Rai Da Jiki

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Gyaran Rai Na Biyar Bayan dukkan bayanan da suka gabata game da rai da jiki, zamu so mu kawo wasu misalai guda biyu daga Kur'ani mai daraja. Jiki yana da bukatu kamar yadda rai yake da su, wani lokaci wadannan bukatu suna karo da juna, kamar mutumin da yake son shan giya, a lokaci guda kuma yana rage masa tunani da kaifin hankali, sau da yawa wasu sukan rinjayar da bukatun jiki, sai duniyar dan Adam ta dauka idan an biya wadancan bukatu na jiki komai ya gyaru ke nan, a sakamakon rinjayar da bukatun jiki a kan na rai ne ya sanya dan Adam shan kaye.

Don haka sai bala'o'i suka yawaita, zubar da mutunci ya yi kamari, sai fyade, da sata, da kisa, ga rashin kimanta juna, da rashin ganin mutuncin juna, sai ya zamanto mutum ya koma kurar mutum, idan mutum ya ga mutum tamkar tunkiya ta hangi kura saboda tsoron cutuwa, ko kuma rashin shiri da juna kamar kura da damisa.

Barin sha'awa ta yi rinjayi duniyar dan Adam ne ya haifar da son tara komai ta kowane hali, sai ya shiga sata domin samun abin ci da sha, da gida, da tufafi, da sauran kayan rayuwa, domin babu wata iyaka da ransa take da shi wurin cimma burinsa, wannan lamarin yakan kai shi ga kashe mutane domin cimma hadafinsa.

Kame kai daga abin da take so yana da matukar wahala, idan mutum bai yi wa ransa dabaibayi da bin hankali da kayyaduwa da umarninsa ba, to sai ya fada cikin bala'in tarkon sha'awa mai tsananin tarnaki. Tsayawa gaban sha'awa abu ne mai matukar wuya sai an yaki abin da rai take so, abu ne wanda rai take karkata domin cimma sa da dukkan hankoronta.

Annabi Yusuf (a.s) saurayi ne da ya ba mu babban misali a nan yayin da matar sarki ta kira shi, ga ta mai tsananin kyau da kamala, ga ado mai kayatarwa, sannan ga kamshi da kyalkyali da sheki, a daya bangaren shi saurayi ne mai sabuwar samartaka, amma sai ya kasance ya sadaukar da sha'awarsa, ya guje wa wannan fitina mai hadari, ya tuna cewa cin amanar ubangijinsa ce, don haka sai ya kama hanyar gudu daga gareta.

Maimakon wannan kyawun da sheki na duniya, sai ya zabi gidan sarka shekaru masu yawa, wannan lamarin ne ya sanya shi cikin manyan annabawan Allah da babu kamarsu, sannan ya samu daukakar da ba ta da iyaka a cikin bayin Allah na gari.

Annabi Yusuf (a.s) a matsayinsa na gwarzon kin biye wa sha'awar rai abin da take so ya toshe wa zuciyarsa dukkan wani uzuri duk da kuwa yana iya fuskantar kisa idan matar sarki ta yi masa sharri sakamakon kin yarda da ita da ya yi, sai dai Allah mai son sa ya tausasa zuciyarta

ba ta so ganin kisansa ba, sai ta takaita abin da gidan sarka da azaba da wahala, domin dai ya karkato ya amsa mata bukatunta.

Idan muka waiwayi yakar rundunar fushi zamu ga babban gwarzonta shi ne Annabi Isma'il (a.s), wanda lokacin yana dan shekaru 13 babansa ya samu umarnin yanka shi, amma sai ya ture duk wani tsoro, ya sallama wa umarnin Allah madaukaki. Annabi Isma'il bai bayar da wani uzuri ba, sai ya yarda ya sallama domin a yanka shi kamar yadda ake yanka raguna, wannan lamarin ba mai sauki ba ne ga wanda bai ci galaba kan rundunar fushinsa ba.

Samar da alaka mai karfi tare da Allah da Annabi Isma'il (a.s) yake da shi ya sanya shi bai yi musu ba, ya mika wuya ne ga Allah madaukaki, bai kawo maganar hakki ko 'yancin dan Adam ba, domin shi tarbiyya ce ta Allah, don haka ya sallama wa Allah, yana mai gaya wa babansa (a.s) "Ka aikata abin da aka umarce ka" .

Hakuri daga abin ki yana da wuya kamar yadda juriyar rashin bin sha'awar rai yake ne, dukkaninsu sai da juriya, don haka wannan matsayi na Annabi Isma'il (a.s) matsayi ne mai karfi da kima da ya cancanci jajirtawa. Allah madaukaki yana cewa:

Nagarta (biyayya da alheri da aikata kyakkyawa) ba shi ne kawai ku fuskantar da fuskokinku gabas da yamma ba, sai dai nagarta shi ne wanda ya yi imani da Allah, da ranar lahira, da mala'iku, da littafi, da annabawa, kuma ya bayar da -kyautar- dukiyarsa alhalin yana son ta; ga makusanta, da marayu, da miskinai, da dan tafarki -matafiya-, da masu tambaya -mabarata-, da kuma 'yanta bayi, kuma ya tsayar da salla, kuma ya bayar da zakka, da masu cika alkawari idan sun dauka, da masu hakuri a cikin tsanani, da cutuwa, da lokacin tsananin -yaki-, to wadannan su ne wadanda suka gaskata, kuma wadannan su ne masu tsoron Allah (Bakara: 177).

Don haka ne a shari'a da wasu ruwayoyi aka yi nuni da cewa ba kawai sallar mutum zaka kalla ba, sai dai ka kalli wadannan halayen nasa, to a nan ne zaka yi masa hukunci da kasancewarsa na Allah ne. Wato kasancewar mutum na gari shi ne ya hada siffofin kamala a ibada, da halaye, da mu'amala da mutane, a kan tsarkin zuciya saboda Allah.

Imam Sadik (a.s) yana cewa: "Kada ku duba yawan sallarsu, da azuminsu, da yawan hajjinsu da kyakkyawa da kuma rurinsu da dare -wato karanta Kur'ani da dare-, sai dai ku duba gaskiyar magana da rikon amana" . A wata ruwaya manzon Allah (s.a.w) yana cewa: "Allah ba ya duba surorinku -wato kaloli da fuskoki da shakaloli- da ayyukanku, sai dai yana duba zukatanku da niyyoyinku ne" . Don haka ne muka kara da cewa bayan ayyuka na gari, to dole su kasance kan tsarkin zukata saboda Allah.

Cibiyar Al'adun Musulunci

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