

Yabon Annabi

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Da SunanSa Mad'aukaki Amincin Allah ya tabbata ga Annabi da Alayensa

YABON ANNABI (S) "Kuma Yabo babu shakka wata alama ce ta soyayya, kai bari dalili ne na ingantar imani babu jayayya". Hakika zuciyata ta tsaya cik! Akan shin abin da nake aikatawa yana gudana ne karkashin shari'a da yarda ne, ko kuwa karkashin hani ne da kin yarda?! Amma abin da dai na sani shine; sai dai a zuciya ta akwai nutsuwa da kwanciyar hankali da aminci, babu wani bantare na damuwa da firgici, wanda wannan yanayin shine halin mafi yawancin masu yabon Annabi masoyi tsarkakakke. Hakanan kuma wannan yanayin shine wanda ya tunkudani akan hujjar dalilin shar'ancin Yabo da jinjina ga fiyayyen halittu Annabi Muhammadu (S).

"Kuma hakika tabbas kana kan halayen kirki, manya", Wannan bayani ne daga gaskiya Jalla cikin daukakarsa Ubangiji bisa doron hakkin Yabo ga Annabi.

Hakika wannan aya maigirma duk da ta kasance daga harshen Ubangiji, to kuma sam-sam bawai ta zamo abar nufi da tsayuwarta akan yabon Ubangiji ne kadai gareshi ba (Manzo). Ta inda kai bawa ne Mumini Musulmi ya halasta gareka jinjina ga Annabi tare da Biki gareshi kai da ma yabonsa a cikin sauki mafi kusanci gareka daga kiftawar idonka, da ka tsaya da tsantseni a gaban Ubangiji kuma kayi salloli kayi karatu a cikinsu daga abin da ya sauka a cikin yabon Annabi, kamar kace:

"Lakad jaa'akum rasuulun min anfusikum aziizun alaihi maa anittum hariisun alaikum il-mu'miniina ra'uufun rahiim" (Taubah:128).

Arra'ufu Arrahiimu siffofi ne na yabon daukaka, ko kace Wa innaka la'alaa khulukin aziim, kana nufin kai ma'abocin halayen kirki ne, ko kana nufin ka daukaka akan kyawawan halaye, kai ko dai wannene ya kasance kake nufi, to hakika kana yabon Muhammadu ne da harshen Ubangijin Muhammadu. Kuma babu wani mutum da zai iya bugun kirji akan ya hana ka sallar da zata kusanta ka da Ubangiji da kuma soyayya da Manzoon Allah.

Ubangiji na cewa: "Wamaa arsalnaaka illaa rahmatan lil'aalamiin" (Al-anbiyaa' :108). Ba tare da an tsawaita ba Annabi shine rahma (Jinkai) ga dukkanin duniya ko ga dukkan talikai, don haka biyo ni zuwa surati Yuunus inda Ubangiji yake cewa: "Kul bifadlillaahi wa birahmatihii fabizaalika falyafrahuu huwa khairun mimmaa yajma'uun" (Yuunus: 58).

To ka duba mana menene ya motsu cikin zuciyarka daga wadannan ayoyin guda biyu na suratul-anbiyaa' da surati Yuunus? Hakika abinda za a gane daga garesu shine: Hakika

Ubangiji yana fadin da falalar Allah da jinkansa (Bifadlillah wa birahmatihi) to wannan jinkan shine Annabi Muhammadu don haka kuyi farin ciki (Fafrahuu). Don haka wannan shine dalili yankakke gamsasshe akan halascin farin ciki da Annabi.

Wannan shine abin da na fahimta ni, kuma ina zaton kaima zaka yi tarayya da ni a wannan fahimta tawa yakai mai karatu, daga wadannan ayoyi guda biyu. To shin akwai wani wanda shima ya yi dace da mu a cikin wannan fahimta tamu daga cikin magabatanmu masu girman daraja?

Malam Ahaafiz Jalaaluddiin Assiyuudiy: a cikin littafinsa (Durrul-manthuur) yace: Abus-shaikh ya fitar daga Ibn Abbas (R) a cikin fadinsa madaukakin Sarki Kul bifadlillaahi wa birahmatihii fabizaalika falyafrahuu - sai yace: Fadlullaahi tana nufin ilimi, Rahmatuhu kuwa tana nufin ne Annabi, Allah na cewa: "Wamaa arsalnaaka illaa rahmatan lil'aalamiin" .

Malam Aluusiy kuwa a cikin Ruuhul-ma'aaniy cewa ya yi: Ai ayar ta tabbatarwa ce da hukuntarwa bayan komawar samuwar Rahmar da aka ambata a cikin ayar itace Annabi (S), yace abin da yafi shahara siffanta Annabi da Rahma kamar yadda ya nuna gareshi fadin madaukakin Sarki "Wamaa arsalnaaka illaa rahmatan lil-aalamiin" .

Malam Fakhrurraaziy a cikin Tafsiirul-kabiir cewa yayi: wajibi ne ga mutum kada ya yi farin ciki sai da wannan. Wato Alfadlu wan-Nabiy (S) ...har zuwa karshe.

Ya jama'a wannan wane irin Annabi ne wannan wanda daga siffofin cikarsa ya dauki siffofin Allah, kana daga sunayensa ya dauki sunan Allah?!

Shine Arra'uufu Ubangijinsa shima haka, shine Arrahiimu Ubangijinsa shima haka, shin hakan bai halasta ba a yabeshi, ga wanda Magana tazo take tsarkakeshi a cikin littafin da baci ko karya bata zuwan masa daga gabansa ko bayansa, ta yaya a'a, bacin jinjina gareshi da tasbihi gareshi wajibi ne!

Menene abin da Malam Fakhrurraaziy yake fada a cikin fadinsa Ubangiji: "Lakad mannallaahu alal-mu'miniina iz ba'atha fiihim rasuulan min anfusihim yatluu alaihim ayaatihi wa yuzakkiihim wa yu'allimuhumul- kitaaba wal-hikmata wa'in kaanuu min kablu lafii dalaalin mubiin" (Aali Imraan:164).

Abin da yake cewa shine: hakika aiko Manzoon Allah (S) kyautatawa ne ga dukkanin talikai, Ubangiji ya girmama Larabawa da shi, ya canja su da albarkar da ta gabace shi (S) daga mai kiwon dabbobi zuwa ga mai kiwon mutane da jama'a. Ya dauke su daga cikin karkatar Jahiliyya zuwa matsayin shugabanci da shiryarwa kamar yadda Madaukaki yace: "Wa innahu lazikrun laka wa likaumika wa saufa tus'aluun" (Zuhraf:44).

Hakika mai duba da idon basira na gaskiya ga wannan nassi na Kur'ani zai samu hakika yin biki da farin ciki da yabo ga Annabi ko da ba a sami wani nuni akansu ba sai wannan ayar kadai to

wallahi da ta ishe mu, kan mu bayyana farin cikin da shi da yabonsa kamar yadda yadda

Shugabansa ya yabeshi "Wa innaka la'alaa khulukin aziim".

Lallai manyan Malamai masana sunyi rubuce-rubuce masu tarin yawa, akan nuna tabbas Yabon fiyayyen halittu Annabi Muhammad (S) a kebance ko a cikin jama'a wani kusanci zuwa ga Allah madaukakin Sarki ne, haka nan aiki ne karbabbe (A wajen Ubangiji), kana sam ba Bidi'a ce marar kyau ba, haka nan babu wani mai inkarin hakan sai wanda ya zamo Dan-bidi'ar kuma Jahili. Wasu ma kacokan sun ce Yabon na Manzo (S) wajibi ne daga cikin wajiban addini kamar yadda yazo a baya da kuma zai zo nan gaba.

Ubangiji madaukakin Sarki ya fada a cikin littafinsa mai tsarki:

"Kuma wadanda suka yi imani da shi (Annabi Muhammad) kuma suka yabe shi sannan suka taimake shi, kana suka bi hasken da aka saukar tare dashi, wadannan sune masu rabo".

Fadinsa madaukakin Sarki da yake cewa: "Wa azzaruuhu" wannan kalma a wajen wasu masanan tana nufin ne suka Yabeshi, suka Girmamashi. Don haka ne a wannan madakata Manyan Malamai suka kawo cewar lallai da wannan nassi na wannan aya to Yabon Annabi (S) wajibi ne ga dukkanin Musulmi, haka nan Girmamashi da tsarkakeshi shima wajibi ne daga abubuwa muhimmai na addini, kuma aiki ne daga cikin ayyukan masu rabo, haka nan tafarki ne na Waliyyan Allah da Salihan bayi. Wanda kuwa tauye shi Manzon tsira (S) ko kyamarsa ko kyararsa lallai bata ne kuma kafirci ne, Allah ya kiyashe mu da ku baki daya daga cikin mabarnata.

Sau da yawa nakan fada na dada nanatawa, idan har kai mai kiyayya da ayi Yabo ga Annabi a kadaice ko a cikin jama'a, haka nan dai kake gaba da Murnar Haihuwarsa da irin salo na biki ko ba biki ba, da har tsaurin idon ka ya kai ka ga cewa wadannan abubuwa Bidi'a ne, sakamakon karancin saninka da karancin fahimtarka, watakila ma ma iya cewa ta'assubancinka. To ga mawarwara nan guda daya nan tal ta ishe ka warware dukkanin matsalarka.

Hadisi nanan garau a cikin ingantaccen littafin hadisai na Malam Muslimu da yake cewa Manzon Allah (S) yace: "Dukkanin wanda ya kawo wani abu a cikin Musulunchi kyakkyawa, to yana da ladan wannan abu da ya kawo, haka nan da ladan duk wanda ya aikata ta a bayansa ba tare da an rage ko kaka ba daga cikin ladan nasu ba"

Mu dauka baki daya babu wani Hadisi da aka samu da yake nuna wadanda suka yi Yabon Annabi (S) a gabansa bai hane su ba, illa ma yabonsu da bushara gare su da ta biyo baya. Haka nan babu wani Babban Malami da aka taba samu ya yi Yabon Annabi (S) musamman a bayyane ko a cikin Jama'a. To wannan Hadisin kadai shima ya ishi dogaro wajen yin Yabon Annabi (S) a fili da boye kai har da dandazon jama'a.

Bahaushe ma yakan ce: "So hana ganin laifi". Shin takakamarku ce da soyayyar Annabin (S) ta

sanya ku kuke ganin yin Yabonsa ba dai-dai bane ko kuwa?! Ai irin yadda Kalmar ma tazo YABO, duk mai cikakken hankali yasan ba kalma ce sahuhuwa ba. Fadin daraja, kyawun hali, ilimi, kyawun siffa, daukaka, da sauransu ga wanda ya cancance su shine fa yabon. Sabanin idan mutum bai cancanta ba aka kira shi da su ya zama ZAMBO. Idan har fadin kyawawan dabi'u da daukakar Shugaba Annabi Muhammad a matsayin yabonsa ne kuke ganin kure ne to hakika zamu iya karyata ku kai tsaye a soyayyarku. Har akwai wata kalma da za a kirawo

Shugaba da ita ta daukaka indai ba ace shine Ubangiji ba da za a ce an kauce?

Ai ya ishi Manzo (S) girman daraja da Yabo da ya kasance Ambasado na Ubangiji a doron kasa. Kayi duba mana yadda matsayin Ambasada yake a irin zamantakewa tamu ta mutane da ake iya ganin Shugaban kowace kasar, amma ga irin fawar da Ambasado yake da ita. Mataimakin shugaba a irin zamantakewa tamu yaya girman mukaminsa yake yayin da akace ma yau shi shugaban ya yi balaguro?!

Ubangijinmu babu wani lokaci ko rana da za a ce yau gashi ya zo wannan duniya tamu da sunan ziyara ko duba aikin wakilinsa Annabin Muhammad (S), sam babu wannan lokacin! A'a duk abin da ya zartar ya zartu, abinda ya fada ya fadu, abinda ya aikata ya aikatu! Babu tuhuma Abadan! Wanda ya turo shi ya bashi satifiket tuni na tabbatar da shi, na tabbatar da hukuncinsa, maganarsa duk na Allah ne (Laa yandiku anil-hawaa, in huwa illaa wahyun yuuhaa...). Don haka zamowar Shugaba ma wakili na Ubangiji a doron kasa kadai ma ya ishe shi mafkharatan ilaa yaumil-kiyaamah.

Duk da kasantuwar Shugaba wakili ne na Ubangiji gare mu, domin bamu isa ba balle mu kai ga Ubangiji! Shi wata matattakala ce, wani tsani ne ga Ubangijin domin kaiwa gareshi, amma Ubangijin bai gushe ba a gurare da dama cikin Littafinsa mai tsarki yana Yabonsa fiyayyen halittu Annabi Muhammadu (S) kamar yadda muka kawo wasu a baya. Ubangiji da yake cewa: "Ashe bai same ka maraya ba, sannan ya tallafe ka, haka nan ya same ka abin nema (Ga jama'a) sai ya nunaka/sanar da kai (Ga jama'ar), haka nan ya same ka marar shi ya wadata ka".

Shin wannan ba yabo bane?! Wa muka samu Ubangiji ya tallafa kasantuwar sa maraya?! Wa muka samu Ubangiji ya nuna shi yace shine shiriyar baki dayanta idan ba Shugaba ba?! Tuni kafin zuwansa Annabawa da dama sun shude suna baiwa mabiyansu bayani akan Shugabansu na nan tafe wanda shine zai shiriyar da dukkan duniya, inda suka bada wasicin binsa kai tsaye. Mabiyansu sun kasance suna bibiya da bincike da neman wannan mai shiriyarwar domin su bishi, katsam Ubangiji ya turo shi, kuma ya nunawa jama'a shi akan shine wannan mai shiriyarwar.

Amma ba kamar yadda wasu dolayen mutane jahilai wadanda basu san isdilahirin yare akansa

ba ma, balle yaren larabci suke fassarawa suce wai an same shi batacce wal-iyaaazu billah. A

wannan fage Ubangiji na cewa:

"Wadanda suke bin Manzo Annabi Ummyiyyi wanda suke samun sa rubuce a wurinsu, a cikin

Attaura da Injila....".

Haka nan wanene Ubangiji ya sama marashi yace na wadata ka idan ba Shugaba?! Anan ma akan sami wasu dolayen da suke cewa wai Shugaba ya rasu ne talaka! To Allah na tuba ba Ubangiji ba, ko mataimakin Shugaban kasar Najeriyar nan ne Good-luck yace maka kai Wane jeka mun wadataka, ai kai da talauci har abada, balle Ubangiji da kansa yace Ya wadataka! Ko

a cikin kananan sirori muka karanta zamu ga ana cewa Shugaba Ya rasu yabar Bayi dari,

Rakuma dari, Wanda kuma duk shine yake ciyar da su, to talaka ta yaya zai ciyar da

wadannan?!

Ubangiji na cewa: "Kuma muka daukaka maka ambatonka". Shin wannan ba yabo bane?! Wa

ka taba samu Ubangiji ya fadi hakan akansa?!

Kai a bisa dogaro da ayar da ta gabata da tazo da horo akan Yabon Annabi (S) har Manyan

Masana suka zartad da cewa wannan horo umarni ne na wajibi kamar na ibadu, to ai babban

lada ne ko kuma ince yafi lada kazo cikin mutane domin sauke wannan wajabcin na Ubangiji

domin gudun kada jama'a su zaci kana daga cikin wadanda basa sauke wannan wajabcin

Yabon, wato sai muyiwa wannan Yabon hukunci irin na wajabcin Salla ta farilla, da aka fison

sauke wajabcin nata a cikin jama'a kuma yin hakan ma yafi lada.

Hakika Yabon Manzo (S) ya tabbata a wajen jama'a a cikin hadisai guda biyu kuma ingantattu,

na dayansu Hadisin da Malam Imam Ahmad bn Hanbali ya ruwaito a cikin Musnadin sa daga

Hadisin Anas dan Maliku (R): Hakika Habashawa sun kasance suna harrakawa a cikin

Masallacin Manzoni Allah (S) suna fadin (da yarensu): "Muhammadun abdun saalih" (Annabi

Muhammadu bawa ne nagari), sai Manzoni Allah (S) yace: "Me suke fada?" sai aka ce masa

suna cewa ne: Muhammadu bawa ne nagari. Haka nan Malam Bazaar ya ruwaito a cikin

Musnadinsa: Hakika Habashawa sun kasance suna harrakawa a gaban Manzoni Allah (S) suna

cewa: "Abul-kaasim dayyiban" wato Baban Alkaasim tsarkakakke ne, wannan Hadisin Malam

Haafiz dan Kudnaan ya inganta shi a cikin littafinsa "An-nazru fiy ahkaamin-nazr" . Wanda

kuma shi fiyayyen halittu Annabi Muhammad (S) bai kyari wannan Yabo nasu gare Shi ba balle

ya hana su.

Masana yaren larabci sunce: "Azzafnu Arraksu - wa Mad-hurrasul ibaadatun". Wadannan

hadisai kalmomin da suka zo a cikinsu na Azzafnu da aka ce suna harrakawa, harrakawar tazo

ne da Kalmar Azzafnu. Don haka ne masana lugga suka ce ba komai ake nufi da wannan

kalma ba face harrakawa - yabon Manzo kuwa lbada ne, a cikin baitin wakar da ya gabata na

masana Yaren larabci ba Ajamanci ba!

Hakanan yana daga cikin abin da Manyan Malamai Alhaafizus-Suyuudiy da Alhaafiz Ibn Hajar da wasunsu suka ruwaito cewa; hakika Abbas dan Abdul-muddalib ammin Manzon Allah (S) yace: nace: ya Manzon Allah (S) ni ina yabonka da wasu baitukan waka, sai Manzon Allah (S) yace: "Ka fadeta Ubangiji ba zai tozarta bakinka ba".

Hakika sananne a wajen ma'abota ilimi da bincike kamar yadda ya gabata cewa Yabon fiyayyen halittu Annabi Muhammad (S) a halin dayantaka wato kai kadai a kebe ko kuwa a halin hadaka wato cikin jama'a a bayyane tabbatacce ne kuma ingantacce, inda Manyan Maluma suke cewa dukkanin wanda kuwa ya yi inkarin hakan to hakika shi mai riko da Bidi'a ne wato Dan-bidi'a ne, haka nan kuma shi jahili ne.

Daga karshe nake goyewa da wasu baituka na yabon fiyayyen halittu Annabi Muhammad (S):
Muhammadun sayyidul-kaunaini was-thakalaini - Wal-fariikaini min urbin wamin ajamin,
Huwal-habiibullazii turjaa shafaa'atuhu - Likulli hawlin minal-ahwaali muktahama,
Faakan-nabiyyiina fii khalkin wa fii khulukin -Walam yudaanuhu fii ilmin wa fii karami.

Ga tambayar nan: Dai-dai lokacin da kuke ganin cewa; fahimtar ku akan Kur'ani ta yi masa fassara ba tare da la'akari da juyawar Yare ba, lallai sai dai a fassara Kur'ani gaba-gadi, da kuma kudurin ku na lallai komai na Ibada da wanda ba na Ibada ba Kur'ani ya fade shi filla-figilla-figilla-

dalla. Mu kuwa muke ganin wannan fahimta taku ba dai-dai bace, dole ne sai anyi a'akari da juyawar Yare musamman ma na Larabcin da aka saukar da Kur'anin da shi, kuma muke ganin mu lallai Kur'ani ba komai ya kawo filla-figilla-figilla dalla-dalla ba, ya bar wasu abubuwan sai Manzon da aka turo yayyiwa al'umma bayanin yadda zasu gabatar da su. Wanda wannan ne zai bada cikakkiyar fassarar ayoyin da suka gabata a sama da ma wasunsu da ban kawo ba, akan biyayyar Manzo, da rashin saba masa,... Da muka zo muna yi muku bayananku akan tabbatar da hakan, kuma muka tabbatar muku da hakan na lallai abinda muke fada din nan shine fa akan hanya dodar, a fage na Nassin Al-kur'anin, wanda dukkanin wani mai hankali idan da zai yi hukunci da hankalinsa kadai, wanda misali ma ya zamo ba Musulmi ba, ya karanta abinda muka kawo da abinda kuka kawo kai tsaye zai bamu tutar gaskiya.

Nacewarku akan lallai ku kuna kan madakatarku wacce babu wata cikakkiyar hujja ga dukkanin wani mai hankali, ya sanya don mu yi muku kwaf-daya ba tare da mun ta jan Magana ba, ganin kowannen mu yana da abubuwa wadanda su ma muhimmai ne a gabansa, muka shigo da maganar Ibadu don a datse maganar nan da nan. Kawo maganar Ibada sam ba fita bane daga cikin Maudu'i, domin ku kuna ganin dukkanin Ibadu sun zo a cikin Al-kur'ani cif da cif, mu kuma

muke cewa wannan Magana sam ba haka take ba, dole ne sai an duba Hadisan da suka tabbata kafin a sami cikamakon wasu Ibadun. Kun ja, mun ja, to don tantance gaskiya, dole ne sai an baje koli, domin a ga su waye suke tare da gaskiya. Wannan dalilin ne ya sanya muka dore muku da tambaya akan; idan har kuna ganin baku yarda da wadannan rututun dalilan namu da muka kawo muku ba, to muna son ku tabbatar mana da a ina Salla ta fito a cikin Al-kur'ani dalla-dalla filla-fullya, kamar yadda Alwala ta zo dalla-dalla filla-fullya? ! Kaga ashe wannan ba fita bane daga cikin Maudu'i.

Mu masu bin Mazhabin Ja'afariyyah, mun yarda da cewar lallai Al-kur'ani akwai abinda ya kawo wadanda ba su da bukatar kari ko rafi ko bayanin yadda za'a gudanar ko gabatar, wanda daga cikinsu akwai irinsu Alwala da Taimama da sauransu. Haka nan lallai akwai abubuwan da ya kawo da suke da bukatar bayanin yadda za'a gabatar da su daga bakin Manzonsa Annabi Muhammad (S), irinsu su Sallah da Azimi, da sauransu.

Tunda mun samu ku baki yarda da wannan kuduri namu ba, shine ya sanya muka ce; to ku kawo mana tafsilin bayanin Salla da Azimi,... , amma a cikin Al-kur'ani, wanda ina dada maimaitawa, duk mai hankali kuma mai amfani da hankalinsa ya san ba'a fita daga Maudu'in maganar ba.

Babu laifi idan kuka nemi alfarfar a dan daga muku kafa, domin ku sake bincike, ku sake komawa ga Malaman ku domin ku sami bayanin da zaku yi mana su gamsar da mu. Amma fa ku sani babban laifi ne kuce ba zaku bamu amsar wadannan tambayoyi ba, kuma ko da mun dage alkalumanmu wajen cigaba da wasu maganganun bamu aikata wani laifi ba, kuma har wala iyau yana dada nuna gazawarku ne tare da rashin wata hujja wajen riko da akidarku. Domin mutumin da yake da hujja abisa abinda yake aikatawa, baya damuwa da yin tsokaci a cikin wata maganar da ba akan ta ake ba, ko kuma bata ma shafe ta ba. Kai bar ma akai kan tsokaci, har idan abokin maganar ta sa ya nemi a janye wannan maganar kafin ya dan kintsa, a jefo da wata, yakan yarda a cigaba da watan kafin ya kintsa. To ina ga maganar da ma akan turba take, babu wani ratse bare ketara?!

Lallai ketarewarku daga bada wadannan amsoshi kamar yadda muka bukata yana nunawa ne karara baki da wata hujja, idan kuwa kuna da ita to, Bisimillah, ga fili ga mai doki. A maganganunka akwai abubuwa da yawa wadanda suke da bukatar a dan karkade musu kura a gyara musu zama, domin su zamo ababen karba, to amma lokaci bazai bari muyi hakan ba, don haka ne lokuta da dama mukan dauki muhimmai daga ciki, mu warware su, warwarar da duk mai hankali zai yarda da mu, ba domin komai ba sai don kada rubutun yayi yawa har ma a fita daga Maudu'in da ake akai. Don haka nake ganin zan dakata anan. Bissalam.

Dan'uwanku, : Nuruddeen Ibn Muhammad

