MATSAYIN SUNNAH

WALLAFAR:

RAWWAN BNT IRAHIM AL-NUGAIMISHI

FASSARAR: ABDALLAH ABDULHAKIM | BITA: DR. ISMAIL GARBA ALI

MATSAYIN SUNNA

WALLAFAR

RAWWAN BNT IRAHIM AL-NUGAIMISHI

FASSARAR

ABDALLAH ABDULHAKIM

BITAR

DR. ISMAIL GARBA ALI

****

مكـــــانة الســـــنة

تأليف: روان بنت إبراهيم النغيمشي

المترجم: عبد الله عبد الحكيم

المراجع: الدكتور/ إسماعيل غرب علي

MATSAYIN SUNNA

DARASI:

HANYOYIN BINCIKE NA ILIMI

WACCE TAYI AIKIN:

RUWWAN BNT IBRAHIM AL-NUGAIMISHI

KARKASHIN KULAWAR:

DR. MUFRIH AL-QAUSI

SHEKARAR KARATU:

1441- 1442H.

GABATARWA

Dukkan godiya ta tabbata ga Ubangijin talikai, tsira da aminci su tabbata ga rahamar Allah zuwa ga talikai, da ‘yan uwansa da alayensa da sahabbansa da masu bi.

Bayan haka:

Hakika Allah – tsarki ya tabbatar maSa Ya daukaka – Ya aiko (annabi) Muhammad – tsira da amincin Allah su tabbata agare shi – abisa wata yankewa ta manzanni, Ya saukar masa da Alkur’ani mai girma, sai Allah – Madaukakin sarki – Ya cike manzanni da shi, kuma Ya cike sakonni da sakonsa, kuma Ya cike littattafai da littafinsa, Ya sanya shi mai gasgatawa ga abinda ke gabansa daga cikinsu kuma mai rinjaye akansu.

Hakika Alkur’ani mai girma yazo yana mai kunsar addini gaba dayansa, sashinsa ma’anarsa a rarrabe take, mafi yawa kuma ma’anarsa a dunkule take, yayin da Alkur’ani mai girma ya kasance yana bukatar sunnar da zata bayyanar da shi ta rarrabe ma’anarsa, hakika sunnah ta kasance daga wahayin Allah ne – Madaukakin sarki – zuwa ga annabinSa – tsira da amincin Allah su tabbata agare shi – har wanda aka bayyanar da mai bayyanarwar su zama daga tushe daya, kuma akan matsayi daya, tsarki ya tabbata ga Allah – Madaukakin sarki – a ce Ya saukar da Littafi a matsayin wahayi, sannan yabar bayanin abinda ke cikinsa ga wani mutum alhali yana manisanci daga wahayi. Daga haka ne Alkur’ani mai girma da sunnar annabi mai tsarki suka kasance suna fitowa daga alkuki daya, alkukin wahayin Allah abin tsarewa. Allah – Mai girma da buwaya – yana fada game da ManzonSa – tsira da amincin Allah su tabbata agare shi -: *{Kuma baya furuci daga son rai* (Maganarsa) bata zamo ba, sai wahayin da ake aikowa}*[1], tunda manzanci mai cikewa yazo alhali makiya Allah suna madakata, Kuma hakika kiyayya da Allah da ManzonSa da kuma addininSa ta riki wasu surori mabanbanta da yanayai masu yawa. Sashinsu kiyayyarsu a fili take da yawa daga cikinsu kuma a boye take hakan saboda motsa shubuhohi kishiyar sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi -; saboda haka ne hakika na bayyana matsayin sunnah a cikin wannan bincike kuma shashin shubuhohin makiya boyayyu wadanda suke sa kokwanto a cikin sunnah sun zo acikinsa da kuma yin raddi akansu.

Muna rokon Allah – tsarki ya tabbatar maSa Ya daukaka – dacewa da gamda ka tar da taimako da neman lada, lallai cewa Shi – tsarki ya tabbatar maSa – Majibincin haka ne kuma Mai ikone akansa.[2]

---

[1] - Surat al-Najm: Aya ta 3 – 4.

[2] - Ka duba: Shubuhaatul Qur’aniyyin haulas Sunnah, 1/3-4.

YANDA TSARIN BIINCIKEN YAKE

Bincken yana kunsar: Mukaddima, da shinfida, da mabahasai uku, da kuma rufewa.

Mukaddima: Tana kunsar abinda yake tafe:

- Bayanin muhimmancin mauru'in binciken da kuma dalilan zabarsa.
- Tsarin yanda binciken yake.
- Hanyar binciken.

Shinfida: Tana kunsar bayanin ma'anonin kalmomi ginshikai a cikin binciken:

- Na farko: Ma'anar (Makaanah) a harshe da Isdilahi (fassarar malamai).
- Nabiyu: ma'anar (sunnah) a harshe da isdilahi (fassarar malamai).

Mabahasi na farko: Hujjar sunnah:

- Kuma a cikinsa akwa madlabai guda uku:
- Madalabi na farko: Tabbatar da hujjar sunnah daga Alkur'ani.
- Madlabi na biyu: Tabbaatr da hujjar sunnah daga sunnah.
- Madlabi na uku: Tabbatar da hujjar sunnah daga Ijma'i.

Mabahasi na biyu: Matsayin sunnah a Alkur'ani:

A cikinsa akwai Madlabai guda biyar:

- Madlabi na farko: Tabbatarwar Alkur'ani da karfafawa akan abinda yazo a cikinsa.
- Madlabi na biyu: Rarrabe bayanin abinda aka dunkule a cikin Alkur'ani.
- Madlabi na uku: Kebance abinda ya game a Alkur'ani.
- Madlabi na hudu: Dabaibaye sakakken (hukunci) a Alkur'ani.
- Madlabi na biyar: Shara'anta hukunce-hukuncen da babu su a cikin Alkur'ani.

Mabahasi na uku: Shubuhohin da aka motsa dangane da matsayin sunnar annabi da kuma yin raddi akansu:

A cikinsa akwai madlabai guda uku:

- Madlabi na farko: Shubuhar cewa Alkur'ani yana wadatarwa daga sunnah.
- Madlabi na biyu: Shubuhar cewa sunnah ba wahayi ba ce.
- Madlabi na uku: Shubuhar cewa Allah Ya lamunci kiyaye Alkur'ani ne banda sunnah.

Rufewa: A cikinsa akwai mafi bayyanar sakamako na ilimi ga binciken da kuma bada shawarwari.

Abubuwan da ke ciki: Zanyiwa binciken geza da jerin abubuwan da ke ciki guda biyu:

- Na farkonsu: Na manazartar aikin.
- Na biyu: Na abubuwan da aka tattauna akansu.

HANYAR BINCIKEN:

- Ina danganta ayoyin Alkur'ani ga surorinsu da kuma lambar ayar.
- Ina fitar da hadisan annabi, idan hadisin ya kasance a cikin Bukhari da Muslim yake ko daya daga cikinsu zan isu da fitar da shi kawai daga cikinsu ko daga cikinsa, idan kuma basu zama daga cikinsu bane zan anbaci fitarwar tare da bayanin darajarsa.
- Ina tattaro madda ta ilimi daga tushe na asali, kuma ina neman fa'ida daga littattafai na zamani a duk lokacin da na bukaci hakan.
- Kulawa da ka'idojin harshen larabci da kuma imla'i (ka'idojin rubutu) da alamomin rubutu.
- Ina bayyana juzu'i da shafi a cikin Hamish (lambobin dake kasan shafi) ga tushen aikin da aka ciro daga gareshi.
- Idan banyi tasarrufi ba (Karin bayani ko rage wani abu ko karawa) a cikin ciratowar zanzo da shi a tsakanin gwafa biyu masu nassantawa tare da nuni a cikin hashiyya zuwa tushen aikin, idan kuma nayi tasarrufi a cikinsa da wani yanayi kadan zanyi nuni bayan na ambaci tushen aiki zuwa cewa ciratowar ya kasance da tasarrufi ne kadan, amma idan nayi tasarrufi mai yawa a cikinsa zan rigayi tushen aikin da kalmar (Ka duba).
- Idan na maimaita ciratowa daga tushen aiki ba tare da an rabe tsakanin ciratowabiyu ba, cirata daga tushen aiki zuwa wani tushen aikin daban, zan ambaci wannan ibarar a cikin hashiya (Tushen aikin da ya gabata).
- Idan na sanya wadannan digungunan guda uku (…) tsakanin kalmomi, to hakan yana nufin cewa a nan akwai wata maganar da bata cika ba sannan aka gogeta dan takaitawa.
- Hadawa tsakanin hanyar bincike na Ta'asili (shine hanyar bincike da yake karantar bangarori dan yakai zuwa ka'ida mai gamewa wacce zata hukunta su) da na Nakadi da kuma na Mukaran.

Wannan shine abinda na aikata shi a cikin binciken, idan an datar da ni to daga Allah ne Shi kadai, idan kuma akwai kuskure a nan to ina rokon Allah da baiwarSa da karamcinSa Ya gafarta mini Ya daidaita takuna, kuma kada Ya hanani alherin abinda ke wurinSa, dan mummunan aikin da ke wurina lallai cewa Shi Majibincin haka ne kuma Mai iko ne akansa, karshen addu'ata cewa godiya ta tabbata ga Allah Ubangijin talikai tsira da aminci su tabbata ga shugaban manzanni.

SHINFIDA: TANA KUNSAR BAYANIN MA'ANONIN GINSHIKAN (KALMOMI) A CIKIN BINCIKEN:

NA FARKO: MA'ANAR (AL-MAKANAH) A LUGAH (HARSHE) DA ISDILAHI (FASSARAR MALAMAI).

NA BIYU: MA'ANAR (AL-SUNNAH) A LUGA DA ISDILAHI.

Na farko: Ma'anar al-Makanah a luga (harshe) da isdilahi (fassarar malamai):

- Ma'anar al-Makanah a luga:

(Makan) a cikin asalin kaddarawar fi'ili (aiki) Muf'al ne; domin cewa shi gurine na tabbatar da abu a cikinsa. Makan: Shine guri, jam'insa: Gurare.[3]

- Ma'anar al-Makanah a isdilahi fassarar malamai:

Al-makanah: Shine matsayi awurin sarki, jam'insa: Matsayai. Makan kuma da Makanah duka daya ne.[4]

Na biyu: Ma'anar al-Sunnah a luga da isdilahi:

- Ma'anar al-Sunnah a luga:

Al-Sunnah: Itace sirah, ta kasance kyakkyawace ko mummuna, asali a cikinsa hanya da sirah, idan aka saki (lafazin) a shari'a, to kadai ana nufi da ita abinda annabi – tsira da amincin Allah su tabbata agare shi – yayi umarni da shi, kuma yayi hani a gare shi kuma ya kwadaitar akansa fada ne ko aikatawa daga abinda Littafi mabuwayi bai fadeshi ba, saboda haka ne ake cewa a dalilan shari'a: Littafi da sunnah wato Alkur'ani da hadisi[5].

Kamar yanda yake a cikin hadisin Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce: ***"Wanda ya sunnanta wata sunnah kyakkyawa a cikin Musulunci, sai akayi aiki da ita a bayansa, za'a rubuta masa kwatankwacin ladan wanda yayi aiki da ita, kuma baza'a rage masa wani abu daga ladansu ba, wanda kuma ya sunnanta wata sunnah mummuna a cikin Musulunci, sai akayi aiki da ita a bayansa, za'a rubuta a kansa kwatankwacin laifin wanda yayi aiki da ita, kuma baza'a tauye wani abu daga zunubansu ba"***[6].

- Ma'anar sunnah a Isdilahi(fassarar malamai):

Malaman hadisi sunyi bayaninta: Cewa itace "Dukkanin abinda aka samo daga annabi – tsira da amincin Allah su tabbata agare shi – na fada ne ko na aikatawa ko na tabbatarwa, ko siffa ta halitta ko ta dabi'a ko sirah, daidai ne shin hakan ya kasance ne kafin aiko (annabi)[7].

---

[3] - Ka duba: Lisanul Arab – na Ibnu Manzur, madda (Makanah), 13/412/41.
[4] - Marji'in daya gabata.
[5] - Marji'in da ya gabata, madda ta (Sunan), 13/125.
[6] - Muslim ne ya fitar da shi a cikin Sahih dinsa, Kitabul ilm, babin wanda ya sunnanta wata sunnah kyakkyawa ko mummuna da wanda yayi kira zuwa shiriya ko bata, 14/2059, hadisi mai lamba: (1017).
[7] - Al-Sunnatil Nabawiyya Wa makanatuha, Ba Jumu'an: Shafi na 8.

MABAHASI NA FARKO: HUJJAR SUNNAH

A CIKINSA AKWAI MADLABAI GUDA UKU:

MADLABI NA FARKO: TABBATAR DA HUJJAR SUNNAH DAGA ALKUR'ANI.

MADLABI NA BIYU: TABBATAR DA HUJJAR SUNNAH DAGA SUNNAH.

MADLABI NA UKU: TABBATAR DA HUJJAR SUNNAH DAGA IJMA'I.

MADLABI NA FARKO:

TABBATAR DA HUJJAR SUNNAH DAGA ALKUR'ANI

Matsayin sunnar annabi da kuma matsayinta a shara'antawar Musulunci, hakika malamai masu tabbatar da ilimi daga magabata da khalaf (mamaya) – Allah Yayi musu rahama - sun tike zuwa cewa hadisin annabi madaukaki wanda ya inganta gwargwadan ka'idoji na usul to shi hujja ne akan dukkan al'umma, hakika sunyi ijma'i akan hakan ijma'in da madogararsa Littafi mai girma ne da sunnar annabi.

Daga Alkur'ani fadinSa – Madaukakin sarki -: ***{Ya Ubangijinmu Ka aiko wani manzo daga cikinsu yana karanta musu ayoyinKa kuma yana sanar da su Littafi da hikima kuma yana tsarkakesu, lallai cewa Kai Mabuwayi ne Gwani}***[8], babban masani Ibnu Kasir – Allah Yayi masa rahama - ya ce a cikin tafsirinsa a wannan wurin: "Hikima itace sunnah haka Hassan ya fada, da Qatada, da Muqatil dan Hayyan, da Abu Malik da wasunsu".

Wannan ayar da wata ayar daban itace fadinSa – Madaukakin sarki -: ***{Kuma a lokacin da Allah Ya riki alkawarin annabawa: 'saboda abinda na baku na daga Littafi da hikima, sannan kuma wani manzo yazo muku, mai gasgatawa ga abinda yake tare da ku; lallai ne zaku yi imani da shi, kuma lallai ne zaku taimake shi". Ya ce: Shin, kun tabbatar, kuma kun riki alkawarina akan wannan a gareku? To, ku shaida, kuma Ni a tare da ku Ina daga masu shaidawa}***[9] akwai nassantawa baro-baro akan cewa Allah – Madaukakin sarki – bai kebanci annabinSa ba – tsira da amincin Allah su tabbata agare shi – shi kadai da sunnah kai lallai cewa Shi – Madaukaki – Ya sunnanta wannan sunnar ga dukkan manzanninSa, da annabawanSa – tsira da aminci su tabbata agare su – wadanda Allah Ya girmamasu da annabci da kuma manzanci[10].

Abinda yazo acikin Alkur'ani na wajabta bin Manzo – tsira da amincin Allah su tabbata agare shi -, misalin fadinSa – Madaukakin sarki -: {Abinda Manzo yazo muku da shi to ku karbeshi abinda kuma ya haneku a kansa to ku hanu}[11][12], aiki kuwa shine abinda yazo da shi, to rikonsa ya wajaba, domin cewa zahirin umarnin shine wajabci, da fadinSa – Madaukakin sarki -: {***Ka ce in kun kasance kuna son Allah, to ku bini Allah Zai so ku}[13], sai Allah – Madaukaki sarki - Ya sanya bin annabinSa – tsira da amincin Allah su tabbata agare shi – daga masu***

---

[8] - Surat al-Bakara: Aya ta 129.
[9] - Surat aal-Imran: Aya ta 81.
[10] - Ka duba: Hujjiyyatus Ssunnah wa makanatuha fit Tashri'il islami, Abdulakdir al-Sanadi, shafi na 91-93.
[11] - Surat al-Hashr: Aya ta 7.
[12] -Tadwinus Sunnah wa manzilatuha, Abdulmun'im Sayyid al-Najm, 1/27.
[13] - Surat aal-Imran: Aya ta 31.

lazimtar soyayyarmu ga Allah, kuma soyayyarmu ga Allah – Madaukakin sarki – wajiba ce, kuma mai lazimtar wajibi shima wajibi ne; to binsa – tsira da aminci su tabbata agare shi – wajibi ne, umarnin kuwa na wajabi ne}[14].

(Allah) Mai girma da buwaya Ya ce: ***{Kadai muminai sune wadanda suka yi imani da Allah da ManzonSa kuma idan sun kasance akan wani al'amari mai hadawa to basa tafiya har sai sun nemi izininsa}***[15] sai Ya sanya cikar imaniwanda bashi ba mai bine gareshi shine imani da Allah sannan da ManzonSa tare da shi. Al-Shafi'i ya ce: Sai Allah Ya wajabtawa mutane bin wahayinSa da kuma sunnonin ManzonSa"[16].

Ayoyi a cikin wannan ma'anar suna da yawa, kuma dukkaninsu suna bamu bayani a bayyane, da kuma tafsiri mai warkarwa a bisa daraja da matsayin sunnah daga Alkur'ani mai girma, da kuma hujjar sunnah da kafa hujja da ita akan abinda ake kafa hujja da shi akan hukunce-hukuncen shari'a na halal, da na haram, da umarni, da hani, (Allah) Madaukaki Ya fada a cikin Surat al-Nisa'i: ***{To, a'aha! Ina rantsuwa da Ubangijinka, baza suyi imani ba har sai sun saka mai hukuncin a garesu cikin abinda ya afku a tsakaninsu, sa'annan kuma basu sami wani kunci a cikin zukatansu ba daga abinda ka hukunta, kuma su sallama sallamawa}***[17][18].

****

---

[14] - Ka duba: Sharhu Tanqihul Fusul, 1/288- 290.
[15] - Surat al-Nur: Aya ta 62.
[16] - Ka duba: Miftahul jannah fil ihtijaj bis Sunnah, jalalud Din al-Suyudi, shafi na 7.
[17] - Surat al-Nisai'i: Aya ta 65.
[18] - Al-Sunnatun Nabawiyya wa makanatuha, Rukayya Niyaz, shafi na 14 da dan tasarrufi kadan.

MADLABI NA BIYU:

TABBATAR DA HUJJAR SUNNAH DAGA SUNNAH

"Annabi - tsira da amincin Allah su tabbata agare shi – ya nassanta akan hujjar sunnah, kuma ya karfafa cewa ita dalili ne daga dalilan hukunce-hukuncen shara'antawa, wannan tabbatarwar daga gurinsa ne – tsira da amincin Allah su tabbata agare shi – a bayyane, musamman ma bayan Alkur'ani ya kafa dalilin hakan da ayoyi baro-baro wadanda bazasu dauki wani tawili ba"[19].

Kuma yana daga hadisai akan tabbatar da hujjarta fadinsa – tsira da amincin Allah su tabbata agare shi:- **(Na horeku da sunnata da sunnar halifofina shiryayyu masu shiryarwa, kuyi riko da ita, kuma ku riketa da turamen hakoranku)**[20], haka nanfadinsa- tsira da amincin Allah su tabbata agare shi:- **(Kuyi sallah kamar yanda kuka ganni inayin sallah)**[21] al-Baihaqi yace bayan kyautatawrsa wannan fasalin: Da badan tabbatar hujjar sunnah ba da manzon Allah – tsira da amincin Allah su tabbata agare shi – baice ba a cikin hudubarsa bayan sanar da wadanda suka halarceshi al'amarin addininsu: **(Ku saurara to wanda yake a halarce a nan daga cikinku ya isarwa wanda baya nan, da yawa wanda aka isarwa ya zama yafi mai jin kiyayewa)**[22].

Sannan ya kawo hadisin: **(Allah Ya haskakawa mutumin da yaji wani hadisi daga gurinmu sai ya bada shi kamar yanda yajishi, da yawa wanda aka isarwa ya zama yafi kiyayewa fiye da wanda yaji)**[23] kuma wannan hadisin mutawatiri ne, al-Shafi'i ya ce: Yayin da annabi – tsira da amincin Allah su tabbata agare shi – ya kwadaitar zuwa jin maganarsa da haddaceta da bada ita sai yayi nuni akan cewa shi baya umarni a bayar daga gareshi sai abinda hujja take tsayuwa da shi akan wanda ya bayar zuwa gareshi din; domin cewa shi kadai yana bayar da halal din da ake zowa daga gareshi ne ko kuma haramun din da ake nisanta, da haddin da ake tsayarwa, da dukiyar da ake karba kuma ake bada ita da nasiha a saddini da duniya[24].

---

[19] - Al-Sunnatun Nabawiyya Wa makanatuha, Rukayya Niyaz, shafi na 14.

[20] - Abu Dawud ne ya fitar da shi a cikin Sunan na sa, littafin: Farkon littafin Sunnah, babi a cikin lazimtar Sunnah, 5/12, hadisi mai lamba: (4607) kuma Tirmizi ya ce: Wannan hadisi ne kyakkyawa kuma ingantacce.

[21] - Bukhari ne ya fitar da shi a cikin Sahih na sa, littafin: Kiran sallah, babin: Kiran sallah ga matafiyi, 1/128, hadisi mai lamba: (631).

[22] - Bukhari ne ya ftar da shi a cikin Sahih na sa, littafin: Ilimi, babin fadin annabi – tsira da amincin Allah su tabbata agare shi -: "Da yawa wanda aka isarwa ya zama yafi kiyayewa daga mai ji", 2/176, hadisi mai lamba: (1741).

[23] - Abu Dawud ne ya fitar da shi a cikin Sunan nasa, Littafin ilimi, babin falalar yada ilimi, 4/46, hadisi mai lamba (3600) kuma yace: hadisi ne ingantacce.

[24] - Ka duba: Miftahul jannah fil ihtijaj bis Sunnah, Jalalud Dini al-Suyudi, shafi na 8-9 da tasarrufi kadan.

“Kuma fadinsa – tsira da amincin Allah su tabbata agare shi:- **(Dukkan al’ummata zasu shiga aljanna sai wanda yaki), akace: wazai ki ya Manzon Allah? ya ce: (Wanda ya bini zai shiga aljanna, wanda ya saba mini to hakika ya ki)**[25]. **Shiga aljanna da kubuta daga wuta abin ginawa ne akan biyayyarsa – tsira da amincin Allah su tabbata agare shi – da bin umarninsa; domin cewa biyayyarsa wajiba ce kuma itace tushe na asali a shari’ar Musulunci, da wasunsu na daga dalilan da sukayi nuni akan bin umarninsa, da lazimtar biyayyarsa, saboda haka juyo da umarninsa baya yalwatar wani mutum, dan Allah Ya faralanta bin annabinSa”**[26].

Hakika Musdafa al-Suba’i ya bayyanar da wannan umarnin inda ya ce: “Kuma babu kokwanto cewa hadisan Aahad (Wadanda ba mutawatirai ba, kamar Garib da Aziz da Mashhur), da abinda ya kewayesu na zato a hanyar tabbatarsu, zai sanya su a cikin daraja ta biyu bayan Alkur’ani ta bangaren tabbatuwa, amma ta bangaren ijtihadi da fahimtar nassosi; to babu makawa daga komawa zuwa ga sunnah kafin zartar da nassosin Alkur’ani; dan yiwuwar kebancewar sunnah garesu ko qayyadesu (dabaibayesu), ko wanin hakan daga fuskokin sharhi da bayanin da suka tabbata ga sunnah; to su ta wannan nahiyar sunyi daidai da Alkur’ani, ta hanyar fuskantar nassosinsu da nassosinsa, da datarwa a tsakaninsu, da hadawa yayin da wani abu na karo ya bayyana, wannan wani mutum baya jayayya a cikinsa daga wadanda suke fadin hujjar sunnah.”[27].

“Yin imani da Manzon Allah – tsira da amincin Allah su tabbata agare shi – shine imani cikakke da abinda yazo da shi daga wurin Allah – Madaukakin sarki – daga Littafi da sunnah ingantacciya tabbatacciya da aiki da su a zahiri da badini da mika al’amari zuwa garesu da kira zuwa garesu, da tabbata acikin tafarkinsu har mutuwa tazo masa sai ya hadu da Ubangijinsa da haduwa mai girma abar yarda”[28].

---

[25] - Bukhari ne ya fitar da shi a cikin Sahih nasa, Kitabul I’itisam bil kitabi was Sunnah, babul iqtida’i bi sunani rasulillahi – sallalahu alaihi wasallam, 9/92, hadisi mai lamba: (7280).

[26] - Al-Sunnatun Nabawiyya wa makanatuha, Rukayya Niyaz, shafi na 15.

[27] - Al-Sunnatun Nabawiyya wa makanatuha, Ba Jum’an, shafi na 33.

[28] - Hujjiyatus Sunnah wa makanatuha fit Tashri’il Islami, Abdulkadir al-Sanadi, shafi na 101.

MADLABI NA UKU:

TABBATAR DA HUJJAR SUNNAH DAGA IJMA'I

Musulmai sunyi ijma'I (hadu) tun daga zamanin Manzon Allah – tsira da amincin Allah su tabbata agare shi – har zuwa yanzu akan hujjar sunnah, da kirgata tushe daga tushen shara'antawar Musulunci, babu wanda ya saba a cikin hakan sai wanda yabi hanyar da bata muminai ba, kuma hakika jama'a masu yawa daga ma'abota ilimi masu tabbatar da ilimi sun cirato wannan ijma'in, misali malami mai yawan sani al-Qasimi yana cewa: ((Malamai masu tabbatar da ilimi sun tike akan cewa hakika hadisi ingantacce hujja ne akan dukkan al'umma, kuma sun karfafa wannan ra'ayin nasu da ayoyin Alkur'ani wadanda suke wajabtawa muminai bin Manzo – aminci ya tabbata agare shi -, da sallamawa hukuncinsa, kuma sunga wanda yake hakaito sabanin wannan mazahabar cewa bai cancanci dangantuwa da ilimi ba,da kuma ma'abotansa, koda ya danganta kansa ko gamagarin mutane sun dangantashi zuwa yalwar sani da fahimtar addini"[29].

"Kuma hujjar sunnah an hadu akanta a wurin musulmai. Al-Shaukani ya ce: "Ka sani cewa hakika wanda ake la'akari da shi daga ma'abota ilimi sun hadu akan cewa sunnah mai tsarki mai kadaituwa ce da shara'anta hukunce-hukunce, kuma cewa ita kamar Alkur'ani take cikin halatta halal, da haramta haram". Sannan ya ce: "Tabbataccen zance cewa tabbatar da hujjar sunnah mai tsarki da kadaitakarta da shara'anta hukunce-hukunce larura ne na addini babu mai sabawa a cikin hakan sai wanda bashi da rabo a cikin addinin Musulunci".

Hakika Allah – tsarki ya tabbatar maSa Ya daukaka - Ya horewa wannan al'ummar Isnadi dan kiyaye addini, tun daga zamanin sahabbai, hakika Muslim ya ruwaito a cikin muqaddimar Sahih dinsa, da sanadinsa daga Mujahid, ya ce: Bushairul Adawi yazo wurin Ibnu Abbas, sai ya fara yana zantarwa yana cewa: Manzon Allah – tsira da amincin Allah su tabbata agare shi -, Manzon Alah – tsira da a mincin Allah su tabbata agare shi – ya ce: **sai Ibnu Abbas – Allah Ya yarda da shi – ya fara kin yin izini ga hadisinsa kuma baya duba ma zuwa gare shi. Sai ya ce: Ya kai Ibnu Abbas! Me yasameka ne bana ganinka kana jin hadisina? Ina zantar da kai daga Manzon Allah – tsira da amincin Allah su tabbata agare shi -, kuma baka ji. Sai Ibnu Abbas – Allah Ya yarda da shi - ya ce: "Lallai mu wani lokaci idan mukaji wani mutum yana cewa: Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce sai idanuwanmu suyi gaggawa zuwa gare shi, kuma mu karkatar da kunnuwanmu gareshi,**

[29] - - Al-Sunnatun Nabawiyya wa makanatuha, Rukayya Niyaz, shafi na 18.

amma lokacin da mutane suka riki kowace hanya, to sai ya zama bama karba daga mutane sai abinda muke sani"[30].

Haka nan Allah Ya kiyaye addini tun daga zamaninsa na farko, har zuwa lokacin tashin alkiyama; sai Allah – tsarki ya tabbatar maSa Ya daukaka - Ya hore isnadi, sai malamai magabata suka yaye sanyawar zindikai da wasunsu ga hadisan karya, a cikin lokacin rubuta hadisai, kuma malamai basu gushe ba suna yaye karyar Mustshrikun (Turawn gabas) da 'yan korensu daga muuslmai da wasunsu, ta hanyar Isnadai…"[31].

Kuma daga hujjar ijma'in (haduwar) al'umma salaf da khalaf akan hujjar sunnah; cewa sahabbai – Allah Ya yarda da su – baki daya lokacin da Nana A'isha – Allah Ya yarda da ita - ta basu labarin cewa shi – tsira da amincin Allah su tabbata agare shi – yayi wanka saboda haduwar kaciya biyu (azzakari da farji) sai suka dawo zuwa ga hakan bayan sabaninsu, to hakan yana nuni akan cewa su a wurin shi abin dauka ne akan wajabci, kuma domin cewa su sun zarce da azimi ba tare da buda baki ba lokacin da yayi hakan, kuma sun cire takalmansu lokacin da tsira da aminci su tabbata agare shi ya cire, kuma sun kasance masu tsananin biyayya ne gareshi – tsira da amincin Allah su tabbata agare shi a cikin ayyukansa[32].

Al-Shafi'i ya ce: "Allah Ya ajiye ManzonSa a addininSa da farillarSa da littafinSa, gurin da Ya bayyanar – yabonSa Ya daukaka – cewa Shi Ya sanya shi alama ga addininSa, saboda abinda Ya faralanta daga biyayyarsa, Ya kuma haramta saba masa, kuma Ya bayyanar sfalalarsa, da abinda ya gwama na imani da ManzonSa tare da imani da shi.

Sai – (Allah) alherinSa ya yawaita kuma Ya daukaka – Ya ce: ***{To kuyi imani da Allah da ManzanninSa kuma kada kuce: Uku ne ku hanu shine mafi alheri gareku. Kadai Allah Ubangiji ne Shi kadai tsarki ya tabbatar maSa Ya zama Yana da da}***[33]…Sai Allah Ya wajabtawa mutane bin wahayinSa da sunnonin ManzonSa, Madaukaki Ya fada a cikin LittafinSa: ***{Ya Ubangijinmu Ka aika wani manzo a cikinsu zai karanta musu ayoyinKa kuma Ya sanar da su Littafi da hikima kuma ya tsarkakesu. Lalllai cewa Kai Mabuwayi ne kuma Gwani}***[34].[35]

---

[30] - Muslim ne ya fitar da shi a cikin muqaddimarsa, babin hani daga riwaya daga raunana da kewayo a cikin daukarta, 1/10.

[31] - - Al-Sunnatun Nabawiyya wa makanatuha, Ba Jum'an: shafi na 40-41

[32] - Ka duba: Sharhu Tanqihul fusul, 1/288-290.

[33] - Surat al-Nisa'i: Aya ta 171.

[34] - Surat al-Bakara: Ayata 129.

[35] - Ka koma al-Risalh ,na al-Shafi'I, 1/ 73.

MABAHASI NA BIYU: MATSAYIN SUNNAH DAGA ALKUR’ANI:

A CIKINSA AKWAI MADLABAI GUDA BIYAR:

MADLABI NA FARKO: TABBATARWAR ALKUR’ANI DA KARFAFAWA AKAN ABINDA YAZO A CIKINSA.

MADLABI NA BIYU: RARRABE ABINDA AKA DUNKULE A CIKIN ALKUR’ANI.

MADLABI NA UKU: KEBANCE GAMEWAR ALKUR’ANI.

MADLABI NA HUDU: DABAIBAYE ABINDA AKA SAKI A ALKUR’ANI.

MADLABI NA BIYAR: SHARA’ANTA WASU HUKUNCE-HUKUNCEN DA BASU SZO A CIKIN ALKUR’ANIBA.

MADLABI NA FARKO:

TABBATARWAR A LKUR'ANI DA KARFAFAWA AKAN ABINDA YAZO A CIKINSA

"Sunnar Manzon Allah mai bayyanawace daga Allah ma'anar abinda yayi nufi, daliline akan kebancewarsa da kuma gamewarsa"[36], kuma sunnah tana zuwa mai tabbatarwa kuma mai karfafawa ga hukuncin da yazo a cikin Alkur'ani mai girma, sai hukuncin ya zama yana da tushe biyu, kuma akansa akwai dalilai guda biyu: Dalili abin tabbatarwa daga ayoyin Alkur'ani, da kuma dalili mai karfafawa daga sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi, kamar yanda yake a cikin fadinSa – Madaukakin sarki -: ***(Lallai ne sallah ta kasance akan muminai farilla mai kayyadaddun lokuta)*** [37]***, (Yaku wadanda kuka yi imani! An farlanta azumi akanku kamar yanda aka farlanta akan wadanda suke a gabanku, domin kwaji tsoran Allah)***[38], ***(ziyarar Dakin Allah farillar Allah ce da ta wajaba akan mutane ga wanda ya sami ikon tafarkin zuwa gare shi)***[39], ***(Ka karbi sadaka daga dukiyoyinsu kana mai tsarkakesu, da ita, kuma kayi musu addu'a. Lallai addu'o'inka natsuwane a garesu, kuma Allah ne Mai ji, Masani)***[40], kuma tabbatar da wadannan ibadun yazo da karfafasu a cikin fadin annabi – tsira da amincin Allah su tabbata agare shi:- **(Angina Musulunci akan abubuwa biyar: Shaidawa babu abin bautawa da gaskiya sai Allah kuma lallai cewa (annabi) Muhammad Manzon Allah ne, da tsaida sallah, da bada zakka, da hajji, da azimtar Ramadan)**[41].

Da wanin haka daga abubuwan da akayi umarta da kuma abubuwan da aka hana wadanda ayoyin Alkur'ani mai girma sukayi nuni akansu, kuma sunnonin Manzon Allah – tsira da amincin Allah su tabbata agare shi – suka karfafesu, kuma ana kafa dalili akansu daga garesu[42].

36- Al-Risalah, na al-Shafi'i, 1/73.
37 - Surat al-Nisai'i: Aya ta 103.
38 - Surat al-Bakara: Aya ta 183.
39 - Surat aal-Imran: Aya ta 97.
40 - Surat al-Taubah: Aya ta 103.
41 - Bukharine ya fitar da shi a cikin Sahih nasa, littafin imani, babin fadin annabi – tsira da amincin Allah su tabbata agare shi -: (Angina Musulunci akan abu biyar), 1/11, hadisi mai lamba (8).
42 - Ka duba: Al-Sunnatun Nabawiyya wa makanatuha, Rukayya Niyaz, shafi na 18, yanar gizo ta alukah: http://www.alukah.net/sharia/0/72808/#xzz3n4eMAT3y

MADLABI NA BIYU:

RARRABE BAYANIN ABINDA AKA DUNKULE A CIKIN ALKUR'ANI

Yana daga ayyukan sunnah tare da Alkur'ani cewa ita tana bayyana ma'anar lafazi ko jumla ko ayar da al'umma suke bukatuwa zuwa bayaninsa, kuma mafi yawancin abinda hakan yake kasancewa a cikin ayoyi masu dunkulallun ma'ana ne, komai gamewar ma'ana, ko mai wawaitar ma'ana, sai sunnah tazo, sai ta bayyanar da wanda aka dunkle ma'anarsa, kuma ta qayyade mai gamewar ma'ana, kuma ta kebance mai wawaitar ma'ana, hakan yana kasancewa ne da fadinsa – tsira da amincin Allah su tabbata agare shi -, kamar yanda yake kasancewa da aikinsa ko tabbatarwarsa[43].

Misali a cikin fadinSa – Madaukakin sarki:- ***(Ku tsaida sallah ku bada zakkah kuma kubi Manzo ana kaunar za'aji kanku)***[44], Manzo – tsira da amincin Allah su tabbata agare shi yace yana koyawa sahabi mai munanawa a cikin sallarsa: **(Idan ka tashi zuwa ga sallah to kayi kabbara, sannan ka karanta abinda ya sawwaka tare da kai daga Alkur'ani, sannan kayi ruku'u har sai ka nutsu alhali kana mai ruku'u, sannan ka dago har sai ka daidaita a tsaye, sannan kayi sujjada har sai ka nutsu kana mai sujjada, sannan ka dago har sai ka nutsu alhali kana zaune, ka aikata hakan a cikin sallarka gaba dayanta)**[45][46].

"Kuma sunnonin Manzon Allah – tsira da amincin Allah su tabbata agare shi – tare da Littafin Allah fuska biyu ne: Na dayansu: Nassin Littafin, saboda haka sai Manzon Allah ya bishi kamar yanda Allah Ya saukar, na karshen kuma: A dunkule, Manzon Allah ya bayyana a cikinsa daga Allah ma'anar abinda Yayi nufi da dunkulewar, kuma ya bayyanar yaya Ya faralantata a game ko a kebance, kuma yaya Yake son bayi su zo da shi, su biyun gaba daya yabi Littafin Allah a cikinsa[47].

Ita a wannan lokacin mai sharhi ce ga Alkur'ani tana bayyana mai dunkulallen ma'anarsa kuma tana qayyade mai wawaitar ma'anarsa, kuma tana fassara mai rikicewar ma'anarsa, babu wani abu a cikin sunnah sai Alkur'ani yayi nuni akan ma'anarsa nuni a dunkule, ko a rarrabe[48].

---

[43] - Manzilatus Sunnah fil Islam, Albani, shafi na 7.
[44] - Surat al-Nur: Aya ta 56.
[45] - Bukharine ya fitar da shi a cikin Sahih nasa, littafin kiran sallah, babin wajabcin karatu ga liman da mamu a cikin salloli gaba dayansu, a halin zaman gida da kuma tafiya, da abinda ake wadanda ake bayyana karatu a cikinsu da wadanda ake boyewa, 1/152, hadisi mai lamba (757).
[46] - Ka duba: Yanar alukah http://www.alukah.net/sharia/0/72808/#ixzz3n4eMAT3y.
[47] - Al-Risala, na Shafi'I, 1/90.
[48] - Tadwinus Sunnah wa Manzilatuha, na Abdulmun'im Sayyid Najm, shafi na 27.

MADLABI NA UKU:

KEBANCEWAR GAMEWAR ALKUR'ANI

Lafazi mai gamewa ambatansa yana zuwa a cikin Alkur'ani mai girma, wani lokaci akan nufi ma'ana mai gamewa da tattarowa da shi ga dukkanin daidaikunsa. Wani lokaci kuma akan nufi sashin daidaiku kawai, saboda haka lallai sanin abin nufi da gamewa, da dukkan daidaiku, da sashinsu, yana iyakantuwa ne ta bangaren sunnar annabi madaukakiya.

Akwai wasu nassosi masu yawa a cikin Alkur'ani mai girma sunzo a cikin Alkur'ani masu gamammen ma'ana, sannan sunnah tazo ta takaita wannan gamewar akan sashin daidaiku, hakan kamar fadinSa – Madaukakin sarki-: ***(Kuma an halatta muku abinda ke koma bayan hakan)***[49], ayar mai gamewa ce a cikin halatta abinda ke koma bayan ambatan wadanda aka haramta a cikin surorin ayar, sannan sunnah tazo ta kebance wannan gamewar ta kuma takaitashi akan sashin daidaikunsa, da fadinsa – tsira da amincin Allah su tabbata agare shi -: **(Ba'a hadawa tsakanin mace da goggonta, ko tsakanin mace da innarta)**[50][51].

Kebance gamewar Alkur'ani da sunnah yana halatta, kuma babu sabani idan sunnar ta zama Mutawatira ce, amma idan ta zama daga Akhbarul aahad ne (wadanda ba mutawatirai ba, kamar Garib da Aziz da Mashhur), to shi halacci ne a mazahabar shugabanni hudu, kuma shine abin zabi, dalilinsa kuwa shine hankali da kuma ciratowa.

Amma ciratowa shine cewa sahabbai sun kebance fadinSa – Madaukakin sarki -: ***(Barawo da barauniya)***[52], kuma suka fitar daga gareshi abinda bai kai nisabi ba da cewa annabi – tsira da amincin Allah su tabbata agare shi -: (Ya kasance yana yanke hannu a rubu'in dinare ko sama da hakan)[53].

Sai yayi nuni akan cewa ba'a yankewa (kowa hannu) sai wanda satarsa ta kai rubu'in dinare ko sama da haka[54].

---

49 - Surat al-Nisa'i: Aya ta 24.

50 - Bukhari ne ya fitar da shi a cikin Sahih nasa, littafin: Aure, babin: Ba'a auren mace akan goggonta, 12/7, hadisi mai lamba (5109).

51 - - Al-Sunnatun Nabawiyya wa makanatuha, Rukayya Niyaz, shafi na 34, da tasarrufi kadan.

52 - Surat al-Ma'ida: Aya ta 38.

53 - Tirmizi ne ya fitar da shi a cikin Sunan nasa, babukan haddodi, babin abinda yazo a wane adadi ne ake yanke hannun barawo, 3/102, hadisi mai lamba (1445), kuma ya ce: Hadisi ne kyakkyawa ingantacce.

54 - Ka duba: Al-Risala, ta al-Shafi'i, 1/66.

MADLABI NA HUDU:

KAYYADE (DABAIBAYE) WAWAITAR ALKUR'ANI (SAKAKKEN LAFAZI KO HUKUNCI)

A cikin fadinSa – Madaukakin sarki -: ***(Barawo da barauniya ku yanke hannayensu bisa sakamako da abinda suka aikata dan azaba daga Allah, Allah Mabuwayi ne Mai hikima)***[55] lallai cewa barawo a cikinsa abin wawaitar (sakin) ma'ana kamar hannu, sai sunnah ta magana ta bayyana na farko daga cikinsu, ta kuma kayyadeshi da barawon da yake satar rubu'in dinare, hakan domin cewa annabi – tsira da amincin Allah su tabbata agare shi -: **(Ya kasance yana yanke hannu a rubu'indinare (daya bisa hudu) ko sama da haka)**[56].

Kamar yanda aka bayyana dayan da aikinsa – tsira da amincin Allah su tabbata agare shi – ko aikin sahabbansada kuma tabbatarwarsa, domin cewa su sun kasance suna yanke hannun barawo ta gaba, kamar yanda shi sananne ne a cikin littattafan hadisi, yayin da sunnah ta magana ta bayyana hannun da aka ambata a cikin ayar taimama: ***{Ku shafi fuskokinku da hannayenku}***[57] da cewa shine tafi, kuma da fadinsa – tsira da amincin Allah su tabbata agare shi – ga wanda ya samu janaba kuma bai samu ruwa ba sai ya tumurmusa a cikin bigire: **(Kawai haka ya isheka. Sai ya shafi fuskarsa da tafukansa sau daya)**[58].

Wannan yana karfafa larurar sunnah ga fahimtar Alkur'ani.

---

55 - Surat al-Ma'idah: Aya ta 38.
56 - Takhrijinsa ya gabata.
57 - Surat al-Tahrimi: Aya ta 43.
58 - Bukhari ne ya fitar da shi a cikin Sahih nasa, littafin taimama, babin taimama bugu daya ne, 1/77, hadis mai lamba (347).

MADLABI NA BIYAR:

SHARA'ANTA WASU HUKUNCE-HUKUNCEN DA BASU ZO BA A CIKIN ALKUR'ANI

Ka sani cewa wanda ake la'akari da su daga ma'abota ilimi sun hadu akan cewa sunnah mai tsarki mai kadaitaka ce da shara'anta hukunce-hukunce kuma cewa ita kamar Alkur'ani ce a cikin halatta halal da haramta haram, kuma hakika ya tabbata daga gare shi – tsira da amincin Allah su tabbatra agare shi – cewa shi ya ce: **(Ku saurara lallai cewa ni anbani Alkur'ani da kwatankwacinsa tare da shi)**[59] wato: An bani Alkur'ani kuma an bani kwatankwacinsadaga sunnar da Alkur'ani bai furtata ba, hakan kamar haramta naman jakkai na gida, da haramta dukkan mai haure daga zakoka da mai miki daga tsuntsaye, da wanin hakan daga abinda takaituwa ba zaizo masa ba[60].

Al-Shafi'i ya ce: Bansan wani mai sabawa ba daga ma'abota ilimi akan cewa sunnonin annabi ta fuskoki uku ne, sai suka hadu akan fuskoki biyu…fuska ta ukun: Abinda Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya sunnanta a cikin abinda babu wani nassin Littafi a akansa.

Daga cikinsu akwai wanda ya ce: Allah Ya sanya masa, saboda abinda ya wajabta na yi masa biyayya, kuma ya rigaya daga saninSa na datar da shi ga yardarSa, da ya sunnanta abinda babu wani nassi na Littafi a cikinsa.

Daga cikinsu akwai wanda ya ce: Baitaba sunnanta wata sunnah ba ko sau daya sai tana da asali a cikin Littafi, kamar yanda sunnarta take dan ta bayyana adadin sallah da kuma aikinta, akan asalin jumlar faralanta sallah, haka nan abinda ya sunnanta na cinikayya da wasunsu na shari'u; domin cewa Allah Ya ce: ***{Kada kuci dukiyoyinku a tsakakninku da karya},*** kuma Ya ce: ***{Allah Ya halatta ciniki kuma Ya haramta riba},*** abinda Ya halatta kuma Ya haramta kadai ya bayyana daga Allah ne a cikinsa, kamar yanda ya bayyana Sallah.

Daga cikinsu akwai wanda ya ce: Kai sakon Allah ne yazo masa da shi, sai ya bayyanar da sunnarsa.

Kuma daga cikinsu akwai wanda ya ce: An jefa dukkan abinda ya sunnanta a cikin zuciyarsa, kuma sunnarsa itace hikima: wacce aka jefa a cikin zuciyarsa daga Allah, sai ya kasance abinda aka jefa a cikin zuciyarsa ya zama sunnarsa, manzon Allah ya ce: **(Lallai ruhu amintacce yayi tofi a cikin zuciyarsa cewa shi**

---

[59] - Abu Dawud ne ya fitar da shi a cikin Sunan na sa, littafin sunnah, babi a cikin lazimtar sunnah, 4/200, hadisi mai lamba (4604).

[60] - Irshadul fuhul ila Tahkikil haqqi min ilmil usul, na al-Shaukani, 1/96.

babu wani ran da zai mutu har sai ya cika arzikinsa, to ku tsoraci Allah, kuma ku kyautata a cikin nema)[61].

Kuma sunnah ta kasance daga abinda aka jefa masa a cikin zuciyarsa, kuma itace hikimar da Allah Ya ambaceta, da kuma abinda Littafi ya sauka gareshi da ita, to shi Littafin Allah ne, kuma dukkansa yazo masa ne daga ni’imomin Allah, kamar yanda Allah Yayi nufi, kuma kamar yanda ni’imomi sukazo masa, wacce ni’imomi suka hadosu, kuma suke rarrabuwa da cewa su suna cikin wasu al’amuran da sashinsu ba ‘a sashi yake ba, muna rokon Allah tsari da dacewa.

Ko ta yaya hakan ya kasance, hakika Allah Ya bayyana cewa Shi Ya wajabta biyayyar ManzonSa a cikinsa, kuma bai sanyawa wani daga halittarSa wani uzuri ba sabanin wani al’amarin da ya sanshi daga umarnin Manzon Allah, kuma lallai cewa hakika Allah Ya sanyawa mutane bukatuwarsa gareshi a cikin addininsu, kuma Ya tsayar musu da hujjarSa saboda abinda Ya shiryar da su a kansa daga sunnonin Manzon Allah na ma’anonin abinda Allah Yake nufi da farillanSa a cikin LittafinSa, dan wanda ya sani daga garesu yasan abinda muka siffanta cewa sunnarsa – tsira da amincin Allah su tabbata agare shi –idan ta kasance sunnah mai bayyanawa daga Allah ma’anar abinda Yayi nufi daga abubuwan da Ya faralanta a cikin abinda yake a cikinsa akwai littafin da suke karanta shi, kuma da abinda babu wani nassin Littafin daban a cikinsa, to ita kamar haka take a duk inda take, hukuncin Allah baya sabawa sannan hukuncin ManzonSa, kai shi mai lazimta ne ta kowane hali[62].

---

[61] - Ibnu Abi Shaibah ne ya fitar da shi a cikin Musannaf na sa, littafin zuhdu, babin abinda aka ambata daga annabinmu – tsira da amincin Allah su tabbata agare shi - acikin zuhdu, 7/79, hadisi mai lamba (34332).

[62] - Ka duba al-Risala na al-Shafi’i, 1/90. Al-Bahrul Muhid fi Usulil fiqh, na al-Zarkashi, 6/6/.

MABHASI NA UKU: WASU DAGA SHUBUHOHIN DA AKA MOTSA DANGANE DA MATSAYIN SUNNAR ANNABI DA KUMA RADDI AKANSU

A CIKINSA AKWAI MADLABAI GUDA UKU:

MADLABI NA FARKO: SHUBUHAR CEWA ALKUR'ANI YANA WADATARWA DAGA SUNNAH.

MADLABI NA BIYU: SHUBUHAR CEWA SUNNAH BA WAHAYI BACE.

MADLABI NA UKU: SHUBUHAR CEWA ALLAH YA LAMINCI KIYAYE ALKUR'ANI NE KAWAI BANDA SUNNAH.

MADLABI NA FARKO:

SHUBUHAR CEWA ALKUR'ANI YANA WADATARWA DAGA SUNNAH

Wannan kungiyar wacce ta ambaci kanta "'Yan Kur'aniyyun" tana da wasu cakudedeniya, sun riya wasu shubuhohi kishiyar sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi – mai tsarki, kuma cewa su – a daidai lokacin – dalilai ne na yanke akan wajabcin barin sunnar annabi mai tsarki, da sakakai da ita da kuma juya mata baya, da rashin izna da ita cewa wani tushe ne na shara'antawa, da kuma takaituwa akan Alkur'ani mai girma akan cewashi tushe ne shi kadai ga shari'ar Musulunci, to wadannan sashin shubuhohinsu ne tare da warwaresu da kuma raddi akansu[63].

Fadinsu: Lallai cewa Alkur'ani mai girma ya isar a cikin bayanin abubuwa na addini da hukunce-bhukuncen shari'a, kuma lallai cewa Alkur'ani hakika ya kunshi addini gaba dayansa, da ma'anoninsa na dunkule da kuma na rarrabe, da dukkansa da kuma wani bangare nasa, kuma cewa shi yana tattaro dukkan hukunce-hukuncen shari'a a rarrabensu, bai bar wani abu ba, kuma baiyi sakaci a wani abu ba, saboda haka ne Alkur'ani ya kasance ya isa, kuma a can babu wata bukatuwa ga wani tushe na biyu ga shari'a. Sunnah babu bukatuwa zuwagareta, kuma bata da wani matsayi. Kuma hakika sun kafa hujja ga shubuhohinsu wadannan da abinda suka riyashi cewa dalilai ne daga Alkur'ani mai girma. Daga hakan akwai fadinSa – tsarki ya tabbatar maSa -: ***{Bamuyi sakacin barin komai a cikin Littafi ba}***[64] kuma sun kafa hujja – kamar haka – da fadinSa – Madaukakin sarki – Yana siffanta Alkur'ani mai girma: ***{Bai kasance wani kirkirarren labari ba, kuma amma shi gasgatawa ne ga abinda yake a gaba gareshi, da rarrabewar dukkan abubuwa, da shiriya da rahama ga mutane wadanda sukayi inami}***[65], to babu bukatuwa da mu dorawa kawunanmu wahalar bincike a cikin sunnar Manzon Allah – tsira da amincin Allah su tabbata agare shi – dan muyi aiki da abinda ke cikinta alhali hakika ya wadatar da mu ita da Alkur'ani[66].

- RADDI AKANSU DA KUMA RUSASU:

Lallai cewa fadin wannan shubuhar yana nuni akan jahiltar Alkur'ani mai girma, da rashin fahimtar ayoyinsa, kai yana nuni akan mummunar nufi ga masu fadinsu. Domin cewa al'umma ta hadu akan cewa Alkur'ani mai girma hakika ya kunshi

---

[63] - Ka duba: Shubuhatul Kur'aniyyin haulas Sunnah, Mahmud Mazra'ah, shafi na 49.

[64] - Surat al-An'am: Aya ta 38.

[65] - Surat Yusuf: Aya ta 111.

[66] - Ka duba: Shubuhatul Kur'aniyyin haulas Sunnah, Mahmud Mazru'ah, shafi na 49-50, shubuhat haulas Sunnah, Abdurrazak al-Afifi, shafi na 14 da tasarrufi kadan.

addini a dunkule a da yawa daga sasanninsa da hukunce-hukuncensa, kuma abin rarrabewa ne a wasu sasannin daban.

Hakika sunnar annabi mai tsarki tazo sai ta bayyana wanda ke da ma'ana a dunkule ta kuma rarrabe ma'anarsa, annabi – tsira da amincin Allah su tabbata agare shi – alhali shi yana bayyanawa kuma yana rarrabewa kadai yana zartar da umarnin Allah ne – Madaukakin sarki – kuma yana bada abinda Allah – Madaukakin sarki - Ya wakiltashi gareshi na bayanin Alkur'ani abin saukarwa ga halitta, dan dabbakawa da amsa umarnin Allah – Mai girma da buwaya – a cikin fadinSa -: ***{Kuma mun saukar maka da ambato dan ka bayyanawa mutane abinda aka sassaukar musu ko cewa su zasuyi tinani}***[67].

Alkur'ani mai girma hakika ya kunshi mas'aloli na addini, da tushen hukunce-hukunce na shari'a, amma rarrabewar shari'a da bangarorinta hakika ya rarrabe bayanin sashinta kuma ya dunkule ma'anonin mafi yawanta, kadai wanda aka dunkulewa ma'ana yazo ne acikin Alkur'ani dan gini akan hikimar Allah – Mai girma da buwaya – wacce ta hukunta cewa ManzonSa – tsira da amincin Allah su tabbata agare shi – ya jibinci rarrabe bayanin wannan mai dunkulallen ma'anar da kuma bayaninsa. Kuma wannan shine abinda waki'in Musulunci ya tsayu akansa, kuma al'ummarsa ta hadu akansa, idan ma'abota wannan shubuhar sun kasance suna riya cewa Alkur'ani mai girma hakika ya rarrabe kowane abu, kuma ya bayyana kowane karamin abu da babba a cikin addini, to mukai huknuci mu da su zuwa ginshikin addini itace sallah, a'ina ne a cikin Alkur'ani mai girma aka samu adadin salloli, da lokacin kowace sallah farawa da gamawa, da adadin raka'o'in kowace sallah, da sujjadodi a cikin kowace raka'a, da siffarta, da rukunanta, da abinda ake karantawa a cikinta, da wajibanta, da sunnoninta, da masu batata, zuwa wanin haka na hukunce-hukuncen da bazaiyiwuba ayi sallah ba tare da su ba, misalin hakan ake fada a cikin hukunce-hukuncen ibadu gaba daya.

Lallai Allah – tsarki ya tabbatarmaSa – hakika Ya wakilta bayanin hakan zuwa ga Manzon Allah – tsira da amincin Allah su tabbata agare shi – wanda baya furuci daga son zuciya, kuma Manzon Allah – tsira da amincin Allah su tabbata agare shi – yazo sai ya ce: **(Kuyi sallah kamar yanda kuka ganni ina sallah)**[68].kuma baice kamar yanda kuke samu a cikin Alkur'ani ba, domin hakikia babu rarrabe da bayanin hukunce-hukunce a Alkur'ani.

Watakila daga hikimar Allah – tsarki ya tabbatar maSa – a cikin barin rarrabewa da bayani ga Manzon Allah – tsira da amincin Allah su tabbata agare shi – cewa rarrabe hukunce-huknce da bayanin bangarorinsu, da bayyana zurfafan

---

[67] - Surat al-Nahl: Aya ta 44.

[68] - Bulugul maram min adillatil ahkam, littafin sallah, babin siffar sallah, 1/96, hadisi mai lamba (325).

ma'anoninsu, kadai yana kasancewa ne ta hanyar aiki na waki'i, kuma watakila cewa shi daga hikima kamar haka abinda ke ga Manzon Allah – tsira da amincin Allah su tabbata agare shi – na matsayi madaukaki da daraja madaukakiya wacce babu wani wanda zai hau zuwa gareta in ba shi ba, hakan ta hanyar dangantawar Allah – Madaukakin sarki – rarrabe hukunce-hukunce da bayaninsu zuwa gareshi – tsira da amincin Allah su tabbata agareshi -, dan da ace kowane abu an rarrabe ma'anarsa abin bayyanawa to da Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya kasance kwatankwacin waninsa daga mutane yana mai dabbaka abinda shi yake tsaye a aikace.

Kuma yana daga rusa shubuhohinsu shine bayyana abinda suka kafa hujja da shi har shubuhar ta su ta baci, kuma madogararsu a cikin kafa hujja akan abinda suka tafi zuwa gareshi shine fadin Allah – Mai girma da buwaya -: ***{Ba muyi sakacin barin komai ba a cikin Littafi}***[69], suna masu da'awar cewa wannan ayar tana nufin cewa Littafi mai girma hakika ya tattaro rarrabe kowane karami da babba da kuma bayaninsu, daga haka to babu wata bukatuwa zuwa ga sunnar da zata bayyanashi ta kuma rarrabe ma'anoninsa, hakika mafi yawancin masana tafsiri sun tafi zuwa cewa abin nufi da Littafi a cikin ayar mai girma, kadai shine Lauhul mahfuz, ba Alkur'ani mai girma ba, kuma siyakin ayar cikakkke yana rinjayar da wannan, cikakkiyar ayar mai girma itace: ***{Kuma babu wata dabba a cikin kasa, kuma babu wani tsntsu wanda yake tashi da fukafukansa, face al'umma ne misalinku. Ba Muyi sakacin barin komai ba a cikin Littafi, sannan kuma zuwa ga Ubangijinsu ake tara su}***[70], to ayar tana magana ne daga girman ilimin Allah – Madaukakin sarki – da kewayewarSa da kowane abu a cikin halitta na dabbobi ne da tsutsaye da wasunsu, kuma hakika sanin Allah – tsarki ya tabbatar maSa – Ya kunshi kowane abu, kuma Ya kaddara abinda yake afkuwa ga kowanne daga cikinsu, sannan zuwa gareShi ne za'a tattara kowane abu[71].

---

[69] - Bayaninta ya gabata shafi na 19.
[70] - Surat al-An'am: Aya ta 38.
[71] - Ka duba: Shubutul Qur'aniyyun haulas Sunnah, Mahmud Mazru'ah, shafi na 49-50.

MADLABI NA BIYU:

SHUBUHAR CEWA SUNNAH BA WAHAYI BACE

Wannan shubuhar tana tsayawa ne akan asasin da’awarsu cewa sunnar annabi ba wahayi bace daga Allah – tsarki ya tabbatar maSa – ga ManzonSa – tsira da amincin Allah su tabbata agare shi – sai dai cewa shi ijtihadi ne da kuma tasarrufi daga annabi – tsira da amincin Allah su tabbata agare shi – da mahukuntar mutuntakarsa, kuma cewa shi – tsira da amincin Allah su tabbata agare shi – da wannan izinar yana dacewa kuma yanayin kuskure, to sunnah ba wahayi ba ce, bayan nan to ita ba abar tsarkakewa ba ce daga kuskure; domin cewa abin tsarkakewa daga kuskure kadai shine wahayi, kuma babu wani wahayi sai Alkur’ani mai girma. Idan maganganun Manzon Allah – tsira da amincin Allah su tabbata agare shi – da ayyukansa sun kasance ba wahayi ba ne, to mu bamu zama wadanda aka lazimtawa binsu ba, kuma su ba tushe ne daga tushen shara’antawa ba. Su suna ambatan wasu al’amura suna riya cewa su dalilai ne akan cewa sunnah ba wahayi ba ce, kadai ita ijtihadi ne daga annabi – tsira da amincin Allah su tabbata agare shi – dan la’akari da cewa shi mutum ne.

Misali akan dalilansu ababen riyawa: Mas’alar saukar rundunar musulmai a yakin Badr, lokacin da Manzo – tsira da amincin Allah su tabbata agare shi – ya saukar da shi wani masauki, sannan kuskuren wannan masaukin ya bayyana, sai rundunar suka cirata zuwa wani masaukin daban dan gini akan ra’ayin wani sahabi daga sahabbansa- Allah Ya yarda da su -.

- ***Raddi akan wannan shubuhar da kuma rusata:***

Lallai cewa wannan shubuhar wacce wadannan suka kawota wasu daga kungiyoyi daga wadanda sukayi inkarin sunnar annabi – tsira da amincin Allah su tabbata agare shi – sun rigayesu gareta, kuma wannan shubuhar tare da abinda suka riyashi cewa dalilai ne akanta baya kasancewa su bijiro daga wani musulmi, ko daga wanda yake da’awar cewa shi musulmi ne, domin cewa al’umma musulma ta hadu salaf da khalaf kuma har zuwa tashin alkiyama akan cewa sunnar annabi tsarkakiyya wahayi ce daga Allah – Madaukakin sarki – ga ManzonSa – tsira da amincin Allah su tabbata agare shi -, kuma cewa annabi – tsira da amincin Allah su tabbata agare shi – baya furuci daga son rai, kuma ijma’in al’umma musulma akan haka bai bijiroba haka kawai ko daga son rai, sai dai cewa shine gaskiyar da ba mai bijire mata sai mabayyanin halaka. Kuma lallai cewa dalilai akan cewa sunnah wahayi ce daga Allah – Madaukakin sarki – ga annabinSa – tsira da amincin Allah su tabbata agare shi – suna da yawa mafi muhimmancinsu (sune):

Na farko: Labartawar Allah – Madaukakin sarki – da hakan a cikin nassosi a yanke a cikin ayoyi bayyanannu daga Alkur'ani mai girma wanda wadannan suke dangantuwa zuwa gareshi, daga hakan akwai fadinSa – Mai girma da buwaya - game da annabi – tsira da amincin Allah su tabbata agare shi -: ***{Kuma baya furuci daga son zuciya* (Maganarsa) batazamo ba sai wani wahayine da ake aikowa}***[72]. Kuma daga hakan fadinSa – Mai girma da buwaya – game da annabinSa – tsira da amincin Allah su tabbata agare shi -: ***{Kuma da (Muhammad) ya fadi wata Magana, ya jinginata gareMu* Da Mun kamashi da dama* Sannan lallai da Mun katse masa laka* Kuma daga cikinku babu wasu masu iya kare (azabarMu) daga gareshi}***[73].

To wadannan ayoyin a cikinsu babu labartawa da cewa Manzo baya magana sai da wahayi kawai, kai a cikinsu akwai labartawa da cewa shi – tsira da amincin Allah su tabbata agare shi – da ace ya kirkirarwa Allah – Madaukakin sarki – wani abu na karya da Allah baiyi wahayi zuwa gareshi ba, kuma da Allah Ya kasheshi kuma Ya gama da shi.

Na biyu: Nassosi a yanke daga Littafin Allah mai girma wadanda Allah – Mai girma da buwaya - Yake umartar muminai a cikinsu da bin Manzo – tsira da amincin Allah su tabbata agare shi – a cikin dukkan abinda yake karba da abinda yake bari, da abinda yake umarni da abinda yake hanawa, daga hakan fadin Allah – alherinSa ya yawaita kuma Ya daukaka -: ***{Abinda Manzo yazo muku da shi to ku karbeshi kuma abinda ya haneku daga barinsa to ku hanu}***[74].

Na uku: Jerantawar Allah – Madaukain sarki – imani akan da'ar ManzonSa – tsira da amincin Allah su tabbata agare shi – da kuma yarda da hukuncinsa, da mika wuya da umarninsa da kuma haninsa a cikin dukkan abinda yake ganinsa kuma yake hukunci da shi, hakan a cikin fadin Allah – Mai girma da buwaya -: ***{To a'a! Ina rantsuwa da Ubangijinka, bazasuyi imani ba, har sai sun yarda da hukuncinka ga abinda ya afku tsakaninsu, sa'annan kuma basu sami wani kunci a cikin zukatansu ba, daga abinda ka hukunta, kuma su sallama sallamawa}***[75].

Na hudu: Ijma'in al'umma gaba dayanta akan cewa sunnah wahayi ce daga Allah – Mai girma da buwaya – zuwa ga ManzonSa – tsira da amincin Allah su tabbata agare shi – musamman ma dai sahabban Manzon Allah – tsira da amincin Allah su tabbata agare shi - kuma – Allah Ya yarda da su baki daya – inda suka

---

[72] - Surat al-Najm: Ayoyi biyu 3-4.
[73] - Surat al-Hakkah: Ayoyi daga 44-47.
[74] - Surat al-Hashr: Aya ta 7.
[75] - Surat al-Nisa'i: Aya ta 65.

kasance a cikin rayuwarsa madaukakiya suna haddace maganganunsa – tsira da amincin Allah su tabbata agare shi – kuma suna muzakararsu a tsakaninsu, kuma sun kasance suna kirdadon koyi da shi – tsira da amincin Allah su tabbata agare shi – a cikin dukkan abinda yake zuwa (da shi) da abinda yake bari suna masu amsawa ga fuskantarwar Allah – Madaukakin sarki – a cikin fadinSa ga al'ummar Musulunci: ***{Lallai abin koyi mai kyau ya kasance gareku daga Manzon Allah, ga wanda ya kasance yana fatan rahamar Allah da Ranar Lahira, kuma ya ambaci Allah da yawa}***[76].

Amma abinda suka tayar da shin na galadai suna masu da'awar cewa su daidai ne akan cewa sunnar annabi mai tsarki ba wahayi ba ce, to shi zance ne wanda a zihirinsa shine baci. Kuma daga raddi akansu – duk da bayyanar bacinsa – (abinda ke tafe):

Abinda suka motsa shi daga masaukin musulmai a yakin Badr, to hakika hakan ya kasance ne dan gini a kan wani ra'ayin da Manzon Allah – tsira da amincin Allah su tabbata agare shi - ya ganshi kuma hakan bai zama wahayi ba, kuma wannan a bayyane yake, domin cewa shi yayin da daya daga sahabbansa – Allah Ya yarda da su - ya tambayeshi yana mai fada: "Shin wannan wani masauki ne wanda Allah Ya saukar da kai shi ya Manzon Allah, ko kuma cewa shi ra'ayi ne da yaki da makida? Manzon Allah – tsira da amincin Allah su tabbata agare shi ya ce: **(Kai a'a shi ra'ai ne da yaki da makida),** kuma yayin da sahabinsa yayi masa nuni da wani masaukin da yafi sai Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya cirata zuwa gare shi, to kasancewar hakan bai zama daga wahayi a bayya ne ba. To dan haka kafa shaida da shi a cikin fagen kore wahayi baya inganta a cikin abinda yake shi wahayi ne[77].

---

[76] - Surat al-Hashr: Aya ta 21.

[77] - Al-Dabarani ne ya fitar da shi a cikin Tarikh dinsa, acikin ambatan yakin Badr babba, 2/441, da Hakim a cikin al-Mustadrak nasa, littafin sanin sahabbai – Allah Ya yarda da su -, babin ambatan darajojin Habbab dan al-Munzir dan al-Jamuh – Allah Ya yarda da shi -, 3/482, hadisi mai lamba (5801) kuma al-Zahabi yayi masa bibiya yana mai cewa: Hadisi ne Munkari da sanadinsa.

MADLABI NA UKU:

SHUBUHAR CEWA ALLAH KADAI YA LAMUNCI KIYAYE AL-KUR’ANI NE BANDA SUNNA

Shubuharsu tana tsayawa ne wannan akan cewa Allah – Madaukakin sarki – Ya lamunci kiyaye LittafinSa mabuwayi Alkur’ani, hakan a cikin fadinSa – Madaukakin sarki -: ***{Lallai ne Mune Muka saukar da Ambato (Alkur’ani), kuma lallai ne Mu hakika masu kiyayewas ne gareshi}***[78]. Saboda haka Alkur’ani ya gushe shine gaskiya shi kadai a cikin addinin Allah Musulunci, ba’a jirkitashi ba kuma ba’a canja shi ba, kuma wata kalma bata shiga cikinsa ba, wata kalmar daga cikinsa kuma bata fita daga gareshi ba, kuma ba’a ruwaitoshi ba tare da lafazinsa da ma’anarsa ba, amma sunnah Allah – tsarki ya tabbatar maSa Ya daukaka – Bai lamunci kiyayeta ba, saboda haka ne hadisan karya tsantsa suka shiga cikinta ta bangaren da annabi – tsira da aminci Allah su tabbata agare shi – bai fadesu ba bada lafazinsu ba ba kuma da kuma ma’anarsu ba, ta wani bangaren daban kuma lafazanta sun bata sai aka ruwaitota da ma’ana, hakan cikin abinda ya inganta cewa Manzo – tsira da amincin Allah su tabbata agare shi – ya fadeta. Sai batan lafazanta ya kasance wani sababi a cikin rashin sanin ma’anar da Manzo – tsira da amincin Allah su tabbata agare shi - yayi nufinta, har ya inganta ace lallai cewa sunnah gabadayanta ta wayi gari abar sanyawa ga Manzon Allah – tsira da amincin Allah su tabbata agare shi – abinda yake abin sanyawa da lafazinsa da kuma ma’anarsa, wannda kuma ya kasance abin sanyawa ma’ana saboda sababin batan lafazinsa da kuma ruwaitowarsu shi da ma’ana, Burwaiz[79] yana cewa: “Ka sani cewa Allah – Madaukakin sarki – Bai lamunci kiyaye wani abu ba banda Alkur’ani, saboda haka ne Allah Bai tara hadisai ba, kuma Baiyi umarni da tarasu ba, kuma Bai lamunci kiyayesu ba”.

- ***Raddi akan shubuharsu da kuma rusata:***

Lallai Allah – Mai girma da buwaya - Ya saukar da Alkur’ani mai girma da lafazinsa da kumama’anarsa, to Alkur’ani zancen Allah ne – tsarki ya tabbatar maSa -, saboda haka ya kasance ya cancanci Allah – tsarki ya tabbatar maSa - Ya kiyayeshi Ya kuma tsareshi da a canjashi ko a jirkitashi, kuma cewa Alkur’ani kamar haka riwayarsa da ma’ana bata halatta ba.

---

[78] - Surat al-Hijr: Aya ta 9.

[79] - Shine Gulam Ahmad Burwaiz dan Fadlud din dan Ruhaim Bakhsh, an haifeshi a 9 July 1903M agarin Batalah a Binjab ta gabas a cikin India, da’awarsa ta yadu a Marakish kuma yasa mata suna Bullowar Musulunci, tana kira zuwa yin hukunci da Alkur’ani kawai, ai da kankanin lokaci sai ambatansa ya yadu ya ketare zuwa kasashen larabawa da turawa da Amurkawa, shi yafi kowa yin rubutu daga ‘yan Kur’aniyyun, daga rubuce-rubucensa akwai: Aqditaul Kur’an, Makanatul Islam, Asbabu inhidadil Ummah, kuma mutumin bai gushe a raye ba yana kokari yana ijtihadi a cikin yada tinanikansa da kungiyarsa. Alkur’aniyyun wa shubuhatuhum haulas Sunnah, 49-55.

Amma sunnah to ita wahayin Allah ce – Madaukakin sarki – zuwa ga ManzonSa – tsira da amincin Allah su tabbata agare shi – Allah – Madaukakin sarki - Yayi wahayi zuwa gareshi da abinda ke cikinta na hukunce-hukunce da shara'ance-shara'ance zuwa ga annabinSa – tsira da amincin Allah su tabbata agare shi – sannan annabi ya tsagota da zancensa. Kuma domin cewa sunnah batazama zancen Allah – Madaukakin sarki – ba to hakika malamai sun halatta riwayarta da ma'ana, kuma malamai basu wawaita wannan hukuncin ba ba tare da wasu ka'idoji da kuma sharudda ba ta inda riwayarsa ga hadisi baya halatta da ma'ana sai idan wadannnan ka'idojin da sharuddan sun cika a cikinsa.

Idan maruwaicin ya kasance akan wannan ilimin to ya halatta gareshi riwayar hadisi dama'ana domin cewa a cikin saninsa ga ka'idojin akwai aminci daga kuskure a cikin ma'anonin hadisan da yake ruwaitosu. Idan sharuddan basu cika gareshi ba to riwaya da ma'ana bata halatta.

Amma riyawar cewa Allah – Madaukakin sarki – bai kiyaye sunnar annabinSa – tsira da amincin Allah su tabbata agare shi – ba to idan abin da ake nufi ya zama cewa Shi – Madaukakin sarki – bai kiyayeta da lafazanta ba, to wannan abin sallamawa ne, hakika mun bayyana cewa sunnah bata bukatuwa zuwa su kansu lafazan, kai bukatuwa zuwa ga ma'anoninta ababen kiyayewa ne ko da an ruwaitota da wasu lafazan daban da basa bata ma'ana.

Amma idan abin nufi cewa Allah – Madaukakin sarki – bai kiyaye sunnah ba kai tsaye ba da lafazanta baba kuma da ma'anoninta ba, kuma cewa ita ta tozarta (ta bata), to hakan karya ne da kirkiren karya ga Allah – Madaukakin sarki – da ManzonSa – tsira da amincin Allah su tabbata agare shi – kai dama al'umma musulma, kuma musu ne da inkari ga kokari mai girma abin kebancewa wanda malaman sunnah suka tsayu a kansa tsawon tarihin Musulunci.

Gaskiya cewa Allah – tsarki ya tabbatar maSa – Ya lamunci kiyaye LittafinSa, ta cikin kiyaye LittafinSa Allah – Madaukakin sarki – Ya lamunci mai lamuni da kiyaye sunnar annabinSa – tsira da amincin Allah su tabbata agare shi – wancananku cewa Littafi yana cikin bukatuwa zuwa sunnar da zata bayyana shi, kamar yanda Mai girma da buwaya Ya ce: ***{Mun saukar maka da zikiri dan ka bayyanawa mutane abinda aka sassaukar musu kuma watakila zasuyi tinani}***[80]. Sunnah larura ce ga Littafi, kuma ita zuwa janibin Littafi larurori biyu ne ga addini. Daga kiyayewar Allah – Madaukkain sarki – ga LittafinSa shine Ya kiyaye sunnar da take bayyanashi kuma take rarrabe bayaninsa, domin cewa addini yana cikin bukatuwa zuwa garesu. Saboda haka ne ya kasance daga ikon Allah – tsarki

[80] - Bayaninta ya gabata a shafi na 20.

ya tabbatar maSa – cewa Ya tanadarwa sunnar annabinSa – tsira da amincin Allah su tabbata agare shi - wadannan sanannun (malaman manya) wadanda sukayi kokari a cikin kiyaye sunnah abinda tarihin ilimummuka da wayewa basu san wani tamka ba gareshi tun kafin nan ko a bayan nan, kuma hakan bai zama dan ya cika garesu ba sai da dacewa daga Allah – Madaukakin sarki – da kuma shiriya da karfafawa, hakika sun kirkiri wani tsari dan kiyaye sunnah, da sanin ingantacciyarta da matakanta, daga mai rauni da matakansa, daga na karya, kuma sun kirkiri daga tsanunnuka na sani da hanyoyi na ilimi abinda yake mai gajiyarwa ne a babinsa, dukkanin hakan ba tare da wani misali da ya gabata baba a wajen Larabawa ba, ba kuma a waje wani… kuma hakika al'ummatai sunyi shaida bakidayansu da cewa malaman sunnah hakika sunzo a cikin wani babina tarota da kuma wallafata, da banbanceta, dasanin ingantacce daga mai rauni daga na karya abinda al'ummatai basusanshi ba kafin nan. Lallai cewa shi dacewa ne daga Allah – Madaukakin sarki – dan kiyaye sunnarsa wanda shi daga kiyayewar LittafinSa ne, dan bukatuwar Littafi zuwa ga sunnah a cikin bayaninSa da kuma rarrabe hukunce-hukuncensa, da bukatuwar addinin Allah Musulunci zuwa Littafi da sunnah gabadaya.

Amma riyawrsu cewa sunnah ta wayi gari a cakude ba'a sanin inganatacciya daga ta karya daga cikinsu ba, to hakan karya ne da kirkiren karya kai takama ne da girman kai, domin cewa mafi karancin mutane a basira da sanin sunnah ziyara daya ta isheshi ga daya daga cikin dakunan karatu na zamani (laburare) wadanda suka kunshi littattafan sunnah ko sashinsu dan ya riska bayan ya bibiye taken wadannan littattafan da aka dawwana da sashin abinda ke cikinsu cewa Allah – Madaukakin sarki – Ya kiyaye sunnar annabinSa, kuma cewalittattafan Sihah da Sunan samammu ne musulmai suna shan guzuri mai anfani garesu a duniyance da kuma a addinance, abisa turbude hancin wadannan kafiran – masu inkarin sunnah – makiya Allah makiya ManzonSa kuma makiya musulamai[81].

[81] - Ka duba: Shubuhatul Qur'aniyyun haula sunnatun Nabiyyi, 1/49-87, dan tsikaya kuma ka duba: Shubuhatul Qur'aniyyin, na Usman dan Mu'allim Mahmud dan Sheikh Ali.

RUFEWA

Godiya ta tabbata ga Allah wanda Ya datar da ni kuma Ya sawwaka mini (Bahs) binciken, godiya ta tabbata ga Allah wanda Ya shiryar da mu ga wannan kuma bamu kasance zamu shiriya ba badan Allah Ya shiryar da mu ba.

Zan ambaci mafi muhimman sakamako da kuma shawarwari:

- Ma’anar Alkur’ani cewa shine: “Zancen Allah abin saukarwa ga annabi Muhammad – tsira da amincin Allah su tabbata agare shi – abin rubutawa a cikin takardu, abin ciratowa ta hanyar tawaturi, wanda ake bauta da karanta shi, kuma mai gajiyarwa da surah daga gare shi”.
- Ma’anar sunnah, ita da yanayi mai gamewa itace: Abinda aka cirato daga Manzo – tsira da amincin Allah su tabbata agare shi – na fada ko aikatawa ko tabbatarwa.
- Na ambaci hujjar sunnah a cikin kowanne daga Littafi da sunnah haka nan ijma’i.
- Matsayin sunnah daga Alkur’ani cewa ita mai tabbatar da Alkur’ani ce kuma mai karfafawace ga abinda yazo a cikinsa, haka nan ita tana rarrabe abinda ya dunkule, kuma tana kebance gamewarsa, kuma tana kayyade wawaitarsa, kuma tana shara’anta abinda bai shara’antashi ba.
- Kuma na ambaci sashin shubuhohin wanda yayi inkarin sunnah da kuma raddi a kansu.

Ina rokon Allah Ya amfanar da mu da abinda muka sani kuma Ya sanar da mu abinda zai anfanemu, kuma Ya kara mana ilimi, wannan Allah Shine Mafi sani Allah Yayi dadin tsira ga annabinSa Muhammad da alayensa da sahabbansa Yayi aminci aminci mai yawa.

JERIN MANAZARTAR AIKI

- Alkur'anul Karim.
- Al-Ihkam fi Usulil ahkam, na Abulhasan sayyid al-Din Ali bn Abi Ali bn Muhammad bn Salim al-Sa'alubi al-Amidi (wanda yayi wafati: 631H), al-Maktabul Islami, Bairut – Dimashq/Labnan.
- Irshadul fuhul ila Tahqiqil Haqqi min ilmil usul, na Muhammad bn Ali bn Muhammad bn Abdullahi al-Shaukani al-Yamani (Wanda yayi wafati:1250H), bugu na farko, shekara ta 1419H – 1999M, Madarul kitabil Arabi.
- Al-Bahrul Muhid fi Usulil fiqhi, Abu Abdillahi Badrud Din Muhammad bn Abdullahi bn Bahadir al-Zarkashi (wandayayi wafati: 794), bugu na farko, 1414H – 1994M, Darul Kutubi.
- Bulugul Maram min Adillatil ahkam, Abul Fadl Ahmad bn Ali bn Muhammad bn Ahmad bn Hajar al-Asqalani (wamda yayi wafati: 852H), bugu na bakwai, 1424H, Darul falaq – Riyadh.
- Tarikhud Dabari = Tarikhur Rusul wal muluk, wa silatu Tarikhud Dabari, Muhammad bn Jarir bn Yazid bn Kathir bn Galib al-Amili, Abu Ja'afar al-Dabari (wanda yayi wafati: 310H), bugu na biyu, 1387H, Darul Turath-Bairut.
- Taisirul Tahrir, Muhammad Amin bn Muhammad al-Bukhari wanda aka sani da Amir Badishah al-Hanafi (Wanda yayi wafati: 972), Darul Kutubil ilmiyyah – Bairut, 1403H – 1983M, da Darul Fikr – Bairut 1417H – 1996M.
- Al-jami'ul kabir – Sunan al-Tirmizi, Muhammad bn Isa bn Saurah bn Musa bn al-Dahhak, al-Tirmizi, Abu Isa (wanda yayi wafati: 279H), Darul Garbil Islami – Bairut, shekarar da aka yada: 1998M.
- Al-jami'ul Musnad al-Sahih al-Mukhtasar min Umuri rasulillahi – Sallalahu alihi wasallama – wa sunanihi wa ayyamihi= Sahihul Bukhari, Muhammad bn Isma'il Abu Abdullahi al-Bukhari al-Ju'afi, Daru Dauqin Najah.
- Al-Risalah, al-Shafi'i, Abu Abdillahi Muhammad bn Idris bn Abbas bn Usman bn Shafi'ibn AbdilMuddalib bn AbdiMunafi al-Madlabi al-Kurashi al-Makki (wanda yayi wafati:204), bugu na farko, 1358H/1940M.
- Raudatun Nazir wa jannatul Munazir fi usulil fiqh ala Mazhabil Imam Ahmad bn Hanbal, Abu Muhammad Muwaffakud Dini Abdullahi bn Ahmad bn Muhammad bn Qudama al-Maqdasi (wanda yayi wafati: 620H), bugu na biyu, 1423H/2002M, Mu'assisatu al-Rayyan dan bugu da yadawa da kuma rabawa.

- Zadul Ma'ad fi Hadyi khairil ibad, Muhammad bn Abi Bakar bn Ayyub bn Sa'ad Shamsud Din Ibnil Qayyim al-Jauziyyah (wanda yayi wafati: 751H), bugu na ashirin da bakwai, 1415H/1994M, Mu'assisatur Risala/Bairut, Maktabatul Manaril Islamiyya/ Kuwait.
- Sunan Abi Dawud, Abu Sulaiman bn al-Ash'as bn Ishaq bn Bashir bn Shidad bn Amr al-Azadi al-Sijistani (wanda yayi wafati: 257H), al-Maktabatul Asriyya, Sida – Bairut.
- Siyaru a'alamin Nubala'i, Shamsud Dini Abu Abdillahi Muhammad bn Ahmad bn Usman bn Qaimaz al-Zahabi (wanda yayi wafati: 748H), an buga a shekara ta 1427H/2006M, Darul hadis – al-Qahirah.
- Shubuhatul Qur'aniyyin haulas Sunnah, Mahmud Muhammad Mazru'ah, Majma'ul Malik Fahd Li diba'atil Mushaf al-Sharif, al-Madinatul Munawwarah.
- Shubuhatul Qur'aniyyin, Usman bn Mu'allim Mahmud, Majma'ul Malik Fahd lidiba'atil Mushaf al-Sharif, al-Madinah al-Munawwara.
- Sharhul Kaukabil Munir, Taqiyyud Dini Abul Baka'i Muhammad bn Ahmad bn Abdil'aziz bn Ali al-Futuhi wanda akafi sani da Ibn Najjar al-Hanbali (wanda yayi wafati: 972H), bugu na biyu 1418H/1997M, Maktabatul Ubaikan.
- Sharhu Tanqihil fusul, Abu al-Abbas Shihabud Dini Ahmad bn Idris bn AbdirRahman al-Maliki wanda yafi shahara da al-Qarafi (wanda yayi wafati: 684H), bugu na farko, 1393H/1973M, Sharikatul Diba'atil fanniyah al-Muttahidah.
- Sharhu Mukhtasarir Raudah, Sulaiman bn Abdilkawi bn Abdilkarim al-Dufi al-Sarsari, Abur Rabi'i, Najmud Dini (wanda yayi wafati:716H), bugu na farko, 1407H/1987M, Mu'assisatul Risalah.
- Ulumu al-Qur'an al-Karim, Nurud Din Atr, bugu na farko, 1414H/1993M, Madba'atu al-Sabah – Dimashq.
- Al-Qamusul Muhid, Majd al-Din Abu Dahir Muhammad bn Yakub al-Fairuz abadi (wanda yayi wafati: 817H), bugu na biyu, 1426H/2005M, Mu'assisatur Risalah dan bugawa da yadawa da kuma rarrabawa – Bairut/ Labnan.
- Al-Qur'aniyyun wa Shubuhatihim haulas Sunnah, Khadim Hussain ilahi Bakhsh, bugu na biyu, 1421H/2000M, Maktabatu al-Siddiq/ al-Mamlakat al-Arabiyyat al-Sa'udiyya – al-Da'if.
- Al-Kitabul Musannaf fil ahadis wal athar, Abubakar bn Abi Shaibah, Abdullahi bn Muhammad bn Ibrahim bn Usman bn Khawasiti al-Absi

(wanda yayi wafati: 235H), bugu na farko, 1409, Maktabatul al-Rushd – Riyadh.

- Mukhtasarur Muntahas Saul wal Amal fi ilmayil usul wal jadal, na Imam al-Allamah Jamalud Dini Abi Umar da Usman bn Umar bn Abibakar al-Muqri’i al- Nahwi al-Usuli al-Faqih al-Maliki, wanda aka sani da Ibnul Hajib (wanda yayi wafati: 656H), bugu na farko, 1427H/2006M. Daru Ibni Hazm- al-Jaza’ir al-Asimah.
- Al-Mustadrak ala al-Sahihain, Abu Abdillah al-Hakim Muhammad bn Abdillah bn Muhammad bn Hamdawaih bn Nu’aim bn al-Hakm al-Dibbi al-Dahmani al-Naisaburi wanda akafi sani da Ibnu al-Bai’i (wanda yayi wafati: 405H), bugu na farko, 1411H/1990M, Darul kutubil Ilimiyyah – Bairut.
- Al-Musnad al-Sahih al-Mukhtasar bi naqlil adl anil adl ila Rasulillahi – sallalahu aliahi wasallam -, Muslim bn al-Hajjaj Abul Hasan al-Qushairi al-Naisaburi (wanda yayi wafati: 261H), Daru Ihya’it Turasil Arabi – Bairut.
- Al-Misbahul Munir fi garibi al-Sharhil kabir, wanda ya wallafa: Ahmadbn Muhammad bn Ali al-Fayyumi sannan al-Hamwi, Abul Abbas (wanda yayi wafati: 770H), al-Maktabatul ilmiyyah – Bairut.
- Manzilatus Sunnah fil Islam wa bayan annahu la yustagna anha bil Qur’an, Muhammad Nasird Din al-Albani (wanda yayi wafati: 1421H), bugu na hudu, 1404H/1984M, Daru al-Salafiyyah.
- Sahfin yanar gizo na alukah: http/www.alukah.net/sharia/0/72808/#ixzz3n4Emat3y