



Kasidu da aka Gabatar

A TARON BITA NA MAJALISAR KOLI TA TABBATARDA
SHARI'AH A NAJERIYA (SCSN), A ABUJA DA KADUNA

SUN KUNSHI (PAPERS INCLUDED)

- Wane ne Malami? (Scholarly Etiquette in Islam)
- Hadarin Zunubi da muhimmancin tuba (Repentance key to the resolution of our problems)
- Shari'ah: jiya, yau da hasashen gobe (Shari'ah: Yesterday, Today and the Future)
- Tsokaci akan auren jinsi a wannan zamanin (LGBTQIA+, An Islamic Perspective)
- Shugabancin mata a musulunci (Leadership of women in Islam)



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Wane Ne Malami?

الحمد لله رب العالمين، الرحمن علم القرآن، خلق الإنسان وعلمه البيان، والصلاة والسلام على خاتم النبيين وإمام المرسلين سيدنا ونبينا محمد وعلى آله وصحبه والتابعين لهم بإحسان إلى يوم الدين.

Muna godiya ga Allah da ya hada mu a wannan wuri kuma a wannan rana domin tattaunawa tsakanin malamai magadan Annabawa kan abinda ya shafi al'ummar Musulmi a wannan kasa ta Nigeria. Wannan ni'ima ce babba da ta wajaba mu godewa Allah. Dukkan taro da zai hada malamai masu yawa, babu shakka zai haifar da alhairai masu yawa, saboda albarkar da Allah ya sanya a cikin haduwar musulmi, musamman kebantattu daga cikinsu, masana ilimin Addinin Allah da ya zaba ga talikai, Addinin Musulunci.

Abinda aka nemi a yi bayani a kansa a wannan takarda shi ne: Wane Ne Malami? Haka taken ya zo da sigar tambaya a wannan taro na malamai. Zai kuma iya daukar sigar tabbatacen zance da bayar da amsa ga tambaya abar kaddarawa. Za mu fahimci a wannan siga cewa manufar da ake nema a wannan bayani ita ce binciken kai. Wannan take ya dace da wannan taro na malamai a matsayi na farko, saboda Sayyiduna Umar, Allah ya yarda da shi, yana cewa:

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَتَزَيِّنُوا لِلْعُرْضِ الْأَكْبَرِ، وَإِنَّمَا يَخْشَى الْحِسَابَ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا

Ku yi wa kawunanku hisabi kafin a yi muku hisabi; ku gyara kawunanku domin tsayuwa mafi girma, domin hisabi a ranar alkiyama yana sauki ne ga wanda ya yi wa kansa hisabi tun a

duniya. Al Tirmidhi ya ruwaito shi (hadisi na 2459). Yi wa kai hisabi shi ne mutum ya binciki kansa.

Masu hikima suna cewa: Allah ya jikan wanda ya san matsayinsa.

Ilimi da Malanta

Malaman al'ummar Musulmi sun ba da muhimmancin akan bayanin ilimi da nemansa da kuma malanta tun lokaci mai tsawo. Dukkan malaman littattafan hadisai shida – Al Kutub al Sittah – ban da Imam Muslim da Imam Ibn Majah, sun ware littafin ilimi a cikin littafinsu da suka tara hadisan Manzon Allah, sallal lahu alaihi wa sallam. Imam al Bukhari ya ware littafin ilimi shi ne littafi na uku a cikin Al Jami al Sahih na sa. Al Imam Abu Dawud ma ya amabata littafin ilimi a cikin al Sunan nasa. Haka Imam al Tirmidhi ya ware babi na 39 ya kira shi: babukan Ilimi. Imam al Nasa'i ma a cikin al Sunan al Kubra ya ware littafi na 29 ya kira shi: Littafin Ilimi. Imam Ibn Majah ya ambaci babukan ilimi a cikin littafin farko wanda yake kamar gabatarwa na Al Sunan nasa. Imam Muslim duk da bai ware littafin ilimi ba a cikin Al Jami al Sahih nasa, amma ya ambaci abubuwan da suka shafi ilimi da muhimmancinsa a cikin gabatarwar littafin nasa.

Bayan su, malaman da suka biyo baya sun rubuta littattafai da suka shafi ilimi da nemansa da sifofin malamai. Muhimmai daga cikin wadannan littafai su ne Jami' Bayan al 'Ilm wa Fadlihi na Al Hafiz Yusuf ibn Abd al Bar Al Namri, Hafidhul Maghrib da littafin Al Faqih wa al Mutafaqqih, na Al Hafiz Ali ibn Thabit al Khatib al Baghdadi, Hafidhul Mashriq. Sannan akwai littafin Burhanul Islam Al Zarnuji, Ta'alim al Muta'allim Tariq al Ta'allum, wanda ya shahara a kasarmu.

Al Hafiz Ibn Rajab Abdurrahman ibn Ahmad al Hanbali ya rubuta risala ya yi sharhin hadisin Abu al Darda' mai bayanin falalar ilimi da nemansa.

Asalin ilimi sifa ce ta Allah. Daga cikin kyawawan sunayen Allah akwai Al Alim, Masanin da iliminsa ba shi da iyaka. Haka Allah ya kira kansa da sigar mubalagha, isa matuka don ya banbance kansa da duk wani masani. Allah bai kira kansa da Al Alim ba a cikin Alkur'ani sai da danganta wannan suna da sanin gaibu ko sanin abinda ya buya da abinda yake bayyane, shi ne ya kira kansa da عالم الغيب da kuma الشهادة والغيب da kuma عالم السموات والأرض.

Haka nan Allah ya sifanta mala'iku da ilimi. Allah Ta'ala ya ba da labarin Mala'iku da suka zo wajen Annabi Ibrahim a cikin muhawararsu da shi inda Allah ya ce:

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا

(Annabi Ibrahim) ya ce: akwai Lut a cikin (wannan alkaryar). Suka ce: mune mafi sani da wadanda ke cikinta. [Al'Ankabut: 32].

Don haka ne Allah ya ce shi da Mala'iku sun yi shaida da gaskiyar abinda ya saukar ga Annabi Muhammad, Sallal lahu alaihi wa sallam, inda ya ce:

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْتَ رَل إِلَيْكَ أَنْتَ رَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

Amma Allah yana yin shaida da abinda ya saukar zuwa gareka, ya saukar da shi da iliminsa, kuma Mala'iku ma suna yin shaida, kuma Allah ya isa shaida. [Al Nisa: 166].

Mala'iku suna da ilimi saboda sune suke fara sanin abinda Allah ya hukunta na halitta da kaddara da Shari'ah. Ya zo a hadisin Abu Hurairah: Manzon Allah, tsira da amincin Allah su tabbata a gare shi ya ce:

إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ، صَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صُفْوَانٍ، فَإِذَا

قُرِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ

Idan Allah ya hukunta al'amari a sama, sai Mala'iku sun buga fukafukansu suna kaskan da kai ga Maganarsa, kamar sarka akan fan dutse. Idan aka yaye (razanin) a gare su sai su ce: Me Ubangijinku ya ce? Sai su ce: Gaskiya ya fada kuma Shi ne Madaukaki Mai girma.

Al Bukhari ya ruwaito shi (hadisi 4800) da Al Tirmidhi (hadisi 3223) da Ibn Majah (hadisi 194).

Annanbawa da Manzannin Allah sun sifanta da ilimi saboda Annabci da Allah ya ba su. Ilimi ne wanda babu hanyar samunsa sai ta wahayi. Nema da bincike da gwaje-gwaje da tunani da dandano da gogayya ba ya bayar da wannan ilimin, saboda al ghaib ne, boyayyen al'amari.

Allah Ta'ala ya ce:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

Ba ya kasancewa ga wani mutum, Allah ya ba shi Littafin (Allah) da hukunci (da shi) da Annabci, sannan ya ce wa mutane: ku zamo bayi gare ni ba Allah ba... [Al Imran: 79].

Daga nan ne ilimi ya zamo gadon Annabawa, kamar yadda ya zo a hadisi tabbatacce:

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ»

Malamai magadan Annabawa ne. Annabawa ba su bar gadon kudin gwal ko na azurfa ba. Gadon ilimi kawai suka bari. Wanda duk ya karbe shi, ya karbi rabo cikakke. Abu Dawud (hadisi 3641) da Al Tirmidhi (hadisi 2682) da Ibn Majah (hadisi 223) suka ruwaito shi.

Daga nan ne al'ummar da aka aiko musu Annabawa suka sifantu da ilimi har aka raba al'ummar 'yan Adam kashi biyu: wadanda aka ba su littafi da ummiyyai, marasa sanin littafi, wadanda ba a aiko musu da Annabi da ya zo musu da littafi ba.

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ

Kuma ka ce da wadanda aka ba su littafi da kuma ummiyyai: shin kun musulunta. [Ali Imran: 20].

Larabawa kafin aiko Annabi Muhammad sallal lahu alaihi wa sallam, su ne al'ummar ummiyyai. Sun kasance suna kaskanci ga Yahudawa da Nasara saboda su wadancan suna da sanin littafin Al Taurah da Linjila. Don haka suke komawa gare su suna tambayarsu su yi hukunci tsakaninsu da Manzon Allah, sallal lahu alaihi wa sallam, yayin da ya zo da kiran tauhidi kamar yadda malaman tafsir suka ambata a kissar Ka'ab ibn Ashraf.

Da aka saukar da Alkur'ani sai al'ummar Alkur'ani ta zamo al'ummar sani da fahimta. Allah ya ce:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرُحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

Bai ishe su ba cewa Muna saukar maka da Littafi da ake karanta musu shi. Hakika a cikin wannan akwai rahama da wa'azi da mutane masu yin imani. [Al 'Ankabut: 51].

Manzon Allah, sallal lahu alaihi wa sallam, ya reni al'umma ta masana. Ya bar sahabbai da sune suka gina garuruwa da al'umomi daban-daban a duniya ta hanyar ilimi da tarbiyyar da ya yi musu. Kowannensu ya zama al'umma a kansa. Misalan yawa gare su. A rayuwarsa ya tura

Mu'adh zuwa Yaman, a matsayin mai kira da koyarwa da alkalanci, sannan ya biyar da Ali ibn Abi Talib. Abdullahi ibn Mas'ud shi ya kafa ilimin karatun Alkur'ani da ilimin hadisi da na fikihu a Kufa. Abu Musa al "Ash'ari a Basrah; Abu al Darda da Ubadah ibn Samit a Damascus: Uqbah ibn 'Amir a Misra. Haka su kuma wadannan suka reni tabi'ai su kuma suka reni tabi'ut tabi'in har aka samu manya malaman al'umma da ake kiransu da Al A'immah Fuqahā al Amsār, manyan malamai masana fikihu na manyan biranen musulunci.

Matsayin Malamai

Al'ummar Musulmi ta zamo al'ummar ilimi kamar yadda bayani ya gabata. Al'ummar ta zamo haka ne saboda yadda aka dauki ilimi a cikinta. An fara wahayi zuwa ga Manzon Allah, sallal lahu alaihi wa sallam, da umarnin ya yi karatu. Yin karatu hanya ce ta neman ilimi, sai aka yi umarni da yin abinda zai kai zuwa ga ilimi, ballantana kuma samun shi kansa ilimin.

Allah Madaukakin Sarki ya bayyana falalar malamai yayin da hada su da kansa da mala'ikunsa wajen shaidawa babu abin bautawa da gaskiya sai Allah. Allah Ta'ala ya ce:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَاتِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ١٨

Allah ya shaida cewa babu abin bautawa da gaskiya sai Shi, da Mala'iku ma da wadanda aka ba su ilimi, Yana mai tsayuwa da adalci. [Ali Imran: 18].

Haka nan Allah ya ce:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ٩

Ka ce: Shin wadanda suke da sani za su yi daidai da wandanda ba sa sani? Babu masu wa'aztuwa sai ma'abuta hankula. [Al Zumar: 9].

Yayin da Allah ya fifita masu imani da darajoji, ya fifita a cikin su wadanda aka ba wa ilimi. Allah ya ce:

يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allah zai daukaka masu imani daga cikinku da wadanda aka ba su ilimi da darajoji.

Ibn Rajab ya ambata daga Ibn Mas'ud cewa ma'anar ayar: Allah zai daukaka masu imani da aka ba su ilimi sama da masu imani da ba a ba su ilimi ba (Sharhin Hadisin Abu al Darda', shafi 34).

Manzon Allah, sallal lahu alaihi wa sallam ya bayyana matsayin ilimi da malamai a hadisai da yawa. Daga ciki:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أُدْعَى بِفَاحِشِي، فَقَالَ: «مَا عِنْدِي»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَكْذِبُ عَلَى مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

Hadisin Abu Mas'ud: ya ce Manzon Allah sallal lahu alaihi wa sallam ya ce: Wanda ya yi dalilin aikin alheri yana da kwatankwacin ladan wanda ya aikata shi. Muslim ya ruwaito shi hadisi 1893].

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ أَشْيَاءَ: مِنْ صَدَقَةٍ جَلِيَّةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ بَعْدَهُ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ "

Abu Hurairah ya ruwaito daga Manzon Allah sallal lahu alaihi wa sallam ya ce: Idan mutum

ya mutu aikinsa ya yanke sai ta abubuwa uku: sadaka mai gudana, ko ilimi da ake amfani da shi a bayansa, ko da salihin da zai rinka yi masa addu'a. Muslim ya ruwaito shi (hadisi 1631).

فالعالم إذا عَلَّمَ من يقوم به بعده؛ فقد خلف علمًا نافعًا وصدقة جارية؛ لأنَّ تعليم العِلْم صدقة، كما سبق عن معاذ وغيره، والذين علمهم بمنزلة أولاد الصالحين يدعون له، فيجتمع له بتخليف علمه هذه الخصال الثلاث

Ibn Rajab ya ce: malami idan ya koyar da wanda zai tsaya da ilimi a bayansa to ya bar ilimi mai amfani da sadaka mai gudana, domin koyar da ilimi sadaka ne kamar yadda Mu'adh ibn Jabal ya ce koyar da ilimi ga wanda bai sani ba sadaka ne, sannan wadanda ya koya musu kamar 'ya'yansa ne salihai za su rinka yi masa addu'a. Don haka duk abubuwan guda uku za su hadu gare shi idan ya samar da ilimi a bayan ya mutu.

Sifofin Malamai

Allah ya yabi malamai da ya sifanta su da malamai rabbaniiyyai a inda ya ce:

وَلَا يَكُن كُؤُورًا رَبَّنِيَّةً بِمَا كُنْتُمْ تُعَلَّمُونَ أَلِكْتَبِ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Sai dai ku zamo malamai masu yin tarbiyya da ilimi saboda koyar da littafin (Allah) da kuke yi da kuma saboda darasinsa da kuka kasance kuna yi. [Ali Imran: 79].

Haka kuma Allah ya ambaci a sifar bayin Al Rahman da cewa sune suke rokon Allah suna cewa:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۗ

Kuma su ne masu cewa: Ya Ubangijinmu ka ba mu abin faranta rai daga matayenmu da zurriyyarmu kuma ka sanya mu mu zama jagorori ga masu tsoron Allah. [Al Furqan: 74].

A kishiyar wadannan sifofi kuma, Allah ya ambaci mummunan misalai guda biyu ga wani jinsi da malamai:

Na farko:

وَأَنْتُمْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخْ مِنْهَا فَأَتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ۱۷۵ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَرَكَهٗ يَلْهَثُ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَأَقْصِبْصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۱۷۶

Ka karanta musu misalin wanda muka ba wa ayoyinmu sai ya sabule daga cikinsu, ya rabu da su, sai shaitan ya bi shi, sai ya kasance a cikin batattu. Da Mun so da mun daukaka shi da su, amma ya nemi dawwama a duniya, ya bi son ransa. To misalinsa kamar kare ne idan ka yi d'auki a kansa ya yi lallage, kō kuwa ka bar shi sai ya yi lallage. Wannan ne misālin mutāne wadanda suka karyata game da āyōyinMu. Sai karanta musu lābārūn don su yi tunani. [Al A'araf: 175-176].

Na biyu:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥

Misalin wadand aka dora wa d'aukar ilimin Attaura sa'an nan ba su dauke ta ba, kamar misālin jāki ne Yanā daukar littattafai. Tir da misālin mutānen nan da suka karyatā da āyōyin Allah! Kuma Allah bā Yā shiryar da mutānē azzālumai. [Al Jumu'ah: 5].

Malaman tafsiri sun ce wadannan sune mafi munin misalai da Allah ya ambace su a cikin Alkur'ani, kuma duk na malamai ne da ba su sifanta da sifar malanta ba.

Domin kubuta daga wadannan miyagun sifofi da kuma samun kyakkyawan matsayi da malamai da malanta, shiriya ta zo mana da sifofin da ya wajaba malami ya sifanta da su don ya tsira ya kuma samu rabauta.

Na Farko: Samun Ilimin a Hakika

Domin duk wanda bai nemi ilimi ba, ba zai samu ba. Imam Al Bukhari ya ambaci hadisi da ta'aliki: cewa Ilimi sai an neme shi. Al Tabarani ya ruwaito shi. (Sahih al Jami 2328 inda Shaikh Al Albani ya ce hadisi ne Hasan).

Wanda bai nemi ilimi ba zai yi fatawa ba da ilimi ba; ya ja mutane zuwa ga ra'ayinsa ba bisa ilimi ba. Masu ilimi kuwa an sifanta su da cewa su ne masu rattaba hannu a maimakon Ubangiji: *الموقعون عن رب العالمين*.

الْقُضَاءُ ثَلَاثَةٌ: قَاضِيَانِ فِي النَّارِ، وَقَاضٍ فِي الْجَنَّةِ، فَأَمَّا الَّذِي فِي الْجَنَّةِ، فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ، فَهُوَ فِي الْجَنَّةِ، وَرَجُلٌ عَرَفَ الْحَقَّ فَلَمْ يَقْضِ بِهِ، وَجَارَ فِي الْحُكْمِ، فَهُوَ فِي النَّارِ، وَرَجُلٌ لَمْ يَعْرِفِ الْحَقَّ فَقَضَى لِلنَّاسِ عَلَى جَهْلٍ، فَهُوَ فِي النَّارِ

Manzon Allah ya ce: Alkalai uku ne: biyu suna wuta daya kuma yana aljanna: Wanda ya san gaskiya ya yi hukunci da ita yana aljanna. Wanda ya san gaskiya bai yi hukunci da ita ba ya yi zalunci a cikin hukunci, to yana wuta, wanda bai san gaskiya yayi wa mutane hukunci bisa jahilci, to yana wuta. [Sharh Mishkil al Athār na Al Tahāwī: juz'i 9 shafi 209].

Da rashin ilimi a hannun masu da'awar malanta, ake dauke ilimi daga al'umma, sai bata ya tabbata a cikin al'umma kamar yadda ya zo a hadisin Abdullah ibn 'Amr ibn al 'As.

Na Biyu: Halarto da niyya da tsarkake ta don Allah

Neman ilimi da bayar da shi aikin ibada ne. Don haka sharadin halarto da niyya da tsakake ta wajibi ne ga mai neman ilimi da malami. Allah ya ce:

وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ٥

Ba a umarce su ba sai su bautawa Allah suna masu tsarkake addini a gare Shi, suna masu mikewa akan barin shirka, su tsayar da sallah su kuma bayar da zakkah. Wannan shi ne addini batotar. [Al Bayyinah: 5].

Manzon Allah sallal lahu alaihi wa sallam ya yi gargadi ya tsoratar akan rashin ikhlasi wajen neman ilimi.

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ "

Abu Hurairah ya ruwaito ya ce: Manzon Allah, sallal lahu alaihi wa sallam ya ce: Wanda ya nemi ilimi da ake neman yardar Allah da shi, ba ya nemansa sai don ya sami wani amfanin duniya, to ba zai ji kanshin aljanna ba ranar alkiyama. Imam Ahmad ya ruwaito shi (hadisi 8457) da isnadi Hasan.

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَتَعَلَّمُوا الْعِلْمَ لِتَبَاهُوا بِهِ الْعُلَمَاءَ وَلَا لِتُمَارُوا بِهِ السُّفَهَاءَ وَلَا لِتَحْتَارُوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ فَالْتَارَ النَّارَ»

Daga Jabir ya ce: Manzon Allah sallal lahu alaihi wa sallam ya ce: Kada ku nemi ilimi domin ya yi alfahari da shi wajen malamai, ko domin ku yi jayayya da shi tare da wawaye, ko domin ku shige gaba a wajen zama. Wanda duk ya aikata wannan to wuta; wuta. Ibn Majah ya ruwaito shi

da isnadi Sahih (hadisi 254).

Don haka ne aka ruwaito daga manyan malaman musulunci irin su Sufyan ibn Uyaynah yana cewa ban taba gogayya da wani abu ba irin yadda na yi gogayya wajen kyautata niyya.

Shehu Uthman Dan Fodio ya kasance idan zai fito wa'azi da yake yi duk ranar alhamis da daddare sai ya tsaya a soron kofar gida kafin ya fita. Sai dansa Sarkin Musulmi Muhammad Bello ya tambaye shi mene wannan tsayuwa da yake yi. Sai ya ce: ina halarto da niyya ne ina tsarkake ta.

Rashin tsarkake niyya shi ne yake debe albarka a cikin ilimi. Tsarkake niyya yana bukatar gogayya da kai-komo kamar yadda aka ruwaito daga wasu magabata.

« وَقَالَ الْحَسَنُ: «لَقَدْ طَلَبَ هَذَا الْعِلْمَ أَقْوَامٌ وَمَا رَأَوْا بِهِ اللَّهَ وَمَا عِنْدَهُ، فَمَا زَالَ بِهِمْ حَتَّى رَأَوْا بِهِ اللَّهَ وَمَا عِنْدَهُ»

Al Hasan al Basri ya ce: wasu mutane sun nemi ilimi ba sa nufin Allah da shi da abinda ke wajensa, bai gushe da su ba sai da suka nufi Allah da abinda ke wajensa. Ibn Abd al Barr ya ambace shi a cikin Jami'u Bayan al "Ilm wa Fadlih (juz' 2 shafi 750).

Na uku: Aiki da ilimi

Malanta ba a baki take ba, ko abinda ya takaita a kan a tattauna domin bayyana ra'ayi kamar yadda masu falsafa suke yi, ko don a ambaci mutum da suna ko laqabi ko matsayi na malanta. Ubay ibn Ka'ab ya ce: ku nemi ilimi ku yi aiki da shi. Kada ku nemi shi don ku yi ado da shi. Domin idan rayuwa da tsawaita a gare ku za ku ga mutum yana ado da ilimi kamar yadda yake ado da tufafinsa. (Ibn Abd al Bar, Jami'u Bayan al Ilm wa Fadlih, juz 1 shafi 683).

Aiki da ilimi shi ne mai tabbatar da gaskiyar mai sifantuwa da shi. Allah ya umarci Manzon

Allah sallal lahu alaihi wa sallam da cewa ya zama farkon wadanda suka musulunta. Allah Ta'ala ya ce:

وَأْمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ١٢

Kuma an umamrce ni na kasance na farkon musulmi [Az Zumar: 12].

Wannan shi ne tabbatar da gaskiya da daidaiton magana da aiki. Allah ya zargi masu fadar abinda ba sa aikatawa. Allah Ta'ala ya ce:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ٣

Ya ku wadanda suka yi imani, don me kuke fadar abinda ba kwa aikatawa. Abin ki ne mai girma wajen Allah kuna fadin abinda ba kwa aikatawa. [Al Saf: 2-3].

Rashin aiki da ilimi shi ne zai sa malami ya zama kamar malaman Yahudawa da Allah ya yi musu mummunan misali na jaki mai dauke da kayan littattafai. Allah Ta'ala ya ce:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ٤٤

Ta yaya kuke umarnin mutane da yin ayyukan nagarta, amma kuna barin kawunanku, alhali kuna karanta littafin Allah? Don me ba kwa amfani da hankalinku? [Al Baqara: 44].

Kuma Manzon Allah sallal lahu alaihi wa sallam ya ce a hadisin da Usamah ibn Zaid ya ruwaito:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَيَتَدَلَّقُ أَقْتَابَ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ، فَيَقُولُونَ: يَا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتَيْتِهِ "

Za a zo da mutum ranar Alkiyama a jefa shi a cikin Wuta, sai kayan cikinsa su fito waje, ya rinka juyawa da su kamar yanda jaki yake juyawa da dutsen nika. Sai 'yan wuta su taru a gabansa su ce: Ya kai wane, me ya same ka? Ba kai ne ka kasance kana umarnin mu da kyakkyawa kuma kana hana mu daga aikata mummuna ba? Sai ya ce: Haka ne. Na kasance ina umarni da kyakkawa amma ba na aikata shi, kuma ina hana mummuna amma ina aikata shi. Muslim ya ruwaito shi (hadisi 2989).

Ibn Mas'ud ya ce: Babu wanda zai wadata da Allah face mutane sun bukata zuwa gare shi. Babu wanda zai yi aiki da ilimin da Allah ya sanar da shi face mutane sun butatu zuwa ga abinda yake wajensa. (Ibn Abd al Bar, juz 2 shafi 707).

Na Hudu: Tsayuwa da Adalci

Wannan sifa nau'i ce ta sifar da ta gabata na aiki da ilimi. Amma ta kebanta da cewa tsayuwa da adalci ba ya tsayawa a kan shi mai ilimi. Yana kai wa har ga sauran al'umma da sauran halittar Allah gaba daya. Allah ya ce:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

Kuma idan kuka fada ku yi adalci ko da a kan wanda ya kasance ma'abucin zumunci ne. [Al An'am: 154].

Allah ya ce:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Hakika wadanda suke kafirta da ayoyin Allah, suke kashe Annabawa ba da hakki ba, kuma suke kashe masu umarni da adalci a cikin mutane, ka yi musu albishir da azaba mai radadi. [Ali Imran: 21].

Allah ya hada Annabawa da masu umarni da yin adalci a cikin mutane, su ne malamai.

Na biyar: Koyar da Ilimi da Yin Kira Zuwa Ga Abinda Ya Kunsu

Kira zuwa abinda ilimi ya kunsu da koyar da shi wazifar Annabawa ne, kuma shi ne alkawarin da Allah ya dauka a kan malamai. Da haka ne ake gyara al'umma. Allah Ta'ala ya ce:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَنَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ۝ ١٨٧

Ku tuna yayin da Allah ya riki alkawarin wadanda aka ba su sanin Littafin Allah, lallai za ku bayyana shi ga mutane, kuma ba za ku boye shi ba, sai suka jefar da shi a bayan bayansu, suka sayi amfani dan kadan. To tir da abinda suke saya da shi. [Ali Imran: 187].

Idan ilimi ya zama an rike shi ba a yada shi ba, barna za ta yadu.

Shehu Uthman Dan Fodio ya ce a cikin littafinsa 'Thya al Sunnah wa Ikhmad al Bid'ah' ya ce: wajibi ne ga kowane malami bayan kulawarsa da farillan aininsa ya zaunar da kansa a dakunan Allah domin ya karantar da mutane Addinin Allah.

Da haka ne malamai suke bayar da gudummawar da ta mayar da su cikin majibinta al'amarin jagorancin al'umma.

Na Shida: Tsoron Allah da Khushu'i

Allah Ta'ala ya ce:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Babu masu tsoron Allah a cikin bayinsa sai malamai [Fatir: 28].

Abdullahi ibn Mas'ud ya ce: Ilimi ba da yawan riwaya ba ne. Ilimi tsoron Allah ne kawai.

Wannan ma'auni ne da Allah ya sanya wa al'umma domin tantance malaman gaskiya da wadanda ba na gaskiya ba. Duk da cewa tsoron Allah a zuciya yake, amma alamunsa suna bayyana a cikin ayyuka.

Khushu'i kuwa shi ne tsoron Allah a zuci da ake ganinsa a gabobi da ayyuka. Allah ya sifanta masu ilimi da wannan sifa. Allah Ta'ala ya ce:

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝ ١٠٧ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝ ١٠٨ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝ ١٠٩

Hakika wadanda aka ba su ilimi gabanin Alkur'ani, idan ana karanta musu shi suna faduwa a kan fuskokinsu suna masu yin sujada, kuma suna cewa: tsarki ya tabbata ga Ubangijinmu, hakika alkawarin Ubangijinmu ya kasance abin aiwatarwa ne. Suna faduwa a kan fuskokinsu suna kuka, kuma karatun sai ya kara musu khushu'i. [Al Isra: 107-109].

Na Bakwai: Kaskantar da Kai da Rashin Girman Kai

Tawali'u sifa ce ta malamai. Ilimi na gaskiya yana gadar da kaskantar da kai da rashin girman

kai. Masana su ne suka fi kowa sani cewa sama da kowane mai ilimi akwai wanda ya fi shi ilimi, kamar yadda Allah ya ce:

رَفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ٧٦

Muna daukaka wanda Muka so da darajoji, kuma a sama da kowane ma'abocin ilimi akwai Mai isa matuka wajen sani. [Yusuf: 76].

Girman kai yana tafiyar da ilimi kamar yadda Allah ya ce:

سَلْصِرْفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِغْيِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ١٤٦

Zan kawar da ayoyina daga wadanda suke girman kai a bayan kasa ba da hakki ba, kuma idan suka ga kowace aya ba za su yi imani da ita, idan suka ga hanyar shiriyar ba za su rike ta hanya ba, kuma idan suka ga hanyar bata za su rike ta hanya. Wannan saboda karyatawarsu da ayoyinmu ne da kasancewarsu suna gafalallu ga barinsu. [Al A'araf: 146].

Amfani da ilimi domin neman daukaka da girma a duniya yana warware ikhlasi kamar yadda ya gabata a sifa ta biyu ta malamai. Daukaka daga Allah take kuma Manzon Allah sallal lahu alaihi wa sallam ya gaya mana cewa duk wanda ya kaskantar da kansa don Allah, Allah zai daukaka shi.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا تَقَصَّتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ، إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»

Daga Abu Hurairah, daga Manzon Allah sallal lahu alaihi wa sallam: Dukiya ba ta tawaya saboda yin sadaka, kuma Allah bai kara wa bawa da ya yi afuwa ba sai buwaya, kuma ba wanda ya

kaskantar da kansa saboda Allah face Allah ya daukaka shi. [Muslim hadisi na 2588].

Daya daga cikin manyan malaman Musulunci Ibn Daqiq al 'Id, Muhammad ibn Ali Al Qushairi yana cewa duk sanda na halarci wani majlisi da nake so na samu daukaka a cikinsa, sai Allah ya kaskantar da ni, kuma duk wani majlisi da na halarta ba na so a san ni, sai Allah ya daukaka ni.

Na Takwas: Wadatar Zuci da Kamewa da Rashin Kwadayi

Wadatar zuci tana daga cikin kyawawan halaye da Annabi sallal lahu alaihi wa sallam ya bayyana matsayinta, kamar yadda ya zo a hadisi:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ ۝

Daga Abu Hurairah, ya ce Manzon Allah sallal lahu alaihi wa sallam ya ce:

Wadata ba daga yawan abun duniya ba ce, sai dai wadata ita ce wadatar zuci. Al Bukhari (hadisi 6446) da Muslim (hadisi 1051) suka ruwaito.

Yayin da Allah ya ambaci kissar Karuna da yadda masu son rayuwar duniya suka rufe ido wajen sha'awar kayan duniya da ado na Karuna, sai Allah ya bayyana cewa wadanda aka ba su ilimi su ba su yi haka. Allah Ta'ala ya ce:

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۝ ٧٩ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّهَا إِلَّا الصَّابِرُونَ ۝ ٨٠

Sai ya fita ga mutanensa a cikin adonsa, sai wadanda suke son rayuwar duniya suka ce: kaitonmu! Ina ma muna da irin abinda aka ba wa Karuna, hakika shi ma'abocin rabo ne mai

girma. Sai wadanda aka ba su ilimi suka ce: Me ya same ku? Sakamakon Allah shi ne mafi alheri ga wanda ya yi imani ya yi ayyuka na gari, kuma babu mai samun wannan sai masu hakuri. [Al Qasas: 79-80].

Ibn Rajab ya ce:

واعلم أنّه إنّما أهلك أهل العلم وأوجب إساءة ظن الجهال بهم وتقديم جهال المتعبدین عليهم ما دخل عليهم من
الطمع في الدُّنيا

Ka sani cewa babu abinda ya halakar da masu ilimi, ya sanya jahilai suke munana zato gare su suna gabatar da jahilan masu ibada a kansu, sai abinda ya shige su da kwadayin duniya.

Kissar 'Ata ibn Abi Rabah tare da Khalifa Abdulmalik ibn Marwan abar lura ce mai koyar da malamai yadda magabata suka rike wadatar zuciya da rashin kwadayin duniya ya ba su jagorancin addini, musamman yayin da suke haduwa da masu mulki.

Al Zahabi ya ruwaito kissar a cikin Siyar A'alam al Nubala (juz'i 5 shafi 84) cewa 'Ata ibn Abi Rabah ya shiga wajen Abdulmalik ibn Marwan lokacin da ya zo Makkah aikin Hajji, sai Abdulmalik ya mika ya karbe shi ya yi maraba da shi ya zauna tare da shi a kan karagarsa ta mulki ya ce: Ya Abu Muhammad mece ce bukatarka: Ya ce masa: Ka kula da haramin Allah da na Manzonsa, ka kula da gina su. Ka ji tsoron Allah a kan 'ya'yan Muhajirina da Ansar, domin dalilinsu ne ka zauna a wannan matsayin. Ka ji tsoron Allah a kan mayaka da suke iyakokin daular Musulunci, domin sune ganuwar Musulmi. Ka kula da al'amarin Musulmi, domin kai ne kadai za a tambaya a kansu. Ka ji tsoron Allah a kan wadanda suke zuwa bakin kofarka; kada ka kawar da kai daga gare su, kada ka kulle musu kofarka. Sai Abdulmalik ya ce: Zan yi. Sai 'Ata ya mika zai tafi, sai Abdulmalik ya ce: ka tambaye mu bukatun mutane ne, kuma za mu yi, kai me ce

ce bukatarka? Sai ya ce: ba ni da wata bukata wajen makhluƙi abin halitta, sannan ya fita. Abdulmalik ya ce: na rantse wannan shi ne girma, wannan shi ne daukaka.

Rufewa

Wadannan sifofi komai tsananinsu dole su a ke bukata a kan malamai, kuma ya wajaba malamai su binciki kawunansu wajen ganin cewa sun sifanta da su. Ba abu ne da zai gagara ba, domin Allah ya yi alkawari har zuwa tashin alkiyama sai an samu masu tsayuwa akan gaskiya a cikin al'ummar Annabi sallal lahu alaihi wa sallam, kamar yadda ya zo a hadisin Mu'awiyah da wasu sahabbai:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَصُرُّهُمْ مَنْ خَدَّلَهُمْ أَوْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ»

Wata jama'a ta al'ummata ba za ta gushe tana tsaye da al'amarin Allah ba, wanda ya ki taimakonsu ko ya saba musu ba zai cutar da su komai ba, har sai al'amarin Allah ya zo alhali suna masu rinjaye akan mutane. [Al Bukhari (hadisi 7312) da Muslim (hadisi 1037)].

Allah ya yi salati da gaisuwar amincin ga Manzon Allah, da alayensa da sahabbansa da tabi'ai.

Ababen da Zunubi ke Jawowa, da Tuba Zawa ga Allah: shi ne Kasin Bayan Amintacciyar Zamantakewa da Bunkasar Tattalin Arziki.

Imam Tajudeen M. B. Adigun, PhD, OON.

Da sunan Allah, mai rahama, mai jinkai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dukkan yabo da godiya sun tabbata ga Madaukakin Sarki (SWT) Wanda Ya halicci sammai da kasa da Gaskiya, don jarrabawa, ga wadan da suka yi biyayya, da wadan da suka kangare. Ya sakawa masu biyayya sannan Ya azabtar da kangararru. Amma da yawa basu san haka ba. Tsira da amincin Allah su tabbata ga Al-Ameen, Amintacce, Annabi Muhammad (SAW), da alayen shi, da sahabban shi tare da duk wadan da suka yi biyayya ga hanyar su, har zuwa ranar sakamako.

- Shugaban wannan zama
- Shugaban Majalisar Koli ta Tabbatar da Shari'ah a Najeriya (SCSN)
- Manyan Limamai da ke nan
- Sauran Manyan Mallamai
- Manyan baki.

- Masu Shiya wannan Taro,
- Yan Jaridu
- Jami'an Tsaro
- Yan'uwa a Musulunci Maza da Mata,

Assalam Alaykum Waramatullahi Wabarakatu

Maudu'i: ababen da zunubi ke jawowa, da tuba zuwa ga allah: shi ne kashin bayan samun amintacciyar zamantakewa da ci gaban tattalin arziki

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ كُلَّا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ { ٣٥ }

[Bakara 2:35] Kuma muka ce: "Ya Ādam! Ka zauna kai da matarka a gidan Aljanna, kuma ku ci daga gare ta, bisa wadāta, inda kuke so, kuma kada ku kusanci wannan itāciyar, har ku kasance daga azzālumai

فَأَزَّهَمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ { ٣٦ }

[Bakara 2:36] Sai Shaidān ya talālābantar da su ga barinta, sai ya fitar da su daga abin da suka kasance a cikinsa. Kuma muka ce: "Sāshenku nā maikiyi ga sāshe, kuma kuna da a cikin Kasa matabbata da jin dādi zuwa ga wani lōkaci

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ { ٣٧ }

[**Bakara 2:37**] Sai Ādam ya karbi wasu kalmōmi daga Ubangjinsa, sabōda haka ya karbi tūba a kansa. Lalle ne Shi, Shī ne Mai karbar tūba, Mai jin Kai.

Zunubi shi ne duk wani aiki da ya sabawa dokar Allah.

Nau'ukan zunubi biyu ne

- i. Manyan Zunubai (Kaba'ir)
- ii. Kananan Zunubai (Saga'ir)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْأَلُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَىٰ { ٣١ }

[**Anajm 53:31**] Kuma abin da ke cikin sammai da abin da yake a cikin kasā na Allah kawai ne, dōmin Yā sāka wa waɗanda suka mūnana da abin da suka aikata, kuma Ya sāka wa waɗanda suki kyautata da sakamakon da ya fi kyau.

الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ { ٣٢ }

[**Najm 53:32**] Waɗanda ke nīsantar manyan zunubai da abūbuwan alfāsha, fāce Kanānan laifuffuka, lalle Ubangijinka Mai yalwatattar gāfara ne, Shī ne Ya fi sani ga abinda ke gare ku a lōkacin da Ya kāga halittarku daga Kasa, kuma a lōkacin da kuke tāyuna a cikin cikannan uwāyenku. Sabōda haka, kada ku tsarkake kanku, Shī ne Mafi sani ga wanda ya yi takawa

Sakamako, Hadari da abubuwan da kan biyo bayan aikata Zunubi:

1. Tsoro da Yunwa

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعِمِ اللَّهُ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

[*Nahl 16:112*] Kuma Allah Ya buga misali, wata alkarya ta kasance amintacciyā, natsattsiyā, arzikinta yanā je mata a wadāce daga kōwane wuri sai ta kāfirta da ni'imōmin Allah, sabōda haka Allah ya dandana mata tufāfin yunwa da tsōro, sabōda abin da suka kasance sunā sanā'antāwa

2. Halaka

أَلَمْ يَرَوْا كَمْ أَهَلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَمْرُورًا
وَجَعَلْنَا الْأُمُتَ تَحْرِيًّا مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {٦}

[*An'am 6:6*] Shin, ba su gani ba, da yawa Muka halakar da wani karni daga gabāninsu, Mun mallaka musu, a cikin Kasa, abin da ba Mu mallaka muku ba kuma Muka saki sama a kansu tanā ta zuba, kuma Muka sanya kōguna sunā gudāna daga karkashinsu, sa'an nan Muka halakā su sabōda zunubansu kuma Muka kāga halittar wani karni na dabam daga bayansu

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَرًا فِي
الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {٢١}

[*Ghafir 40:21*] Ashe, ba su yi tafiya ba, a cikin Kasā, dōmin su dūba ga yadda ākibar wadānda suka kasance a gabāninsu ta zama? Sun kasance sū ne mafi tsananin karfi daga gare su, da kufaifan aiki a cikin Kasā, sai Allah Ya kāmā su da laifuffukansu. Kuma bā su da wani mai tsarēwa daga Allah

3. Girgizar Kasa

وَأِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَلَا تَلْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

[**Ankabut 29:36**] Kuma zuwa ga Madyana, Mun aika dan'uwansu shu'aibu, sai ya ce: "Ya mutānena! Ku bauta wa Allah kuma ku yi fatan (rahamar) Rānar Lāhira, kuma kada ku yi barna a cikin Kasā, alhāli kuwa kunā māsu lālātarwa

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَرَاهِمٍ جَائِمِينَ {٣٧}

[**Ankabut 29:37**] Sai suka karyata shi, sabōda haka tsāwa ta kāmā su, dōmin haka suka wāyi gari sunā guggurfāne

4. Annoba

{8} وَمَنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

[**Bakara 2:8**] Kuma akwai daga mutāne wanda yake cewa: "Mun yi imani da Allah kuma da Yinin Lāhira." Alhāli kuwa su ba muminai ba ne.

خَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ {٩}

[**Bakara 2:9**] Suna yaudarayya da Allah da waɗanda suka yi īmāni, alhāli bā su yaudarar kōwa fāce kansu, kuma bā su sakankancēwa

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَدَابَ آلِيمٍ بِمَا كَانُوا يَكْذِبُونَ {١٠}

[Bakara 2:10] A cikin zukātansu akwai wata cūta. Sai Allah Ya k̄aramusu wata cūta, kuma suna da azāba mai radādī sabōda ābin da suka kasance suna yi na karya

5. Kuncin Rayuwa da Makanta a Ranar Kiyama

{124} وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

[Ta-Ha 20:124] Kuma wanda ya bijire daga ambatōNa (Alkur'āni) to, lalle ne rāyuwa mai kunci ta tabbata a gare shi, kuma Munā tāyar da shi a Rānar jiyāma yanā makāho.

6. Allah ba Zai yi Magana da su ba

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ مِمَّا قَلِيلًا أَوْلِيَاءَ أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُكَلِّمُهُمْ وَهُمْ عَذَابَ آلِيمٍ {١٧٤}

[Bakara 2:174] Lalle ne wadannan da suke bōye abin da Allah Ya saukar daga Littāfi, kuma suna sayen kudi kadan da shi; wadannan bā su cin kome a cikin cikkunansu fāce wuta, kuma Allah bā zai yi musu magana ba a Rānar jiyāma, kuma bā zai tsarkake su ba, kuma suna da azāba mai radādī.

عَلَى النَّارِ {١٧٥} أُولَئِكَ الَّذِينَ اشْتَرُوا الصَّلَاةَ بِأَهْدَىٰ وَالْعَدَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرُ لَهُمْ

[Bakara 2:175] Wadannan su ne wadanda suka sayi bata da shiriya, kuma azāba da gāfara. To, me ya yi hakurinsu a kan Wuta

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ {١٧٦}

[Bakara 2:176] Wancan dōmin lalle ne Allah Ya saukar da Littafi da gaskiya, kuma lalle ne wadanda suka sābā a cikin Littāfn, hakīka, suna a cikin sābāni mai nīsa

7. Tsinuwar Allah (La'ana)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا آتَيْنَاهُم مِّنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ {١٥٩:٢} وَيَلْعَنُهُمُ اللَّاعِنُونَ

[Bakara 2:159] Lalle ne wadanda suke bōyēwar abin da Allah Ya saukar da ga hujjōji bayyanannu, da shiriya, daga bāyan Mun bayyana shi ga mutāne, a cikin Littāfi (Alkur'āni), wadannan Allah Yana la'anar su, kuma māsu la'ana suna la'anar su

8. Fushin Allah

{٩٣٤:١} وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَعُصِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

[Nisai 4:93] Kuma wanda ya kashe wani mūmini da ganganci, to, sakamakonsa Jahannama, yana madawwami a cikinta kuma Allah Yā yi fushi a kansa, kuma Ya la'ane shi, kuma Ya yi masa tattalin azāba mai girma.

9. Shiga Wuta

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كَلَّمَا نَضَجَتْ جُلُودُهُمْ بَدَنَهُمْ مُجْلُودًا غَيْرَهَا لِيُبْذَرُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَرِيفًا حَكِيمًا {4:56}

[*Nisai 4:56*] Lalle ne wadanda suka kāfirta da ayōyinMu za Mu kōne su da wuta, kō da yausha fātunsu suka nuna, sai Mu musanya musu wasu fātun, dōmin su dāndani azāba. Lalle ne Allah Yā kasance Mabuwāyi, Ma hikima. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا. أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلٌّ غُلِيظٌ {٥٧}

[*Nisai 4:57*] Kuma wadanda suka yiīmāni, kuma suka aikata ayyuka na kwarai, zā Mu shigar da su gidājen Aljanna, (wadanda) kōramu sunā gudāna daga karkashinsu, sunā dawwamammu a cikinsu har abada suna da, a cikinsu, mātan aure māsū tsarki, Kuma Munā shigar da su a wata inuwa matabbaciya lumshi

10. Matsananciyar Guguwa
11. Tsawa
12. Tozarta
13. Hana Biyayya ga Allah
14. Ambaliya

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ {٣٩}

[*Ankabut 29:39*] Kuma jārūna da Fir'auna da Hāmāna, kuma lalle Mūsaya je musu da hujjōji, sai suka yi girman kai a cikin Kasā kuma ba su kasance māsū tsērēwa ba

فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَعْرَفْنَا وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ { ٤٠ }

[*Ankabut 29:40*] Sabōda haka kōwanensu Mun kama shi da laifinsa. Watau daga cikinsu akwai wanda Muka aika iskar tsakuwa a kansa kuma daga cikinsu akwai wanda tsāwa ta kāmā, kuma daga cikinsu akwai wanda Muka birkice kasā da shi kuma daga cikinsu akwai wanda Muka nutsar. Bā ya yiwuwa ga Allah Ya zālunce su, amma sun kasance kansu suke zālunta

15. Barna (A Cikin Kasa)

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ { ٤١ }

[*Rum 30:41*] Barnā tā bayyana a cikin kasa da tēku, sabōda abin da hannāyen mutāne suka aikata. Dōmin Allah Ya dāndana musu sāshin abin da suka aikata, dāmmāninsu zā su kōmo.

16. Azaba

{34} إِنَّا مُتْرَلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رَجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

[*Ankabut 29:34*] Lalle mū, māsu saukar da azāba ne daga sama a kan mutānen wannan alkarya sabōda abin da suka kasance sunā yi na fāsikanci.

17. Sabbaba Talaucci

18. Rage Tsawon Rayuwa

19. Shashantar da Mutum

20. Raguwar Imani

21. Rufe Zuciya (Daga fahimtar Gaskiya)

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {١٤}

[*Mutaffifin 83:14*] *A'aha! Bā haka ba, abin da suka kasance suna aikatāwa dai, yā yi tsātsa a cikin zukātānsu.*

Ci Gaban Zamantakewa da Tattalin Arziki

Me ke tauye Ci Gaban Zamantakewa da Tattalin Arziki a Najeriya? "Barna da Zalunci"

A. Zalunci

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُوا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
{١٣٥}

[*Nisai 4:135*] *Yā ku wadānda suka yi īmāni! Ku kasance māsū tsayuwa da ādalci, māsū shaida sabōda Allah, kuma kō dā a kanku ne kō kuwa, mahaifa da mafi kusantar zumunta, ko (wanda ake yi wa shaida kō a kansa) ya kasance mawadāci kō matalauci, to, Allah ne Mafi cancanta da al'amarinsu. Sabōda haka, kada ku bībiyi son zūciya, har ku karkata. Kuma idan kuka karkatar da magana, kō kuwa kuka kau da kai, to lalle ne Allah Yā kasance Masani ga abin da kuke aikatāwa.*

إِنَّ اللَّهَ يُؤْتِكُمْ أَنْ تَوْثِقُوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا {٥٨}

[Nisai 4:58] Lalle ne Allah Yanā umurnin ku ku bāyar da amānōni zuwa ga māsu sū. Kuma idan kun yi hukunci a tsakānin mutāne, ku yi hukunci da ādalci. Lalle ne Allah mādalla da abin da Yake yi muku wa'azi da shi. Lalle ne Allah Yā kasance Mai ji ne, Mai gani.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {٥٩}

[Nisai 4:59] Yā kū wadānda suka yiīmāni! Ku yi dā'a ga Allah, kuma ku yi dā'a ga ManzonSa, da ma'abūta al'amari daga cikinku. Idan kun yi jāyayya a cikin wani abu, to ku mayar da shi zuwa ga Allah da ManzonSa idan kun kasance kunā īmāni da Allah da Rānar Lāhira. wannan ne mafi alhēri, kuma mafi kyau ga fassara.

B. Barna (Cin Hanci da Rashawa)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {٢٩}

[Nisai 4:29] Yā ku wadānda suka yi īmāni! Kada ku ci dūkiyōyinku a tsakāninku da yaudara, fāce idan ya kasance, daga fatauci ne, bisa yardatayya daga gare ku. Kuma kada ku kashe kānku. Lalle ne Allah Yā kasance, game da ku, Mai jin kai ne.

وَمَنْ يَفْعَلْ ذَلِكَ عُقُوبًا وَظُلْمًا فَسَوْفَ نُصَلِّيْهِ نَارًا وَكَانَ ذَلِكَ عَمَلِ اللَّهِ بَاطِلًا

[**Nisai 4:30**] Wanda ya aikata wancan bisa ta'adi da zālunci, to, zā Mu kōne shi da Wuta. Kuma wannan yā kasance ga Allah (abu ne) mai sauƙi.

إِنْ مَجْتَبُوا كِبَاتِرَ مَا تُنْهَوْنَ عَنْهُ نُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

[**Nisai 4:31**] Idan kuka nīsanci manyan abubuwan da ake hana ku aikatāwa, to, zā Mu kankare mūnanan ayyukanku daga gare ku, kuma Mu shigar da ku mashiga ta karimci.

إِنَّمَا جَزَاءُ الَّذِينَ يُجَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مَنْ خَلَا مِنْ الْأَرْضِ مِنْ أُولَئِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ { ٣٣ }

[**Maida 5:33**] Abin sani kawai sakamakon wadānda suke Yākin Allah da Manzonsa, kuma sunā aiki a cikin kasa dōmin barna a kashe su ko kuwa a kere su, kō kuwa a kakkātse hannuwansu da kafāfunsu daga sābāni, ko kuwa a kōre su daga kasa. Sannan gare su wulakanci ne a cikin rāyuwar duniya, kuma a Lāhira sunā da wata azāba mai girma.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ { ٣٤ }

[**Maida 5:34**] Fāce fa wadānda suka tuba tun a gabānin ku sāmi iko akansu, to, ku sani cewa lalle ne, Allah Mai gāfara ne, Mai jin kai.

Magani da Mafita

i. Tuba

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ {٥٣}

[Zumar 39:53] Ka ce: (Allah Ya ce): "Yā bāyīNa wadānda suka yi barna a kan rāyukansu! Kada ku yanke kauna daga rahamar Allah. Lalle Allah na gāfarta zunubai gabā dāya. Lalle Shī, Shī ne Mai gāfara, Mai jin kai.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمَم
لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {٨}

[Tahrrm 66:8] Yā kū wadānda suka yi imāni! Ku kōma zuwa ga Allah kōmawar gaskiya. Mai yiwuwa Ubangjinku Ya kankare muku miyāgun ayyukanku kuma Ya shigar da ku a gidājen Aljanna, koramu na gudāna daga karkashinsu a rānar da Allah bā Ya kunyatar da Annabi da wadanda suka yi imāni tāre da shi. Haskensu yanā tafiya a gaba gare su da jihōhin dāmansu, sunā cēwa, "Yā Ubangijiumu! Ka cika mana haskenmu, kuma Ka yi mana gāfara. Lalle Kai, a kan dukkan kōme, Yā kai Mai ikon yi ne.

وقل للمؤمنات يُغِضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِحُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ

بُعُولَتِهِنَّ أَوْ إِخْوَانَهُنَّ أَوْ بَنِي إِخْوَانَهُنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي
 الْإِزْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضُرُّنَّ بِلَرَجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
 زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ { ٣١ }

[Alnur 24:31] Kuma ka ce wa mūminai māta su runtse daga gannansu, kuma su tsare farjōjinsu kuma kada su bayyana kawarsu fāce abin da ya bayyana daga gare ta, kuma su dōka da mayāfansu a kan wuyan rigunansu, kuma kada su nūna kawarsu fāce ga mazansu ko ubanninsu ko ubannin mazansu, ko dīyansu, ko dīyan mazansu, ko 'yan'uwansu, ko dīyan 'yan'uwansu mātā, kō mātan kungiyarsu, ko abin da hannāyensu na dāma suka mallaka, ko mabiya wasun māsu bukātar māta daga maza, kō jārirai wadanda. bā su tsinkāya a kan al'aurar mātā. Kuma kada su yi dūka da kafāfunsu dōmin a san abin da suke bōyēwa daga kawarsu. Kuma ku tūba zuwa ga Allah gabā daya, yā ku mūminai! Tsammāninku, ku sāmi babban rabo.

ii. Karuwar Imani

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
 يَكْسِبُونَ { ٩٦ }

['Araf 7:96] Kuma dā lalle mutānen alkaryu sun yi īmāni kuma suka yi takawa dā hakīka Mun būde albarkōki a kansu daga sama da kasa, kuma amma sun karyata, don haka Muka kāma su da abin da suka kasance sunā tārāwa.

iii. Dua

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ اللَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ
 { ١٨٦ }

[Bakara 2:186] Kuma idan bāyiNa suka tambaye ka daga gare Ni, to, lalle Ni Makusanci ne. Ina karba kiran mai kira idan ya kirā Ni. Sabōda haka su nēmi karbawaTa, kuma su yi īmāni da Ni: tsammāninsu, su shiryu.

Karkarewa

Ina gode muku duka bisa sauren da kuka yi. Har ila yau, ina nuna godiya ta ga Majalisar Koli ta Tabbatar da Shari'ah a Najeriya, watau **SCSN**, bisa bani wannan gagarumar damar da ta yi. Duk abubuwan da na fada na daidai daga Allah ne, kuma duk wasu kurakurai, daga gare ni ne, Ina rokon Allah (SWT) Ya yafe kasawa ta da ta daukacin Al'Ummar Muslim (Amin).

Wasalam Alaikum Waramattullahi.

Sharī'ah: Jiya, Yau Da Hasashen Gobe

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1. Mukaddima

Bayan dawowar mulkin dimokradiya Nijeriya a shekara ta 1999, an cigaba da fafutukar neman ganin an dawo da cikakken tsarin shari'ar Musulunci, musamman a Arewa inda Musulmi suke da matuƙar rinjaye. Jihar Zamfara, karkashin jagorancin tsohon gwamna Alhaji Ahmad Sani Yariman Bakura tare da haɗin gwiwar majalisar dokokin jihar, ta ɗauki matakan da suka dace don samar da tsare-tsaren da za su bada damar aiwatar da dukkan bangarori na shari'ar Musulunci, ba tare da an saɓa wa kundin tsarin Mulki na fasa ba.

A ranar 27 ga watan Oktoban shekara ta 1999, tsohon gwamnan jihar Zamfara, Yariman Bakura, ya sanar da cewa jiharsa za ta fara aiki da shari'ar Musulunci a dukkan bangarori. Jihar ta kaddamar da aiwatar da Sharī'ah a ranar 27 ga watan Janairu na shekara ta 2000.

A watan shida na shekara ta 2000, jihar Kano ta bi bayan jihar Zamfara inda gwamna na wancan lokaci, Dakta Rabi'u Musa Kwankwaso, ya kaddamar da tsarin Sharī'ah kachokam a duk faɗin jihar. Daga nan, jihohin Sokoto da Katsina sun biyewa jihar Kano baya inda su ma suka kaddamar da tsarin shari'ar Musulunci a karshen shekara ta 2000.

Jihohin Bauchi da Borno da Jigawa da Kebbi da Yobe sun bi sahan jihohin da suka aiwatar da tsarin Shari'ah ta hanyar kaddamar da nasu shirin a farkon shekara ta 2001. Su ma jihohin Kaduna da Niger da Gombe sun kaddamar da shari'ar Musulunci a wasu sassa na jihohinsu inda Musulmai ke da rinjaye.

A takaice, daga shekara ta 2000 zuwa 2003, jihohin Arewa guda goma sha biyu sun kaddamar da tsarin aiwatar da shari'ar Musulunci a jihohinsu: Kano, Jigawa, Katsina, Sokoto, Kaduna da Kebbi a Arewa maso Yamma; Borno, Yobe, Bauchi da Gombe a Arewa maso Gabas; da kuma jihar Niger a Arewa ta tsakiya.

Yau shekara 24 kenan daga lokacin da jihar Zamfara ta kaddamar da Shari'ah kachokam, a karo na farko, tun bayan rushewar daular Usmaniyya mai shelkwata a Sokoto. Me ya biyo bayan wannan yunkuri da kuma nasarar dawo da tsarin shari'ar Musulunci a Nijeriya? Me a ke ciki a halin yanzu? Wane hasashe za a iya yi game da makomar Shari'ah a Nijeriya, musamman a jihohin Arewa inda aka kaddamar da aiwatar da ita?

Wadannan su ne manyan batutuwa da wannan makala ta tattauna a takaice. Bayan mukaddima, makalar ta kunshi bangarori guda bakwai: (1) takaitacciyar shimfiɗa game da shari'ar Musulunci; (2) shari'ar Musulunci a Nijeriya; (3) wasu daga abubuwan da suka biyo bayan kaddamar da tsarin Shari'ah a Nijeriya; (4) halin da Shari'ah ke ciki a yau; (5) takaitaccen hasashe game da makomar Shari'ah a Nijeriya; da (6) kammala.

Ina sane da cewa an nemi in shirya wannan makala kuma in gabatar da ita a wannan taro duk da cewa ba sashena ba ne kuma ba bangaren da nake da ɗan dama-dama ba ne wajen bincike. Ina fatan masana tarihi da Shari'ah da ke wannan wuri da wadanda za su karanta makalar nan gaba za su yi mani afuwa kuma za su gyara kurakuran da ke cikin wannan rubutu. Na gina rubutun ne a kan kalace-kalace da na yi daga ayyukan masana daban-daban.

Ina rokon Allah Mai girma da daukaka Ya sa makālar ta cimma manufarta kuma ta zamo mai amfani gareni da sauran 'yan'uwa.

2. Takaitacciyar Shimfida game da Shari'ar Musulunci

A wannan gaba, zan gabatar da 'yar takaitacciyar shimfida game da shari'ar Musulunci da manufofinta da keɓance-keɓancenta.

2.1 Ma'anar Shari'ah

Kalmar Shari'ah (الشريعة) balarabiyar kalma ce wadda Bahausha ya aro, yake amfani da ita. Kalmar tana da ma'ana ta harshen larabci da kuma ma'ana ta yadda a ke amfani da ita a shara'a.

A bisa fassarar malaman fikihu da usūli, lafazin al-Shari'ah na nufin hukunce-hukuncen addini da Allah Ya bayyana wa bayinSa ta hanyar Manzon Allah (tsira da aminci su tabbata gare shi) da suka shafi tawhidi da akida, da ibada, da mu'amala, da dabi'u, da ladubba; da abubuwan hani waɗanda suka danganci haram da makaruhi; da kuma abubuwan da aka halasta.¹

Yana daga falalar da Allah Ya yi ga wannan al'umma aiko Annabi Muhammad (tsira da aminci su tabbata a gare shi) a matsayin rahama ga halitta baki ɗaya musamman jinsin mutum da aljan. Ya saukar wa ManzonSa da shari'ar Musulunci a matsayin ɗaya daga cikin manyan ni'imomin da Ya yi wa mutum.

¹ Al-Ramli, *Nihāyatul Muhtāj*, (Dār al-Fikr, 1/32); da Al-Bujayrami, *Tuhfatul Habīb 'alā sharh al-Khadīb* (Dār al-Fikr, 1/8). Duba: Al-'Adawī, *Hāshiyah al-'Adawī 'alā Kifāyah al-Dālib al-Rabbānī* (Dār al-Fikr, 1/28).

Shari'ar Musulunci ita ce addini, kuma ita ce hanyar shiriya da tsira wadda Manzon Allah (tsira da aminci su tabbata gare shi) ya zo da ita. Ta kunshi sashen abin da aka yi wa Manzannin da suka gabata wasiyya da shi² kuma ta tattaro dukkan abin da Allah Yake so kuma Ya yarda da shi, da abin da ba Ya so kuma Yake fi ga wannan al'umma.

Haka kuma, yana daga cikin rahamar Allah (Ma'aukaki) da Ya sanya shari'arSa a matsayin cikakkiya kuma kammalalliya wacce ba ta buƙatar fari ko canji a kowane lokaci ko zamani.³ Wannan yasa aka wajabta bin ta, da jawuwa da sallamawa gare ta,⁴ kuma aka bayyanata filla-
filla.⁵ Yana daga cikas miƙa wuya da sallamawa ga Allah Mahalicci miƙa wuya ga Shari'arsa da hukunce-hukuncensa⁶ da kuma yarda da dacewarta da kowane zamani kuma ga kowace jama'a.

Allah (Ma'aukaki) Ya ce:

ثُمَّ جَعَلْنَاكَ عَلَىٰ سَرِيعةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Sannan Muka sanya ka a kan wani al'amari na Shari'ah, to, ka bita, kuma ka da ka bi son zuciyyar wafanda ba su da sani.⁷

2.2 Manufofin Shari'ah

Shari'ar Musulunci tana da manyan manufofi na bai daya wafanda ta tsayu wajen tabbatar da su a cikin rayuwar mutane da kuma manufofi keɓantattu da suka shafi daidaiƙun mutane.

² Shūrah, 13

³ Mā'idah, 5:3

⁴ Al-Ramlī, *Nihāyatul Muhtāj*, (Dār al-Fikr, 1/32)

⁵ Jāthiyah, 18

⁶ Ahzāb, 33:36; Nisā, 4:65

⁷ Jāsiyah, 18

Manufofin shari'ar Musulunci gamammu sun kunshi tabbatar da maslahohin halittar Allah baki daya a duniya da lahira ta hanyar dabbaka wasu hukunce-hukunce na Shari'ah. Kebantattun manufofin shari'ar Musulunci su ne manufofin da Shari'ah ta ke koƙarin tabbatar da su a bangarori keƙantattu kamar al'amuran da suka shafi tattalin arziki da harkokin iyali da shugabanci da makamantarsu.

Yana daga jawo amfani da maslaha, halasta dukkan abinda ke cikin fasa, da hore kowane mai karfi don yi wa mutum hidima. Dangane da tunkude cuta, Musulunci ya shar'anta hukunce-hukuncen da za su tabbatar da tsaro ga larurorin rayuwa guda biyar (الضروريات الخمس) waƙanda idan aka rasa su, tsarin duniya zai rushe kuma ba za a zauna lafiya ba ballantana a iya bauta wa Allah, sannan babu tsira a lahira; su taimaka wajen samar da buƙatu da dƙaukake ƙunci da yi wa larurori hidima, ta hanyar kyautata su da kammala su (الحاجيات); kuma su kyautata al'amuran mutane (التحسينيات) ta hanyar sanya mutane su yi rikfo da al'adu da dƙabi'un da ke bayyana kyawun Shari'ah da kuma cikarta; sannan su haɓaka ci gaban rayuwa (المكملات) kuma su tabbatar da kamalar Shari'ah kuma su taimaka wajen toshe kafar da za ta jawo tozarta hikimomin Shari'ah.

Allah (Mai girma da dƙaukaka) Ya ce:⁸

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَأَسْرُكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَزَرُكُمْ وَإِبَائِهِمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْلِ وَالْمِيرَٰثَ الَّتِي بِالْقِسْطِ لَأَنْكَلِفُ نَفْسًا إِذَا وَسَّعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَأَلْوُ كَانِ ذَٰلِكَ فُرْقَانٌ.

⁸ An'am, 6:151-152.

Manzon Allah (tsira da aminci su tabbata a gare shi) ya ce:⁹

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قيل: يارسول الله، وما هن؟ قال: المشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.

Kuma Manzon Allah (tsira da aminci su tabbata gare shi) ya ce:¹⁰

بايعوني على أن لا تشركوا بالله شيئاً، ولا تسرفوا، ولا تزنوا، ولا تقتلوا أولادكم، ولا تأتوا ببهتانٍ تفترونه بين أيديكم وأرجلكم، ولا تعصوا في معروفٍ...

Abu Hāmid Al-Ghazālī ya ce:¹¹

وَمَقْصُودُ الشَّرْعِ مِنَ الْخَلْقِ خَمْسَةٌ: وَهُوَ أَنْ يَحْفَظَ عَلَيْهِمْ دِينَهُمْ وَنَفْسَهُمْ وَعَقْلَهُمْ وَنَسْلَهُمْ وَمَالَهُمْ، فَكُلُّ مَا يَتَضَمَّنُ حِفْظَ هَذِهِ الْأُصُولِ الْخَمْسَةِ فَهُوَ مَصْلِحَةٌ، وَكُلُّ مَا يُفَوِّتُ هَذِهِ الْأُصُولَ فَهُوَ مَفْسَدَةٌ وَدَفْعُهَا مَصْلِحَةٌ.

Sharī'ar Musulunci ta ba addini kariya ta hanyar: (1) karantar da tawhidi bisa ilimi da hujja, da cusa yakini a zukatan mutane game da rukunan imani da akida sahihiya; (2) da tsayar da ginshikan ibada kamar Sallah, Zakkah, Azumi da Hajji bayan Kalmar shahāda don kulla kyakkyawar alaka da Mahalicci da samun kusanci gare Shi; (3) wajibta aiki da shi da yin hukunci da karantarwarsa; (4) wajibta kira zuwa gare shi don yawaita mabiyansa da takaita makiyansa; (5) shar'anta jihadi don bada kariya gare shi da wanzar da shi da dakaka kalmar Allah; (6) shar'anta ukubar ridda don dakile masu zagon kasa da yin barna gare shi.¹²

⁹ Bukhari (2766) da Muslim (89).

¹⁰ Bukhari (18).

¹¹ Al-Mustasfā (Dār al-Kutub al-'Ilmiyyah, 174).

¹² Duba: Asr, 103:1-3; Nisā, 4:105; Mā'idah, 5:48; Āla Imrān, 3:104; Anfāl, 8:39; Hadīd, 57:25.

Shari'ar Musulunci ta ba rayuwa kulawa da kariya ta hanyar: (1) haramta ta'addanci ga rai;¹³ (2) wajabta amfani da sabubbun dorewar rayuwa (kamar cin abinci da shan abin sha, da samar da tufafi da muhalli da kuma nisantar abubuwan da za su jawo halaka); (3) toshe kafar da za ta kai ga yin kisa kamar bayyanar da makami tsirara; (4) shar'anta rangwame da d'auke wajabci na wucin gadi saboda karɓaɓben uzuri don gujewa tsananin kunci ko cutarwa; (5) haramta kashe kai¹⁴ ko kashe wani;¹⁵ (6) wajabta kisasi ga kisan gangaci¹⁶ da kuma diyya da kaffara ga kisan kuskure;¹⁷ (7) shar'anta jihadi da shelanta shi don bada kariya ga masu rauni da kuma 'yantar da waɗanda aka danne masu haƙƙin bautar Mahaliccinsu;¹⁸ (8) shar'anta kare kai daga ta'addanci ga rayuwa ko dukiya ko mutunci ko iyali, da bayyana mutuwa a dalilin yin hakan a matsayin shahada, ko da hakan zai jawo salwantar rayuwar shi ɗan ta'addan;¹⁹ (9) halasta cin haram a lokacin larura.²⁰

Shari'ar Musulunci ta ba hankali kulawa ta hanyar: (1) bayyana shi a matsayin ni'ima kasancewa da shi a ke banbance tsakanin shiriya da fata, alheri da sharri, daddadfa mai amfani da mummuna mai cutarwa; (2) sanya shi a matsayin maratayi kuma dalilin d'ora wa bayi wajabci; (3) haramta giya da duk abin da ke fata hankali ko ya yi karen-tsaye gare shi;²¹ (4) sanya haddi da uƙuba mai tsanani ga wanda ya gusar da hankalinsa da gangan ta hanyar shan barasa.

¹³ Nisā, 4:93

¹⁴ Nisā, 4:29. A cikin Hadisi, Manzon Allah (tsira da aminci su tabbata a gare shi) ya bayyana haɗarin kashe kai da gangan ta hanyar shan guba ko amfani da makami ko faɗowa daga sama).

¹⁵ Mā'idah, 5:32; Nisā, 4:93

¹⁶ Bakarar, 2:178

¹⁷ Nisā, 4:92

¹⁸ Nisā, 4:75

¹⁹ A cikin Hadisi, Manzon Allah (tsira da aminci su tabbata a gare shi) ya bayyana cewa wanda aka kashe shi wajen kare ransa ko dukiyarsa ko iyalinsa, ya yi shahada. A cikin wani Hadisi, Manzon Allah (tsira da aminci su tabbata a gare shi) ya bayyana cewa wanda aka kashe wajen yin ta'addanci ga dukiya ko rayuwar wani, shi ne zai tafi wuta.

²⁰ Duba: Nahl, 16:115 da An'am, 6:119

²¹ Mā'idah, 5:90-91.

Shari'ar Musulunci ta ba nasaba da mutunci kariya ta hanyar: (1) kwadaitarwa game da yin aure da yawaita 'ya'ya don dorewar jinsin d'an Adam;²² (2) haramta kashe `ya`ya ko zubar da ciki bayan an hura rai, ba tare da kwakƙwaran dalili ba;²³ (3) tawatarwa game da kore nasaba ko kuma tabbatar da ita ba bisa gaskiya ba; (4) haramta zina da tanadar haddi a kanta;²⁴ (5) haramta ƙazafi da wajibta haddi a kansa.²⁵

Shari'ar Musulunci ta bada kariya ga dukiya ta hanyar: (1) kwadaitarwa game da neman na kai da haramta cin dukiya bisa barna²⁶ da almubazzaranci;²⁷ (2) wajibta bada haƙƙin dukiya ga masu shi;²⁸ (3) karɓar bashi da niyyar biya; (4) shar'anta tsare dukiya daga wawaye;²⁹ (5) shar'anta kare dukiya da tsare martabarta ko da hakan zai kai ga rasa rai; (6) shar'anta rubuta yarjejeniyar bashi da kafa shaida a kansa don kaucewa tafaddama;³⁰ (7) haramta sata da kuma wajibta haddi a kanta.³¹

2.3 Kebance-kebancen Shari'ar Musulunci

Shari'ar Musulunci na da kebance-kebance masu yawa. Daga cikinsu akwai:

²² Nisā, 4:3

²³ Isrā, 17:31.

²⁴ Nūr, 24:2.

²⁵ Nūr, 24:4.

²⁶ Nisā, 4:29.

²⁷ Isrā, 17:26-27.

²⁸ Tawbah, 9:60.

²⁹ Nisā, 4:5.

³⁰ Bakarah, 2:282.

³¹ Mā'idah, 5:38.

- 1) Tsari ne na tsaka-tsaki, babu wuce gona da iri kuma babu kasawa ko rashin kaiwa inda ya kamata.³²
- 2) Dawwama da canji (الثوابت والتغيرات)³³ – Shari'ar Musulunci ta kunshi nau'i biyu na hukunce-hukunce: waƙanda suke dawwamammu, ba sa canjawa a kowane hali kuma babu ijtiḥādi cikinsu,³⁴ da kuma waƙanda ke canjawa gwargwadon maslaha saboda canjin yanayi da zamani da waje da mutane.³⁵
- 3) Kammalalliyar hanya ce daga Allah,³⁶ tsari ne cikakke kuma hukunci ne gamamme ga duniya baki ɗaya.³⁷
- 4) Sauki da rangwame da kuma la'akari da buƙatun mutane³⁸ da la'akari da uzurori da larurori mabanbanta da kan auku³⁹ - an rataye wajabci ga iko,⁴⁰ aka ɗauke alƙalamin rubuta zunubi daga mai barci da yaro da mahaukaci.⁴¹

³² Baƙarah, 2: 143; Hajj, 87.

³³ Duba: Ighāthatul Lahfān na Ibnul Qayyim, 1/330-331.

³⁴ Kamar wajabcin Salla da Azumi da Zakkah da Hajji, kyawawan ɗabi'u, da haramcin ribā da zina da luwaɗi da bayyana tsiraici da shan abinda ke sanya maye.

³⁵ Kamar adadin ukubar gani ga wane, da tattara Alƙur'ani waje ɗaya a cikin mushafi saboda buƙatar al'ummar Musulmi da kuma yankewar wahayi, da hanyoyin tafiya aikin Hajji da hanyoyin gudanar da'awah, da al'adun da ba su saɓa wa tabbatattun ƙa'idajin Musulunci ba, da sauransu.

³⁶ An'am, 115.

³⁷ A'raf, 158; Saba', 28; Nahl, 89; da Fāfir, 43.

³⁸ Baƙarah, 2:185; Nisā, 4:28

³⁹ Baƙarah, 286.

⁴⁰ Baƙarah, 185 da Mā'idah, 6

⁴¹ Abu Dāwud (4399)

- 5) Adalci da daidaito.⁴²
- 6) Dacewarta da kowane zamani da yanayi da kuma kowace al'umma saboda an ba ta tsaro da kariya daga canjawa ko jirkitawa, kari ko ragi kasancewa tushenta da mafuɓɓugarta sune Alkur'ani da Sunnah.⁴³

Sau da yawa, a kan ji wasu mutane na yin tambayoyi game da shari'ar Musulunci kamar haka: wajibi ne a yi aiki da shari'ar Musulunci a kowane zamani ko kuwa zamanin da za a iya dabbakata ya wuce? shin Shari'ah ta dace da wannan karni na 21 idan aka yi la'akari da cigaban da aka samu ta fuskar kimiyya da fasaha da canjin yanayi? Idan an ce za a dabbaka shari'ar Musulunci a wannan zamani, to, zai yiwu a samu mafitar da ta dace da yanayin mutane a cikinta?

Allah (Madaukaki) Ya tabbatar da cewa Shi masani ne, mai ba da labari, kuma Ya kalubalanci waƙanda ba su yi imani ba a kan shin su ne suka sani a matsayinsu na waƙanda aka halitta ko kuwa Shi Allah ne Masani, a matsayinsa na Mahallicci wanda Ya san komai da kowa?

Allah (Madaukaki) Ya bayyana cewa Ya saukar da Alkur'ani ga Manzon Allah (tsira da aminci su tabbata gare shi) don ya zamanto mai gargadi ga duniya⁴⁴ kuma Ya tabatar da cewa Ya cika addini⁴⁵ sannan Ya hukunta cewa Manzon Allah (tsira da aminci su

⁴² Nahl, 90 da Hujurat, 13. A cikin Hadisin da Bukhari ya ruwaito (3475), Manzon Allah (tsira da aminci su tabbata gare shi) ya bayyana haɗarin nuna bambanci tsakanin mutane, wajen hukunci, saboda bambancin matsayinsu, kuma ya tabbatar cewa idan da 'yarsa Nana Fāḍīma za ta yi sata, zai yanke hannunta (bisa ukubar da Alkur'ani ya tabbatar) ba tare da la'akari da matsayinta ba.

⁴³ Hijr, 9.

⁴⁴ Furkân, 1

⁴⁵ Mā'idah, 5:3

tabbata gare shi) shi ne Manzon karshe kuma cikamakin Annabawa.⁴⁶ Haka kuma Allah Ya wajabta bin shari'arSa da ke cikin Alkur'ani da Sunnah⁴⁷ da yin hukunci da ita a dukkan al'amuran addini da rayuwa,⁴⁸ da kuma komawa gare ta a duk lokacin da Musulmi suka samu sabani a tsakaninsu game da al'amuran addini da rayuwa,⁴⁹ sannan kuma Ya yi alkawarin ba ta kariya da tsaro har abada.⁵⁰ Bayan wannan, Allah (Ma'aukaki) Ya sanya Alkur'ani a matsayin wahayi na karshe, mai shaida ga littafan da suka gabace shi kuma mai hukunci a kansu.⁵¹

Wannan yana lazimta cewa Shari'ar da ya zo da ita wajibi ne a bi ta kuma ita ce Shari'ar da ya wajaba duk wanda ya zo bayansa ya bi domin duk abinda dan Adam yake bukata a kowane lokaci da yanayi, zai samu a cikinta. Manzon Allah (tsira da aminci su tabbata gare shi) ya ce, "babu wani abu da zai kusantar zuwa ga Aljanna, ya nisantar daga wuta face an bayyana maku."⁵²

- 7) Bijerewa gareta tawaye ne ga umarni da hani na Allah kuma komawa ga duk wani tsari da ya saba mata, bisa zaɓin kai, nau'i ne na tarayya da Allah a cikin hukuncinsa.⁵³

⁴⁶ Ahzāb, 40.

⁴⁷ Harshr, 7. A cikin Hadisi wanda Abu Dāwud ya ruwaito (4604), Manzon Allah (tsira da aminci su tabbata gare shi) ya ce, "Haƙifa, an ba ni littafi (Alkur'ani) da kuma kwatankwacinsa (Sunnah) tare da shi."

⁴⁸ Mā'idah, 5:48

⁴⁹ Nisā, 59.

⁵⁰ Hijr, 9

⁵¹ Hijr, 9

⁵² Al-Mu'jamul Kabir na Ad-Dabarānī (1647).

⁵³ A'rāf, 54 da Tawbah, 31

Ibnu Taymiyyah ya ce:⁵⁴

لَيْسَ لِلْإِنْسَانِ أَنْ يَخْرُجَ عَنِ الشَّرِيعَةِ فِي شَيْءٍ مِنْ أُمُورِهِ بَلْ كُلُّ مَا يَصْلُحُ لَهُ فَهُوَ فِي الْمَشْرِعِ مِنْ أَوْسُولِهِ وَفُرُوعِهِ وَأَحْوَالِهِ وَأَعْمَالِهِ وَسِيَاسَتِهِ وَمُعَامَلَتِهِ وَغَيْرِ ذَلِكَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَسَبَبُ ذَلِكَ أَنَّ الشَّرِيعَةَ هِيَ طَاعَةُ اللَّهِ وَرَسُولِهِ وَأُولِي الْأَمْرِ مِنَّا... وَحَقِيقَةُ الشَّرِيعَةِ: اتِّبَاعُ الرَّسُولِ وَالِدُّخُولُ تَحْتَ طَاعَتِهِمْ كَمَا أَنَّ الْخُرُوجَ عَنْهَا خُرُوجٌ عَنِ طَاعَةِ الرَّسُولِ وَطَاعَةُ الرَّسُولِ هِيَ دِينُ اللَّهِ.

Ba ya halasta ga mutum ya bijire wa Shari'ah a cikin kowane al'amari nasa domin duk wani abu na maslaha gare shi da ya shafi asalinsa da reshensa, da yanayin halin da ya samu kansa, da ayyukansa, da siyarsarsa, mu'amalarsa da sauransu. Godiya ta tabbata ga Allah Ubangijin halitta. Dalili a kan haka shi ne Shari'ah ita ce biyayya ga Allah da ManzonSa (tsira da aminci su tabbata gare shi) da shugabanni...Hakikanin Shari'ah ita ce biyayya ga Manzanni da shiga karkashin da'a gare su, kamar yadda fita daga da'irar Shari'ah da bijere mata fita ce daga da'a ga Manzanni, alhali kuwa da'a ga Manzanni ita ce hakikanin addinin Allah.

A takaice, shari'ar Musulunci ta kunshi komai kuma ta dace da kowa. Ita addini, ita ce rayuwa, ita ce sanadiyyar jin dadi da walwala ga Musulmi. Tana da kebanke-kebanke da babu wani tsari da yake da kwatankwacinsu.

Ibnul Kayyim ya ce:⁵⁵

إِنَّ الشَّرِيعَةَ مَبْنَاهَا وَأَسَاسُهَا عَلَى الْحِكْمِ وَمَصَالِحِ الْعِبَادِ فِي الْمَعَاشِ وَالْمَعَادِ، وَهِيَ عَدْلٌ كُلُّهَا، وَرَحْمَةٌ كُلُّهَا، وَمَصَالِحُ كُلُّهَا، وَحِكْمَةٌ كُلُّهَا؛ فَكُلُّ مَسْأَلَةٍ خَرَجَتْ عَنِ الْعَدْلِ إِلَى الْجَوْرِ، وَعَنِ الرَّحْمَةِ إِلَى ضِدِّهَا، وَعَنِ الْمَصْلَحَةِ إِلَى الْمَفْسَدَةِ، وَعَنِ الْحِكْمَةِ

⁵⁴ Majmū' al-Fatāwā, 19/309.

⁵⁵ I'lamul Muwafki'in an Rabbil Ālamīn, 3/11-12.

إِلَى الْعُبْتِ؛ فَلَيْسَتْ مِنَ السَّرِيْعَةِ وَإِنْ أُدْخِلَتْ فِيهَا بِالتَّأْوِيلِ؛ فَالسَّرِيْعَةُ عَدْلُ اللَّهِ بَيْنَ عِبَادِهِ، وَرَحْمَتُهُ بَيْنَ خَلْقِهِ، وَظِلُّهُ فِي رُضِهِ، وَحِكْمَتُهُ الدَّالَّةُ عَلَيْهِ وَعَلَى صِدْقِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أْتَمَّ دَلَالَةً وَأَصْدَقُهَا، وَهِيَ نُورُهُ الَّذِي بِهِ أَبْصَرَ الْمُبْصِرُونَ، وَهَدَاهُ الَّذِي بِهِ اهْتَدَى الْمُهْتَدُونَ، وَشِفَاؤُهُ التَّامُّ الَّذِي بِهِ دَوَاءُ كُلِّ عَليْلِ، وَطَرِيقُهُ الْمُسْتَقِيمُ الَّذِي مَنْ اسْتَقَامَ عَلَيْهِ فَقَدْ اسْتَقَامَ لِي سِوَاءِ السَّبِيلِ. فَهِيَ فُرْقَةُ الْعُيُونِ، وَحَيَاةُ الْقُلُوبِ، وَلَذَّةُ الْأَرْوَاحِ؛ فَهِيَ بِهَا الْحَيَاةُ وَالْغِذَاءُ وَالِدَوَاءُ وَالنُّورُ وَالشِّفَاءُ وَالْعِصْمَةُ، وَكُلُّ خَيْرٍ فِي الْوُجُودِ فَإِنَّمَا هُوَ مُسْتَفَادٌ مِنْهَا، وَحَاصِلٌ بِهَا، وَكُلُّ نَقْصٍ فِي الْوُجُودِ فَسَبَبُهُ مِنْ إِضَاعَتِهَا.

3. Shari'ar Musulunci a Nijeriya

Addinin Musulunci ya shigo kasar da a ke kira Nijeriya a yau kuma ya yadu ta hanyoyin fataucin kasuwanci da kuma matafiya na sa-kai don neman tarihin kasa da da'awa ta wa'azi da kuma hanyar kaurace-kaurace na kabilu da al'ummomi daga wuri zuwa wuri.

Wasu masana tarihi sun bayyana cewa addinin Musulunci ya kasance a Arewa tun kafin karni na 10 daga lokacin da Larabawa 'yan kasuwa suka fara alaka da kasar Borno. Daular Borno ta hada da yankunan da yanzu suke cikin Nijeriya da Nijar da Chadi da Kamaru da wani yanki na Sudan da Libya. Wasu masana tarihi sun ce mutanen Saifuwa daga Yemen ne suka fara kafa daular musulunci a Borno, tsawon shekaru 1000 da suka gabata. Daga nan Musulunci ya yadu zuwa Kano sannan ya tsallaka zuwa garuruwa da birane na kasar Hausa.

A karni na 19, kofarin da'awa da jihadi na daular Usmaniyya wadda ta kafu a Sakkwato a farkashin jagorancin Shehu Usman Danfodiyo ya taimaka wajen yaduwa da bunkasar Musulunci zuwa kudancin Nijeriya ta garin Ilorin.

A kudancin Nijeriya, masana tarihi sun ce an gina masallaci na farko a kasar Yarbawa a garin Iwo da ke jihar Osun a yanzu a shekara ta 1655, wato kimanin shekara 369 da suka gabata, aka

gina masallaci na biyu a garin Iseyin a jihar Oyo a shekara ta 1760, aka gina wani a garin Lagos a 1774, shi kuma na garin Saki an gina shi a 1790, sannan a shekara ta 1889 aka gina masallaci a garin Osogbo. Musulunci ya je ma waƙannan garuruwa ne ta hanyar Musulmi 'yan kasuwa daga Arewa da kuma waƙanda ke yin kaura daga gari zuwa gari.

Masana tarihi sun bayyana cewa garuruwan Oyo da Ibadan da Abeokuta da Ijebu-Ode da Ikirun da Ede sune suka biyo bayan waƙancin garuruwa a kudancin Nijeriya wajen yaƙuwar Musulunci da gina masallatai a cikin karni na 18, bayan da jihadin Shehu Danfodiyo ya kai garin Iwo.

A farkashin Daular Borno da kuma Daular Usmaniyya an kasance ana aiwatar da tsarin shari'ar Musulunci kachokam kafin zuwan turawan Birtaniya 'yan mulkin mallaka, duk da an samu lokacin da aka rika sakaci da wasu al'amura na Shari'ah a wasu garuruwa da birane kamar yadda ya faru a da yawa daga daulolin Musulunci a wasu sasanni na duniya. Irin wannan sakaci ya zamo ɗaya daga cikin manyan dalilan samun nasarar gusar da mafi yawan daulolin Musulunci musamman daga karni na shida na hijira. Haka kuma, a garuruwan da ba a kafa shugabanci a farkashin Daular Usmaniyya ba da kuma kudancin Nijeriya, ba a iya ɗabbaƙa Shari'ah ba ɗfungurungun, amma kuma Musulmi a waƙannan garuruwa sun cigaba da yin ibada tare da aiwatar da Shari'ah a karan-kansu gwargwadon iko.

'Yan mulkin mallaka da suka yi nasarar rusa daular Usmaniyya, ba su gamsu da tsarin shari'ar Musulunci da a ke gudanarwa ba a Arewa. Wannan yasa suka ɗauki matakan ɗaƙile tasirinta ta hanyar samar da dokokin da suka taƙaita aiwatar da ita ga al'amuran aure da saki, shayarwa, gado, da makamantansu; suka cire ɓangaren da ke da alaƙa da haddodi da ukubar laifuffuka, sannan suka cusa wasu abubuwa da za su taimaka wajen ruguza tsarin tarbiyya a cikin al'ummar Musulmi. Sun cimma hakan ne ta hanyar samar da Penal Code ga Arewa, haɗe

tsakanin Arewa ta yau da kuma Kudu a matsayin kasa daya duk da bambancin al'adu da addini da ke tsakaninsu; da kuma kafaba kundin tsarin Mulki a kan dukkan 'yan Nijeriya a matsayin doka mafi girma.

A haka Musulmi suka cigaba da rayuwa cikin kunci na rashin samun damar dabbaka Shari'ah a dukkan bangarori na rayuwa.

Bayan samun 'yancin kai a Nijeriya a shekara ta 1960, gwamnati sun cigaba da dabbaka tsare-tsare da dokokin da turawan Ingilishi suka bar mana. Wadannan dokoki sun kunshi tarnaki mai yawa ga yiwuwar aiwatar da dukkan bangarorin shari'ar Musulunci. Duk tarurruka na kasa da aka rika yi don canja fasali ko yin gyaran fuska ga kundin tsarin mulkin Nijeriya, ba su bada damar aiwatar da tsarin Shari'ah ba duk da yunkuri da kokari da matsa-lamba da fungiyoyin addinin Musulunci suka rika yi wajen ganin an samu damar yin hakan. Duk lokacin da maganar ta taso, sai a samu wafanda za su sa kafa su shure. Abin takaici, har da wasu Musulmi cikin masu bayyanar da adawa gare shari'ar Musulunci.

Alhamdu lil Lah. Bayan shekara kusan 100 daga lokacin da aka rusa daular Usmaniyya, Allah Ya nufi Musulmi a Nijeriya da samun damar dabbaka shari'ar Musulunci gaba daya, a sanadiyyar jajircewar da gwamnatin jihar Zamafara ta yi a shekara ta 1999, ta hanyar amfani da wasu tanade-tanaden kundin tsarin mulki na kasa, cikin ruwan sanyi, don dabbaka dukkan bangarorin Shari'h. Alhamdu lil Lah.

4. Wasu daga abubuwan da suka faru bayan kaddamar da Shari'ah a 1999

Gwamnatocin jihohin da aka dabbaka Shari'ah sun yi kokari matuƙa wajen samar da dokoki da tsare-tsare, sun kafa cibiyoyi da hukumomi, kuma sun dauki malamai da kwararru wajen ganin an aiwatar da shari'ar Musulunci yadda ya kamata.

An yi dokoki na gyaran halaye da kyautata tarbiyyar al'umma doriya a kan dokokin da ke da alaƙa da haddodi da ukubobin gani-ga-wane, sannan aka kafa wasu hukumomi don aiwatar da su. Irin waɗannan dokoki da hukumomi sun haɗa da: doka game da (1) cin hanci da rashawa da almundahana ga dukiyar al'umma; (2) abinda ya shafi barasa da kayan maye; (3) matsalar zina, fyade, karuwanci, liwaɗi da maɗigo, da mallakar wuraren da a ke baɗala; (4) caca; (5) harkokin kafafen yaɗa labarai, finaƙinai, da hotunan bidiyo; (6) hukunce-hukuncen ukubar gani-ga-wane. Haka kuma, an samar da hukumomin hisba, Zakkah da Waƙafi/Hubusi, karɓar koke-koke, da kwamitin da'awah.

A wasu jihohi, ƙananan hukumomi ma sun yi dokoki a kan wasu daga cikin waɗannan abubuwa don ƙara kyautata tsarin aiwatar da Shari'ah.

A shekara ta 2002, Cibiyar Nazarin Shari'ar Musulunci ta fitar da “Harmonised Sharia Penal Code Law” kuma ta bada shawara cewa gwamnatocin jihohi da ke aiwatar da Shari'ah su yi amfani da shi. A wajen yin wannan aiki, Cibiyar ta yi amfani da Penal Code da a ke amfani da shi a yankin Arewa da kuma Penal Code ɗin da kowace jiha ta yi wa gyaran fuska (banda jihar Borno da Niger saboda a lokacin ba a riga an zartar da nasu ba).

Koƙarin da aka yi na dabbaka shari'ar Musulunci a jihohi 12 na arewacin Nijeriya ya jawo cigaba mai yawa ga Musulmi da Musulunci kuma ya fuskanci matsaloli da ƙalubale dabam-

daban. A bangare ɗaya, aiwatar da tsarin shari'ar Musulunci ta haifar da:

- 1) *Nahdhā* da *sahwah* a cikin al'ummar Musulmi kuma ta zamo sanadiyyar cिकार burin da yawa daga Musulmi na ganin an ɗabbaƙa Shari'ah a yayin da suke da rai.
- 2) Zaburar da yawa daga Musulmi wajen kara himmar aiki da Shari'ah a karan-kansu, da neman fahimtarta, da kuma wayar da kan Musulmi da ma waɗanda ba Musulmi ba game da kyawunta.
- 3) Karfafa gwiwar 'yan'uwa Musulmi na kudancin Nijeriya wajen fafutuka da gwagwarmayar ganin an ba su damar daɓɓaƙa Shari'ah ko da yadda yake ne a Penal Code. Aiwatar da Shari'ah ta kara wa gwagwarmayar Musulmi na kasar Yarbawa tagomashi wajen ganin an samar masu da kotunan Shari'ah. A garin Ibadan na jihar Oyo an kafa kwamitin Shari'ah mai zaman kansa. A wasu garuruwan ma an yi irin wannan yunkuri.
- 4) Tsaftace garuruwan Musulmi daga ayyukan baɗāla
- 5) Tabbatar da cewa ko a karkashin tsarin dimokradiya, Musulmi za su iya tabuka wani abu.

A ɗaya ɓangaren, Shari'ah ta gamu da:

- 1) Kiyayya da suka da zanga-zangar ƙin jini daga waɗanda ba Musulmi ba, da kuma kutingwila da mummunan fata daga wasu jami'an gwamnati da shugabannin siyasa.

Misali, a cikin wata makala da Farfesa I. N. Sada ya gabatar a shekara ta 2005 game da yadda al'amarin Shari'ah ya kasance a jihohin Zamfara da Kano,⁵⁶ ya kawo labarin taron

⁵⁶ Sada, I. N. (n.d.). The Making of the Zamfara and Kano State Sharia Penal Codes, p. 6. http://www.sharia-in-africa.net/media/publications/sharia-implementation-in-northern-nigeria/vol_4_3_chapter_4_part_II.pdf

da mataimakin shugaban kasa na wancan lokaci ya yi da wasu daga cikin manyan malaman kasar nan a Abuja bayan faruwar rikicin addini game da zanga-zangar kin jinin Shari'ah da kiristoci suka yi a jihar Kaduna a watan Maris na shekara ta 2000. Malaman sun hada da: Sheikh Sheriff Ibrahim Saleh, Sheikh Ahmad Lemu, Sheikh Aminuddeen Abubakar, Sheikh Dahiru Usman Bauchi, Sheikh Abubakar Jibril, Sheikh Karibullahi Nasiru Kabara, Sheikh Yusuf Sambo Rigachukun, Justice Bashir Sambo, Sheikh Faruk Chedi, Sheikh Sanusi Gumbi, da Malam Ibrahim Sulaiman.

A tattaunawar, mataimakin shugaban kasa ya nuna damuwa game da matsaloli da yunkurin aiwatar da Shari'ah zai iya jawo wa Najeriya sannan ya bada shawarar a bi sannu-sannu. A farshen taron, Malaman sun dage a kan cewa za a ci gaba da kokarin dabbaka Shari'ah, babu gudu, babu ja da baya kuma suka bada tabbacin za su yi kokarinsu wajen ganin ba a samu rikici ba da waƙanda ba musulmi ba.

- 2) Da'awar cewa dabbaka Shari'ah ta jawo rabuwar kai tsakanin Musulmi da Kiristoci duk da an nanata masu cewa tsare-tsaren da aka yi ba su shafi tursasa Shari'ah a kan waƙanda ba Musulmi ba kuma Kiristoci ko wasunsu suna da damar kai fara Kotun shari'ar Musulunci ko Kotun gargajiya ko ta Bature.
- 3) Shubuhohi da rashin fahimta game da abubuwan da Shari'ah ya fi kamata ta ba muhimmanci. Akwai waƙanda suka dage a kan cewa kamata ya yi kokarin aiwatar da Shari'ah ya mayar da hankali ne a kan gyaran dabi'u da halaye maimakon haddodi da ukubar gani-ga-wane. Wasu kuma sun taƙaita Shari'ah ga haddodi da ukubar gani-ga-wane.
- 4) Kalubale a Kotu

Misali, Shari'ar da aka yi game da farar da aka shigar na haihuwa da Safiyyatu

Hussaini Tungar Tudu, jihar Sokoto ta yi ba tare da miji ba ta nuna irin kalubalen da kofarin aiwatar da Shari'ah ya kunsu.

Ta yi ifikarin zina ta yi ta samu ciki amma shi wanda ta danganta masa cikin ya yi musun cewa ya yi zina da ita. A karshen shari'ar, babban Kotun shari'ar Musulunci ta same ta da laifi saboda ifikari da kuma haihuwa ba tare da miji ba. Alkali ya yanke mata hukuncin kisa ta hanyar jefewa amma da aka daukaka kara, Shari'ah Court of Appeal to rushe hukuncin karamar Kotu kuma ta sallame ta, bisa a binda za a kira da “technical grounds.”

Irin wannan “technicalities” aka yi amfani da shi a shari'ar haihuwa da Amina Lawal Kurami, jihar Katsina ta yi ba tare da miji ba. A shari'ar da aka gudanar a karamar Kotun shari'ar Musulunci, Amina ta yi ifikari amma wanda ta yi zargin ya yi mata ciki ya musa. Bisa ifikarin da ta yi da kuma haihuwa ba tare da miji ba, Kotun ta yanke mata hukuncin kisa ta hanyar jefewa. Lawyoyi sun daukaka kara zuwa babban Kotun shari'ar Musulunci, a madadin Amina Lawal, inda aka tabbatar da hukuncin da karamar Kotu ta yanke. Amma da aka kara daukaka kara, Shari'ah Court of Appeal to rushe hukuncin da aka yi kuma ta sallame ta (bisa ra'ayi mafi rinjaye) a kan hujjar cewa ba a same ta da laifi ba.

Daga cikin abubuwan da suka jawo wannan kalubale akwai kofarin kare muradan kungiyoyin da ke rajin kare hakkin mata cewa me yasa za a yi amfani da furucin wadda a ke kara ko amfani da shaida ta zahiri kamar juna-biyu ko haihuwa ba tare da miji ba a matsayin hujjojin yanke hukuncin kisa ga mace, alhali namijin da ake zargi ya musa.

5) Karan-tsaye ga Shari'ah da sunan ilimi ko bincike ko kuma kare hakkin mata⁵⁷

⁵⁷ Duba: Protection of Women under Shari'ah, <https://library.fes.de/pdf-files/bueros/nigeria/50282.pdf>

Misali, a makalar “Women's Rights under Sharia in Northern Nigeria: A Case Study of Safiya” wadda Farfesa Taufik Ladan ya rubuta (shafi na 38-92), ya bayyana wasu ra'ayoyi da ba a la'akari da su a cikin al'umma, sannan wasu ra'ayoyin ma tushensu daga waƙanda ba musulmi ba ne.

A tasa makalar, "Safiya's Burden - Nigeria's Constitutional Dilemma - An Assessment of Women Right Under Sharia Law - Discussion”, tsohon shugaban kungiyar lauyoyi ta kasa reshen Ikeja, Alhaji Olalekan Yusuf (shafi na 103-108), ya nuna damuwarsa game da irin hukuncin da za a rika yankewa a karkashin Shari'ah domin, a ganinsa, da yawa daga cikin ukubobin sun saba wa kundin tsarin Mulki na Najeriya. Misali, a shafi na 107, ya ce:

The grouse of the Nigerian public with the judgement was based on the nature of the trial and the type of the punishment imposed. The Upper Sharia Court, Gwadabawa based his judgement on Islamic jurisprudence and imposed a punishment of death by stoning. It should be emphasized that death sentence by stoning is novel or unknown to Nigerian Criminal System. For instance, death sentence may be by hanging or firing squad. Also, its unjust to convict a woman for adultery while the man involved was set free for want of evidence.

Ta'alikin da Fausat Lanre-Bakare (shafi na 105-116) ta yi wa makalar Farfesa Ladan ya kara munana lamarin. A cikin ta'alikin, kusan ma nema ta yi ta soki Shari'ah gaba ɗaya wai saboda banbancin da aka nuna wa mata ta hanyar yarda da furuci ko juna-biyu da ya cika sharuɗɗa a matsayin shaidar zina.

Ita ma Farfesa Jummai Audi a ta'alikinta (pp. 117-121), ta karkata ga rashin dacewar hukuncin da aka yanke wa Safiya a babban Kotun shari'ar Musulunci saboda, a cewarta, ya saba wa abinda Alkur'ani ya ce game da tabbatar da zina. Abinda na fahimta shi ne

Farfesa Jummai na ganin cewa tunda magana game da *rajmu* ba ta zo ba karara a Alkur'ani sannan kuma ba a sami Safiya da laifin zina ba ta hanyar shaidu guda huɗu, ba daidai ba ne a yi amfani da Hadisi ko Fikhu wajen yanke mata hukunci.

Misali, a shafi na 119, ta ce:

Islamically women would want to see that the Quranic injunction is upheld and applied which is the basic law which has already made provision on the subjects. Hence Safiya's death by stoning to death would be a violation of her right to life Islamically, constitutionally and internationally wise.

Banda waɗannan, akwai ma Fatima Usman da Ahmadu Ibrahim na Lambata, jihar Niger waɗanda aka samu da laifin yin zina alhali sun taɓa yin aure kuma aka yanke masu hukuncin kisa ta hanyar rajamu a shekarar 2002. Masu da'awar kare haƙƙin ɗan Adam sun yi mummunar suka ga wannan hukunci bisa hujjar wai ai sun yi zinar ce bisa amincewa da juna, ba tare da tilasci ba, kuma wai me ya sa za a yanke masu hukunci kisa a wannan karni don kawai sun yi zina?⁵⁸

Haka kuma, masu da'awar kare haƙƙin ɗan Adam sun yi suka ga hukuncin kisa ta hanyar rajamu da karamar Kotun shari'ar Musulunci ta aka yanke wa Yunusa Chiyawa a jihar Bauchi a shekarar 2002 bisa dogaro da iƙirarin da ya yi, duk da cewa daga baya, Babban Kotun shari'ar Musulunci ta rushe wannan hukunci a shekarar 2003 saboda Yunusa Chiyawa ya janye iƙirarinsa daga baya. Bayan wannan, sun soki hukuncin ukubar liwaɗi da aka yanke a kan Jibrin Babaji a Bauchi, bayan ya yi iƙirari; da hukuncin rajamu

⁵⁸<https://www.hrw.org/report/2004/09/21/political-sharia/human-rights-and-islamic-law-northern-nigeria>

ga Umar Tori, Alkaleri, Bauch dangane da zina; da Attahiru Umaru a Birnin Kebbi, jihar Kebbi dangane da liwaɗi; da Sarimu Muhammad Baranda, Dutse, jihar Jigawa saboda da fyaden da ya yi wa yarinya 'yar shekara tara; da kuma hukuncin yanke hannu da aka yi ga sama da mutane 60 waɗanda Kotu ta same su da laifin sata a jihohin Zamfara, Sokoto, Kano, Kebbi, Katsina, Kaduna, da Bauchi a tsakanin shekarar 2000 zuwa 2004.⁵⁹

- 6) Mai da himma ga hudūd da ɗaukar ukubobi kamar sune kawai shari'ar Musulunci, ba tare da ɗaukar mata kai ba na gyaran akida da cigaba da gyara halaye da kyautata tarbiyyar al'umma, da ɗaukar matakan samar da aikin yi da magance matsalar talauci. A zahiri, kokarin gina al'umma ya yi karanci a mafi yawan jihohin da suka ɗabba Shari'ah.

5. Halin da Tsarin Aiwatar da Shari'ah ke Ciki a Yanzu

Jihohin da ke aiwatar da tsarin shari'ar Musulunci suna cigaba da aiwatar da ita. Babu wata alama da ke nuna za su daina. Illa iyaka, karsashi da *hamasa* da jama'a ke da su game da ita sun yi matuƙar raguwa. Haka kuma labaran da ake samu daga jihohin da a ke yin Shari'ah game da halin da take ciki ba masu karfafa gwiwa ba ne:

- 1) Nau'o'in barna da baɗala da mā-shā-a, da abubuwan da ke nuna taɓarbarewar tarbiyya sun yi katutu a jihohin da ke gudanar da shari'ar Musulunci. Duk da kokarin da hukumar Hisba ke yi, musamman a jihar Kano da wasu jihohin, cigaba da ayyukan rashin kamun kai, tsafe-tsafe, zubar da jini ba bisa haƙƙi ba, da shaye-shaye sai wanda ya gani.
- 2) Har zuwa yanzu, babu gwamnan da ya sanya hannu a kan hukuncin kisa da aka yanke wa wasu mutane a karkashin dokokin shari'ar Musulunci don a zartar da hukuncin ko dai

⁵⁹https://www.hrw.org/report/2004/09/21/political-sharia/human-rights-and-islamic-law-northern-nigeria#_ftn72

saboda ana cikin shari'ar farkuwa fara ko kuma ba ya so ya sanya hannu. Ina zaton har yanzu, mutumin da aka yanke wa hukuncin yanke hannu da wanda aka yanke wa hukuncin kisa ta hanyar jefewa a jihar Kano suna nan a kurkuka (gidan gyaran hali) bayan shekaru masu yawa da yanke wannan hukunci. Hakan yana nuna yadda masu adawa da Shari'ah suka yi nasara.

- 3) A mafi yawan jihohin, Malamai sun yi rauni wajen cigaba da yin magana da shirya tarurruka game da Shari'ah da muhimmancin dabbakata a rayuwa gaba daya. Haɗin kai tsakanin malamai na bangarori wanda gwagwarmayar neman a tabbatar da shari'ar Musulunci ta samar a can baya kusan ya zamo suna a yanzu. Hakan yana jawo rauni ga tasirin Shari'ah.
- 4) Rashin mayar da himma wajen gyaran akida da tarbiyyar al'umma ya jawo wa mutane da yawa rashin cikakken tasawwuri game da shumūliyar Shari'ah. Ana neman a ta'allafa Shari'ah ga al'amuran *hudūd* da *ta'zīrāt* kawai.
- 5) A bangaren hukuma, al'amarin shari'ar Musulunci na neman ya zamo ba shi cikin ajandar shugabanni. Ana ma iya kallon halin da a ke ciki a yanzu ya kai ga kamar shugabannin siyasa a waɗannan jihohi sun daina damuwa da abin da zai je ya dawo idan ba su ba Shari'ah muhimmanci ba. Abin da ke faruwa a jihar Kano tsakanin gwamnati da hukumar Hisba ya ishe mu misali.
- 6) A jihar Zamfara, gwamnati ta mayar da wasu cibiyoyi/hukumomi da doka ta kafa don bada gagarumar gudummuwa wajen dabbaka Shari'ah kuma suke da alaƙa ta kai tsaye da Ofishin Gwamna farkashin ma'aikatar harkokin Shari'ar Musulunci. Hakan ya nuna an rage masu karfi kuma mutane da dama suna ganin zai jawo ci baya ga kofarin dabbaka Shari'ah.

- 7) A wasu jihohin, akwai karancin kulawa da kuma tallafawa ga hukumomi da cibiyoyi da ke bada gagarumar gudummuwa wajen aiwatar da shari'ar Musulunci. Misali, bayanai na nuna cewa an rufe asusun ajiyan banki na hukumar Hisba a daya daga cikin jihohin da a ke aiwatar da Shari'ah.
- 8) Har yanzu wasu 'yan siyasa na ganin da ma can an yi kokari ne wajen tabbatar da “political Shari'ah”. A ganinsu, lokacinta ya wuce, kuma hakan yana yin nasu a zukan wasu 'yan siyasa da 'yan boko.
- 9) Har yanzu Kiristocin Nijeriya da wasu kafirai na duniya da kuma wasu daga cikin masu rajin kare hakkin dan Adam na nan suna cigaba da adawa da tsarin Shari'ah kuma suna daukar mata kai daban-daban na kushe ta da dakile tasirinta.

6. Hasashe game da Makomar Shari'ah a Nijeriya

A shafi na 5 na binciken da Dr. Muhammad Sani Umar da Peter Bauman suka yi a shekara ta 2019, a farkashin Cibiyar “Heather Bourbeau”, mai suna Shari'ah Criminal Law in Northern Nigeria - Implementation of Expanded Shari'ah Penal and Criminal Procedure Codes in Kano, Sokoto and Zamfara States: 2017–2019 wanda United States Commission on International Religious Freedom ya buga, an bayyana cewa:⁶⁰

Fiye da kashi uku cikin hudu na Musulmi da aka tattauna da su sun bayyana cewa sun fi son tsarin shari'ar Musulunci a kan waninsa, haka ma wasu daga cikin Kiristoci, musamman a abinda ya shafi biyan bashi, rabon gado da aure.

⁶⁰https://www.uscirf.gov/sites/default/files/USCIRF_ShariahLawinNigeria_report_120919%20v3R.pdf

Son ganin an aiwatar da Shari'ah kuma a dabbakata kachokam ya shiga zukan da yawa daga Musulmi a Nijeriya. Ga alama, gwagwarmaya a kan tabbatar da Shari'ah ba za ta gushe ba. Shari'ar Musulunci za ta cigaba da kasancewa abar so da bukata ga Musulmi a arewaci da kudancin kasar.

Tare da wannan hasashe mai faranta rai, akwai kalubalen da nake hango wa kokarin da a ke yi na aiwatar da Shari'ah:

- 1) Matsalar rashin tsaro da matsanancin talauci da rashin aikin yi da kuma tsadar rayuwa da ke cigaba da addabar mutane za su raunana kokarin dabbaka Shari'ah a jihohi da dama.
- 2) Amfanin da wasu gwamnoni da kuma jigajigan 'yan siyasa ke yi da wasu malamai a jihohin da ake dabbaka Shari'ah a matsayin tubalai na cin zaɓe ko dirar mikiya ga wafanda a ke daukar cewa 'yan adawa ne zai iya yin mummunan tasiri ga ita kanta Shari'ar.
- 3) Akwai alamar da ke nuna yiwuwar samu takon saka tsakanin malamai ko masu ruwa da tsaki a harkokin dabbaka Shari'ah da kuma jagororin siyasa a wasu jihohi.
- 4) Karancin ilimantarwa da wayar da kai game da Shari'ah da dacewarta da kowane zamani zai cigaba da raunana karsashin da mutane ke da shi game da ita.

7. Kammalawa

Wannan shi ne abin da Allah Ya yassare mani tattarowa game da Shari'ah: jiya, yau da hasashen gobe. Ina rokon Allah Yasa mu dace.

Alhamdu lil Lah. Wassalātu Wassalāmu 'alā Rasūlil Lah.

Tsokaci Akan Daidaiton Jinsi A Wannan Zamani

Kungiyar Haɗa Kan Musulmin Duniya

Daga Littafin

Darussa Kan Sha'anin Musulunci 2024

Da sunan Allah mai rahama mai jinkai

Dukkan godiya ta tabbata ga Allah wanda ya yi mana baiwa da addininsa mai girma, da fidiransa ingantacciya, ya kuma umarcemu da binta. Sai ya ce (tsarki ya tabbata gareshi):” ka tsai da fuskar ka ga addinin nan, ka kau da kai ga barin kafirci, ita ce sunnar Allah da ya sunnantar da mutane a kanta, babu wani canji ga halittar Allah. Wannan shi ne addini mikaƙƙe na gaskiya, sai dai da yawan mutane ba sa ganewa” Suratur Rum aya ta Talatin (30).

Tsira da amincin Allah su tabbata ga Annabinmu Muhammad wanda ya gargademu ga barin kauce wa sunnarsa, wadda yin haka ke wajabta fushin Allah da azabarsa mai radadi. Tsira da amincin Allah su tabbata ga mutanen gidansa (S.A.W) da sahabbansa da duk waƙanda suka bi su da kyautatawa har zuwa ranar sakamako.

Yana daga cikin siffofi masu girma da namiji mai mutunci da 'ya mace mai mutunci, a siffantasu da kyakkyawan kishi. Domin Allah yana kishi, mumini yana kishi. Allah na kishin ya ga mumini ya aikata abin da ya haramta. A kan haka ne Allah ya haramta dukkan alfasha, ya ce: (SWA)” kace ya kai Muhammadu lallai ubangijina ya haramta alfasha ta fili da ta boye, kuma ya haramta dukkan wani sabo dake tare iyaka ba tare da gaskiya ba, ya kuma haneku da haɗa shi da

wani abin da bai saukar da hujja a kai ba, ya kuma haneku da ku fadfi wani abin da ba ku da ilimi a kansa daga Allah”. Suratu A'araf Aya: 33.

Lallai addinin gaskiya da kyawun mutuntaka suna baiyana ne ta hanyar kare mutunci da kiyaye shi: Mutun kan koma kasa ga darajar dabbobi ta hanyar bata mutuncinsa da kuma wulakantashi. Kamar yadda Allah mai tsarki da daukaka ya ce: “Su kafirai - kamar dabbobi suke, kai sun fi dabbobi bacewa. Wadannan su ne gafalallu”. Suratu A'araf Aya: 179.

Hakika an jarrabi mutane a wannan zamani da mummunar fardarewa wadda ke neman nisanta mutun daga mutuntakarsa, ya kuma nisantashi daga abubuwan da Allah ya ke bance shi da su, ya kuma girmama shi da su, ya fifita shi a kan mafi yawan abin da halitta. Allah mai tsarki ya ce: “Hakika mun girmama dan'Adam, muka dora su a doron kasa da tekuna, muka azurtasu da kyawawan ababe masu tsarki, muka kuma fifitasu akan mafi yawan abin da muka halitta, fifiko mai yawa”. Suratul Isra'i, Aya: 70.

Abin nufi da fardarewa a nan shi ne, irin wadda ke kunshe cikin rashin nuna banbancin jinsi tsakanin macce da namiji, ko kuma auren jinsi ko kuma samar da jinsi na uku, ko kuma makamantan duk wasu sunaye da siffofin da mai mutunci ke kyamar furtawa, ga kuma cutar da kunni, ballantana ya siffantu da su, Allah ya karemu.

Tabbas wutar wannan magana ta daidaita jinsi ya ruru kwarai da gaske a karshen karnin da ya gabata, kasuwarsa ta kara habaka a wannan zamani ta hanyar ingiza makudan kuɗi, har ya zamo yana da masu yayata shi da kare shi, yadda babu wata dokar da za ta dashi. Ga kuma fito na fito da jerin zanga - zanga ga dukkan kasashen da suka kafa dokokin da ke nuna laifin daidaita jinsi.

Al'amarin daidaita jinsa ya yaƙi duk wasu dokokin majalisar dinkin duniya, har ta kai ga an yi watsi da dukkan laifukan da ake gani ga wannan batu na daidaiton jinsi ta hanyar kwamitocin majalisar dinkin duniya masu kula da haƙƙoƙin 'Dan'adam. Suka hukunta rashin yarda da kundin tsarin mulkin duk kasar da bata yarda da daidaiton jinsi ba, da sunan sun taka haƙƙin 'Dan'adam. Sukai ta koƙarin sanya wannan batu a fili a dukkan tarurrukan kasashen duniya da nahiyoyinta.

A taron da majalisar haɗa kan turai suka yi ran 20/05/2013 a “loksanburaj”, an tattauna matakan farko na kiyaye jin daɗi da dukkan haƙƙoƙin 'Dan'adam ga mutane masu daidaiton jinsi ko masu cudanya jinsinsu ko janye shi. Kuma majalisar ta tabbatar da matakin farko akan haka.

Farkon abin da aka yi a wannan mataki shi ne:- “Haƙƙoƙin masu daidaiton jinsi sun sami kariya bisa ga dokokin kare haƙƙin 'Dan'adam. Sai dai akwai wasu aikace-aikace da ya wajaba a aiwatar don tabbatar masu da wannan cikakken jin daɗin 'Dan'adam ɗin. An tabbatar masu da dukkan haƙƙoƙin da suke kan kowane 'Dan'adam ba tare da gindaya masu wasu sabbin sharuɗɗa ba, ko haramta masu wani abu daga cikin waɗannan haƙƙoƙi. Ko da ma ita majalisar haɗa kan turai ta lizimta tare da tabbatar da yin aikin da ka'idojin haƙƙin ɗan'Adam a dukkan kasashen duniya. Suka kuma karfafa cewa babu wata hujja da za'a kafa na kyawawan ɗabi'u ko wayewa, ko al'ada ko addini da zai kawo wani bambanci ga haƙƙoƙin ɗan'adam, ciki har da masu daidaiton jinsi.

Al'amarin daidaiton jinsi ya zamo rubutacce tare da tsoratarwa cikin dokakin tsarin mulkin ɗan'adam, suka ce: Tsari mai ka'idoji bai kuma saba ma shari'a ba, aka kuma tabbatar wa 'yan daidaiton jinsi kafa iyali kamar kowa. ta haka ne magoya bayan daidaiton jinsi suka sami damar cusa manufarsu cikin manufofin kare haƙƙin ɗan'adam, suka nisanta shi daga siffon fanɗarewa da mutuwar zuci. Har sai da magoya bayan suka yi shiru, daga masu kariya zuwa masu farmaki,

daga matakin tabbatarwa zuwa matakin lizimtawa da wajabtawa, daga matakin boyewa zuwa bayyanarwa, suka yi fito na fito da dukkan dokoki da shari'o'in da suka haramta wannan mummunar d'abi'a, suka ce laifi ne babba.

Duk da karancin adadin kasahen da dokokinsu suka yarda da yin hulfa da 'yan daidaiton jinsi, sai gashi lokaci zuwa lokaci kasashen nata karuwa.

Lallai akwai kalubale gabanmu na wannan babbar musibar da ta tinkaro 'Dan'adam. Dole ne mu fuskance ta da dukkan mabanbantan hanyoyi da kuma kowane irin salo. Dole ne ga dukkan kungiyoyin musulmi na duniya su ja wa wannan shisshigi burki yadda yammacin duniya ke yawo da shi na tilastawa kasashen musulunci yarda da wannan mummunar d'abi'a a kan dole da kuma shinfida dokoki da zai kareta.

Babba daga cikin dalilan ya'aduwar wannan barna da kangarewa yasamu asali ne daga manya - manyan kungiyoyi na duniya dake tallata wannan barna suke kuma kare wa'fanda suka fitini kansu da shi kuma suna karfafawa, tare da shinfida dokoki don karesu.

A shekara ta 1951 majalisar d'unkin duniya ta yi zama don shar'anta wannan barna, ta yi iyakar yinta har sai da a watan Disamba 2008 kasashe sittin da shida (66) suka sanya hannu a kan bayanin da ke kunshe na janye duk wani tsangwama ko azabtar da masu daidaiton jinsi da dangoginsu.

Daga cikin tarurruka da aka yi domin tattauna wannan mummunar d'abi'a, taron da aka yi a "Alkahiru" ta kasar Misira a shekara ta 1994. An fafafa taimako da karfafawar da ake yi wa wannan barna da kangarewa daga tsare - tsaren majalisar d'unkin duniya zuwa wasu hukumomi na kasashen yammacin duniya don tallafawa wannan barna. musamman ta bangaren siyasa inda suka shigar da mata harkokin siyasa har da tsayawa takara ko da kuwa shugabancin kasa ne.

Matsayin Addinai Kan Wannan Barna

1. Matsayin Musulunci:

An karbo daga Abdullahi bin Umar ya ce: “Manzon Allah ya fuskantomu (Tsira da Amincin Allah su tabbata a gareshi), sai ya ce: “Ya ku d’aukacin muhajirai, abubuwa biyar idan aka jarrabeku da su, ina neman maku tsari wurin Allah, da kada ku riske su”. Daga ciki: “Alfasha bata taba bayyana har a yadanta face annoba da yunwa sun watsu ko'ina irin wadda ta taba faruwa a al'ummomin da suka gabaceku ba”. Ibn Majah. Hadisi na 4019.

Malamman shari'ar musulunci gaba d'aya sun haɗu kan haramcin, daidaiton jinsi har da na mata wato (madigo) sun kafa hujja da faɗin Allah mai girma da d'aukaka: inda yake cewa: “Da waɗanda suke kiyaye farjojinsu, sai ga matansu ko abinda hannayensu suka mallaka, lallai su ba'a bin zargine ba”, “Duk waɗanda suka kaunaci wanin haka sune masu ketare iyaka”. Suratul Muminina Aya ta 5 -7. Farjin macce ba ya halatta sai ga mijinta, saboda haka, ya haramta gareta, ta halatta jikinta ko farjinta ga wanda ba mijinta ba, namiji ne ko macce.

Hakika Allah mai tsarki da d'aukaka ya tsananta kwarai a kan wannan mummunar dabi'ar nan ta (Luwadi) d'aya daga cikin siffofin daidaiton jinsi, har ya ce: “Babu wanda ya gabacesu a cikin 'yan Adam ga wannan dabi'a ta (Luwadi), Suratul A'araf aya: 80, Allah ya sake nuna munin wannan dabi'a wadda dukkan zukata ke kyamarta, dabi'a irin ta 'Dan'adam ke guje mata. Ace namiji ya je dan'uwansa namiji. Allah ya ce: “Lallai kune kuke je maza”. Suratu A'araf Aya: 8.

Tabbas Allah ya wadatar da maza ga barin yin wannan barna, babu abin da ya kaisu ga haka sai sha'awa ta banza, ba fidiran da Allah ya halicci 'Dan'adam a kai ba. Halittar da ke jan namiji zuwa ga macce don biyan bukatarsa da jin dadi da ita da kuma samun soyayya da jinkai da samar da tsatso na kwarai, da kare wannan nau'i na halitta ('Dan'adam) wanda yana daga cikin mafi

ɗaukaka da daraja a dukkan halittu. Kuma wannan fidira da Allah ya halicci maza akai yana kare macce ya biya mata bukata ya tabbatar mata da alakar surukkuta, 'yan uwan dangantaka. Allah ya kuma sa maza tsaye wajen biyan kowace bukatar mata.

Allah ya sanya haɗuwan maza da mata shi ne dalilin samar da mafi soyuwar halitta gareshi su ne Annabawa. Kuma hanya ce da Manzo Allah (S.A.W) zai yiwa sauran Annabwa alfahari da yawan al'umma gobe kiyama. Da dai sauran abubuwa da dama waɗanda aure ke samarwa.

Barnar luwadi ta warware ta kuma yi hannun riga da dukkan waɗannan alhairan da aka ambata a sama. Babu wanda zai iya iyakance barnar luwadi sai Allah mai girma. Domin 'yan luwadi sun canza fidirar da Allah ya halicci maza a kanta, suka juyar da ɗabi'ar maza daga sha'awar mata zuwa sha'awar maza. Sai Allah mai girma ya kifar da gidajensu sama ta koma kasa kamar yadda suka aikata. Sa'an'an Allah mai girma ya hukunta su da cewa su maɓarnatane masu ketare iyaka. Ya ce a aya ta 81, Suratul A'araf: "Lallai ku mutane ne maɓarnata". (8).

Saboda kasancewar barnar luwadi na daga cikin manya - manyan zunubai, sai aka sanya azabarsa ta fi kowace irin azaba girma, duniya da lahira. Saboda munin wannan barna ne Allah ya kira shi Alfahasha, domin masu yin wannan fasadi sun yi anfani da sha'awar da Allah ya sanya, shi ne dalilin tabbatar 'Dan'adam zuwa ga inda ba amfani. Ga kuma wulakanta abubuwan da Allah ya keɓance namiji da shi, inda aka mayar da shi macce, ga yanke tsatso, ga haifar da cututtuka maɓambanta tsakanin wanda ake mashi da wanda keyi. Saboda an yi amfani da wurare biyu ta inda Allah bai halasta ba. (9).

Wani shaihin malami yana cewa: Daga cikin ayoyin dake nuna tsananin munin ɗabi'ar luwadi, faɗinsa (Allah mai girma) ga mutanen Annabi Luɗu: "Babu wani mutum da ya rigasu aikata wannan jarima". Domin sune suka sunnanta wannan mummunar alfahasha ga mutane,

hakan bai taɓa ɗarsuwa a kwakwalwar wani kafinsu ba. Da yawan ɓarna na boye ne sai randa aka sami wani ya zaƙulota ya aikata sai mutane su gani daga gareshi, kwakwalwa ta amsa, sha'awa ta bi. (10).

Abu ne a fili duk wanda yayi ƙarfin halin aikata wannan alfahasha, zai tilasta shi yanke zumunta, sabawa iyaye, cin dukiyar haram, zaluntar halitta, tozartar da dukiya, da iyali da kuma ɗiya.

Lallai kiyaye tsatso wadda ke kai ga kiyaye mutuntakar Ɗan'adam, ita ce babbar manufa daga cikin manufofin shari'a, har malamai suka sanya ta cikin wajabbai guda biyar suka ce: Aure mustahabbi ne ga wanda ke ƙaunar aje iyali koda ba shi sha'awar jima'i. Don kiyaye tsatson Ɗan'adam, musulunci ya haramta duk wani nau'i na alfahasha, kamar zina da ke gurbata dangantaka, kamar yadda ya haramta luwadi da dukkan wata lalata. Dukkan shari'o'i sun yi iyakan yi wurin kare tsarin iyali, ta hanyar haɗa namiji da macce, wanda ake kira aure. (11).

2. Matsayin Yahudanci

Addinin yahudanci bai halatta wani jin daɗi na jinsi ba sai ta hanyar aure, saboda haka duk wani kangarewa ko fandarewa ko wata ɗabi'a da ta sabawa haka sun ɗauke ta laifi ne babba. Littafi mai tsarki (Ataura) ya girmama alaƙa ta aure, ya yi bayanin manufofinta da dalilinta, ya ce: “Allah ya halicci mutum namiji da macce, ya haliccesu ya sa masu albarka, ya ce masu: Ku hayayyafa ku cika doron ƙasa. (12).

Littafin “Asfar” ya kula da alaƙar aure alaƙace mai ƙarfi daga Allah mai tsarki, inda ya ce: “Shin ba ku karanta cewa wanda ya ƙagi halitta, ya haliccesu namiji da macce ba ne. Za ka ga mutum ya bar babansa ya bar mahaifiyarsa ya ɗauko wata mata can ya riƙe ta sun zamo ɗaya . Abinda Allah ya haɗa babu wani mutum da zai iya rabeshi”. (13).

Da haka ne littafi mai tsarki (Attaura), ya dauki daidaiton jinsi kazanta ne kuma najasa ne an kuma haramta shi. Yazo cikin littafin: “Layeen”: “Kada a kwanta da namiji irin kwanciya da macce, yin haka kazanta ne”. (14).

Sakamakon wannan kazantar kisa, wato, a kashe duk su biyun, littafi mai tsarki ya ce: “Idan mutum ya kwanta da namiji irin kwanciya da macce, haƙifa sun aikata kazanta, lallai a kashesu, jininsu na kansu. (15).

Littafin Attaura ya yi magana kan ukubar da ya fadawa al'ummar Annabi Luđu, inda Allah ya halakar da su. Dalilin wannan halakarwa shi ne alfahasha (16), (Luwadi). Allah ya yi nufin halakar da birnin mutanen Annabi Luđu, “Sadeem” da “Amura” don ya zama abin lura ga masu alfahasha. (17).

A dukkan addinan da Allah ya saukar zuwa ga Dan'adam na nuna cewa dorewar rayuwar Dan'adam har da dabbobi da tsirrai ta dogara ne kan haɗuwar namiji da macce, duk wanda ya kangare ya fadare ya nemi canji ya halaka. Allah mai girma da daukaka ya ce: “Allah ita ce wanda ya halicceku daga rai guda ɗaya, ya sanya masa matarsa daga gareshi (Rai ɗin) don ya natsu zuwa gareta”. Suratul Bakara aya ta 187. Wannan haɗuwar jinsi tsakanin namiji da macce shi ne abin da Allah ya sunnanta, shi ne fidira kuma shi ne asalin mutuntaka. Ita ce hanya ɗaya tak ta wanzar da rayuwar Dan'adam a doron kasa, domin Allah ya sanya hayayyafa a tsakanin namiji da macce. Ya ce: “Allah ya sanya maku matanku daga kawunanku, ya sanya maku ɗiya da jikoki daga matan naku ya azurtaku da daɗaɗan abubuwa masu tsarki”. Suratul Nahali aya ta 72.

Wanda ya saba wannan doka ta duniya yana nufin ya datu da irin jinsin shi namiji daga jinsin mata, to, lalle ya sabawa tunanin lafiyayye, kuma kamar yana son Dan'adam ya kare bayan wasu shekaru masu zuwa. Lallai wadatuwar namiji da namiji haka kuma wadatuwar mace da mace ya saba ma tunanin lafiyayye na Dan'adam.

To lallai duk abunda ya saba wa tunanin Dan'adam lafiyayye babu alkhairi tare da shi koga Dan'adam koga waninsa. Saboda haka, auren namiji da namiji babu alkhairi tare da shi. Kira zuwa ga auren jinsi bata tsarin iyali ne wanda yake ya kunshi namiji da mace da 'ya'ya, mu'amular namiji da namiji ko mace da macce yana sa namiji ya kaura ce ma jinsin mace haka mace ta kaurace ma jinsin namiji sai ya haifar da rashin son yin aure tsakanin namiji da macce, lalle auren jinsin yabna nufin canza hakikanin halitta kuma yana kawo yawan cuwarwata ta hanyar da ba'a sani ba.

Hakika addinin mu daidaitacce ya tabbatar da haka tun kamin karni na goma shah ufu kuma Manzon Allah (S.A.W) ya tsoratar da mu,. Abdullahi dan Umar Allah ya yarda da shi da mahaifansa, ya ce Manzon Allah Sallallahu Alaihi wassalam ya fuskanto mu sai ya ce ya ku taron wafanda suka yi hijira abubuwa guda biyar idan aka jarrabe ku da su Allah ya tsare da ku riske su: Alfasha ba ta taba bayyana a cikin mutane ba kuma suyi ta a bayyane sai ciwon annobar ya bayyana a cikin su wanda bai zamo ba a cikin mutanen da suka gabacesu. Har abun da suka fada kamin shekara (1973) auren jinsi ya zamo abinda zuciya bata karbe shi ba wanda ya zamo yazo daga wafansu mutane wafanda sun samu matsala a rayuwarsu saboda karkacewar su ta rayuwa.

Saboda haka akayi wani kwamiti karami domin a tattauna a kan wannan karkacewar ta rayuwar Dan'adam sai aka samu sakamako ta hanyar wasu kwararrun likitoci masu kula da bincike ga rayuwar Dan'adam a kasar Amerika cewa lallai karkatar namiji zuwa namiji ko mace zuwa ga mace alama c eta fita daga tsarin Dan'adam baki daya.

An samu wani babban malami na Amerika mai bincike akan sha'anin rayuwar Dan'adam, (Marik baridiluf) Shekara ta (1997), lallai mu'amalar namiji da namiji ko mace da mace yana kawo canzawa a cikin kwakwalwarsu. An kuma samu wani bincike na duniya, lallai watsuwat rashin lafiyar (Sida) yana bayyana ne ga maza masu kamanceceniya da mata da mata masu

kamanceceniya da maza, yana karuwa sama da ashirin ga wafanda ba su ba. A cikin wani bincike da aka tabbatar da shi na rashin lafiya a kasar Amerika (Centre for Disease Control and Prevention, wanda yazo a garin New York a cikin shekara ta (2000) ya bayyana mafi yawan samun ciwon (Sida).

Amma rahoton da hukumar lafiya ta duniya ta gudanar game da ciwon kanjamau (kabari kusa), yana nuni da cewa masu luwafi kimanin kashi shida zuwa kasha sittin da takwas cikin dari na dauke da ciwon kanjamau a kasar Holand, da kuma kasha takwas zuwa goma (8 -10%) cikin dari a kasar Amurka. Kuma an ambaci wafannan kas ashen biyu domin sune suka fara kafa dokokin ba da damar yin luwafi da 'yanci cikakke, sannan a lokaci daya suke ifirarin samar da wayar da kai mai karfi game da luwafi ko madigo.

Haka ma hukuma lafiya ta duniya ta ambaci baiyanar cututuka sababbi, tsakanin wafannan 'yan luwafin da madigo cikin yankuna da daman a duniya, sannan adadin na ninnikawa har zuwa kasha sittin da takwas cikin dari (68%).

Akwai bincike da dama da ya baiyanar da cewa alaka kai tsaye tsakanin 'yan luwafi da madigo na haifar da ciwon hauka. Bincike na baya – bayan nan shi ne wanda ya watsu, a watan Janairu na wannan shekara, wanda aka buga a mujallar lafiyar kwakwalwa, kuma wanda tawagar bincike ta kasar Holand ta gudanar. Wannan tawaga ta gano cewa 'yan luwafi Maza suna kamuwa da ciwon hauka a tsawon wata goma sha biyu da kimanin shuɗi biyu da digo tis'in da huɗu (2.94) sama da wafanda basa yin luwafi. haka ma suna kamuwa da ciwon damuwa da ke cigaba tsawon wata sha biyu da kimanin shuɗi da digo sittin da daya, sama da wafanda basa luwafi.

Haka ma mata 'yan madigo suna kamuwa da cutuka masu kaiwa ga amfani da miyagun kwayoyi da kimanin kashi huɗu da digo biyar (4.05) sama da wasunsu. Duk wannan an same shi

ne cikin al'ummar kasar Holland wafanda ke marhabin da aikata luwafi da madigo. Wannan yana kare ikirari da rayuwar da 'yan luwafi da madigo suke yi, wai ciwon hauka dake samun su yana faruwa ne sanadiyyar irin kallon da ake yi masu a cikin al'umma. Haka ma akwai wani bincike da aka buga cikin wannan mujallar dai a watan Oktoba (1999), ce wa fofokarin kisan kai yafi yawa cikin maza 'yan luwafi.

Daga cikin cutuka da ake jarabtar 'yan luwafi da madigo akwai: Cutar ciwon hanta, Zazzabi mai tsanani, Ciwon hanji, Cutukan jijiyoyi, Ciwon Hauka, Damuwa, Jin tawaya, wanda ke iya jagoranta ga kisan kai. Allah ya karemu.

Ba shakka haki ne na kowace al'umma da ta rayu cikin aminci da tsaro, kuma dole ne akan dai-dai su yaƙi duk wata al'umma da ake yin luwafi da madigo ko aiki mai kama da su, lallai wannan al'umma ba ta da aminci ba ta da tsaro, munanan laifuka daban – daban za su yawaita a cikinta, tun daga kisa, sata, maye da shan miyagun kwayoyi, da tashin hankali da ta'addanci a kan wasu, musamman kananan yara.

Wadannan bakin abubuwa, muna na, musamman auren jinsi ana daukar su fita ne daga addini, da kuma dabi'u masu kyau da kuma fita daga dabi'a ta dan'Adam wadda hankali ke dauka. Shi yasa wannan ba wai yana barazana ne kawai ga rayuwar al'umma ta yau da kullum da kuma rayuwar masu tasowa gobe, sai dai yana barazana har ila yau ga tsaronta da tabbatuwar kasa, yana kuma rusa al'umma da iyalan cikinta ga baki daya.

Auren Jinsi da Cin Karonsa da 'Yancin Dan'adam

Za' a iya bayanin haka ta fuska biyu, kamar haka:

- Fuska ta farko: Dokar 'yan cin 'Dan'adam ba sake take ba akan zai iya komai, an kayyade ta ga abin da bazai cutar da al'umma ba ko tabbatar al'umma ta ɓangaren dukiya, da addini, da ilimi da tsaro da sauransu, da dalilin haɗuwar kowa bisa cewa 'yancin mutum yana hana shi daga sata, da kisa da ɓarnata kayan al'umma. Kuma yana daga cikin haɗuwar kan jama'a cewa 'yancin 'Da'adam yana karewa lokacin da na wasu yake farawa.
- Fuska ta biyu: - Cewa al'ummar yamma da suke kira kan 'yanci na sake ga daidaike, suna tuka da warwara ma kansu, ta hanyar kayyade mafi yawa daga cikin 'yancin 'ɗan'Adam ta wasu fuskoki da suka haɗu da junansu, suka kuma saba da wasu. Daga cikin misalai masu bayani akan haka:

Zartar da 'yancin 'Dan'adam na ba shi damar karɓar gadonsa daga babansa ko mamarsa, ko ɗaya daga makusantansa kamin ya kai shekara goma sha takwas duk da cewa sun haɗa kai akan waɗannan su ne shekarun balaga ba tare da sabawa ba. Ka duba kuma a lokaci guda sun halatta ma yarinya ta sarrafa kanta yadda take so, ko ta kai waɗannan shekaru ko bata kai ba kuma tana da damar kauda budurcinta ko ba da aure ba, duk a kan da'awar 'yanci, ya yin da kuma a lokaci ɗaya suke hanata karɓar gadonta in ba ta kai waɗannan shekaru ba, koda da sati ɗaya ne.

Muna iya gabatar wa waɗancan mutane tambayoyi na tafe, kula da ɓatattar ka'idarsu ta 'yancin 'Dan'adam da ba ka'ida ko sharafi:

- Shin kun halatta wa namiji ya auri uwarsa, ko ɗiyarsa, ko 'yar uwarsa a hukumance har su haifi 'ya'ya a samu cudanyar zuri'a?
- Shin kun tabbatar wa macen aure ta yaudari mijinta wajen hulɗa da wani ?
- Shin kun karfafa yaro ya danganta kansa a hukumance ga wanda yake so a matsayin uba?

- Shin kun karfafa hakkin mace na ta auri fiye da miji daya a hukumance ko kuwa?
- Shin kun tabbatarwa namiji daga cikin hakkinsa yana da damar ya zama Malamin Coci?
- Shin kun tabbatar wa namiji daga cikin hakkin sa yana da damar kasha kansa don ya huta daga rashin lafiyar da ba tada magani?

Auren Jinsi da Dokokin Kasa da Kasa

Ka'idojin da ke fitowa daga majalisar haɗin kan turai game da sha'anin (LGBTI) wato ('yan Luwaɗi, maɗigo, masu zina ta gaba da baya, da masu canza halitta daga namiji zuwa mace, ko mata zuwa maza), to, an ambaci cewa hakkoƙin waɗannan rukuni, a rubuce suke cikin mafi yawan kundayen kasa da kasa. Kuma yana da yanki mai faɗi wajen dabbakar wa da sifa keɓantatta a matakin duniya. Kuma ta yi nuni da cewa ya faɗa cikin sashen na biyu da kuma na ashirin da shida daga cikin kundin hakkoƙin farar hula da siyasa na kasa da kasa. Haka kuma, ya faɗa cikin sashe na biyu kundin tattalin arziki, da al'umma da ilimi na kasa da kasa.

Haka ma za mu ambata cewa mafi kololuwar abin da suka tafi a kan shi na fassarar samuwar waɗannan hakkoƙi cikin dokokin kasa da kasa na hakkoƙin 'Dan'adam, cibiyoyi daban – daban da majalisar dinkin duniya suka assasa da karfafa hakan:

Da farko: Kafin mu kutsa cikin bayani akan maudu'in da ya nissanta hakkoƙin 'yan Luwaɗi da maɗigo (LGBTI) a cikin dokokin kasa da kasa na hakkin 'Dan'adam saboda babu shi, ya zama tilas mu kwankwasa zuwa ga tushen da ayyukan kasa da kasa suka karkasu da yadda ya rataya ga kasashe, da kuma yadda ksashen suke jefa kansu a cikin tsarin.

1. Tushen da ayyukan haƙƙoƙin 'Dan'adam suka karkasu a kansa.

a) Kayan ayyukan haƙƙoƙin 'Dan'adam sun kasu zuwa:

Kayan aiki ta ɓangaren tilas, wannan ma kansa da rawar da ya ke takawa ya kasu zuwa:

i) Kayan aiki na tilas dake da ƙarfin dokar da aka ɗora a kan ƙas ashen da suka gaskata shi gaban al'ummar ƙasa da ƙasa. Kuma ana kiransu da alƙawulla ko kundaye.

Kayan aiki masu ban sha'awa, wannan kayan aiki ana la'akari da cewa masu sha'awa ne ga ƙasashen da suka faɗa cikinta. Kuma wannan ana kiran su da sanarwoyi ko tushe ko ƙa'idoji.

Duk da buƙatuwar da ake da ita ne waɗannan kayan aiki na ƙarfin dokoki, sai dai kuma ta ƙara samun wani sabon ƙarfi lokacin da take yawa tawa cikin al'adu na ƙasa da ƙasa, kamar sanarwa ta duniya a kan haƙƙoƙin 'Dan'adam, a lokacin da aka gudanar da taron ƙarawa juna sani a ƙasar (Veina) a shekara ta (1993). wadda ƙididdigar waɗanda suka halarci taron sun kai kimanin ƙasa (170), kuma dukansu sun aminta da wannan sanarwa, daga cikin ƙasashen ma akwai ƙasar (Saudi Arabia), wadda ta hana a ya yata haka tun daga farko.

b) Kayan aiki ta ɓangaren rufewa ta ƙasa da ƙasa shi ma wannan ya kasu zuwa:

► Kayan aiki na ƙasa da ƙasa, kuma su ne ake samu daga majalisar ɗunkin duniya, kuma yana yi yuwa ga duk jigogin majalisar ɗunkin duniya su tattatara a cikinta.

► Kayan aiki na yanki – yanki. Waɗanan kuma suna samuwa daga ƙungiyoyin yanki – yanki, misali matsayar musulunci ga haƙƙoƙin 'Dan'adam da kundin Afrika na haƙƙin 'Dan'adam da na al'umma da haɗin kan turai ga haƙƙoƙin 'Dan'adam, kuma yana yiyuwa ne kawai ga jigogin ƙungiyar yanki – yanki shi na a ciki.

2. Sa hannun ba zata da kiyaye kasashe akan kaya aiki na kasa da kasa.

a) Sa hannun kasa:

Misali: Matsayar majalisar kasa a kan yarjejeniya, da bitar gyaran dokokin kananan hukumomi na kasa don su tafi kasa da kasa tare da sharuɗɗan yarjejeniya.

b) Kiyayewa a kan sharuɗɗan, amma ka da kuma wannan kiyayewa ya jefar da ruhin yarjejeniya a gefe. Misali kamar yadda kasar Saudi Arabia ta kiyaye a kan wasu sharuɗan yada manufofi na haƙƙokin 'Dan'adam na duniya waɗanda ba su tafiya a kan tafarkin shari'ar Musulunci.

Na biyu: Bayan nuni zuwa ga yanayin kayan aiki na kasa da kasa waɗanda ke tsara haƙƙokin 'Dan'adam na kasa da kasa da kuma wajabtuwar ta kasashe, hakan ne ya tabbatar da abin da ke tafe:

1. Abubuwan da ke jagoranta wajen karfafawa da kiyaye jin daɗi ga dukkan haƙƙoki na 'Dan'adam da 'yan Luwaɗi da maɗigo da 'yan daudu (LGBTI) Waɗanda aka samu daga majalisar haɗin kan turai, su ne tallata manufofin siyasa da ke fitowa daga kungiyar yanki, ba daga kungiyar kasa da kasa ba, kuma ana nufin wannan ya kasance doka ce ta kasa da kasa a nan gaba.
2. Waɗannan ka'idoji basu dogara ba a kan wasu nassoshi bayyananu a cikin kayan aiki na kasa da kasa waɗanda ya kafa tushen dokar kasa da kasa ta haƙƙin 'Dan'adam. Wannan yana nasantawa a kan haƙƙokin 'yan Luwaɗi da maɗigo da 'yan Daudu (LGBTI) ya yin da kuma take dogara a kan fassrori da ra'ayoyi na wasu sashen masana, kuma masu tabbatarwa ta daban a kan haƙƙokin 'Dan'adam ga waɗannan kayan aiki na kasa da kasa da a kan yi itijaki a kanta, wadda ke kunshe a cikin sashe na biyu da na ashirin da shida daga alƙawalin kasashen na haƙƙokin ɗan kasa.

3. Kamin majalisar haɗin kan turai ta sami madogara ta doka wajen kariya ta 'yan luwafi, maɗigo da 'yan Daudu (LGBTI), waɗanda suka danganta kansu wajen kare haƙƙoƙansu ba tare da al'ummar kasa da kasa sun kallafa su a kan haka. Wannan doka ta nassanta a cikin sashen na biyu daga kundin haƙƙin na tushe ga haɗin kan turai, kuma an fara aiki da dokar a shekarar dubu biyu (2000) miladiyya. Nassin dokar shi ne: (Yanayin Jima'a).

Akwai wani nassin doka na haƙƙoƙin kasa da kasa game da 'yan luwafi da maɗigo, kuma wannan nassi ne da masana suka aza a shekara ta dubu biyu da shidda (2006) miladiyya kuma ya yi nuni zuwa bayanin majalisar ɗunkin duniya game da waɗannan ɓangare a shekarar dubu biyu da takwas (2008) wanda ba a tilasta wa al'umma ba.

Na uku: Domin kada mu ba wa waɗancan masu goyon bayan 'yan luwafi da maɗigo damar sanya haƙƙoƙin 'yan luwafi da maɗigo cikin jerin haƙƙoƙin Ɗan'adam na tushe, dole ne a matsayinmu na al'ummar musulmi mu tsayu a kan waɗanna ababe:

1. Mu ɗora wani tsari nina jagoranci, mai ƙarfi, sannan mai dogon zango, wanda a lokacin za mu jefa ra'ayoyanmu, kuma su za ma ba haƙƙoƙi na wucin gadi ba, ko kuma wata kyauta daga kowa, sannan mu bayyana masu cewa tushen waɗannan ra'ayi guda ne a wajenmu, da kuma wajensu.

Haƙiƙa hali ya canza lokacin da suka ambaci wannan abu cewa ɗabi'a ce, suka cancanci faɗar Allah maɗaukakin sarki muna rayuwa muna mutuwa ba abin da ka halakar da mu sai zamani. Muna son mu bayyana masu cewa duk da tursasa wa na ƙasashe da suka yi bai zamo wa an yarda da shi a musulunci ba, mu al'ummar musulmi muna aiki da ƙoƙari na tabbatar da addininmu da abin da yake a kai ba mu karɓar duk abin da zai ci karo da shi. Muna ƙara bincike na ilimi kodayaushe kuma ba zamu gushe ba

muna bayyana wa cewa waƙannan jama'a suna cikin wani duhu wanda ya saba ma ka'idojin doka ta duniya, kuma muna kofari mu tabbatar da cewa haukan su ne ya jefa su wannan rame. Amma duk da haka ya wajaba gare mu mu bayyana musu ta hanyar ilimi cewa wannan jama'a karkatattaciya ce, lallai kuma ayyukan su sun zo bayan abin da suka gada a cikin halin da suke ciki na dabi'arsu mai muni, abubuwan da aka ambata wasu jama'a ne suka ribance su (LGBTI) a cikin kofarin su na canza tunanin mutane, hakika sun ci riba a wani ɓangare, hakika sun sa wasu jama'a na Amerika masu kula da halayen rayuwar Dan'adam (1973) a kan daukaka wasu jama'a (LGBTI) a kan dalilin wani bincike na rayuwa duk da yake yanayin da ake ciki na binciken wannan jama'a (LGBTI) ya yi nuni da cewa auren jinsi abu ne da aka samu daga yanayin wasu mutane masu tursasawa (LGBTI), lallai auren jinsi yana da wani abu da ya yi kama da gado wanda ya kebanta da shi, ya yin da aka gane bambanci tsakanin auren jinsi da abin da kasashen yamma suke a kai kamar bambanci ne tsakanin fari da baki, ko kuma bambanci ne tsakanin maza da mata, Hakika an gudanar da bincike a kan 'yan uwa da tawaye wadda ya yi kama da wanda bai yi kama ba.

2. Dukkan kasashen musulmi da mutanensu, waƙanda tauhidi ya haɗa sun zama hannu guda a kan waƙanda ba su ba, suka tabbatar da cewa auren jinsi ya sabawa dabi'a ta Dan'adam, kuma karkata ne ba gado ba ne dabi'a ce wadda take mai muni wadda aka sameta daga dabi'ar waƙansu mutane karkatattu waƙanda suka watsa ta a taruka na duniya da kuma kafafen watsa labarai. Hakika sun yi bayani kai tsaye da wannan al'amari a cikin gabatar da taron da suka yi na duniya cewa wannan haƙƙi ne na Dan'adam.
3. Ya wajaba ga kasashen musulmi da su tsoratar a kan yarda da wannan doka wadda taci karo da haƙƙin Dan'adam musamman ma ga abin da yake wajibi a kan su ta hanyar watsi da ita.

4. Dole ne a samu kokari daga shuwagabanni domin su kai karshe ga wannan abu da ya safa ma dabi'ar Dan'adam lafiyayya ta hanyar taro da kiraye – kiraye da kuma ziyara.
5. Ba da kariya ga tsari na karatu wanda yake kira cewa a shigar da abin da yake ya kunshi maganar jinsi da yarda da shi.
6. Amfanuwa da rubutun wasu masu adalci na mutanen yamma da hada hannu tare da su a kan rashin watsuwar abin da ya shafi auren jinsi.
7. Doka mai tsanani ga duk wanda aka samu ya shiga wannan tsari, ba tare da mashi sauƙi.
8. Ba da kulawa mai tsanani a kan masu watsa abin da ya ci karo da dabi'a ta Dan'adam na finafinai da abin da ya yi kama da su. A kira zuwa ga samari da cewa su amfana da lokacin da ba su da aikin yi. Ta hanyar abubuwa na alkhairi, abin nufi abin da al'amarin zai zamo lallai manufarsu ta asali su suka yi wannan tsari samamme ne a dokokin duniya ta hanyar karfafa shi da kuƙfi ko da tilastawa daga manyan kasashe domin su cimma wata manufata daga karshe.
9. Lallai hadarin auren jinsi yana da yawa sosai, an same shi daga mutanen yamma zuwa ga jama'a musulmi kuma suna kira a kan kariya gare shi, kuma a sashen doka sun mance da sakamakon watsuwarsa a kasashen turawa da illolin da ya samar a can. Don haka ya ma wajibi ga musulmi da wanda ba musulmi ba su haɗu su yi aiki tare da juna domin yaƙar wannan dabi'a da kowace irin hanya ta daidaiƙun mutane da kuma taronsu.

Fadakarwa a kan wannan al'amari:

1. Tsanantawa a kan wannan kalma (karkatar jinsin Dan'adam ko auren jinsi ba tare da an ambaci hukuncin shi ba ko haramcin shi ko kuma laifi ne babba).

2. Duk da yake auren jinsi ya saba wa hukuncin shari'a waƙanda suka zo daga Allah kuma ya ci karo da ɗabi'ar Ɗan'adam musulmi, sannan akwai cututtuka na lafiya da na rayuwa dole ne sai an tabbatar da cewa laifi ne kuma a yi gaggawa zuwa watsa haka a cikin dokoki. Kamar taimaka ma iyaye da neman arziki da kayan sana'a.
- 10.** Ba da tarbiya ingantatcciya tun daga gida wadda za ta aiwatar da abin da Manzon Allah ya yi nuni akai.
- 11.** Samar da mafita ta hanyar tattalin arziki domin maganin jinkirin aure da kuma karfafawa ayi aure a kan lokaci.
- 12.** Kiraye – kiraye daga manya da kuma masu faɗa aji a kan su faɗakar da haɗarin wannan tunani.
- 13.** Kira ga majalisar ɗunkin duniya da sauran kasashe da cewa su ba da kulawa da haƙƙin Ɗan'adam da abin da ya shafi wasu kasashe.
- 14.** Kira ga shuwagabannin musulmi da kada su yarda da duk wata yarjejeniya da taci karo da musulunci.
- 15.** Kira ga shuwagabannin musulmi da cewa su tsaya ga abin da ya zama wajibi gare su a ba da kariya ga musulunci da dokokinshi da ɗabi'ar musulmai.
- 16.** Ya wajaba ga malaman musulmai da su yi riko da hannu ga 'ya'yan musulmai waƙanda suka faɗa cikin wannan laifi ta hanyar kiransu da su tuba su koma ga Allah ta hanyar kiransu sanar da su dokokin musulunci wadda tayi faɗa da wannan aiki, (Allah maɗaukain sarkin ya ce: “ya ku bayina da kuka yi barna da sakaci kada ku yanke kauna daga rahamar Allah saboda Allah yana gafarta zunubai baki ɗaya, shi mai gafara ne kuma shi mai rahamane (Zumar, 53).

Manazarta

1. Bukhari Hadth 1195
2. Abu Dawuda Hadith na 6662
3. Alhakim Hadith na 8135
4. Tirmizi Hadith na 1457
5. Adfabarani Hadith na 6858
6. Adfabarani Hadith na 1086
7. Ibn Majah Hadith na 4019
8. Aljawabul kafi na Ibnu Kaiyim juzil I shafi na 120
9. Atthrir Wattanwir juzil na 8 shafi na 232
10. Atthrir Wattanwir juzil na 8 shafi na 232
11. Atthrir Wattanwir juzil na 20 shafi na 261
12. Attakween 1:27 – 28
13. Matta 19:4 – 6
14. Allaween 18:22
15. Laween 20:13
16. Attkween 19:5 – 8
17. Risalatu Yahuza: 7
18. (Afsis: 5) 28 – 31
19. Risalatu Bolis ArRasul ila Ahli Rumiyyah 22: 1- 28
20. Risalatu Bolis ArRasul ila Ahli kwaransiwes 6:9 – 10
21. Risalatu Bolis ArRasul ila Ahli Taimusawis 1: 9 -11

LGBTQIA+?

An Islamic Perspective

Prof. Salisu Shehu

Vice Chancellor

Al-Istiqamah University, Sumaila, Kano.

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- Introduction: Revisiting the Clash of Civilization
- Gender Politics
- What does LGBTQIA+? Stand for?
- Methods of spreading the idea
- Homosexuality Laws across the globe
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Revisiting the Clash of Civilization Theory

- Huntington's theory on the 'clash of civilizations' states that culture would be the new source of conflict in the post-Cold War era, signaling the end of ideology or economy as the fundamental source of conflict in the new emerging world political order.
- These cultures would be represented by major conflicting civilizations which he defines as Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African, all defined by their distinct history, language, culture, tradition and religion.
- Religion is considered to be the most important component of civilizations according to Huntington, as it results in great differences between the relationship of God and man, individual and group and citizen and state (Huntington, 1993)

A Ceaseless Contention

- **وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودَ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ فُلُكًا لَمْ يَكُن لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٌ ۝١٢٠**
 - Never will the Jews or Christians be pleased with you, until you follow their faith. Say, "Allah's guidance is the only 'true' guidance." And if you were to follow their desires after 'all' the knowledge that has come to you, there would be none to protect or help you against Allah.
- **وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَزُوْا كُمْ عَنْ دِيْنِكُمْ ۖ اِنْ اَسْتَبْعَوْا ۖ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهِ ۖ فَيَمُتْ وَهُوَ كَافِرٌ ۖ فَاَرْسَلْنَاكَ حَبِيْطًا اَعْمَلْتُمْ فِي الدُّنْيَا وَالْآٰخِرَةِ ۖ وَاَوْلٰئِكَ اَصْحَابُ النَّارِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ۝٢١٧**
 - And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a disbeliever, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever."⁴ (Q2:217)

Gender Politics

- Orientalism and gender/sexual politics in a typical orientalist dichotomous lens, the 'clash' discourses deem Muslim identities, values and culture as essentially and irredeemably patriarchal and anti-modern.
- "Western" culture, values and identities are considered as intrinsically progressive, modern and democratic, serving once more as "evidence" of western cultural, political and moral superiority.

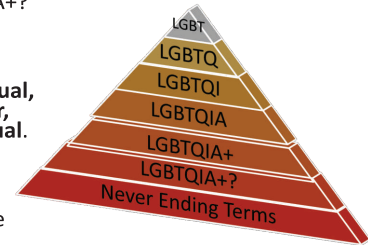
Contentious Point

- As Modood and Ahmad (2007) show, sexual diversity has become a key area of conflict in the debate of multiculturalism:

The issue of sexuality, then, is in fact one of the pivotal points of contention between secular liberals and 'mainstream', practising Muslims within Western multicultural societies, and among Muslims themselves. It, together with the wider theme of sexual freedom, is central to the political hostility against Muslims in, for example, the Netherlands, where gay sociology professor Pim Fortuyn led a popular movement to restrict Muslim immigration because the attitudes of Muslims were alleged to be threatening traditional Dutch sexual liberalism. (Modood & Ahmad, 2007: 199)

What does LGBTQIA+? Stand for?

- What does LGBTQIA+? Stand for?
- LGBTQIA+:
Abbreviation for **Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and Asexual.**
- The additional “+” stands for all of the other identities not encompassed in the short acronym.



Why Rainbow flag

- June has long been recognized as LGBTQ Pride Month, in honor of the Stonewall riots, which took place in New York City in June 1969. During Pride Month, it is not uncommon to see the rainbow flag being proudly displayed as a symbol for the LGBTQ rights movement.
- In 1978, artist Gilbert Baker, an openly gay man and a drag queen, designed the first rainbow flag.
- Baker later revealed that he was urged by Harvey Milk, one of the first openly gay elected officials in the U.S., to create a symbol of pride for the gay community.

Methods of Spreading the idea

- Educational Institution
- Grant (including Research Grants)
- Media
- Human Right undertones
- Statements from Publically Exposed Persons
- Endorsement from World Leaders (Religious, Political, etc)
- Sanctions on those considered “deviants”
- Conventions/International Laws
- Possible Economic and Political Sanctions/solutions on nations and nationals

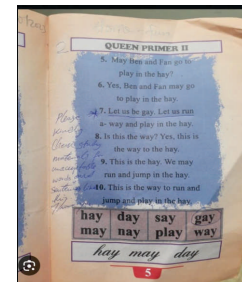
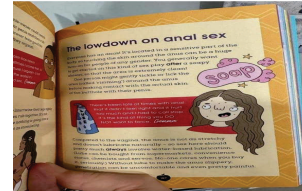
Operation: Catch them Young



Operation: Catch them Young

A book with kids as the target audience. I don't envy parents in the world of today. Raising kids requires serious intentionality and time, while balancing that with providing enough to give them a good life. One of the reasons why I kuku want only 1 or 2 kids.

The more the kids, the lesser your ability to effectively parent in the world of today. **MAY GOD HELP EVERY PARENT AND INTENDING PARENT.**



Operation: Catch them Young

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October 20, 2023 Reading time: 1 mins

Festivals

VOA

Indonesia's Top Islamic Body Protests Gay Film Festival

Indonesia's top Islamic body is demanding that the government shut down a gay and lesbian film festival.

The Indonesian Ulema Council criticized foreign cultural centers Friday for showing the films, saying the movies are "against Islamic and Indonesian cultural values."

The ninth annual *Q* Film Festival is being staged in six cities across Indonesia, the only event of its kind in the Muslim world. Hard-line Muslim groups protested the monthlong event at several theaters this week, forcing the cancellation of some screenings.

Ulema Council chairman Ma'nuf Amin said foreigners showing the films, including German and French cultural centers, "should not bring their culture

Related

- Indonesia on Verge of Becoming an Economic Power
- Indonesian Presidential Appointments Reflect Commitment to Reform
- Indonesian Cleric Plans to Promote Moderate Muslim Philosophy in Europe

Awards and Grant?

press.un.org

Quasi Ban Imposed on Award-Winning Indonesian Film

The Indonesian film *Kucumbu Tubuh Indahku* (Memories of My Body) is winning awards and accolades around the world. But at home in Indonesia, few may get to see this evocative masterpiece because of an overblown call to censor it. Its creator, Garin Nugroho, knew the film would be provocative because of its political content, but it's the LGBT (lesbian, gay, bisexual and transgender) content, not politics, that is proving controversial. Although the Film Censorship Board (LSF) approved the film, local Islamist leaders from Java to Kalimantan and Sumatra have effectively prevented its screening.

The World Leaders?

"No doubt deeply rooted cultural sensitivities can be aroused when we talk about sexual orientation. Social attitudes run deep and take time to change. But cultural considerations should not stand in the way of basic human rights".



<https://press.un.org/en/2010/sgsm13108.doc.htm>

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Seeming Public Outcry



Points to note

- The Role of Media
- Portrayal of Protest
- Seeming Deprivation
- Human Right issues
- The Protesters doubted their action by covering their faces
- Lone-Protester
(Minority or Deviant)

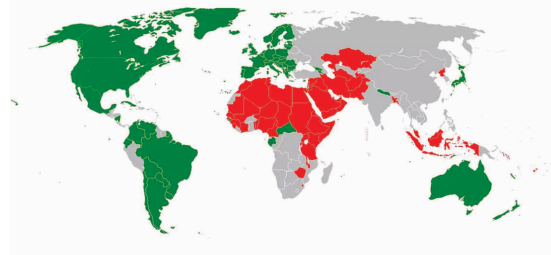
Religious Scholars Views

“Many mainstream and most conservative religious leaders, scholars and practitioners of these religions agree that homosexuality (as an identity or as a sexual/romantic act or preference) is either a sin that must be condemned and/or reversed or a crime that must be punished” (Hildebrandt, 2015).

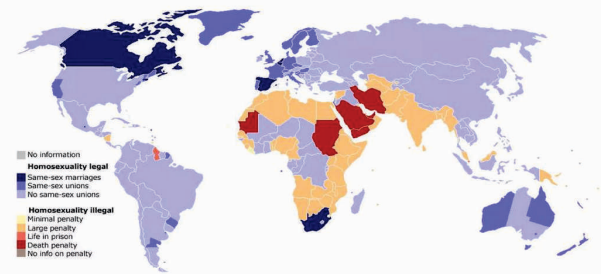
Religious Scholars Views

- **Archbishop of Krakow, Marek Jędraszewski**, who in the 75th anniversary of the Warsaw uprising by Polish resistance fighters against Nazi occupation in 2019 claimed that Poland is under a siege from gay rights activist campaigners, comparing them to Poland's former Communist occupiers:
- “Our land is no longer affected by the red plague, which does not mean that there is no new one that wants to control our souls, hearts and minds (...) not Marxist, Bolshevik, but born of the same spirit, neo-Marxist. Not red, but rainbow” (Reuters, 2019).
- Similarly condemning, **Jersusalem's chief rabbi Shlomo Amar** declared that homosexuals cannot be religious and that homosexuality is uncontrollable lust that can be overcome with simple fear of God, calling homosexuality an “abomination”, a “sin against the Jewish people” and advocating for conversion therapy for homosexual people (Winer, 2019).
- Dr. Yusuf Al-Qardawi “.... **a perverted act... a reversal of the natural order, a corruption of man's sexuality, and a crime against the right of females”.**

UN Deceleration on Sexual Orientation and Gender Identity (2008)



Homosexuality Laws in the World

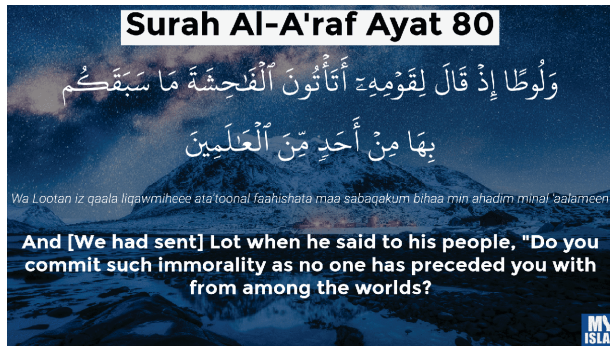


Cairo Declaration on Human Rights in Islam (1990)

“All the rights and freedoms stipulated in this Declaration are subject to the Islamic shari’ah”

The Islamic View

- Homosexuality is against nature
- It is condemned as sinful in Islam
- The Sunnah/Hadith prescribed punishment for the act
- It is considered as a crime under Shari'ah law



Conclusion

Homosexuality is a

" a perverted act... a reversal of the natural order, a corruption of man's sexuality, and a crime against the right of females".

(Yusuf Al- Qardawi)

Islamic and point of notes on LGBTQIA+?

1. Islam as a religion of nature, comprehensive and has not left anything unsaid
2. Centrality of Marriage, Children and family
3. The qualities of candidates of Paradise (shun immorality)
4. Understanding of Anti-Islamic forces
5. The imperative of analyzing things critically and Islamically
6. The end of the time and the need to strict to the Islamic principles
7. The need to shun worldly temptations
8. Avoidance of bandwagon approach

A Punishable Crime



Thank you

On Women in Governance

Dr. Abdullahi Muhammad Ahmad 'Yankaba

Opening: In the name of Allah, the Ever Gracious the Ever Merciful. The blessings and peace of the Almighty are ever on the Prophet Muhammad, his pious Household, his indefatigable Companions and all those who maintain his trodden path in goodness till the end of time. Going further: It is pertinently compulsory to represent the actual stand of Islam on everything no matter how widely spread is an existing divergence of opinions. The actual and core truth remains as it should. It is relevant here to say that my submission here comes as a result of a fatwa circulating on the above-named topic. The said fatwa is titled: "WOMEN IN GOVERNANCE" dated August 30, 2020. My response as can be seen vividly mentioned above is: "ON WOMEN IN GOVERNANCE" Here we go asking guidance from Allah the Almighty. This discourse is enveloped in the following:

1. How Islam honored/honors Woman more than any other religion/system.
2. Consensual reality on Woman leadership in the classical period (time of the Companions RA)
3. Textual references on the issue and allied understandings.
4. Effects of the contemporary order on woman leadership.
5. Drawing the curtain down.
6. Alkhaatimah (Conclusion)

How Islam honored Woman is unparalleled/unequaled: This is so owing to so many factors. A few examples suffice. There is a whole chapter in the Glorious Qur'aan named after women. It is called *Suurtun Nisaa'ii* i.e. chapter number 4. On the other side of the coin, no such honor is bestowed on Men. Impliedly, there is no *Suurah* or chapter named after men like say: *Suuratur rijaal* or 'chapter of men'. No any revealed scripture having divine origin- that accords women such an honor. All I am saying in this connection is that, the mere naming of a whole chapter after Women analyzing issues and matters having direct bearing on their lives is arguably an honor that a truly believing sister should be proud of. In this context, one can read verses 49-60 of chapter 42 where Allah (SWT) first mentions female babe before the male counterpart as one of HIS bounteous bestowals. Read it carefully: "... He gives females to whom He wills and males to whom He wills..." Here the female is "strengthened" (*jabrul kasr*) by being first mentioned before the male counterpart. This is in order to counter the empty claims trending in some places to the effect that women are downgraded in the house of Islam. Similarly, Woman is well taken care of and honored in Islam at least via three stages: as a baby, as a wife and as a mother. As a baby, our Prophet (SAW) says: *مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَيْهِنَّ، وَأَطْعَمَهُنَّ، وَسَقَاهُنَّ، وَكَسَاهُنَّ* *Ibnu Majah Hadiith 3669* and it is *Sahiih* on the authority of 'Uqbatu Bin 'Aamir (RA) as well as in *Musnad* of Ahmad 17403 Meaning: "Whoever that has three female children so, he perseveres on training them, feeding and clothing them out of his effort, they shall be a shield for him from the hellfire on the day of resurrection" This is one of the highest honors ever to be conferred on a female child. This is because training THREE FEMALE KIDS becomes a causative agent for the father in getting admission into the Paradise!! It is to be found ONLY in the house of Islam. One can prove me to the contrary. As a wife, Islam says she should not suffer for her upkeep. The man closest to her a. k. a. the husband, shall bear all the brunt: her health, shelter, education, feeding and clothing and the like, of course within the

quoted the same *Hadiith* in translating Ayah 34 of *Suurah an-Nisaa'i*. So that *fatwa* didn't get it right by the said assertion of an alleged dispute during the classical period on this issue. Additionally, here is the *fatwa* of the Permanent committee of the Saudi eminent Scholars on the issue: "اللجنة الدائمة" The Permanent Council was asked on the issue of Women in governance. This is their answer:

دلت السنة ومقاصد الشريعة والإجماع والواقع على أن المرأة لا تتولى منصب الإمارة ولا منصب القضاء ؛ لعموم حديث أبي بكر أن النبي صلى الله عليه وسلم لما بلغه أن فارساً ولوا أمرهم امرأة قال : (لن يفلح قوم ولوا أمرهم امرأة) فإن كلا من كلمة (قوم) وكلمة (امرأة) نكرة وقعت في سياق النفي فتعم ، والعبارة بعموم اللفظ لا بخصوص السبب كما هو معروف في الأصول . وذلك أن الشأن في النساء نقص عقولهن ، وضعف فكرهن ، وقوة عاطفتهن ، فتطغى على تفكيرهن ؛ ولأن الشأن في الإمارة أن يتفقد متوليها أحوال الرعية ، ويتولى شؤونها العامة اللازمة لإصلاحها ، فيضطر إلى الأسفار في الولايات ، والاختلاط بأفراد الأمة وجماعاتها ، وإلى قيادة الجيش أحياناً في الجهاد ، وإلى مواجهة الأعداء في إبرام عقود ومعاهدات ، وإلى عقد بيعات مع أفراد الأمة وجماعاتها رجالاً ونساءً ، في السلم والحرب ، ونحو ذلك مما لا يتناسب مع أحوال المرأة ، وما يتعلق بها من أحكام شرعت لحماية عرضها ، والحفاظ عليها من التبذل الممقوت . ويشهد لذلك أيضاً إجماع الأمة في عصر الخلفاء الراشدين وأئمة القرون الثلاثة المشهود لها بالخير إجماعاً عملياً على عدم إسناد الإمارة والقضاء إلى امرأة ، وقد كان منهن المثقفات في علوم الدين اللاني يرجع إليهن في علوم القرآن والحديث والأحكام ، بل لم تتطلع النساء في تلك القرون إلى تولي الإمارة وما يتصل بها من المناصب والزعامات العامة " . " فتاوى اللجنة الدائمة (17/13-17)

Meaning: "The *Sunnah*, aims and objectives of *Sharii'ah* (*maqaasidush Sharii'ah*) and consensual agreement of 'Ulama (*Ijmaa'*) have it that woman cannot assume the position of leadership nor that of being a judge in the light of the generalizing meaning embedded in the *Hadiith* of *Abubakr*. Additionally, the two words *قوم* and *امرأة* occur in indefinite forms in a sequential context of negating statement thereby making it inclusive. A golden principle is hereby amplified. It says: "النكرة في سياق النفي تفيد العموم" Which gives credence to the CONSENSUS OF THE UMMAH THROUGHOUT THE EPOCH OF THE RIGHTLY GUIDED CALIPHS AND GUIDES OF THE THREE CENTURIES ASCERTAINED TO BE CENTURIES OF RECTITUDE. They all opined consensually based on knowledge that women

cannot assume positions of leadership and or being a judge and there were bright and intelligent women then, there were erudite scholars of Qur'aan and *Hadiith* as well as other jurisprudential matters consulted from time to time. None of these women ever showed any interest in acts of governance or general leaderships" So, it is incorrect to say that the issue of woman leadership and or participation in governance has been an issue of dispute even from the time of *Sayyidina Abubakr* (RA) in the light of the foregoing. Yes, the dispute could be traced to the *Khalaf* NOT the *Salafus Saalih*

Textual references on the issue and allied understanding: Aayah 34 of Chapter 4 of the Glorious Qur'aan says: الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth..." from *Sahiih* International. Like I mentioned previously, *Ibnu Kathiir* (RL) while translating this *aayah*, of *Suurah an-Nisaa* i.e. *aayah* 34, employs this *Hadiith* of *Abubakr* (RA) in *Al-Bukhary*, there by debunking the claim that came in the fatwa that says the *aayah* الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ refers only to the domestic issues bordering on internal matrimonial life!! That is incorrect. That fatwa has to be revisited and put on the right track. Now coming to the said *Hadiith*, that is the *Hadiith* of *Abuubakr* Some say the *Hadiith* is not *Sahiih* that is authentic because it is *shaadh*!! or irregular quite contrary to the view of reliable scholars that destroys such a claim which says it is irregular. The *Hadiith* is in *Sahiih* of *Al-Bukhary*, how can it *Shaadh*?. *Abubakr* (RA) is a *Sahaaby* that is a Companion of the Prophet (SAW) And all of the companions are just that's *الصحابه عدول*. The definition of being *shaadh* does not apply here completely.

Now the text of the *Hadiith*:

عن أبي بكرة رضي الله عنه قال: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ ، قَالَ: لَمَّا بَلَغَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ ، قَدَ مَلَكُوا عَلَيْهِمْ بِنْتِ كِسْرَى ، قَالَ (لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ)

Meaning: "No people shall prosper if they make a woman on top of their affairs" Sahiihul Bukhary H4425&7099. Similarly in Sunan of Tirmidhy H2262, also in Sunan of Nasa'iy H5388 as well as in Musnad of Ahmad H20402, 20438,20474,20477,20478, 20508 and 20517. All of these narratives have been declared Sihaah I.e. authentic having slight variations of wordings. All of them talking about one issue, namely: illegality of a woman assuming mantle of overall leadership. In a commentary on this Hadiith, comes this (from Islamqa.info/Shaykh al-Munajjid): "That's the consensus of the generality of Muslim scholars that being a man is a condition for an overall leadership, that it is unlawful for a woman to assume an overall leadership." Let me quickly say here that overall leadership in the Nigerian context and elsewhere is being the President or the Governor of a state as well as chairperson of a Local Government. In the light of the foregoing, here are what scholars have said based on the Hadiith:

1. In the book Sharhus Sunnah 77/10 al-Baghaway says: They('Ulamaa) consensually have it that it is not valid for a woman to be an Imam-(here Caliph with an overall power-,) or a judge. This is because the Imam needs to go out to mobilize and strengthen determination for Jihad and she needs- as a judge- to be physically present to intervene in a conflict resolution.... and she is an 'awrah or reflection of privacy ...”

2. Alqaady Abubakr ibnul 'Araby in his أحكام القرآن that is 3/482 has this to say: "This(Hadiith of Abubakrata) is a clear text that a woman cannot be a Caliph(President or king and the like) On this, there's no any disagreement or bone of contention “

3. Ash-Shawkany in نيل الأوطار that is 8/304 also says in this connection: "قَوْلُهُ: (لَنْ يُفْلِحَ قَوْمٌ . . .)" "In it there is a proof that woman is not eligible to assume leaderships and it is unlawful for people to make her their leader for, keeping away from what causes lack of success is obligatory"

4. Ibnu Hajar (RL) in Fathul Baary says: "Giving impetus to the view of the Majority is decisive ruling that masculinity is a precondition for the office of a judge..." These are some of scholarly views of the scholars unlike this 'Fatwa' that contains inaccuracies and contradictory inconsistencies. Just look at what the 'Fatwa' says somewhere: "Based on all the salient issues and reasons adduced in this Fatwa, it is abundantly clear that women have the Islamic legal rights to hold any office in the land except that of the great Imama. Therefore, women can contest in an election and if they win, can become Local Government Chairpersons, Members of the Legislature, Senators, Governors or even the President!" Critically look at the two under lined areas from the quotation taken from the "Fatwa" a clear case of contradiction! You would say. The contradiction here is: You say: "...it is abundantly clear that women have the Islamic legal right to hold any office in the land except that of the great Imama. Here the fatwa says she can hold ANY office except that of great Imama and later the same fatwa says: ".....they can become senators, governors or even the president"! The question here is where is the exception".... except the great Imam? One is constrained to ask the following questions:

1. What is the meaning of great imama as it occurs in this fatwa?
2. Is it the imama here in the classical version or its meaning has to be looked for in the light of the contemporaneous realities?
3. Is being a president, governor or even a chairman of a local government excluded from the meaning of imama here? Lots more can ask in this connection owing to the contradictory tone of the part as contained in the fatwa.

Effects of the contemporary order on woman's leadership: Coming to this point, one quickly reflects on the so-called modernity of today. Things like the so-called gender equality, feministic mentality etc have been shaping and characterizing the world view of "the woman of today" that fanatically relishes and savors the ideas of misguided radical women of the West. One of the cancerous documents in this regard is the treaty titled CEDAW as an abbreviation. That's: CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN This misguided treaty was signed on 18-12-79 in New York effective from 3/9/81 with 99 signatories. The United Nations hurriedly adopted it as an international treaty!! Some men and women though 'Muslims' accept this treaty hook line and sinker. So, in the light of this, some people in the name of scholarship give fatwa on this issue so as to be in tune with modern realities or so it looks. Let me throw this question: what is the meaning of "ALL FORMS OF DISCRIMINATION AGAINST WOMEN" as it comes in the treaty? Allah says in the HQ 4:11, male child should have twice the share of the female child in inheritance. That's the judgment of the Almighty. Is that a discrimination against the female child to you as a Muslim? Man can marry up to four women HQ 4:3. Another discrimination?? One can go on citing instances. Are you with the teachings of your Creator and HIS Prophet (SAW) or with the mortals driven by whimsical delusions??!

Drawing curtain down: Before 'resting my case' the said 'fatwa' listed many conditions for a woman to fulfill before ascending the power. They know pretty well that it is an impossibility for woman to maintain these conditions while simultaneously being President, governor, chairman of a local government and that which comes under this categorization. Look at the following. Can she-as a President, governor, chairperson, MD etc:

1. Maintain her *hijab* as Allah wants it?

2. Avoid shaking hands with other men?
3. Avoid gorgeously dressing in glamorous style just to satisfy the taste of the moment?
4. Avoid seclusion with her *oga*, vice or deputy or any subordinate for discussing 'top' issues governmentally?
5. Avoid group pictures with strangers' shoulder to shoulder in a given occasion? And on and on.

Yes, a woman can occupy a position of high importance in the society to tap from her Allah given potentialities but it has to be within the confines of the Sharii'ah. Superiority is not located in being a man, woman, black or white. "The best of you in sight of Allah is the best in being conscious of Allah." HQ49:13 Don't forget; there is this confused American feminist who embraced Islam from a Methodist church background at the age of 20. Her name is Amina Wadud. Out of a hallucinating influence of feminism, she led men and women in a Friday congregational prayers in New York on 18 of March 2005! Just to prove what? Gender equality even in prayer! Look at this abracadabra!! They say charity begins at home. This wise saying is yet to have its practical realization with the flag bearers of the so-called gender equality campaign. For example, America is today 246 years old as an independent nation from England having attained its freedom on the 4th of July 1776. Yet America didn't find it fit to give a woman a chance to occupy White House as a President even once. Did the Qur'aan forbid them? After many years of British political history, then came the first female prime minister in the person of Margaret Thatcher from 1979-1990. Why the delay? A discrimination against women? The second female prime minister in the whole of the lengthy history of British political history is Theresa May from the Conservative party. She reigned for only three years 2016-2019. Were there no competent British female political gurus? Why then the male domination?? Did Islam stop them? From the

first male German chancellor Otto Von Bismarck whose reign started in 1867 to the first female German chancellor in modern time i.e. Angela Merkel who ruled for sixteen (16) years, 2005-2021, there were 138 solid years! All these "donkey" years where were the intelligent German women.? They were denied the chances of chancellorship until after 138 years!! A case for gender-based discrimination? Did Islam forbid them? Similarly, the first female Prime minister of France is Edith Cresson. She served from 1991-1992. She was the only woman to be prime minister until 2022, when Élisabeth Borne was appointed. To cite but a few of many instances. They are the vociferous protagonists of eliminating discrimination against women. Islam does not make any pretentious statement. Its teachings are clear. So, they are implementing the teachings of Islam on the issue indirectly. But because "prejudice dies hard", they keep on being intransigent against the plain truth. A doubting Thomas can be heard saying but the Holy Qur'aan talks about Bilqis the Queen of Sheba as a monarch! We say: and does that mean a reason to justify woman leadership? The pharaoh (fir'aun) too is talked about severally in the HQ confirming his hegemonic power. Does that make pharaoh a model for the true believers? Of course, no! Similarly, the success that the Hadiith of Abubakr (RA) removes from any people placing a woman on top of their affairs does not mean necessarily worldly success, it means also the actual success al-Falaah in the hereafter. The Hadiith says: لن يفلح قوم....

Al-khaatimah (Conclusion): May Allah guide us a right *وصلى الله وسلم وبارك على نبينا محمد وآله وصحبه وسلم*

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