Hakkin Ciki

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Imam Zainul-abidin (a.s) yana cewa: "Kuma amma hakkin cikinka shi ne kada ka sanya shi salka -jaka- ga haram kadan ne ko mai yawa, kuma ka nufi halal da shi, kada ka fitar da shi daga haddin karfafa zuwa haddin wulakanci da zubar da mutunci, domin koshi mai kai ma'abocinsa zuwa ga maye wanda wulakanta kai ne, da jahilci, da kuma zubar da mutunci. ". Ciki wata salka ce kuma randa ce mai ban mamaki da Allah ya halitta mana domin jarrabawa, domin ya ga waye zai kiyaye wannan amanar mai kima da daraja. Duk sa'adda aka cika ciki sai jiki ya yi nauyi, domin ciki wani sito ne da dukkan abin da muka ci yake taruwa a cikinsa, idan yana da yawa to wannan yana nufin zuciya zata yi aiki mai yawa domin bugawar jini wanda zai kasance mai ci gaba ne har sai abin da yake cikin wannan rumbun ya kare

Don haka ne aka so takaita ci, da tsakaitawa domin gudun kada jiki ya yi nauyi sai mutum ya kasa komai, domin idan ya cika to babu wani abu da jiki zai so sai bacci da lalaci, da kasala, da rashin kuzari. Sannan da yawa daga ni'imomin Allah da suka hada da yin sallar dare, ko karatu za a samu kasalar yin su. Sirrin wajabta azumi a wani wata a shekara yana daga cikin wannan, domin mu gode wa Allah da ni'imar da ya yi mana ta ba mu ilimin sanin yadda zamu gode masa cikin sauki.

Sai dai kamar yadda rashin yin azumi yake sabo ne babba haka nan yin sa inda aka hana shi ma sabo ne babba, don haka ne kamar yadda Allah ba ya karbar rashin azumi ya dauke shi a matsayin laifi, haka nan Allah ba ya karbar yin azumi inda ya hana kuma ya dauke shi laifi, da ma'anar bai karba ba.

Azumi abu ne mai sauki a shari'a, Allah madaukaki yana cewa: "Allah yana so muku sauki ne kuma ba ya so muku tsanani" . Da musulmi sun kiyaye addininsu kamar yadda Allah ya saukar da shi da ba su samu kunci a kan aiki da addininsu ba ko kadan, Allah (s.w.t) yana cewa: "Ba a sanya muku wani kunci ba a cikin Addini" . Allah da manzonsa sun hana kuntata wa kai a cikin addini, Manzon Allah (s.a.w) yana cewa: "Ku yi nishad'i da wasanni, domin ni ina ki muku ganin tsanantawa a cikin addininku .

A fikihun Ahlul Bait (a.s) wadanda su ne halifofin Annabi (s.a.w) goma sha biyu da ya yi wasiyya da biyayya garesu a bayansa (a.s), zamu samu cewa; babu wata shari'a ko doka ta Allah da bai samar da mafita, ko sauki, gareta ba, irin wadannan hikimomi na shari'a suna da yawa, amma a wannan karon mun so mu kawo misalai ne game da azumi saboda magana ta

zo kansa. Sai dai muna iya ganin wannan sauki ya karanta a cikin al'ummarmu ta Hausa sakamakon rashin sanin wannan koyarwar ta alayen Muhammad (s.a.w), don haka sai hakan ya janyo rashin kiyaye abin da yake cikin littattafan Sunnar manzon Allah (s.a.w) da suka yadu a kasashen. Wannan lamarin ne ya sanya yin musulunci kamar yadda aka gada, ba kamar yadda yake cewa; a yi shi ba.

A bisa hukuncin fikihu a malikiyya an ce wa matafiyi yana iya shan azumi ne babu tilas, a mazhabar Ahlul Bait (a.s) kuwa idan ya yi ma, to Allah ba ya so, domin Allah da ya saukar masa da shari'a da umarnin yin azumin watan Ramadan, shi ne kuma ya ce; ba ya son azuminsa idan ya yi tafiya. Kamar yadda ya rage masa yawan raka'o'in salla mai raka'a hudu yayin tafiya, da sauran hukunce-hukuncen addini masu kama da hakan. Sai dai wasu masu ijtihadodin malamai kamar a Malikiyya suna ganin idan ya yi babu komai, amma duk da haka sai ga al'umma tana kuntata wa wanda ya sha yana matafiyi!. Risalar Abi Zaid Kirawani: shafi; 305. Yin azumi yana kama da yin salla ne da Allah ya rage mana ita yayin tafiya, ko kuma kamar mas'alar hada salloli biyu ce; misali idan azahar ta yi ko magariba, dukkan mazhabobi sun yarda da cewa; manzon Allah yana hada sallolinsa biyu ne hatta wani lokaci a zaman gida ba a tafiya ba, domin ya saukaka wa al'ummarsa. Amma a al'ummarmu sai a azahar ta yi, sai a ki yin la'asar tare da ita, sai kuma ana cikin daji ana tafiya sai ka ji wani ya damu mutane a tsaya a yi la'asar, kai ka ce ya fi kowa son salla, ko sanin addini.

Nisantar koyarwar Addinin ta janyo wa Duniyar musulmi musamman nahiyoyinmu kuntata wa kai, da jefa wasu a cikin wahala, ga shi kuma saba wa takalifin da Allah ya dora mana ne, da daukar sabanin umarninsa a matsayin addini, saboda kawai addini ya kasance kamar wasu al'adu. A irin wadannan misalai kana iya ganin yadda musulmi suka sha bamban da koyarwar msulunci ta ainihi, kuma suka yi hannun riga da dokokinsa ingantattu sakamkon kauce wa wasiyyar Annabin rahama da suka yi ta biyayya ga Littafin Allah da Ahlul Bait (a.s).

A nan zan so in ba mu misalin wani abin tausayi na wani abu da ya faru sakamakon jahilci da al'adu da abokina ya ba mu labari yana mai cewa: A wani watan Ramadan mai tsananin zafi, a garinsu da yake yankin Tawa a kasar Niger, ga shi lokaci ne mai tsananin zafin rana; akwai wata mata da ta haihu daga danginsu, sai dattijon gidansu ya hana a ba ta abinci da ruwa, ya ce: Duk wanda ya ba ta ruwa Allah ya tsine masa! wai tana cikin watan azumi ne, alhalin ga shi ta haihu. Ya ce: Tana ihu tana cewa: A ba ni ruwa! Wuta ce a cikina!! Ya ce: Da magariba ta yi aka ba ta ruwa, yana ratsa makogaronta sai ta fadi sumammiya, kuma ta dade ba ta motsa ba.

Haka nan na yi tafiya a 1994 daga Kano zuwa Sokoto, a kan hanya na ga abin tausayi, ga tsananin zafi a wani watan azumi, a cikin motarmu akwai wata mata mai shayarwa tana da jariri, nonon da zata ba shi ya yi karanci sabaoda yunwa da kishirwa da suke tare da ita, ga

danta yana ta kuka. Sai na dan sakaya na ce: Ai kuwa na ji wani malami yana cewa: Idan mace ta kai wannan hali tana iya sha don danta. A nan ne wani makiyayi dattijo da dansa rike da sanduna a kujerar gabana suka waiwayo, idanuwan nan sun yi ja kamar yana shirin cira sanda ya buga mini, yana magana da kausasawa da musuntawa, sai idanuna suka cika da hawaye saboda tausayi. Tsohon nan da mutanen cikin mota sai daka mata tsawa suke yi wai ta lallashe shi ya yi shuru! shi kuwa yaro yana ta kuka, ba nono sai dai ta ba shi ruwa, su kansu ruwan da na taba jarkar da karen motar ya mika mata don ta ba wa yaron sun yi zafi sosai. Na san ni matafi yi ne; idan na yi azumi bai yi ba, domin ina bin tafarkin Ahlul Baiti (a.s) ne, kuma na ga zan iya shan ruwa, ga shi kuma na yi tafiyar halal kafin rana ta karkata . Da Azahar aka sauka salla na kewaya da tulun kasa dan karami, na kama ruwa da rabi na sha rabi, na koma na karo domin in sha sai na hango matan nan a mota tana ta jijjiga yaron nan saboda tsananin zafi da kishirwa sai tausayi ya sake kama ni, haka nan aka jahilci Addini aka cutar da mata da yara.

Kuma A shekarar 1990 a wani wata mai albarka na azumi, wata yarinya da take neman wani gida, ta zo wurinmu da rana tsaka, sai na kawo ta wani waje da aka samu wani ya san gidan, amma zata dan jira kadan. Yarinyar ta kasance tana lumfashi dai-dai saboda zafi da wahalar tafiya, tana mai kakaro yawo fari fat tana tofarwa, tana tsaye sai ta kusa faduwa, da aka tambaye ta sai ta ce azumi ne ya wahalar da ita. Sai na ce: Don Allah ku ba ta ruwa ta sha don ko ba komai ita matafiyiya ce babu wajabci a kanta. Sai wani cikin fushi ya ce: Sai dai kai ka ba ta.

Wani ma mamaki yake da ni ma'abocin addini da na san hukuncinsa amma zan ce a ba ta ruwa! Kamar dai abin da na fada shi ne kuskure ra'ayinsa kuwa shi ne sanin shari'a!. Sai dai abin da ya fi ban mamaki shi ne dukkaninsu sun yarda da cewa ni ma'abocin sanin addini ne, kuma koyar da addini aikina ne sabaninsu, amma duk da haka tun da haka suka gada sai ya kasance ni ne na yi kuskure ba su ba!.

Irin wadannan misalai suna da yawa a kowane bangare na rayuwar musulmi da ya hada da cinikayya, da zaman tare, da zaman aure, da ibada, da tattalin arziki, da siyasa. Yawancin irin wannan a kasashen musulmi yana tasowa ne daga rashin sanin musulunci da hukunce-hukuncensa ko kuma cakuda shi da al'adu, shi ya sa ma ba ya shafar mace kawai, har ma da namiji. Al'ummarmu tana da bukatar ta mike ta san hukuncin addini kamar yadda Allah ya aiko Manzo (s.a.w) da shi, wannan kuwa yana bukatar jan aiki a kan malamai da ita al'ummar. Don haka ciki yana da iyaka da Allah ya sanya masa, ya sanya masa azumi domin yi masa tarbiyya mai amfani da ta shafi dukkan bangarorin rayuwa, sai dai bai ce kuma a wuce gona da iri ba. Cikin yana da iyaka ta haram, sai aka sanya masa iyaka ta halal don tarbiyya ta

musamman ta hanyar azumi.

Idan haram ta cika cikinmu to sai dukkan jinin da yake bugawa a jiki ya kasance ya gurbata mana jiki, kuma tun da akwai tasiri tsakanin jiki da rayin dan Adam sai wannan tasirin rashin tsarkin jinin ya shafi ayyukan rayuka, sai wannan ya haifar da munanan halaye ga ma'abocin cin haram har sai zuciyarsa ta kekashe. Wannan yana daga sirrin da ya sanya aka karfafi cin halal, domin cin haram yana tasiri hatta ga 'ya'yan mai cin haram.

Idan ciki ya cika da haram zai kai ga haddin wulakanci, ko wulakanci na cin haram da za a kama mai cin, kamar wanda ya yi satar abin da zai rayu da shi na ci da sha sai aka kama shi, ko kuma mai satar kudin kasa sai ya fada hannu, ko mai yin algus din kayan sayarwarsa sai mutane suka fahimta.

Dukkaninsu zasu samu wani nau'in na wulakanci, ko kuma su fuskanci wulakancin lahira wanda ya fi tsananin ukuba. Don haka ne Imam Sajjad (a.s) ya fada a cikin maganarsa mai daraja cewa: "kada ka fitar da shi daga haddin karfafa zuwa haddin wulakanci da zubar da mutunci, domin koshi mai kai ma'abocinsa zuwa ga maye wanda wulakanta kai ne, da jahilci, da kuma zubar da mutunci".

Sannan yana da kyau mu sani cewa da mutane sun sarrafa cikinsu bisa tsari, sun zuba masa abin da ya dace bisa tsarawa, da ba a samu cututtuka sun yawaita ba, da yawa masu bincike suka tabbatar da cewa yawan ci shi ne asasin cututtuka. Idan mutum ya ci da yawa zai nemi sha da yawa, kuma sai ya toshe hanyar lumfashi ta yadda ba zata sarara ba yadda ya dace, wannan kuwa zai haifar jiki rashin nishadi da annashuwa.

Manzon Allah (s.a.w) yana cewa: "Mu mutane ne da ba ma ci sai mun ji yunwa, kuma idan muka ci ba ma koshi" (Sunanun Nabiyyi, Sayyid Tibatiba, s 226). Kuma manzon Allah (s.a.w) yakan yi kwanaki yana mai jin yunwa bai cika cikinsa da abinci ba dare da rana, mafi yawancin abincinsa shi ne sha'ir.

Manzon rahama (s.a.w) yana cewa: "Dan Adam bai cika wata jaka mafi sharri daga cikinsa ba, idan ya kasance babu makawa sai ya yi to sai ya sanya sulusi don cinsa, sulusi don shansa, sulusi don lumfashinsa. (I'anatul Dalib: Albakari aldimyadi; j 2, s 280).

Don haka ne masu hikima suka ce: Idan ciki ya koshi ya cika sai sauran gabobi duk su ji yunwa, idan kuwa ya ji yunwa, sai sauran dukkan gabobi su koshi.

A lokcin da sarkin Misira Mukaukis ya ba wa manzon Allah (s.a.w) kyaututtuka daga ciki da akwai likita kwararre, sai manzon rahama (s.a.w) ya mayar da shi ya ce: Koma wa mutanenka, mu mutane ne da ba ma ci sai mun ji yunwa, idan kuwa muka ci to ba ma koshi -cika ciki-. (Assiratul Halbiyya: 3 / 282. Makatibur Rasul: Ahmad Miyanji, j 2, s 426).

Sannan manzon rahama (s.a.w) ya muhimmantar da ajiye abincin shekara ga wanda ya samu

damar yin haka, kuma koyarwar Ahlul-baiti ta yi nuni da cewa yin hakan yakan ba wa mutum nutsuwa sai ya yi tunani. Domin rai idan ta san ba ta da matsalar abinci sai ta yi tunani, amma idan babu wani abu da zata ajiye ta yadda kullum tana tunanin abin da zata ci to babu wani tunani mai kyau da zata yi. Sai dai manzon Allah (s.a.w) bai daukar wa kansa rayuwar koshi ba, kamar yadda Imam Ali (a.s) ma bai daukar kansa rayuwar koshi ba. Wannan kuwa kamar yadda Imam Ali (a.s) yake fada ne cewa domin kada zuciyar talaka ta karaya.

Sai dai wani zai iya cewa yaya ake yin yunwa da rashin abinci a gidan manzon Allah (s.a.w) kamar yadda ya zo a tarihi? Sai mu ce: Manzon rahama yana ajiye abincin shekara, amma idan mutane suka fada cikin kunci da yunwa, sai ya fitar da shi daga gidansa ya rabar, kuma haka nan ne imamai (a.s) masu daraja da suka zo bayansa suka yi! (Sabilul Huda war Rashad: Salihi asshami; j 7, s 89).

Duk da ruwayoyi masu yawa ne suka zo suna zargi da sukan ci da yawa, sai dai ba a yarda mutum ya yi wasa da lafiyar cikinsa ba, an yi umarni da cin abinci domin kada ciwo ya samu uwar hanji. Manzon Allah (s.a.w) yana cewa: "Dan Adam bai cika wata jaka da sharri da ya kai cika cikinsa ba, idan ya kasance babu makawa sai ya yai -ya cika-, to sai ya sanya sulusi don cinsa, sulusi don shansa, sulusi don lumfashinsa". Haka nan ya fada cewa: "Kada ku kashe zukata da yawan cin abin ci da abin sha, domin lallai zukata suna mutuwa kamar yadda shuka take mutuwa idan ruwa ya yi mata yawa".

Haka nan masu hikima suka ce: Yawan ci yana tafiyar da kaifin hankali -hazaka- kuma yana jawo -haifar- da ciwo mai wuyar magani. Suka ce: Yawan ci yana kekasar da zuciya, yana yawaita bacci, yana sanya kasalar ibada, yana yawaita sha'awa, yana raunata gani. Kuma da wannan zamu kai ga natijar cewa; Kamar yadda mayunwaci ba zai iya wani tunani ba domin tunaninsa ya shagaltu da neman amsa kiran uwar hanji domin a ba ta abin da zata narka, haka nan mai cika ciki ba zai iya tunani ba domin jini a kodayaushe yana shagaltuwa da narkar da abinci, ba abin da jiki zai yi sai nauyi.

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