Allah abubuwan shirka ne wanda sukai halitta Kaman tashi sai halittun sukai kama da juna a wajansu, kace musu lallai Allah shine mai halittar komai da komai kuma shine madaukaki makadaici**". suratu raad aya ta 16.*

▪ *yantar da ran mumini daga rashin tsoron kowa face Allah shi kadai: tsoron koma bayan Allah baya kawo komai sai tabewa kuma yana kuntata rayuwar mutum domin shaidn zai samu damara yinwasa da hankalinshi kuma ya tsoratar dashi daga komai sannan ya sanyamai kunci a zuciyarshi, Allah madaukaki yana cewa: " **lallai wancananku shine shaidan wanda yake tsoratar da majibintanku, kar kuji tsoronsu amman kuji tsorona in kun kasance masu imani**". suratu ali imrana aya ta 175.*

▪ *aikawa da zuciyar jarumta acikin zukata: duk wanda yayi imani da Allah kuma yasan shine mai rayawa kuma mai kashewa kuma yasan cewa shine mai jujjuya alamura ahannunshi suke, zuciyarshi zata samu nutsuwa, kuma kwanciyar hankalice mai hade da lahira, Allah madaukaki*



yace: *"baya halatta ga wata rai ta mutu face saida izinin Allah, hakan ya zama dole ne, duk wanda yake son sakamakon duniya zamu bashi, wanda kuma yake son na lahira shima zamu bashi, kuma zamu saka ma masu godiya "*. suratu ali Imran aya ta 145.

- komawa ga Allah koda yausha yana kawo alkhairi: idan bawa ya mika duka buqatunshi ga Allah kuma ya kaskantar da kanshi a gareshi, kuma yay i tawakkali zuwa gareshi, Allah madaukaki yana cewa: *" komai da komai na sammai da qassai na Allah ne, wadanda suka kafirce ma ayoyin Allah lallai sune masu asara "*. suratuz zumar aya ta 63.

Amman wand ba mumini ba yana rayuwa ne cikin kunci da tabewa domin yan yawo ne kawai cikin duhun jahilci da kafirci saboda rashin imanin da yayi, bashi da wani wajen zuwa da zai iya boyewa ko kuma ya dogara dashi, Allah yana cerwa: *" duk wanda Allah yaso ya shiryar dashi saiya bude qirhinshi domin hasken muslunci, duk wanda kuma yayi niyyar batyar dashi saiya sanya mai qirjinshi da kunci Kaman wand zai hau sama, irin hakane Allah yake sanya datti akan wadanda basa yin imani "*. suratul anam aya ta 125.

## **RUKUNI NA BIYU: IMANI DA MALAIKU:**

Sune abubuwan da baa iya ganinsu kuma baya yuwuwa a sansu sai ta hanyar manzonni wadanda suke isar da sakon Allah madaukaki, suna da ayyukan wanda Allah ya basu, ta hanyar kawo sako daga sama domin samun kwanciyar hankali a duniya ta hanyar manzonni, wanda aka ba aikin isar da sakon annabta shine malaika jibril Allah ya kara aminci a gareshi, Allah madaukaki yana cewa: *" yaku wadanda sukai imani kuyi imani kuyi imani da Allah da kuma manzonshi da kuma littafin da ya saukar ga annabinshi da kuma littafin da ya saukar kafin wannan lokacin, duk wanda ya kafirce ma*

*Allah da malaikunshi da littafanshi da manzonninshi da ranar qiyama to hakika yay i mummunar bata mai nisan gaske". suratun nisai aya ta 136.*

### **RUKUNI NA UKU: IMANI DA LITAFAN DA AKA SAUKAR DASU DAGA WAJEN ALLAH:**

*Wannan itace hanyar da duk wani mumini yake binta a rayuwarshi kuma yake daukan duk wani guzirishi na ruhinshi wanda yake aikata ayyukan kwarai, da ibadoji dukansu, ta hanyar aiki da wannan littafan ne mutum zai samu kwanciyar hankali da tattalin arzki da shugabanci, Allah madaukaki yana cewa: " wanda duk yayi aikin kwarai daga cikin maza ko mata kuma a halin yana da imani zamu rayar dashi rayuwa mai kyau". suratun nahl aya ta 97.*

*Rayuwa ingantacciya acikin ko wani irin hali itace babban guzirin da ake iya bawa ruhin mutum wandahakan shine ke kawo natsuwa, kuma shine mai Koran bakin ciki da kunci da bacin rai, Allah madaukaki yana cewa: " duk wanda yayi imani da Allah da ranar qiyama babu tsoro a tare dashi kuma baida wani kunci". suratul maidah aya ta 69.*

*Hakika ya zama acikin koyarwwar musulunci akwai abinda ke tarbiyyantar da mutum kan haaye na kwarai wanda shine ke haifar da kwanciyar hankali kuma ya nisantar dashi daga kuncin da wasu suke ciki, daga cikin wadannan abubuwan da musulunci ya koyar akwai:*

- *son Allah da Manzonsa: lallai son Allah da manzon sa yana zama kariya ga musulmi, kuma yana cikin nutsuwa wadda babu wani kunci acikinta muddin dai ya yarda da abinda yake so, acikin wannan duniyar zakaga mutum y adage wajen wanda yake so kuma yana smaun jin dadin wajen tabbatar da burnish, yaya kake gani idan wannan soyayyar ta Allah ce madaukai, da*

*kuma manzon Allah s.a.w wanda shine fiyayyen halitta gaba daya, Allah madaukaki yana cewa: " acikin mutane akwai wada da suke daukan wasu koma bayan Allah kuma su so su Kaman yadda suke san Allah, amman wanda sukai imani sunfi son Allah akan komai, da zaka ga wadanda suka kafirci a lokacin da suka hango azaba zasu san lallai cewa Allah shine cikakken mai karfi kuma shine mai tsananin nazaba".s uratul baqara aya ta 165.*

*Kuma hakika wannan soyayyar ta zama itace abinda shabban annabi sukayi, acikinsu akwai sahabin mai suna kubaib bn adiyay Allah ya yarda dashi lokacin da mushirikai suka kamashi, kafin su kasheshi suka tambayeshi, shin kana da wata buqata kafin ka mutu ?? sai yace su kyaleshi har yayi sAllah rakaa biyu, sai sukakyaleshi har yayi sallar, shine wanda ya fara yin sAllah kafin a kasheshi, bayan y agama sallar sai yace, wAllahi badan ina tsoron kuce na razana bane daga kisa, da na tsawaita sallar nan, lokacin da suka dakkoshi zasu tsireshi sai suka tambayeshi: shin kana son annabi ya zama Kaman yadda kake yanzun kai kuma kana can cikin iyalinka? sai yace: wAllahy baya son manzon Allah s.a.w ya taka ko qaya ce acikin iyalinshi ni kuma ina wannan halin da nake yanzun!!." ibn hibban ya ruwaitoshi, da kuma sahihu abu dawud 2724.*

*Shakiyyi shine wanda yake gabatar da son ranshi akan abinda Allah yakeso, Allah madaukaki yana cewa: " kace musu idan iyayanku, da yayanku, da yanuwanku, da matayanku da danginku, da dukiyoyin da kuka tara, da wata kasuwancin da kuke tsoron rushewarta, da wasu gidaje da akuka yarda dasu shin sun fi soyuwa zuwa ga zukatanku fiye da Allah da manzonshi da jihadi akan tafarkin Allah, to ku jira har Allah yazo da alamarinshi, lallai Allah baya shirya mutane fasiqai". suratut taubah aya ta 24.*

▪ *so domin Allah da manzonsa: lallai soyayya saboda Allah da manzonsa kuma ya zama yana bayarwa ne saboda Allah sai wayi gari yana abubuwan alkhairi un baibayeshi kuma babu wani rudin duniya da zai rudeshi, wannan soyayyar tana gushewa da gushewar dalilinta, do musulmi ya dinga jin kwanciyar hankali da sanin Allah, Allah madaukaki yana cewa: " wadanda suka bar gidanjensu kuma sukai imani suna son wadanda sukai hijira zuwa garesu kuma basa jin komaia cikin ransu akan duk abinda suka bayar, kuma suna hana kansu domin su ba wani koda suna da buqata, duk wanda ya yaqi rowar zuciyarshi to wadannan sune masu babban rabo". suratul hashr aya ta 9.*

*Manzon Allah s.a.w s.w.a yana cewa: " abubuwa uku duk wanda ya samesu hakika ya samu dadin imani, ya zaman cewa Allah da manzonsa sunfi kowa soyuwa a gareshi, kuma mutum yaso wani mutum tsakaninshi da Allah, kuma ya kyamaci komawa ga kafirci Kaman yadda Allah ya tsameshi Kaman yadda baya son a wurgashi a wuta". buhari da muslim suka ruwaitoshi.*

*Hakika tabbatar ga soyayya ga Allah tana daga cikin hanyoyin kariya ga tabewa musamman ranar qiyama, manzon Allah s.a.w yana cewa: mmutane bakwai Allah zai musu inuwa a ranan da babu inuwa sai tashi, shugaba mai adalci, da mutumi da zuciyarshi ta zama ta mannu da maallaci, maana kullun yana masallaci domin sAllah, da mutane biyu da suka so junansu saboda Allah, suna haduwa ne saboda Allah, kuma suna rabuwa ne saboda Allah, da mutumin da mace mai matsayi da kyau amman yace ah ah shi yana jin tsoron Allah, da wanda yayi kyauta saiya boyeta domin kada haginshi ta san me damanshi take bayarwa .... buhari da muslim suka ruwaitoshi.*

▪ *bautawa Allah: daukaka tana samaun mutum ne lokacin da yake bautwar Allah shi kadai, bai zama mai bautama son ranshi ba, saiya dora kanshi akan abinda Allah ya umarceshi, kuma ya bar abinda Allah ya haneshi, da wannan aikin ne zai samu kwanciyar hankali domin yafi karfin zuciyarashi da shaidan da wasiwasinshi, koyarwar musuluci suna sanya komai na mutum su zama suna ga Allah ne, Allah madaukaki yana cewa: " **kace lallai sallata da yankana da rayuwata da mutuwata duka suna ga Allah ne ubangijin komai**". suratul anam aya ta 162.*

*Kuma bautar Allah bata takaitu kawai aka mutane ba kawai, lallai ya shafi duka halittun Allah gaba daya, acikinsu akwai annabawa da manzonni da malaiku, Allah madaukaki yana cewa: " **annabi isa almasihu baya girman kai don ya zama bawan Allah, haka suma malaiku basa wannan girman kan, amman duk wanda yayi girman kai daga bautar Allah kuma yaki bin Allah to hakika Allah zai tashesu zuwa garesu duka**". suratun nisai aya ta 172.*

*Duka duniyar nan hakika yana nuna lallai Allah shine na cancanci bauta da kadaitawa, Allah madaukaki yana cewa: " **sammai da qassai da abinda ke cikinsu suna yima Allah tasbihi ne, babu wani abu a duniyar nan face yana ma Allah tasbihi da godiya gareshi amman saidai ku bakwwa iya fahitar tasbihunsu, lallai Allah mai hakuri ne kuma mai gafara**". suratul israi aya ta 44.*

*Duk wanda ya bijirema bautar Allah ba abinda zai samu face tabewa da kuncin rayuwa mummuna, domin rayuwa ce yakeyi baida manufar da yake son ya cin ma wa, ba Kaman wanda ya tsarkake bautarshi ga Allah ba, Allah madaukaki yana cewa: " **duk wanda ya bijirema ambatona lallai hakika zaiyi rayuwar qunci kuma zamu tasheshi a ranar qiyama yana makaho**". suratun daha aya ta 124.*

*Kuma duk wanda bai zama bawan Allah na gaske ba, lallai zai zama bawan shaidanm Allah madaukaki yana cewa: " **duk wanda ya bijirema batar Allah zamu dauramai shaidan da zai zama aboki a gareshi**". suratul zukhruf aya ta 36.*

*Kuma wannan shaidan din ba inda zai kaishi sai ga tabewa da halaka Kaman yadda yayi alqawari: " **yace ya ubangijina tinda ka halakar dani to lallai zan kawata musu duk wani abin duniya kuma zan halakar dasu gaba daya, saidai kawai bayinka masu bauta saboda kai**". suratul hijr aya ta 39.*

*Lallai bautar Allah wani farin ciki ce da ke samu zuciyar wanda ya tsayar da bauta ga Allah shi kadai, sauraru maganar wani cikin musulmai daya tsayar da bautarshi ga Allah shi kadai, da ace shugabanni da sarakuna da yayan sarakuna sun san irin kwanciyar hankalin da muke ciki da sun kwace ta koda da yaki ne.*

- *sanya hakikanin kwanciyar hankali na gaskiya acikin zuciyar musulmi: kwanciyar hankali na gaskiya shine wanda mutum zai sameshi a lahira, amman bana duniya bag a wanda Allah ya bashi dacewar samun hakan, kuma wannan shine ke sa mutum ya daukaka ba tare da tabewa ba, Allah madaukaki yana cewa: " **amman wadanda suka samu babban rabo suna cikin aljannah muddin sammai da qassai suna nan har sai abinda Allah yaso, wannan kyauta ce ba mai gushewa ba**". suratul hood aya ta 108.*

*Manzon Allah s.a.w yake cewa: "lallai duniya kurkukun mumini ce amman kuma aljannar kafiri". imam muslim ya ruwaitoshi.*

*Hakan zai iya kawo wata tambaya acikin zukata cewa ya zaayi hakan ya faru alhali ga wasu kafirai muna ganinsu acikin wahala da kunci na rayua, amman kuma ga wasu musulmai suma cikin rayuwa mai dadi ?? anan zan kawo qissar alimam ibn hajar alaqalany Allah yamai rahama, shugaban alkalai na*

*misra acikinta akwai ansa mai kyau akan irin wannan tambayar, wata rana ya fita acikin kwalliyarshi, sai wani mutumi bayahude shi kuma yana cikin talauci ya wuce ta kusa dashi, sai wannan bayahuden yace ma alkalin, ka tsaya, sai ibn hajar ya tsaya, sai bayahuden yace mai: ta yaya zaka fassara maganar annabinku “ duniya kurkukun mumini ce, amman aljannar kafiri” amman kaga kana ganina cikin talauci kai kuma cikin kwalliya kuma kai mumini ne ?? sai ibn hajar yace: kai a duk halinda kake ciki kana aljannah ne in aka duba balain da zaka tarar a lahira, inka mutu a kafiri, amman ni duk da wannan kwalliyar da kake gani ina cikin kurkuku ne in aka hada da aljannar da zan shiga, sai bayahuden yace au hakane, sai yace kwarai kuwa, saiya zamana wannan Kalmar itace snaadiyyar shigan wannan bayahuden ga muslunci.*

*Kuma musulunci yana nuna ma muslmi cewa lallai wannan duniyar bakomai bace domin ya gujeta, manzon Allah s.a.w ya bada labara cikin hadisin da sahal bn saad ya ruwaito, yace mun kasance tare da manzon Allah s.a.w a zuluhaifah saiga wata akuya matacciya, sai annabi yace: " kuna ganin Kaman ba komai bace ga maabocinta ko saboda ta mutu? na rantse da wanda raina yake hannunshi duniya bakomai bace a wajen Allah Kaman yadda wannan matacciyar dabbar take ga maabocinta, da ace duniya takai nauyin fiffiken quad da kafiri baisha ruwa acikinta ba koda gwargwadon digo ne". ibn majah ne ya ruwaitoshi.*

- *bayanin manzonni da annabawa domin sune zababbun mutane kuma Allah ya na sonsu: daga cikinsu akwai wadanda aka kasha, akwai kuma wadanda aka azabtar, wasu kuma an koresu daga garuruwansu, akwai wadanda aka karyata aka jefesu da sihiri wasu kuma da hauka, idan anyima annabawa haka ashe waninsu shi yafi cancanta ayi mai kenan, Allah madaukaki yana bada labarin annabi nuhu yace: " **hakika mun aiki annabi nuhu zuwa ga mutananshi sai da ya rayu***

*cikinsu tsawon shekara dari tara da hamsin har aka azabtar dasu da ruan dufana alhali suna azzalumai". suratul ankabut aya ta 14.*

*Allah yana bada labarin annabi Ibrahim yace: " menene ya zama ansar mutananshi face dai sunce ku kasheshi ko kuma ku qonashi sai Allah ya kubutar dashi daga wutar, lallaia cikin hakan akwai abin lura ga mutane masu imani". suratul ankabut aya ta 24.*

*Kuma Allah yana bada labarin annabi musa yace: " sai firauna yace ku barni na kasha annabi musa saiya kira ubangijinshi, lallai ni ina tsoron ya canza muku addini ko kuma ya haifar da wata narna acikin qasa". suratul gafir aya ta 26.*

*Allah ya bada labarin annabi shuaib yace: " sai shugabannin mutanenshi masu girman kai suka ce lallai sai mun fitar da kai daga wannan garin yakai annabi shuaib tare da duk wanda yayi imani da kai, ko kuma ka dawo cikin addinin mu, sai yace musu lallai shi ya kyamaci hakan". suratul aaraf aya ta 88.*

*Allah ya bamu labarin annabi salih yake cewa: " sai sukace yakai salihu hakika ka kasancewa wanda ake so kafin wannan abun, kana hanamu mu bauta ma abinda muka smai iyyanmu suna bauta ma wa, hakika lalli mu muna da shakku cikin abinda kake kiranmu zuwa gareshi". suratu hood aha ya 62.*

*Allah ya bamu labarin annabi loot yace: " ansar da mutananshi suka bashi itace ku fitar dashi daga wannan garin shi annabi loot din da wadanda sukai imani dashi, lallai su mutanene masu neman tsarkakuwa". suratun naml aya ta 56.*



*Allah ya bamu labarin annabiisa yace: " da fadin da sukeyi cewa lallai sun kasha isa dan Maryam, alhali ba kasheshi sukayi ba, kuma basu rataye shi, sudai an kamanta musu shine da wani, lallai wadanda sukai sabani akanshi suna cikin shakku, basu da wani ilimi akan hakan saidai zato, basu kasheshi a hakika ba". suratun nisai aya ta 157.*

*Allah ya bamu labarin annabi Muhammad yace: " hakika mun sani cewa abinda suke fada maka yana bata maka rai, sudai basu karyata ka ba amman su azzaluma suna musu ne da ayoyin Allah". suratul anam aya ta 33.*

▪ *iyakance burin rayuwar musulmi: lallai musulunci yasa nufin rayuwar musulmi a wannan duniyar itace isa zuwa ga yardarm Allah da kuma samun aljannah, kuma hakan bazai yuwu ba sai bayan mutuwa, zaka samu mutum yana aiko koda yausha ko gajiya baya yi ko kasala harya mutu saboda hakan akwai abinda yake nema ya cin ma wa bayan ya mutu, ya shagaltar da kanshi kana abinda zai kawo mai yardarm Allah da kuma soyayyarshi da gidan lahira, amman wand aba mumini bas u burinsu shine samun cin ma rayuwar duniya da kuma suna samun kwanciyar hankali wani lokaci wajen tabbatar da hakan, amman kwanciyar hankalinsu yana tattare ne da iya burinsu, to saime bayan cin ma wannan burin ?? duk snda mutum ya cin ma burnish sai zama baya komai kenan, kuma irin wadannan mutann da basu da wani aiki sai neman soye soyen zukatansu Allah ya zargesu cikin qurani in da yace: " lallai Allah yana shigar da wadanda sukai imani aljannah wadda qoramu suke gudana a karkashinta, su kuma wadabda suka kafirce suna cin abinci Kaman yadda dabbobi sukeyi sannan kuma wuta ce makomarsu". suratu Muhammad aya ta 12.*

*Su wadannan koda sun samu wata shaidah ko sunyi nisa wajen kimiyya, idan basu san Allah ba sun bauta mai, to duk wannan*

bazai musu amfani ba har abada, Allah yana cewa cikin quraninshi: "**shin ko kana tsammanin mafi yawansu suna ji kuma suna hankalta, sub a komai bane face Kaman dabbobi kai sunfi dabbobi ma bacewa daga hanyar gaskiya**". suratul furqan aya ta 44.

Kada kayi dubi zuwa ga wanda ya halaka me yasa ya halaka, amman kayi dubi zuwa ga wanda ya tsira me yasa aya tsira, Allah madaukaki yana cewa: "**hakika mun samar ma da jahannama abubuwa da yawa cikin mutane da alnaju, suna da zukan da basu hankalta dasu, kuma suna da idanuwan da basa gani dasu, kuma suna da kunnuwan da basa ji dasu, sudai Kaman dabbobi suke face ma sunfi dabbobin bacewa, kuma sune rafkanannu**". suratul aaraf aya ta 179.

Wannan maganar bata nufin wai sun kasance suna gudun duniya kuma basa neman arziki, ta yanda musulmi ya wayi gari ya zama kaya akan waninshi, lallai Allah madaukakin sarki yana umartan ayinshi da neman abinda zasu rike kansu na arziki ta hanyar shariah. Allah madaukaki yana cewa: "**kuma shine wanda ya sanya muku duk abubuwan qasa kuyi tafiya akanta kuna masu qasqantar da kanku gareshi kuma ku ci daga arzikin shi, sannan gareshi ne zaku koma**". suratul mulk aya ta 15.

Lallai musulunci ya irga kokarin da mutum zaiyi wajen neman abinda zai rayu dashi da ciyar da wanda suke karkashinshi da nemana bin alkhairinshi domin darajarshi ta daukaka, kuma matayinshi a wajen Allah zai daukaka: Allah madaukaki yace: "**wadanda suke ciyar da dukiyarsu akan tafarkin Allah kuma basa bibiyan abin da suka bayarda gori ko cutarwa suna da cikakken ladansu a wajen Allah basu kasance masu tsoron wani abu ba ko masu bakin ciki**". suratul baqara aya ta 262.

Abin da ake so shine duniya ta kasance a gabanka ba a zuciyarka ba, manzon Allah s.a.w yana cewa: "**hannu**

*madaukakiya tafi hannu ta qasa, kuma ka fara da wanda yake buqata, kuma mafi alkhairi sadaqa itace wadda akayi a bayan dukiya, amman duk wanda ya kame Allah zai kamar dashi, haka wanda ya isheshi to Allah zai isar mai". buhari ya ruwaitoshi.*

*Amman kuma duk mai neman duniya zaa bashi ladanshi akanta idan ya zama burnish shine watsa alkhairi, manzon Allah s.a.w yana cewa: " lallai duniya ta kasance ne ta mutum hudu, mutumin da Allah ya bashi arziki na kudi da ilimi amman yana jin tsoron Allah a hakan kuma yana sadar da zumuncinshi, kuma yasan hakkin Allah wanda yake kan dukiyar, wannan yana babban masauki, da bawan da Allah ya bashi ilimi amman bai bashi dukiya ba amman niyyarshi ta gaskiya ce yana cewa: da inada dukiya da nayi aiki irin na wane, to akan wannan niyyar tashi yayi daidai da wancan sun zama daya". tirmizi ya ruwaitoshi.*

- *sanin hakikanin duniya: "hakika musulunci ya yi mana bayanin cewa lallai wannan duniyar bata dorewa, Allah madaukaki yana cewa: an qawata ma mutane son shaawar daga mata da yaya da dukiyoyi masu yawan gaske daga zinarai da azurfa da dawakai da dabbobi da gonaki, wannan duka jin dadin duniya ne kawai, amman awajen Allah ne akai makoma mafi kyau". suratu ali Imran aya ta 14.*

*Kuma ya bayyana gajartarta ta gajartar zaman cikinta: Allah madaukaki yace: " ku sani lallai rayuwar duniya was ace kawai da wargi da wata kwalliya da kuma nuna isa a takaninku da fifikon yaya da dukiya, Kaman wani ruwan sama ne da shukokinshi suka birge manoman, har ya zama ya bushe bayan daukewar ruwan ya qeqashe, a gidan lahira lallai akwai azaba mai tsanani sannan kuma akwai gafara daga Allah da yarda, rayuwar duniya bata zama komai ba sai wani dan jin dadi mai rudi". suratul hadid aya ta 20.*

*Kuma ya bayyana mana cewa lallai hanyar da ake bi domin isa ga buri shine gidan lahira, Kaman yadda manzon Allah s.a.w ya bada labari ga sayyidnah umar bn khaddab lokacin da ya shiga agareshi yana kan taburma a kwance harda sama jikinshi, yace ya manzon Allah s.a.w: " **da ka dauki shimfida ka kwanta akanta mai laushi wadda tafi wannan, sai annabi yace: ba abinda ya dameni game da duniya ya umar, misalina dakai game da duniya Kaman mai tafiya ne yana tafiya acikin wata rana mai zafi sosai saiya shiga inuwar karkashi wata bishiya, gwargwadon awa daya ta yini, sannan ya tafi ya barta".** imam ahmad ne ya ruwaitoshi.*

*Ya bayyana mai ita lallai gida ne mai cike da tabewa da abubuwan halaka, idan kayi farin cikin rana to zakayi bakin cikin kwanaki da yawa, idan kuma ta saka dariya na wani lokaci qanqani to zata saka kuka na lokaci mai yawan gaske, bazai taba yuwua ta zama mai farin ciki ba koda yaushe, face ma bakin cikin cikinta yafi yawa, gida ne na shan whaala da tabewa ga wanda bai santa ba, kuma ya biye mata, Allah madaukaki yana cewa: "**hakika mun halicci mutun cikin kunci**". suratul balad aya ta 4.*

*Baya yuwuwa ga bawa ba bi duniya ya karkata gareta Kaman yadda manzon Allah s.a.w ya bada laari akan hakan acikin wasiyyar da yayima abdullahi bn umar yace: " **ka kasance cikin duniya Kaman bako ko matafiyi**". buhari ya ruwaitoshi.*

*Sarakuna da masu mulki sune dai ake ganin suna cikin niima, saurari abinda khalifa Abdurrahman annasir daya daga cikin sarakunan daular umawiyya wanda suka shahara, yayi mulkin shaekara hamsin da wata shida wanda kowa saida yayi mai biyayya, ya kasance shahararre ne da gine ginen benaye da gidajen tarihi, an samu abinda ya rubuta bayan ya mutu: "lallai ranakun da suka zoma wannan khalifan na farin ciki sune ranaku kaza da kaza, da wata kaza da kaza, a shekara*

*kaza da kaza, da aka irgasu sai akaa samesu basu wuce kwanaki 14 ba, ka duba kaga yadda yayi sauran kwanakin cikin wahala da kunci!"*

*Wani daga cikin mawaqa ta siffanta duniya cewa ita dunia bata dawwama akan yanayi daya, daga cikin dabiarta shine caccanzawa da takeyi:*

*"Ita duniya Kaman wasu alamura ne da suke canzawa, \*\*\* duk wanda wani yanayi guda daya ya sashi farin ciki, to zaa iya samun wasu yanayi masu yawa su jefashi bakin ciki"*

*Tihamy yana cewa lokacin da yake yabon dans hi bayan mutuwarshi:*

*"an yita ne akan bakin ciki amman a hakan mutane suna nemanta akan tazo da kyau ba tare da datti ko bakin ciki ba"*

*"kuma mai nemanta yana sabawa dabiarta, Kaman mai neman wuta ne a saman ruwa"*

*Wani mawaqin ma yana cewa lallai abinda kake kuka akanshi haka waninka yake kuka shima akanshi:*

*"duk wand aka samu kana kuka da wannan zamanin .... kaicono to wannan duniyar ta wanene"*

*Duk lokacin da musulmi yasan cewa lallai kwadaituwarshi ga duniya da karkata zuwa ga niimarta waadda take gushewa babu bakin ciki akan kubucewar wani abu, daga cikin abubuwan jin dadinta, ko kuma raguwar wani jin dadi, akan menene to zaiyi bakin ciki kan wata niimar da in bata gushe yau ba zata gushe gobe, Allah madaukaki yana cewa: " ko wace rai zata dandani mutuwa, kuma zaa baku ladan aikinku a ranar qiyama, duk wanda aka nisantar dashi daga wuta aka shigar dashi aljannah to hakika yayi babban rabo, amman lallai rayuwar duniya bakomai bace sai rudani". suratun ali Imran aya ta 185.*

- *umarni da abota da mutanan kirki da nisantar mutanan banza: ba wanda yake da musu akan cewa lallai aboki yana yin tasiri akan abokinshi, kuma masu iya Magana ma suna cewa (aboki Kaman mai kwace ne) abokinka kodai ya jaka ga alkhairi ko kuma ga sharri, ko kuma ya kai ka jashi zuwa ga alkhairin ko sharrin, hakika manzon Allah s.a.w ya bada misalign aboin kirki da na sharri inda yake cewa: " misalin abokin zama na gari da na banza Kaman mai siyar da tirare ne da makeri, mai tirare ko dai ya baka kyautan tirare ko kuma ka siya ko kuma ka samu kanshin tiraren, amman shi makeri kodai ya qona maka kaya, ko kuma ya samu wari a tare dashi". buhari da muslim ne suka ruwaitoshi.*

*Shi abokin zama na gari shine abokin taimakonka bayan taimakon Allah a lokacin da ka shiga tsanani kuma ya zama kariya gareka lokacin damuwarka ko bakin cikinka saiya sa maka kwanciyar hankali da nutsuwa, da samun saukin abinda zaka dogara dashi domin fuskantar qalu balen wannan rayuwar bayan taimakon Allah, sabanin abokin zama na banza wanda shine zai zama na farkon da zai juya maka baya a lokacin da kake buqatanshi wanda hakan zai kara maka shan wahala.*

- *umarni da barin laifuka da nisantar zunubai: aikata laifi ko zunubi suna haifarwa da mutum tabewa da shan wahala kuma suna zama shamaki tsakaninshi da kwanciyar hankali domin zai zama ne mai kawar da kanshi daga bautar Allah, ya koma yana bin son zuciyarshi, kuma abu ne sananne cewa idan mutum bai bi Allah ba to zai bi wata hanyar mara kyau, Allah madaukaki yana cewa: " **hakika dai Allah ya sanya tsatsa a zukatansu saboda abinda suka kasance suna aikatawa**". suratul mudaffifin aya ta 14.*

*Manzon Allah s.a.w tsira da amincin Allah su tabbata a gareshi yana cewa: " idan mumini yayi zunubi zaa sanya masa wata*

*baqar digo akan zuciyarshi, idan ya tuba sai a goge masa ita, idan kuma yayi istigfari saiya janye, idan ya sake wani laifin kuma sai a sake sanya masa tsatsa inda Allah yake cewa: hakika Allah ya sanya tsatsa a zukatansu saboda aikinsu". ibn majah ne ya ruwaitoshi.*

*Suqrat yana cewa:" lallai mai laifi koda yausha yafi dabba taberwa, idan ya zama mai laifi kuma baa mai hukuncin laifinshi ba to duk cikin mutane ya fisu tabewa". Hakan saboda abinda yakeji acikinshi wanda hakan yake sashi yin laifi koda yausha da lokutanshi.*

▪ *tinanin alummomin da suka gabata da daukan darasi daga garesu: hakan yana nunawa cewa lallai ita duniya duk yadda tayi tsawo, ko kuma duk yadda mutanan cikinta suka daukaka to ita abuce wadda take mai gushewa ko ta halaka da mutane zasuyi saboda zunubinsu, Allah madaukaki yana cewa: " shin basuyi dubi zuwa ga qarnonin da muka halakar ba gabaninsu mun basu komai da komai na duniya wanda bamu baku ba, kuma muka aika musu ruwan sama mai yawan gaske muka sanya qoramu suna gudana a karkashinsu, amman duk da haka muka halakar dasu saboda unubansu sannan kuma samar da wani saban qarnin a bayansu". suratul anam aya ta 6.*

*Allah madaukaki yana cewa: " shin basuyi tafiya ba cikin qasa suyi dubi aka yaya karshen wanda suka gabacesu ya kasance, sun kasance maabota qarfi da qarfi a doron qasa kuma sunyi shekaru masu yawa sannan manzonnin mu suka zo musu da ayoyi bayyanannu, lallai Allah baya zalantar su amman sune suka zalunci kansu". suratul ankabut aya ta 38.*

*Sannan Allah ya kara cewa: " da yawa da yawa mun halakar da alqaryu wanda rayuwarsu ta lalace, wadancan sune mazaunansu baa samu masu zama ba a bayansu sai yan kadan, lallai mune magadan komai". suratul qasas aya ta 58.*

*Idan musulmi yasan cewa alallai wannan duniyar mai gushewa ne shikenan ya tsira kuma ya huta, Allah madaukaki yana cewa: " kuma ka gargadi mutane ranar da azaba zata zo musu sai wadanda sukai zalunci kaji suna cewa ya ubangijin mu a jinkirta mana zuwa wani lokaci na kusa kusa zamu ansa kiranka kuma zamubi manzonninka, shin bakune kuka yi rantsuwa ba cewa bazaku taba gushewa ba, kuma kuka zauna cikin mazaunan wadanda suka zalinci kansu, kuma ya bayyana a gareku yadda mukai dasu kuma muka buga muku misalai". suratun Ibrahim aya ta 45.*

- *dubi zuwa ga na qasa da kai: lallai mutum yana rayuwa cikin jin dadi da niima kuma yana jin dadinshi a hakan amman wanda baida ita yana ganin hakan, idan ya zamana kana da dukiya kuma kana bukatan qari to ka tina akwai wanda fa baida ita gaba daya, haka inka zama mara lafiya kuma kana da ikon kayi motsi to ka tina akwai wanda ko motsi baya iya yi, idan ya zamana kana da yaro guda daya kuma kake san qari to ka tina akwai wanda yake son a dinga cemai baba, manza Allah madaukaki yana cewa: " *kuyi dubi zuwa ga na kasa daku, karkuyi dubi zuwa ga na samanku domin hakan ne zai baku daman kada ku raina niimomin alla akansu*". buhari da muslim ne suka ruwaitoshi.*

*Idan ya zama kana kallon na kasa da kai ne acikin alamuran duniya to zaka samu natsuwa kuma zaka san falalar Allah akanka kuma akwai wanda yake son ya zama kamanka, yunus bn ubaid wani mutum yazo mai yana kawo mai kukan halinda yake ciki, sai yace mai: shin zaka iya bada ganinka a baka dirham dubu dari? sai mutumin yace ah ah! to shin zaka iya bayarda hannunka a baka irin wancan kudin? sai yace ah ah, yace to qafarka fa? sai yace ah ah, saiya anbatomai niimomin Allah akanshi sannan yace mai, ina ganin akwai dubunnan abubuwa a tare dakai amman kana kukan babu!!! amman a al'amuran lahira kayi dubi zuwa ga na samanka domin ka kara*



*dagewa, hakan ya faru ne saboda aljannah tana da darajoji daban daban, mutum bazai gusheba yana kwadayin aljannah Firdausi.*

- *wadatar zuci: shine yarda da abinda Allah yaba mutum akan abinda ke wajen mutane da mika wuya ga rabon da Allah ya baka, kuma koyarwar qurani da manzon Allah s.a.w sunada tasiri mai girman gaske eajen dasa ma mutum wadatar zuci acikin ranshi, kuma hakan zaisa yayi rayuwa mai kyau tabbatacciya, kuma wadda zata nisanci hassada da qulli da kuma qiyayya wanda yake samwa saboda rashin wadatar zuci da kuma yarda da abinda Allah y aba bawanshi.*

*Lallai wannan yanayi yana tabbatar da cewa samun wadatar zuci shine yafi kwanciyar hanklai a cikin rayuwa, Allah madaukaki yana cewa: " **kada ka mika hannuwanka zuwa ga wanda muka horemai duk wani jin dadin duniya ga mataye na rayuwar duniya domin mu jarabcesu aciki, lallai aezikin ubangijinka shine mafi alkhairi kuma shine m,afi wanzuwa"**. suratu daha aya ta 131.*

*Manzon Allah s.a.w yana cewa: "hakika duk wanda ya musulunta ya samu babba rabo, kuma arzikinshi yana isanshi sannan ya yarda da abinda Allah ya bashi". muslim ne ya ruwaitoshi.*

*Kuma shi son duniya ya zama wata dabilia ce ta mutum, Kaman yadda manzon Allah s.a.w ya bada labara yana cewa: " **da dan adam yana koguna biyu na dukiya da saiya nemi na uku, ba abinda ke cika cikin dan adam sai qasa, kuma Allah yana yafiya ga wanda ya tuba"**. buhari ne ya ruwaitoshi.*

*Hakika waazin da annabi lallai ya zama mai tasiri sosai akan musulmi, wajen qaranta son duniya da kuma samun wadatar zuci da samun kadan, manzon Allah s.a.w yana cewa: " **duk wanda ya wayi gari acikin sirrinshi, kuma yana cikin***

*addininshi kuma yana da abincin rananshi Kaman an hadamai duka duniya ne". tirmizi ne ya ruwaitoshi.*

*Kuma da mutum zai yi tunani zai ga cewa dukkanin wadannan mutum na buqatarsu a yau dinsa, amma gobensa to ilimin hakan na ga Allah, kai ba kasan shin zaka rayu gobe ko ba zaka rayu ba, dukiyar ka da ka adana baka sa ni ba zai kai gobe ko ba zai kai gobe ba, Allah ta'ala yana cewa: "**lallai Allah a wurinsa kawai sanin sa'a yake kuma yana sauqar da girgije, kuma yana sanin abunda yake cikin mahaiifa, kuma wani rai bai san awace qasa yake mutuwa ba, Allah masani ne mai qididdigewa.**" suratu luqman aya ta 34.*

- *miqa wuya ga al'amarin Allah da kuma dogaro gareshi: shi ke juya lamuran halittunsa, mai bayarwa ga wanda ya ga dama, kuma mai hanawa ga wanda ya ga dama, mai dagawa ga wanda yaga dama, kuma mai qasqantarwa ga wanda yaga dama, kuma mai raba arziqi da bayar da shi, Allah ta'ala yana cewa: "**kace, ya Allah mamallakin mulki, kana bayar da mulki ga wanda kake so, kana zare mulki daga wanda kake so, kuma kana buwayar da wandavkake so, kumavkana qasqantar da wanda kake so ga hannunka alheri yake, lallaibne kai akan ko wani abu mai ikon yi ne.**" suratul alimran aya ta 26.*

*idan mutum ya san cewa arziqi abune na qaddarawa da kuma rabawa tun mutum yana cikin mahaifiyarsa, kamar yadda annabi (s.a.w) ya bada labari yana cewa: "**lallai dayanku ana tara halittarsa acikin mahaifiyarsa da kwana arba'in yana maniyyi, sannan ya zama gudan jini misali kamar haka, sannan ya zama tsoka misali kamar haka, sannan a tura masa da mala'ika domain n ya hura masa rai, kuma ya umurce shi da kalmoni guda hudu: arzikinsa, da ajalinsa, da aikinsa, kuma shin shi marar rabo ne km mai rabo, na rantse da wanda babu wani koma bayansa, lallai dayanku zaiyi aiki irin na 'yan***

*aljannah har sai sauran tsakaninsa da ita taku daya sai littafinsa ya juya sai yayi aiki irin na 'yan wuta, sai ya shiga cikinta, kuma lallai mutum zai aiki, aiki irin na 'yan wuta har sai ya kasance tsakaninsa da ita taku daya ne, sai littafinsa ya juya sai yayi aiki irin na 'yan aljannah, sai ya shige ta". buhari ya ruwaito.*

*kuma cewa kowa zai karbi abunda Allah ya rubuta masa aikin wannan duniyar duk dayane na arziqi ne ko na rayuwa ya nutsu kuma ya yarda: annabi (s.a.w) yana cewa: "lallai malaika jibril ya cemun wata rai bazata mutu ba har sai ta gama cin arzikinta, kuma saita hada arzikinta, saboda haka kuji tsoron Allah, kuma ku kyautata nemanku, kada waninku yayi tinanin ya nemi arzikinshi ta hanyar sabon Allah, domin Allah madaukakin sarki baa samun abinshi sai da biyayya". sahihul jamii.*

- *yarda da abunda Allah ya bawa mutum: da kuma rashin sabawa har ko da ace cikin lamuran da ba'a kwadayinsu/sonsu. Allah ta'ala yana cewa: "yaku wadanda kuka yi imani, baya halatta agare ku, ku guji mata akan tilas, kuma kada ku hana su aure domin ku tafi da sashen abunda kuka basu, face idan suka zo da wata alfasha bayyananniya, kuma kuyi zamantakewa dasu da alheri, sannan idan kun qi su, akwai tsannanin kuqi wani abu alhali kuwa Allah ya sanya wani alheri mai yawa acikinsa." suratul nisa'i aya ta 19.*

*ta iya yuwuwa abunda ka qi shine alkairin, abunda ka so kuma shine sharrin ke cikinsa. Allah ta'ala yana cewa: "akwai fatan cewa kuqi wani abu alhali shine mafi alkhayri agare ku, kuma akwai fatan kuso wani abu alhali kuna shine mafi sharri agare ku, kuma Allah ne yake sani, kuma ku baku sani ba." suratul baqara aya ta 216.*

- *sanin haqiqanin fifiko da tserewa: a tsakanin mutane cikin lamuransu duka fifiko da tserewa na daga cikin sunnonin*

*Allah cikin wannan duniya wadda mutum baida ikon chanzata yayin da mutum ya san da akwai wata hikima cikin hakan wadda Allah ne ya santa. idan ya yarda kuma ya nutsu da hakan to zuciyarsa ta kubuta daga hassada da kulli akan wanda ya zarce masa. Allah ta'ala yana cewa: " **kuma Allah ya fifita sashen ku akan sashe a arziki, sannan wadanda aka fifita, basu zama masu mayar da arzikinsu akan abunda da hannayensu na dama suka mallaka ba, har su zama daidai acikinsa, shin fa da ni'imar Allah suke musu?."** suratul nahl aya ta 71.*

*kuma fadinsa Allah ta'ala: " **ka duba yadda muka fifitar da sashensu akan sashe! kuma lallai ne lahira ce mafi girman darajoji, kuma mafi girman fifitawa."** suratul isra'i aya ta 21.*

- *rashin burin abin waninka da kuma duba cikin abin hannunsu idan wannan burin manufarsa duniya ce: Allah ta'ala yana cewa: " **kace, lallai ubagijina yana shimfida arziki ga wanda yaso daga bayinsa, kuma yana quntatawa agare shi, kuma abunda kuka ciyar daga wani abu to shine zai musanya shi, kuma shine mafificin masu azurtawa."** suratul saba' aya ta 39*

*yayin da buri ya zamto na daga cikin abubuna masu sabawa wadatar zuci sai bayani yazo ga musulmai da su bar burin abinda ke ga waninsu, domin su yi rayuwa cikin kwanciyar hankali, fadin Allah ta'ala: " **kuma kada kuyi burin abunda Allah ya fifita sashenku da shi akan sashe, maza suna da rabo daga abunda suka tsirfanta, kuma mata suna da rabo daga abunda suka tsirfanta, ku roqi Allah daga falalarsa, lallai ne Allah ya kasance masani je ga dukkan komai."** suratul nisa' aya ta 32.*

*maimakon musulmi ya zama ya damu da buri da duba cikin abin waninsa, sai bayani na fuskantowa ya gabata ga musulmi da yayi duba akansa da kuma yiwa kansa hisabi da kuma barin*

abinda ke koma bayanta, manzon Allah s.a.w (saw) yana cewa: *"mutum mai jarumta shine wanda ya kaskantar da kanshi kuma yayi aiki domin abinda zai fuskanta bayan mutuwa, amman rago shine wanda yabi son zuciyarshi kuma ya zama mai burace-burace awajan Allah"*. tirmizi ne ya ruwaitoshi.

kuma yace: (hadisine mai kyau), albani kumacya raunana shi, shu'aibul arnu'ud yace: *"isnadin hadisin mai rauni ne saboda raunin abubakar dan abi maryam, amma sauran mazajen hadithin amintattatu ne.*

- *Tsawatarwa daga hassada da kishi da qulli: suma wadannan ciwuka ne masu munin gaske akan mutum wadanda suke kore masa kwanciyar hankalinshi da haifar masa da tabewa duk wanda bai yard da abinda Allah ya bashi bay a zamana yana kallan abinda mutane suke dashi to zai wayi gari yana mai*

*hassada da kuma riqo acikin ranshi, shi kuma mai hassada da mai riko suna halakar da kansu ne, Allah madaukaki yana cewa: " **kodai suna yima mutane hassada ne akan abinda Allah ya basu na falala, hakika mun baiwa iyalan annabi Ibrahim littafi tare da hikima kuma mun basu mulki mai girman gaske"**. suratun nisani aya ta 54.*

*Hakika girman kan da ake samu acikin hassada shine farkon zunubin da akayima Allah a duniya lokacin da allag ya umarci iblis da yayi sujada ga annabi adam, har malaiku sukayi sujjadar gaba ki dayansu amman shi shaidan yaki yi saboda hassada, yace: " **shin wannan daka girmamashi akaina idan ka kyaleni har wani lokaci saina halakar da zurriyyarshi sai yan kadan kawai"**. suratul israi aya ta 62.*

*Manzon Allah s.a.w yana cewa lokacin da yake yima wannan alummar waazin su guji wasu cututtukan da suke hana kwanciyar hankali yace: " **kada kuyi hassada, kada kui kiyayya,***

*kada k juya ma juna baya, kuma kada dayanku yayi cinikayya akan cinikin danuwanshi, kuma ku kasancewa dukkanku bayin Allah kuna yaanuwan juna, musulmi danuwan musulmi ne kada ya zalincesh, kada ya kunyatashi kuma kada ya wulakantashi, ita tsoron Allah a zuciya take a lokacin yana nuna kirjinshi, kuma ya isa mutum ya aikata sharri ace ya kauracewa danuwanshi musulmi, dukkan musulmi akan musulmi haram ne jininshi da dukiyarshi da mutuncinshi" . muslim ne ya ruwaitoshi.*

*Musulunci ya magance wadannan cutukan yayin da ya kwadaitar da musulmi akan son alkhairi akan danuwanshi. Alqurani ya mana nasuha akan neman alkhairi ga yanuwa: Allah madaukaki yace: " **wadanda suka zoa daga bayansu suna cewa ya ubangijinmu kayi gara ga yanuwanmu wadanda suka rigamu da imani kuma kada kasa wani qulli acikin zukaatammu akan wadanda sukai imani ya ubangijin mu kaine mai tausayi kuma mai jin kai"**. suratul hashr aya ta 10.*

*Domin ya sanya wannan burin wajen samun alkhairi ga yanuwanshi, manzon Allah s.a.w yake cewa: "wanda ya ma danuwanshi addua a bayan idonshi sai wani malaika yace amin kaima Allah ya baka irin ta". Muslim ne ya rawaito shi.*

- *barin girman kai da jiji da kai ga mutane: shi mai girman kai baya samun kwanciyar hankali saboda mutane zasu rainashi domin yadda suke ganin yana ji da kanshi, kuma yana raina hakkokinsu, meye tsammaninka ga rayuwa irin wannan, Allah madaukaki yana cewa: "**wadanda suke jayayya da ayoyin Allah ba tare da wani dalili ba da suke dashi, hakan yayi girman laifi a wajan Allah da kuma wadanda sukai imani, hakan ne Allah yake rife duk wata zuciyar mai jiji da kai kuma mai girman kai"**. suratul gafir aya ta 35.*

*Manzon Allah s.a.w yana cewa: " duk wanda akwai girman kai a tare dashi koda gwargwadon kwayar zarra ne to bazai shiga aljannah ba, sai wani mutum yace, ya manzon Allah s.a.w ai kowa zaiso ace tifafinshi mai kyau ne, haka takalminshi ma, sai annabi yace: lallai Allah mai kyau ne kuma yana son abu mai kyau, shi girman kai shine kin gaskiya, da kuma raina mutane". imam muslim ne ya ruwaitoshi.*

▪ *hani daga rowa: domin yana gusar da neman dacewa kuma yana haifar da tabewa, domin shi marowaci koda yausha baya cikin natsuwa wajen bada kariya ga dukiyarshi da kuma jin tsoron gushewarta da rashin jin dadinta kuma, Allah madaukaki yana cewa: " kada masu rowar abinda Allah ya basu suyi zaton cewa wai alkhairi ne hakan, ah ah lallai wannan sharri ne, domin zaa daura musu a wuyansu abinda suke rowarshi a ranar qiyama, duka taskokin sammai da qassai mallakin Allah ne, kuma ya kasance mai bada labara ga dukkan abinda aka aikata". suratu ali Imran aya ta 180.*

*Shi marowaci ko da yausha yana nisantar mutane ne saboda yana ganin zasu rokeshi a dukkan lamuranshi, musulunci yayi kwadaitarwa wajen ciyar da dukiya da kuma hani ga rowa, manzon Allah s.a.w yana cewa: " babu wata rana face sai Allah ya saukar da malaiku biyu, dayansu yana cewa ya Allah duk mai ciyar da dukiyarshi ka mayar mai da ninkin ba ninkin, dayan malaikan kuma yana cewa: ya Allah duk mai rowa ya haifar mai da rushewar dukiya". buhari ya ruwaitoshi.*

*Kuma hakika manzon Allah s.a.w yayi bayanin abin da zai iya samun wata alumma domin in ya zamana kowa acikinta marowaci ne, annabi yace: " kuji tsoron zalunci domin zalunci duhu ne a ranan qiyama, kuma ku ji tsoron rowa, domin shine ya halakar da wadanda suka gab ace ku, ya ja su ga zubar da jinanensu, kuma suka halarta abubuwan da suke haram ne". muslim ne ya ruwaitoshi.*

*Musulunci ya kyamaci wannan halayyar abin zargi ne acikin zuciyar duk wani musulmi, kuma siffa ce mai tawayar da imani ga wanda ya siffantu da ita,,anzan Allah madaukaki yana cewa: " qurar yaki don daukaka Kalmar Allah bata haduwa da hayakin jahannama acikin bawa har abada, haka rowa da imani basa haduwa a zuciyar bawa har abada".....sunan abu dawud da sahihul jamii 7616.*

▪ *umarni da hakuri da kuma yarda: ba tare da barin rai ba akan dukkan abinda zai shafi musulmi, kuma shi hakuri wajibi ne a cikin rayuwa, domin dukkan wani buri baya cika saida hakuri, Allah yana cewa: " yaku wadanda sukai imani kuyi hakuri, kuma ku bayarda hakuri kuma kuyi dako, sannan kuji tsoron Allah ko zaku samu babban rabo". suratu ali Imran aya ta 200.*

*Don kasancewar wannan duniyar gida ne na jarabawa da balai shiyasa hakuri ya zama wajibi acikin wannan rayuwar Kaman yadda Allah ya bayyana yana mai cewa: " kuma hakika zamu jarabceku da wani abu daga tsoro da yunwa da karancin dukiya da rayuwa da kuma yayan itatuwa, amman kai bushara ga masu hakuri". suratul baqara aya ta 155.*

*Kuma yayi kwadaitarwa ga yafiya tare da yin hakuri da kau da kai ga kuskuren mutane akan hakkin mutum ga wanda ya saba mai, domin asamu fahimtar zukata da yafiya, Allah yake cewa: "hakika ga wanda yayi hakuri kuma yayi yafiya, wannan yana daga cikin manyan alamura". suratu shura aya ta 43.*

*Hakuri ya zamana hanyace ta kowa ni musulmi da yake binta domin isa ga abubuwan da Allah ya wajabtamai, da kuma soyayyarshi ga masu hakuri, Allah madaukaki yace: "Allah yan son masu hakuri". suratu ali Imran aya ta 146.*

*Kuma Allah yayi alkawari ga masu hakuri kan cewa zai musu gafara mai yawa kuma zai yafe musu, Allah madaukaki yana*



*cewa: " lallai Allah zai baiwa masu hakuri ladansu ba tare da hisabi ba". suratuz zumar aya ta 10.*

*Manzon Allah s.a.w yana cewa: " baa taba baiwa wani dan adam kyauta ba mai girman gaske Kaman a bashi hakuri". buhari ne ya ruwaito.*

*Kuma hakika musulunci ya bayyana lallai nisantar hakuri yana haifar da kunci, kuma yana haifar da bakin ciki, shiyasa Allah yake cewa: " lallai bayan wahaka akwai jin dadi". suratul sharh aya ta 6.*

*Shi yasa wani mawaqi yake cewa:*

*"zuciyar ta shiga kunci amman lokacin da ta hakura \*\*\* sai bakin cikin yay aye bayan ana zaton bazai gushe ba*

### **HAKURI NAU'I UKU NE:**

*- NA FARKO: yin hakuri akan yima Allah biyayya, Allah madaukaki yana cewa: " amincin Allah ya tabbata a gareku bisa ga hakurin da kukayi, madalla da wannan gida na karshe". suratul raad aya ta 24.*

*- NA BIYU: hakuri akan bin shaawar zuciya da abubuwan da aka haramta, Allah madaukaki yace: " kayi hakuri akanka da kuma wadanda suke kiran ubangijinsu safe da yamma suna neman dacewarshi, kada ka kawar da ianka a kansu don kana son kawar rayuwar duniya, kuma kada kayi biyayya ga wanda muka rafkanar da zuciyarshi kuma mai bin son ranshi sai alaamarinshi ya zama mara kyau". suratul kahfi aya ta 28.*

*- NA UKU: hakuri akan abubuwan da Allah ya qaddara ma mutum, Allah madaukaki yana cewa: " babu wata musiba da zata samu wani face sai da izinin Allah, duk wanda yayi imani da Allah, to zai shiryar mai da zuciyarshi, kuma Allah masani ne akan dukkan komai". suratul tagabun aya ta 11.*

*Musulunci yayi nuni zuwa ga siffantuwa da siffar hakuri akan duk abubuwan da Allah ya qaddara ma mutum, da abubuwan da manzon Allah s.a.w yayi bayanin cewa a nisancesu domin rashin bude kofar yin asara ko nadama ga wani bawa, yace: "babu wani bawa da musiba zata sameshi yace: daga Allah muke kuma gareshi zamu koma, ya Allah ya ka jibinceni acikin wannan musibar data sameni kuma ya canzamin da mafi alkhairi face sai Allah ya jibinceshi cikin wannan musibar kuma yamai canji na alkhairi". muslim ne ya ruwaitoshi.*

- *barin yin fishi da saurin bacin rai: domin shi bacin rai yana kai mutum ga aikata mummunan abu wanda zai sashi na aikata abinda zaizo yayi nadama akanshi a cikin rayuwarshi saiya hanashi samun kwanciyar hankali sannan ya jefashi cikin kunci, Allah yana cewa akan masu wannan siffar: "kuma da wadanda suke gudun aikata manyan laifuka da alfasha, amman kuma duk sanda sukai fishi sais u yafe". suratush shura aya ta 37.*

*Duk wanda yake da halin ya rike bacin ranshi da fishinshi to zai iya rike duk wasu musibun rayuwa, manzon Allah s.a.w yana cewa: "mai karfi bashi bane mai cin galaba akan maza, amman mai karfi shine wanda yake iya rike kanshi lokacin da yayi fishi". buhari ne ya ruwatoshi.*

*Mutumun da yake iya rike kanshi ya yafi karfinta yana samun kwanciyar hankali domin kasancewarshi ya tabbatar da taimakon kanshi wanda zata kaishi ga aikata wani mummunan aikin da zaiyi nadama akanshi.*

- *kwadaitarwa akan yafiya: wannan aikine wanda ya wajaba akan rai daga wani sashinsu zuwa sashi kuma yana kawar da kulli acikin zuciyar, Allah madaukaki yana cewa: "wadanda suke ciyarwa acikin halin sauki ko cikin cuta da wahala kuma suna boye fishinsu sannan suna yafiya ga*

*mutane lallai Allah yana san masu kyautatawa". suratu ali Imran aya ta 134.*

*Sannan yayi umarni da abinda yafi wannan wato shine mayar da alkahiri akan sharri domin samun daraja mafi daukaka wajen kyautatawa, kuma rayuwaka zasu tsarkaka sai kwanciyar hankali ta shafi kowa da kowa, Allah madaukaki yana cewa: " **kyakkyawa da mummuna bazasu taba yin daidai baa, ka mayarda da alkhairi akan sharrri sai ya zamana cewa wanda akwai qiyayya a tsakaninka dashi saiya zama Kaman shine majibincinka kuma aboki na gari".** suratu fussilat aya ta 34.*

▪ *umarni da kyawawan kalamai banda zagi: manzon Allah s.a.w yana cewa: " **babu zage zage, amman abinda yafi alkhairi shine kyawawan kalamai, sai sahabbai suka ce menene kyawawan kalamai ya manzon Allah s.a.w? sai yace kalma mai dadi da danuwanku zai saurara".** buhari ne ya ruwaitoshi.*

*Hakika manzon Allah s.a.w tsira da amincin Allah su tabbata a gareshi ya zama abin koyi a garemu game da kyawawan kalamai kuma yace suna burgeshi, kuma yana kin munanan kalamai, Kaman yadda imamul buhari ya ruwaito hadisin.*

▪ *hani daga mummunan zato da bin diddigin mutum: domin duk mai munana ma mutane zato zai rayu cikin rashin natsuwa da kuma rashin tabbatuwa akan wani abu domin abinda zai dinga fuskanta daga kowa, kuma saboda bin diddiginsu da yakeyi zai wayi gari yana abin kora, Allah yana cewa: " **yaku wadanda sukai imani ku guji dayawa daga cikin zato domin wani zaton zunubi, kuma kada kubi diddigin junanku da sannan kada wani sashinku ya dinga gibar sashi, shin dayanku zai so yaci naman danuwanshimatacce, sai ku kyamaci hakan, kuma kuji tsoron Allah, lallai Allah mai yawan tuba ne kuma mai jin qai".** suratul hujuraat aya ta 12-13.*

*Manzon Allah s.a.w yana cewa: " na haneku da yin zato domin zato shine mafi karyar labari, kuma karaku dinga bin alaurar yanuwanku kuna musu bincike, sannan kada ku din diddiginsu, kuma kada ku yi qiyayya da junanku, kuma kada ku juya ma junanku baya, ku kasance bayin Allah yanuwani juna, kuma kada wani ya nemi aure akan neman auren danuwanshi, har sai ya aureta ko kuma ya janye, kuma kada wani ya hada mace da qanwar babanta ya aura, ko kuma ya hada ta da qanwar mamanta, kuma kada mace tayi azumi alhali mijinta yana nan sai da izininshi, kuma kada ta yardarm ma kowa a gidanshi saida izininshi, kuma duk abinda tayi sadaqa dashi daga cikin kayanshi yana da rabin ladan hakan, kuma kada mace ta tambayi sakin yaruwarta domin ita a aureta, domin ita ma tana da abinda aka qaddara mata". imamul baihaqy ne ya ruwaitoshi.*

- *yin dubi akan yanzun, da barin tinanin gaba sannan da manta abinda ya wuce: Allah madaukaki yana cewa: " don wata rai tace ya kaicono akan abinda nayi ma Allah duk da na kasance ne daga cikin masu izgilanshi, ko kuma rai tace da ace Allah ya shiryar dani dana kasance daga cikin masu tsoron Allah, ko kuma tace a lokacin da ta hango zaba da ina da halin komawa duniya dana kasance cikin masu kyautatawa". suratuz zumar aya ta 56-58.*

*Daya daga cikin mallaman adabi cikin magabata yana cewa: " duk abinda ya wuce to yam utu, sannan abinda akayi buri akanshi bai zoba, amman dai kana da dama cikin halinda kake", hakan ya zama ne domin tinani akan abinda ya wuce baya dawo da abinda ya wuce na tinani, sannan tinanin abin bai zoba yana hanaka yin wani abin kirki akan halinka na yanzun.*

- *kwadaitarwa akan bayarwa da kyauta: kwanciyar hankali tana cikin bayarwa ne da kamewa daga tambayan*

*mutane, kuma ka tambayi kanka akan wwani aiki da kayi na alkhairi Kaman ciyar da mai jin yunwa, ko tufatar dashi daga cikin ayyukan alkhairi “ yake wannan rai da me kike kyautatawa ?”, Allah madaukaki yana cewa: " **kada masu dukiyar cikinku da masu falala ta arziki su fasa ciyar da makusantansu ya marayu da miskinai da masu yaqi dan daukaka Kalmar Allah, su zam masu yafiya da kawar da kai, shin bakwa so ne Allah ya gafarta muku, lallai ubangiji shine mai gafara kuma mai jin kai". suratun nur aya ta 22.***

*Lallai musulunci yayi gargadi akan cewa kada a bibiyi kyauta da gori, domin hakan yana bata wannan aikin kuma yana gusar da samun kwanciyar hankali, Allah madaukakin sarki yana cewa: " **yaku wadanda sukai imani kada ku bata sadakarku da gori da kuma cutarwa Kaman wanda yake ciyar da dukiyarshi saboda mutane su gani kuma bayayin imani da Allah da ranar lahira, misalinshi Kaman dutsene akanshi akwai qura, sai ruwan sama yazo sai ya mayar dashi sili-sili, basu da iko akan duk wani abu da suka aikata, kuma Allah baya shiryar da mutane kafirai". suratul baqara aya ta 264.***

*Idan b aka da bairinda zaka ciyar ba ko zaka bayar to ka taqaitu da Magana mai dadi da sakin fuska domin yafi maka alkhairi da ciyarwa da kuma cutarwa bayan hakan, Allah madaukaki yana cewa: " **Magana mai dadi da yafiya sunfi sadakar da ake cutarwa da ita alkhairi, kuma Allah mai wadata ne kuma mai hakuri". suratul baqara aya ta 263.***

*Musulmi ya kamata ya zamana acikin duk alamuranshi mai kyauta ne, bi saga lura da abubuwan da addininshi ya umarceshi Kaman:*

❖ *nuna soyayya ga sauran mutane: shinea abinda zai kaishi ga aikata duk abinda sukeso na daga Magana ko aikata wani abu, da nisantar duk abinda zai cutar dasu daga Magana ko aiki, Allah madaukaki yana cewa: " **kuma wadanda suka***

*samu makwanci a gabaninsu suna son wadanda sukai hijira zuwa garesu kuma basa nuna wata buqata a zukatansu akan abinda uka bayar, kuma suna hana kansu koda suna da takauci ko buqata, kuma duk wanda ya watsar da rowar zuciyarshi wadannan sune masu babban rabo". suratul hashr aya ta 9.*

*Manzon Allah s.a.w yana cewa: " ya kai yazid dan asad kana san aljannah?? sai yace eh, sai annabi yace "to ka soma danuwanka abinda kake soma kanka na alkhairi". imam Ahmad ya fitar dashi.*

❖ *watsa nasiha cikin mutane: hakan ta hanyar nuna musu alkhairi a kuma tsawatar musu daga sharri domin suyi rayuwa cikin nutsuwa, Allah madaukaki yana cewa: " sannana wata alumma daga cikinsu su kasance suna umarni da kyakkywan aiki sannan suna hani daga mummuna, kuma wadannan sune masu samun babban rabo". suratul ali Imran aya ta 104.*

❖ *ciyar da dukiya da kyauta ga masu buqata: Allah madaukaki yace: " kuma wadanda sukayi hakuri akan neman yardarm ubangijinsu kuma uka tsayar da sAllah, sannan suka ciyar daga abinda muka azirtasu a sirrance da kuma bayyane kuma suna maida sharri da alkhairi wadannan sune suke da karshe mai kyau". suratul raad aya ta 22.*

❖ *ceton mutane wajen biyan buqatunsu: Allah madaukaki yana cewa: " duk wanda yayi ceto na alkhairi to yana da ladan hakan, amman duk wanda yayi ceto, ceto mummuna to shima yana da zunubi akan hakan, kuma Allah yana da iko cikin komai". suratun nisai aya ta 85.*

*Hakika manzon Allah s.a.w ya kasance idan wani ya tambayeshi ko kuma aka nemi wata buqata daga gareshi sai*

yace:” *kuyi ceto zaa baku lada akan hakan*”. imamul buhari ne ya ruwaito shi.

❖ watsa alkhairi da kyautatawa ga mutane da dukkan nauikanshi: manzon Allah s.a.w yana cewa: “*mafi soyuwar mutane ga Allah shine wanda ya fisu anfaninsu, mafi soyuwar ayyuka wajan Allah shine farin cikin da wani zai sanya a zuciyar danuwanshi musulmi, ko ka gusar mai da bakin ciki, ko kuma ka biyama wani bashinshi, ko ka gusar mai da yunwa, da na kasance cikin bukatar wani yafi alkhairi akan ace na tare a masallaci tsawon wata 1, duk wanda ya rike fishinshi, Allah zai rufamai asiri, duk wanda ya rike bakin cikinshi alhali yana da halin ramawa amman bai ram aba, face sai Allah ya cika mai zuciya da yarda a ranan qiyama, duk wanda kuma ya biyawa danuwanshi bukata to Allah zai tabbatar dashi a ranan da kafafywa zasu zame, amman mummunan hali yana bata aiki ne, Kaman yadda kunu yake lalata zuma*”. imam dabarani ne ya ruwaitoshi, sannan albani ya ingantashi.

Kuma shi yana hanyar neman alkhairi ne ga waninshi, sannan da aiki tukuru wajen bibiyar koyarwar musulunci domin ya smai kwanciyar hankali, wadda kuma yake jinta zata nisantar dashi daga kafirci wanda zai kai mutum zuwa ga wuta, daya daga cikin sahabbai yake fadama RUSTUM sarkin qasar roomawa lokacin da ya tambayeshi game da dalilin zuwansu garnish, sai yace “*mun zo ne domin mu fitar da bayin Allah daga bautar wasu bayin, zuwa ga bautar ubangiji duk wani bawa, sannan daga kuncin duniya zuwa ga yalwar lahira, daga zalincin wasu addinai zuwa ga adalcin musulunci*”.

Manzon Allah s.a.w kuma yana cewa: “*mumini mai qarfi yafi alkhairi kuma yafi soyuwa ga Allah akan mumini mai rauni, amman dukkansu sunada alkhairi ka kwadaita da abinda zai taimake ka kuma ka nemi taimakon Allah sannan kada ka gaza, idan wani ya sameka kada kace dana aikata kaza da kaza*”.

*amman dai kace, Allah ya qaddara abu sannan abinda yaso yake aikatawa, domin Kalmar "inama" tana bude aikin shaidan ne". imaam muslim ne ya ruwaitoshi.*

### **RUKUNI NA HUDU: IMANI DA MANZANNIN ALLAH:**

*Sune abubuwan koyin da ake kallonsu domin bazai yuwu mutum yasan Allah ba saita hanyarsu kuma da itace mutum zai samu cikakken kanciyar hankali, imam ibn qayyim yana cewa acikin littafinshi zadul maad a juzi na farko shafi na 7: " amman maganin zukata shine mika wuya ga manzonnin da Allah ya aikosu, doin babu wata hanyar sanin Allah face hanyar da suka koyar da kuma sukai nuni da ita, domin gyaruwar zukata shine susan ubangijinsu hakikanin sani, da siffofinshi da ayyukanshi da kuma hukuncinshi, kuma ta zamana tana aiki ne kan tasirantuwa dashi, kuma tana nisantar da abubuwan da ya hana da kuma wadanda suke sabamai, kuma bata da lafiya ko kwanciyar hankali kuma babu hanyar samun hakan saita hanyar manzonnin, amman tinanin da wasu sukeyi na samun kwanciyar hankali bata wannan hanyar ba lallai kuskure ne ga wanda yayi zaton hakan, wannan dai rayuwar dabbobi ne da bin son rai, da kuma karfinta da saukinta, da kuma rayuwar zuciyarshi duk wanda bai san banbancin wannan da wancan ba ko kawai ya kuka da kanshi kuma shi yana cikin matattu domin baida haske dan yana cikin duhu".*

### **RUKUNI NA BIYAR: IMANI DA RANAR LAHIRA**

*Duk lokacin da mutum yayi imani da ranan lahira da hisabi da sakamako to zuciyarshi zata samu nutsuwa kuma ruhinsai zai natsu, kuma ya samu yaqinin cewa duk abinda ya dauka anan duniyar saiya dawo dashi ranan qiyama, kuma sannan duk*



wanda ya zalinci wani zaa ciro daga ladanshi a hada ma wancan,, amman bada wani abu bane zaa biyasu dashi face da ayyukanshi kyawawa da munana, manzon Allah s.a.w yana cewa *sahabbanshi: " shin kunsan wanene matsiyaci? sai suka ce: matsiyaci shine wanda baida dirhami ko dinari, sai annabi yace: matsiyacin alummata shine wanda zaizo ranan qiyama da sAllah, ko zakkah, da azumi, sannan yazo ya zagi wancan, ya ma wancan qazafi, sannan ya zubar da jinin wancan, sannan ya duki wannan, sai a basu a ayyukanshi na alkhairi, wancan kuma ayyukanshi na alkhairi, idan ayyukanshi na kirki suka kare kafin a gama biyansu hakkinsu, sai a debo laifukansu a zubamai har a karshe a wurgashi a wuta"*<sup>2</sup>.

*Kasan adalcin Allah madaukakin sarki bawai akan mutane bane kawai. Akan dukkan halittun Allah ne, manzon Allah s.a.w yake cewa: " hakika za'a mayarma kowa da hakkinshi har sai an mayarma da akuya hakkinta wadda bata da qaho akan akuya mai qaho wadda ta tunkuyi wata". ibn hibban ne ya ruwaitoshi.*

*Duka sanda mutum yayi imani da ranan lahira zai san lallai duk abinda ya wuce ni anan duniya na lafiya ko dukiya lallai zai samu abinda ya fishi a aljannah, Allah madaukaki yana cewa: " wata rai bazata san abindq aka boye musu ban a daga abubuwan jin dadi, wannan sakamako neb na abubuwan da suke aikatawa". suratus sajadah aya ta 17.*

*Manzon Allah s.a.w yana cewa: " an tanadar ma baayin Allah salihai acikin aljannah abinda wata ido bata taba gani ba, kuma da abinda kunne bait aba jiba, haka kuma tinanin hakan bai taba zuwa ma wani ba a tinaninshi ku karanta wannan ayar idan kunso: wata rai bata san me aka boye musu ban a daga niimomi sakamakan aikin da sukayi". buhari ne ya ruwaitoshi.*

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<sup>2</sup> imam muslim ya ruwaito

*Kuma domin musulmi ya samu saukin duk abubuwan da zasu sameshi a wannan duniyar da wahalhalu, manzon Allah s.a.w ya bayyana mana cewa duka wannan zaa mantashi acikin aljannah, sannan yace: " za'a zo da ni'imomin yan wuta na duniya aranan qiyama sai a jefasu a wuta jefawa, sai ace: ya kai dan adama shin ka taba ganin wani alkhairi daya faru dakai a baya? sai yace ; ah ah wallahi ya ubangijin mu, sai azo da wani dan aljannah wanda yafi kowa shan wahala a aduniya sai a jefa aikinshi cikin aljannah, sai ace mai: ya kai dan adam shin ka taba ganin wani tsanani daya faru dakai sanda kake duniya ?? sai yace: ah ah wAllahy ba wata wahala data faruwa dani a rayuwata". muslim ne ya ruwaitoshi.*

*Duk sanda musulmi yasan wannan to duniya zata zomai da saukin gaske kuma zai kawai da kanshi daga ita domin bazai cutar da kowa ba, ko yacinye musu hakkinsu saidai zai bar duk abinda ya sashi a rudani ko fadawa cikin kuskure, kumaa wannan imanin nashi zai kasancewa mai kariya wajen ci gaban rayuwarshi a wannan ranar domin bai zalinci kowa ba.*

### ***RUKUNI NA SHIDA: IMANI DA HUKUNCIN ALLAH DA QADDARARSHI ALKHAIRINTA DA SHARRINTA:***

*shine sanin cewa duk abinda ya samu mutum to bai zama mai kubucemai ba, haka wanda ya kubucemai bai zama mai samunshi ba, duk wanda yayi imani da Allah dole kuma yayi imani da qaddararshi kuma ya yarda da abinda Allah ya bashi., Allah madaukaki yana cewa: " **duk wani abun musiba daya sameku acikin duniya ko akan kanku face sai yana cikin wani littafi,kafin mu barrantar daku daga gareshi, lallai hakan mai sauki ne a wajan Allah(22) domin kada kuyi bakin cikin abinda ya sameku a baya, kuma kuki farin cikin da abinda ya baku, kuma lallai ubangiji baya son mai girman kai mai alfahari(23)". suratul hadid aya ta 22-23.***

*Manzon Allah s.a.w yana cewa: " ka kiyaye Allah zai kiyayeka ka kiyaye Allah zaka sameshi a sanda kake buqatanshi, ka san Allah acikin jin dadi zai tina dakai a cikin bakin cikinka, idan zakai tambaya ka tambayi Allah, sannan in zaka nemi taimako ka nemi na Allah, damutaen zasu taru domin su taimakeka akan abinda Allah bai yard aba bazasu iya ba, haka da zasu taru don su cutar dakai akan taimakon da Allah yam aka bazasu iyaba, idan kana da ikon yin aiki da hakuri akan yaqini to kayi, idan kuma bazaka iya ba to kayi bakuri domin acikin hakurin akwai alkhairi, kuma ka sani lallai taimako da cin nasara yana cikin yin hakuri, kuma ka sani lallai bayan bakin ciki akwai farin ciki, kuma bayan wuya akwai jin dadi". imam tirmizi ne ya ruwaitoshi kuma yace; hadisi ne hasan sahih, amman lafazin na hakim ne.*

*Imani da qaddarar ubangiji da hukuncinshi yana gadar ma da mutum dalilan yarda akan duk wani abu da zai kawo sauki na rai, da nutsuwar domin isa ga farin ciki da banda bakin ciki, manzon Allah s.a.w yana cewa: "mumini mai karfi yafi alkhairi akan mumini mau rauni, amman dukkansu sunada alkhairi, k adage wajen neman abinda zai amfaneka a wajan Allah, sannan in wani ya sameka kada kace dana aikata kaza da kaza, amman kace lallai abinda Allah ya dqaddara shine zai faru kuma abinda yaso shine ke aukuwa, domin fadin dama tana bude kofar shaidan ne". muslim ne ya ruwaitoshi.*

*Maan akada kayi bakin cikin a inda ya kubce maka, kullun dai ka dinga duba gaba ne karka kalli bayanka, da zaka lura dakai zaka ga cututtukan da suke yaduwa acikin mutane a wannan zamanin zaka samu mafi yawansu sunada alaqa ne da bakin cikin da suke shiga ta dalilin abubuwanda suke sawa acikin zukatansu ta dalilin samun wani abu, shi imani na gaskiya akan abubuwan da Allah ya qaddara ma mutum yana tafiyar da duk wani bakin ciki da damuwa da kuncin da mtum zai shiga da izinin Allah, kuma hakanz ai sanya mutum koda*

*yaushe ya dinga tina gaba da yin aikin domin samun nasara cikinsa, tare da manta abubuwan da suke wuce.*

*Idan mukai dubiya zuwaga halin da muke ciki yanzun na rayuwa zamu ga cewa a lallai duk kuncin da musulunci yayi maganinsu suna zama kodai:*

***1- tsoro akan arziki:*** *shine abinda rayuwar mutum take dauke dashi na dole wanda in babu shi mutum mutuwa zaiyi Kaman abinci ko abin sha, Allah madaukaki yana cewa: " acikin sama akwai arzikinku da kuma abinda aka muku alkawarinshi (22)". suratuz zariyat aya ta 22, Allah yayi gaskiya domin a sama ne akwai aezikin mutane, domin ruwan da akeyi shine ke haifar da tsirrai da suke fitowa domin abincin mutane, kuma a cikin saman ne akwai abinda aka musu alkawari na rayuwar har abada acikin aljannah ko wuta, Allah madaukakin sarki shine wanda arzikinshi ya yalwatar da dukkan halittunshi wanda acikinsu ne akwai mutum, Allah ya e: " babu wata dabba acikin duniyar nan face ahannun Allah ne arzikinta yake kuma lallai yasan inda take tabbatuwa da inda take zuwa, kuma wannan duk yana cikin littafi mabayyani (6)"<sup>3</sup>.*

*Duk yanda wani abin halitta yakai ga rauni to arzikinshi yana nan wajan Allah wanda ya bashi, Allah yana cewa: " da yawa cikin dabbobin da basa iya daukan arzikinsu, Allah ne ke azurtasu da ku gaba daya, kuma shine mai ji kuma mai ilimi". suratul ankabut aya ta 60.*

*Saidai shi Allah yana taimakon wanda ya kokartwa jana neman arzikinsa, Allah yana cewa lokacin da yake Magana da nana Maryam lokacin da takecikin yanayi na rauni da neman taimakon haihuwa: " ki girgiza itacen dabinson, dabino danye zasu fado miki domin ciki". suratu Maryam aya ta 25.*

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<sup>3</sup> suratu hudu aya ta 6.

Allah bai aiko mata arzikinta ba, saidai ya umarceta data nemeshi da kanta kuma ta dauka, amman ya nemata data nemi sababin arzikin ta hanyar girgiza icen dabinon domin su fado a gareta, harda tsintsaye d dabbobi basu tabbata acikin gidajensu ba, suna fita waje domin samin arzikinsu koda yausha saboda rayuwa, manzon Allah s.a.w yana cewa: " *da kuna tawakkali ga Allah da ya azirtaku Kaman yadda yake azurta tsintsaye suna fita da safe basuci komai ba, amman su dawo da yamma a koshe*". ibn majah ne ya ruwaitoshi.

Manzon Allah s.a.w ya bayyana mana lallai suna fita ne su tsintsayen da safe domin neman arzikinsu, alokacin suna jin yunwa, amman zuwa yamma sais u dawo zuwa ga shekarsu suna kosassu da arzikin Allah.

Amman maganar ba maganar tawakkali bace kawai Kaman yadda wasu zasu san hakikanin imani, face dai neman wannan arzikin da samun sababin da kwadaitarwa wajen nema, musulunci bai kira mutane da su zauna ba tare da namn nasu ba suce suna tawakkali ga Allah, manzon Allah s.a.w yana cewa: " *ace dayanku ya dauki igiyarshi sannan ya tattara itatuwa abayanshi ya dauresu yaje ya siyar har Allah ya rufamai asiri yafi mai alkhairi akan ya dinga tambayan mutane ko sun bashi ko sun hanashi*". buhari ya ruwaitoshi.

Babu makawan lallai acikin dukkan alamjura akwai riko da sabubba da kuma tawakkali akan Allah, domin da ace kawai tawakkali ne akan Allah ba tare da aikata sababi ba, da manzon Allah s.a.w bai cema wannan mutumin daya tambayeshi ba: " *na saki raquma ta sannan nayi tawakkali ?? sai annabi yace: ka daureta dai sannan kayi tawakkali*". sahih ibn hibban.

Lallai ya kamata mutum ya nemi nashi, kuma yayi kokarin neman, sannan zai samu abinda Allah ya qaddara mai, kuma hakan zai nuna maka lallai duk wani arzki baa saminshi da

qarfi ko ilimi, domin zaka samu mutum yana da shaidah madaukakiya ta ilimi da ikon akan aiki da kuma kwarewa ta aiki.

Lallai azurta dukkan bayi a hannun Allah yake, ba a hannun wani yake ba, saboda haka karb kaji tsoron neman arzikinka a wajanshi, Allah madaukaki yana cewa: "**kace musu da ace kune kuke da taskokin ubangiji na da kun kame saboda tsoron ciyarwa, lallai mutum ya kasance mai yawan shiga qunci**". suratul israi aya ta 100.

**2- tsoron abubuwan cutarwa:** Kaman cututtuka da musibu ..., duk wani mutumi yana tsoron ciwuka da musibu da sune mutum ya kai gab akin ciki da damuwa, kuma hakan baya canza komai cikin almauranshi amman dai zai iya karama alamarin muni da ciwo, Allah madaukaki yana cewa: "**idan Allah ya sanya maka wata cuta babu mai cire maka ita saishi, kuma idan ya soka da alkhairi ba wanda ya isa ya mayar maka da falalarshi, yana bayarda hakan ga wanda yaso acikin bayinshi, kuma shine mai gafara mai jin kai**". suratu yunus 107.

Manzon Allah s.a.w yana cewa: "**abin mamaki ga alamrin mumini, shi duka lamuranshi alkhairi ne a gareshi, idan abin farin ciki ya sameshi sai yayi godiya sai hakan ya zama alkhairi a gareshi, idan kuma musiba ta sameshi sai yayi hakuri nan ma ya zama alkhairi a gareshi**". muslim ne ya ruwaitoshi.

Hakika manzon Allah s.a.w ya wayar mana da kai mu musulmai akan yaya zamu yi, da kuma yanda zamu magancesu a bayyane, manzon Allah s.a.w yana cewa: ga yarshi lokacin da ta aikomai wani ya fadamai cewa lallai yaronta zai rasu, sai yace ma dan aiken: "**ka koma ka fadamata cewa lallai abinda Allah ya bayar dama nashi ne, kuma abinda Allah ya kwace**

*dama shima nashine, kuma komai a wajanshi yana da iyakacin lokacinshi, saboda haka tayi hakuri kuma ta tina Allah, said an aiken ya koma wajen wadda ta aikoshi ya fada mata, sai yace ma annabi, sai yace ma annabi: lallai tayi rantsuwar kaje gareta, sai manzon Allah s.a.w ya tashi dashi da saad bn ubada da muaza dan jabal, nima saina tafi tare dasu, sai aka miko ma manzon Allah s.a.w yaron, alokacin ranshi tana qaqarin fita, Kaman zata fita, sai idanuwan annabi suka cika da hawaye, sai saad yace ma annabi menene wannan ya manzon Allah s.a.w ?? sai annabi yace " wannan rahama ce da Allah ke sanyata a zukatan bayinshi kuma Allah yana jin tausayin bayinshi masu tausayin junansu suma". imam muslim ne ya ruwaitoshi.*

*Hakuri abin nema ne bayan cika sabubban neman wani abu, duk wanda yayi rashin lafiya to ya tashi ya nemi magani daga inda ake nema, manzon Allah s.a.w yana cewa: " ku nemi magani domin Allah bait aba saukar da wani cut aba face saiya saukar da maganinta, sai abu biyu kawai, mutuwa ko tsufa". ibn hibban ne ya ruwaitoshi.*

*Duk wani ciwo acikin wannan duniyar to yana da magani Kaman yadda annabi ya bayyana hakan, inda yace: " Allah bai taba saukar da wani ciwo ba face saiya saukar da maganinshi, ko da mutane sun san maganin ko basu sani ba". ibn hibban ne ya ruwaitoshi.*

**3- tsoron mutuwa:** *lallai ita tabbas ce Kaman yadda muke da tabbacin cewa bayan dare akwai rana kuma bayan rana akwai dare, Allah madaukaki yana cewa: " duk wani akan duniya saiya qare, amman ubangijinka madaukaki mai buwaya shi kadai ne zai rage". suratur rahman aya ta 27.*

*Babu gurin gudu ko mabuya daga hakan, Allah madaukaki yana cewa: kace musu lallai mutuwar da kuke gudun mawa wataran saita riskeku, sannan zaa mayar daku zuwa ga*

*masanin gaibu da shaidah kuma zai baku labarin abinda kuke aikatawa.*

*Baya halatta gareka ka ki yarda da hakan, shine abinda yake bayan mutuwa bawai mutuwar ita kanta ba, domin yin tinani akan asalin mutuwa tinanine da baida amfani kuma babu natija acikin hakan wadda zaa ce ana so, da kuma wani cikas da zaa iya samu ko aninda zai jawo bakin ciki ko damuwa wanda zai gusar da farin ciki, kuma shi lokaci ne da wani ajali sannane wanda aka sanya ma lokaci, Allah madaukaki yana cewa: **"ko wace alummah tana da iya lokacinta, idan wannan lokacin yaz babu ragi kuma babu qari"**. suratul aaraf aya ta 34.*

*Lallai acikin abubuwan da suke haifar da imani da mutuwa akan musulmi shine imani da rana qiyama da hisabi da tashin kabari da shiga aljannah ko shiga wuta, duk wanda yayi imani da wannan zai samu nutsuwa ko tabewa, duk wanda yayi imani da wannan zai samu nutsuwa da kuma shirin aikin alkhairi wanda zaisa ya shiryu kuma ya shiryar da mutanan da yake rayuwa dasu, kuma ya aikata alkhairi ga kanshi da waninshi, kuma bazai yi nadaman abinda ya wuce arayuwarsh ba, ko kuma aka zalinceshi ko rusa mai hakkinshi, har yayi hakuri zuwa ranan hisabinshi.*

*Bayan bijiro da wadannan abubuwan da zaka tambayeni shin na yarda da musulunci? da zan baka ansa kai tsaye ba tare da shakku ba cewa: "eh" shin kasan me yasa? domin ni na samu ansar duk wata tambaya wadda zata zo a tinanin mutum, kuma ban taba samun wani abunda ya ci karo da hankali ba ko maganar gaskiya, Kaman yadda na samu nutsuwa da tabbatuwar rai akan wanda ya aikata wani aiki na imani da Allah, kuma ya aikata abubuwan da aka umarceshi kuma ya nisanci abubuwan da aka hanesu, da kuma hada kan alummah da kiyaye hakkokin mutane da hakkokin wasu da kira zuwa ga*



*halayen kirki da kyawawansu, da kuma watsar da halaye munana, musulunci da wannan ne ya kiyaye hakkin kowa da hakkin kanshi domin samar da nutrsuwar zuciya wadda ko wani mutumi yak e nemanta a wannan duniyar, kuma yake kokarin saminta ta yadda zai iya duk wani kokari domin hakan, ka tambayi kanka shin duk abubuwan da kasa a gabanka sun tabbatu kuwa? idan duk wadannan abubuwan basu tabbatu ba to wannan dalili ne da yake nuna c ewa lallai wannan abun bat ace, idan kuma wasu daga cikinsu sun tabbata ko a bu ne mai rauni, tinda ya zama mai rauni to dole a nemi dalilin da zai cikashi, domin kowa cikin mu yana neman abinda yafi ne.*

## ***SHIN KASAN MENENE ADDINI CIKAKKE?***

*Lallai shine addinin musulunci, kuma shine wanda ya shinfida maka hannunshi zuwa ga samun duk abinda kake so, zaka iya cewa lallai ni mutum ne mai son kira zuwa ga addininshi, kuma kana da haqqin ka fadi abinda kake so, amman da zance maka lallai bani kadai bane mai irin fadin hakan, amman wasu daga cikin masu tinani sun fadi hakan, da wadanda ba musulmai ba, wadanda suke dubi akan alamura da idon basira, kuma suke hukunci kana bubuwa da abinda suke gani Kaman **MARK JACK**, da kuma (**J.S.RESTLER**)<sup>4</sup> lokacin da yake fadi acikin littafinshi ci gaban larabci: "...lallai sunan musulunci zaa iya daukansi akan maanoni guda uku: maana ta farko itace addini, maana ta biyu kuma wato daula, maana ta uku kuma ci gaba, atakaice dai ci gaba kawai".*

*Kuma an samu wanda yake cewa lallai musulunci shine cikakken addini, kuma masu iya Magana sunce: " gaskiya itace abinda makiya suka yarda dashi suka bada shaidah akanshi", **MARGOLIOUTH** wanda shine yasan addini kuma yayi qiyayya dashi amman girman qurani ya sashi dolenshi ya fadi gaskiya da hakika: lallai abinda Kalmar masu bincike ta tabbata akanshi shine lallai qurani shine littafin da ya cika duk cikin littafan da aka saukar na addini a duniya, duk da cewa qurani shine littafin da ya sauka karshe, amman duk yaf I suaran littafan tasiri akan mutum, kuma shine littafin da ya smaar da wasu fikirori sababbi, kuma ya kawo qaidoji na halayya masu kyau"<sup>5</sup>.*

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<sup>4</sup> Me bincike na wannan zamani dan faransa, malami a kwalejin musulunci a kasar bayaris/ daga cikin littafin sun fadi game da musulunci/ dakta Imadun din Khalil

<sup>5</sup> Rew.G. Margoliouth: in Introduction to the Koran. By Rev.J.M. Rodwll. London 1918

*To in hakane me yasa baa fadin gaskiya, kuma me yasa baa bin hakan? ko dan yana kira ga tauhidin Allah? ko kuma yana kira ne mutane su bautama Allah su bar bautar mutane? ko kuma saboda yana kira ga halaye na gari? ko kuma saboda yana kra ga adalci da rashin zalinci? ko kuma saboda yana sanya mutane dukansu su zama daya agaban Allah? kuma yana bada kariya ga hakkokin mutane duk da cewa akwai banabncin aqidunsu da kuma kuma launikansu da jinsinsu .. ?*

*Wannan maganar tana da tasiri wajen canza ma mutum abinda ke cikin ranshi, acikin qarnoni goma sha hudu acikin zamanin da ya gabata, kafin zuwan musulunci zuwa wannan ranar da muke ciki shine kari, kuma duk wanda ya karantashi zaiyi tinani wanda yake yasha banban da son zuciya da kuma son kai na addini wanda ya yarda dashi, koda kuwa wani abu bai shigeshi na kiyayya ba, duk da yawan cikas da ake iya samu akan mabiyar wannan addinin ko ta bangaren tattalin arziki ko siyasa ko shugabanci ko tsaro,- ka duba halinda muke ciki a yanzun zaka ga haka- domin suna riko dashi da koyarwarshi in kana san misali ka dub aka dauki misali qungiyar **SOFETI** wadda ta gabata, sunyi aiki sosai akan musulmai kusan shekara 70, sun rushe masallatan musulmai, kuma sun hanasu yin abubuwan addininsu, bayan faduwar wannan qungiyar ne aka samu wasu dauloli da dama daga cikin qungiyar sun musulunta da yawa bawai mutum day ba, wanda wannan yana nuna cewa lallai hasken musulunci da balbalinshi har yanzun yana ci da wuta a zahiri domin ana rurata, me wannan yake nifi ne ?? shin wannan baya nuna samun nutsuwar akan cewa lallai wannan addinin shine mai inganci wanda acikinshi ne mutane zasu samu kwanciyar hankalinsu kuma su sanya farin ciki cikin zukatansu!!*

*Lallai mutum mai adalci kuma mai bincike akan hakikanin gaskiya a bayyane, lokacin daya ke karanta musulunci baya samun wani abu acikin abubuwan da musulunci ke koyarwa sai*

abubuwa na falala da halaye na garu da kuma hani daga mumuna, kuma lallai dayawa cikin wadanda ba musulmai ba, basa samun abin da zai kasha msu kishin ruwansu cikin abubuwan da suka yarda dasu akan sune addinin gaskiya, kuma basa samun abinda zai kawo musu kwanciyar hankali, sun gwada komai basu samu hakan baa i musulunci kawai, da sun gwadashi da sun samu abinda suke so, da abinda zai samar musu da nutsuwa, duk da cewa abin yanada alaqa ne da makomarsu ko ya kamata su samar da wasu abubuwan tabbatar da samun abubuwan da zasu iya mus[u tasiri wajen tabbatar da niyyarsu, wannan baya daukan kuskure, domin kodai ya kaika ga samun dacewar Allah ko kuma ya kaika ga shiga wuta,, ka tambayi kanka watarana me yasa musulunci kawai ake ma kiyayya, me yasa musulunci kawai ake yaqa a duniya, banda sauran addinai, kuma tinda dadewa an ce: "mutum yana qiyayya da abinda bai sani ba, kada ka zama jahili dole kayi ilimi domin kada asamu jahilai acikin mu masu yawa", lallai wannan ne farko, ka sama kanka ansan gaskiya da kuma saurarwa ma abokin tattaunawarka, kuma saurarenka ya zama na don ansan gaskiya ne, kuma ka yawaita rokon Allah ya shiryar dakai hanya madaidaiciya wand zata kaika ga addinin gaskiya wanda da shine zaka samu kwanciyar hankali na gaskiya, duk lokacin da Allah ya sanko da gaskiya, domin sanin gaskiyar to bazai taba kunyatar da kai ba, domin shine yace: " **lallai kuma ubangijinku yana cewa ku roke ni zan ansa muku, lallai kuma masu girman kai game da yin bauta a gareni zasu shiga wutar jahannama suna wulakantattu(60)".** suratul gafir.

Me yasa da yawa cikin wadanda ba musulmai ba cikin mallamai, ko masu karatun adabi, ko kuma masu fikirorin zamani da sun karanta musulunci suke musulunta?

Zan fada maka dalilin, domin su sun san girman musulunci cikin abubuwan da suka karanta dan kansu, kuma ba suna

*hukuntashi bane da hukuncin wadanda suka gabcesu, sun karanta kuma sunga bacewar da sukayi da kuma abinda suka samu na kwanciyar hankali, mislainsu akwai LIUOBOLD FAYS, IETAN DIENER, ALLORD HEADILY, REINEA JIENU, DR. JEARNIEY da wasunsu masu yawa.*

*Daga cikin irin wadannan masu fikirorin duk wanda ya karanta musulunci amman suka ki musulunci, maana sun ci gaba da addininsu ne wannan bai hanasu ansan gaskiya ba ko su santa, ko kuma su tabbatar da kyawun musulunci, misalign wadannan akwai DR. LORAFESHINER FAGLEERIE, da DR. ZAGRIED HONKER da kuma mallamin adabi JOTER GREEK da THOMAS KARLEEL da BODILY da TOLOSTOWI da LAMZITIN MAWAKIN FARANSA da BARNARD SHOO wanda yace:” lallai manzon Allah s.a.w annabi Muhammad dole ne akirashi mai ceton mutane, lallai ni na sani da ansamu wani mutumi irinshi wajen hukunci akan irin wannan yanayi na zamanin yanzun da ya samu nasara wajen shawo kan duk matsalolin rayuwarshi ta wata hanya da zata kawo kwanciyar hankali da kuma samu nutsuwa”, da wasunsu da yawa.*

*Lallai yadda abin yake hakane domin shiriya a hannun Allah take, Allah madaukaki yana cewa: " **lallai kai**, [manzon Allah s.a.w] **baka iya shiryar da wanda kake so amman Allah yana shiryar da wanda yaso, kuma shine mafi sani akan masu shiriya"**. suratul qasas aya ta 56.*

*Kuma wannan ayar bata kasance uzuri ba idan aka ce lallai qaddara ta riga akan mutum cewa bazaiyi imani ba, dole ne a gareshi ya nemi hanyar da zaiyi aikin kwarai, sayyidnah aliyyu bn abu dalib Allah ya yarda dashi: mun kasance a wata sallar janaiza a baqia, sai manzon Allah s.a.w yazo mana, saiya zauna muma sai muka zauna a gefenshi a tare dashi akwai wani abin kishingida, saiya girgiza kanshi, sannan ya tokare kanshi da wannan sandar, sai yace: “**babu wani mutumi***

*acikinku, sannan babu wata rai mai ninfashi face sai an qaddara mata mazauninta a wuta da aljannah, ko kuma an rubuta mata yar wuta ce ita ko yar aljannah”, sannan yace: sai wani mutumi yace ya manzon Allah s.a.w :shin bazamu zauna ba hakanan mu daina aiki ?? sai annabi yace: “ duk wanda yake cikin aikin yan aljannah to zai kasance akan wannan aikin ne, wanda kuma yake aikin yan wuta shima haka zai dawwama akanshi” sai annabi ya sake cewa: “ lallai kuyi aiki, domin duk mai aikin aljannah to zai ci gaba akan hakan, suma haka yan wuta zasu ci gaba da wannan aikin” sannan annabi ya karanta: **"duk wanda yayi kyauta kuma yaji tsoron Allah, kuma yayi gasgata lahira, hakika zamu bashi daman samun saukin komai, amman wanda yayi rowa kuma yana da wadata, sannan ya qaryata lahira, zamu kuntata mai duk wani qunci"** [suratul lail aya ta 6].....muslim ne ya ruwitoshi.*

*Da yawa daga cikin masu yima musulunci zagon kasa wadanda suka karanci musulunci da niyyar su yaqeshi dakuma kawo karshenshi, sun kasa kau da kansu akan kyauwunshi da tsaftarshi da hankaltarwarshi da maganarshi da asalin halittarshi face sai sun rungumeshi, (D.POTTER)<sup>6</sup> tana cewa:” musulunci shine tsarin Allah, muna samun hakan a bayyane cikin rayuwarmu a gefen mu, da umarnin Allah shimkadai ne duwatsu suke gudana, da rafuka da taurari wadanda ake shiryuwa dasu a hanyoyi, kuma su suna bin umarnin Allah ne wanda ya haliccesu Kaman yadda wasu mutane suke bin umarnin wasu, - Allah shine mai babban mislai madaukaki – su basa magaan kuma basa cewa komai sai abinda mai rubutu yace, haka ne kuma duk wata kwayar zarra ta wannan duniyar – har abubuwan da basa motsi- suma musulmai ne, amman shi*

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<sup>6</sup> An haifeshi a shekara ta 1954, cikin garin tarafiriz a America, ya gama karatu a bangaren jami'a na garin shi, daga cikin littafin sunce game da musulunci/ dakta imadud den khalil

*mutum an cireshi acikin wannan qaidar, shi Allah ya bashi damar yayi zabi kodai yabi umarnin Allah, ko kuma yabi son zuciyarshi yabi addinin ya ranshi ke so, wannan kuma ba itace hanyar kwarai ba acikin dukkan halaye, lallai mutane a garin turai da America suna shiga musulunci da adadi mai yawan gaske domin su suna neman saukin rayuwa ne ta zuciya da kwanciyar hankalin ruhinsu, lallai wani adadi daga cikin masu yima musulunci zagon qasa da masu bushara cikin kiristoci wadanda suka dakko wata tafiyar kawar da musulunci da kawo karshenshi da bayyanar da aibobinshi wadanda suke zatonsu, suma sun wayi gari acikin musulunci, hakan bai kasance ba sai saboda cewa lallai ita gaskiya a bayyane take, babu wata hanyar yin inkarinta” karshen kenan.*

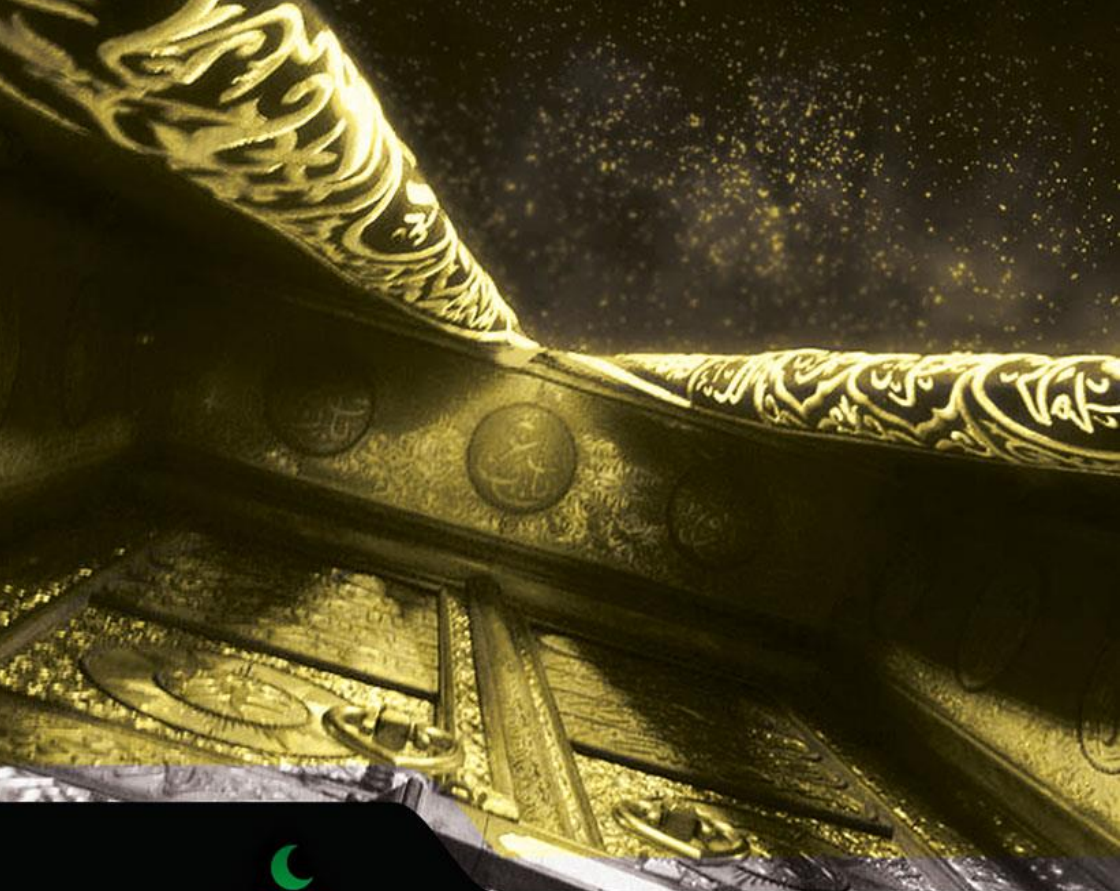
*Lallai dukkan sauran addinaiwadanda ba musulunci ba – Kaman yahudanci da kiristanci kafin a zamanin da, acikinsu akwai abu uwa da dama wadanda suke saba ma hankali kuma asalin halittar mutum bata yarda da hakan, kuma ko wani mutum baya yarda da hakan, yaya kake ganin wayayye to da kuma me hankali, lallai littafin attaura annabinta shine annabi musa, itace mafi dadewar addinai, sannan bayanta aka samu kiristanci, ita kuma anabinta shine annabi isa, shi annabi isa yazo ne ya cike addinin annabi musa, annabi Muhammad kuma ya zuo ne domin ya zama cikamakon annabwa dukkansu, ahakan ne musulunci ya zama shine a saman dukkan addinai, kuma shine cikonsu wanda ya wajaba akan mutum ya karbeshi kuma ya ansheshi.*

## **SHUBUHOHI AKAN MUSULUNCI:**

*Kada kace mun “ da ace musulunci gaskiyane da musulmai sunyi riko dashi da kansu, zaka iya fadin wannan maganar ta zama sakamako ne na wani gwaji mummuna da kayi akan mutum biyu ko uku ko ace dubu ma, amman ita wannan gwajin da kayi bata gwada maka dukkan sauran milliyoyin mutanen duniya ban a musulmai? kayi ma musulunci hukunci ne saboda kayima wasu yan tsirarun mutane jarabawa, musulunci tsari ne ko wani tsari kuma yanada masu yinshi, akwai kuma wanda baya yinshi saboda yana ganin sabanin hakan, danjojin kan hanya da aka sanya acikin gari an sanyasu ne saboda samun tsari na tafiyar da motoci da bada kariya ga rayuka, da ace mutum biyu ko uku zasu tsallakesu shin zamuyi hukunci akan dukkan mutanan garin cewa basa bin doka, ko kuma wannan tsarin bai dace ba? Kaman yadda mai sabama doka zai iya tsallake ma hukunci a karon farko, da ta biyu, da ta uku, amman watarana zai iay haifar da hatsari ta yadda zaa iya rasa rai, ko kuma wasu raunika ta yanda da sunbi doka da hakan bai faru ba!! shima musulunci hakane, akwai mai bin dokokinshi akwai kuma musulmin a bayabinsu, wanda inya tsira wajen samun uquba a duniya, bazai tsira ba a lahira, hakan kuma yana faruwa akan dukkan addinai bawai sai musulunci ba kawai, Kaman misalin yahudanci shin ko wani bayahude ne yake bin dukkan addinin ko akwai wadanda basa bi, itama kiristancin shin ko wani kirista ne ke bin kiristanci ko akwai wanda basa bi, to ko wace qaidah dai tana iya samun cikas.*

*Lallai ka sani ko wwani mataki yana buqatan jajircewa dajarumta, ka roki Allah madaukakin sarki ya rike hannunka kuma ya shiryar dakai da zuciyarka zuwa ga hanya madaidaiciya, kuma hanyar gaskiya tare da kyakkyawan fata na da samunka ga kwanciyar hankali na hakika.*





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